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Light

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

We print elsewhere some replies to the observations of the Rev. Tyssul Davis, reported in these columns. Our own standpoint towards these controversies has been made clear on several occasions in the past. We stand for the facts of Spiritualism as demonstrating the reality of a life after death. That is the central truth which emerges. The conclusions, religious or ethical, which the individual may draw from psychic facts are a matter for his private and personal judgment, and are not in any way binding upon anyone else. Religion is not an intellectual question at all. Of some forms of it, it has seemed to us that it is the essence of them to be illogical, like Love itself, which is the most illogical thing in the Universe. Let us take a tiny illustration. Here is a pious woman who bestows charity on all and sundry amongst the poor and the afflicted. She is told that she is doing great mischief—she is sometimes encouraging worthless parasites; she is perpetuating social injustice by doles, and so forth. It is all true enough, no doubt, from the point of view of pure reason. And yet who of us would condemn her for obeying the impulses of a religion of love? It is better that she shall give her alms and service than have her mind contracted by suspicion, for there is no more difficult problem than how to love reasonably. Such a woman as we have pictured would be provoked to indignation by those who sought to restrain her religious impulses. Whole sheaves of facts and statistics about mendicity and its frauds and rogueries would leave her unmoved. To her the facts would convey an irreligious doctrine, and really we think that, from her own standpoint, she would be right.

* * * *

In all these disputes which revolve about religious questions, we generally observe more of emotion (sometimes even passion) than of reason. If life after death and spirit communication are facts—and we know that they are—then they are not affected in any way by any religious or scientific doctrine. One sect repudiates "human survival" altogether on religious grounds. We do not concern ourselves with it. A man may be doctrinally anti-Christian and yet eminently Christ-like in life and thought. That also is a fact. The apostle James gave us his teaching as to what true religion consisted in, and we are, for ourselves, content with that teaching. We read Mr. Tyssul Davis's address carefully and found nothing in it to quarrel with, even if we personally did not approve of all of it. It was an expression of his own views, not in any way binding upon other Spiritualists. We believe that the earth is round, but never find any reason to quarrel with those persons who believe it is flat and that the sun goes round it because the Bible appears to them to teach this kind

of cosmology. We have so many other and more important things in common with them that the intellectual difference is not offensive.

* * * *

As regards Spiritualism, on the essential facts we are all united; on other matters we must agree to differ amicably. The earnest Theist who dismisses the Apostles' Creed as nonsensical and finds a "whine" in the Litany has his parallel in the devout Trinitarian who describes spirits as devils and finds their teachings diabolical. They are both within their rights, so long as we have free speech and freedom of conscience. Surely the matter in essence is simple enough. We have come into contact—however imperfectly—with another world of human life, with all its infinite variety of outlook and development. We have all kinds of minds to deal with, and are left, for purposes of self-discipline and education, to sift their communications and accept only those which appeal to the highest in us. We have no right whatever, however strongly a certain view may appeal to us individually, to attempt to enforce that view on other minds. We can teach it and preach it, but we must not try to boycott others who see things differently. That is a mere truism, but it is often forgotten in the general clash of opinions. Even devout Christians differ amongst themselves in regard to the question of the true nature of Jesus Christ, some claiming that Christ is the spiritual principle of which Jesus was the highest embodiment. That is our own conviction. But it would be hard to prove it along purely intellectual lines.

THE "REAL REASON."

We read in Sunday's "Observer" that the Bishop of Southwark, preaching on the previous day at Lewisham, said that the real reason for the growth of Spiritualism to-day was not so much because people were attracted by this alleged phenomenon, though there were always those who sought for signs and wonders, but rather because man insisted on the fact that those who had passed away were not sleeping beneath the earth, but were still living. That was the teaching of the Church of Christ. The dead were living behind the veil in a wider sphere where they had further opportunities for service, where God developed those qualities, virtues, and talents they had already shown here. That may be the general teaching of the Church to-day, but it has not always been so, as the inscriptions on many of the old tombstones in our churchyards can testify, and even now such teaching is far from universal. Spiritualism has had no small part in liberalising the attitude of the Church.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

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SHAKESPEARE AND SCIENCE.—Anent our reference in last week's Notes by the Way to the passage in "Troilus and Cressida," in which Shakespeare seems to anticipate Newton's discovery of the law of gravitation, Mr. Morris Hudson calls our attention to another passage in the same play (Act 1, Scene 3) "where Ulysses' words 'a bond of air strong as the axletree on which heaven rides' seem to hint at what Sir Oliver Lodge teaches about the attributes of the mysterious substance called ether."

PSYCHIC DEVELOPMENT: ITS USE AND ABUSE.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 354.)

Having mentioned a striking case of precipitated writing obtained by some friends of his (details of which he promises to supply later) Mr. Street passed to the subject of mediumship. Unlike the possessors of merely psychic gifts, mediums, he believed, were in a sense born, not made, and their faculty would declare itself whether they came into touch with Spiritualism or not. He did not think it wise to deal from a public platform with physical phases of mediumship beyond saying that their development should never be undertaken without proper guidance and care.

As regarded trance control, that, again, was a very difficult subject; there were so many phases of it—from what was termed "light control" to the deep trance state. But there was no such thing as absolute trance control, for the medium was always alive, even though the motor and sensory nerves were apparently dead; and it would be a very strange control that was quite free from the coloration of the medium's personality. Here, also, there was absolute need for right guidance. It was important that if in any circle a person exhibited signs of submitting to influence there should be someone present qualified to give advice.

MEDIUMSHIP, INSANITY, AND EVIL SPIRITS.

It was not true, as stated by some of their opponents, that most mediums went insane. Properly developed mediums did not go insane, and those who were not properly developed seldom did so, though if people allowed themselves to be controlled in season and out of season they must expect to suffer. There must be a law or rule laid down. The so-called controls sometimes needed controlling themselves! But like attracted like. There must be something in the medium which corresponded with the type of spirit that manifested through him. The opposition had made much of evil spirits controlling mediums. In Mr. Street's view there was little or no fear of our being controlled by anyone worse than ourselves. In all his long experience he had never found a case of what might be termed a really malignant control—a control who seriously sought to injure the medium. In most cases where injury was done it was because the controls did not know better. Continually manifesting their presence they were wearing out the medium, making inroads into his nervous system. He had been a trance medium for many years, but never in his whole career had his spirit friends attempted to impinge their wills on his when he was not ready. He was certain that he should not have been there that evening had it not been for their help, guidance, and protection. He had fought on four fronts, and on more than one occasion their kindly warning had enabled him to get out of danger. He was conscious of their presence and association, but they had always been helpers, never masters. Trance mediumship was meant for the benefit of all and the harm of none, and provided its development was carried out on proper lines there need be no fear of evil spirits or obsession. They did not want as mediums a lot of half-developed psychics, but only people who were self-controlled and well-balanced. Unfortunately, there was a temptation in a medium's early days to show off his powers, and if he kept on doing this hour in and hour out, it would disturb his mental balance, but he (Mr. Street) knew of no case in his experience of men or women becoming insane unless they were already off their balance. They were unbalanced to begin with, and the mischief that followed was put down to Spiritualism.

MEDIUMSHIP A NATURAL GIFT.

The use of mediumship was justifiable because it was one of the powers which had been bestowed upon man by his Creator, and he took it that it was part of the plan of existence that he should develop those powers, giving to that development the same care and attention that we did to the development of other faculties of our being. It was one of the weak spots in our organisation that there was no adequate machinery for devoting this needed care and attention to the work of training mediums. With a properly conducted organisation composed of men and women qualified for this work, there would be much less danger of inquirers getting into the hands of charlatans.

