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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,045.—VOL. XL.

[Registered as]

SATURDAY, MARCH 20, 1920.

[a Newspaper.]

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6, QUEEN SQUARE, SOUTHAMPTON ROW,
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NOTES BY THE WAY.

It was curious to see how prominent the ghost was in the daily papers the morning after the great debate at the Queen's Hall. Not only were there accounts of the debate, but a report of the "Masked Medium" case from which, amongst other interesting particulars, we gathered that the name of the mysterious lady is Molly Winter. Then there was the case of the "Ghostly Woman in White," concerning whom it is stated "a curate says 'Rats!'" (Very inelegant language for a curate.) In short, the papers were full of ghosts and rumours of ghosts. It must be very discomfiting for the Rationalist. We picture him nowadays as a kind of "haunted man," who, having no belief in priests, is unable to try the time-honoured exorcism of "bell, book and candle," although he has certainly tried the book. Perhaps "yell, book and scandal" might be described as the methods of the Sadducee in his endeavours to kill Spiritualism. But we have no fear that Spiritualism will ever, in any sense, "give up the ghost." As for our Press cuttings on the subject, we doubt if ever in the whole history of the movement there were so many articles and allusions in the newspapers. And we have noted as significant the fact that many writers have detected the presence of something really serious in the question, and are dealing with it in a quite reasonable way. The ridicule grows less and less, and correspondingly there is a growth of sympathy, anger and fear—all suggestive symptoms.

* * * *

Someone complained the other day that the ghost story of the old type is beginning to lose its air of mystery and romance by coming into the realm of science. There is something to be said for the complaint, but only on the literary side of the matter. As we once said in these columns, in our opinion, to make good literature a ghost story should not only be dramatically told, but fictitious. It may have a basis of truth, indeed—as many ghost stories have—but it should be embellished by the imagination and artistic skill of the narrator. Nevertheless, the ghost is being slowly rationalised and brought into the realm of natural law. And we do not think the subject suffers by it, even from the standpoint of the man who puts literary values before life experience. The poets who thought that when the rainbow was brought under scientific analysis its beauty would be destroyed have been proved to be wrong. For science has opened up to us in Nature a fairy-land far most vast and wonderful than any of the fairy-lands of folk lore—a field of romance that has been shown to be inexhaustible.

Perhaps it is because tragedy and comedy are near allied—like madness and genius—that a humorous element creeps into some of the most "eerie" ghost stories. The other day we saw it stated that one of the best ghost stories on record is the one which tells how a maiden lady in a strange room (which, unknown to her, was a haunted one) after locking her door and seeing that the window fastenings were secure, retired to bed, whereupon a thin voice from the bed-curtains remarked, "Now we are shut in for the night!" It is a creepy story with a distinctly humorous element in it. Shortly after reading it, we happened to look through a volume of Tennyson's earlier poems, and came upon a passage which at once challenged comparison with the ghost story so highly acclaimed by the critic.

* * * *

The passage in question is in the poem, "Walking to the Mail," and we transcribe it here. James, one of the characters in the poem, is speaking:—

His house, they say,
Was haunted with a jolly ghost, that shook
The curtains, whined in lobbies, tapt at doors,
And rummaged like a rat; no servant stayed;
The farmer, vexed, packed up his beds and chairs
And all the household stuff; and with his boy
Betwixt his knees, his wife upon the tilt,
Sets out, and meets a friend who hails him, "What!
You're flitting?" "Yes, we're flitting," says the ghost
(For they had pack'd the thing among the beds),
"Oh, well," says he, "you flitting with us, too,—
Jack, turn the horses' heads and home again."

Here is a ghost story at which we may laugh, especially as it is highly improbable. But even if it were true, it would be funny enough. For we are not of those who think there is anything especially awesome in the existence of a spirit world. We sometimes think this world is a far more solemn and serious business.

THE PASSING OF HELEN MATHERS.

LIGHT for February 22nd, 1919, contained a long article from the pen of Helen Mathers, entitled "At Eventide it Shall be Light," in which the author of "Comin' Thro' the Rye" referred to the cumulative proofs she had received, extending over ten years, of the continued and happy existence of her dearly loved son whose earthly career ended in 1907; and told how she had all through those years been planning two new works—not novels, she had given up novel-writing, but books by means of which she hoped to make other bereaved mothers sharers in the great joy which had come into her life. And now the gifted mother has rejoined her boy. Interviewed by a representative of the "Evening News" towards the end of last week, Mrs. Clara Bone, the friend with whom Mrs. Reeves ("Helen Mathers" was her maiden name) lived at Kilburn, and who tended her in her last illness, said that almost the final words she spoke were of her son: "I am happy; I am going over to Phil," and that "she seemed to see him, for she put out her hand and cried, 'Phil, darling!'" Of the two books she had so long planned to give to the world, one at least may see the light. Mrs. Bone says it is written, and she expects will be published. The author had not finished the revision of the work, but this task has been undertaken by a friend.

Warm hearted, impulsive, generous, with much about her of the freshness and vivacity of youth, Helen Mathers lived very close to nature. She was accustomed to spend much time in the open air of the countryside, and draw her life and thoughts from the inspiration of such surroundings. Of her generosity, her great sympathy, the self-sacrifice which made her poor in her later years, we can speak from personal knowledge, for we knew her as a friend. We bid her farewell with keen regret. We wish her all the happiness she worked to bestow upon others.

SPIRITUALISM AND SCIENCE.

BY STANLEY DE BRATH.

IV.—THE UNCONSCIOUS MIND IN NATURE.

In the last article it was shown (1) that the average man is so only in virtue of his physical descent, and (2) that there are latent in him faculties which could not have been developed either by adaptation to the environment, or by natural selection. From these two inferences there flows a third—that rising above the average or falling below it is a matter not of physical, but of mental development. This truism is constantly ignored. It is assumed that mental natures differ. Mental habits differ greatly, but the nature is the same in all healthy children, as many great educators have proved. The great existing differences between man and man (setting aside the terrible influence of racial poisons) are due primarily to differences in Will, and secondarily to mental habits. Nearly twenty years' experience in teaching boys has shown me that they differ far less in intellect than in will. The intellectual development of men depends more on the mental environment *since birth* than on anything else. It is for this reason that Mr. Benjamin Kidd lays such stress on the fact that the "cultural inheritance" of the race, which can be given by teaching, can transform character in a single generation. The physical potentiality is there already in the average child. That teachers so often fail is due to the fact that they inculcate their own conclusions, and appeal to the memory alone, instead of awaking observation and inference; they do not, therefore, cause the pupil's real self to act at all; and they expect to tie the fruits of their own mentation (or more often notions which they have memorised at second-hand) on the growing mind, instead of leading that mind to function on true data applied to it.

This is one of the inferences which proceed from a scientific Spiritualism; but the immediate point now is the nature of the mind to whose existence the latent powers producing Spiritualist phenomena bear witness. For whether some manifestations of supernormal intelligence may proceed from spirits who have passed from the body or not, these manifestations are given, and always must be given, by and through the working of the human psychism; and further, there are many manifestations of faculty, such as the latent memory and hypnotic powers, which are certainly referable to that psychism alone. These latent powers and the conduct of the great organic functions of life are now referred by science to Subconscious Mind.

The operation of the Unconscious Mind in Nature was first developed by Schopenhauer, and von Hartmann systematised it in the "Philosophy of the Unconscious"; they both regarded the creative power as essentially unconscious, and its results as referable to chemical and physical laws only, guided by chance alone, in which they were followed by Haeckel. It was reserved to Alfred Russel Wallace, guided by the Spiritualist facts, to take the first steps towards the discovery that the origin of instincts and of species is to be sought in the Subconscious Mind. Dr. Geley's recent work, "From the Unconscious to the Conscious," has put forward a scientific philosophy which demonstrates, for the first time, the process by which Evolution progresses from primitive Unconsciousness to Consciousness. He, like Wallace, was led thereto by consideration of the supernormal facts.

