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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,056—VOL. XL.

[Registered as]

SATURDAY, JUNE 5, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

Miss S. R. Canton, referring to "Medical Student's" letter in *LIGHT* of May 15th (p. 153), cordially endorses his suggestion that a debate should be arranged on "The Truth of Materialism." But we hardly agree with her that Mr. McCabe's opponent should be necessarily of the same cold and logical type as the Rationalist speaker. It would then be merely a passage of arms between two intellectual gladiators, and the meaning and message of Spiritualism is vastly more than an intellectual question. We noted in the case of Schrenck-Notzing that while he admits the reality of the phenomenal manifestations which he witnessed they have carried him nowhere beyond that admission; and the world is waiting for much greater tidings than these. We saw how in his debate with Sir Arthur Conan Doyle, Mr. McCabe was concerned simply to tie his opponent down to small points of accuracy. Was the Professor really a Professor? Was there a moon shining on such a night? Was there a balustrade? And so on. On these lines no real presentation of our case could be made, especially as there was a time limit. These things were clearly tricks and traps. The Rationalist was simply anxious to score points for his own side. The Spiritualist, a man of broader nature and bigger ideas, had no such petty aims, or we imagine he could have caught his opponent tripping more frequently than he did. Many of us saw this, but we also saw that the protagonist of Spiritualism took a larger view. He wanted to present his case in its large aspect rather than to waste time on meeting niggling points of little or no importance. Between two debaters, each on the same logical plane, we imagine that the contest might go on indefinitely, revolving round thousand of little details and missing altogether the central principle concerned.

* * * *

Let us put it another way. Shakespeare stands as a mighty figure before the modern world, with the exception, perhaps, of Mr. George Bernard Shaw, and even he, we imagine, does not depreciate the Bard simply on the ground of the numerous defects in his works. What should we think of a man who had simply an eye for all the anachronisms, the errors of syntax and other blunders familiar to Shakespeare students but was totally unable to appreciate the immensity of that master mind and quite blind (wilfully or otherwise) to his amazing beauties? Suppose great spiritual issues turned on Shakespeare's works. Would the vindication of the greatness of the poet (if it were

a matter of dispute) be much advanced by public controversies on small textual meanings which happened to be open to doubt? That is how the matter strikes us. The anti-Shakespeare critic might score quite a number of points against the poet along these lines, but the main question would be left untouched. The majority of us who realise the splendour of the poetry and the vast range of the mind which produced it, would probably say that the man who could not see the greatness of it was rather to be pitied as having no greatness in himself. To take another illustration; some astronomers are much occupied with the question of sun-spots, but none of them, we imagine, are so absorbed in the study as to lose sight of the importance of the sun as a life-giver. A Continental Professor who visited us the other day remarked that Spiritualism appealed to him as something not only natural but cosmic in its importance by very reason of those defects which to critics of small minds make it a foolish and impossible thing. That is a conclusion we long since arrived at. If it had been merely a problem in mathematics we should have taken another view.

* * * *

We always welcome allusions to spirit intercourse in classic literature, and Miss E. P. Prentice (Carshalton) gives us the following:—

Glancing through Henry Kirke White's writings I was surprised to find that they teem with Spiritualism. This is strange for such an orthodox Churchman. Perhaps a few extracts may prove interesting. Writing of a recluse, he says: "His only friend is himself. As he sits immersed in reverie by his midnight fire he listens sadly to the wild gusts of wind fitfully careering over the plain, he converses with the spirits of the departed." Then again: "Sweeping in their airy pall, The unshrived ghosts, in fairy trance, To join her moonshine morrice-dance." "We'll hold communion with the shade Of some deep-wailing ruined maid, Or call the ghost of Spenser down, To tell of woe and fortune's frown."

* * * *

Messrs. Kegan Paul and Co., Ltd., have published in their "Evidences of Spiritualism" Series a little book entitled "Practical Views of Psychic Phenomena." The author, Mr. G. E. Wright, unlike many of those who wield fluent pens upon this topic, has studied his subject thoroughly, albeit with critical acumen. It is, however, this quality which lends special value to this volume, and marks it as one of those all-too-rare manuals that one can put into the hands of the intelligent enquirer with the certainty that he will find the exposition illuminating and reliable. We will not quarrel with our author in that he finds himself unable to accept some of the phenomena which the experienced Spiritualist is compelled to accept, but we would rather commend him for the sane and sober exposition which he presents of the facts, while leaving the reader to form his own conclusions and deductions therefrom.

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IMPORTANT NOTICE.

On account of the increase in parcel postage which has now come into force, members requiring books to be sent them will please enclose 1/- for postage instead of 6d. as before.

THE MAY MEETINGS.

(Continued from page 175.)

At the evening meeting which, as usual on these occasions, was a crowded one, the chairman (Mr. R. Boddington) gave a brief account of the work of the London Union for the past year. That year, he said, had been a most fruitful one. Conferences had been held at Hackney, Camberwell, Manor Park, and Fulham, while propaganda meetings were conducted at Ealing Town Hall, Lewisham Baths, Hackney Town Hall, East Ham Town Hall, and Goldsmiths' Institute, New Cross. New churches had been opened at Hampton Hill, Ilford and Hounslow. A difficulty had been experienced in finding representatives to fill these churches. It was essential to have a centre where young men could be trained. He would not have their platform speakers mere echoes of opinions they had seen in print. No one should appear on their platforms without experience of the things they had to speak about. That day they were celebrating their twenty-first anniversary. During all the years of the past they had had one man at the helm—Mr. George Tayler Gwinn, to whom they owed a big debt of gratitude (applause).

The presentation to Mr. Gwinn (of which we give an account elsewhere) followed, and the next speaker on the evening's programme was Mrs. Edith Marriott. In an animated address, marked by vigour and originality, she showed that throughout the realm of Nature and of human life ruled (even amid seeming discords) the three great principles of unity, law and order, behind which was the one great beneficent Power which we called God. The so-called "dead" past was not dead; it lived for good or ill in the present. She concluded by comparing all humanity to a vast unbreakable chain, of which each of us formed one of the individual beads, the whole linked with a single clasp. Those who were spiritually most in sympathy with the Divine were the beads nearest the clasp, while the most undeveloped souls might be likened to those that were farthest from it, but, near or far, they were all united by one strong cord. The indwelling spirit of God linked the whole chain in one!

Mr. C. J. Williams, representing the London Lyceum District Council, stated the claims of the Lyceum movement very cogently. The dictionary, he said, defined a Lyceum as a school of philosophy, and the Lyceum Manual described it as a school of liberal and harmonious education. Their Lyceums were truly schools of spiritual philosophy, to which they looked for the training not only of children but of adults, for many of the latter needed training as much as did the children. The Lyceum ought to be, and would be in the future, the foundation stone of the churches in their movement. Describing the exercises engaged in, Mr. Williams said that to strangers not used to it the questions that some children of tender years would ask and the knowledge they showed were surprising. Then there was the Liberty Group, in which adults could take part in discussions on various subjects. Very frequently some of the younger members of a Liberty Group could give Spiritualists of many years' standing a good start in discussing some deep problem. They were not out to cram young minds or force opinions upon them, but to unfold what was in them. Recently they had had an examination under the Lyceum Council's Education Scheme. He had to go through the papers and the answers given by some children of ten, twelve and fifteen years of age would require a good deal of beating by Spiritualists of a much older growth. But the Lyceum was also of value to adults and more especially to those who contemplated taking part in any way in public work in the movement. Anyone contemplating psychic development should first have eight to twelve months in which to learn something of the laws governing mediumship. Some of the old pioneers of Spiritualism—among them Emma Hardinge Britten and J. J. Morse—were deeply interested in the Lyceum movement. What Spiritualists needed was properly qualified speakers on their platforms, and the best speakers they could have were those who from childhood were brought up in Lyceums. Their great aim was the moral, spiritual and physical upliftment of their members, and through them of the world. Every society, then, should have a Lyceum attached to it, and with one or two exceptions every society could have one if the members would only shoulder the responsibility. At present there were seventeen Lyceums in the London area, and of those fifteen were affiliated to the Union. But there was room for seventy-seven Lyceums if people would only take the responsibility of forming them.