The royal road to the unfoldment of any faculty, mediumship included, was obedience to law. In the exercise of mediumship people must be made to understand they were undertaking a grave responsibility. Sound in health, bodily and mental, they must have true aspirations, and no question of personal aggrandisement must enter into the exercise of their gift. There was only one legitimate use for that gift, and that was the betterment of humanity—to get human beings out of the abyss of materialistic ignorance into which they had sunk, and give them comfort and joy in place of grief and despair. If their aim was the emancipation and upliftment of man, to set his feet on the road to new ideals—if they could make use of their psychic powers to that end, then the development of those powers was surely a right

thing. It would mean—it was going to mean—reconstruction. It would mean the reconstruction of religion, for it would open a new door of research through which new light would be thrown on the nature and meaning of life. (Applause.)

The meeting closed with a hearty vote of thanks to the lecturer.

L.S.A. SOCIAL MEETING.

Another of the enjoyable social reunions which are a prominent feature of the present L.S.A. session was held in the large hall at 6, Queen Square, on the evening of the 6th inst. In welcoming the company Mr. Withall, the acting President of the Alliance, stated that in the month which had elapsed since the last gathering of the kind one hundred and three new members had joined the Society. With the opportunities for friendly intercourse afforded by meetings like that they got to know one another, and the mutual understanding that followed engendered a spirit of brotherhood which, if it could only become universal, would solve the difficulties that at present divided men from their fellows and bring about the reconstruction of society. Then Mr. Weismann, at the piano, charmed our ears with one of his wonderful inspirational tone-poems, after which Mr. A. Vout Peters gave between twenty and thirty clairvoyant descriptions, many of them abounding in minute evidential detail and nearly all of them recognised. Mr. Weismann played a little gem from Chopin and the meeting closed.—D. R.

SPIRITUALISM AND THE CHURCH.

ANOTHER PUBLIC ADVOCATE OF PSYCHICAL INVESTIGATION.

From a full report published in the "Western Daily Press" we learn that on the 3rd inst., at the weekly luncheon of the Bristol Rotary Club, Dr. F. W. Rixon, lecturer at the University, spoke on the subject of "Occultism." After defining in general terms what the word denotes, and pointing to consequences of the war as the direct cause of the present intensification of interest in Spiritualism, Dr. Rixon observed that the fanatically credulous and the dogmatically incredulous were alike of little or no value in helping us to form any definite conclusion. The attitude of the Church seemed to him strange, since we would naturally suppose every Churchman to be in the way of becoming a Spiritualist, if not one already. Recent utterances of the Church on the subject might be summed up thus: First, there is nothing in Spiritualism; second, if there is anything, it is evil and of the devil—investigation being therefore dangerous and to be forbidden. Against this the lecturer protested, regarding it as our duty to investigate and probe everything to the full measure of our powers. With reference to the results of mediumship Dr. Rixon failed to do justice either to himself or to the professional mediums. To neglect any results obtained through the latter might be allowable as a counsel of perfection; but we are not perfect persons living in a perfect world. The investigations of Dr. Crawford, as also some corresponding mental phenomena, such as "The Gate of Remembrance," "Letters from the Other Side" were referred to appreciatively. Dr. Rixon concluded: "Just as the last century witnessed astounding achievements in material progress, the coming era will be one of psychical and spiritual research, which would be found to affect the whole complexion of life, in detail and universally."

In reply to "Anxious Inquirer," who asks for information regarding the influence, if any, of atmospheric conditions on psychic phenomena it may be said that these conditions certainly do affect the conditions of a circle for spirit communion. This is why psychical phenomena are more readily elicited in the dry electrical air of the United States than in our own more humid atmosphere. Cold is not inimical; it is possibly even conducive to phenomena; but much depends on the bodily as well as the mental conditions of the members of the circle. We cannot imagine that a successful sitting would ensue where everybody was numbed with cold.

TRANSITION OF MR. T. O. TODD.—We learn with regret of the demise of Mr. T. Olman Todd, of Hampstead, N.W., and late of Durham. Mr. Todd was president of the North London Spiritualist Association, Tufnell Park, and a most active worker in the cause, being especially happy in promoting the welfare, spiritual, mental, and physical, of the younger members of the Society, with whom, as with their elders, he was held in the highest affection and esteem. He was a student and deep thinker, and a few years ago delivered at a Freemasons' meeting at Westminster Palace Hotel a remarkable lecture marked by the closest reasoning and analysis, in which he ably disputed the existence of any fourth dimension in the material universe, claiming that matter was but a mode of consciousness, and that if a fourth dimension existed it must be found in the self-expression of consciousness. An epitome of the lecture was subsequently printed for private circulation, and was noticed at the time in *LIGHT*.

MR. TYSSUL DAVIS'S ADDRESS.

PROTESTS AND REPLIES.

We give below some of the expressions of protest which we have received against the address on "Spiritualism and Orthodoxy," by the Rev. J. Tyssul Davis, reported in our issues for October 25th and November 1st.

The following is signed "An Old Subscriber to LIGHT":

"As a layman of the Church of England, and a convinced Spiritualist, I should like to protest against the tone and temper of the Rev. Tyssul Davis's lecture.

"I have nothing to say against his views of the Book of Deuteronomy, eternal punishment, the resurrection of the body, etc., and the majority of Broad Churchmen at any rate will agree with him, but they will resent, all the same, the bad taste evinced in such expressions as 'arrant nonsense,' 'ridiculous belief' (applied to the Apostles' Creed), and the 'whine' in the Litany. The first half of his address has really nothing to do with what was said at the Church Congress, but is merely an attack on the Church and her doctrines. What we want, however, is constructive logic, and not denunciation, as Mr. V. C. Deseris says in another connection.

"The key to the lecturer's attitude presumably is in the fact that he is a Theistic minister, and, as such, biased against the Church quite independently of Spiritualism. In fact, the lecture seems to me a piece of propaganda rather than a defence of Spiritualism, and the 'odium theologium' appears more especially in his remark about the 'unique personality' and character of the Founder of Christianity. He ought to know that not only all Christians but also a large body of Theosophists look upon Jesus as a 'unique personality,' though all are not agreed in their explanations of that personality.

"Early in his address Mr. Davis waxes indignant at the idea that Spiritualism might be captured for Christianity, but later on he is equally indignant at the idea that Spiritualism is not to be identified with Theism. It cannot, of course, be identified with any particular creed. It is not a religion, but, in the words of Sir William Barrett, it is a 'preamble to all religious belief,' and it is a strong support to any creed that is wise enough to take it up.

"I imagine that one of the objects of the L.S.A. and of LIGHT is to make converts, and it would be well to remember that Christian missionaries in foreign parts had little success until they ceased attacking established religions and devoted themselves to finding out what was best in these creeds, and grafting the teachings of Christianity upon them.

"I am not clear as to the class for whom a lecture like this is intended. Convinced Spiritualists do not need it, and it seems to me more likely to repel enquirers than to attract them. It must of necessity offend our friends the clergymen of the Church of England who are Spiritualists, and as to the speakers at the Church Congress, and those who think with them, it will only confirm them in their opposition to Spiritualism, as a definitely anti-Christian movement. Would it not be better to leave the defence of Spiritualism to the eminent men whose impartiality is beyond criticism, and whose words carry great weight with the public, than to enlist the services of religious polemicists?"