Following the method indicated in a former article, we shall not go beyond the powers of observation and inference which our faculties on this present plane allow of, and shall take as our points of departure those brought out on p. 26 of the issue of *LIGHT* dated January 24th: that the living being, whether plant, animal, or man, can no longer be regarded as a mere organic cellular complex, but as an organism formed by a psychic energy, itself directed by an Immanent Idea. This psychic energy Dr. Geley calls a "dynamo-psychism."

Considering then this dynamo-psychism and the Directive Idea, as we can observe them in action, they are resident in the organism itself, whether connected or not with any external influence transcending space and time altogether. For the present it is this internal mind only which we shall consider, though in the outcome the evidence for a Divine directive power is quite unavoidable. In any plant we may see that the forming power (a) develops out of primary substance the cells which are to build up the future body; (b) groups them into tissues and organs; (c) carries on the functions of nutrition and assimilation; (d) prepares the reproductive cells which contain the essential form and functions of the species, in potentiality.

As the cells which are the units of life grow by assimilation and division, the dynamo-psychism must be cellular also. It is a Force, and taking the fundamental distinction between Matter and Energy as our guide, we are entitled to conclude that the material cell is but the visible representation of the (to us) invisible etherial cell. As the whole plant is an organic cellular complex, so it must be the representation of an etherial cellular complex—the soul of the plant, made up of all its cell-lives or cell-souls. Interior to that complex, and directing it to the building up of the complete adult form, is the Directive Idea, as inherent in the etherial complex as Energy is inherent in Matter.

No entirely sane man can look at a flower and honestly

think it the result of a pure chance and chemical reactions. One wonders whether Haeckel can ever have considered a flower when he wrote: "The peculiar phenomenon of consciousness is not . . . a transcendental problem; it is . . . a physiological problem, and, as such, must be reduced to the phenomena of physics and chemistry" ("The Riddle of the Universe," p. 65, translated by Joseph McCabe). If we Spiritualists are derided for our supposed "wish to believe" because we testify to what we have seen, surely we are entitled to retort on the materialist school a wish to disbelieve when they refuse to see anything which does not agree with their theories.

There is, therefore, a soul-complex as well as the unconscious cell-soul (admitted by Haeckel), in all forms of plant-life, this soul-complex being informed by a unifying and constructive idea which shows the highest forms of constructive intelligence, while remaining (as far as the plant is concerned) entirely unconscious. If we "consider the lilies how they grow," we shall find a clue to the most difficult problems of Nature and Life.

In the animal, the organic complex which is the body, has an entirely new set of functions co-ordinated to its powers of locomotion in search of food; and these motor powers involve the dawn of consciousness. The subconscious mind, manifest as instinct, is of a higher and more complex order than that of the plant whose nourishment has to be brought to it. To all the constructive and functional activities of the plant, these others are superadded. The chemical and physical laws are still there, but they are used by the biological laws which are associated with the higher development of the subconscious mind. That is to say, the dynamo-psychism which we shall henceforward call the soul, now shows the germ of a mental representation which is best apprehended as a complex within the etherial complex, or as a more complete organisation of this latter. It is a representation of the specific Idea of each form of life by a new form of Energy, identical in nature with the organising energy, but having more kinship with the Idea.

A special line of evolution has produced the insect. The intuitive genius of antiquity, more truly scientific than the materialistic science of the nineteenth century, saw in the caterpillar, the chrysalis, and the winged insect, the type of human life. The larva is the crude material form, the pupa or chrysalis is its disintegration, and the "imago"—the perfect insect—is the image or presentation of the complete Idea, to which the previous changes have led up through the gate of seeming death. In the insect the dynamo-psychism has developed an unconscious mind which shows the most wonderful and unerring instincts, almost devoid of any trace of intelligence. It has no brain, but sets of nerve-ganglia through which that unconscious mind acts, producing a pure automaton. Dr. Geley has shown most conclusively that these instincts cannot, by any stretch of reasoning, be referred to conscious acts become habitual and transmitted from generation to generation. They are the pure guidance of the unconscious mind.

In the higher animals brain development has allowed of the partial replacement of instinct by conscious intelligence. Their intellectual powers are of the same nature as the human intelligence, though more limited in scope and more restricted by instinct. The unconscious mind still has a dominant part, but experience has begun, and as we observe the rising scale we see consciousness progressively increasing, though it has not come to self-consciousness.

The whole geologic record is marked by gradually increasing consciousness. There is more consciousness in the reptiles of the Lias than in the Silurian fishes, more still in the Tertiary forms, and most of all in the highly complex forms of the Quaternary epoch when Man appears on the scene.

HEALING BY A SPIRIT DOCTOR.—Those of our subscribers who are interested in the accounts which have been given in *LIGHT* of healing through the agency of a "spirit doctor" (Dr. Beale), will be glad to learn of the testimony a lady at Bridgend, a sufferer from exophthalmic goitre, bears to the efficacy of the treatment. She writes that since she communicated with Mrs. A. Gibson her throat, eyes, heart and nervous system have gradually become normal. In fact her health, both physical and psychical, is better than ever. "Words," she says, "are powerless to express all my gratitude."

"TRUTH AND ERROR."—A CONTRADICTION.—We have received a very neatly designed little pamphlet containing a long tabular statement setting out the creeds or beliefs of different sects such as Christian Science, Russellism, Mormonism, etc. Amongst these is a statement of the Spiritualistic creed. May we say once again—as we have said so often before—that Spiritualism is a body of facts, and that there is no "doctrine" which can be fastened on those facts except the inference that spirits can and do communicate with the living. The "leading teachers" who are said to proclaim these doctrines for us do so on their own responsibility. Will the compiler of the pamphlet, which is called "Truth and Error," take note of this disclaimer? He could hardly have made the statement regarding Spiritualism if he had realised how many Spiritualists there are who remain in their various Churches and religious communities after accepting our facts. They could not do this if Spiritualism were a separate form of religion,

THE CONAN DOYLE-McCABE DEBATE.

GREAT AUDIENCE AT QUEEN'S HALL.

Extraordinary interest was shown in the Public Debate in the Queen's Hall, on the 11th inst., between Sir Arthur Conan Doyle (representing Spiritualism) and Mr. Joseph McCabe (representing the Rationalist Press Association). Sir Edward Marshall Hall, K.C., presided.

On the platform were a number of the supporters of each side. Included amongst those supporting Sir Arthur Conan Doyle were:—

Lady Doyle, Viscount and Viscountess Molesworth, Sir Ernest Wild, K.C., M.P., and Lady Wild, Sir George Kekewich, Count Mijatovich, Mr. H. Withall and Mrs. Withall, Mr. David Gow and Mrs. Gow, Rev. G. Vale Owen and Mrs. Owen, Dr. Ellis T. Powell and Mrs. Powell, Mrs. de Crespigny, Mr. H. Engholm, Rev. W. F. Geikie-Cobb, D.D., Rev. Cartmel Robinson, Mr. Ernest Oaten, Mr. and Mrs. Hewat McKenzie, Miss Scatcherd, Mr. E. P. Hewitt, K.C., and Mrs. Hewitt, Mr. Percy Street, Mr. Leslie Curnow, Mrs. Porch, Mrs. L. Boustead, Miss Estelle Stead, Miss McCreadie, Mr. and Mrs. Stanley de Brath, Mr. H. Ernest Hunt, Mr. and Mrs. Horace Leaf, Mr. R. H. Yates, Mr. W. J. Vanstone, Rev. Walter Wynn, Mrs. Humphreys ("Rita"), Miss Nellie Tom-Gallon, Mr. Evan Powell, Mr. Harold Bayley, Mr. R. Boddington, Mr. C. T. Williams, Mr. and Mrs. Snell, Mr. Leckie.

