

24 Month

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,013.—VOL. XXXIX. [Registered as]

SATURDAY, AUGUST 9, 1919.

[a Newspaper.]

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* * To make room for the subjoined comments on the Bishop of London's Hyde Park address, the usual "Notes by the Way" are omitted this week.

IS SPIRIT COMMUNION A SIN?

CRITICISMS ON THE BISHOP OF LONDON'S ADDRESS.

An enormous interest has been created throughout the country by the censure which the Bishop of London, in his recent address at the National Service in Hyde Park, pronounced on any endeavour to communicate with those who have passed on. As usual, great publicity was given to his views by the Press. These references touch the fundamentals of Spiritualism, and we at once realised the importance of obtaining direct comments on the Bishop's utterances by the leading authorities of to-day on psychic and spiritualistic matters. Space prevents us from publishing all the opinions we have received, but from them we have selected the following, reserving others for appearance in our next issue or issues.

SIR OLIVER LODGE.

I do not feel called upon to criticise the Bishop of London's conscientious and responsible utterance, of which, by the way, I have seen no authentic report. I honour the Bishop of London for his enthusiastic activities and earnest desire to help people in all grades of life, and it is difficult for an ordinary layman to put himself in the position of one in high authority in the Church. I know that when speaking *ex cathedra* one has to be specially careful, and I expect that the Bishop, like other people, has come across foolish and unbalanced inquirers whom he thinks it wise to restrain. I expect he knows that all will not follow his advice, and that it is his duty, when speaking to the masses, to infuse caution rather than encouragement.

I also think it probable that he has been too busy to go into the subject at all closely.

On quite general grounds, however, and apart from anything the Bishop of London or any other Bishop may have said, it is manifest that what we are "not intended" to know we shall not know. And the claim that we ought not to try to ascertain the truth on any apparently hidden matter is one that can be used, and historically has been used, against progress in every branch of knowledge, from Roger Bacon downwards. It is the negation of science.

Those who think it wrong to communicate with the dead, while yet believing in their continued existence, do not really appreciate the facts. In so far as they are the same people after death as before, and in so far as they retain the same memory and affection, it is they who wish to communicate with us, and tell us that they are still happy and active, well looked after, and not very far from us; moreover, they beg us not to grieve unduly at the temporary separation, which is more apparent than real. And when we find that there are some specially endowed people who, by lending their material organisms, are able to restore communication for a time, then it seems to me that judiciously and seriously we are right in making occasional use of the means of communication thus mercifully vouchsafed.

And, knowing as I do, the great comfort and consolation which has thus been received by hundreds, probably thousands, during the epoch of this war, and the number of families which have thus become reunited so that there is no real gap

in the family circle, I feel with many others that we should accept what is granted us in a spirit of thankfulness. Not indeed giving undue attention to the deceased members more than to the living members, and not allowing the privilege to interfere with our daily duties and responsibilities, but doing our work on this planet with renewed energy and hopefulness, knowing that both they and we still form a unity of love and service, each having special duties with which nothing ought to interfere.

There is coming a time when all this will be more fully understood and accepted by the mass of humanity, and then the atmosphere of strangeness and unusualness will fall away and the whole thing be established on a rational and sensible basis. I should like to recall your readers' attention to the utterance of Lord Glenconner on this subject, which was reported in your issue of July 5th (p. 213), for it admirably expresses the attitude of many bereaved families, and is based on an adequate knowledge of the facts. It is just knowledge of the facts which in so many quarters is still absent.

It is the business of myself and other scientific inquirers to make these facts better known. And when they are better known, then their practical application can be dealt with by those in ecclesiastical authority. Caution and restraint will still be necessary, for all facts of Nature should be used and not abused, but the advice given will then be characterised not only by good intentions, which are conspicuous already, but will have gained an element of wisdom which at present, in too many cases, is lacking.

SIR ARTHUR CONAN DOYLE.

Sir Arthur sends us as an expression of his views the following interview with him which appeared in the "Evening News":—

"It is a sin to seek to know what we should not know," the Bishop had said.

"I can conceive nothing that is more vital," replies Sir Arthur, "and no better work than to bring solace and hope to grief-stricken people."

Sir Arthur spoke of the ignorance of the clergy on this great subject.

"If," he said, "a surgeon or a physician is conscientious, he reads up all there is on his subject, but these people who are our spiritual doctors know absolutely nothing on the average about this gigantic development of communication with those who have passed. If one of them writes to the papers about it he exhibits his ignorance at once. He has never read the standard works on the subject, such as Crookes's investigations or Crawford's experiments. If he were to read them he would be converted, because the evidence is absolutely unassailable."

"On the whole I don't feel that the Bishop is antagonistic to our view. He admits the possibility of a return, and since the boy in his anecdote did return, he did so presumably with the permission of God and consoled his mother. The Bishop is against frivolous indulgence in spirit communication. Most Spiritualists are entirely with him in this. We very much object to see a solemn rite being performed out of mere frivolity or curiosity. We agree with him that it should be restricted to cases of stress, where broken-hearted people urgently desire to reconstitute their lives by some form of personal communication with those they have lost."

"What the Bishop does not seem to understand is that we have no power to call down spirits. We cannot evoke them. All we can do is to make the conditions such that they can come if they desire to come. That the choice of coming rests with them entirely is proved by the fact that very often they do not come."

"We ask them, when they do come, if our communications with them retard their development. They are all unanimous in saying that they are enormously consoled and helped by our efforts. Some of them speak with great bitterness of the fact that those who love them are deterred by empty fancies from enjoying the great privilege which God has granted to mankind."

REV. W. F. COBB, D.D.

It is not very easy to follow the reasoning of the Bishop of London by which he is led to denounce any attempt to open up communication with the departed, while he affirms that those on the other side do communicate with us. This

sounds as if Columbus ought not to have discovered America, but that a Red Indian might have discovered Europe. The explanation of the difficulty, perhaps, is that the Bishop had in mind the interests of religion as distinct from science, and that he wished to make it clear that communication with the departed is not included in the activities of religion proper, as it clearly is not. But on the other hand no sane and well-founded religion looks askance at science. And as attempts to open up communication with the departed are attempts to enlarge our knowledge of the Universe, they are a legitimate department of science. Moreover, if they can show that they are well-founded, they become part of our scientific possessions, and if religion then affects to ignore or decry these scientific results, it is not science which will suffer.

It is not plain what was intended by the phrase, "what they were promised." Religion rests on facts as well attested as any facts on which any special science builds, and among these facts may be promises, but then these promises surely are the least important. But in any case the good that is the subject of the religious promise is not incompatible with the good which is the object sought in psychical research. Truth should be as dear to Churchmen as to scientists. But Truth drops into no man's mouth unsought. It comes as the reward of search, and search involves an active, not merely passive attitude of the mind. That the Church has in the past consistently and disastrously set its face against the active pursuit of new aspects of Truth is the best of all reasons why it should not again repeat its blunder. In any case the mind of man goes marching on, and it would be just as well if the mind of the Church would brace itself to march alongside of the general mind. For Truth is one of the three values to maintain which the Church exists, and the revelation of Truth is progressive and is through man.

MR. J. ARTHUR HILL.

Dr. Ingram's belief in gradation rather than a sudden jump or fall—that we are the same five minutes after death as we were five minutes before—is not a recently-acquired or hastily expressed opinion, for he said the same thing very emphatically in a sermon quoted in my little book, "Spiritualism" (Jack's People's Books, 1913), of which a revised edition has just appeared. But his belief in communication seems newer, and it is pleasant to see that he follows the facts open-mindedly, instead of crying "devils" as so many of the Roman and Anglo-Catholic communion do.