The Church has an out-and-out defender in "An Anglican Psychic." She says:—

"Mr. Davis's statements as regards what Spiritualists have 'had good reason to give up' in Christian belief go far to justify clergy of all Churches in their opposition. Were it true that all mediumistic persons, or those interested in phenomena, had to refuse to 'accept the authorised orthodox idea of the personality of the Founder of Christianity,' would that not be a good reason for both Anglican and Roman denunciations of spiritualistic communications? Thank God, this statement is not true, as regards numberless clergy and laity in the Church of England. In fact, the higher psychic communications lay the greatest stress on the incarnation of the God-Man, and several times the late Stainton Moses has deplored in my own hearing (as well as in that of others) that his well-known book has been influenced by Unitarian control. He has begged that alterations might be made in it, but, alas! the 'written word' cannot be tampered with.

"Again, Mr. Davis sneers at the Apostles' Creed, and uses the crude phrase that 'it is only at the coming of the God-Man Christ when he has ceased sitting at the right hand of the Almighty, etc.' May I inform him that any Sunday School child would tell him that 'sitting on the right hand' is a symbolism of equality with God, not of an eternal posture? We psychics know that He comes in every sacrament to the believer, and never leaves His own alone, and that the rising from the dead not only refers to the present state of the disincarnate, but to a mysterious clothing of the etheric in the last days.

"As Mr. Davis is a Theist he may not have listened to modern Anglican sermons, as he imagines that preachers insist on it 'that Christians go to a nice place where all play on harps,' etc. Probation, regeneration, and the remedial effects of hell's discords are as strongly taught by modern theologians as they are by helpers from the Higher Spheres. These also warn us strongly from believing all the

banal utterances that too often, alas! are heard at promiscuous seances. As Spiritualistic teaching has leavened all religions, and their books, surely a 'Spiritualistic Church' is a misnomer, and its existence much to be regretted. In all churches and at all services, they that have the 'listening ear' shall derive more benefit than they possibly can do at the present quasi clairvoyant, quasi second-rate musical matinee or soiree. May all psychics become united in one body, to one Head, and then their diversities of earthly 'swaddling clothes' will not matter an iota either here or in the Beyond."

"A Church-woman and Spiritualist for Forty Years" writes:—

"Mr. Tyssul Davis's flippant, contemptuous and ignorant abuse of Church doctrines can but harm the cause of Spiritualism and alienate many whose eyes are being opened. To take one point: He speaks of the statement in the Apostles' Creed of the 'resurrection of the body' as 'ridiculous' and 'unscientific.' Has it never occurred to him that these words can be said as referring to the spiritual body, which at death rises out of its mortal covering?"

"Many ancient doctrines may require re-stating; but vulgar abuse does nothing but harm."

* * * The Rev. Tyssul Davis's remarks, we should point out, were contained in a report of an address delivered by him, and not in an article contributed by him to LIGHT, as some correspondents seem to imagine. There is a difference. If Spiritualists of all creeds would concentrate on the main proposition, the spiritual nature of man and the Universe, and leave doctrinal differences aside, our task would be lighter.—Ed.

SIR ARTHUR CONAN DOYLE AND THE REV. A. V. MAGEE.

As most of our readers are doubtless aware, Sir A. Conan Doyle has accepted the challenge of the Rev. A. V. Magee in his address at St. Mary's, Soho, on "The Dangers of Spiritualism," in the course of which he gave instances of the effects of dabbling in Spiritualism, and quoted Dr. Forbes Winslow, who stated in 1877 that there were ten thousand people in lunatic asylums as a result. Mr. Magee added that Sir Arthur Conan Doyle had said that Dr. Forbes Winslow had recanted that statement, but a friend of his, a priest, had offered fifty pounds for the production of the recantation. Up to the present he had not been called upon to pay the fifty pounds.

In a letter to the "Evening Standard" and other newspapers last week, Sir Arthur quoted the letter of October 17th, 1912, from Dr. Forbes Winslow to the Editor of the "Two Worlds" (already published in LIGHT, p. 324) and invited Mr. Magee to apologise and give the name and address of the priest who is alleged to have offered fifty pounds for the production of the document, which can be seen at the office of the "Two Worlds."

NEW THOUGHT AND PSYCHICAL SCIENCE.

Those who have enjoyed the little book by Mrs. J. Bruce Wallace, "The Thinning of the Veil," will be glad to know that similar teachings are being regularly received, and continue to bring the greatest happiness to the recipients. "Life is a new and better thing," they say, since this door was open. For many years these friends were keen psychical researchers in a theoretic sense, but only when quietly in their own home they put the matter to a practical test, did it become a reality. J. Bruce Wallace, M.A., is the President of the British New Thought Alliance, and Editor for the "Alpha Union" of the magazine "Brotherhood," which sends its plea for right spiritual relations between man and man through the whole of life's dealings, to many parts of the world. One of their tenets is that "the Universe is essentially spiritual," and in the last issue there are several pages devoted to Psychical Science—which include quotations from Sir Oliver Lodge in "The Weekly Dispatch," from V. C. Deseris in LIGHT, and from "Christianity in the New Age" by Mrs. E. Herman. One is glad to find this strong ally associated with New Thought, for amongst their members are many Spiritualists, and it would strengthen and point the New Thought message to the world if it could declare boldly that on all planes, to the materially minded, as to the spiritually minded, an open door could be shown by Psychical Science which would lead men out to a discovery of the soul and its values. B. McK.

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THE SUPREME COURT OF INTELLIGENCE.

A FANTASY.

At its last session the Court (Justices Logic, Fairmind and Plainspeech) delivered judgment on the appeal causes arising in connection with Spiritualism and Psychic Science.

ANGELL V. BLOGG.

This was an appeal from a verdict given in the Lower Court of Criticism. The defendant, Blogg, having stigmatised all spirit messages as nonsense and drivel, was challenged by the plaintiff, who produced a mass of communications which it was admitted by the defendant were reasonable and instructive, but he denied their origin, pleading that he had no proof that they were actual spirit messages, and a decision in his favour was recorded.

MR. JUSTICE LOGIC, in reviewing the facts, said that they were not there to pronounce upon the question of spirit existence, but only to administer the laws of thought upon these and other subjects which came before them. In his view the decision of the lower Court was contrary to common-sense. The defendant could not be allowed in the two examples given to make fish of one and flesh of the other.

MR. JUSTICE FAIRMIND: I quite agree. The question of the authenticity of the messages is as important in the one case as the other. The defendant cannot accept, or pretend to accept, nonsensical messages merely for the purpose of describing them as nonsensical, and then, when confronted with sensible communications, take a different tack and dispute their genuineness, simply because his first argument is no longer tenable. The whole essence of the question was the true origin of the messages, and not their particular character.

MR. JUSTICE PLAINSPEECH: I concur. The defence was a tricky one, and can carry no weight in any reasonable mind. As my learned brother, Logic, has pointed out, we are not here to adjudicate on the question of spirit existence. But assuming its reality I see no reason why we should not get faulty, unintelligible, or even foolish communications as well as plain and sensible ones. We allow the appeal.

REASON V. STUBBORNMIND.

In this case the defendant, when confronted with all the evidences for spirit existence, admitted their reality but ascribed them to unknown and mysterious powers in incarnate man. The plaintiff claimed that the evidences had been sufficient to convince many of the best thinkers in Europe, and that if they were insufficient those who disputed them might with equal cause dispute their own existence and that of their fellow citizens. Nevertheless, the Court below had found for the defendant.

MR. JUSTICE LOGIC: I have examined the evidences and agree with the assertion of one of the leading writers on the question that they would be amply sufficient to establish any matter in an ordinary court of law. It must be admitted, however, that the question at issue is outside the normal range of human affairs. The evidence that will satisfy one mind may be insufficient for another. It is a matter for individual judgment. Suppose a man denies the existence of the Aurora Borealis, even when he has seen it, declaring it to be a mere optical illusion or what is called a "collective hallucination," what are you to do with him?