In view of the fact that a verbatim report of the proceedings is to be published, it is hardly necessary for us to do more than give a general summary of the particular points of difference between Mr. McCabe and Sir Arthur Conan Doyle. These, for the most part, revolved round Mr. D. D. Home, the celebrated medium, who was described in the usual terms of opprobrium by Mr. McCabe, and defended by Sir A. Conan Doyle, while reference was also made to Dr. Crawford's experiments, the latter being glibly explained by Mr. McCabe to be due to manipulations by the medium's toe!

Mr. McCabe, who opened the debate in a speech of forty minutes, bluntly declared that Spiritualism "was born in fraud, cradled in fraud, nurtured in fraud, and it was based to-day to an alarming extent all over the world on fraudulent performances." In support of this assertion he relied mainly on phenomena associated with D. D. Home and Eusapia Palladino. He described Home's levitation from window to window as "one of the greatest pieces of trickery to be found in the whole Spiritualistic movement." He challenged Sir Arthur to give the names of ten university professors within the last thirty years who were advocates of Spiritualism.

Sir A. Conan Doyle said that he had studied all the evidence regarding Spiritualistic phenomena, and had tried to follow reason. The same force which brought him from orthodoxy into materialism had driven him out of materialism into Spiritualism. To Mr. McCabe's challenge for 10 university professors within the last 30 years who were advocates of Spiritualism, he offered a list of 160 people of high distinction, including 40 professors. He could not divide all mediums into jet-black ones or snow-white ones. The jet-black ones were hyenas, and no one denounced them in stronger terms than he did. But there were snow-white ones. Sir Arthur asserted, with emphasis: "Our hands are clean. We have done all we could to suppress this horrible traffic." He defended Home, and said that he called him a pure white medium. He admitted that there were some mediums with the real power who, when that power failed—and it was an intermittent force—were immoral enough to fill up the gap by fraud.

Sir Arthur went on to deal with a number of cases within his own knowledge. It was impossible to ignore the cumulative evidence of these and similar experiences. Out of 72 cases of parents who had lost sons and whom he had sent to the same medium six were failures, six were "half and half," and 60 were complete successes. There was nothing vague about the messages received, and names were given. Sir Arthur gave an instance of how his own son came to him, put his heavy hand upon him, and told him that he was happy. He had talked with his own brother, who told him three words in a tongue he did not understand when talking about his wife. Those words were found to be the name of a medium in Denmark, and, exclaimed Sir Arthur, "I swear to you that I did not know there was a Spiritualist Society in the whole of Denmark." Only last week he heard of a case of crystal phenomena. He invited the editor of the "Morning Post" to see the crystal in London, and Mr. Gwynne had written that he saw two or three visions succeed each other and that there was no trickery, although he declined to draw any deductions.

Mr. McCabe, replying, expressed himself dissatisfied with Sir A. Conan Doyle's answer to his challenge, inasmuch as of the ten names he read out two were not university professors, and three were not now and never had been Spiritualists.

"I am sure," said Sir Arthur in conclusion, "Mr. McCabe would not have talked so lightly of this subject if he had known, as I do, the consolation it has brought to

thousands. (Applause.) I am here to-night because I feel deeply the absolute importance of trying to remove those barriers between suffering humanity and this great knowledge, which is making its way but which is still held back by honest well-meaning men who cannot adapt their minds to a philosophy which is the negation of all they have been preaching their whole lives." (Cheers.)

At the close there was no public discussion. A vote of thanks to the chairman was proposed by Mr. McCabe, and seconded by Sir A. Conan Doyle.

Sir Edward Marshall Hall, in a few felicitous words, expressed his interest in the proceedings, and his pleasure at the tone which had characterised the debate.

LETTER FROM SIR A. CONAN DOYLE.

Sir A. Conan Doyle writes:—

I have no desire to re-open the Queen's Hall debate in print, but as Mr. McCabe denied certain facts I am bound to show that they actually were facts.

The first point concerns the Professors who had, as I stated, accepted our views, some limiting the acceptance to the phenomena only, and some going the whole way with us.

Mr. McCabe challenged me to produce ten names. I produced a list which I said contained forty names. He, after a casual examination, threw it down on the table with the assertion that as far as he could see, it contained only ten names, two of which were not professors. As a fact the list contained forty-two names, and Mr. McCabe simply bluffed the audience when he pretended there were only ten. The names are:—

Great Britain.—Professors Lodge, Crookes, Barrett, Mayo, Challis, de Morgan, Henslow.

America.—Professors William James, Elliott Coues, Denton, Mapes, Hare, Hyslop, Hyde, Corson.

Continental.—Tornebohm (Sweden), Zollner, Carl du Prel, Weber, Scheibner, Seiling (Germany), Grimard, Richet, Reichel, Maxwell (France), Gigli, Chiaia (Naples), Schiaparelli (Milan), Brofferio (Milan), Lombroso, Arnicis, Erniacora, Finizi, Pictet, Margheri, Pio Foa, Forro, Morselli, Geresa, Falcomer, Sans Binito (Barcelona), Ochrowicz (Warsaw).

These furnish forty-two names in which I have not included men of science like Dr. Crawford, Myers, Russel Wallace, Varley, and many more who do not happen to have had posts in a University. Of course, the list is by no means complete.

On a second point of fact, Mr. McCabe questioned Lord Lindsay's account of Home's levitation, and put forward the supposition that Home stepped from balcony to balcony outside—so far as one could understand what his supposition was. He quoted the beginning of Lord Lindsay's statement, but he suppressed the end, which surely he must also have read. It runs:—

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about 18 inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home, still entranced, said, 'I will show you.' Then with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quickly."

How does this fit in with Mr. McCabe's theory of the balcony? As a fact there was no balcony.

Surely, I did not exaggerate when I said that the evidence for this event was clearer than that for many of the historical occurrences which all the world has agreed to accept.

IN the allusion on page 85 to the symposium in "Pearson's Weekly" we should have included the name of the Rev. C. L. Tweedale, of Weston Vicarage, Otley, Yorks., as one of the contributors.

M. AUBERT'S MEDIUMSHIP.—In LIGHT of the 6th inst. appeared an account of M. Aubert, the French musician-medium. Any readers who desire to learn more of M. Aubert's work are recommended to address their inquiries not to this office, but to Mons. H. Daragon, at the Librairie Française, 10, Rue Fromentin, Paris.

To the question "What use to us on the earth plane is the knowledge of the fact of spirit communication?" the young son of one of our correspondents supplies in a clever little essay the following answer: "The first and foremost use is that to those whose lives here have been what the world calls failures it brings the hope of better things hereafter. The next is that it brings comfort to those who have lost any dear ones through the change called death. Orthodox theology, far from doing this, only succeeds in instilling into people's hearts the dread of some awful, unjust Being who, if displeased, will condemn them to an eternity of unavailing regrets and anguish. And the third use is that it encourages us to lead better, truer lives and to return good for evil, thus promoting a condition of society, the establishment of which was the great aim of the life of Jesus."

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

SPIRITUALIST v. RATIONALIST.

The detached and philosophical observer of the recent debate between Sir Arthur Conan Doyle (ex-Rationalist) and Mr. Joseph McCabe (ex-priest of the Roman Catholic Church), on clearing away the mass of conflicting side-issues, would, we imagine, soon penetrate to the fundamental principles underlying the debate. It was more than a contest between two opposing systems of thought. It was the age-long conflict of an old and settled order against a new and unsettling one. The embattled forces of materialism and conservatism outside the Church and in it are gathering to resist the incursion of a new idea. Under the bewildering mass of details, more or less relevant, so much is clearly apparent.

