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LIGHT," APRIL 2, 1927.

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

MISS FELICIA SCATCHERD—HEREDITARY QUALITIES.

From a note by one who knew and admired Felicia Scatcherd and her work we take the following as bearing on her heredity, and so explaining some of those qualities which she manifested so conspicuously:—

As the daughter of an Indian Civil Servant and the granddaughter of an Anglican clergyman, her station in life meant in Victorian times both intellectual attainments and social standing, although to non-English eyes it also stood for the fetish of caste and narrowness of vision. But, surprising as it may seem, both her parents disclosed democratic leanings, and this attitude may account for her own democratic feelings towards public questions. When we read that Richard Martin, her mother's great-uncle, was the author of the first Act of Parliament for the prevention of cruelty to animals—he was affectionately known as Dick Martin—Miss Scatcherd's conditions of development may well be named an inheritance. Then, too, her father was the friend and supporter of both Kossuth and Garibaldi, so that this strain in her nature was given full play.

Even so heredity will not for many fully explain Felicia Scatcherd and her work.

IN "THE LAND OF MIST."

In the course of his address at the last of the Manchester Propaganda Meetings, Sir Arthur Conan Doyle is reported as saying:—

Those who give us information of the things on the other side describe to us what enormous myriads of people there are who are held down, many of them not understanding. They are in a dream, wandering about, not realising that they are dead.

That is well understood by experienced Spiritualists, although to the world outside it may seem strange—men have been so badly misled by theology and

materialistic science. It comes as a surprise to many to hear that thousands of the dead are sometimes unaware of their condition, and that multitudes of others who have become dimly aware of it are ignorant of the possibility of returning to earth to communicate with their friends. They are in a "shadow world," and it is not hard to see how the ancients derived their idea of the after-life as an "underworld"—a land of shades and phantoms. Such shadowy conceptions soon fade out, which no doubt accounts for the scepticism about any after-life which prevailed amongst the ancient Romans and Greeks in their decay. Doubtless also it partly accounted for that decay. They had lost touch with even the fringe of immortality. It is significant, by the way, that even communicating spirits who give accounts of the next life find it later necessary to revise their descriptions, for as they advance they find it more and more vast and wonderful; they discover many things the existence of which they had not even suspected. Fresh vistas of discovery are open to them, and they find that the resources of the Unseen are boundless.

* * * *

HOUDINI AND HIS TRICKS.

Accounts have appeared in the Press concerning some of the jealously-guarded professional "secrets" of the late Harry Houdini. It is stated, for instance, that his feats of "telepathy" were carried out by means of electrical signals. But there is nothing very original in that. Eight or nine years ago we watched a demonstration of supposed clairvoyance in connection with descriptions of articles unseen by the "clairvoyant." The affair centred round a so-called "medium" exploited for the purpose of advertising a newspaper and a conjuring entertainment; and the trick was performed by a concealed wireless apparatus. At that time wireless telephony was so new that even scientists amongst the committee did not suspect the cheat. Indeed one eminent scientist (now deceased) scouted the idea that the information could possibly have been communicated to the "medium" by wireless, the resources of which were not then well understood. As to Houdini's other secrets—as in the marvellous escape from tanks, fetters, prison cells and boxes—there are great differences of view. On one of his methods in this line we have been privately informed. We have also been assured that no mere trick can explain all his escapes. Perhaps not; but Houdini was a person of boundless resource. We should be more receptive of a psychic interpretation of his feats as "escapist" if he had shown himself able to enter closed boxes as well as get out of them. The rule should work both ways. There was at one time an absurd theory that the conjuror was "dematerialised" in order to escape from a closed box, and then materialised again. If that was really so, it is a little odd that when he was locked in a prison cell he had always to get out by opening the door, and when handcuffed to open the handcuffs.

SMALL MINDS are affected extravagantly by trifles; great minds see all, and are not wounded thereby.—LA ROCHEFOUCAULD.

THE "MORNING POST" ENQUIRY.

BY STANLEY DE BRATH.

IV.—THE RELIGION OF THE SPIRIT. ITS BELIEFS.

(Continued from page 147.)

THE ACCEPTED DATA.

Without going into any abstruse questions, the general principles may be roughly outlined as follows: There is a guiding Principle of Directive Idea, immanent in Nature, whereby energy is directed to the orderly moulding of matter. This is the Divine Creative Power. It is called "Spirit"—a word connoting Life and Mind—individualist or not.

This Power individualises itself in forms to fit every environment. It causes the "tendency to vary" in living things. The better variations are developed, and the worse extinguished by Adaptation and Selection. In Man there reside the faculties of consciousness of, and moral response to, the guidance of this Power, thus developing the character of honesty, truthfulness, and kindness, which produces harmony and peace. The human constitution is—material body, etherial soul, and directing spirit (or mind), the latter being indissolubly linked to the Divine Creative Spirit.

This link may be strengthened to full consciousness, or it may be neglected to the degeneration of the personality. The spirit of the man is his Ego, the soul is the etherial body animated by the spirit, and the body is the material image of the soul.

The soul is released from the body by death and retains its individuality, at any rate for a time. It may go onwards to immortality, or (perhaps) downwards to destruction, according as it develops spirituality or dwells in its lower desires.

The Law of Spiritual Consequence rules the present and the future life. In the present it determines social peace or social strife; the latter by greed, injustice, refusal to look at facts, disregard of the rights of others, neglect of duty, lust, arrogance, anger, self-righteousness, and blindness of heart; the former by kindness, intelligence, good-will, reverence for the Divine law, and perception of the Presence of God.

The brute world has to adapt itself to the conditions it finds; Man has the privilege of creating his own environment. He calls it "civilisation," and every civilisation mirrors accurately the minds that make it. Because of human solidarity the innocent in an evil civilisation suffer with the guilty here and for a while. In the Beyond, each reaps exactly as he has sown, not by sentence of a Judge, but by the character resulting from his actions. Degree of "guilt" is known to God alone; it is not for us to judge of it, but whatever the personal responsibility, evil is evil and good is good. Each man has gone forward or backward and must abide the issue.

All theologies are efforts to bring the Divine action down to human comprehension, and must necessarily correspond to the mentality that produces them. Beliefs that are not put into practice are of no value at all. Any theological statement can be interpreted materially or spiritually; and "mystics" of all nations are in agreement.

There are "interventions," but they are not the dividing of seas and rivers, thunder and lightning on Sinai, talking asses, and monsters of the deep. All these are figments, and belong to a legendary age which could only conceive of government by physical judgments. The real interventions are spiritual. Every prophet is an intervention. Every act of grace is an intervention. We can have them whenever we will to provide the conditions. But we prefer to fold our hands and mutter: "The age of miracles is past. Is God dead?"

As in Nature races that do not evolve are swept away; so it is with nations—their own passions and apathies work their destruction. There is instant "forgiveness" to the soul that truly desires to progress, and instant strengthening, whatever its past; but there is no vicarious atonement and no abrogation of the consequences of the actual character. Most men think of "forgiveness" as the wiping off of penalties—they wish to be delivered not from sins, but from consequences. Selfishness, stupidity, arrogance, and greed will make a hell under any conditions, incarnate or discarnate.

The Bible is a true guide to conduct, provided that we use it in the spirit and not in the letter—the letter killeth but the spirit giveth life. Used as a treatise of theology, it is a storehouse of contention. The Old Testament is the history of a typical nation, part going upwards to the Golden Rule, part going downwards to the Dispersion. Its history is the type of every other nation. That is the value of the Old Testament, but it must be read as spiritual history.

