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PSYCHIC GAZETTE

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Our Outlook Tower.

THE CRISIS IN THE SOCIETY FOR PSYCHICAL RESEARCH.

HEARTY SUPPORT FOR SIR A. CONAN DOYLE.

MR. W. H. SALTER, the Honorary Secretary of the S.P.R., in a letter to ourselves published last month, said:—

"The Society has received several letters from prominent Spiritualists strongly disapproving of Sir Arthur's action and expressing complete confidence in the Society's methods."

We mentioned that Sir Arthur, on the other hand, had received many letters from members of the Society who sympathised with his action, and we publish below short excerpts from these, which may be left to speak for themselves as to the kind of "complete confidence in the Society's methods" at present entertained.

A WAVE OF RESIGNATIONS.

"I have resigned membership of the S.P.R. I received no help from it."

"I became a member of the S.P.R. some years ago, but it seemed to me they were doing nothing constructive, so I dropped my membership."

"After being a member since 1911, I resigned last year for practically the same reasons, after Mrs. Bulley and several other members had tried to instil some life into the Society without success."

"As far as I and many others are concerned, I can only say that the S.P.R. seems to go out of its way to deny comfort to the bereaved. . . . I have subscribed to the S.P.R. for this year. . . . If there is no improvement I shall cease to belong to it."

"Your letter has been a real guide in the matter, and I shall hope to take advantage of your advice."

"I am considering your suggestion that I should join your campaign of resignation, but at present am inclined to wait for Sir Oliver Lodge's pronouncement."

"I wish to sympathise with your action and to tell you that I, too, resigned my membership some time ago. . . . I am very glad I have nothing more to do with them."

"That you can still wield efficient weapons is evident by your letter of resignation from the S.P.R. I thank you for it. I have many times resented the attitude of that organisation, and shall not renew my membership."

"DISGUSTED."

"I have been so disgusted with the hostile attitude of the Society towards everything which could not be brought within the bounds of Telepathy that I have already resigned my membership, which discontinued last December."

"I may say that I read Mr. Besterman's article in the January number of the *Journal* just after I had finished reading Mrs. Hack's book, and I have immediately sent in my resignation to the Society, feeling that it was of no help to me in my psychic studies."

"Only the hope that there was some chance of altering the methods of the Society has induced me to continue my membership, and I have this year come to the same conclusion as yourself that this is hopeless. . . . It seems a pity that the oldest body of all should be left to people who are ruining it, and with whom hardly any medium will sit."

"I wrote them in the same indignant fashion some months ago in regard to some criticisms that appeared in the *Journal*, and the only reply I received was, the Society was not responsible for the opinions expressed by its contributors!"

"It is not only Spiritualists who are seriously upset by the present methods of the S.P.R. It seemed to me months ago that the handing over to a Jesuit priest the decision as to the genuineness of the Scripts of Cleophas was an impertinence, and I wrote to the Secretary about it, of course without avail. I have since left the Society, after having belonged to it since its inception. It seems to me that the S.P.R. officials are running pretty close to the wind, for they are taking money in the form of subscriptions from members for the purpose of Psychical Research, when by their actions they prevent it."

"HORRID SCENES."

"I agree entirely with all you say regarding the discourtesy and tone of articles written by Mr. Besterman, and the general state of the Society. In fact I sent in my resignation last autumn, following the special meetings which were called. These were of such a nature as to fill me with disgust. It is very sad to see a Society which has held the position of the S.P.R. in a condition of inactivity and dry dullness, such as is its state to-day. The attempt of a few members, including myself, to introduce by open voting some new members on the Council was met by a storm of protest and accusations of desiring to harass the Council, and so on! No doubt you heard of the horrid scenes which took place."

"I have received your letter, every word of which I agree with, and my resignation will follow. I have been a member of the S.P.R. ever since it started, but it almost seems condoning dishonesty to continue to subscribe."

"I have written to the Society to resign. I have paid my subscription for 1930, so suppose my name will have to remain until the end of the year."