MR. JUSTICE PLAINSPEECH: Put him in a lunatic asylum.

MR. JUSTICE FAIRMIND: Still, we are to remember that however strong the evidences for spirit existence may appear, they are outside the everyday aspects of life. We must therefore allow for these cases of obdurate and apparently unreasonable scepticism. From my point of view, defendant has overshoot the mark and indirectly and unconsciously admitted the thing he disputes. For it is part of the plaintiff's case that man is a spirit while incarnate, and the defendant, in his anxiety to disprove the existence of spirits, actually supports the proposition by endowing the human being with all those powers which are actually ascribed to spirits! To that extent, therefore, he has stultified his own reasoning. But he is clearly within his rights, however absurd his attitude. If he is not content with evidence which seems to have satisfied abler minds than his own, we cannot over-ride his personal rights.

MR. JUSTICE LOGIC: That is so. The verdict must stand.

MR. JUSTICE PLAINSPEECH: I reluctantly agree. It is a man's right to be pigheaded if he chooses, and in this case the extent of the evidence necessary to prove the plaintiff's case has not been defined.

VERITY V. BLINDMAN.

In this, the last case reviewed by the Court, the defendant, in disputing a claim that he should admit the reality of spirits and their influence on mortals, pleaded that the whole idea was a superstition belonging to the childhood of the race. Its origins were found in the history of early man, and its persistence to-day was a mere survival of a barbarous idea incompatible with an enlightened civilisation. It obtained amongst savage races. A verdict was given in his favour against which the plaintiff lodged the present appeal.

MR. JUSTICE LOGIC: It is a new idea to me that because a thing is ancient therefore it is untrue. And why should a thing be false merely because a savage believes in it? As to the argument from the childhood of the race, we may consider our own childhood. We then believed many foolish things, but we also believed some that were true. To take another instance. It is the custom of savages to take their food with their fingers, and children show the same tendency. We, as grown up and civilised people, continue the custom where it is sanctioned by common usage and commonsense, as, for instance, when we eat a cake, a sandwich or a fruit. The defendant's reasoning is distinctly faulty. One would suppose that the persistence of an idea or custom through thousands of years was rather an evidence of its intrinsic value than of its falsity or absurdity. A continual process of sifting and discriminating has gone on through the ages, and if we retain any ancient custom or belief the inference is that it is in agreement with the collective wisdom of mankind.

MR. JUSTICE FAIRMIND: What of the people who to-day believe that the earth is flat—a very ancient idea?

MR. JUSTICE PLAINSPEECH: A parcel of cranks.

MR. JUSTICE LOGIC: That may be. They are certainly a very small *coterie* who are not taken seriously by the rest of the community. But if a man wished to convince them of their error and had no better argument to offer than that their belief was an ancient superstition, an idea belonging to the childhood of the race, we should think poorly of his intelligence, when he has all the resources of modern science to draw upon in order to confute the error. A thing cannot be judged to be either false or true merely by reference to the question whether it is new or old. Any argument based on that idea is contrary to those laws of thought which we are here to administer. The decision in the Court below is not in accordance with those laws.

The other Judges concurring, the appeal was accordingly allowed.

D. G.

FROM THE LIGHTHOUSE WINDOW.

The Guest Afternoons at the Stead Bureau continue to grow in interest and popularity. On Monday last Miss Aimée Earle, photographer to the Psychological Society, related her experiences in spirit photography and afterwards passed round for inspection a number of photographs obtained by her, some without the camera. Her remarks and the exhibits aroused the keenest interest.

Miss Estelle Stead, in introducing Miss Earle, described a number of evidential facts in connection with communications from her father. In these informal talks many important incidents are thus related which hitherto have not been recorded. For instance, Miss Stead gave an account of a certain gentleman's success in spirit photography which so interested Mr. W. T. Stead that he asked to be kept posted regarding further developments.

When a little later the gentleman in question heard of the disaster to the "Titanic" he remembered with regret his unfulfilled promise. Soon after this he sat for a photograph, and on the plate being developed there was seen around his picture the following message in Mr. Stead's handwriting, "Dear Mr. Walker, I will try to keep you posted. W. T. Stead." The sitter was Mr. William Walker, of Crewe.

The oil mystery at Swanton Novers Rectory, near Melton Constable, Norfolk, had a sequel on November 4th, when Mrs. Oswald Williams, wife of the illusionist who purported to have solved the mystery, was summoned for assaulting Mabel Louisa Phillips, aged 14, the maidservant at the Rectory. The magistrate dismissed the case. The girl, in her evidence, said she had been wrongfully accused of throwing liquid on to the ceiling, and that Mrs. Williams had slapped her face. The Rector, the Rev. Hugh Guy, said that since the girl left there had been no further drippings.

The Bishop of London continues on his ambiguous way unabashed. At a memorial service at Southwark Cathedral on November 5th, for the officers and men of the London Rifle Brigade who fell in the war, he delivered another of his characteristic utterances.

Speaking to mourning relatives and friends the Bishop warned them against Spiritualism. He was convinced, he said, after five years' study, that necromancy did nothing but harm. It was cruel in that it had wrecked many minds, and nothing had been recorded of it that was of the least use. The so-called revelations could all be explained by telepathy or thought reading.

It must make many grieve to find men in high places, particularly in the Church, speaking in this wise, for Dr. Ingram has committed himself to statements definitely unfounded and inaccurate. There are at least three mis-statements of fact.

With regard to Telepathy as an explanation of the phenomena of Spiritualism, we may say with Professor Hyslop that one cannot reply satisfactorily because those who use this argument "have not enough scientific intelligence to discuss it rationally."

Dr. Hyslop classes Telepathy as a "popular evasion," and as "just a shibboleth." It is to him merely "a word which is supposed to exclude 'spirits.'" He shows (in his latest splendid work, "Life After Death," and in many of his other books) that the hypothesis of Telepathy as an agent will by no means explain all the facts recorded by unimpeachable authority.

This recalls the remark of that shrewd and experienced student in psychic research, Dr. Hodgson: "Having tried the hypothesis of 'Telepathy from the living' for several years, and the 'Spirit' hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not." To those acquainted with Dr. Hodgson's career this affirmation carries the utmost weight.

Edyth Hinkley (Mrs. W. Hinkley) has a very fine article entitled "Not By Eastern Windows Only" in the November "Nineteenth Century." It deals with the Higher Spiritualism, and we commend it to our readers.

Mrs. Hinkley is replying to an article by the Rev. Cyril Hudson in the May number of the same review. She quotes with approval Mr. Hudson's remark that "Psychical research is probably the only branch of human knowledge in

which the layman regards himself as fully entitled with the expert to express dogmatic opinions." She adds quietly that his own article, curiously enough, is another example of the truth he enunciates.

The fact that laymen thus assume a role for which their want of scientific training gives them no warrant, explains, in her view, "much of the amazing and audacious inaccuracy of many statements made concerning psychic research and the phenomena it investigates, including Spiritualism."

Mrs. Hinkley regards as "audacious" the act of a writer who makes dogmatic and comprehensive statements which are immediately recognised by any specifically instructed person as being "completely inaccurate." She well asks, "Is it playing the game" thus to mislead the uninitiated? Mrs. Hinkley supplies the best possible answer to the Bishop of London

Mr. James P. Skelton (Belfast), writing in "The Two Worlds" (November 7th) of the position of Spiritualism in Ireland says, "Never at any time have I been so optimistic as to the future of Spiritualism in Ireland as at present. Inquiry is widening and deepening, and so far as Belfast is concerned our only drawback is the want of a decent hall." This is an encouraging outlook. Mr. Skelton also speaks of two highly successful meetings in the Ulster Hall (rented for the occasions) at which audiences of 800 and 1,000 people were present. Mr. W. Rex Sowden, of Newcastle-on-Tyne, gave remarkable clairvoyant delineations.