The New Testament, written in more recent times, is much more historically accurate, but it is a spiritual not a theological unity. It is not a repository of doctrines, but a guide to conduct. Discrepancies only exist for theologians. Latin nations may rest on the Church, but the history of the English nation shows that in Britain the Bible has been, and must be, the foundation of the Religion of the Spirit.

But this cannot be until the clergy cease to take legends as history. While they continue to feed young minds on the Creation, the Fall, the Deluge, the Sinaitic "dispensation," the sacrificial atonement, the corporeal Ascension, the physical Resurrection, and Day of Judgment, they will continue to make sceptics and will never regain influence.

The spiritual values of the Bible are unassailable, but in view of the history of its compilation no texts can be sound foundations for doctrines. Legendary matters apart, both Testaments are full of incidents that are paralleled by events that happen to-day. Purgation is necessarily a corollary to survival, but the available evidence seems to show that this is effected by every soul being seen as it is without a shred of disguise. The sight of our past follies, negligences, and ignorances, of heartlessness and selfishness, and the consequences of these on others will be more scorching and reformatory than any elemental fire.

Maintenance of human solidarity is dependent on spiritual factors—industry, honesty, and truthfulness. The first field of their evolution is the family—the nursery of unselfishness. Family happiness depends on work, self-restraint, kindness, and good-will. These qualities extend to the tribe and the nation; and if they are not to be corrupted into tribal selfishness (styling itself "patriotism") they must be recognised as spiritual laws constraining us to co-operate in the evolutionary scheme and so to recognise our duty to God.

The primary duty is truthfulness in word and deed. It is quite impossible to exaggerate, and quite superfluous to illustrate, the effects of lying in family and social life, in commerce, and in politics. Indeed, it is impossible to pursue the ramifications of a lie and the hatreds to which it may give rise. Disproof does not reach those who have absorbed its poison. It is not too much to say that if the injunction—Let your yea be yea, and your nay, nay—were followed, half the evil of the world would be quelled at its outset, for all social disputes are due to wilful obstruction of truth on both sides.

APRIL 2, 1927

LIGHT

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SIR ARTHUR CONAN DOYLE AT AEOLIAN HALL.

SOME CONCLUSIVE PROOF.

[The following is a summary of the address given by Sir Arthur Conan Doyle to the Marylebone Spiritualist Association at the Aeolian Hall on Sunday, March 20th, 1927, for which we were unable to find space last week.]

Sir ARTHUR said that the subject of Spiritualism divided itself naturally into two parts, the first being "Is the thing true?" and the second, "Is it good?" As to the first question, unless he were willing to accept the evidence of others, the inquirer who insisted on getting the matter proved for himself must undertake his own investigations. But he (Sir Arthur) had known of very earnest people who had not been able, in spite of their seeking, to get their own proofs. If, then, the evidence was not available to some few these might at least consider the testimony of others—men of science and other trustworthy and competent witnesses. After all, when the astronomer told us of the rings of Saturn we did not deny the fact on the ground that we had not seen the rings. We accepted the statement, especially as the fact was corroborated by other astronomers.

The lecturer then proceeded to relate some recent proofs of the truth of spirit communication.

Mrs. Kelway Bamber, a lady well-known in the movement, lost her son Claude, who was killed early in the war. She talked with him through the mediumship of Mrs. Osborne Leonard, and tried to get some very striking piece of evidence of his survival as an independent self-conscious personality.

One day he came to her in great excitement and, through the medium, said he was at last able to provide her with the test she needed. "Little Willie," he said, "has just been shot down; he is lying dead in a wood behind the enemy's lines," and added that he (Claude) had been helping the arisen spirit to disengage himself from the mortal form. Willie was a friend of Claude, and an airman engaged in the fighting.

Inquiries were made at the War Office, but nothing was known there of the fate of Willie. Inquiries made at the Front showed that the young airman was absent on his aeroplane and had not yet returned. Long afterwards the body of the airman and his wrecked aeroplane were discovered in a wood exactly as stated by Claude. Now, the most perverted ingenuity concerned with theories of the subconscious, telepathy and the like would fail to find any explanation of the episode that could be substituted for the true one—spirit return.

A second example cited by Sir Arthur was an experience with Mrs. Baylis, the physical medium, in February last. There were six sitters including himself, and materialised hands touched them all in a way that suggested that if the medium alone were concerned she was not a medium but an octopus. (Laughter.) Touches were given by Sir Arthur's son, Kingsley, and by Malcolm, Lady Doyle's brother. To Kingsley his father said: "Touch anything on me which once belonged to you." Immediately Kingsley touched the signet ring which his father had given him, and which, after his death, Sir Arthur had removed from his hand, and now wore in his memory. He then made a similar request to Malcolm, his brother-in-law, and Malcolm responded by touching the spade-guinea which Sir Arthur wears on his watch-chain. That guinea he had given to Malcolm at the beginning of the young man's medical career as a suitable token for a young doctor—a fee.

Dealing generally with the subject, the speaker expressed the view that psychic evidences were beginning to take a mental rather than a physical form. This was all to the good, for with physical phenomena we were always confronted by the idea that there might be imposture, as in the case of conjuring tricks. On the mental plane such possibilities were largely ruled out. Those wise engineers on the other side who were directing the movement were turning the phenomenal evidences into these higher channels.

Sir Arthur narrated an instance which combined both the physical and the mental evidences and which he considered an absolute test case. Going into his study one morning a short time ago, he noticed two terra cotta vases lying on the floor at the bottom of his bookcase. They were very fragile, and if they had been knocked down by accident they would certainly have been broken. They were replaced on the shelf, but next morning they were down again, this time with a photograph frame beside them. The servants were questioned about both incidents, but knew nothing that could explain them. Some two months later Sir Arthur was at a seance with Mrs. Gibbons Grinling, a non-professional medium for the direct voice. Almost immediately his son Kingsley "came through," saying that it was he who had moved the vases and the photograph frame in order to provide conclusive proof that he was in the house. That was seen to be a most striking test when examined.

Some other remarkable cases were dealt with by the lecturer—cases which showed that the Spiritualist explanation was the only tenable one. He also read some impressive passages from the book, "Pheneas Speaks," which has just been published.

"The creative process in us is that we become the individual reflection of what we realise God to be *relatively to ourselves*; and therefore if we realise the Divine Spirit as the infinite potential of all that can constitute a perfect human being, this concept must, by the law of the creative process, gradually build up a corresponding image in the mind which will in turn act upon our external conditions. This is what St. Paul means when he speaks of Christ being formed in us, 'renewed in knowledge after the image of Him that created us.' The process is a logical sequence, not a reward for holding dogmatically to certain verbal statements, but the natural result of understanding the law of our being" (Troward). That God is internal to us as well as external, can be made practical as well as logical, and can be brought into consciousness without any sort of mystical exaltation or "make-believe." The method consists simply in awareness that the Cosmic Almighty and the inmost spirit in Man are indivisible, and therefore that the personal appeal is "heard." To any difficulty the answer will come if we make the appeal *and wait*; not asking that our will may be done, not cultivating "resignation," but just waiting. It will not solve questions on theology or science, nor on your material advantages; it will not advise you on your investments or stand in lieu of an insurance policy; it will not (as a rule) warn you of danger, and it will never inform you of any other person's affairs, but it will give you a clear lead on any matter bearing on your actual duty, concerning which you are honestly in doubt.