As to his warning against attempted communication, because it is a sin to seek to know what we cannot know, the obvious reply is that the limits of knowledge cannot be determined without trying; neither the Bishop nor anyone else can safely decide without experiment that we "cannot know" this or that. This warning off is, of course, the usual clerical procedure; the Churches have always in the main fought against inquiry and the advance of knowledge, even in chemistry. But they cannot afford to do it quite so wholeheartedly now; they allow the "great scientists" to investigate—because they can't stop them. It is only the weaker brethren who must not experiment. But the Bishop can't stop them, either. And if anyone is harmed by investigation—I have no first-hand knowledge of any such case, and I have much first-hand knowledge of comfort and benefit received—well, there is danger in everything—in crossing a street, in swallowing food. We have to judge by results on the whole, not by selected incidents.

But the Bishop's point seems to be that investigation is *sinful* rather than harmful in the medical sense. He has a perfect right to his own opinion, but those good Churchpeople who are alarmed by it may be reminded that another Bishop (the late Bishop Boyd-Carpenter) was President of the Society for Psychical Research. Authority is thus comfortably divided.

THE REV. G. VALE OWEN.

When I read reports of the Bishop of London's speech to those thousands of demobilised sailors and soldiers in Hyde Park in the daily press and in *LIGHT*, I felt that we who stand for communication between ourselves and those who have gone West ought to be devoutly thankful. Surely we may congratulate ourselves that there are unmistakable signs that we are now on the winning side. When a leader of the Orthodox party uses such arguments as he used, the poverty of his case is apparent to all. Put it in this way. A rich and generous man makes it known, in the most emphatic way possible, that he is eager to share his wealth with all who have need. I have need. Yet it is not only unseemly, but also dangerous, for me to approach that good man with a request that he will help me in my need as he has helped others in theirs. Because there are footpads on the way who may intercept me. They will impersonate the good man, and will give me spurious notes, and some of these notes will, moreover, be poisoned and will do me great damage. In the Bishop's speech the good man is God; the wealth of the good man is represented by the beautiful incident of the meeting between the mother and her boy who had gone West. He dangles this blessing before the eager minds of that multitude and tells them—to let it alone. Now, the Bishop is not only a manly man himself, but he delights in manliness in others. If they did not possess this quality before, those who formed his audience had acquired it on the field of battle during the last four years. And to such as these the Bishop offers a

counsel of Fear. He warns them to have nothing to do with this thing lest they be lured astray. Why, such a quest as he describes is the very thing that appeals to the soldier-like character. As a matter of fact, in my own small way, I have seen the effect of such counsel as this working out in the lives of those who have been given it. And it works in an exactly opposite direction from that which the counsellor himself would desire. Some of our clergy fail to estimate at its full value the independence of mind which people claim as their right to-day. They refuse to be dictated to as to what they shall do or not do. If advice is given they are ready to weigh it. But there must be some evidence of wisdom and experience behind it. Having weighed it, they make up their own minds as to their course of action and take it. And they have a right to do this. Nor will they be deterred to-day by the bogey of diabolism.

DR. ABRAHAM WALLACE.

The Bishop of London is making some little advance in his knowledge of Spiritualism, as indicated by his admissions on Sunday week, but he is not sufficiently acquainted with the practical aspects of spiritualistic phenomena to pose as an authority and give advice on the subject.

The experience of the mourning mother which he related was not a "vision" merely, but a transient materialisation of her boy as "she felt his arms around her" and heard his voice.

Why, may I humbly ask, is the "ordinary mourner" to be precluded from such a consolation as results from a more or less direct communication with his or her loved ones who have passed beyond the veil, be it by means of a clairvoyant medium, who brings to the aching heart a message of love and comfort, by a trumpet medium when the voice of the loved one is heard, or through a trance medium, as in the interesting case related by me in *LIGHT* of January 25th last, in which a mourning mother's boy was "able to obtain complete control" and give unmistakable proofs of his identity, as well as to show himself more or less materialised to his father in a distant part of the country, as he related to his mother.

The Bishop apparently wishes people only to accept the doctrine of spirit communion as an article of faith as stated in a creed, whereas it ought to be, and let me assure the Bishop it can be, a matter of personal knowledge and individual experience to anyone who cares, under proper conditions, to approach the subject in the true spirit and not merely to gratify curiosity, but coming to it in the spirit of the little child willing to learn. The dictum of the occultist, "Seek and ye shall find," holds true here as in all higher investigations, for it is no sin to seek to know what is hidden. The Bishop, if a true seeker, will find that it is no per-venture. If the Bishops and their clergy still persist in forgetting Paul's recommendation of adding to their faith knowledge and avoid teaching their people so, they will find that their flocks will discover truth and consolation elsewhere, as they are weekly doing in large numbers at the meetings of many spiritualistic societies throughout the country.

THE REV. F. FIELDING-OULD.

The Bishop of London's reference to Spiritualism in the great Hyde Park memorial service will be noted with mixed feelings. The speaker cited a touching example of spirit return, and as one who knows his Bible and the record of the Saints he had, of course, no difficulty in fully believing it. But he distinguishes between these spontaneous apparitions and those sought and induced by spiritualistic processes, and seems to hold that for ordinary people the latter are unwise and even unrighteous. The expression, "It is a sin to seek to know what we cannot know," is either a reporter's error or one of those inexact statements into which an extemporaneous speaker so readily falls. "Let scientists investigate," the Bishop goes on in substance to say, "but let the uncritical, unlearned and, perhaps, over-emotional man-in-the-street beware of a thing which has drawn many away." Drawn them away from what? The answer is only too obvious, it has drawn them away from faith and trust in the Divine Christ and from the sacramental system which He initiated as an ordered routine for the building up of the soul. I have personally urged upon the Bishop's attention the fact that the Church may not and cannot ignore the movement any longer, and I am hoping that we shall shortly have, after adequate inquiry and investigation, a considered statement on the subject from "those who seem to be pillars." These chance references in extempore addresses can only cause suspicion, perplexity and bitterness. Can it be denied that all Spiritualists sincerely seek the Truth and the highest benefit of mankind? If their methods are unlawful and their conclusions unwarranted, let the fact be adequately pointed out and exposed, let there be a weighty and dignified pronouncement such as is worthy of the unexampled importance of the subject in question, and we may add, of the learning and glorious traditions of the venerable Church of Christ.

PERHAPS the snake or rat or blue-devil experience of the dipsomaniac is a temporary reversion to a lower plane of unpleasant inhabitants, as educative punishment stimulating the soul to turn and fight its physical appetites. . . . cannot feel altogether content to dismiss these things as "subjective."—J. ARTHUR HILL, in "Man is a Spirit."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

This Fund was started about eighteen months ago, its objects being fully set forth in special articles in LIGHT at various times. Briefly these may be stated as the founding of a centre in which the London Spiritualist Alliance and LIGHT might carry on their work, well-organised and well-equipped in a manner worthy of the position the Spiritualist movement now occupies. The centre would also represent a memorial to old workers and others in whose names donations were given. With the difficulties on every hand, it seemed an almost Utopian scheme, especially as one of the earliest contributors to the Fund, Mr. X., who gave £250, strongly urged that £10,000 should be the amount aimed at. As it has turned out this is not going to be too large a sum. During the present year we have received two handsome gifts of £1,000 each from F. L. and Mr. A. A. Doughty, so that the sum collected is now in the neighbourhood of £3,350. We think it well at this time to print the whole list of donors. Before very long our tenancy of the present premises may be brought to a close, and we want to be prepared with a new abode. But the question of discovering one is not an easy one, especially under present-day conditions. It needs a great deal of time, and we have little to spare. Cannot some of our friends help us in this direction too?