"Unfortunately I paid up as a life member some 20 years ago, never thinking they would funk their own cause as they have. However, I have written to the Secretary and asked him to remove my name from their list of members, as I wish to resign."

"THEY ONLY HINDER."

"The day on which I received your public protest against the S.P.R.'s unscientific work was really a happy day for me, because I had learned by my own sad experience how right you were in saying that they only hinder the real and serious workers. I will, of course, follow your example, and retire at the end of this year."

"Oddly enough about three weeks ago, I came to exactly similar conclusions, and sent in my own resignation, after over twenty years as an associate member, though not knowing that others had sensed and were ready to protest against the offensive character change which has come over the honourable Society. . . . The serpent has wormed its way into the nest, and those like Sir Oliver Lodge of the elder generation are not to be blamed for not seeking a brawl where only foul blows are struck, and where muck only is to be gained in the encounter."

"Thanks for your bill of indictment against the S.P.R. It shows plainly that you are as alive and kicking as ever, and still stand in the foremost rank to repulse every attack. Of course, I read Besterman's sayings in the *Journal* for January and before. He seems to belong to that kind of people who see everywhere fraud, folly, and stupidity, who know much better what happens at a seance than the sitters, who use every opportunity to arouse suspicion, and who never shrink from calling a rogue or a blockhead any man who expresses his honest conviction of Spiritualism. I believe ecclesiastical influences work nowadays in the Society, especially Jesuitical. I think it better to resign my associateship in the course of this year, mentioning the Society's unscientific way of criticising men of the stamp of Bozzano and Bradley. Since the days of Myers, Hodgson and Hyslop the Society has sunk deeply. But verity will gain the victory over lies, and yours will be a great part in the victory."

"Many in Italy will join in thanking you for your stand, Count Bon here among others. If you personally know Prof. Bozzano and his wonderful nature and indomitable courage for the Cause, you will understand—as he is a frail man now—how troubled his friends were at such abuse from such an unexpected direction as the S.P.R."

PROTESTS AND CRITICISMS.

"I have written to the President of the S.P.R. in reply to his circular letter . . . I laid stress on the fact that the reviewing recently in the S.P.R. *Journal* has been bad reviewing, quite apart from its animus and ignorance."

"I thoroughly sympathise with your feelings about what would appear to be very serious misrepresentations. . . . I fear they have been unfair in the cases you mention, which is distinctly bad."

"My wife and I are humble students of psychic matters and must confess that during the last three or four years we have derived no real assistance at all from the S.P.R. work. . . . That the S.P.R. is at present not 'pulling its weight' in any way except as a brake on real effort I fear nobody can deny."

A Life Member wrote to the Society:—"How such a review could have been accepted by a Society noted the world over for absence of prejudice either way is difficult to understand. . . . I trust an explanation will appear in an early issue of the *Journal*, with a full withdrawal of the review. A loss of confidence in the Society by its members would rapidly result in the closing of the Society."

"DESTRUCTIVE IN A TRIUMPHANT WAY."

"I feel I must reply to assure you how much I sympathise in your attempt to bring the Society back to its real objects. It was certainly not formed to negative everything of a psychic nature. I have been an Associate of the S.P.R. for nearly 20 years, and do not want to leave it unless I am forced to by their policy. . . . Many prominent members of the Society, including Sir Lawrence Jones, are, I understand, convinced Spiritualists, but lately all criticisms in the *Journal* of any psychic happenings or of books with specialist evidence have been destructive, and *destructive in a triumphant way*. For Mr. Besterman to go off on a tour of Continental mediums for four months and to return reporting joyously that all was negative, doubtful, or fraudulent, proclaims him unfitted for his work of research. Some people never succeed in getting evidence, and he is obviously one such unfortunate."

"Reading your circular I must inform you that you have indeed guessed the inmost thoughts, not only of myself, but also of most of the scientific explorers of psychical research here in Munich, of whom many have hitherto been members of the S.P.R. In autumn, 1928, Mr. Besterman was here in Munich, and Baron Schrenck-Notzing and other renowned men agreed that the S.P.R. made a great mistake in sending such a young and inexperienced gentleman abroad, who, instead of increasing the high repute of the Society, only injured it. I myself was struck by the article in the *Journal* regarding the seances at Millesimo Castle, by the insulting manner of its criticism. Certainly criticism must be allowed, but in my judgment it was an impudence to attack Prof. Bozzano in such an offensive way."