It will even answer specific questions bearing on conduct and duty if we ask them with an honest and open mind just before going to sleep; the answer will form during sleep. We are all apt to think of Divine Love as an external rather than an internal power; but the Divine Love is like the sunshine to the daisies—each has all that it can use; it could have no more if it stood alone, it gets no less however many there be.

This is not mysticism, it is spiritual common sense. It may have its foundation in the intellect, but when it is experienced it is above intellect. It is the Religion of the Spirit in action; and if steadily practised it can change a scold or a shrew into a pleasant woman and a political partisan into a reasonable man.

THE QUESTION OF EXCLUSIVE CONTROL.

The question has been raised from time to time as to whether certain "controls" usually attached to one medium are able to operate with other mediums. I am more than convinced from my own experience that they can and do so operate.

Some years ago I was a privileged member of the circle held by a well-known materialising medium through whom "Joey Grimaldi" manifested regularly, he being one of the medium's principal controls. I became closely acquainted with the marked characteristics and good-humoured, cheerful personality of this control. About this time I also attended seances with the late Cecil Husk, where "Joey" was said to be present on each occasion.

"Joey" appeared here "to take a back seat" (by order, I believe, of "John King"), and the little I heard of him aroused in my mind some doubts as to whether he was really the same "Joey" I had encountered so frequently at the other circle.

My doubts, however, were dispelled. During a long illness, when I was unable to continue my investigations, a friend of mine, as a complete stranger and unannounced, attended one of Husk's sittings. "Joey" manifested, recognised this lady at once, and addressed her by name. He also sent through her a kind and sympathetic message to myself, mentioning my surname in full.

This seems to me to be good evidence as to the identity of the same control operating through two different mediums during the same period. I could add other examples, but will not on this occasion trespass further on your valuable space.

T. FINLASON.

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MR. J. ARTHUR HILL ON PSYCHIC SCIENCE.

AN ADDRESS AND A DISCUSSION.

On Wednesday evening, March 23rd, to a crowded audience of members and friends of the London Spiritualist Alliance, Mr. J. ARTHUR HILL delivered a closely reasoned and deeply interesting address on "Psychical Science in Relation to Philosophy and Religion." Mr. A. T. MILLER, K.C., occupied the chair, and the address was followed by a discussion on points rising out of the address between Mr. W. R. BOUSFIELD, K.C., F.R.S., representing Science, and the REV. F. FIELDING-OULD as representing the religious side.

Mr. Hill prefaced his remarks by saying that he had just completed his twenty-first year as a member of the London Spiritualist Alliance, to which organisation he was under a deep debt of gratitude.

He did not desire to discuss evidential details; his purpose was rather to speak on Spiritualism in its relation to science, philosophy and religion; on the scientific side Spiritualism deals with the observation, classification and recording of certain phenomena occurring in the material world, and then offers an explanatory hypothesis. That is the course adopted in all inductive sciences that are concerned with large masses of facts from which inferences are drawn.

Science cannot attack Spiritualism on the score of method.

All good Spiritualists, said the lecturer, are critical. Before accepting the spirit hypothesis it is necessary to consider alternative explanations. All normal explanations must be taken into account before accepting the spirit theory. It was his own experience however, that all who investigate long and carefully with suitable sensitives eventually conclude that some supernormal explanation is necessary; in many cases they come to regard the hypothesis of communication with the departed as the most rational hypothesis.

So far, there was a gap between our psychic knowledge (particularly so in physical phenomena), and the general body of scientific knowledge. Nevertheless our method is sound. Spiritualists and psychic researchers were like an advance guard, ahead of the main army of scientific workers.

When they get up to us they will find that we have been doing useful work in mapping out the district and making general observations, though we have left it to them to survey the intervening territory, and to make roads; in short, to establish continuity.

Then as to Philosophy, sometimes defined as "a more than usually determined effort to think clearly." To begin with, what can we be certain of?

A Chinese philosopher once dreamed that he was a butterfly. When he woke he pondered on the question: "Am I a philosopher, who dreamed he was a butterfly, or a butterfly now dreaming that he is a philosopher?" Similarly we may be dreaming now.

We have lost much of our old certainty, and emerged from our neat little systems of thought into wider areas.

We have cast aside dogmatic tyranny, theological and scientific. We are now free to study and explore.

"I was a Rationalist in my younger days," said the lecturer, adding that he was still a rationalist when considering evidence. For his own part he felt more and more inclined to the belief that Truth lies in a mystical direction. In the words of Browning:—

"There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in."

There seemed to him no cogency in materialistic theories. These merely try to explain All by reference to one of the parts, namely Matter. They cannot however even tell us what Matter ultimately is.

It is possible, said Mr. Hill, that we actually live in two or more worlds at a time, only one of them being perceptible to our normal senses; some people however, seem to be able to see both, or at least catch occasional gleams of the other.

With regard to the Religious side of Spiritualism, first of all we must bear in mind that the word religion has various definitions. At the same time a body which subscribes to the seven principles laid down by the Spiritualists' National Union could hardly be denied the title of religious.

In their natural reaction against crude forms of theology however, the Spiritualists—regarded as a religious body—probably left behind some good among the bad.

For his own part he hoped for the time when the Spiritualists, the Churches, in fact all men, would unite for the betterment of the world.

Mr. W. R. BOUSFIELD, K.C., F.R.S., then addressed the audience. He said that what he proposed to talk about was almost all pure science. There was a scientific approach to psychic phenomena, and he did not know if it had received the attention it deserved. Sir Oliver Lodge had set them an example in his own scientific approach to the subject based on his knowledge of the ether.

Briefly stated, Mr. Bousfield's point of view was suggestively based upon the fact that in the structure of the brain there is no mechanism to account for the correlation and unification of impressions through different sensory channels such as the senses of sight, hearing, touch, etc., nor was there any physical apparatus that explained the phenomena of memory and instinct in animals.

Mr. Bousfield illuminated his argument by quotations from Professor McDougall. It was in this deficiency of physical structure to account for certain mental phenomena that he saw the way of approach to the scientific consideration of the factors that really accounted for these things. It was a legitimate theory that there must be a psychic structure although at present unknown to science in any actual way. Mr. Bousfield alluded to his new book, "The Mind and its Mechanism," in which he had set out some of his arguments. They knew something of the electrical constitution of matter as represented by protons and electrons, and he himself had ventured on a speculation that in addition to the protons and electrons there were beyond these what he might call "psychons."

The REV. F. FIELDING-OULD then took up the question on the religious side, strongly deprecating an exclusive devotion to science in the matter and advocating the paramount claims of the religious attitude. To him religion was really a science—it was the science of the approach to God. He contended that Spiritualism was not an adequate substitute for religion. Religious Spiritualism in its Churches and societies contrasted very badly with the religious services of the Church with its long traditions, its dignity and great beauty. He was opposed to Spiritualist Churches with their unauthorised services, from which the great sacrament of the Holy Eucharist was omitted.

He was grateful to Spiritualism for teaching great truths, and for correcting many conventional errors into which the Church had fallen through the ages, but as a substitute for Church worship he considered Spiritualistic religious services wholly inadequate.

ENTERTAINING THE MEDIUMS.