The first subscription received was £100 from Mrs. T. R. Marshall in 1917; the second, Mr. X.'s contribution of £250 above referred to, was sent us in February last year accompanied by a promise of a similar amount when the half of the first £5,000 is reached. The list below includes some subscriptions specially devoted to furthering the efforts of Sir A. Conan Doyle:—

	£	s.	d.
F. L.	1,000	0	0
Albert A. Doughty. In Memory of his son, Albert Alfred Doughty	1,000	0	0
X.	250	0	0
Sir A. Conan Doyle (Three donations, £20, £10, £100)	130	0	0
Mrs. T. R. Marshall (two donations, £100, £10)	110	0	0
A. J. Wedd (two donations, £4 9s. 0d., £105)	109	9	0
D. M. C.: In memory of Lieut. I. M. C.	105	0	0
N. Nissen (Copenhagen)—in memory of Vice-Admiral Moore	50	0	0
In Memory of Edmund Dawson Rogers	25	0	0
In Memory of John Page Hopps (S.A.M.)	25	0	0
In Memory of Helen Withall	25	0	0
In Memory of Ethel D. Hawes	25	0	0
Mary Duchess of Hamilton	25	0	0
H. Irving Bell	25	0	0
In Memory of G. C.	25	0	0
In Memory of Dick and Tommy (per Mr. and Mrs. T. Ritchie)	20	0	0
G. F. T.	20	0	0
Major Lyall (Two donations of £10)	20	0	0
Rev. Stanley Gordon (Three donations, £5, £2, £10)	17	0	0
R. A. B.	10	10	0
In Memory of Harold Ryley Ingersoll	10	10	0
A. G. Hoseason	10	10	0
The Late Vice-Admiral W. Osborne Moore	10	0	0
F. Heslop	10	0	0
Col. MacDonald (Two donations of £5)	10	0	0
H. May:—			
In Memory of My Beloved Mother ("Sincerity"), £5; In Memory of my dear friend E. Kerby ("Steadfast"), £5	10	0	0
Mrs. L. Boustead (Two donations of £5 each)	10	0	0
Mrs. F. W. Sellon	10	0	0
Mrs. Riddell	10	0	0
Lord and Lady Molesworth	10	0	0
Mrs. W. P. Browne	10	0	0
Charlton T. Speer	10	0	0
T. W. Sowerby	10	0	0
Miss E. F. Pearson	5	5	0
In Loving Memory of my son, Vivian Fredk. White	5	5	0
In Memory of Hubert Weeden	5	5	0
H. W. Southey	5	5	0
Mrs. M. J. Curtis	5	5	0
H. Gandar	5	5	0
D. F. Tuffill	5	0	0
Miss E. Morgan	5	0	0
A. Well-Wisher	5	0	0
Mrs. Victoria Woodhull Martin	5	0	0
Miss J. M. Morgan	5	0	0
Sir W. Vernon	5	0	0
In Loving Memory of Charles Harold Weeden and Hubert George Weeden	5	0	0
Colonel C. E. B.	5	0	0
Mrs. Elnor Oldham: In Memory of three Elizas	5	0	0
Lieut. F. J. Atkin, R.F.A.	5	0	0
In Memory of my Sister, Kate Davidson Pow	5	0	0
Mrs. Purcell FitzGerald	5	0	0
Mrs. Susanna Harris	5	0	0

	£	s.	d.
Mrs. Bellingham	4	0	0
R. Wilkinson	3	3	0
In Memory of Arthur Holden (presented by his daughter)	3	3	0
Mrs. Kelway Bamber	3	3	0
To the Memory of S. C. W.	3	3	0
S. Harold Haynes	3	3	0
H. L. Johnson	2	2	0
Mrs. Humphrey Bor	2	2	0
W. E. Benton	2	2	0
Major Roache	2	2	0
J. Arthur Hill	2	0	0
Mme. Le Bauld de Nans	2	0	0
In Memory of R. S. R. (Two donations of £1)	2	0	0
Mrs. Morley Troughton (two donations, £1 and 10/6)	1	10	6
Miss Mathilde Verne	1	10	0
E. O. E. S. (in Memory of Martin Ross)	1	1	0
Mr. and Mrs. Peters	1	1	0
Mrs. Uhlin	1	1	0
In Memory of Prof. and Mme. Cassal	1	1	0
In Memory of Captain P. F. Keating	1	1	0
In Memory of Bonny	1	1	0
In Memory of Raoul Boustead	1	1	0
In Memory of Lieut. Atheling Boustead	1	1	0
S. B. B.	1	1	0
Mrs. M. A. Hawkins	1	1	0
In Memory of Arthur Holden	1	1	0
M. P.	1	1	0
In memory of Charles Willoughby Molesworth, who died of wounds received in action, April 15th, 1917, aged 19 ("I am nearer to you than I have ever been. . . . You would not grieve if you knew how it hurt me.")	1	1	0
In Memory of F. A. A.	1	1	0
Miss Florence Dismore	1	1	0
K. F.	1	1	0
In Memory of C. W. M.	1	1	0
E. M. Miles	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin	1	0	0
Mrs. C. Phillips	1	0	0
Mrs. Heaton	1	0	0
Mrs. Scarlett	1	0	0
Mrs. Round	1	0	0
Dr. J. C. Round	1	0	0
In Memory of Rev. Arthur Chambers	1	0	0
Mrs. Berens	1	0	0
In Memory of W. T. Stead, per T. Trolove	1	0	0
Mrs. C. Street, in Loving Memory of Bobbie Deadman	1	0	0
S. J.	0	15	0
Mrs. Puckle	0	10	6
Captain Tranchell	0	10	6
Mrs. Gillies	0	10	0
In Memory of Charles Tudor-Jones	0	10	0
Mrs. Wilmot	0	10	0
Mrs. Pontifex	0	9	6

A NEW PSYCHIC SOCIETY.
TO STUDY SUPERNORMAL PICTURES.

The recently formed Society for the Study of Supernormal Pictures held its first meetings in London on July 5th and 6th. There was a good attendance of the members of this small private Society and encouraging reports were given of progress and discoveries made, particularly in connection with the study of psychic photography. The meeting on July 5th was held at the residence of one of the members, and the second, through the kindness of Mr. Gambier Bolton, was held at the rooms of the Psychological Society. Dr. Abraham Wallace was unanimously elected the first President, and Mr. W. G. Mitchell, of Darlington, who has for many years been a keen investigator of these phenomena, was chosen as Vice-President. Mr. Fred Barlow, of Bryntirion, Springfield-road, Moseley, Birmingham, was elected Hon. Secretary and Treasurer. Any readers who have obtained psychic results of a photographic nature are invited to communicate with him. Two active workers of the Society, Mrs. Boustead and Captain Spencer, were elected members of the Council.

The most important part of the proceedings was the reading of a paper by one of the members giving a précis of some of the most remarkable phenomena that have ever occurred in the history of psychic science.

F. B.

* * Elsewhere in this issue (p. 256) appears a summary of the paper referred to, with some additions.

SOMETIMES I feel that hope is the only human truth, because in hope we find the grand justification for our intelligence, whether it be in this world or the next. — AUSTIN HARRISON.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

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THE PRIEST AND THE PROFESSOR.

The Bishop of London's deliverances in Hyde Park on Spiritualism are chiefly valuable by reason of the discussion they have evoked. The replies include, we observe, one in an evening paper by Sir A. Conan Doyle as one of the principal protagonists of the subject.