"I join entirely with you in your indignation. I experienced the same sensation when I read Besterman's libellous article. It is impossible to excuse his offence, no matter how obliquitous his mentality. By that article he has disgraced the S.P.R."

"In my opinion the Society has not advanced a single step since the publication of Myer's 'Human Personality.'"

"It is with great pleasure that I have learned of your action, and I trust it will be the means of enabling psychic research, as such, to proceed untrammelled by the outworn fallacies of physicists."

"I have had myself such illuminating direct experiences that the kind of discussions printed in the S.P.R.'s *Proceedings* merely bores me. And it bores others, for I am certain that it is rarely that the best cases of psychical experience are now submitted to the censors in office."

"I am glad you have taken this matter up because many of the members are looking for a lead. We have clung to the Society while your name and Sir Oliver Lodge's were on the list, but with increasing impatience."

"I have written to Mr. Besterman, with whom I am on some slight terms of correspondence, to express my deep regret at the method and tone of some more recent communications in the *Journal*. They do not conduce to friendly feeling, nor to the progress of the researches for which the S.P.R. was founded."

A LIVELY MEETING.

"I attended the General Meeting of the S.P.R. last Thursday evening. There were between 20 and 30 members present, with Sir Lawrence Jones in the chair."

"I put the question to Mr. Besterman that since, in an endeavour to explain the phenomena at the Millesimo sittings, he alleged that they were perpetrated by fraud, would he please explain to the meeting what motive the Marquis Centurione could have had in perpetrating fraud? The Chairman immediately got up and said, 'I rule the question out of order.' This is the usual method of thwarting an awkward discussion."

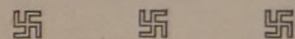
"However, a little later on, I had the opportunity of speaking again, and I then gave Besterman the most terrible verbal thrashing he has ever received in his life."

"I also severely criticised and reprimanded Mr. W. H. Salter, and told him that he was abusing his position as Hon. Secretary of the S.P.R. by his browbeating, domineering, and prejudiced attitude."

"At the end of my denouncement I said that whilst I had no race prejudices I considered that while any number of graduates from the English Universities possessed the necessary qualifications to occupy the position of Librarian and Editor of the 'Journal' of the S.P.R., it was most questionable policy on the part of the Council that this position should have been given to a Pole."

"You could have heard a pin drop, and several of them seemed to shrink in their chairs. . . . Directly I had finished the Chairman got up and said, 'After this scene I must close the meeting.'

"As I drove away two or three members came up and shook hands with me, saying they agreed with everything I had said."



LORD DEWAR AS A SPIRITUALIST.

WE regret to record the sudden passing of Lord Dewar, the millionaire sportsman and famous wit, who died at his home, The Homestall, East Grinstead, Sussex, on Friday, April 11, at the age of sixty-six.

His Lordship manifested a deep interest in Spiritualism and this *Gazette*, and many will recall his witty speech at a Spiritualist conference in the Queen's Hall, over which Mr. Dennis Bradley presided, on March 11, 1929.

Claiming that he had approached psychic science with an open mind, he said, "Men's minds are like parachutes; they function only when they are open!"

When he had told a friend he was going to that meeting, his friend said, "Do you mean to tell me that you go to such places? Nothing would induce me to listen to anything Spiritualistic." He replied, "There are many people who will not listen to an intelligent departure from academic tradition!"

The friend said, "What on earth do they talk about at such meetings?" Lord Dewar—"Oh, we shall probably get the winners of the Grand National and the Lincoln Handicap!"