Mr. Oaten said that it there was one thing which had been increasingly borne in on him during the last three or four years it was that to the despised Spiritualist of to-day would be committed the charge of the religious sanctions of the future. Theologians in the past had endeavoured to confine the truth within the walls of well-defined doctrines. But the human spirit was expanding beyond the possibility of being cramped much longer by narrow creeds, and the result was that men's minds were dragging away from the old anchorages and many were drifting on the tide of doubt and evil. He was told of the opposition Spiritualism was meeting with from the Churches, but the real danger they

were suffering from was the danger of indifference to spiritual things, of riveting one's whole attention on the things of earth. Men might in beautiful language draw pictures of the many outlets for human activity which this world contained, but if history taught one thing more than another it was that those who became immersed in material pursuits grew cold and selfish. A large measure of the selfishness which stalked the world unabashed to-day was due to the fact that men had occupied their whole attention and filled all their souls with the problems of commercial life. Those things had their value, but the only individual who could rightly use the good things of this life was he whose actions were directed by an instinct or guiding force from something above this life. Men might study economics and all the various problems which dealt with the inter-blending of material interests, but unless there was a high ideal behind it all the most elaborate plans would turn to dust and ashes.

Spiritualism (continued the speaker) had as a movement existed for seventy years. They had established beyond question some sort of communication with the world beyond. The man who attempted to dispute the fact, no possible argument could help him. He must come as a student to the subject. They couldn't afford to linger for ever by the side of mental corpses waiting for them to wake up! A general resurrection of that kind would not take place. They had, he repeated, established some sort of communication, and yet those among them who were most solidly convinced of that fact knew that such communication was by no means as certain and reliable as they would like it to be. In the experience of each of them there had come clear-cut cases, so evidential that they could not be denied, of the present action in our midst of those the world called dead. He could cite hundreds of incidents in his own personal experience which could not be explained by subconsciousness or by mistake. Yet how often they found that the things they yearned for, and the things they thought ought to be perfectly easy for the spirit world to reveal, did not come, and quite unexpected things came instead. What did it mean? It meant that a kind of life line had been thrown across the void, but they had not established a steel rail which would bear the strain. It was not elaborate addresses from the public platform which would establish it. They must get it in the séance room. The conditions must be much more scientific. They must be a great deal more particular who entered their séance rooms. He could tell his hearers that which would almost make them sick.

It was a commonplace that people were losing their loyalty to orthodox forms, but with all their blemishes those forms had helped to keep alive a spark of the spiritual within men, and had lent support to a moral code which, if not perfect, had helped them to keep a watch on their conduct. If men were losing their hold on the old ideas and coming into Spiritualism what were Spiritualists offering them? If Spiritualists were to be responsible for the religious sanctions of the future, they must provide a centre of moral guidance. Spiritualists must be a religious body whether they wanted to or not! (Applause.) The time was when they thought they could choose in the matter, but events had chosen for them. They had been called out by the spirit world to do a work that had to be done. A higher wisdom than their own dictated the work and selected the instruments. Unless their Spiritualism was going to make the life of this country sweeter and better Great Britain could afford to do without it.

In the old days the Wesleyan Methodists were noted for the fervour and heartiness of their singing, but judging by our experience of this and former Conventions of the U.L.S., Spiritualists run them very close. As to Miss Edith Bolton's and Miss Q. Braun's solos, rendered with so much feeling and musical expression, they were deservedly appreciated.

The day's collections amounted to £21 10s. 0d., in addition to which a retiring collection of £1 14s. 0d. was taken in the evening for the National Union Fund of Benevolence.

It is prudent not to give oneself exclusively to occult subjects, for one might soon lose the independence of mind necessary to form an impartial judgment.—CAMILLE FLAMMARION.

MRS. SANDON'S PSYCHIC PAINTINGS.—Mrs. Sandon is keeping her psychic paintings at the Chester Gallery, 2, Chester Terrace, Eaton Square, until June 14th, owing to the remarkable phenomena in one of them, in which one clearly sees eyeballs moving in the sightless eyes. This picture is luminous in the dark, and has been photographed for the American Press.—ADV'T.

THE OLD ORTHODOX CREED.—"She tried to feel that she deserved to be burned in hell for ever, and that it was boundlessly good of God—who made her so that she could not help being a sinner—to give her the least chance of escaping it. She tried to feel that, though she could not be saved without something which the God of perfect love could give her if He pleased, but might not please to give her, yet if she was not saved it would be all her own fault; and so ever the round of a great miserable treadmill of contradictions."—GEORGE MACDONALD.

AGAIN, ANOTHER POINT OF VIEW.

A REPLY TO "C.E.B. (JOURNALIST)."

By F. C. CONSTABLE, M.A.

In criticising the theory of "C.E.B. (Journalist)" in the leader, "Another Point of View" (p. 164) from so independent a point of view, *LIGHT* shows strength in the present position of Spiritualists. It is when the case is weak that the advocate abuses the plaintiff's attorney.

But "C.E.B. (Journalist)," while accepting the actuality (the veridicity?) of spiritual phenomena, seems to assume that the communicating spirits must be either the personalities they appear to us to be, or impersonating spirits. I would suggest another point of view.

The great mass of veridical evidence now obtained makes a very strong case of evidence for communication between the living and the dead. I assume the fact to be proved.

But who or what are the communicating spirits?

The theory many now support is that when we pass over we enter on a higher plane of life. In ecstasy, for instance, we have *human experience* of this higher plane. The soul is free for the time from the limitations of the body. But when we return to the body we cannot express in words our experience in ecstasy. Why is this? Because, in ecstasy, there is transcendence of thought, and language is no more than the expression of thought. Language is simply the expression of ideas, and all ideas are relative: knowledge is relative.

But it is now assumed that spirits do communicate. How can they, from their higher plane, communicate with us on our lower plane? They can communicate only so far as we, on our lower plane, can understand them. Only in ecstasy can we have direct experience of what our future life will be. All that the discarnate spirits can do, for communication with us in the flesh, is to project themselves on to our lower plane of existence. On that lower plane they can appear and can converse with us, so as to be recognised. For instance: No Spiritualist would allege that he can appear ordinarily to others as a human being unless in a material body. But the body is not himself; indeed, embodiment impedes the full functioning of the ego.

Spirits can function free from our limitations of time and space, and so can give us veridical information so far as the information is anthropomorphic. But when they offer information as to their existence on a higher plane than ours, it can only be *in parable*. It can be no more than information of what their existence appears to be to those who can only partially understand it. Even on earth, I think, we are always in *communion* (not communication) with one another as spirits, and this communion does not require the assistance of sight, hearing, or touch. Sight, hearing, and touch are required for communication between human beings because of the *limitations* of bodily form. We can imagine personal existence with power transcending sight, hearing, or touch. Sight, hearing and touch (even) must not be treated as lost at death. They are merely subsumed Space of two dimensions, for instance, is not lost, it is subsumed in space of three dimensions. Is space of three dimensions merely a projection on a lower plane of four dimensional space?

Some, doubtless, will object to the point of view now under consideration as reducing the disembodied spirit to "abstract nothingness." But no one who has experienced ecstasy will so object. And some hold that to attain the higher we must abandon the lower, so that the man who has reached the *best*, even on earth, is he who has put behind him all search for personal happiness under duty to love, beauty, truth and justice. It is not alleged that such men exist: all we can do is to strive for the best.