We have already referred to the interview with Professor James H. Hyslop, which appeared in the "Sunday Times" of the 31st ultimo. Now, unlike the Bishop of London, Professor Hyslop has spent many years in studying the subject of spirit communication and may therefore be credited with knowing something of the matter on which he offers his opinions. The writer of the interview, Mr. Edward Marshall, after alluding to the Professor's qualifications for pronouncing on the subject, records his authority's reply to the request that he should send a message to the sorrowing mothers of the world:—

"I am afraid," said Professor Hyslop, "that I am almost too scientific to send a message to bereaved womanhood, or to sorrowing motherhood and wifehood—which will carry as great comfort as that which might be voiced by a sentimentalist. But without hesitation I declare to any woman who has lost a loved one through the war: You may be sure your loved one has not been annihilated, that he has suffered no real deprivation through the change which his unselfish service imposed upon him. Lost? Inevitably he has gained! One always gains through the performance of unselfish service. No man can get salvation in any other way. The belief that man can achieve spiritual growth only upon this plane is to me an obvious absurdity."

Here, of course, we have Science trespassing upon the preserves of Theology—an exception to the ordinary custom in these matters. We leave our readers to judge how far the invasion was justified. As impartial observers we have watched for many years the warfare between the two, the one disputing the advance of the other at every step. In the contest the Church has received some shrewd blows, but these, we think, were received only when it meddled with affairs outside its province. Science not only held its ground, but maintained a continual advance. Now, the question of a life after death was held by the Church to be its own peculiar appanage, and this probably explained the strong scientific bias against the doctrine. Science had exploded so many ecclesiastical superstitions that it was doubtless felt that this also might be safely classed amongst them. And, so we had the farcical situation of Science repudiating on these grounds the examination of a matter quite within its own field of inquiry, followed after a time by the equally absurd spectacle of the Church declining to accept the conclusions of distinguished scientists, when those conclusions positively support its own position, and when, moreover, those who publish their discoveries actually risk their positions in the scientific world to proclaim the truth they have discovered!

It would be funny if it were not that closely connected with the matter are so many solemn issues—heartbreak, desolation of spirit and despair. It is the parable of the Good Samaritan over again, with the Scientist as the Samaritan, and the priest and the Levite passing by on the other side.

We are told that in his Hyde Park address to the bereaved ones, the Bishop said:—

Trust in God, and I am sure you will see again your husband or your son. The honour of God is pledged to that.

Why surely! We see the truth of the saying in the pledge and promise of the order of Nature, we see it implicit in Universal law, in the end to which all creation moves. It is the next step in the evolutionary process. But may it not be that God is already not only

making good His pledge, but giving signs and tokens of its reality to a humanity that is rapidly outgrowing the more infantile stages of the age of faith? And here the saying of a wise thinker comes into our mind, "God often visits us, but most of the time we are not at home." Can it be that the Church is "not at home" just now? Someone has said, indeed, that it is "all at sea." But that we do not accept. It is so painfully apparent that it has somehow *missed the tide*.

THE "DISCERNING OF SPIRITS."

SPIRIT ENTITIES, NOT "KINDS OF INSPIRATION."

Dr. Ellis Powell writes: When speaking at Liverpool recently I devoted some attention to the passage in which allusion was made to the "discerning of spirits" as being one of the gifts of the Holy Ghost. I argued that the word translated "discerning" meant the capacity of judging or identifying the spirits. Various correspondents have written me asking if I am quite sure of my ground. They have been told that the word translated "spirits" here means "kinds of inspiration" or "kinds of teaching," and that therefore the passage should not read "the discerning of spirits" (that is to say, spirit entities), but rather the "capacity of distinguishing between different kinds of inspiration." In other words, they think it doubtful if the passage refers to spirit entities at all.

The best way of dealing with the matter is to make an exhaustive list of all the passages in the New Testament in which "spirits" appears as a plural. I give them below. In every case the word is one case or another of the plural form of the Greek word "pneuma," meaning "spirits":—

Matt. viii. 16, "He cast out the spirits with (his) word"; x. 1, "power (against) unclean spirits"; xii. 45, "seven other spirits more wicked."

Mark i. 27, "even the unclean spirits"; iii. 11, "And unclean spirits, when they saw. . ."; v. 13, "And the unclean spirits went out"; vi. 7, "power over unclean spirits."

Luke iv. 36, "he commandeth the unclean spirits"; vi. 18, "vexed with unclean spirits"; vii. 21, "and of evil spirits"; viii. 2, "had been healed of evil spirits"; x. 20, "that the spirits are subject unto you"; xi. 26, "seven other spirits more wicked than."

Acts v. 16, "vexed with unclean spirits"; viii. 7, "For unclean spirits, crying. . ."; xix. 12, "the evil spirits went out of them"; xix. 13, "who had evil spirits."

Rom. xii. 10, "to another discerning of spirits"; xiv. 32, "the spirits of the prophets are. . ."

Heb. i. 14, "Are they not all ministering spirits"; xii. 9, "unto the Father of spirits"; xii. 23, "and to the spirits of just men."

I. Pet. iii. 19, "preached unto the spirits in prison."

I. John iv. 1, "believe not every spirit, but try the spirits whether. . ."

Rev. i. 4, "from the seven spirits which are. . ."; iii. 1, "that hath the seven spirits of God"; iv. 5, "which are the seven spirits of God"; v. 6, "which are the seven spirits of God"; xvi. 13, "I saw three unclean spirits like frogs"; xvi. 14, "For they are the spirits of devils."

It will be seen that there is not a single passage (except Romans xii. 10) in which "spirits" can mean anything but "spirit entities." And in Romans xii. 10 I am convinced that it has that significance, and no other. The dragging in of "different kinds of inspiration" in order to evade or belittle the plain meaning of the passage, is quite gratuitous.

BELIEF IN PHENOMENA NOT ALL.

In the following passage in "Shadow Land" Madame D'Espérance has an interesting reference to the place of phenomena. She writes:—

"It has often struck me as strange that different temperaments require such different manifestations to make any impression on them. Some men would not consider it worth a thought if all the chairs and tables in the house became animated. Others, again, would view all the materialised forms that were ever produced with perfect indifference. Others would look with contempt on all the inspired writings in the world."

"The man who cared nothing for all the most beautiful thoughts expressed by our spirit friends, would be overwhelmed with awe and reverence when the movements of a table nearly broke his leg, or knocked him into a corner. Another man believed neither the one nor the other, but would have believed that the moon was made of cream cheese when, at his request, a knot was tied in a ring cut from a tanned hide, without the ring being cut, broken, or otherwise damaged."

"At the same time I do not pretend to say that any of these men became Spiritualists in the true sense of the word. Belief in phenomena does not make the believer a Spiritualist."

These words were written more than twenty years ago, but they are not without application to-day.

FROM THE LIGHTHOUSE WINDOW.

The "Spirit Diamond," an account of which is given in this issue, is perhaps chiefly interesting by reason of the association of the name of Sir William Crookes with its production. This is because of the fact that this scientist succeeded while on earth in making artificial diamonds.

Sir William read a paper on "Diamonds" before the Royal Institution, London, on June 11th, 1897, and projected on the screen fragments of diamonds of his own make. He pointed out that the largest artificial diamond was less than one millimetre across. "Laboratory diamonds," he said, "in lustre, crystalline form, optical properties, density and hardness are identical with the natural stone." He mentioned the French chemist, Moissan, and others who had also made diamonds.

The Rev. Susanna Harris informs us that at a recent sitting she gave in London the "direct voice" was produced in daylight, for the first time in her experience. Her sitter was the gentleman in whose home the "spirit diamond" was produced.

From Glasgow we hear of psychic pictures being produced in a remarkable way. A piece of undeveloped cinema film enclosed in light-proof paper is bandaged to the forehead during sleep. When developed pictures have been found on the film.

Mr. J. Arthur Hill's new book, "Emerson and His Philosophy," is to be published by Wm. Rider and Son, Ltd., in the autumn. It aims at giving more information about Emerson and his writings than is obtainable in any volume of a similar size.