Speaking of a seance Mr. Bradley had held in his Lordship's house, he said, "Several voices spoke in foreign languages, including Scotch! The Scotch voice was very broad, and he was the only person present who could understand it. He had to act as translator. Mr. Bradley told him he had heard a lot of languages, but he believed that that Scottish dialect would have beaten even Dr. Whyman! Valiantine (the medium) could not possibly have imitated it. Had he attempted to do so, he would have made as dismal a failure of it as any Englishman or Irishman who ever attempted to imitate the Scottish tongue!"

At a most interesting seance he had attended in London with Mrs. Pruden, a slate writing medium, he wrote a few questions to departed friends on a piece of paper. He put the paper with a piece of slate pencil between two slates. He held one end of the slates and the medium held the other. It was about six o'clock on a June evening, and therefore broad daylight. They heard a ticking noise going on between the closed slates for about two minutes, and then they opened them. One of the questions to a friend was, "When did you pass over?" The answer written on the slate was, "I passed over in February." His Lordship himself thought it was in April, but next morning he discovered that his friend was right, he had died in February!

His Lordship concluded by saying that they lived in times of free speech, and he believed in getting all the valuable information available on every kind of topic and verifying it. "That is why I am here to-night with an open mind in a spirit of inquiry."

My Progress from Positivist Materialism to Spiritualistic Science.

BY PROFESSOR ERNEST BOZZANO, SAVONA, ITALY.

Specially Written for the "International Psychic Gazette," and Translated from the Italian by Gwendolyn Kelley Hack, Author of "Modern Psychic Mysteries: Millesimo Castle, Italy."

IN the interests of the readers of the *International Psychic Gazette* you ask me for a sketch giving biographical details of myself and, above all, data concerning the circumstances which led me to interest myself in Psychical Research. I accede willingly to your request, well realising how the history of philosophical conversions always contains valuable teaching for those who read. I say "philosophical conversions" advisedly, because mine was such in the fullest measure of the term.

A HERMIT STUDENT.

I was born at Genoa, Italy, in 1862, and my life is literally one void of biographical episodes, in that it has been the life of a hermit. I never did anything else than study. In my youth, all branches of knowledge relating to the arts and sciences held equally an irresistible fascination for my mind, making it difficult for me to select any one path in life.

Finally I decided upon Philosophy, and Herbert Spencer was my idol. I became a Positivist-Materialist — convinced to such a degree that it seemed to me incredible that there could exist persons of culture, endowed with a normal measure of common sense, who would believe in the existence or the survival of the spirit. And not only did I think thus, but I wrote audacious articles in support of my convictions.

The recollection of such acts of mine now renders me indulgent and tolerant toward a particular class of opponents who, in good faith, hold the opinion of being able to confute the rigorously experimental conclusions which Modern Spiritualism reaches, opposing these by the inductions and deductions of Psycho-physiology, in which conjectures I too believed forty years ago!

SPIRITISTIC INVESTIGATIONS BEGIN.

It must be understood that in those times to which I refer I knew nothing either of mediumistic investigation or of "Spiritism," with the exception of brief articles which I had read carelessly in newspapers, in which supposed tricks of mediums were exposed, and in which the credulous Spiritists were spoken of pityingly.

Now it happened that in the year 1891 Professor Th. Ribot, the director of the *Revue Philosophique*, wrote to tell me of the coming publication of a new magazine bearing the title *Annales des Sciences Psychiques*, of which Dr. Darioux, the forerunner of Professor Charles Richet, was the editor. That was a magazine which proposed principally to gather and to investigate certain curious cases of thought-transmission at a distance, which it had been decided to label "telepathic phenomena." The mysterious psychology hidden in such phrases attracted my curiosity, while the name of Professor Richet sufficed to guarantee the scientific seriousness of the enterprise. I replied to Professor Ribot, thanking him and sending my subscription.