It has been described as a contest between Spiritualism and Rationalism. So it was, in the smaller aspect. But the terms are to some extent inadequate as covering the entire controversy. We have no quarrel with Rationalism in its own sphere. We remember that as a system it has done and is still doing valuable and important work. Primarily its function was to counteract that "other-worldliness" which was distracting men's minds from their responsibilities for the proper ordering of the world in which they now live, a world for the good government of which they are far more responsible than they have even begun to realise. It aimed to make an end of prayers and incantations as a convenient substitute for sanitation and social reform. It protested against the idea that the victims of poverty and social injustice should be drugged into submission to their lot by the promise of compensation in some future life of which there was (as the Rationalists considered) no evidence whatever. Rationalism had an intellectual function to fulfil, very necessary in the evolution of life, and in course of time it became a very powerful and highly systematised body of thought. But it was very far from being all-inclusive, and one especial defect became increasingly evident as the years went on. It failed to recognise that man does not live by intellect alone. As the French philosopher put it, the heart has its reasons of which the reason knows nothing, and Rationalism—probably because it was a reaction against the abuses of religious emotionalism—carried too far its contempt for the affections. It demanded too much of humanity, and in its anxiety to keep the attention of mankind fixed upon this world, contemptuously discarded the idea of there being any other. The balance had to be redressed, and accordingly Spiritualism was called into being. It was a distinctly baffling proposition for the intellectualists, since for the first time the attention of science was challenged with something that appeared to it generally inchoate and absurd, a kind of hybrid in which the intellect and the emotions, the mind and the affections, were inextricably mixed up together.

Certain of the bolder scientists took up the study of séance phenomena, and were sooner or later brought, or pushed, to the conclusion that the things they examined could not be kept within the field of laboratory experiments, but connected themselves with the impulses and affections of human beings in an unseen world, the existence of which had been either questioned or flatly denied by the general body of scientists. Here, for example, is Dr. W. J. Crawford's latest testimony: we received it a few days ago:—

I am satisfied in my own mind, as the result of many years' experience of the séance room, that the operating intelligences behind the phenomena are what they claim to be, viz., ordinary human beings who have lost the physical body and who are living in a world interpenetrating ours, but not of it. That is to say, I am satisfied that survival is a fact.

There are thousands of us who can say the same thing as the result of that personal experience which alone can make a man an authority on any subject.

Amongst the mildest descriptions we have heard of the Spiritual movement from its critics is that it is "irrational." Of course it is. It has been well said that all great popular movements are "irrational." But that is only when we take a narrow intellectual view of them. They have a great inarticulate reason behind them—the larger logic of necessity. And as Mr. McCabe and his compeers are discovering, we are not wholly irrational. We have a large body of reasoned opinion behind us, which is able to give a particularly good account of itself.

We are not in the slightest degree perturbed by the ridicule and invective called forth by those aspects of our subject which appear ludicrous, or are distorted into ludicrous shapes by misrepresentation and misstatement. We are all very human; we have our foibles and fallacies. Even the Rationalist is not free from them, as we could show if we were not so intent on keeping our minds fixed on the central and essential things, and refusing to be distracted by trivial details and irrelevant side-issues. We have noted with some amusement, by the way, that the Rationalist pays unconscious tribute to his own humanity by becoming highly emotional in his dialectics. We have seen wrath enough in the diatribes of some of our opponents to furnish forth sufficient material for a religious quarrel. *Ira furor brevis est*, said the Principia of our school-days. It is not rational to get so angry. And this is not a religious quarrel, not even an ethical or philosophical dispute. It is a question of facts; the facts are on our side, and the facts will win.

When the facts have won, the Church will be justified of one of its fundamental doctrines—*there is a life after death*. It may not be exactly the kind of life after death which the Church has in mind, but that we can dismiss as a detail—the broad fact remains. We have discovered that death is a biological change, not a miraculous one; that the future life is a life in the order of Nature and not a supernatural state. That is all.

ETHERIC UNION AND MYSTICAL MARRIAGE.

"Children of the Dawn," by E. Katharine Bates (Kegan Paul, 2/6 net). The keynote of this little book is given by a quotation from a notice of "Private Dowding" in the "Occult Review" for October, 1917:—

"Physical birth and death (says the Messenger) are not for ever. Generation and Dissolution, as known to you, will be transformed and transfigured. Herein lieth a mystery that cannot yet be unveiled. The road to its unveiling is the pathway of spotless purity."

The idea turns on the indissoluble union of twinned and complementary souls in the Unseen. It is, as will be obvious, deeply mystical in tone. The author says in a prefatory Note:—

"Taken from the exoteric side alone, it sounds, no doubt, very mystic and occult; but taken from the scientific and psychological side it is in strict accordance with evolutionary law; and as a well-known scientist said to me long ago, 'In some such direction only can any further advance in the Race be made on strictly evolutionary lines.' These insist that there shall be no gaps in the scheme, and that any advance must be made by those who are functioning on the same plane at the time.

"A.B. (1)—C.D. (1) are affinities functioning on the same plane in physical union.

"A.B. (2)—C.D. (2) are affinities functioning on the same plane but in etheric union. In the latter case we must suppose that the etheric bodies alone are primarily concerned, and that these are tuned up to their own highest development."

Practically, and from the point of view of the present life, this means that true marriage is primarily the union of souls. There have been many messages from the other side to the effect that the greatest and most effective factor of racial advance would be that marriages should be entered upon with no motives but unselfish love. The fruit of such marriages would be Children of the Dawn because they would start on earth-life with the best pre-natal conditions and post-natal spiritual environment.

V.C.D.

FROM THE LIGHTHOUSE WINDOW.

More than one writer describing the Queen's Hall Debate remarks on the contradiction presented by the speakers. Thus, to quote the "Pall Mall Gazette": "Bluff, big and breezy, Sir Arthur fitted to perfection one's conception of a Materialist, while the slight figure and keen, incisive tones of Mr. McCabe seemed to represent the opposite."

Sir Edward Marshall Hall, K.C., made an ideal chairman, genial but judicial throughout. His closing remarks were specially felicitous, and it was particularly noticed that he expressed the view that the supporters of the opposing debaters in the vast audience were about equally divided. Times have changed indeed.

Mr. Von Bourg, whose clairvoyant work will be remembered by many in this country, proposes to pay us a visit from America.

The Bishop of Birmingham, the Right Rev. Dr. Russell Wakefield, in the course of an article on "The Church and Spiritualism" in the "Sunday Express" (March 14th), says: "There is some feeling in the country that the Church has somewhat neglected the duty of dealing with the question of Spiritualism which is now agitating the public mind. One reason why up to the present the Church authorities have done little is that it is hoped to consider this question at the Lambeth Conference next July."

The Bishop continues: "I should have hesitated to make any utterance at the present moment on account of this proposed consideration of this matter but that the subject is so pressing that an unofficial and very plain utterance may be helpful, if only by showing that this problem is not outside our consideration."

Discussing the possibility of a mechanical instrument for psychic communications, the Editor of the "Two Worlds" writes: "Our experience has shown that a message received through a table, planchette, or other such appliance is many times more reliable and trustworthy when the article is moved without human contact than with it. Hence, there must always be considered the amount of discount to be allowed for the medium's habit of thought in computing the actual value of automatic writings, etc. We have found, for instance, that with non-contact phenomena it is almost as easy to obtain full names and addresses as to get mere platitudes, which is contrary to the usual mediumistic experience."

The writer goes on: "Some years ago we conducted a series of experiments, in the presence of a strong physical medium, with planchette. The instrument, with a book upon it to give weight, was placed upon a large pad (like a blotting pad), and the sitters joined hands round—no hand being within three feet of planchette. Rapidly and firmly the instrument was moved in full light, and scores of autograph signatures of deceased persons were thus obtained. The amount of evidence of identity obtained in a few sittings was enormous."

In this connection it is interesting to note in "Reason" (Los Angeles) that Dr. P. S. Haley, of 2951, Fillmore Street, San Francisco, is said to have evolved a number of devices to facilitate seance work. Among them are a supersensitive apparatus for hearing raps and a supersensitive trumpet for detecting spirit music and whispers.