Sir Arthur Conan Doyle has refused the invitation of the "Magic Circle," an association of professional and amateur conjurers, to submit certain Spiritualistic phenomena to their committee for examination. In an interview on the subject in the "Daily Chronicle" he says: "There is nothing at present to investigate in me. I am not a medium, and I do not produce any sort of phenomena myself. All that I have done in my books is to record a large number of cases, and if the committee choose to investigate these cases they can do so."

Sir Arthur adds: "I am only presenting the knowledge that I have gained from many different sources. If they take the same amount of trouble as I have taken the same sources are open to them."

Cardinal Bourne, unveiling a memorial at Kentish Town on July 26th, is reported to have said: "We are not dissociated from the dead. We can help them and they can help us, but it is not according to the Providence of God and His will that we should enter into any other sort of communication with them than intercession." The admission of mutual help is interesting.

The Dean of Manchester, preaching in Manchester Cathedral on July 27th, referred to the risks to health of body and mind that Spiritualism involved, as well as to the possibility of getting into communication with spirits that are not wholesome or desirable. Thus far the Dean is on the familiar lines of many church critics nowadays—to admit certain facts, but contend that their examination involves more harm than good.

The Dean, however, in this further passage, gives a remarkable instance of his adherence to a hoary belief that all modern thinkers, we imagined, had long abandoned. He says: "The Church has always believed that after death the soul passes into an intermediate condition—not yet in complete activity. It is the condition of purification of growth and development awaiting a complete restoration of the physical body. Before that restoration, rest and peace are necessary, and it is this rest that the higher type of spirit seems to desire."

An ancient tombstone in Finchley Churchyard has this inscription. It should please the Dean:—

"Graves are lodgings for the blest,
Not of honour but of rest:
Cabinets that safely keep
Mortals' relics while they sleep.
When the last dread trumpet shall wake,
Every soul its flesh shall take,
And from that which putrefies
Shall immortal bodies rise.
In this faith these lived and died,
In this hope they here reside."

It is with great interest we learn that steps are being taken to induce the famous Continental medium, Eva C., to visit London. It was with this medium that the memorable results were achieved which are recorded by Professor Schrenck-Notzing and Madame Bisson. Those who have not access to the books in which these epoch-making discoveries are recorded will find an excellent summary of them in the July number of the "Occult Review."

Our readers will recall the outline we gave in our issue of June 7th (p. 182) of an article in "Harper's Magazine" by J. D. Beresford entitled "A New Form of Matter," in which he made a plea for the scientific examination of the psychic stuff—variously termed psychoplasm, ideoplasm, and ectoplasm—by means of which the materialised figures are built up.

Madame Bisson describes it as resembling gauze or veiling, though often she finds it appear in the form of a fibrous mass, torn or perforated. "I have seen this substance," she writes, "issue from the body of the medium (Eva C.) when in a state of nudity, and return thither, and afterwards re-issue, perform evolutions and move about, giving the impression of something that is alive. . . I have seen hands, arms, faces, form themselves."

Though this wonderful substance is at the present day receiving for the first time the careful study that it deserves, it was, of course, not unnoted in earlier days when the phenomenon of materialisation was more common than it is now. Here, for instance, is a description of it recorded by Mr. E. Dawson Rogers in his extremely interesting "Life and Experiences." Speaking of a séance with William Eglinton, he says: "He began gently to draw from his side and pay out at right angles a dingy, white-looking substance which fell down at his left side. The mass of white material on the floor increased in breadth, commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath. The height of this substance increased to about three feet and shortly afterwards the 'form' quickly and quietly grew to its full stature."

Mr. Horace Leaf is performing a valuable service with his lantern lecture on "Materialisations," in which he shows these forms in various stages of building up as well as in their complete state. He has gathered together a collection of these pictures probably unique in the world. He is receiving from different parts of the country many requests to deliver his lecture. In the end he may decide to make a world tour with it.

Sir William Barrett, in the extract we published in our last issue, from a recent interview with him, raised the interesting point whether if spirits can communicate with us and with each other, it would not be possible for human beings on earth to hold intercourse in the same kind of way. Mr. Dawson Rogers, who was an investigator of wide experience, at least held such intercourse to be possible, and quotes the case of Mr. Cromwell Varley who, in his evidence before the London Dialectical Committee, narrated that on one occasion when he fell asleep with a chloroformed sponge on his mouth his spirit went to his wife in another room and conveyed to her an impression of his danger. "This," Mr. Rogers writes, "is clearly a case in which, during sleep, one spirit consciously communicated with another."

Mr. Jerome K. Jerome, in the last number of "Common Sense," replies to Sir A. Conan Doyle on the subject of "Spirits and Spiritualism." He closes his article by asking what Spiritualism—this "new religion"—has done or is doing to help man to be less brutal, less hypocritical, less greedy? "Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening like some foul weed to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from Press. . . What has Spiritualism done—what is it doing—to help mankind to recover its senses, its manhood; to rescue its soul from being withered by lust and passion?"

Mr. Jerome really knows nothing of the inside of our movement. If his questions mean "Does Spiritualism teach the brotherhood of man?" we can say distinctly that it does, and that very many Spiritualists are ardent advocates of social reform and workers for the betterment of humanity.

We learn from Mr. Jensen, of Copenhagen, that the funeral of the late Madame d'Esperance took place in that city on the 25th ult. in the presence of many friends, including Mr. and Mrs. Fidler, of Gothenburg, and a large number of Danish Spiritualists. A memorial service was conducted in the English Church by the Rev. W. Kennedy, and the body was afterwards cremated, the address at the Crematorium being given by Mr. R. Jorgensen, of the "Spiritistisk Broderskal."

JESUS CHRIST AND SPIRITUALISM.

We give below a further explanation by the Rev. F. Fielding-Ould of his position on this subject, together with the most recent comments (necessarily abridged) on his previous letter. Of course the question might be discussed from still other points of view, but it has already been pretty fully ventilated, and might now, we think, be allowed to drop.

I do not propose to reply to letters in *LIGHT* which my short article has called forth, because argument by itself on such a subject never convinced anybody. "Flesh and blood hath not revealed it unto Thee but My Father which is in heaven." But the vehemence and variety of the replies, and I have received many by post, go to show how true is my prediction that it is on this point of the true Divinity of Jesus Christ that modern Spiritualism runs aground. Jesus will cast out none who come to Him, but the first necessity of those "who would work the works of God is to believe on Him whom He hath sent" (John vi. 29). Of one thing I am convinced, that the higher we climb, the more we progress, the further we penetrate into the infinite mystery of truth, the greater will that Sublime Spirit be found to be, whom we in the poverty of human language call the Son of God. That the invisible God whom no man hath seen nor can see and live, should send Him forth as a concession to the feebleness of our agonised quest, clothed in a form and speaking a language we can understand, seems to me a touching and beautiful act, worthy of Divine love.

"Be ready always," says St. Peter, "to give an answer to every man that asketh you a reason of the hope that is in you." It is to be remembered, however, that what is an adequate reason for one may not be so for another. To state a truth is not to insure its acceptance, for belief is not solely a matter of the intellect. "Spiritual things are spiritually discerned," as St. Paul says, and it is notorious that the brightest and most brilliant intellects are not those which have enjoyed the noblest and most elevated conceptions of Divine Truth. One might have expected that a Senior Wrangler or a profoundly learned Biologist would have had a pre-eminent grasp of Spiritual Truth, but it is not so, these things are in another dimension. It may, however, be worth while to state some reasons why the writer believes Jesus Christ to be Divine. The critic may have no veneration for Holy Scripture, but he cannot deny that the writings of the New Testament are historic documents.