Of course, after leaving his present body, man may take on other forms before the spirit is free. Any such possibility is, however, not now in question. But, in any case, the spirit, for communication with us on earth, must (if the theory suggested be sound) be, or be able to project itself on to, our plane. The communicating spirit is, in Sir William Barrett's words, a *fragment* of the full personality of the spirit.

If human beings survive at all, and if telepathy is not primarily a physical process, telepathy from the dead seems likely to be easier than telepathy from the living, for in the former case there is freedom from the clog of the body at one end at least.—J. ARTHUR HILL, in "Man is a Spirit."

MR. BLIGH BOND'S LECTURE.—On Sunday next, at 3.30 p.m., Mr. F. Bligh Bond lectures on "The Hill of Vision" at 81, Lansdowne-road, Holland Park in connection with the School of Mysteries. In the evening, at the same address, Miss Maud MacCarthy speaks. Particulars will be found in our advertising columns.

"SPIRITISM: A PRESENT DANGER" formed the subject of addresses by the Rev. R. C. Gillie, the Rev. E. L. Langston, and Dr. A. T. Schofield at a meeting of the World's Evangelical Alliance held at the Queen's Hall on June 1st. Canon Masterman presided. We may refer to the addresses next week.

SIR A. CONAN DOYLE AND MR. McCABE.

The Rationalist Press organ, "The Literary Guide," prints in its June issue an article by Sir A. Conan Doyle in reply to Mr. McCabe. It is chiefly concerned with the latter's comments on a booklet containing the names of a number of men of distinction who have supported the Spiritualist position. It was quoted from by Sir Arthur at the public debate in the Queen's Hall, and Mr. McCabe took strong exception to some of its statements. Sir Arthur in the present article writes:—

"In the course of my remarks at the debate I expressly said, in connection with the booklet, that there were one hundred and sixty names in it of people of high distinction, many of them of great eminence. On counting the names in my own copy I find one hundred and sixty-four, so I have not been inaccurate. The history of the little book is that it was compiled by Mr. Charles Hyde, a Spiritualist in the United States, and that when a copy reached me I added such names as I could remember. This accounts for the fact that a number of American Senators are included, whose names are unfamiliar to Mr. McCabe and probably to the British public, but who none the less have a claim to be people of distinction. This also accounts for the fact that Sir Oliver Lodge's title is wrongly set forth. Americans are naturally less familiar with our details, just as Mr. McCabe is unfamiliar with American Senators. The fact of the authorship is stated in the book and the reason of the inaccuracy evident. Since we all know who is meant by Sir Oliver Lodge, the use of the mistake by Mr. McCabe is a good example of the sort of niggling criticism which he applies to Spiritualism. To argue thus is to argue like a barrister with a brief, not like a broad-minded, earnest man who seeks truth at all costs. Mr. McCabe is so absorbed, for example, in the fact that the provincial American printer has blundered over the exact title of Professor Challis that he has no space or thought for the fact that this gentleman said of Spiritualism: 'The testimony has been so abundant and contemporaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up.' That one weighty sentence is worth all the clever skirmishing of Mr. McCabe."

In a rejoinder Mr. McCabe says, "Sir A. C. Doyle's long and courteous article leaves my criticism intact."

"FALLACIES AND SADDUCEES."

MR. H. G. WELLS, MR. G. BERNARD SHAW AND MR. JOSEPH GOLLOMB.

In *LIGHT* of April 10th (p. 116), we criticised, under the above title ("Fallacies and Sadducees") some opinions on Spiritualism recorded in interviews with Mr. George Bernard Shaw and Mr. H. G. Wells in the then current issue of the "Strand Magazine." In the following issue of *LIGHT* we published a disclaimer by Mr. Wells of the views attributed to him, and, in *LIGHT* of May 1st, a letter from Mr. George Bernard Shaw, also disavowing responsibility for the opinions given in his name. We have now a letter from Mr. Joseph Gollomb, the journalist who wrote the interviews, and who sends us a copy of a letter addressed by him to Mr. Bernard Shaw protesting against the suggestion that the interview with Mr. Shaw was inaccurately recorded. Mr. Gollomb writes to us:—

"I do not ask the publication of my letter to him. But I ask you to publish that:—

"(1) I offer evidence that Mr. Shaw knew perfectly well he was being interviewed professionally for publication when he spoke of Spiritualism: that he himself had corrected and approved a long interview I wrote for the "Observer"; that he gave a photograph for publication.

"(2) I have a witness of reputation to my claim that I have correctly reported Mr. Shaw. My wife is known throughout the United States as a trustworthy reporter and interviewer and she has written the same report practically for the syndicate of something like 360 newspapers for which she writes.

"Finally, I want you to know that my study and investigation of Spiritualism have impressed me so profoundly that there is nothing in this life I would more gladly have than a strong conviction of the truth of Spiritualism."

In fairness to Mr. Gollomb we publish *his* statement of the case. But it is clearly not a matter on which we can be asked to adjudicate. We sympathise with Mr. Gollomb's strong desire to get at the truth concerning Spiritualism. The earnest desire for truth always attracts it, for the law of gravitation operates as powerfully in mental and spiritual as in physical realms. It is not impossible that Mr. Gollomb may have learned something from his present experience, as, for example, that this question of Spiritualism is not to be disposed of to-day as it was in the past by the cheap and easy methods of derision and contempt.

THERE are as great fools in the spirit world as there ever were in this.—HENRY MORE (1614-87).

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

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THE HUMAN SIDE.

"LIGHT" AND ITS FRIENDS.

Let us begin by making it clear once more that "C.E.B. (Journalist)" is not to be confused with our other contributor, "C.E.B.," who has been compelled, in self defence, to add the word "Colonel" to his initials, or with "C.E.B.," the delightful poet and humorist of the "Evening News," whose disclaimer we published last week. This is important to the people concerned, and it is not irrelevant, because it is the case of "C.E.B. (Journalist)" which inspired the observations that follow.

To commence, then, "C.E.B. (Journalist)" is a friend of LIGHT who has done us many kindnesses in the past as contributor, and otherwise. When he says, in effect, that he regards Spiritualism as a pernicious thing, he simply speaks his honest thought, and we respect him accordingly. We are expected to be surprised, even grieved, at the apparent inconsistency. Not in the slightest. We have long passed the period of being surprised at anything.

We have learned that the priest and the rationalist who damn us vehemently in public may in their hearts nourish a secret goodwill to us; that some of those who are regarded as our bitterest enemies are, apart from intellectual differences, our friends and well-wishers. It is only the petty souls which carry their differences of view into purely human relationships, and show their little personal spites and animosities. It is, as Tennyson says, "The greater man, the greater courtesy."

Another lesson we have learned—and pretty thoroughly too—is how little importance is, as a rule, to be attached to words unless they are made good by actual deeds. There, indeed, we may look for consistency. We well know the men and women who make loud professions of gratitude for the help and comfort derived from a knowledge of the truth of Spiritualism, but who, being wealthy, would not give a shilling to help forward its work; and who, being leisured, would not be at the inconvenience of crossing from one part of London to another to comfort a worker in distress. Words, mere words! Better a generous enemy than a churlish friend. But there are splendid "shams" as well as sordid ones. There is the man who poses as our enemy but acts like a friend; who, denying the idea of spirit, believes in the divinity of life, which is very much the same thing.

It is recorded that during the war in New Zealand, the Maori warriors assisted some of our beleaguered troops (their enemies) with food "in order that they might have the strength to go on fighting"! We are glad that such chivalry is not confined to Maori warriors—that even civilised Europeans may sometimes rise to the same level.