Mrs. M. Hopper (Walkerville-on-Tyne) calls our attention to some prophecies in a book called "The Healing Heart," in which it is stated that in 1914 there would be "a great downrush of spirit power and life, also a mighty rising like a tidal wave. The two forces will meet in the unseen world and will cause a great breaking up of former things." Further, it is foretold that "great power will be given to man when he is ready to receive it—a power capable of transmuting evil forces into beneficent intelligences." We do not know the book, although we recall that Miss E. P. Prentice quoted these and other passages from it in *LIGHT* some years ago in a letter to which Mrs. Hopper refers.

Psychic phenomena and séances find a place in almost every magazine we open. The other day we picked up "The English Review" for March, and at once came upon a striking story by Gerald Cumberland, the clever author of "Set Down in Malice," which suggests the emotions that would be felt by a spirit manifesting at a seance who not only is not recognised but is feared and scouted by the sitters as a deceiver and an agent of the Evil One. The story also contains a vague hint at reincarnation.

In the "Sketch" (March 10th) are reproduced two of the striking spirit pictures (already referred to in *LIGHT*) by "Candida" (Miss Hargrave Martin), and now on exhibition at the Suffolk Street Galleries.

Sadhu Sundar Singh, the Sikh Christian preacher, who is now on a visit to England, and is staying with the Cowley Fathers in Westminster, is described by the "Westminster Gazette" as "the nearest approach in the flesh to the best pictures of Jesus." His smile is said to irradiate a strong and grave Eastern face. He dresses in the garb of an Indian ascetic. All he carries with him in his journeys here are a Bible and a blanket.

The "Weekly Dispatch" (March 13th) publishes a letter from "an Army officer of field rank," whose reliability, the newspaper says, is unquestioned, wherein an account of the work of a psychic is given. The writer of the letter says, "I met a few days ago a naval officer who mentioned, quite casually, that he was engaged the following afternoon, as he was going to see his fortune-teller. 'Fortune-teller,' I said, 'how ridiculous!' 'Well,' he replied, 'You may think it ridiculous. So did I; but sheer convenience drives me to it. During the war we never knew how long we should be at sea. Sometimes a cruise would last a week, sometimes a year. It was impossible to make any arrangements for leave. I was bemoaning this to a friend, who advised me to see Mrs. X., the fortune-teller. I laughed at the idea, but later thought it worth while to consult Mrs. X. After my first visit I never failed to call on her when in England. On every occasion she told me when my ship would next reach home and—more remarkable—when the ship would next leave port. Consequently telegraphed orders to rejoin ship never came unexpectedly to me.'"

Mr. J. D. Beresford in the "Westminster Gazette" (March 13th) publishes the second and concluding article of his series devoted to "The Crux of Psychical Research." In the first article he considered the evidence supplied in the last "Proceedings" of the Society for Psychical Research (which has been noticed in our pages), devoted to investigations by Lady Troubridge and Miss Radclyffe-Hall, in a long series of sittings with Mrs. Osborne Leonard.

Mr. Beresford writes:—"The crux that I visualize most clearly in this connection is the acceptance or refusal of the theory of telepathy from the living, as an explanation of all the problems presented by the strange phenomena of automatism and trance messages from putative spirits." He adds, "Personally, I feel that the theory of telepathy has been strained to the breaking point in this connection."

In his last article, Mr. Beresford essays a highly interesting explanation intended "to indicate on broad lines the possibility of reconciling some of the more glaring discrepancies in the results obtained by psychical research in this field, and to provide thereby a working hypothesis for future investigators." He says in conclusion, "I feel very strongly that so far little attempt has been made to deduce the conditions of the spirit immediately after death by a logical process founded on the recent discoveries of practical psychology; and I see no reason why that deduction should not be attempted, and checked by such material as that provided by the number of the 'Proceedings' referred to in these two articles. I firmly believe that the results of such an essay would be extraordinarily illuminating."

The "Pall Mall Gazette's" special correspondent who supplied an excellent descriptive account of the great Conan Doyle-McCabe Debate, has an intimation of some interest at the close of his article.

He says that a movement is afoot to bring into existence an organisation which will promote discussion between those who admit the actuality of the phenomena but differ as to the probable causes. It sounds like a scheme for a psychic debating club.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.

Tuesday:—

Mrs. Cannock, L.S.A., 3 p.m.

Miss F. Morse, Stead Bureau, 7 p.m.

Mr. H. J. Osborn, 6, Queen Square, 7.30 p.m.

Wednesday:—

Mrs. S. Everett, Delphic Club, 5 p.m.

Thursday:—

Miss Phillimore, L.S.A., 7.30 p.m.

Miss McCreadie, Stead Bureau, 3.30 p.m.

Friday:—

Mrs. Wallis, L.S.A., 4 p.m.

Miss Scatcherd, Delphic Club, 5 p.m.

A CIRCLET OF OCCULT GEMS.

MR. A. P. SINNETT'S COLLECTED ESSAYS.*

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

It is not easy to review the work of a veteran fellow-student, especially when he is thirty years your senior and you have the honour of knowing him well. In this instance, however, the review can only take the form of warm and cordial appreciation. Mr. Sinnett is one of the leaders of Theosophy. I am not a Theosophist, though I have often addressed Theosophical audiences. In that very fact lies significance. Twenty years ago Theosophy and Spiritualism were almost at each other's throats. To-day they are drawing more and more together, as Mr. Sinnett himself testifies in more than one eloquent passage. For instance (p. 31):—

Later developments of occult science enable us to appreciate both the value and limitations of Spiritualism. The mediumship on which it relies is better understood now than at first. Physical phenomena are brought about when certain invisible factors in the medium's constitution can be withdrawn for use by elemental agency. Messages come through when certain organs in the medium's body respond to subtle vibrations that most people fail to perceive. But the medium in either case is a passive instrument in the hands of invisible operators, and these are of all varieties. That accounts for the nonsense that often discredits the method. The lower regions of the next world swarm with the (morally and intellectually) lower classes of humanity dying constantly by thousands, and (for a time at all events) remaining as unintelligent as they were in life. Their influences and messages are ignoble and stupid, but even then they serve their purpose. They show us in touch with another plane of existence. And meanwhile more enlightened inhabitants of that plane also communicate, as the literature of Spiritualism shows.

And, except for the final allusion to re-incarnation, I doubt if Spiritualism's basic facts and principles have ever been more aptly and felicitously expressed than in this passage (pp. 34-35):—

Without plunging into metaphysics in the direction of Berkeley, it is obvious that the reality of matter for us is due to the appeal it makes to our senses. Even on this plane some kinds of matter—most gases—make no appeal to the sense of sight, but we know of them by means of other senses, other avenues to consciousness. But most of us have no senses through which astral matter can affect our consciousness. Many, however, have, and that is the whole secret of "clairvoyance," the actuality of which, as a faculty in some people, is no longer the subject of any sane denial. Clairvoyants can in some cases see the forms in which astral life is expressed. . . . All this is not guess-work or metaphysical speculation. It is the definite result of observation as scientific in its character as that concerned with astronomy or spectroscopic analysis. And the final result is that we are now in a position to know that when we look up into the sky and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, amongst them many we have loved and lost and will rejoice in due time, pending, at a far remoter date, our return together to this laborious nether world in which we have to work for any grand results above that may crown our ultimate endeavours.

Reincarnation, both from the apologetic and the elucidatory points of view, naturally fills a large space on Mr. Sinnett's canvas. With him it is not only a theory, but a demonstrated fact. Among Theosophists many reincarnate identities are regarded as positively known—Tennyson, for instance, as the fourth incarnation of the poet known in three previous lives as Virgil, Omar Khayyam, and Spenser. The subject is far too large to be discussed within the limits of a review. As an example of Mr. Sinnett's apologetics, take this, with reference to the supposed objection to reincarnation as involving the imprisonment of a highly developed spirit intelligence in the form of an infant just entering upon terrestrial life:—

There is so little of the real Ego in the new child up to seven years of age that, if it dies within that time, the trace of consciousness it has been expressing simply reverts to the Higher Self, who makes another attempt a little later on and begins to animate a new form, not infrequently in the same family as the first. The mother's pretty belief that a later child is her first baby restored to her is often the outcome of a literal scientific truth. (p. 40.)