We are confronted, then, first by the imperious claims and astounding self-assertion of Jesus Christ Himself. "I am," He says, "the Light, the Truth and the Life of the World—all who came before me, even the greatest of the seers and prophets, were in comparison mere robbers, who stole a glory to which at bottom they had no right. Your spiritual life must wither if you are separated from me; indeed, no soul can come to the Father but by me. I am the resurrection and the life. I have life in myself, am a source of life as the Father is, I answer prayer (John xiv. 14), trust and honour me as you do God (John v. 23), all power in heaven and earth is committed unto me, all that God has is mine and I will myself judge the world. Those who have seen me have seen God" (imagine any prophet saying that, or any angel!) "If a man serves God, we, He and I, will come unto him and make our abode with him." So He associates Himself with God and promises with Him to dwell in the soul. In St. John x. 30 He definitely claims to be one with the Father and that in such a sense that the bystanders immediately stone Him (see also John v. 18). Now the proper attitude of a teacher and prophet is to proclaim his message and keep himself in the background, but Jesus draws attention to Himself; homage, love, obedience to Himself are His teaching, it is impossible to separate His person from His doctrine. Jesus claimed to be Lord even of the Sabbath. "I am your Lord and Master," he said again, "and all ye are brethren"—apostles and prophets though they were. He directs that converts should be baptised into His own name equally with the Father's (heard anyone the like!) and having with matchless dignity finished His work, returns to the "glory which He had before the world was." There are only three possible explanations. Either (1) He was Divine, "the Image of the invisible God" (II. Cor. iv. 4) and was rightly worshipped by men and angels (John ix. 38, Matt. xxviii. 17, Heb. i. 6, or (2) He was a presumptuous blasphemer such as the world has never seen before or since—"Christus, si non Deus, non bonus"—or (3) He was self-deceived, an unbalanced fanatic. But if the last is true, what of His resurrection in the same unbending attitude of superiority, and His glorified appearances to St. John and St. Paul (see Rev. i. 13 ff)? The Church weighed, investigated, considered and decided the matter with the utmost care. It proclaimed Him Divine, as is seen in the creeds, and anathematized and condemned Arius, Nestorius, Apollinarius and every other who denied it.

Now we take our choice. On one side Christ's own claims and the consistent and reasoned conclusions of the great Church, of the best, holiest and most learned men for many centuries, and on the other side "Imperator," "Morambo," and a few other people of whom we know

practically nothing. If dwellers in the beyond are kind enough to come back and tell us something of the conditions under which they live we are grateful and courteous listeners and learners, but shall we renounce and destroy the most exquisite treasure which man possesses, gathered with infinite pains and protected by the life blood of uncounted martyrs, at the word of someone who, except for the accident of death, may be no further advanced than many still in the world?

F. FIELDING-OULD.

"Bidston" writes:—

"Trinitarians and Unitarians can alike quote passages from the New Testament in support of their particular opinions. What convinces one mind is quite unable to satisfy another, and who is going to fix responsibility? That 'like attracts like' may account for the diversity of teaching received, and should prevent dogmatic pronouncements on the same. Belief in the divinity of Jesus appears to rest on belief in his supernatural birth, and according to Mr. Fielding-Ould, only believers in His divinity can call themselves Christians. Were the disciples Christians? And if so, how does Mr. Fielding-Ould know that they held the same views as himself? I think, with Mr. Bush, that 'the real Christian is one who lives, or tries to live, the Christ life' and regard any further definition as both unnecessary and unwise."

In the view of Mr. F. W. Cook (Basingstoke) the whole question turns upon the interpretation put upon the word divinity.

"Is divinity" (he asks) "a thing absolutely separated from humanity or is it the absolute perfection of humanity? Is the essence of Christianity to worship Christ as an individual or an endeavour to absorb into our individual lives His teachings? I venture to assert that the organised Christian Churches of to-day are a comparative failure because they have sacrificed the spirit to the form; their emphasis has not been so much in putting the teachings of Christ into practice as in subscribing to a particular creed."

"The statement by Miss E. P. Prentice that 'Christ alone has awakened the spiritual in man' is a flagrant example of loose thinking. True, no individual who has lived on this earth has done so much to awaken the spiritual in man, but what of the countless numbers of other prophets, teachers, etc.? Does not Nature call to the spiritual side of man, and was the spirituality of man quite dormant before the advent of Christ? It is purely a question of degree, and neither adds to nor subtracts from the ultimate truths of religion."

Mr. F. Taylor (Watersheddings, Oldham, Lancs.) regards the attempt to put Jesus in a class by himself—a class in which we must not share—as a baneful doctrine, founded on fear and idolatry:—

"To make His goodness, His truth, His righteousness, of a different quality from those of other good and true men violates my freedom, makes me a slavish follower cowed into abject submission, an underling chanting praises with the ulterior motive of securing future benefits."

Here Mr. Taylor quotes at length from Emerson's address to the divinity students at Cambridge in which the sage of Concord, alluding to historical Christianity, said: "It is not the doctrine of the soul but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the person of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe and will have no preferences but those of spontaneous love."

In Mr. Taylor's view, the worship of Jesus is the worship of a symbol—the highest we have, but still a symbol. "Few men," he says, "are able to worship God in the transcendental sense. They must see him wearing the garb of limitation, reflected in a symbol, personified. The Church itself is a pageant and symbol, the kindergarten system, not the mystic's contact with God, direct, free from earthly mixture." Mr. Taylor concludes:—

"I believe in the divinity of Jesus, yes, but I also believe in the basic divinity of all men. If His goodness cannot be my goodness I want none of it. I cannot worship a prodigy, a favourite, a character utterly removed from our common life. I will worship instead the heroic lives of men and women around me, men and women who are not perfect but yet are daily climbing the craggy heights that 'slope through darkness up to God.'"

Another contributor, who signs himself "R. Styx," and frankly owns to being an agnostic, is not influenced towards a belief in the divinity of Christ by His material miracles, most of which could be explained by the proved phenomena of modern Spiritualism, but is seriously exercised by the question whether the crucible of life in its normal processes could produce a Christ. In view of the fact that the spiritual influence of Jesus in all ages transcends that of all others both in quality and degree—except one or two such as the Buddha—our correspondent thinks the simplest working hypothesis is that he had a supernormal spiritual

inception. Exact proof is impossible, but it does seem "that one is forced to the view that Christ was not a normal person receiving special and continuous guidance."

Edith Stalker (Glasgow) asks whether we cannot accept the teaching of Swedenborg regarding Jesus. In many Spiritualist books and articles the Swedish seer is accepted as truly inspired and he teaches that Jesus is God manifest in human form. She believes that if Spiritualists would make a close study of Swedenborg's writings they would be greatly benefited.

D. D. HOME AND THE DIRECT VOICE.

By IRENE TOYE WARNER, F.R.A.S.

I think it will interest readers of *LIGHT* to know that D. D. Home has spoken in the "direct voice," for the first time, through the mediumship of Mrs. Roberts Johnson, at a private séance in Bristol.

A friend who was present has sent me an account which I now give. She has omitted to mention the following remarks heard by the sitters and also by myself from an adjoining room. After Mr. Home had spoken some time he addressed Mrs. Johnson: "I hope you will not be persecuted as I was, Mrs. Johnson—I endured every form of persecution! The fact is I was born a hundred years before my time." Someone asked, "Are you happy?" And after a slight pause Home answered, "Yes—but I should like to have remained on your plane to see my phenomena accepted as true, to know my honesty was vindicated. You see, I was very ambitious, and I didn't live long enough to do all I had hoped—I hope I am speaking through this trumpet properly; you see I feel awkward at it, as it's the first time I have manifested this way. It's much like speaking by telephone; I do not know if I am speaking too softly or shouting!"