Logic and consistency, in truth, are very small, poor things outside their particular province. Life itself transcends them both, or rather displays an infinitely larger logic and consistency of its own. The consistency lies in the fact that men continually act out themselves, consciously or unconsciously. The self-revelation proceeds all the time. It comes out even in the words and actions which are designed to conceal the true character. It is all a great Masque, in which only a few of the maskers wear appropriate disguises. Here and there a fool appears in motley, a wise man in the habiliments of the sage. But for the rest, the benevolent soul may wear the outward guise of a Grand

Inquisitor; Traddles may represent himself as Uriah Heep, and Pecksniff as one of the Cheeryble brothers. Not all of us have to wait for the unmasking. The real characters beneath the various disguises will act themselves out if you watch them long enough. They cannot avoid it.

In our particular part of the masked play, we meet avowed Spiritualists who are arrant Materialists at heart and professed Materialists who show themselves to be good Spiritualists without at all suspecting it.

Lamb divided mankind into two races—the borrowers and the lenders. The philosophic Scot, with a truer vision, divides them into two clans, the "MacGies" and the "MacTaks"—the people who give and the people who take. Even here life itself comes in to mock the classification by ordaining that the mean man shall now and again be surprised into a royal generosity, and the generous soul betrayed into an unaccustomed meanness. So the balance of things is maintained and "our little lives are kept in equipoise." We look beyond the masks. We pay little heed to the labels. We come back to the old wisdom, "As a man thinketh in his heart, so is he." Creeds, codes, professions of faith and doctrine, these count for little or nothing. The man who is our friend acts friendly—however he may talk or write!

SIR OLIVER LODGE ON SURVIVAL.

Sir Oliver Lodge was interviewed at Birmingham last week by the "Daily Express," on his return from America.

"In my lecturing tour in the United States," Sir Oliver said, "I mentioned the continuity of existence. My theme was that existence continues, that it does not cease on death, and that there is no reason why it should cease."

"I affirm seriously that people do not go out of existence and are not buried. Of course, the corpse has to be put away, and that only is buried. Socrates said to his disciples: 'You can bury me when you catch me.'"

"The association of people with tombs has been a great mistake. The fleshly part has to be got rid of, but the essential self—I do not care whether you call it the soul—continues."

"And can be communicated with?" the interviewer asked.

"That," replied Sir Oliver, "is the point at issue. But the evidence is pretty strong that it can under certain conditions."

"Intelligible conversation?"

"Quite sensible," was the answer prompt and unequivocal.

Sir Oliver was reminded that Father Bernard Vaughan suggested in a Birmingham speech that Sir Conan Doyle and Sir Oliver Lodge were the unconscious dupes of an arch-deceiver. "Who is the arch-deceiver?" the newspaper man inquired.

"Oh, I suppose the devil," replied Sir Oliver. "The Roman Church was responsible for some opposition during my American tour. I suppose they had instructions from headquarters. There were articles and sermons urging people not to attend my lectures, and there was other propaganda work."

The conversation reverted to séances and other means of communicating with the departed.

"I do not myself join miscellaneous groups meeting at séances," said Sir Oliver. "People must get their own experience. You find out for yourself whether it is possible for you to talk to those who have gone from sight, or whether you must get somebody to do it for you. It depends a great deal on whether the people on the other side want to communicate. But let me tell you that young fellows killed in the war have been keen to communicate."

"You know of instances within your personal knowledge?"

"Oh yes, I know of many cases in which messages have been sent to relatives," was Sir Oliver's reply.

L.S.A. ADDITIONAL MEETINGS.—We would call the attention of members of the Alliance to the announcement on the front page of our advertisement columns of the special series of eight weekly evening meetings for clairvoyance commencing on Thursday evening next, June 10th.

LECTURES BY LADY GLENCONNER.—Lady Glenconner is announced to deliver lectures on "Spirit Photographs," with lantern illustrations, in Dr. Geikie-Cobb's church, St. Ethelburga's, Bishopsgate Within, at 3.30 and 7 p.m. on Thursday, June 10th. Tickets for the afternoon lecture, 2/6; evening, 1/-.

FROM THE LIGHTHOUSE WINDOW.

Mr. A. P. Sinnett, in a recent address to members of the Theosophical Society, particulars of which will be found elsewhere in this issue, makes a notable pronouncement in favour of closer union between Spiritualists and Theosophists.

It will be remembered that Sir A. Conan Doyle, at the meeting in Queen's Hall on March 31st to celebrate the anniversary of Modern Spiritualism, urged that we should hold out our hands to Swedenborgians and Theosophists. Sir Arthur said, "Let us make one great phalanx for the spiritual cause."

Sir Oliver and Lady Lodge returned to England on May 24th from America, where during the past four months Sir Oliver has been speaking on psychic research. In the course of his eighty lectures he addressed some hundreds of thousands of people.

Interviewed by the London "Daily Telegraph" on his return, Sir Oliver said, "I did not go out there to convert the people to some particular view. My desire was to show the people there that this great subject can be investigated scientifically, and made to obey law and order, like any other science. They must be cautious and critical, and not accept everything at its face value."

"It is not the sceptics I object to," added Sir Oliver, "but the over-credulous. This subject has a great future when properly organised and put on a sound basis. We must stem the superstition that circles around it, and so strengthen the hands of the sensible people and weaken the hands of the cranks."

We have received a call from Dr. W. J. Crawford, of Belfast, who paid a brief visit to London at the beginning of this week. He brought with him a number of highly interesting photographs taken by flashlight with the medium Miss Goligher, showing plasma in many forms, including psychic rods.

A course of addresses on psychical subjects is being given at St. Paul's, Covent Garden. Among the speakers are the Rev. Prof. De mer, the Rev. G. Vale Owen, and the Rev. Sir Charles Shaw.

With regard to the first spirit photographs obtained by Mumler in 1861, Lieut.-Colonel E. R. Johnson sends us an interesting letter expressing the belief that psychic photographs were obtained by Richard Boursnell at an earlier date but were not recorded. He suggests that some of our readers may be able to throw some light on this question.

Colonel Johnson writes: "I took a good many notes of conversations I had with Boursnell in 1908. He was then about seventy-five or perhaps somewhat older, and he told me that as quite a young man he went into the photographic business in partnership with an actor. He then continually got forms and figures on his plates and his partner reproached him for using improperly cleaned plates. This ended in a misunderstanding which made Boursnell dash one of these plates containing an 'extra' on to the floor with an oath. For twenty-five years after this he had no more 'spoiled plates,' but at the end of this period he suddenly began to get psychic photographs again. Assuming that Boursnell was seventy-five in 1908 he would have been born in 1833 and got his first psychic photographs not much later than 1855."

It may be interesting to recall that examples of Mumler's spirit photos are to be found in Aksakof's "Animisme et Spiritisme," and in James Coates's "Photographing the Invisible."

Mr. H. Blackwell has a timely article in "The Graphic" (May 22nd) entitled "The Camera with the Spirits." Among the illustrations supplied is the head of a little girl photographed from a crystal. Mr. Blackwell says that as an amateur photographer he has experimented in his own home for twenty years. With the assistance of a friend who was a non-professional medium for materialisation he photographed his father, mother and niece, who were fully visible to those present. Four cameras were used simultaneously.

Mr. Saunders asks to state that his reference at Burton, alluded to by us last week, was to seventy-two forms of manifestation, not physical phenomena.

The Rev. C. L. Tweedale reports that the second edition of his book, "Man's Survival After Death," is now nearly exhausted, and that a third edition is likely to be soon demanded.

Mr. G. H. Lethem has an article in the June "London Magazine" in which he relates the tests with the Crewe Circle made by Mr. William Jeffrey. The article is illustrated by some good spirit photographs.

Mr. Lethem writes of Mr. Jeffrey, who is president of the Glasgow Society of Magicians and an excellent conjurer, "He is as keen a conjurer as ever, but he is ready to tell all and sundry that the Crewe Circle spirit photography is beyond the conjurer's art—that it is honest, genuine and convincing proof of the life beyond the grave."