Mutatis mutandis, the process of incarnation as described above with reference to a well-developed Ego is applicable also to people at intervening stages of growth. The return to physical life is never attended by inconveniently premature consciousness in the new body. Or this broad rule is only in rare cases partially infringed.

* "Collected Fruits of Occult Teaching," by A. P. SINNETT (Fisher Unwin, 15/- net). "Tennyson an Occultist," by A. P. SINNETT (Theosophical Publishing House, 2/6 paper; 5/- cloth).

Here and there, for example, young children have been known to show musical talent at a ridiculously early age. In such cases the Ego of the great musician in the background is so eager to express itself on the physical plane that it cannot wait till the new instrument is properly tuned for the task. But even Mozarts who play the piano at six are not all there. (p. 41.)

This is powerfully and convincingly put, and (as I have repeatedly said on the platform in reply to questions) the theory of re-incarnation, in certain aspects, and with certain limitations, makes a more and more powerful appeal to my intellect as the years go on. If, however, the reader cannot follow Mr. Sinnett there, he will be constrained to do so when he comes to the chapter on Tennyson as an Occultist. This has all the finality, all the irresistible force, of a Euclidean proposition. In his early days Tennyson was no more ready with his message than was the world mature for its reception, but by the close of his career there had been mighty changes both in the poet and his audience:—

But the world was not ripe in the year 1826 for the gift of any detailed information concerning the actual constitution of the Divine Hierarchy, with its varied levels of dignity and power and intricate agencies. In 1892, towards the close of the great poet's life, conditions had changed in a very remarkable degree. And the flashes of inspiration to which Tennyson lent himself then became wonderfully distinct. A few verses to be found in the volume published in that year, and entitled "By An Evolutionist," are deeply suggestive. We read as follows:—

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
And the Lord—'Not yet: but make it as clean as you can,
And then I will let you a better.'"

Occult students will recognise in these few lines a flood of significant allusion. The words alone may have no deep meaning for readers unfamiliar with the great principles hinted at, but for those who know more they are richly significant. They include, to begin with, the fundamental idea that humanity is evolved from humbler animal life, and beyond this they recognise the method of that evolution—the transfer of Consciousness from Lower to Higher Vehicles as the consequence of its own craving for the higher. They recognise more than that, indeed, a deep and supremely important idea concerning the nature of consciousness. This is one of the latest developments of advanced occult teaching. Consciousness—that supreme mystery that baffles all physiological research—is uniform in its character throughout all manifestations of life. There is only one kind of consciousness; that of human beings and of the animal creation is the same throughout. Its effective value depends on the vehicle in which it is working. In the body of an animal it is subject to extreme limitations. In the body of a man it has greatly expanded capacities. In the vehicles of consciousness belonging to higher planes it finds these capacities again expanded to an extent which ordinary humanity, at the average stage reached in this world at the present time, cannot even grasp in imagination. At every stage of the process the same law works. Any given volume of consciousness within any given vehicle, gradually becoming an individuality, establishes a claim on Nature for an improved vehicle, by making the best possible use of the one it has got. "Make it as clean as you can, and then I will let you a better." (p. 83.)

Whether this is true or not (and of its truth I have not the slightest doubt myself) it is a perfect masterpiece of lucid exposition, calculated to make the reader wonder whether it would be possible to express, with greater clarity of literary force, ideas at once so exalted and so profound. And the whole doctrine of redemption by re-incarnation (for that is what it comes to) is expressed in another Tennyson verse which is quoted a few pages further on:—

"I have climb'd to the snows of Age, and I gaze at a field
in the Past,
Where I sank with the body at times in the sloughs of
a low desire,
But I hear no yelp of the beast, and the Man is quiet at
last
As he stands on the heights of his life with a glimpse of
a height that is higher."

I do not think Mr. H. G. Wells is suspect of any sympathy either with Spiritualism as we understand it or with occultism in the wider sense. And yet, while I was penning these lines I found this passage at p. 232 of his "Outline of History," now being issued by Newnes's:—

It is barely a matter of seventy generations between ourselves and Alexander [the Great], and between ourselves and the savage hunters, our ancestors, who charred their food in the embers or ate it raw; intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cave man will glare out at us to-day.

All the difference between Tennyson and Mr. Sinnett, on the one hand, and H. G. Wells on the other, is that Tennyson

and his commentator carry us forward, in imagination, another thousand generations, and then invite us to a retrospect, while H. G. Wells turns back his gaze from 1920 only.

Space and time only permit the culling of these three or four gems from the "Collected Fruits of Occult Teaching." The Tennyson thesis has been expanded by the accomplished author in "Tennyson an Occultist." Of many other entrancing chapters the Spiritualist reader will turn in special eagerness, no doubt, to those on "The Pyramids and Stonehenge," on "Imprisoned in the Five Senses," on the "Super-Physical Laws of Nature," and on "The World's Place in the Universe." They are all written with the charm of style and depth of knowledge which characterise the entire book, all bejewelled with sentences, reflections, inferences, which will make the nuclei of hours of ennobling and educative thought. The loftiest height of spiritual advance within our range is symbolised by purple rays; and this book is worthy of its purple cover.

EVOLUTION IN RELIGIOUS BELIEFS.

By ALFRED KENNION.

Sir Arthur Conan Doyle, Sir Oliver Lodge, and others are doing most valuable work in preparing the minds of a large portion of the public for a truer understanding of the New Testament and of its central figure, the Master Jesus, and this may be instrumental in bringing about the greatest spiritual revival in the history of the world.

There are, however, one or two points which seem in danger of being overlooked by the zealous pioneers of religious reform. To begin with, each and every religious belief is of real benefit to its holder in exact proportion as it influences him for good and serves as a guide and a comfort to him in his daily life. Everyone is entitled to his own belief, and that individual is to be congratulated who has some real belief to solace and strengthen him. But there are hosts of people who are not tightly wedded to any particular theological creed, and many of these would joyfully accept a modification of one or other of the existing forms of belief which, while perhaps even more exacting in its insistence on the necessity for the living of a life based on the teachings of the Master, does not demand from its followers a blind adherence to articles of faith to which their reason cannot subscribe.

In addition to these modified forms of existing religions, there is ample scope for the foundation of a new Church which shall be free from some of the glaring defects to be found in the present ones, and which shall have for its object the evolution (or conversion) of the race through the teachings of the Master. Attention is even now being given to such a Church.

There exist grave doubts as to the advisability of exciting what is in many cases mere vulgar curiosity by the production of psychic phenomena of a low order. Many are thus induced to tamper with forces about which too little is as yet known, and their evolution may thus be retarded instead of advanced. Is it not reasonable to infer that the injunction to "prove the spirits" was originally given to the small body of faithful followers of the Master, earnest in their desire to live up to the standard set by Him, and not to a restless, novelty-seeking public? What have the ministers of any existing creed to offer to their flocks by way of proof that they possess (as many of them undoubtedly do) that increase of spiritual power which alone can be secured by increased spirituality of life? They may exhibit many or all of the fruits of the Spirit, but what about the gifts of that same Spirit? Healing of the sick, prophecy, clairvoyance, etc., are no longer in evidence. Why is this? The Divine power is as great as ever: spirituality in men and women through which it may manifest, is not lacking, but, alas! when symptoms are given of the possession of such gifts, they are promptly repressed, and their source perhaps attributed to the Evil One.

For centuries we have wandered from the path, and we must needs retrace our steps to the point at which we left it, but when once the fact is realised the remedy lies in our own hands and should be applied without delay. Let every sincere Christian of every denomination, clergy and laity alike, make special prayer for Divine guidance on the following points: (1) To enable him to realise the possession of such gifts of the Spirit (not spirits) as he may be endowed with, and (2) as to the best means by which such gifts may be made manifest through him and how he may co-operate towards that end. A vast outpouring of spiritual teaching may thus be expected through channels which have long been closed to its passage.