The Rev. G. Vale Owen, Vicar of Orford, was mentioned by Sir A. Conan Doyle in his recent address at Leicester as one of the Anglican clergymen who "knew the truth," and Sir Arthur referred to Mr. Owen's remarkable psychic gifts. As a result of this publicity Mr. Owen was sought out by newspaper representatives, and a number of interviews with him appeared in the public Press.

In a very interesting interview with him in the "Warrington Examiner" (November 1st) Mr. Owen says: "There is an opinion abroad that the clergy are very credulous beings. But our training in the exercise of the critical faculty places us among the most hard-to-convince when any new truth is in question. It took a quarter of a century to convince me—ten years that spirit communication was a fact, and fifteen that the fact was legitimate and good."

He further added, "My study of the Angelic Ministry has led me to the conclusion that any sincere worker for God, in any phase or department of life, possesses psychic faculties and can be inspired from the Other Side. Prayer and a level head are our safeguard. Granted these, we shall not go far wrong." What a contrast is the above to the vapourings of the Rev. A. V. Magee on demons!

The solemn moments of the Great Silence for the Glorious Dead on Tuesday were observed by a gathering at the Stead Bureau assembled in the Sanctuary. Two notable letters dealing with this great occasion from the Spiritualists' point of view were published in the "Daily Mail." They are reproduced elsewhere in this issue.

The passing, in his eightieth year, is announced of Mr. George Wheeldon, of Belper, a staunch Spiritualist for nearly fifty years. He organised the famous series of séances, an account of which was published under the title "Miss Wood in Derbyshire," by Mr. James Burns in 1879. Part of the book was re-published by Mr. Alfred Smedley as "Reminiscences." Full-form materialisations were obtained frequently, as well as wax and plaster casts of hands and feet. Both the books mentioned are in the Alliance library, and members would do well not to neglect these valuable records of early phenomena.

Mr. Bankes, K.C., at the South-Western Police Court (Battersea), on November 3rd, referring to the recent case of Mrs. Bloodworth, said he had received a number of extraordinary letters about Spiritualism. He counselled that speculation regarding the future life was best left to scientific minds.

Continuing her series of articles on Spiritualism, Miss Edith Shackleton describes in the "Daily Sketch" of the 5th inst. a visit she paid one Sunday evening to Steinway Hall, and expresses her strong dissent from much of what she heard from the platform. As this article appeared three days after Mr. Street gave an address in that hall it has been taken for granted in some quarters that he was the speaker to whom Miss Shackleton refers. He wishes it to be clearly understood that this was not the case.

DIVINE IMMANENCE AND TRANSCENDENCE.

MAN'S PLACE IN THE COSMIC ORDER.

BY QUÆSTOR VITÆ.

(Continued from page 359.)

To complete the analogy above indicated, we must postulate the existence of a transcendent Macrocosmic Being, whose existence is associated with and manifested in this particular solar system and whose life and intelligence is mediated to and manifested through the finite selves on this earth (and probably on the other planets) by a process of invisible (to us) life currents, illustrated in a subordinate manner in our microcosmic organisms by our nervous and blood circulating systems, relating our centre or self with its periphery.

This Mighty and Transcendent Being must stand to us in a similar relation as our brain and heart stand in relation to the physical cells of our organisms, ever mediating life and intelligence to us; we, taken as an integral unity, constituting its physical organism, as our million of cells constitute ours. The distance between our central unit-self and its external cells is small, of course, while the distance between the Mighty Self of this solar-system and us is transcendent. But so are its powers transcendent. If we were not connected, we would cease to exist, and the integral unity of the Infinite would cease.

But that Mighty Central Being, while ever transcendent to us, is not the ultimate source of the life and intelligence that flows from it to us. That river or process flows to our solar system, or rather to the Mighty Beings in the centre or inmost state thereof, from the Beings in the central state of a solar-system antecedent in the order of creation, and so this continues, beyond the possible stretch of the human mind.

This statement is based on information that came from inner sources (not to the writer), and is not verifiable consequently. But if taken as a speculative system of cosmic philosophy, it is interesting and original, and appears to be coherent and free from logical contradictions.

These communicators state that this solar system was not concentrated by one creator, but by a hierarchy of Mighty Beings who had previously dwelt as men and women on planets belonging to an antecedent solar system and had subsequently evolved to the transcendent state they then occupied. They also stated that we would pass through a similar process of evolution and transmutations, in which personal self-consciousness becomes expanded into associative self-consciousness, and rises to the inner central state of this cosmos pertaining thereto.

This plane of associative self-consciousness appears to be illustrated in minor degree in the highest plane of our microcosmic organisms. Our selfhood, though a finite unit of self-conscious life, functions through a hierarchy of neurones, which work in associative action in our brains. They have therefore been called association cells. This is, of course, only a microscopic representation, in physical mode. So that central macrocosmic state is the prototype of that to which the head corresponds in the microcosm. But it also conjointly represents the heart, or centre of the circulation of the blood, *i.e.*, of life. In the microcosm these are separated, while in the macrocosm they are united. This symbolises the union of wisdom and love that occurs when the masculine and feminine aspects of the original units of life, or finite selves, conjoin, as referred to further on.

The neurones above referred to represent in our organism a very much higher plane and mode of being than that occupied by the cells in the outer portions of our organisms. This difference in mode of being is no doubt a microcosmic representation of the macrocosmic difference in plane or state of being above referred to, as between this outermost plane and that inmost central one.

These beings state that the law of "knowing," *i.e.*, of experience as illustrated in our self-consciousness—still persists with them. Their field of perception is vastly expanded, and they share in the experiences and knowledge of all occupying their state of being. They can see the end of a process in its beginning, and the beginning in the end. But they cannot know "that which knows" within them, *i.e.*, the Infinite-Self. That remains transcendent to them as to us.

That Ultimate Reality is immanent in, and gives its life and intelligence to, and comprises in its knowledge, all the experiences acquired by its units in all cosmic systems, yet ever transcends them all. That is the Infinite Self, that stands behind or within the Universe, what men call God. Itself, it ever remains "within," *i.e.*, subjective, and ever transcends finite cognition. And it must be remembered here that as "absolute" it cannot experience; to do that it has to particularise itself, as knowing implies distinguishing, or the establishing of differences. Consequently it gives itself away into units, and finds itself again enriched in experience. But that Ultimate Reality is not solely masculine, as taught by theology and by metaphysicians who make self-consciousness *per se* into their first principle; it is feminine also, it is *self-conscious life*, which can only be known to finite cognition in its manifestations. Being masculine

and feminine, or positive and negative, it carries propulsion and attraction, *i.e.*, power inherently, so it may be described as a triunity of wisdom, love and power.

This universal Self-conscious Life, being inherently masculine and feminine, every unit thereof when differentiated in the inmost state in our cosmos and determined into its circuit of becoming, is also implicitly and conjointly masculine and feminine, but in the process of their descent outwards (which will be dealt with later) into human incarnation, and while still in inner intermediate spiritual planes, these units become divided into separate masculine and feminine entities, and are eventually incarnated as such in human uteri. They never meet on this earth, one remaining in inner planes while the other is on this outer plane.

This differentiation in the descending circuit of becoming, entails a temporary obscuration of self-consciousness and passing through the circuit of descent in a state of sub-consciousness. Self-consciousness begins again to function in the child here.