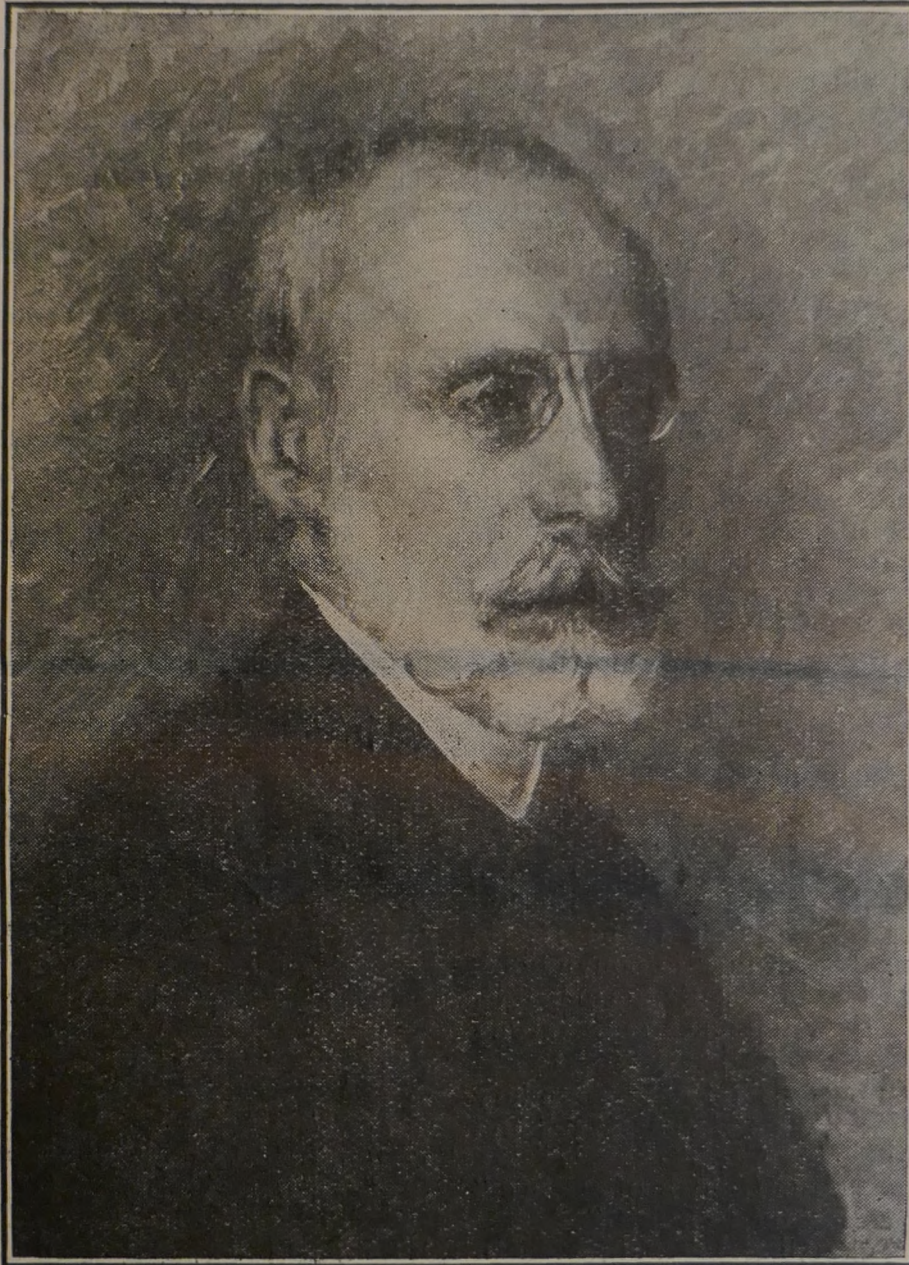
THEIR FIRST EFFECT DISASTROUS.

I must sincerely state that my reading of the first numbers of the magazine referred to produced a disastrous impression upon my irreconcilable Positivist criterion. It seemed to me scandalous that certain representatives of official science should seriously discuss the Transmission of Thought from one continent to another, of apparitions of telepathic phantoms having real being, and cases of actual hauntings. The inhibitive power of preconceptions rendered my faculty of reasoning wholly impervious to such new ideas; or rather to such new facts, for it was really a matter of happenings scientifically demonstrated and rigorously documented, though I was not qualified to assimilate them.