The London Spiritualist Alliance made a novel departure when, on Tuesday evening, March 22nd, a party and dance for mediums, both professional and amateur, was held at 16, Queensberry Place. It was the idea of Miss Phillimore, the secretary, and proved to be a huge success in spite of the croaking of one or two prophetic ravens who held that a gathering of mediums was foredoomed to failure; it would be either very flat or very discordant, mediums being often classed with the famous *genus irritabile*. These prophets were wrong. There were songs and dancing and music by a small orchestra, and refreshments were served in the Library and ante-room. There was a general atmosphere of animated interest and gaiety. Sir Arthur Conan Doyle, who was present with Lady Doyle, made a felicitous speech, garnished with some amusing stories. Mr. A. Vout Peters gave anecdotes from his copious store of mediumistic experiences. Mr. Austin sang, and the proceedings terminated with the singing of "Auld Lang Syne," and a salvo of cheers for Miss Phillimore, who, with the aid of many voluntary helpers—to whom cordial acknowledgments are due—carried out the affair. It is a pity that our overcrowded columns forbid any extended account of an event which everybody felt could take its place as one of the pleasantest episodes of the L.S.A. It served to bring about a state of social harmony and cordial understanding amongst a great number of mediums, to which the presence and sympathy of some of the leading members of the movement contributed in no small degree.

A feature of the occasion was the provision of a sheet of vellum on which all the mediums present signed their names, as a memento of the occasion. There were thirty-six mediums in all. The number would have been larger but for the inability of some well-known psychics to be present.

CHRISTIAN MYSTICISM IN ART.—At the Aeolian Hall, New Bond Street, W., on Saturday, the 9th inst., Mrs. Bruce Adams is showing the third (screened) selection of her pictures, "Visions of the Innermost," with interpretation, sacred song and organ music. Friends desiring to be present can have card of invitation by writing (enclosing stamped addressed envelope) to "Aurora," Oakington Avenue, Wembley Park.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

A TEST MESSAGE.

Sir,—At a sitting with Mrs. Barkel on February 28th, I was given the following test which cannot have had anything to do with my mind, or that of the medium.

"Your medical man has a spirit doctor guide, his name is Black, James Black. He was a Fellow of the Obstetrical Society, as far as he can remember round about 1874-76, but allow a little latitude as to the year. There may be a William in his name too."

I gave my doctor the message. He was amazed and immediately answered, "No need to verify this; James Black was a Scotsman and a great friend of mine; he was a Fellow of the Obstetrical Society, and the dates must be about right. I knew him at the end of his career."

Yours, etc.,

ERATO VLASTO.

Bracknell.

UNHEARD MELODIES.

Sir,—Reading this morning in the Beethoven Number of the "Radio Times," that this great musical genius, even after he had become "stone deaf," could continue composing, and being puzzled to imagine how that could be possible, it occurred to me that the following quotation from Keats's famous masterpiece, the "Ode on a Grecian Urn," might suggest the explanation:—

"Heard melodies are sweet, but those unheard are sweeter."

Yours, etc.,

MORRIS HUDSON.

Bathampton.

"MAN'S RESPONSIBILITY."

Sir,—I have to thank Mr. Macdonald's demand in LIGHT, of the 19th ult., for "something constructive in each specific instance"; it is obvious that no such solution can be given to determine human responsibility for war, and all the troubles that we complain of after we have brought them upon ourselves.

The Apostle states a fact easily verifiable, not "a counsel of perfection" in any sense. It is for men to conform themselves to this general principle that fits all cases. So long as the general principle is denied, the results will be as they are to-day.

Yours, etc.,

STANLEY DE BRATH.

13, High Park Gardens,
Kew.

ST. GEORGE'S HEALING CENTRE.

Miss Elisabeth Miller, writing from Hampshire, states that in March, 1926, she received magnetic treatment from Mr. C. A. Simpson for internal trouble, having been almost a complete invalid for twenty years owing to internal inflammation, colitis and kidney trouble. Further she had been almost completely deaf in both ears following typhoid. After four treatments all the internal trouble went, and she is now wonderfully improved in general health. In February, 1927, Miss Miller had nine treatments for ears and eyes from Mr. Simpson. After the final treatment her hearing gradually improved, and recently she was able to hear a lecture quite clearly from the back of the lecture hall at the London Spiritualist Alliance.

THE TEMPLE OF LIGHT.

Mr. W. Harold Speer writes that in view of certain pressure which is being brought to bear against the Temple of Light by religious opponents, it becomes particularly necessary at the present stage to negotiate for the purchase of the premises at 7, Westminster Bridge Road, now occupied by the Temple. He says:—

Our only hope is to purchase the building from the present owners, and this we can do for £20,000 freehold, of which £15,000 can remain. We must raise £5,000 at once. Our income will enable the interest to be paid regularly. Will all Spiritualists who are opposed to religious persecution . . . rally round us? There is no time to lose.

A LETTER from Count Louis Hamon indicates that he is at present visiting Los Angeles, California, and will be returning in about six weeks' time.

CONCERNING VARIOUS THINGS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

Mr. Wendlandt (LIGHT, p. 136), asks why a psychic photographer should be suspect as a matter of course, while an amateur trickster is accepted as beyond suspicion. My experience enables me to concentrate the answer in a single word. Snobbishness, my dear sir, snobbishness. Mr. Hope and his fellow-sinners are poor, and of humble rank while their critics are often possessed of ample means.

It is now some years since I first appeared in print to defend the cause of the genial "Billy," who, by the way, is not particularly skilful in defending himself. A certain Mr. Bosshe—the name is fictitious—was waging bitter war on the kind-hearted medium to whom I owed gratitude for more than one gratuitous service. Mr. Bosshe was a pious old gentleman whose object was twofold, to wit, the salvation of Hope's own soul, and the demolition of some obscure system of philosophy. But like many other pious people he gave truthfulness a very low place in the list of virtues. He had written a letter to Hope which was a lie from beginning to end. He went to Crewe, and told lies on the doorstep as he entered the house. He told a few more lies in the seance room, and added others to his words of farewell. Then he published a pamphlet in which he boasted of the deceit he had practised. The pamphlet exuded the most fatuous self-complacency and foolishness from every page, and to crown all he presented in it a photo of his own ingenuous countenance. And yet he expected to be believed. And, what is more, he was believed. That fine critic, the editor of "Veracity," espoused the cause of Mr. Bosshe with enthusiasm, and fell foul of my innocent self because I ridiculed the dear old gentleman. Now, why did "Veracity" resent so fiercely the mild jeers which I had aimed at Mr. Bosshe, and incidentally, perhaps, at the editor himself? Because I had transgressed the privileges of Snobdom. Mr. Hope is a medium and a poor man; what right has he to defend himself or allow others to defend him against his betters?

In the course of this and other combats which I have undertaken from time to time as a champion of a somewhat defenceless class of victim, I have discovered the following formula which I commend to the study of your readers. The violence of the attacks made by such as the editors of popular papers will vary inversely as the resisting power of the person attacked.

Coincidences are curious things sometimes. A few weeks ago certain remarks were made by Mr. De Brath in one of his articles as to the attitude which the Church had adopted towards the teaching of Darwin. On the same morning on which I read these remarks I received a letter from a friend in which the same thought was presented in almost the same language. And I myself was planning a letter to show that the legislation now being forced upon the Church by the National Assembly was absolutely contrary to the Laws of Evolution.