It is by this process of the separating of the masculine and feminine aspects, implicit in the original unit of being, that personality is constituted. Personality is consequently a limited, incomplete, non-equilibrate mode of being and self-consciousness. Consequently all communications from beings in inner personal planes and states of being emanate from relatively circumferential states of incomplete being and of knowledge. Selves in those states know their own plane and know our plane, when in relation therewith through a human instrument. But they do not know the inmost state and plane of our cosmic system. Their state is an intermediate one.

In the course of our evolution on the return, ascending inwards circuit of becoming, all unit-selves pass by transmutation from the inner state of personality ultimately, into that of Identity (associative). That is entailed by the conjoining or coalescing of the masculine and feminine aspects of the original unit-selves, which had been separated into masculine and feminine personalities in the process of their descent. They thereby become "made in the image of God."

This coalescence (accompanied by separableness of action, when desired) entails the equilibrium of wisdom by love. It entails participation in an associative mode of being and knowledge, as already mentioned. But as the Infinite (of which these are integral-units) carries inherently positive and negative power, or propulsion and attraction, these units, when conjoined, become (like batteries) endowed also with transcendent power of radiation or transmission of thought-bearing life-currents. Batteries have, of course, to be charged in order to transmit force, and these unit-selves are, in permanent receipt of a life-current from an antecedent source, as already described. So they receive and give out permanently. They claim to be able to transmit to and relate the circumference of our cosmic system and thereby to gather all the knowledge thereof that they desire. They can also transmit thought currents, provided there is a living instrument available that can respond, *i.e.*, in unison. That is the conditioning difficulty of communicating, as the equivalent degree or mode of life carrying responsiveness is only embryonic in man and not unfolded into functioning. That will only occur by transmutations and transfer into inner modes and planes of being.

The leaders of modern thought have shown that self and not-self are complementary and inseparable. Thinking implies the presence of both. So one cannot be without the other.

The Infinite Self as the knower lives through all the finite unit-selves we know of in all planes, and relates them in His One Unity by the process of the "river of life," which flows through the infinite ocean of etherial-life which fills space, from which worlds are concentrated, and which must be to the Infinite Self what our bodies are to us, external and not-self, the two being essential components of the One Great Unity.

"TO A. C. D."

Mrs. Mildred Gentle sends us a tribute in verse to Sir Arthur Conan Doyle. It is so good that we may quote two stanzas here, especially as they will appeal to those—and they are now many—who feel grateful for the consolation he has given:—

The clasp of God's band incarnate, the music ineffably sweet
Of a still small voice in the darkness giving halt to the
stumbling feet.

A dawning sense of freedom, of respite from the quest,
A breaking away of the shadows; the glimpse of a mountain
crest.

Life's road winds over the hillside, and the path is full of
light,

And ever fresh gleams of glory are bursting into sight.
I speed on my way rejoicing; holding the record true:
God's in His heaven, and heaven is here, and a prayer in
my heart for you.

MR. PERCY R. STREET, the close of whose address to the L.S.A. on "Psychic Development" we give in this issue, is due to lecture next Wednesday in the Portland Hall, Southsea, on a subject of which he has long made a special study, *viz.*, "The Human Aura." The lecture will be illustrated by many paintings from life of the auras of famous men and women.

MORE POLTERGEIST PHENOMENA.

The "Evening Standard" of the 5th inst. contained an extraordinary narrative, furnished to one of its representatives by a W.R.A.F. administrator at an R.A.F. depot within the metropolitan radius. It began with the taking over by the R.A.F. some considerable time ago of a large, rambling, old detached house, as a hostel for a number of W.R.A.F.'s, employed at a stores depot.

The girls had been installed about a fortnight when one of them was awakened in the night by her bed, a single one with a heavy iron frame, being dragged from its position close to the wall, two or three feet towards the middle of the room. Jumping out of bed she turned on the light, but there was nobody in the room. The next night the same thing occurred to both beds in the room. One of the girls received such a fright that she had to be removed to hospital. The beds were examined. No cords were found tied to the legs, and an R.A.F. man, called in, found the beds so heavy that no one but a very strong man could have moved them.

We may interrupt the narrative here to remark that Sir William Barrett, in a lecture before the Psychological Research Society in January, 1911 (reported in *LIGHT* of February 11th of that year) told of a somewhat similar case at Ennis-corthy, where a bed which he found was too heavy for one person to move was reported to have run across the room. To resume:—

After this the girls were undisturbed till about the same day in the following month, when a precisely similar incident occurred. The staff were now thoroughly scared, and it was decided to keep a watch; the light was left burning, and the W.R.A.F. sergeant slept in the room on a mattress. About midnight screams were heard, and the administrator, dashing upstairs, was just in time to see the foot of one bed which had moved from the wall and raised from the ground, move of its own volition and come down heavily within an inch of the face of the sleeping sergeant.

The whole of the room was in clear light, and the presence of any strange person was impossible. The following night was a repetition of the first, and the administrator, who herself slept in the room, felt her bed rise from the ground, move out from the wall, and sink slowly to the floor. Screams were also heard in the attic, and it was found that the occupants had suffered similar experiences.

Again a month elapsed and the hostel was visited by the playful ghosts. Then the sergeant was instructed to place the beds in position in both rooms and lock the doors. This was done, and the following morning they were opened in the presence of the administrator. The beds were discovered in the middle of the room—the pillows and bedclothes scattered about in wild confusion.

It was noticed that these visitations always took place when the moon was full. The hostel has now been abandoned by the W.R.A.F., and the house stands empty. It is understood that the house stands on the site of an old posting inn.

THE CHURCH CONGRESS.

Spiritualists seem to be inexcusably impatient with critics and unbelievers. At the first blast of their trumpets they expect the hoary walls of opposition to fall in ruins and are exceedingly irritated and annoyed when they do not do so. Probably few of the clergy who are most vociferous in their denunciation of Spiritualism are able to keep its distinctive doctrines out of their sermons, and the teaching which has been pouring into the world for the last forty years has, I suspect, led to a considerable modification of their views, in spite of its suspected source. But Spiritualists want to burn Cranmer in spite of his recantation, and that was never considered as "playing the game." Though Christians remain loyal to their conception of the Founder of their Faith, they may still be good Spiritualists, and those who think differently need not cast off the coat of courtesy to make a vulgar attack upon them; one "lady" even told me to my face that I remained orthodox on this point because it was my living! To "score off" one's opponent and to scorn and ridicule his supposed errors is an exhilarating pursuit, but like breaking windows it is little indulged in by the better bred, and I do not think it advances Truth.

F. FIELDING-OULD.

A DRAMATIC GHOST.—The "Devon and Exeter Daily Gazette" quotes a ghostly incident concerning — Lodge, Exeter, related by a lady at a meeting in connection with the Women's Institute movement in that town. It was to the effect that two girls staying at the Lodge were disturbed one night by sounds of a tremendous struggle outside their door, followed by a succession of bumps as of someone falling downstairs. Next morning they taxed two men in the company with making the disturbance, but the men declared they had not been outside their own room. The hostess then said to the girls, "If you heard that you heard the ghost." The story runs that one of the Abbots of Buckfast had his town house there, and was murdered in the banqueting hall. His body was placed in a sack and bumped down the stairs. The girls occupied a room near the spot where the murder took place, and on the anniversary of his death,

CRITICISM FOR THE CRITICS.