WHAT CAUSED THE FIRST FORWARD STEP.

While I was continuing in this state of mind, there appeared in the *Revue Philosophique* a long article by Professor Rosenbach, of St. Petersburg, in which he made a violent attack against the sacrilegious intrusion of this "New Mysticism" into the hallowed precincts of official Psychology, and explained away the new happenings by the hypotheses of "hallucination," "fortunate coincidences," and I know not what all else. Such confutations seemed to me so deficient and unsustainable as to produce the opposite effect upon my mind from that which the author had intended, and it became conceivable to me that the question was really one of facts. In consequence, I thought Professor Rosenbach was wrong to fight them merely by preconceived views. And thus it came about that the awkward confutations of one of my co-religionists—too ardent in his Positivist belief—caused me to take the first step upon the new Science of the Spirit, to which I was to consecrate my life.

In the following number of the *Revue Philosophique* there fortunately appeared an article by Professor Richet in which the superficial statements of Professor Rosenbach were refuted point by point; an article which greatly strengthened my convictions as to the reality of the facts, and as to the mystery in which the explanations of them were bound up.



PROFESSOR ERNEST BOZZANO.

Reproduced from an oil-painting from life by his niece, Clotilde Bozzano.

ON THE ROAD TO DAMASCUS.

In this same year, through the work of Marillier, a French translation appeared of the famous book, "Phantasms of the Living" (by Myers, Gurney and Podmore), under the new title of "Hallucinations Télépathiques"; a translation which I at once procured, and it served to definitely convince me of the existence of telepathic phenomena.

But it must be understood that such a recognition on my part had in no way altered my Positivist belief, because the scientific explanation then in vogue of telepathic phenomena, according to which they derived their origin from Thought travelling toward the Infinite in concentric waves, fully satisfied my scientific judgment.

Nevertheless, I had effectually and unwittingly taken a big step on the road to Damascus, because such a first concession in regard to supernormal manifestations had irrevocably started me upon a new line of research, which was to lead me in the opposite direction from that of Materialistic Positivism which I professed. And, in fact, I was not long in arriving at the period of crisis in my scientific conscience. It was the volume of Alessandro Aksakoff, "Animisme et Spiritisme," which was the cause of bringing this period about, profoundly shaking the foundations of my Positivist belief.

There followed a time, painful beyond words, of moral perturbation for me, because although the new path established itself in the sense of a scientific faith by far more comforting yet, for all that, one does not witness without discomfort the demolition of one's whole system of philosophical convictions, acquired at the price of lengthy meditations and of persevering intellectual efforts.

THE STUDY OF EARLY SPIRITUALISTIC HISTORY.

In these days I read manifold metapsychical works by authors then in vogue—those of Kardec, Delanne, Denis, D'Assier, Nus, Crookes, Brofferio, Du Prel—but I was not long in realising that if one wished to do work scientifically proficient in the new field of research, it was necessary to go back to the origins of the Spiritualistic movement. I therefore wrote to London and New York, so as to obtain the principal publications from the beginning of the movement up to 1870, and on the arrival of these books there began for me the really fruitful period of systematic investigation in this vast new field of metapsychics.

I catalogued each work that I read, putting its contents in appropriate alphabetical order, with the intention of using these for comparative classification and analysis of the happenings and facts. The utility of such a method of investigation proved so priceless in its use that I have continued it up to the present time. I retain an irradicable memory of this period of fervent and persevering researches, because through them I was able to take stock of my new Spiritualistic convictions, upon a foundation which was scientifically unshakable. Among the works which cast their influence most on my point of view I may mention the following:—

Robert Dale Owen: "Footfalls on the Boundary of another World"; "The Debatable Land between this World and the Next."

Epes Sargent: "Planchette, the Despair of Science."

Mrs. De Morgan: "From Matter to Spirit."

Doctor N. B. Wolfe: "Startling Facts in Modern Spiritualism."

It is really deplorable that such works, long out of print, are not again reprinted in England and in America, since they retain intact their freshness and their value.