Let us not lose sight of the fact, however, that the exercise of spiritual gifts will make no small demand upon their possessor, involving complete surrender of his will to the Infinite in perfect trust; the radiating of Divine Love on all mankind; and the being and doing every minute of every day the very best of which he is capable in the position of life in which he may at the moment find himself. His measure of success in this will depend on the closeness of his communion with the Source of all power.

Spiritualism is not in itself a religion. The human race is merely being reminded, "lest we forget" that we are spirits, equipped with bodies through which to manifest. The Spiritualistic movement serves as the ante-room of a new

science, Spiritual Science, some of the truths of which we shall do well to realise. But while estimating at their full value such phenomena as may be presented to us, we should keep constantly before us the fact that it is as dangerous—perhaps more so—for the average individual, uninstructed in such matters, to dabble in the phenomena of spiritual science as it would be in physical science for such an individual to tamper with a power line, or endeavour to taste the contents of a chemist's shop.

To use a wireless simile, each individual is equipped with an instrument which is capable of responding to and being heard at the great central power station, if it is tuned aright and the power available is properly utilised. This does not prevent, but rather facilitates sympathetic communication with as large a number of smaller plants, however distant, as there is plenty of reserve power. All can call on the central power station with the certainty that they will be heard, but those who are not in tune with it and rely on their own power only, will find that the reply will come in too feeble a form to be intelligible in the babel of clamour to which they prefer to keep their instruments attuned.

Reader, the choice is with you.

"SURVIVAL AND ITS SEQUEL."

Madame de Steiger addresses two questions to me on page 71, to which I beg to be allowed to reply.

Reincarnation is certainly, as she says, "a fact in nature." The molecules of physical matter which become incorporated into the organisms of spirit entities when incarnating in this external world have undoubtedly formed part previously of many organisms, both animal and subsequently probably human organisms, and have consequently shared in their lives.

The contact of matter with spirit which thus occurs accentuates the evolution of the atoms of matter and of the "World-Soul," as it must be remembered that the physical, objective atoms carry a subjective or psychical principle, which in their aggregate constitute the "World-Soul."

But that domain pertains to the not-self, which is used by the Infinite-Self in the self-manifestation of its finite-selves, as is demonstrated by the fact that their bodies are left behind and return to the earth, when the spirit-selves withdraw from them, to ascend upwards, on their circuit of becoming, into higher modes of being.

The not-self is complementary, but subordinate, to the Self. So the laws pertaining to the not-self are not identical with those pertaining to the Self, or Spirit, which is self-determining. Therefore, it does not follow that because "reincarnation is a fact of nature," it also applies to spirit-entities. That would be making the transcendent subject to its subordinate.

The becoming of finite spirit-entities or selves proceeds in a continuous process or circuit which is ever progressive, with no recession or retrogression in its course. They descend outwards from the centre to the circumference, and thence, continuing their circuit, reascend inwards to their source, i.e., the centre, becoming "made in the image of their makers," in the course of their circuit. This process has been outlined on pages 366 and 383 in November last.

As to the second question—what should be the steps students should take to advance beyond the point of having accepted the fact of a continuous life after death?—I am aware that there are schools which teach that man can force the pace, by following certain processes, and have myself probed some of them. But I disagree with the conception that the door leading into transcendent states can be forced from without, or by efforts exerted from subordinate states. Growth occurs from the centre to the circumference and not conversely. My only counsel is: to endeavour to work in unison and co-operate with the spiritual laws that govern the Universe, and seek the attainment of knowledge with regard thereto, not for personal use or aggrandisement, but for the use and advantage of all.

QUESTOR VITA.

WE have just learned of the death of Miss Emma Wardlaw Best, of the Moyenne Seychelles, an old reader of *LIGHT* and well-known in social reform movements in London in the eighties and nineties of last century.

THE SCHOOL OF THE MYSTERIES.—An interesting announcement appears in our advertising columns regarding the School of the Mysteries, associated with which are Miss Maud MacCarthy, Mr. Horace Wooller, Mr. John Foulds, and Mr. F. Bligh Bond. Particulars of the School are to be obtained from the Hon. Secretary, at 81, Lansdowne-road, Holland Park, W.11.

EPSTEIN'S "CHRIST."—A correspondent who has been to the Leicester Galleries to see Epstein's "Christ," gives her opinion in these words:—"The figure attracts in a curious manner. One sees a reformer, a mystic, and a martyr all in one. The mouth seems to suggest stubbornness and resentment, more than suffering, and the wounded hand upheld for inspection does not excite emotions of compassion; the hand seems to warn away rather than beckon one nearer Christ. Call this figure Mystic, Martyr, Reformer, but not Christ. There is nothing suggestive of Divinity about it—and it pains."

THE MAKING OF A NEW PSYCHOLOGY.*

It would be a massive mistake for Spiritualists to conclude that this book is of only minor importance as propaganda material, merely because Spiritualism occupies a subordinate position in its admirable pages. On the contrary, it is an invaluable contribution to the science of Spiritualism, finely fitted to bring the higher orders of sceptics and agnostics to a knowledge of the truth. The very characteristic of the volume that might mislead the Spiritualistic reader with regard to its place in his library is one eminently qualifying for distinction there. The potency of gradation in method as a means of comparatively easy attainment of difficult, even of seemingly impossible ends, is in this work well illustrated—whether as deliberate psychological art or fortuitous fact matters little. In the development of muscular power, manual dexterity, or intellectual fitness, the law of acquisition by scientific gradation is the same.

Faithful to the method of science—procedure gradually from the simple to the complex, from the relatively known to the unknown—the author, after preliminary chapters on Methods Right and Wrong, Observation, Experiment, the rôle of the Hypothesis, goes on to consider our latent Psychic Faculties, Hypnotism, Suggestion, Animal Magnetism, "Diapsychism" (occult communication of thought), Clairvoyance (or Metagony), Spiritism and "Cryptopsychism." The new terms employed are legitimately derived, are efficient, and appear to be coming into general use. A felicitous terminology may eventually evolve.

Dr. Boirac's mentality is of a rare kind—that of the true thinker both born and made. The reading of his Introduction is an intellectual delight. Further on in the book its earnest readers may have a little occasional trouble respecting some differentiations of importance; as, for instance, concerning experimentation and experiment, Chapters III. and IV.

This comes of terminological attempts to meet exquisite accuracies of observation and comparison. The psychical sciences being at once so new and complex, as yet hardly organised, research is naturally more conspicuous in them than schematic knowledge. The precise aim of the volume is to justify the existence of these sciences, by showing that the objects of their researches really belong to the world of realities. As regards terminology, which matters much more than many people suppose, the author quotes Condillac's aphorism: "All errors, without exaggeration, proceed from the habit of using certain words before determining their proper signification, or even before having felt the need of it." This reminds us of what Berkeley said about words as the source of all error in thinking. For luminous illustrations the reader is referred to the Introduction of "The Psychology of the Future." There he will find the controversies of the schools of Nancy and of Salpêtrière upon the nature of suggestion and hypnotism reduced to clear concepts, ready for scientific integration in a sound system of knowledge.

"In current language, the word 'suggestion' designates a very simple and banal fact which, from the psychological point of view, is reduced to an association of ideas. To use it to designate an entirely different and less ordinary fact, in which the customary laws of thought and action appear momentarily upset—does this not give the impression, prior to all examination, that the two facts are identical in reality? Similarly, when Braid coined the word *hypnotism* to designate a certain state in which human beings can be placed by means of certain processes, he asserted that this state was of the same nature as sleep. It is wholly a theory which is insinuated by this word, no less misleading than the word *suggestion*; and unless we were put on our guard we should be dragged into endless discussions such as were instigated by the schools of Charcot, Liébaux and Bernheim."