A lady asked him if he remembered Lord Adare and Serjeant Cox (my own relative) who tested his phenomena with Sir W. Crookes, and he replied, "Yes, I often see them, but they are not here this evening." His voice was very clear and natural, except occasionally when it "cracked" and he had to pause for more power to be gathered.

My friend's report is as follows:—

"On July 8th, 1919, I was present at Mrs. Roberts Johnson's séance. After a few other manifestations, the trumpet or megaphone touched me on my knee and quite a loud and distinct voice said, 'I am D. D. Home, an old friend of yours and each time you have been present at these sittings I have been near and tried to communicate with you, but have always been frustrated.' I said I was very pleased he had come, and asked if he had seen several mutual friends whom I mentioned, especially Mr. John Beattie, whose guest Mr. Home was when we first met. He said, 'Yes, I have met him a few times, but not often, as he is in a higher sphere.' I asked, 'Have you seen my cousin, Edward Maer?' (He was a very remarkable writing medium many years ago and well known to Mr. Home). 'Yes, we have had several conversations, and I have seen all the Auntings!' These were my father's five sisters, always called 'the aunts.' A lady asked if it would be possible for her to use the slates which had belonged to him and which were now in her care, and he answered, 'You might try; I will do my best; I must take a look at them.' I asked whether he could communicate to me through them. He answered, 'I fear you have not sufficient power—you see we are not so young as we were once.' I replied that it was a great many years ago, and he rejoined, 'Yes, it must be fully forty years ago! This was quite correct, for I was a girl at the time, and was thought to be slightly mediumistic. He continued, 'Do you remember the piece of Lord Adare's wedding cake which I brought for you and told you to put under your pillow?' 'Yes,' I replied, 'and do you remember the little brooch with the piece broken out of it? I have it yet.' 'Indeed I do; I have often been to see you. I was present at your wedding.' (Mr. Home died before my marriage.) Then he remarked, 'John Beattie had not enough faith to hold the live coal without being burnt!' This referred to a séance at their house when Mr. Home took a red-hot cinder from the fire with his bare hand and brought it across the room without the slightest singe, but Mr. Beattie dropped it, and Mr. Home, being then in a trance, said, 'Where is thy faith, John?' I feared to talk longer to Mr. Home because there were others wishing to speak, but later on Mrs. Johnson remarked, 'I am sure Mr. Home is still here!' and immediately my chair was twisted, and almost at the same moment Mrs. Johnson said she received a bump in the back. We asked if he could give us any physical manifestation, and the guide, 'David,' said they would see what could be done some other time.

"I knew much of D. D. Home in the past and greatly admired him. Sir Arthur Conan Doyle mentions him in his most recent paper in 'Nash's Magazine' and gives a very correct account on the whole, but I could put him quite right on some subjects, from D. D. Home's own lips, and if anything further is desired I will willingly furnish it.

"C. E. STANCOMB."

July 19th, 1919.

The whole of the above report is substantially correct, though I do not vouch for Home's identical words being

used, as I did not take notes at the time and, like Mrs. Stancomb, am relying on memory. That the great medium has at last spoken by "direct voice" those who heard him have not the slightest doubt, and we trust he will give further evidence of his survival and continued interest.

A SPIRITUALIST THROUGH THE BIBLE.

An interesting account of how Mr. T. E. Davies, manager of a film company in South Wales, came to be a Spiritualist is given by Mr. Sydney A. Moseley in his book, "An Amazing Séance and an Exposure." Young Davies, who was intended for the Church, discovered during his studies the passages in the Bible which appear to forbid intercourse with the spirit world:—

"A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them" (Lev. xx. 27).

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10–12).

This (says Mr. Moseley) decided Davies. He thenceforward gave up all studies of Spiritualism, and it was only after some years that a coincidence brought him back to the fold. He had married a woman who was rather inclined towards the belief of Spiritualism, and used to attend séances that were held at the local hall. She tried to persuade her husband to come to one of these séances, but he resolutely refused. He would accompany her to the hall, leave her there, and come to fetch her after the séance was over. This went on for some time. One night, however, he "felt impelled" to go with her, and at that séance his father, who had passed over some time before this, came into contact with him. He asked his son why he had given up Spiritualism, and he replied, "Because it is written in Leviticus and Deuteronomy that one is forbidden to hold intercourse with the spirit world." Back came the reply, "Foolish young man, why didn't you read on?" Davies went home, turned up the Bible, and read on, and he came to these passages, among others:—

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!" (Luke xxiv. 25).

"All things are lawful unto me" (I. Cor. vi. 12).

"For why is my liberty judged of another man's conscience?" (I. Cor. x. 29).

"Be ye followers of me as I also am of Christ" (I. Cor. xi. i.).

"Now there are diversities of gifts, but the same Spirit. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom . . . to another the working of miracles, to another prophecy, to another discerning of spirits. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I. Cor. xii. 4–11).

Thenceforward, convinced that the old orders did not apply under the new dispensation, he continued to attend séances, and his experiences have been so wonderful and convincing that he has made Spiritualism one of his prime objects in life.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donations: Alec Hoseason, £1 ls.; Edzell, 2s.

ERRATUM.—In the sixth paragraph of our leader last week on "The Light of Reason" (page 244) the words "callous investigators" should, of course, be "callow investigators."

MARYLEBONE SPIRITUALIST ASSOCIATION.—As stated in our advt. columns, the meetings of this society will be held for the next three weeks at 3, Vere-street, W.1, instead of Steinway Hall. They will be resumed at the hall, after necessary alterations, on September 7th.

THE OPTOPHONE AND ITS INVENTOR.—We referred in *LIGHT* for the 7th September last to the "Optophone," the remarkable invention of Dr. Fournier d'Albo, in which, by virtue of one of the properties of the metal silegium, the vibrations of light are translated into those of sound in such a way as to make it possible for the blind to read by ear instead of by touch. From an account in Sunday's "Observer" of a lecture by the inventor on the 1st inst. at the British Scientific Products Exhibition, we learn that the "Optophone" is now passing beyond the experimental stage, and that the present instrument is expected to be in practical working order in a few months. The news will possess a special interest for those of our readers who remember Dr. Fournier d'Albo's addresses to the L.S.A. some years ago, or have read his books in the Alliance library, "New Light on Immortality" and "Two New Worlds," works which combine the results of much deep philosophical study and thought with the charm of a singularly lucid style.

"A SPIRIT DIAMOND."

STARTLING PSYCHIC RESULTS.

CROOKES AND FARADAY SAID TO BE OPERATING ON THE OTHER SIDE.

Through the courtesy of Dr. Abraham Wallace we are able to make the first public announcement of some most remarkable psychic phenomena. What the controlling Intelligences describe as a "spirit diamond" was produced, apparently by the joint manipulation of psychic power and an electrical machine. Among those responsible for the results achieved are said to be Sir William Crookes and Michael Faraday.

These phenomena occurred through the mediumship of a gentleman well known in the north of England. They took place in his own home, in the presence and with the assistance of members of his family.

The gentleman referred to gives us permission to communicate his name and address to recognised scientific inquirers only, to whom further details of the various events will be accessible.

He has supplied us with the following summary of the phenomena:—

I.

Towards the end of 1917 the fact that some abnormal power or force existed in the cases of certain members of my family was noticed. At the outset this power was confined to the movements of small pieces of furniture such as a table, a paper basket, etc., when the hands of these persons were placed upon the various articles. The movements took place in daylight or artificial light. Later, when their hands were placed upon a specially constructed instrument, it was found that similar movements occurred, and by using a long pointer moving over the letters of the alphabet (placed irregularly) coherent messages could be spelt out. It was obvious that there was some guiding intelligence behind the movements.

II.

During 1918 it was found that automatic writing could be produced by two members of my family.

III.