W.W.G. writes:—

The good taste, and sobriety, and broadmindedness of the Church Conference in its references to Spiritualistic teaching, the other day at Leicester, have left ordinary humble seekers after truth greatly indebted to them. We now understand why the Church makes such an irresistible appeal, and embraces all forms of truth. In fact we know where we stand! The Church's all-embracing teachings on the point up-to-date seem to be

(1) The phenomena do not occur.
 (2) The phenomena occurred in Palestine up to, say, 100 A.D., and then mysteriously ceased; they have never re-occurred elsewhere.
 (3) They never occurred in Palestine. (This for "broad-minded" divines!)

(4) They cannot occur. (This for "philosophers" and "scientists.")

(5) The teaching is too attractive to be true; it preaches love and consoles the broken-hearted, so cannot be genuine.

(6) The phenomena—especially in view of their good and permanent results—are the work of devils.

(7) Acceptance of the teaching would not lead to preferment.

(8) The movement may be crushed in its infancy (!) by vague and unsupported references to insanity. It is not likely that anyone will hunt up statistics that show there are at least ten thousand religious maniacs for a single Spiritualistic one.

(9) It is unkind to go to the fountain-head for the "living waters" of truth when there is an orthodox conduit-pipe laid down by the Protestant Branch of the Catholic Water Supply Conservation Co., Ltd., which guarantees a regular and regulated supply (water is rationed now) of only slightly inferior quality, to all who will wait their turn at the tap.

(10) Our justification for existence will soon be gone if this sort of thing is allowed to continue!

(11) Meanwhile let us see what cheap ridicule and wit of a clerical order can do. If we take an isolated instance of the utterances of a particular medium—who does not claim to be infallible—about the idea of whisky and soda being as intelligible on that side as on this, and let the whole Spiritistic hypothesis stand or fall by that one instance (if they will let us!) our opponents will probably be too polite or ignorant to point out the real incongruity between the typical bald, middle-aged, rotund, unmusical member of our congregation and the wings and harp and endless music we promise him as the reward of his unenterprising orthodoxy here.

THE PROOFS OF SPIRIT INTERCOURSE.

Writing in "The Englishwoman" for November, Miss E. C. Somerville, a niece of the late Colonel Kendal Coghill, appeals to the readers of that review to bestow upon the subject of "Extra-Mundane Communications" (the title of her article) "a more temperate consideration than it is accustomed to receive." She has been personally familiar with the amateur practice of such communication from her early years, and gives several good examples of evidential statements received. It was discovered that she and one of her brothers possessed jointly the power of transmitting replies from the unknown in writing to the questions their uncle, who was enthusiastic on the subject, showered upon them. The following are some of the wise conclusions at which Miss Somerville arrives:—

"There are many things that do not admit or are not capable of exact proofs. The certainty of the facts of any religion is one of them; the identity of the sender of any message is another. In these things, or rather in the acceptance of them, acts of faith are necessarily involved. One does not expect that the letter signed with a friend's name, written in his handwriting, saturated with his personality, is a forgery, yet such forgeries have been successful. But it is possible to believe in a long succession of forgeries, full of messages, of discussions, of suggestions, descriptions, and reminiscences, all steeped in the personal idiom of the writer, all instinct with the individuality of the friend who has gone away? There are very many such cases. It seems to me that accumulated testimony of this kind, though it may be, and generally is, incapable of absolute proof, gives a sense of certainty that cannot be shaken, even though its appeal is purely individual and is incapable of bringing conviction to the world at large."

MORS JANUÆ VITÆ.—Death, with attendant angels, sits enthroned at his gates, beyond which shines a light so intense that his face, silhouetted against it, cannot be discerned. Here, holding tenderly in his mighty hands a little newborn baby, he receives all, men, women, children, and animals too, as they pass through his court to the Light beyond. The wise prelate, the weary cripple, the strong soldier, reverently yielding up his sword, the lion, the innocent child who, knowing no fear of Death, plays at bo-peep with his mantle, the invalid who has been near him all her life, and now thankfully rests her head against his knee, all alike come to him, reverently but without fear,

THE GREAT SILENCE.

THE REV. WALTER WYNN'S "I KNOW."

On Tuesday last the British peoples throughout the world paid a deep and touching tribute to the Glorious Dead. In the "Daily Mail" of that date appeared the appended letter from the Rev. Walter Wynn. It is instinct with fine thought, and its publication by this great daily on a day of such national importance is a significant fact.

To the Editor of The Daily Mail.

SIR,—Many thousands of mourners will live through to-day with sad hearts. They will feel deeply grateful to our beloved King and his people for an act of reverent memory, but they will not be seen in public thoroughfares if they can help it! Not even a congregation in any sacred edifice will watch their tears. In silence, as deep and solemn as that into which the heroes have seemed to pass, the bereaved will probably be unseen. "In the central deeps of our being we are all alone," said F. W. Robertson. But some of us will know the truth of Goethe's immortal words: "Here eyes do regard you, in Eternity's stillness."

And it is because I know that the heartache of millions would be relieved if they believed with certainty their sons were living, I ask for your valuable space to say I know that my son, Rupert Wynn, is alive. I know this as the result of long investigations. He is happy. He is near me. He, and millions of the departed, will witness the nation's fitting tribute to their heroism in sublime moments of hush and reverence.

These words are not written in any spirit of controversy. What Carlyle called a "scientific certainty" is as bread and wine to our hearts. I write only in the hope that my confidence may enable tears to be wiped away in numberless homes and inspire the sorrowing ones to say concerning the departed—"They live."

WALTER WYNN,
Author of "Rupert Lives!"

In the same issue of the "Daily Mail" appears this striking letter, the signature to which we imagine hides the identity of one of our well-known correspondents:—

"SIR,—The Great Silence will also be a great séance—the greatest and noblest ever held. Forty-six—or more—million people will be engaged in sending a gigantic thought wave to the other side. Will it burst the barrier between the two worlds, and shall we get a reply?"

"B."

THE BISHOP, THE BIBLE, AND PRESENT-DAY PHENOMENA.

The Bishop of London, on the 5th inst., told the members of the London Rifle Brigade at Southwark Cathedral, that "all the so-called spirit revelations" and communications of these modern times were explainable by "telepathy." On reading this pronouncement of the Bishop, the Rev. Chas. L. Tweedale, the well-known Vicar of Weston, near Otley, Yorks, at once wrote to his lordship calling his attention to the grave implication such a dictum involves with regard to the actuality of the messages and revelations (which he has hitherto accepted unquestioningly) of the Old and New Testaments. If the Bishop knows of some proof that the Bible visions, voices, and messages were not telepathic, Mr. Tweedale ardently wishes that he would impart it to him:—

"It is terrible to have one's belief in the spirit world and its reality swept away like this. If you know of such proof, I do hope you told it to the Rifle Brigade. It would be an awful thing to send those young fellows away minus their belief in the spirit world, for, of course, it stands to reason and logic that if man's experiences, or 'so-called' experiences of another world are due to 'telepathy' to-day, then all the similar experiences, or 'so-called' experiences, of the prophets and Apostles may have been equally telepathic in days of old. It is all very disheartening."

THE orthodox Church that half a century ago fought and lost the battle with Darwinism is now preparing once again to fight another losing battle—the battle with Spiritualism. It is not difficult to appreciate the first revolt of conservative ecclesiasticism against the then novel conception of life championed by Darwin, Huxley and Herbert Spencer, and one can in some sense sympathise with men like the late Dean Burgon, who exclaimed in the height of the conflict: "They are welcome to keep their ancestors in the zoological gardens if they will but leave us ours in paradise." But in the second struggle we actually have a conflict between the self-styled champions of a spiritual interpretation of the universe and the foremost upholders of this interpretation, a conflict in which the Church is found attacking the very basis of its own faith, if faith indeed it still has.—RALPH SHIRLEY in the "Occult Review."

THE TABERNACLE OF THE SPIRIT.