From the discussion of clerical, and perhaps, other Assemblies to that of cats is a step that is easily taken. The speculations on p. 141 of LIGHT afford much food for thought. My own cat, Benja Munki by name, weighs—after dining on poached rabbit—about eight pounds. My own weight in hard training and in gymnastic costume is just ten stone. He completely dominates myself and my daughter already: what would he do if the weights, etc., were reversed? He is an eminently amiable animal, yet is he to be trusted with the additional power which such a change would confer upon him?

I confess that the speculations of the "whimsical fellow" to whom D. G. has drawn our attention have interested me profoundly. At Oxford my capacity for political philosophy and kindred subjects was considered to be "above that of the average first-class man," and my happiest days were spent in teaching them to that exceptionally intellectual class of students, the undergraduates of South India. What would happen if at an early date, say the first day of April next, we should wake up and find that the reversal of the relative position, of *homo sapiens* and *felis domestica* had taken place? Would Mr. Baldwin's Cabinet be able to cope with the situation? I think not, nor have I much more faith in Mr. Macdonald or Mr. Lloyd George.

Is such a catastrophe—pardon the pun—so very improbable? Not more so I imagine than recent developments in Church and State would have appeared to my father, a very sound political scientist of Conservative views, who wrote in the latter part of the nineteenth century. I shall watch the movements of my pussies with a new and anxious attention. What is really going on in those midnight conferences in my shrubberies? Benja Munki looks as guileless as an Archbishop, yet—has he something up his sleeve?

"IN CONVERSE WITH ANGELS."—Mr. Gordon Hallam Elliott, of Kirton-on-Lindsey, Lincs., writes that owing to an oversight this book was advertised in LIGHT at the wrong price, namely, 4s. 6d. net. The price has been reduced to 3s. 6d. net, or post free 3s. 10d.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 16, Queensberry Place, South Kensington, S.W.7.

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PROBLEMS OF EDITORSHIP.

The editing of a journal like LIGHT is a task full of complexities. It would be difficult to find any other form of journalism which gives rise to so many editorial problems. By comparison, the directing of a newspaper, a trade-journal, a humorous weekly or a religious publication are matters of "plain sailing." Those who control the policy of such organs have to cater for a definite class of reader whose taste can be gauged with comparative ease by the skilled editor who has probably spent many years of training in the delicate task of testing the pulse of the reading public. Readers of such publications are usually people of roughly similar interests; one does not find among them any violent conflict of taste or strong difference of outlook. A journal devoted to, let us say, motor-cars, appeals, or should appeal, to those interested in the manufacture, purchase, sale or ownership of automobiles, and the editor has no need to concern himself with the class of the public whose interest lies in ship-building, tailoring or military tactics; those subjects are dealt with in other publications, and the motoring editor naturally makes no attempt to cover them.

LIGHT, however, is in a unique position inasmuch as it deals with a subject upon which there is much conflict of opinion, considerable divergence of view, much diversity of interpretation. It is part religious, part scientific, part idealistic, part social, appealing not only to the philosophic and intellectual mind, but also to the human and emotional instincts.

We have among our public the intellectual type of reader, concerned principally with the *rationale* of Spiritualism, its teaching and philosophy. Such a person feels little or no interest in phenomena; he has ceased to attend seances or to concern himself with the vagaries of the psychic faculty.

On the other hand, there is a class of reader with a totally different viewpoint, to which records and commentaries touching upon seance room manifestations form the principal source of interest.

Again there is the inquirer who regards LIGHT as a mine of information upon a (to him) little-known subject, and for whom we must present a clear exposition of the first principles of Spiritualism and Psychic Science. The mature and seasoned Spiritualist, however, seeks a more advanced view; for him the rudiments have little interest. Yet both these types of reader must be catered for.

Many Spiritualists look upon Spiritualism almost entirely in its religious aspect. For them the subject needs to be presented in its most reverential aspect. They are not unnaturally a trifle suspicious of anything savouring of gaiety in our pages.

Against these, however, we have to set a new type of reader—the Younger Generation. The young people of to-day have a point of view which sometimes is distressingly disconcerting to the old school. The daily Press of to-day rarely tires of this theme. One can scarcely open a daily or weekly newspaper without discovering an article on "What is wrong with modern youth?" or "The modern girl's outlook," or "The revolt of the younger generation."

We need not enlarge on the point. It is enough to recognise that young people in their early twenties have their own viewpoint. We may not be in entire agreement with that viewpoint, nevertheless we must respect it, bearing in mind that the youngsters of to-day will be the citizens of to-morrow. To them we must hand the torch of progress.

So far as our own subject is concerned, we see Youth pressing forward eager to know, quick to criticise, impatient of old methods. Spiritualism and Psychic Research appeal more and more to young people, and we number a considerable section of youthful readers among the subscribers to LIGHT. Their attitude is characterised by a healthy contempt for "stodginess," a love of humour and an intensely practical outlook; their lack of reverence is perhaps somewhat hurtful to certain of the old school, with its sober, dignified aspects towards life. Nevertheless the claims of youth must be considered.

It is an editor's function to keep in close contact with his readers, ascertain their particular interests, and cater for their tastes. Consider the difficulty then of pleasing the various contrasting types of reader which we have indicated. To strike a happy balance which will be acceptable to so many incompatible tastes calls for no small effort of judgment, particularly when, as is the present case, the editor feels the moral duty of maintaining a high level of quality which shall be worthy of the great subject which LIGHT represents.

The number of appreciative letters which we receive from our readers indicates that we have, in some measure, succeeded. The wide distribution of LIGHT is also a gratifying feature. Our paper circulates in the United States, Canada, China, the Transvaal, Egypt, Italy, India, Siam, Iceland, France, Hungary, Belgium, Tristan da Cunha, Sweden, Japan, Germany, Switzerland, Kenya Colony, Holland and Australia, to name at random a few of the addresses in our mailing lists.

Although (like all conscientious editors) we are by no means satisfied, there is abundant evidence that our policy of endeavouring to maintain a note of good-humoured dignity and an attitude of practical idealism in our treatment of the subject for which we stand is, in the main, the most appropriate one. Nevertheless, our long experience of every kind of journalistic activity leads us to believe that among the most difficult of editorial tasks is that of directing a high-class Spiritualist journal.

Not only have we not explored
That wide and various world, the heart of others,
But even our own heart, that narrow world
Bounded in our own breast, we hardly know,
Of our own actions dimly trace the causes.

MATTHEW ARNOLD.

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FROM THE LIGHTHOUSE WINDOW.

The *Yorkshire Herald* thus begins its notice of Sir Arthur Conan Doyle's new book, "Pheneas Speaks"—

Whether or not one has a belief in Spiritualism, two powerful impressions must result inevitably from a perusal of Sir Arthur Conan Doyle's latest work, "Pheneas Speaks," through the absolute sincerity of the writer and the remarkable nature of the spirit communications reported. Published by the Psychic Press at 3s. 6d., the book undoubtedly will claim a large circulation.

* * * *

The *Morning Post* quotes as follows from an evidential conversation between Sir Arthur and his brother-in-law, E. W. Hornung:—

"By the way, there is a fellow here," said the voice, "who played cricket with you upon earth. He has just come over. He has never seen or heard of this earth telegraph, and is greatly interested."

"Can you get the name?"

"Names are terribly difficult. You see a name does not represent any sort of an idea. It is an indigestible chunk. You can't suggest it to the Medium's brain. But I will try."