Even more suggestive, in the ordinary literary signification of the word, are our author's remarks upon the term "animal magnetism," "introduced by Mesmer and his disciples to designate a whole ensemble of parapsychical facts, irreducible by hypothesis to the facts of suggestion and hypnotism, notwithstanding their analogies," and "responsible for a great part of the repugnance which scientists still manifest toward it." "This term not only designates a certain order of facts: it implies at the same time an hypothesis, it prejudices the explanation of these facts. And as a result, all those to whom this hypothesis is repugnant, all those who find the explanation inadmissible, reject the facts themselves and refuse to study them." This is excellent practical psychology. Of profound import is the following: "It is impossible for anyone to anticipate what useful applications may result from the discovery of a truth which, at first sight, may appear thoroughly sterile in practical possibilities. The scientist who would aim systematically at the practical instead of first aiming at the real, would inevitably miss the real and the useful." Truly

a fine example of the typically French way of thinking. Every student of modern psychology should become familiar with "The Psychology of the Future."

W. B. P.

VOX ET PRÆTEREA NIHIL.

BY THE REV. DR. GEIKIE-COBB.

It was a lively but barren debate which took place at the Queen's Hall, on March 11th, between Mr. Joseph McCabe, representing the Rationalist Press Association, and Sir Arthur Conan Doyle, on the subject of "The Truth of Spiritualism." Mr. McCabe was the attacking party. The debate turned out to be a mere parade, because the attack was directed to the wrong objective. The charge made was that Spiritualism was nothing but a system of credulity based on fraud. Had the fraud been omitted, as it ought to have been, and credulity alone brought into the action, a far better case might have been made out by anybody possessed of the acumen and debating power which Mr. McCabe possesses.

To say that Spiritualism can be disposed of by proving that D. D. Home and Eusapia Palladino were tricksters, is to show oneself incompetent to do more than play with the *etceteras* of the subject. To say that Miss Goligher used her leg as a cantilever to move the table is to admit that Dr. Crawford's book has been read carelessly. To argue that the phenomena of ectoplasm are produced by the medium swallowing various articles, and then regurgitating them is an affront to rationalism. To pick out one or two weak points in a book of your opponent's is good policy but bad logic.

On the whole, Mr. McCabe must have disappointed many more people beside the present writer. He was capable of bringing a highly-trained mind and meticulous knowledge to bear on the real difficulties under which Spiritualism suffers. Instead of doing this, however, he took the trees and missed the wood; made good debating points which were otherwise futile, and left the really salient features of Spiritualism unnoticed. Everybody who has approached the subject knows that its real difficulties are metaphysical and psychological; yet Mr. McCabe did not touch metaphysics or psychology with the tip of his little finger. The reason appears to be that he is obsessed with the delusion that fraud is the sufficient explanation of Spiritualism. Fraud there has been, no doubt, but it has exercised no appreciable influence on the progress of the Spiritualistic movement. Credulity has played a far greater part, but yet, over and above both, facts of observation repeatedly occurring and severely tested have justified the main beliefs of Sir Arthur Conan Doyle and his colleagues.

Mr. McCabe was badly advised, therefore, in seeking to discredit the phenomena as facts. That they are there the merest tyro knows; what they mean is the real problem we have to solve, and of that problem Mr. McCabe seems to have no inkling. And the reason of this want may well be that something more is required by this problem than knowledge of the laws of evidence. Some practical experience of dealings with the subject-matter in debate is necessary for the ascertaining of truth. Even in the law courts, where, if anywhere, the laws of evidence are well understood, a barrister with scientific training in chemistry is engaged where a case involving chemistry is before the Court. And surely anybody who seeks to rebut the evidence brought forward by Spiritualists, should have first qualified himself for his task by experimental work. This, Mr. McCabe does not seem to have felt to be necessary. Hence his quickness in debate is delightful to watch, but useless as a guide to truth, and though the very honesty of his opponent gave him certain niggling points from which he scored, his very success in scoring these debarred him from all broad and comprehensive treatment of a subject of whose importance he seemed indeed to be unaware.

To use a military distinction, Mr. McCabe is an excellent tactician, but a bad strategist, and hence (as Hume said of Berkeley) his arguments admitted of no answer, but produced no conviction. He succeeded here and there in scoring a point, but for that very reason he failed in discrediting Spiritualism as a whole, as a long-drawn out and earnest attempt to find out whether the flaming boundaries of the world, as our forefathers knew it, can be and ought to be transcended. And, after all, that is what really matters. It was a curious *ignoratius elenchi* which was fallen into when Mr. McCabe, in his peroration, bade us devote ourselves to making the best of the world we know, for the question at issue was what is contained in the world of experience; and whether we are or are not deceived when we judge that Spiritualism promises to take us over the boundaries of the known and to add new regions to our possessions.

Sir Arthur Conan Doyle spoke throughout with dignity, honesty, earnestness and knowledge, and if his opponent was here and there formally right, the material honours of the fight were with Sir Arthur, and we predict that the intellectual spoils will go to the cause of Spiritualism, not to that of the narrow Rationalism, shorn of imagination, sympathy, and vision, which took the field in shining armour with Mr. McCabe as its fugleman.

* "The Psychology of the Future," by Emile Boirac, late Rector of the Academy of Dijon. Kegan Paul, Trench, Trubner and Co., price 10/6 net.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Street. March 28th, Dr. Ellis T. Powell

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mrs. Charnley. Monday, Tuesday, and Wednesday, 22nd, 23rd, and 24th, Mrs. Charnley.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. Nickels, of Luton.

Lewisham.—The Priory, High-street.—6.30, Mrs. M. H. Wallis.

Walthamstow.—342, Hoe-street.—7, Mrs. Cannock, address and clairvoyance.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. Gordon.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—7, Mr. A. C. Scott. Thursday, 8.15, Mrs. Mary Crowder.

Spiritualists' Rendezvous, 3, Furnival-street, E.C.—26th, at 7, Mr. Percy Scholey, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, addresses, Misses Ganz and Maule; clairvoyance, Mrs. T. Brown.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 3, Lyceum; 6.30, Mrs. Beaumont-Sigall. 25th, address and clairvoyance. 30th, Public Meeting. Town Hall, Battersea (see advt.).

Woolwich and Plumstead.—1, Villas-road, Plumstead.—Wednesday, 24th, 8, Mrs. Neville. Sunday, 28th, 7, Mr. G. Prior; members' circle after service; Lyceum at 3. Thursday, April 1st, 8, "Invicta Hall," Crescent-road.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mrs. Tom Brown; 3, Lyceum; 6.30, Dr. W. J. Vanstone. Wednesday, 24th, 7.30, Mrs. Mary Gordon; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Wednesday and Saturday.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and dance, proceeds in aid of building fund. Sunday (Lyceum Sunday), 11, Mr. W. W. Drinkwater; 3, Lyceum (open session); 7, L.L.D.C. delegates. Wednesday, 8 p.m., Mrs. Alice Jamrach. Saturday, whist drive. Sunday, 28th, 11, Mr. Geo. Prior; 3, Lyceum; 7, Alderman D. J. Davis. Note.—Thursday, April 8th, Mr. F. J. Blake, of Bournemouth.

Brighton.—Athenæum Hall.—11.15 and 7 (doors closed 11.30 and 7.30), Mr. F. Blake, President S.C.U., addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle; 7 p.m., Mrs. Alice Harper. Special Mission Lectures: Monday, 7.15; Tuesday, 3 p.m.; Wednesday, 3 p.m.; Thursday, 7.15; Friday, 3 p.m. A hearty welcome. Lyceum every Sunday, 3 p.m. Forward Movement (see advt.).

MR. JAMES COATES, late of Rothesay, hopes to resume public work in April, and for that purpose proposes to return to London then, to fulfil engagements there and in Brighton. As this may be his last visit to London, he will be glad to take as much evening lecture work as opportunity will afford. Address, c/o Messrs. L. N. Fowler and Co., Imperial Buildings, Ludgate Circus, E.C.

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