Mr. Edward Clodd writes: "In confirmation of what I said about the late Prof. De Morgan in my article on 'Occultism' in the May issue of the 'Fortnightly Review,' permit me to quote from a letter from Sir Conan Doyle in the June number of the 'Literary Guide.' De Morgan said, 'Certain phenomena which I myself witnessed have satisfied me of a real somewhat in the things called spiritual manifestations.' Further, I have always understood that the book entitled 'From Matter to Spirit,' by A. B. and C. D., was written by Professor and Mrs. De Morgan. In this I may be wrong." The book was by Mrs. De Morgan; her husband wrote only the preface.

The Society for the Study of Supernormal Pictures at a general meeting held on May 24th at the British College of Psychic Science passed a resolution placing on record "the fact that, after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained but they assert that they have undoubtedly been secured under conditions excluding every possibility of fraud."

This Society would be glad if those persons obtaining any supposed supernormal results would communicate with the Hon. Secretary of the S.S.S.P., 105, Springfield-road, Moseley, Birmingham. The members attending the Whitsun meetings of the Society included Sir Arthur and Lady Conan Doyle, Dr. Abraham Wallace, Major R. E. E. Spencer, Lt.-Colonel E. R. Johnson, and Colonel C. E. Baddeley.

The Rev. W. A. Read, in a petition, brought the subject of Spiritualism before the General Assembly of the Established Church of Scotland in Edinburgh on May 25th. After discussion it was resolved to refer the question to the Nomination Committee for the appointment of a committee to deal with the matter.

The well-known divine, Professor Paterson who moved that the petition be heard, said that the subject was one of capital interest. To-day, as they were aware, phenomena not only appealed to men of science, with whom they might prefer to leave it, but excited a widespread spirit of unrest in the community. He thought the Church might give some guidance as regards the phenomena.

Mr. Read, speaking in support of his petition, said there was a call on the Church to examine the question. Glasgow was the greatest stronghold of Spiritualism in the British Isles. Many people in the Church believed in Spiritualism, and the Church could not ignore it. For many centuries the Church had been carrying on its shoulders two very old men of the sea—the priest and the ecclesiastic—and it was now time to give the prophets a chance.

Mrs. J. Paulet, the well-known medium, tells in the "International Psychic Gazette" for June how she attended a recent lecture on Spiritualism given by the Rev. A. V. Magee in the Church House, Westminster. At the close Mrs. Paulet went to the lecturer and said, "You have not mentioned anything about Spiritualism in all you have said this afternoon. You have simply been discussing Black Art. If you like to get together a committee of persons interested in this subject, and let us discuss the matter in a friendly way, I am quite positive I could convince you that you are entirely mistaken in your views, and that what you are giving forth as facts is all wrong." Mrs. Paulet says that Mr. Magee "did not seem at all sympathetic to that idea!"

The "Allahabad Pioneer" gives an account of spirit photographs obtained in a remarkable way at Burdwan. In accordance with custom the body of a dead Indian was not cremated till the appearance of the sun the following morning, when a photograph was taken by his nephew. "To the utter amazement of all," says the paper, "when the photograph was printed five more figures were also seen faintly printed. Two of these figures have been recognised by the family as the dead man's first wife and son, who died many years before. The other three are more indistinct, and so far it has not been possible to recognise them."

ARE THOUGHTS THINGS?

By J. F. GEMS.

"Gerson," in his thought-compelling article entitled "The Tyranny of Phrases" in *LIGHT* of the 8th ult., has raised a question of the most profound importance.

The belief that thoughts are not "things" in the sense of having any objective reality, is so generally accepted that most readers would scarcely venture to question the soundness of "Gerson's" reasoning, but may it not be suggested that after all thoughts may be concrete things having a separate existence after leaving the thinker?

Here that clever and versatile lady, Miss Scatterd, comes to our aid. In her intensely interesting lecture on "Photographing Thought" (reported on the same page as that on which "Gerson's" article appears) she refers to Commandant Darget's researches into the wonderful power of concentrated thinking, asserting that he has proved scientifically that thought is a separate entity, and that he has repeatedly photographed mind stuff.

In the May number of "The Strand Magazine" Sir A. Conan Doyle, in his article, "The Shadows on the Screen," examines the hypothesis that thoughts in past events leave their record. The mere motion of the clash of swords on a battlefield would, we may say, scarcely leave such vibrations on the atmosphere, but the powerful thoughts and emotions of the participants may project very strong emanations, which, as separate entities, may cling for a hundred years or more to the spot where they were generated, remaining as things capable of being seen, felt, heard and sensed.

Sir Arthur shows the wise restraint of the scientist in calling merely a "theory" a case which fits so well. In his suggestion of "form pictures" thrown out at a time of great emotion, or by powerful thought, is he not rather stating a great fact hitherto unaccepted? And does not this offer a solution of many unexplained questions of the highest importance, i.e., as to how psychics obtain what is usually considered wonderful information, and in circles how the sitters' thoughts are so often an open book to those who go under control, how the Indian fakir can make a plant grow in minutes when the course of Nature would take days or weeks, and how the same adept can apparently cause a rope to become suspended in mid-air, to the utter bewilderment of the hard-headed Britishers? The writer knows a man who, by concentrated thought, can make a pencil stand upright. Illustrations could be multiplied *ad infinitum*, but may not the idea of Sir A. Conan Doyle's "form pictures" explain all?

One more suggestion must suffice, but it is fundamental, of profoundest import and with far-reaching potentialities that may change all the philosophies of thinkers of modern times.

Granted that thoughts are "things," may we not ask again, as "Gerson" ends his article, in another sense, "The Spirit of God moved upon the face of the waters" and what? Ah, what? The tremendous answer is: if the mind of man can create by thought only a cloudy mass or film even of the slightest objective reality—a separate entity, a something, a living thing, a picture that can be sensed, seen, felt and heard—why not a something greater?

We know what a tiny speck man is, on a small globe of the solar system (our sun only a small star travelling in vast streams in illimitable space), in a mighty universe; then we need no great imagination to conceive what the great Spirit could do with thought, to create such a small world as ours, or to think light—and there was light. All that we call matter is only thought; what we term the laws of Nature, thought; what we conceive to be solid, only a whirling mass of infractions. When the electrons, now known to be etheric, are split a thousand times into revolving families of tiny holes in the ether, the answer to the last question is not far to seek. Thought being creative, whether by carnate or discarnate, would explain a large number of questions to all Spiritualists.

Is not the Spirit world a thought world, unseen but eternal, and, like all else, what we may call "thoughts of God"?

WALLINGTON (SURREY).—A resident wishes to join a private circle if possible, or he will be glad to hear from anyone with a view to forming a circle in Wallington.

THE Church of to-day cannot condemn modern psychic investigation without condemning the Christ, the Apostles, the Prophets, and all the holy men of old who have been since the world began.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

THE opening poem in "My Pilgrimage, and Other Poems," by Mrs. A. R. Gall (Maclure, Macdonald and Co., Glasgow), describes how the author, unable to accept the crude dogmas taught her in her early days, was led through doubt and perplexity to the acceptance of the loftier teaching associated with Spiritualism, and which is well set forth in some lines further on in the book, entitled "My Creed." Among the other poems we note a fervent tribute to the memory of the late Mr. James Robertson. With no pretence to any high poetic quality, this little book consists of sensible ideas conveyed in simple and pleasant verse. "Our Father-God" would make a good hymn.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

SOME TESTIMONY FROM ONE OF HER SITTERS.