The medium then wrote a sequence of letters which made no sense, but ended with CINI.

"If that is a name, it is an Italian name. I never knew an Italian who played good class cricket."

"Well, he is here, and sends his regards."

To this conversation, Sir Arthur appends a footnote. "This was most evidential. Paravicini, who played for Middlesex, had died two days before, and neither the medium nor I was aware of it. I can't remember playing with him, but it may have been so."

* * * *

In reference to Telepathy, and Sir Oliver Lodge, the *Bilston Times* thinks there is more in the subject than meets the eye, and cites two striking incidents from the experience of a prominent townsman:—

The first happened some two years ago, when, early one morning, he had a peculiar mental brain storm, round which centred a confident idea that an old school chum, whom he had not seen or heard of for many years, desired to get into communication with him. To his great surprise in that morning's post there was a letter from this particular individual. This week he has had a similar happening, and again he had that confident feeling that he was about to hear from a person who migrated to Canada some years ago. Sure enough the same morning a letter did arrive as indicated by the "telepathic" communication of the early hours, and now he is wondering whether or not he would make a suitable subject for "psychological research."

* * * *

There has been a lively discussion going on in the *Sussex County Herald*, on "Mind or Matter," Mr. Quirk and Mr. A. W. Orr, taking the leading parts. Mr. Orr's name and beliefs are not unknown to readers of *LIGHT*—Mr. Quirk is his opponent. This week we quote another reader of the *Herald*, who supports Mr. Orr:—

Mr. Quirk gives himself away when he says he has had no experience of spiritualism. I find the same is always the case, that those who condemn spiritualism are people like Mr. Quirk who have had no experience. It is as though a man said "I will not believe in wireless messages because I have never heard one." If Mr. Quirk will arrange to have a genuine experience, then we will listen to what he has to say, but not before. Spiritualism is a confirmation of Christianity, especially as to its evidence of a future life. Then why condemn it?

* * * *

The *Sunday Chronicle* gives publicity to this item of news:—

A real ghost is haunting "The Ghost Train" at the Garrick Theatre, London. Three members of the cast, Mary Clare, Connie Ediss, and Richard Bird, have each in turn refused to occupy one of the dressing-rooms on the ground that it is haunted.

In one of his remarkable articles contributed to *The People* by "Cheiro," he relates an extraordinary experience of the late R. W. Macbeth, R.A., confirmed by a letter from the widow of the Academician. In order to convince the extremely sceptical artist, "Cheiro" arranged for a seance with Miss Cook (the famous medium of Sir William Crookes) in his own house, and on his own terms, "no results, no pay." Miss Cook agreed to go with Mrs. Macbeth to her bedroom, and leave there all her own clothing, to dress in a garment of the artist's wife, and allow him to fasten her in a chair, the knots sealed with his own seal; also the medium consented to put her feet in a tub, half-filled with plaster of Paris. In those conditions, "Macbeth, with a smile of satisfaction on his big face, lay back in his chair smoking." Suddenly all present saw something floating high up in the air, then clearly at the side of Miss Cook appeared the form of a young girl, who moved near to the artist, and in broken English said: "Do you remember the dancing Arab girl, Monsieur?" Macbeth soon remembered, and she continued:—

"You remember you made a picture of me. But jealous eyes were watching. My lover was waiting for me at the door, and heard me say I would come to you the next day."

There was a pause.

"Ah, Monsieur, did you wonder why I did not return? Now you may know. I was stabbed to the heart—killed by my lover because he said he loved me so much."

After the figure had vanished and the voice was still, at last the artist exclaimed: "This beats me!" He had forgotten the episode of years ago, at Algiers, but the memory of it all was revived:—

"When she didn't turn up I assumed she had found some other job. I did hear some rumour of a dancing girl being killed in one of the bazaars, but such incidents are common in the native quarter. But now I know the truth. I have that sketch still in my possession."

* * * *

The *Lancet*, having received the first part of Vol. I. of the Proceedings of the National Laboratory of Psychical Research, with special reference to the phenomena associated with the girl Eleanore Zugun, says:—

The whole forms a narrative which will confirm those who believe in their faith and will entirely fail to carry any conviction to unbelievers; it is an example of what has been done over and over again during the last 40 years or so and brings us no nearer a solution of the problems. For few serious-minded people will deny that psychical research has really produced problems of a fundamental character which we should all like to solve; but whether their spiritual significance can be elucidated by this material technique is very doubtful.

* * * *

A correspondent in Detroit, Mich., U.S.A., sends us a newspaper cutting describing how a child eight years old dreamt that someone had stolen his toy wagon, and who, upon rushing downstairs to see about his wagon, found that the house was on fire. He called to neighbours for help, but before aid arrived his mother and three brothers were trapped in the rear of the house and burned to death. The newspaper paragraph is headed: "Four burn to death; Dream saves one."

* * * *

The following is from the *East Anglian Daily Times*:—

"If you take out the psychic, the supernormal, in the Bible, you will leave little more than the covers," declared the Rev. Dr. John Lamond, on Wednesday, in the course of a lecture on "The Supernormal in History," delivered under the auspices of the Ipswich Psychic Society at the Library Lecture Hall. Dr. Lamond, who was stationed for a time in the Colchester Garrison as a chaplain of the Forces, was for 37 years a minister of the Church of Scotland, and he has devoted his retirement to the furtherance of Spiritualism.

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MISS LIND-AF-HAGEBY'S CAR ACCIDENT.—Referring to the accident to the motor-car, driven by Miss Lind-af-Hageby in France, we learn with pleasure that all the injured ladies are progressing favourably, including Miss Delius, who suffered the most severely of all.

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LIGHT BENEVOLENT FUND.—The following donation is gratefully acknowledged: Mr. R. H. Saunders (In memory of Miss Scatcherd), £1 is.

TO THE MEMORY OF FELICIA SCATCHERD.

Felicia dead? I cannot believe it. One who was all life, all movement, all keenness to live and learn, in touch with all men and all things in many planes, lies still and cold. Felicia the "M.P. for Humanity," as W. T. Stead called her, cannot be dead. A hundred memories of her throng my mind, and tears are near at the thought that I shall never see her physical form again. Felicia, dressed in white, ever busy, giving thought, taking thought, working ceaselessly, talking about things that matter, satchel in hand, carrying knowledge from man to man. Felicia, our Felicia, the liaison-officer of Spiritualism, beloved of all, hated by none, loyal, cheering, comradely. Is it possible that the voice is still, the wide-awake eyes closed? But I forget I am a Spiritualist. I am picking some rosemary in grateful remembrance, for her coffin, and know that now, free from the frailness of her body, our Felicia will move freely between the worlds of reality and illusion, and be more than ever ours.

L. LIND-AF-HAGEBY.

* * * *

When I heard that Miss Scatcherd had joined the workers on the Other Side, there came over me for a moment a feeling of sadness, for she has always been a loving friend and counsellor, and is one of the last links—I can only think of one other, who has kept in touch with me—with my father's psychic work before he passed over, and with the old "Julia's Bureau." Then came the thought—"what a 'live-wire' for communication she will be."

A "live-wire"! These two words seem to me to express so exactly what she was here, for how she kept in touch with all her psychic, humanitarian, political and varied interests, and her wide circle of friends—and in real touch too, was truly marvellous.