On December 27th last taps or raps upon the wood panelling of the dark room (the bath room) were heard and faint blue lights were seen by five persons at the same time in the room. Also movements of material objects took place in the room, such as the throwing of a glass negative into the bath from a shelf some seven feet distant, the placing of a porcelain developing dish (whole plate) upon the floor, the dish having previously been put on the top of a chest four feet high. This was done with no noise that could be heard by any of the five persons present. All these occurrences took place in darkness.

Coherent messages were spelled out by using the alphabet and writing down the letters at which a tap was heard upon the panelling, the bath, the floor, or practically anywhere in the room. The percussive effect of the taps was distinctly felt by placing the hand on the side of the bath against the spot upon which it seemed that the taps were being produced. By means of the conversations carried on through the system of alphabet and taps I have no doubt in my own mind that the controlling intelligence was that of my late second son, Lieut. X., killed in air action in France in November, 1916.

IV.

On January 6th, 1919, the first effect upon a sensitive plate was obtained, and very extraordinary results (from a human point of a view) have since been produced by following the instructions received either by taps or automatic writing. These results do not appear unless definite instructions are first received—there does not appear to be the slightest human control in connection with them. In the early part of the year portraits of known relatives and strangers who had passed on appeared on the plates and later written messages developed out, both upon plates and also sheets of bromide paper. The plates were sometimes placed upon the forehead of the experimenter and sometimes upon the back of the head. In other cases they were held in the hands. In a few cases the plates were used in cameras in the usual way. Bromide sheets of paper were experimented with in the same manner as plates. In some instances the room was dark; in others lit by red light—that is where the dark room was the room used. When rooms downstairs were used, electric light, magnesium ribbon and sunlight have all been used. Quite recently experiments have been made with a powerful X-ray apparatus. I have proved that the intelligences who control all these experiments can nullify the action of actinic light upon a sensitive plate or paper when the following illuminants are used:—

(1) Sunlight; (2) Magnesium ribbon; (3) Electric light.

Also that a sensitive plate exposed to red light only (as far as the human conditions are concerned) can still have an image impressed upon the film which will develop out in the usual way,

I should state here that the handwriting of the majority of the messages I have referred to as appearing upon plates and sheets of bromide is that of a relative of my own who died in 1876. The signature, whether in full or only initials, is identical with his signature when in this world. The subject upon which he writes is one of the present day concerning myself and also the action I had intended taking regarding some property left to me under the will of the relative I have mentioned. Test plates provided and signed by friends have been used and photographic results obtained upon them in their presence.

V.

On June 6th, 1919, a specimen of materialised "fabric" was produced by following the instructions received from the controlling intelligences. This is in my possession and has been examined and photographed with my microscope, but so far it has not been recognised as belonging to this world, though there are strong indications that it is connected with *plant* life. It is now (photographs of it) being examined at Cambridge and Newnham.

VI.

Since July 8th, 1919, further experiments, always following instructions from the controlling intelligences, who now give their names as M. Faraday and Sir William Crookes, have been carried out in connection with the electric discharge of Leyden jars coupled up to a large eight plate Wimshurst machine. Four experiments have been made, with the following results:—

1. The production upon a glass plate of a small fragment of clear crystalline substance. I am told it is diamond, and I find it behaves as such.

2. A rough triangular fragment of clear crystalline substance containing a large number of crystalline plates. These vary in outline from an equilateral triangle to an irregular hexagon. They do not transmit light, but reflect it of a reddish yellow. This was also produced upon a clean glass plate.

3. A mass of small metallic fragments mixed with pieces of clear crystalline substance. These metallic fragments, I am told, are the fragments of a metal called "Lantium," as it exists in "their world." It is unknown in this world.

4. A large fragment of the same crystalline substance as No. 1, together with many pieces of No. 2. These were produced in a heavy chrome nickel steel mortar (ten pounds in weight) after eighty heavy discharges of the Leyden jars.

This piece of crystalline substance and the fragments are, I am told, the "first beginnings of diamond." I have cut glass with the large fragment, it measuring approximately .175 inches by .15 inches by .125 inches.

VII.

The large fragment referred to under VI. 4 was produced on July 13th, and on July 14th I placed it and a diamond brooch set in platinum upon the vulcanite shutter of a closed wooden dark slide containing a quarter plate anti-screen Wellington. This I placed ten inches beneath a powerful X-ray tube, and ran the tube for one minute. Upon developing the plate, there were found no shadow images of the platinum setting or the diamonds (the latter I did not expect to see), and written in a sort of aperture in the film are the words:—

"A SPIRIT DIAMOND."



All the messages bear, as well as a signature, the symbol which I understand was Solomon's seal and now signifies the double sign of the Trinity.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from five to seven, to meet inquirers and give them information and advice.

THE MYSTERY OF SLEEP.—In the village taxers and taxed were fast asleep. Dreaming, perhaps, of banquets, as the starved usually do, and of rest and ease, as the driven slave and the yoked ox may, its lean inhabitants slept soundly, and were fed and freed.—DICKENS ("A Tale of Two Cities.")

THE LIFE AND THE LETTER.—. Jesus was too wise to ordain a book, or to write a book, or to fasten a book on his kingdom. He was so wise that he committed his kingdom to the guidance of the Spirit, a living Spirit, who can minister to the ever-changing thoughts and conditions of the world and of men—a living Spirit who can, as it were, suit His working to the ever-arising needs of the human spirit.—From "The Fetter of Protestantism" in the "Hibbert Journal."

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., 3, Vere-street, Oxford-street, W.1.—6.30, Dr. W. J. Vanstone. August 17th, Rev. Susanna Harris.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Mr. Ernest Meads. Wednesday, August 18th, 7.30, Miss Florence Morse.

Walthamstow, 342, Hoe-street.—7, Mrs. Bloodworth. *Shepherd's Bush.*—73, Becklow-road.—7, Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30.

Lewisham.—The Priory, High-street.—6.30, Mrs. Clare O. Hadley.

Croydon.—117b, High-street.—11, Mrs. Julie Scholey; 6.30, Mr. George Prior.

Wimbledon Spiritual Mission, 4 & 5, Broadway.—6.30, Miss Ellen Conroy. Wednesday, 7.30, Mrs. Orłowski.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15.—11, Mr. G. T. Brown; 6.30, Mrs. Cannock.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. Mary Crowder, address and clairvoyance. Thursday, 8, Mrs. Harvey.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. M. Gordon, address and clairvoyance. Wednesday, 8, Mrs. Cannock, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.30, circle; 6.30, Mr. H. J. Adams, B.A. 14th, 8.15, Mrs. Bloodworth.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11, Mrs. Brookman; 3, Lyceum; 7, Mr. G. Tayler Gwinn. Wednesday, 8, Mr. A. Punter. Sunday, 17th, 11, Mr. Drinkwater; 7, Mr. T. O. Todd.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. A. Maskell; 3, Lyceum. Monday, 7.15, Mr. Maskell. Inquirers' meeting every Tuesday at 3, and Thursday, 7.15, questions and clairvoyance. A hearty welcome to all meetings.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Spencer (Glasgow), addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Spencer. Thursday, August 21st, lecture by Mr. Percy R. Street on "Wireless Messages from the Living Dead," at Union Church Institute, Queen Square.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...	...	7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
*Croydon, Gymnasium Hall, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...	...	7-0
*Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...	...	7-0
*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 ...	...	6.30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Brammar Road ...	...	6.30
*Plumstead, Perseverance Hall, Villas Road ...	...	7-0
Richmond, Castle Assembly Rooms ...	...	7-0
*Stratford, Idmiston Road, Forest Lane ...	...	7-0
*Tottenham, "The Chestnuts," 684, High Road ...	...	7-0
*Upper Holloway, Grove-dale Hall, Grove-dale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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