Mr. A. R. Gibson (60, Castle Boulevard, Nottingham) writes:—

Having lost an only son in 1918, my wife and I, becoming acquainted with Spiritualism, decided in the spring of 1919 to go up to London and call on several mediums. In this way, as perfect strangers, we first met Mrs. Harris at a private sitting. The séance commenced with a little music from a small musical box, after which Mrs. Harris's spirit control, "Harmony," spoke of the many spirit friends present. The first one to speak gave the name Jim (a cousin of Mrs. Gibson), told us how glad he was to be able to speak to us, and sent his love to all at home, saying he hoped he would be able to get into touch with them. "Harmony," speaking again, said, "There is a boy here who wants to speak to his parents." He told "Harmony" that I played the organ at a church, also the piano, and that I had taken photographs of him—one a bust, coloured and enlarged, one a three-quarter length, and one a full length. He added that he used to help me in the studio and in the dark room, and gave details of my business as a photographer. My son then spoke himself, but in a very weak voice, recalling the fact that he was only ill a short time and that he thought he had been stronger than he really was. He told us that after his transition he saw us in the room and was surprised to find that he was still living; and he observed that the flowers at his funeral were very beautiful. He promised to help us at our circle. To our surprise he then said "The dog, the dog! I have seen the dog!" He was very fond of a collie dog, which was taken ill shortly after his passing away and died about three months later. All these facts are perfectly correct. Other spirits spoke to us, giving identifying particulars, and after some physical manifestations the séance ended.

We sat again later in the week at a public séance when "Harmony," introducing our son again, said: "There is a boy here holding up a bundle of enlargements [photographs] who wishes to speak to his parents." While talking to him I distinctly heard "Harmony" speaking to the sitters at the other end of the circle, making them laugh with her remarks. At the same time Mrs. Harris was chatting to the sitter next to her. It was then I became convinced of the genuineness of the phenomena. We have since sat with Mrs. Harris several times. Recently we invited her to visit Nottingham and give three séances on May 5th, 7th and 8th, at the house of Mrs. Bee. On these occasions my wife and I had the pleasure of entertaining her. I attended all the séances in order to be able to report upon the phenomena which occurred. Mrs. Harris also very generously gave two private séances in our own home at which many striking tests were furnished; and references were made to matters known only to the spirit and the sitter addressed, which references were instantly recognised, thus proving continuance of personality. I must state here that although I arranged the séances I did not invite any of the sitters. Almost all were strangers to me (I had left this matter in the hands of Mrs. Bee, a local medium), making it absolutely impossible for Mrs. Harris to gain any knowledge of those present.

I can only record briefly a very few of the communications. The sound of an aeroplane was heard going round the circle and the name "Arthur" was given, and was recognised by a lady as that of her brother, an aviator who was killed while flying. Another voice was heard saying, "Harry is here," and the speaker carried on a conversation with his parents Mr. and Mrs. Bee; he asked us to sing a favourite song of his, and told his parents that his brother was coming home with only one leg (correct). My own son, giving his name, "Harold," mentioned that a photograph of him (meaning a spirit photo obtained at Crewe) was going to be published in a book (quite correct). Another voice said, "Nelly, how are you? It is Charlie. How do you like Mapperley?" (This is where the lady addressed resides). After the trumpet had touched another lady a voice said, "Auntie, I did my bit in the war. You have a button I gave you. Give my love to mother." A second nephew of the same sitter gave his name, "Archie," and the spirit control, "Harmony," told us that one of these two lads died through an operation and the other was killed instantly—both statements perfectly true. My niece's husband came, giving his name, "Hedley," and exclaiming "Winnie! Winnie!" He gave his love to his wife and little boy. He asked if we remembered the holiday trip we took together five years ago, and thanked me for doing a large coloured picture of him and giving it to his wife. (These two incidents were very convincing evidence to me.) Another sitter received a loving greeting from her friend "Agnes." This sitter had lost a son in the war, and was told that he had untied a ribbon that was round her neck and taken a locket off containing his photograph. She was to be careful and look for it before leaving the room. On the light being turned up the locket was found in the folds of her dress.

One of the best proofs during these séances was that afforded by a spirit who came to remind his wife of the

promise he made to her before passing away that if it were possible he would "get out of his grave" to speak to her. (This spirit in earth life did not believe in Spiritualism.) At a private séance on the Sunday night a sitter, Mr. Ashworth, one of England's oldest Lyceumists, had the great pleasure of hearing his first wife speak to him, giving her name. She also talked about the two children she had with her and the one left on earth.

At every one of the séances the trumpet was levitated and carried round the room, touching each of the sitters gently. I myself was patted on the face, hands and head. On one occasion the trumpet ascended to the ceiling and knocked several times; it also went round the shoulders of two of the sitters. Spirit lights were seen by all. Three or four felt spirit fingers. A musical box, with illuminated watch attached, floated round the circle touching sitters quite out of the reach of the medium. On one occasion flowers were taken out of a vase, and after being carried round the circle, touching everyone present, were placed in the hands of three of the sitters, who took them home as mementoes.

MR. CECIL HUSK: A BIRTHDAY CELEBRATION.

By the kind invitation of Mrs. Etta Duffus, of Penniwells, Elstree, Herts, the editors of *LIGHT*, "The Two Worlds," and "The Psychic Gazette," accompanied her, on Friday, 21st ult., to the residence of Mr. Cecil Husk, at Peckham. The venerable blind medium was found reclining in his bed, in a weak condition, from which during the interview he gradually recovered, a result which may be attributed in great measure to the magnetic personality of Mrs. Duffus, who has been for the last six or seven years his chief stay and support. Aided by the donations of many friends, she has contributed liberally to smooth his declining years, and save from the workhouse a man who was in his prime, a generation ago, a notable figure, gifted with remarkable powers as a physical medium.

A dainty little birthday repast was provided by Mrs. Duffus, who also brought an offering of flowers.

The blind medium, who at first lay prone and silent, a patriarchal figure, pale with much suffering, gradually revived under the attentions of his visitors, and during one stage in the proceedings actually responded to an invitation that he should sing them something as a reminiscence of his old days in the Carl Rosa Opera Company. He gave, in wonderful style, two stanzas of "Scots Wha Hae," a lay selected, no doubt, in compliment to Mrs. Duffus, a genuine daughter of "Auld Scotia."

Many and cordial acknowledgments were made to him for his faithful and loyal work as a demonstrator of the reality of a life beyond, and the veteran responded bravely, expressing his gratitude to Mrs. Duffus and the many friends who had helped her in her work of humanity towards him. He desired that the representatives of the three psychic journals should convey his grateful thanks to all the kind friends who have made gifts for his support, and then through his clairvoyant and clairaudient faculties he proceeded to indicate the presence of, and to give messages from, those who, associated with his career, had passed to the higher life. He mentioned the presence of Dr. Bowie, a pioneer Scottish Spiritualist, and others whose names are well-known in the history of the movement, and who were drawn to his side by the occasion. Sir William Crookes, whose presence was mentioned, was understood by the medium to send a greeting and a message to the effect that he found it difficult to collect his thoughts owing to the tremendous psychical activity of the world at the present time. But, it was added, that he took a much brighter view of Spiritualism. It seemed to him that it would now hold its own until it took the leading place in the movements of the time.

It was a touching and impressive scene, in which for once the scientific and philosophic aspects of Spiritualism gave place to the humanities—the most ancient and important of all. The party, after cordial farewell greetings, left the venerable medium cheered and soothed by the assurance that he was not forgotten nor his record of good work overlooked even in days when old traditions and records are being effaced by a flood of new, and not always true, ideas.

There are not many living to-day who can recall the desperate struggle of the pioneer mediums and Spiritualists of the 'seventies. They made their mistakes, of course, but they stood manfully against the brutalities of a sceptical generation, bred in the scientific materialism of those days; they fought, and sometimes fell before the onslaught of persecution, slander, and misrepresentation of every kind. We, who to-day are slowly coming into our heritage and reaping the fruits of their martyrdom, should keep their memory green. To-day especially, they should be freshly remembered, for to-day scientific discoveries are vindicating the facts for which they stood, and redeeming their testimony from the aspersions of materialistic ignorance and superstition. Cecil Husk is one of the few survivors of the Old Guard. We salute his memory and his work.