Miss Scatcherd was associated with my father in his researches into Psychic Phenomena and Spiritualism for many years before "Julia's Bureau" was founded. She was actively connected with the Bureau from its inception in 1909 until it was closed down soon after my father's passing. She was the first to come forward and offer to help when the Bureau was reopened under its present name, "The W. T. Stead Borderland Library," in 1914. Her advice at that time was invaluable, as although I had been interested and had followed to a certain extent the work done through the Bureau, I knew little of the actual organisation. Her knowledge of Spiritualism, her guidance, sympathy and active co-operation during those first years were instrumental in building the firm foundations on which we stand to-day. Ever since we opened she has filled the post of hon. treasurer, but of late years her many other activities made it impossible for her to give so much of her time. But her interest in our work was just as keen and no matter how busy she might be she was always ready to give counsel and advice when needed.

She was so radiant, so eager, so full of interest, so anxious to make known her experiences—truly a very "live-wire" still!

ESTELLE STEAD.

* * * *

Mr. H. W. Southey, a South Wales editor, writes from Merthyr Tydfil:—

"I was very sorry to find in LIGHT that that wonderfully brilliant and gifted lady, Miss Felicia R. Scatcherd, had crossed the bar. I have a very happy remembrance of her—having about ten years ago received her as a guest on the occasion of her visit

to this town for a Sunday service. I shall never forget her conversational powers nor her account of the amazing adventures which she passed through in the Balkans and Constantinople. Her life was in the hands of enemies time after time, but she made nothing of it so long as her self-imposed task was accomplished—which was the saving of innocent lives."

* * * *

The following from Mrs. Drakoules will be appreciated by friends of Miss Felicia Scatcherd:—

The last book in which she was interested was the "Theologia Germanica" (Golden Treasury Press, McMillan & Co. 3s. 6d. From J. M. Watkins, Cecil Court, W.C.).

Dr. Munro read portions of it to her while she was lying ill and she looked forward to these readings. The book was written by a knight of the Teutonic order, a priest and a mystic, of the 14th century. Martin Luther's own words regarding it were that "he owed more to this than to any other book, saving the Bible and Saint Augustine."

The Rev. Charles Kingsley, in a preface calls it "a noble little book," and the Chevalier Bunsen in a letter to the translator states the principle of the "Golden book" to be given thus, "Sin is selfishness, godliness is unselfishness. A godly life is the steadfast working out of inward freeness from self; to become thus godlike is the bringing back of man's first nature."

The association to which the author belonged assumed the appellation of "friends of God." Their distinguishing doctrines were "self-renunciation, the complete giving up of self-will to the will of God, the continuous activity of the spirit of God in all believers, the intimate union possible between God and man, the worthlessness of all religion based on fear of punishment or the hope of reward." While making allowance for a little monkish exaggeration our dear friend considered the book contained sound teaching and might prove an antidote to the extreme views put forward by some exponents of the "new thought." She rejoiced in its recommendation of humility as well as of love of humanity and her approval of it contains her last protest against free-thought (so-called), and the materialism she so constantly fought.

THE MEDIUMSHIP OF MR. HORACE LEAF.

MR. W. BRITTON HARVEY, editor of *The Harbinger of Light*, tells an interesting story of an evidential sitting with MR. HORACE LEAF, the well-known English psychic, at which an old aboriginal native was described in great detail. This native was by way of being a character. He spoke English fairly well, but with a peculiarly broad intonation, smoked a pipe constantly, had a droll personality, and apparently possessed a contempt for work.

All the peculiar characteristics of this spirit-visitor were described convincingly by the medium, even to his name, an unusual one—Old Wilmot. This episode made a marked impression on Mr. Britton Harvey, who records the sitting in detail in his new booklet, "They All Come Back."

Mr. Leaf, in the course of a long career in mediumship in various parts of the world has had considerable experience in the psychology of sitters. As a consequence he is past any feeling of astonishment at what a sitter may say or do. Nevertheless the following incident did occasion him some slight surprise.

An unknown gentleman consulted Mr. Leaf with a view to getting communication with two departed sons. "I hear ye get in touch with the spirits, lad!" said the visitor breezily in a broad accent, of which the locality was difficult to determine. The medium humbly admitted the possession of psychic faculty. "Well, can you see my two sons?" interrogated the gentleman, adding: "because if you can't, then I shall know there ain't no such things as spirits!"

Mr. Leaf, not unnaturally, excused himself from granting a seance to this would-be sitter.

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SIR. A. CONAN DOYLE DEFENDS "MARGERY."

The *Boston Herald* of March 5th prints a long and vigorous protest from Sir Arthur Conan Doyle against the attack directed by Dr. Rhine against Dr. and Mrs. Crandon ("Margery"), that he stigmatises as "colossal impertinence."

The Crandon circle, points out Sir Arthur, has been attended by hundreds of investigators, some of whom have attended a great number of times, and among these have been professors, doctors, conjurers, trained observers of all kinds; furthermore, the majority of the inquirers have endorsed the phenomena.

Against this weight of testimony comes "Dr. Rhine with his eagle eye," who on the strength of a single sitting proceeds to broadcast his hostile and prejudiced opinion. Says Sir Arthur:—

"I have only experimented once with the Crandons. It was in my own flat in London. We certainly had phenomena, and I have no doubt that they were genuine ones, but I have never dwelt upon my own personal experience, for I should be ashamed to give a final affirmative opinion upon the strength of a single sitting, however convincing. And yet this man does not hesitate to give a negative opinion, and to endeavour to blast the character of two estimable people upon this one experience. Do I exaggerate when I use the words 'colossal impertinence'?"

"The validity of the Crandon phenomena does not depend merely upon the testimony of the spectators, however weighty that may be. It depends upon the whole series being in exact correspondence with those other results which have been obtained under similar conditions in various American and European circles of research. The photographs of the emitted ectoplasm (or teleplasm, as Dr. Crandon prefers to call it) closely resemble those which have been taken of the same strange substance in the case of materialising mediums in Paris, Munich, Berlin and Belfast. It is seen to obey the same laws and interference while it produces the same symptoms. These considerations alone are a powerful addition to the volume of affirmative evidence.

"I have kept a close record of the Crandon case from the beginning, as I might well do considering the remarkable psychic powers of his wife before the public for the unselfish purpose of broadening our knowledge. Had I foreseen the stupidity and malignancy which he was destined to encounter, I should have hesitated to urge him on."

A DOWSING EXPERIENCE.

BY MRS. E. M. TAYLOR.

Some years ago a client of my husband asked his opinion on the building of a house on some land he owned near the Chiltern Hills. The difficulty was that the nearest water supply would have to be apparently that of a town eight miles away, as the geological survey maps of the district gave no indication of any suitable spring or stream near the site chosen for the building. So it was suggested that a water-diviner should be employed, and a party was formed, consisting of the agent, the bailiff, the client's daughter, and myself, to watch the proceedings.

We started out and the diviner cut from a hedge a forked stick which branched into two long pointed twigs. He took each end in his hands with the points projecting from his palms over which his fingers were loosely curved, the joined part or fork of the stick hanging down in front of his body.

Then we walked over woods and fields until suddenly the fork rose till it pointed upwards, and then fell over backwards, continuing to revolve as long as the diviner stood in a certain spot. "Here is water," he said, but as it would have been an unsuitable locality, he walked on, the stick remaining quiescent. Soon, however, this revolved again rapidly, and being on a more convenient spot it was marked for a well, which subsequently produced a large flow of water.