Miss Dallas's plea for the attention of your readers to the spiritual aspirations of democracy as expressed at the Walworth Labour Conference, is timely. Our experimental knowledge of the soul forces, added to the intuitional knowledge possessed by many of the noblest in all classes of society, could give a driving force to the work of right relations between man and man which is lacking at present.

But from many quarters the same belief in an active spirit moving man is finding voice. Here is a quotation from a Government paper ("An Outline of the Practice of Preventive Medicine") the first pronouncement by Sir George Newman, M.D., the chief Medical Officer of the Ministry of Health. The writer is a man of deep spiritual insight, and in his long career of public service for the children, and now for the general population, has again and again made the affirmation that *because we are tabernacles of the spirit, we are bound by every means to build up that bodily and mental condition which will give it free play.* I commend the quotation to the consideration of all readers of LIGHT interested in social reform:—

"We stand to-day at the door of opportunity, and upon us of this generation has been imposed the duty of laying the foundation of a new epoch. . . . I avow my belief that in order to reach their fulfilment the science and art of preventive medicine need the same inspiration. No far-reaching reform is separable from social reform, which in its turn finds its source in the highest aspirations of the people. Thus, on this common physical plane, here or nowhere, the issue must be determined. . . . For the impairment of the physique of the human body is the impairment of intellectual and moral fibre, and the body is the tabernacle of the spirit of man."

B.

LIGHT AND GRAVITATION.

THE LATEST SCIENTIFIC DISCOVERY.

The discussion at Burlington House at a joint meeting of the Royal Society and the Royal Astronomical Society, on Thursday, 6th inst., has been the theme of excited articles in the general Press. The "Times" heads its account "Revolution in Science: New Theory of the Universe; Newtonian Ideas Overthrown," while the "Daily Mail" uses the caption, "Light Caught Bending" (we leave to the ribald observer the opportunity for jocularity at our expense which this heading might suggest). We content ourselves for the present by remarking that the questions of light and gravitation in their scientific aspects have long been under the close attention of investigators into supernatural phenomena, and more than a hint has been given of the discovery now announced.

We are not entirely absorbed in the observation of tambourines and automatic writing, as every serious student of our subject is well aware.

"A PERSONAL EXPERIENCE AND A WARNING."

This little book* deserves notice on one ground alone; it is an amusing and very complete demonstration of a not uncommon psychological case of "resolute incredulity." The author states that at the only séance he ever attended, "a voice," after informing him that he had that afternoon completed a story ridiculing Spiritualism, asked him if he would not have done better to acquaint himself with the facts. Mr. Kernahan's answer shows his attitude towards truth—"Perhaps so, but I do not feel in the least guilty. All I tried to do was to please and amuse my editor and readers by making the yarn amusing." After this Mr. Kernahan cannot be surprised if in his account of "a strange luminosity; out of which looked a singularly beautiful and sensitive face," he is taken at his own valuation. He states that he was warned at the same séance "never to take part in Spiritualistic matters of any sort again." Given the mentality he manifests, this was very wise and kind advice which he would have done well to follow when he took up his pen to write on the subject. If his account of the events at this séance (pp. 20-23) is to be taken seriously, he saw most convincing phenomena, quite impossible to fake, and can still write: "If Spiritualism be true, one appears to need, after death, the intervention of tables, chairs, planchettes, and the like, to establish spiritual relations"—a sentence in flat contradiction with what he alleges he witnessed. But he is probably only "making the yarn amusing," which he does successfully, though not quite in the way intended. His book is taken up with *obiter dicta*, unsupported by evidence or even by argument: "Spiritualism vulgarises that which is holy, while adding to our knowledge no single word of real help or worth"; "That way lies madness"; "its gross promise of spiritual cigars"; &c., &c.

V. C. D.

* "Spiritualism: A Personal Experience and a Warning," by COULSON KERNAHAN. (Religious Tract Society, 1919, 1/- 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.*—6.30, Mr. Robert King. November 23rd, Mr. A. Vout Peters.
- The London Spiritual Mission, 13, Pembridge Place, W.2.*—11, Mr. Percy Street; 6.30, Mr. Percy Street. November 19th, 7.30, Mrs. Mary Gordon.
- Lewisham.—The Priory, High-street.*—6.30.
- Kingston-on-Thames.—Bishop's Hall, Thames-street.*—6.30, address by Mrs. Beaurepaire.
- Shepherd's Bush.—73, Becklow-road.*—11, public circle; 7, Miss Rotheram. Thursday, 8, Mrs. Brown.
- Walthamstow.—342, Hoe-street.*—7, Mr. Lund, address and demonstration in spiritual healing.
- Peckham.—Lausanne-road.*—11.30 and 7, Mrs. Imison Thursday, 8.15, Mrs. Mary Gordon.
- Croydon.—96, High-street.*—11, Mr. P. Scholey; 6.30, Mr. George Morley.
- Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mrs. E. Marriott; 6.30, Mr. H. E. Hunt.
- Brighton.—Athenaeum Hall.*—11.15 and 7, Miss Scatcherd, addresses; 3, Lyceum. Wednesday, 8, public meeting.
- Battersea.—45, St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Mrs. Neville. 19th, 8.15, Mrs. Orlovski.
- Woolwich and Plumstead.—1, Villas-road, Plumstead.*—7, Lyceum District Council; 3, Lyceum. Wednesday, 8, Miss George, address and clairvoyance.
- Wimbledon Spiritual Mission, 4 and 5, Broadway.*—6.30, Mrs. Mary Gordon and Mr. G. Woodward Saunders, at the King's Palace, Wimbledon. 19th, 7.30, Miss Violet Burton. 21st, 7.30, Mrs. Crowder, at the Broadway Hall.
- Brighton Spiritualist Brotherhood.—Old Steine Hall.*—11.30, Men's Meeting, Mr. J. Rhoades; 7, Mrs. Cannock. Monday, 7.15, and Tuesday, 3, Mrs. Cannock. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m.
- Holloway.—Grovedale Hall (near Highgate Tube Station).* To-day (Saturday), at 7.15, whist drive. Sunday, 16th, In Memoriam Services for our Arisen Brother and President, Mr. T. O. Todd: 11, Mrs. Mary Gordon; 3, Lyceum; 7, Miss Violet Burton. Wednesday, at 8, Mrs. Alice Jamrach. 23rd, 11, Mr. and Mrs. E. J. Pulham; 7 p.m., to arrange.

SPIRITUALISM IN WORTHING.—Mr. J. J. Goodwin, Leader and Secretary of the Brighton Spiritualist Brotherhood, writes:—"A Branch of the Brotherhood is in course of formation at Worthing, and any friends living in the neighbourhood who are willing to help, or interested, are requested to send in their names to Miss Fearn, 5, Navarino-road, Worthing, or to my-self, at 3, Chesham-road, Brighton.

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*Brixton, 143a, Stockwell Park Road	7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-0	3-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ... ..	...	7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ... ..	...	7-9
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road ... ..	...	7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ... ..	...	6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ... ..	...	6-30
Lewisham, The Priory, 410, High Street ... ..	...	6-30
*Little Ilford, Third Avenue Corner, Church Road ... ..	...	6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ... ..	...	6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-9
*Plaistow, Spiritualists' Hall, Bramar Road ... ..	...	6-30
*Plumstead, Perseverance Hall, Villas Road ... ..	...	7-9
Richmond, Castle Assembly Rooms ... ..	...	7-0
*Stratford, Idmiston Road, Forest Lane ... ..	...	7-0
*Tottenham, "The Chestnuts," 684, High Road ... ..	...	7-0
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-0
*Wimbledon, 4 and 5, Broadway	6-30
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