If the hive be disturbed by rash and stupid hands, instead of honey it will yield us bees.—EMERSON.

L.S.A. CLOSING SOCIAL.

Our school has been dismissed for the recess, and the principal, Mr. Withall, has delivered the little homily usual on such occasions. Some of the backward learners doubtless needed it, and the wiser ones are too wise to resent it. He reminded us that Spiritualism, in the highest sense of the word, was something to be lived, and that we were the depositaries of a great truth which it was our duty and privilege to share with our friends and neighbours. That, he was convinced, was the best kind of propagandism. It is certainly the only kind to which the L.S.A. is committed and I am not disposed to criticise Mr. Withall for preferring it to any other, however useful in its place.

This was in the closing minutes of our breaking-up party on the 27th ult.—of all our social gatherings the most delightful. It was devoted entirely to music and conversation—not mixed, of course, but in alternation—the music being provided by those accomplished artists, Miss Walenn and Mr. Weismann. First they favoured us with a Beethoven sonata arranged as a duet for violin and piano, after which Mr. Weismann accompanied Miss Walenn in four violin solos—"Le Cygne" (Saint Saens), Hungarian Dance (Brahms), Chanson (Couperin-Kreisler), and "Swing Song" (Ethel Barns). When the lady lifted her bow to begin the sonata I recalled Browning's description of his "pied piper"

as

"smiling first a little smile
As if he knew what magic slept
In his quiet pipe the while."

Little we knew of the magic sleeping in those quiet strings and still less of how to awaken it. The revelation came and we were lost equally in wonder and rapture. The secret of power is with the musicians and they have a right to smile. If the pleasure our musicians found in the exercise of their art was even greater than that of their listeners we were not less grateful to them on that account.

D. R.

RETIREMENT OF MR. G. TAYLER GWINN.

A pleasant interlude in the proceedings at the evening session of the Union of London Spiritualists, on Thursday, 20th ult., was the presentation of an illuminated address to Mr. G. Tayler Gwinn, on his retirement from the position of President of that body. The testimonial was accompanied by the present of a lady's handbag for Mrs. Gwinn.

Mr. R. Boddington, who made the presentation, referred in appreciative terms to the long and valuable work of their President, his remarks eliciting much applause from the audience, who were at one with the speaker in recognising Mr. Gwinn's faithful service.

Mr. Gwinn acknowledged the presentation in feeling terms, and gave a notable example of the help derived from the spirit world by those who carried on its work. "If you don't fail them they won't fail you," was his observation concerning the aid and care given by spirit friends to their co-operators on this side. He gave an interesting account of the rise and progress of the Union, and expressed his indebtedness to *LIGHT* and "The Two Worlds," which had always supported the Union. Mr. Edmund Dawson Rogers was one of the friends who guaranteed their expenses, when almost with fear and trembling they launched out, twenty-one years ago, by taking the South Place Institute for their Conference. They had little money, but they had much faith. Mr. Gwinn's remarks were received with warm appreciation, and *LIGHT* cordially associates itself with the feelings of gratitude for the fidelity, the courage, and zeal with which Mr. Gwinn and the Union of London Spiritualists have pursued their work through days of shadow and struggle to these times when, the old barriers broken down, they can witness some of the first fruits of their work.

We append herewith the text of the address:—

DEAR BROTHER GWINN: We the delegates and members of the Union of London Spiritualists, cannot allow you to sever your active association with this Union without expressing to you our fraternal regard for you both as a man and as our honoured president for the past twenty years. During all that time you have with the utmost felicity of expression and conduct, filled your office with distinction and efficiency—always with a single eye and animated with an earnest desire to elevate and promote the truth of Spiritualism. For this, Sir, we honour and respect you, and trust that in whatever sphere of activity your future labours may lie, you will always carry with you that success and love which your sterling merit deserves, and assure you that our grateful memories will always treasure the friendship of our association with yourself.

Signed on behalf of the delegates and members, R. Boddington (president), A. T. Connor and Mary Q. Gordon (vice-presidents), C. J. Williams (treasurer), Edith M. P. Ensor (secretary).

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations; Mr. J. H. McKenzie, £1; Mrs. Oldham, 10/-.

SPIRITUALISM AND THEOSOPHY.

MR. SINNETT'S PLEA FOR A CLOSER UNION.

Mr. A. P. Sinnett, on Sunday, the 23rd ult., in the course of the Theosophical Convention, gave an important lecture to a large audience at Mortimer Hall on "Spiritualism as Related to Theosophy." Its general purpose was to promote a more cordial and sympathetic understanding than seems at present to prevail between the two great bodies of spiritual truth-seekers—Spiritualists and Theosophists.

Mr. Sinnett was very frank in recognising that the disharmony which has so long kept them apart was due in the first instance to grossly misleading statements concerning the life immediately following that of the physical plane, for which some of the early writers on the Theosophical "revelation" were responsible. His argument was to the effect that the Divine Hierarchy, guiding the spiritual progress of the world launched Spiritualism in the first instance to break down materialistic disbelief in any future life, and intended the movement to prepare the way for a fuller and more scientific interpretation of the next condition of life than could be secured by the methods of ordinary mediumship.

But articles in "The Theosophist" in the beginning, and some of the earlier books, made sweeping statements concerning Spiritualistic communications which Spiritualists knew to be absurdly erroneous, and so they were led to take up an attitude of distrust for Theosophical teachings generally. On the other hand, Mr. Sinnett argued, if the Spiritualists had only been a little more patient with the one important mistake of the early Theosophical writers, they would long before now have seen that only in the light of later and fuller Theosophical teaching is it possible to understand our relations with the astral world as a whole. Friends who pass on and communicate back through mediums, can only describe what they see, looking up as it were from the region in which they find themselves towards regions of which they know nothing. Only by the help of higher wisdom which can survey the astral world from above can its varied conditions be understood.

Mr. Sinnett emphasised in glowing terms the enormous good that Spiritualism had done in the world by breaking down disbelief in a future life—a disbelief that ordinary religion had failed to resist. The clergy, foolishly opposed to Spiritualism, little realised how, without its influence on current thought, they would hardly have been able to maintain any hold on the world's respect. But now a time had come, partly due to the experiences of the war, partly to the wave of interest excited by the Northcliffe papers, when the further progress, both of Spiritualism and Theosophy, would be enormously stimulated by a happy understanding between the two great bodies representing the two great movements that ought properly from the beginning to have been regarded as one.

The lecture concluded with an earnest appeal to the audience to co-operate in bringing about an improved state of feeling all round. Theosophists lost much by ignoring and misunderstanding Spiritualism. Spiritualists, Mr. Sinnett frankly declared, lost, in his opinion, very much more by neglecting and misunderstanding the teachings of Theosophy. The lecture, and especially its final appeal, were received with what may fairly be described as enthusiastic applause.

SPIRITUALISTS' LYCEUM UNION.

PRESENTATION TO MR. KITSON.

The thirty-first annual conference of the British Spiritualists' Lyceum Union—the Sunday-school movement of the Spiritualist body—was held in Keighley on May 22nd and 23rd. Miss A. Hesp, of Leeds, presided over the proceedings.

In her presidential address Miss Hesp vigorously attacked the system of denominational instruction in schools.

A discussion took place on the hardships of Spiritualist children attending denominational schools, and the conference, by a unanimous vote, protested against the introduction of denominational religious instruction in public elementary and secondary schools, and instructed the Management Committee to take whatever action might be found necessary to make such instruction impossible.

Mrs. Pickles (Blackpool) was elected president, Miss Hesp vice-president, and Mr. R. A. Owen (Liverpool) treasurer.