On localising the water the diviner asked if the ladies would care to try to find water themselves. We both agreed to do so, and he came and held our wrists for a moment. He gave me the stick, saying that I had the power but the other lady had not, which proved to be correct, for as I walked the fork raised itself up and revolved as if blown over and over by a gale of wind. It was so surprising that I remained rooted to the spot in amazement, till forbidden to do so by the water-diviner, who said it would be exhausting to me physically.

Then he invited the bailiff and the agent each to hold an end of the fork tightly to make any movement impossible. However, as soon as the diviner touched the hanging end of the stick lightly with his finger it rose and fell over repeatedly until the twigs were twisted like string between their hands.

It was an amazing exhibition of the strange force at work. Would it not seem to be closely allied to the psychometric faculty, since the water-diviner recognised the power in another person by contact, and in some way seemed to supply the force needed to cause the stick to revolve in the hands of two people who had not the power in themselves of water divination?

RAYS AND REFLECTIONS.

When the average man first becomes convinced of the reality of a world of spirits, he very naturally and properly wants to know where it is. The idea that there can be any other kind of world than this planet or some other planet, or that people can live in any other way than that with which he is familiar, strikes him as strange and inexplicable, so difficult is it to imagine any kind of human life outside our own experience. Poets and philosophers may find no great difficulty in the problem, but they form only a small proportion of the public. The rest cannot easily accept, or at least understand, what spirits testify concerning the realms in which they live. But as time goes on, and our minds expand to take in new ideas and new conceptions, we shall gain clearer ideas.

* * * *

Meantime those who are in a stage of perplexity on the point may console themselves with some simple and common-sense reflections such as (1) if spirits live they must live *somewhere* just as we do; (2) it is not really more astonishing that there should be another condition of life than that there should be our own condition of life. In other words, one can only regard a world beyond this as incredible and miraculous by taking the ground that the present world is an entirely dull or commonplace affair, something to be expected and quite unavoidable; which is not the case at all. (3) The problem need not cause us any loss of sleep. We shall each of us discover the solution in a few years—in some cases perhaps only a few days!

* * * *

As a young woman our departed friend, Felicia Scatcherd, took up with her usual ardour the art of fencing, and attained considerable proficiency with the foils. This has its bearing upon the skill she showed as a debater in her later years. I have rarely seen a nimbler wit or more resourcefulness than she showed in discussions of all kinds.

* * * *

When lecturing, especially on Spiritualism, she loved nothing better than to be confronted with hostile critics. Then she showed an amazing skill in sword-play. It was no matter how learned or scientific were her opponents she had always a conclusive reply to their objections, and her answers were invariably marked by such charm and good-humour that even her deadliest repartees never made her any enemies. Many times it has happened that, so delighted were her critics with her wit and amiability that they became her firm friends. As for the others, they would retire, perhaps a little sullen and crestfallen, inwardly vowing to keep clear of her in future.

* * * *

She once attempted to bring some aspects of Spiritualism under the serious attention of a scientific body at a projected Conference. The idea was vetoed with ridicule by those in charge of the arrangements, but she got her way. She pointed out that the reality of "human radiations" had been scientifically demonstrated on the Continent, and would have to be regarded as a subject for serious attention, and the *savants* gave in, so that thereby she was able to cover in her own way the question of psychic photography. She then proceeded to point out that Spiritualism on its religious side, with its churches and chapels, would have to come in under Sociology or Religion, and to the best of my recollection she succeeded in that direction also. But it would take a good many columns of *LIGHT* to record all the triumphs she scored, not only for Spiritualism but for other movements she had at heart, in sheer virtue of her fearlessness, her self-devotion and her nimble wit.

* * * *

As a young woman Miss Scatcherd, engaged in studying humanity, spent some time in the Latin quarter of Paris noting the ways of the Bohemians of that region, and making notes on French manners and customs. Life in France and other Continental countries furnished her with that wide and deep knowledge of the world which was of such service to her in her international work.

* * * *

She mingled easily with all classes, the highest or the lowest, at one time discussing high politics with reigning princes or statesmen, at another helping in the domestic work at the home of some humble friend. She was at ease in any sphere of life, her instinct being always to render service.

D. G.

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Thursdays, 3 p.m., Class for Development ... MISS AIMEE EARLE
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" " " 6.30 p.m. ... Mr. GEORGE PRIOR

Wednesday, April 6th, 7.30 p.m. ... Mr. ROBERT KING

Wednesday Services at 7.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, Apr. 3rd, 11 and 6.30, Mrs. Crowder; Thurs. Apr. 7th, Mrs. Luddes.
Community Singing 6 to 6.20. Thursdays, at 3, Members only.
6.30 for Public.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—April 3rd, 11.15,
open circle; 2.45, Lyceum; 6.30, Lyceum; 6.30, Mrs. M. Maunders.
April 6th, 8, Mrs. F. C. Suddes.

Camberwell.—The Central Hall, High Street.—April 3rd,
11 and 6.30, Mr. A. Nickels. Wednesday, 7.30, at 55, Station
Road, public circle.

Shepherd's Bush.—73, Becklow Road.—April 3rd, 11, public
circle; 6.30, Mr. F. W. Leonard. April 7th, 8, Mrs. Bloodworth.

Peckham.—Lauranne Road.—April 3rd, 7, Mr. W. Turner.
Thursday, 8.15, Nurse Giles.

Richmond Spiritualist Church, Ormond Street.—April 3rd,
7.30, Mrs. A. Boddington, address and clairvoyance. April 6th,
7.30, Mrs. Brownjohn, address and clairvoyance.

L.D.C.—Debating Section.—144, High Holborn, W.C.1.—
April 4th, 7.30.

Groydon Spiritualist Church, New Gallery, Katharine Street.
—April 3rd, 6.30.

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Tuesday, April 5th, at 7.30, Clairvoyance ... MRS. FLORENCE KINGSTONE

Thursday, April 7th, at 7.30, Clairvoyance ... MRS. ANNIE JOHNSON

Séances for Normal and Trance Clairvoyance.

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Wednesday, April 6th, at 3 ... MRS. CANNOCK

Seance for Materialization.

Wednesday, April 6th, at 7.30 ... MRS. BAYLIS

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Saturday, April 2nd, at 8 ... Mr. STANLEY DE BRATH

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6.30 p.m.—Speaker, Rev. Vale Owen.

6.30 p.m., Mr. G. Hodson.

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ders. April 6th, 8, Mrs. F. C. Suddes.

Camberwell.—The Central Hall, High Street.—April 3rd,
11 and 6.30, Mr. A. Nickels. Wednesday, 7.30, at 55, Station
Road, public circle.

Shepherd's Bush.—73, Becklow Road.—April 3rd, 11, public
circle; 6.30, Mr. F. W. Leonard. April 7th, 8, Mrs. Blood-
worth.

Peckham.—Lauranne Road.—April 3rd, 7, Mr. W. Turner.
Thursday, 8.15, Nurse Giles.

Richmond Spiritualist Church, Ormond Street.—April 3rd,
7.30, Mrs. A. Boddington, address and clairvoyance. April 6th,
7.30, Mrs. Brownjohn, address and clairvoyance.

L.D.C.—Debating Section.—144, High Holborn, W.C.1.—
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Wednesday, April 6th, at 3 ... MRS. CANNOCK

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