Mr. Alfred Kitson, of Dewsbury, who was secretary of the British Spiritualists' Lyceum Union from its formation in 1886 to the conference at Manchester a year ago, was presented with a sum of £415 and an illuminated roll of honour by the president, and with a specially bound copy of the Lyceum Manual by Mrs. Greenwood. The gifts have been subscribed for by the members of the Lyceums connected with the Union.

WHEN I have presented one corner of a subject to anyone and he cannot from it learn the other three, I do not repeat my lesson.—CONFUCIUS.

THE GATEWAY OF DEATH.

A DYING PERSON'S BEAUTIFUL EXPERIENCE.

H. I. M., who (with the concurrence of Miss Dallas) sends us the following striking narrative of the experience of a dying person, has furnished us with her name and address, but does not wish them published:—

My sister, who was all her life a seeker after truth, has just passed away, and her experience of death was so wonderful that I am writing to tell you about it.

During her lifetime she had studied Free Thought, Spiritualism and Theosophy, but for more than ten years before her death she had been a Roman Catholic, and firmly believed all the dogmas of the faith.

When her end was near, and the doctor thought she had barely a few more hours to live, the priest was sent for, and he administered the last rites. Before he had finished my sister seemed to have passed into complete unconsciousness, and he thought she was rapidly sinking when he left. Her daughter and I watched beside her, her feet and hands were like ice, and for some time it seemed as if every feeble breath must be the last. However, almost imperceptibly the condition changed, the breathing became deeper and better, and when the doctor returned the last thing at night he pronounced that her pulse and respiration were considerably improved.

After a night's rest, she awoke quite refreshed, and during the day she was able to tell us her wonderful experience.

She said she had found herself slipping out of her material body through the feet, and she stood at the foot of the bed looking back upon her body which she saw lying there, with the heart beating very feebly, like a little flame about to flicker out.

She realised herself as being in the spirit and very luminous, like an electric light, and she told us that things are measured there by light and not by time. But most of all she was rejoiced to find herself in full possession of all her mental and spiritual faculties and identity. "It was just me," she said, "exactly as I am, not any different, only my brain was as keen and vigorous as it used to be when I was young, or even more so." She was specially elated at feeling her spiritual brain so full of power because in the old days articles in some papers denying the survival of the brain after death had greatly disturbed her, and the remembrance of this made her long to give her testimony on finding for herself that her entire personality had passed out of the material envelope. She longed to make known this experience to all who might have doubts on the subject. "Then," she said, "I got the chance of returning to my body to tell you, and I took it."

She was with us for about twenty-four hours after this wonderful experience, and it was her special wish that an account of it should be published. During this time she was able to talk about everything, and to make many arrangements for the comfort of others. She then passed quite peacefully away into that higher life beyond, to which she was so happy to go.

MARYLEBONE ASSOCIATION.

The annual general meeting of the Association was held at 22a, Regent-street on May 20th. Mr. Leigh Hunt, who presided, presented the annual report, the adoption of the financial statement being moved by Mr. G. Craze as acting treasurer. The resolution was carried unanimously. The ballot for the Executive Council, which by special resolution had been increased to fourteen members, resulted in the election of the following: Mr. G. Craze, Capt. Dimmick, Mr. F. Harrison, Mrs. A. M. Craze, Mr. L. Hunt, Mr. W. S. Doyle, Mrs. Hunt, Mr. G. Franklin, Miss Cockram, Mr. F. Brittain, Mr. D. Neal, Mr. H. A. Stevens, Mr. J. W. Adams, Miss M. E. Baines. At the first meeting of the Council, on Friday, May 28th, the officers were elected: President, Mr. Leigh Hunt; Vice-Presidents, Mr. D. Neal, Mr. G. Craze; Hon. Treasurer, Mr. F. Harrison; Hon. Secretary, Mr. G. Craze; Musical Director, Capt. Dimmick; Assistant Treasurer, Miss Cockram; Assistant Secretaries, Mr. Doyle, Mrs. G. Craze, Mr. F. Brittain, Mr. Franklin; Librarians, Mrs. Hunt and Mrs. Fregate.

* * The report of the M.S.A., Ltd., for the year ended March 31st, 1920, records a period of increased support and activity. The amount of the Building Fund is reported at £503 and the General Fund £88. As with other societies the Association finds the demand for its services far exceeds its equipment and accommodation.

THE REV. WALTER WYNN is announced to speak on Thursday, June 10th, at 3.30 p.m., at Stead's Bureau on "The Wonders of Biblical Prophecy in the Light of Modern Scientific Discoveries." On the occasion of Mr. Wynn's last visit to the Bureau many people failed to obtain admission. Perhaps Mr. Wynn would be tempted to deal with this great problem in a larger building somewhere in London.

TO-MORROW'S SOCIETY MEETINGS.

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

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Jamrach.
June 13th, Mr. Ernest Meads.
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Horace Leaf; 6.30, Mr. E. W. Beard. Wednesday, 9th, 7.30, Mr. Robert King.
Walthamstow.—342, Hoe-street.—7, Mr. Percy Smyth.
Croydon.—96, High-street.—11, Mr. Ella; 6.30, Mr. Ernest Hunt.
Lewisham.—The Priory, High-street.—6.30, Mr. Geo. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Wellbelove; 6.30, Miss Gantz and Mrs. T. Brown.
Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. Mary Crowder.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. J. Osborn.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Crowder. 10th, 8.15, Mr. and Mrs. Pulham.

London Central Spiritualist Society (The Spiritualists' Rendezvous).—Food Reform Restaurant, Farnival-street, Holborn, E.C.—Fridays, 7 to 9 p.m. June 11th, Mr. T. W. Ella (clairvoyance); 18th, Mrs. Neville (Ilford).
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 10th, 8, Mr. North. Sunday, 13th, 11, open circle; 3, Lyceum, Rev. Geo. Ward; 7, Rev. G. Ward. Public circle after service.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. A. T. Kirby; 3, Lyceum; 6.30, Mr. Ernest Meads, "Spiritualism and Art." Wednesday, 9th, 7.30, Mrs. Worthington. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—To-day (Saturday), at 7.30, whist drive in aid of Building Fund. Sunday, 11, Spontaneous Speeches and Experiences from members of audience; 3, Lyceum open session; 7, Mr. and Mrs. W. F. Smith. Wednesday, 8, Mrs. E. Neville. 13th, Lyceum anniversary; 11, Mr. W. W. Drinkwater, Conductor of Lyceum, 3 and 7; special hymns, etc., by Lyceumists and addresses by friends. Come and help.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Jennie Walker, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mrs. Jennie Walker.

Brighton.—Old Steine Hall, 52a, Old Steine.—To-day (Saturday), 6.30, Lecture by Professor Jas. Coates. Sunday, 11.30 and 7, and Monday, 7.15, Professor Coates.

THE LONDON CENTRAL SPIRITUALIST SOCIETY (Spiritualists' Rendezvous), which recently vacated the Farnival Hall for the W. H. Smith Memorial Institute, Kingsway, is returning to the former hall on Friday, June 11th, and will hold its usual meetings there without holiday intermission.

INTERNATIONAL HOME CIRCLE FEDERATION.—Miss Mildred Baines, who recently held the post of hon. secretary, has accepted office as hon. treasurer, and the Rev. George Ward (hon. secretary, L.C.S.S.) has been unanimously elected as hon. secretary to the I.H.C.F. An energetic campaign is in formation for the post-holiday months.

KINGSTON-ON-THAMES SPIRITUALIST CHURCH.—On Sundays, May 16th and 23rd, Mr. A. Lamsley, late of Portsmouth, addressed this society on "The Message of Spiritualism to a World of Unrest" and "The Power of Thought," both subjects being treated in an illuminating as well as an instructive manner.

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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
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	3 P.M.	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
*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
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*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
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