As to the history of the Spiritualist movement, Mrs. E. Hardinge Britten's book, "Modern American Spiritualism," was a great aid to me; and for the history of the forerunners in this same field, I turned with benefit to the work, in two volumes, of William Howitt, "History of the Supernatural."

From the point of view of mediumistic phenomenology and physical effects the accounts given by Mrs. Spear of the experimental sittings with William Stainton Moses were those which produced the greatest persuasive effect upon my convictions; and this in the sense of Spirit-intervention, in the phenomenology under discussion in *Light* for 1892-1893.

EXPERIMENTAL INVESTIGATIONS.

I was able thus to form for myself a solid scientific knowledge from the arguments, but judged that the moment had arrived to confirm my theoretic learning by experimental investigations.

In the meanwhile, by that mysterious law which brings together one person and another having affinity of aspirations and of tendencies, I had met various persons occupying themselves with mediumistic research with seriousness of purpose, among whom I mention Dr. Giuseppe Venzano, Cav. Carlo Peretti, and Luigi Arnaldo Vassallo, editor of the *Secolo XIX*.

We had the good luck to discover within the limits of our own group two mediums powerful for physical and

mental results, through the help of whom there followed manifestations of every sort—powerful knocks at a distance, mediumistic lights, transports of very heavy objects, apports, asports, and spirit proofs of identity.

Then occurred the experiments with Eusapia Paladino, in which Professor Enrico Morselli took part with us, and in which wonderful results were obtained, the medium never being able to liberate herself. We saw the entire materialisation of phantoms *seen by the light of an Auer gas-burner*, whilst the medium was lying in the cabinet, tied by the arms, the legs, and the waist upon a camp-bed. Of the foregoing experiments I gave an account in my book, "Spirit Hypotheses and Scientific Theories" ("*Ipotesi Spiritica e Teorie Scientifiche*"), and Professor Morselli did likewise in his book, "Psicologia e Spiritismo" ("Psychology and Spiritism").

MY CONSIDERED TESTIMONY.

And here I will stop in calling up my recollections, remembering that I was asked to outline the narrative of the first steps which I took upon the path which was to lead me to the Spiritualist convictions nowadays professed by me; and for that purpose that which has been set forth suffices.

I close by observing that such convictions of mine went on maturing most slowly in the not brief course of forty years of researches in which I persevered, undertaken without any preconceptions of any sort. Hence I feel I am in the right in openly expressing my belief in the significance and importance of such researches, to which was devoted such a large part of my life, in these terms:—

Whoever, instead of losing himself in idle discussions, undertakes systematic and deep researches in metapsychical phenomena, and who perseveres in them for long years, accumulating immense material in happenings, and applying to these the methods of scientific inquiry, must without fail end by convincing himself that the metapsychical phenomena constitute an admirable assemblage of proofs, all converging as to a centre toward the rigorously scientific demonstration of the existence and of the survival of the Spirit.

This is my firm conviction, and I do not doubt that time will show that I am right.

Spazzana

☸ ☸ ☸

TOWARDS THE LIGHT!

O! turn your faces ever towards the Light;
Leave darkness and the gloom of life behind;
Smile, help to make the world more glad and bright;
Keep cheerfulness and courage in your mind!

The world has need of all best gifts just now,
Striving is she towards a higher goal,
And we must change to higher aims the low,
And lift towards happiness each struggling soul!

Turn to the Light! and leave the dark behind;
Ask blessings, and bestow on others too;
So shall we please the dear God, who is kind,
And make earth Paradise, as we pass through!

ELISE EMMONS.

☸ ☸ ☸

OUR READERS' TESTIMONIES.

An Advertiser: "Owing to the wide circulation of *Gazette*, an order for Vitalin has come from Nigeria to-day."

A South African Reader: "I have been a regular reader of the *Gazette* for several years, and have become one of its devoted admirers."

A New Zealand Subscriber: "Your paper continues to give us the richest of food from month to month, so much so that one would feel lost without it."

An Isle of Wight Subscriber: "In renewing my subscription may I say how greatly I appreciate the *Gazette*, and may I also tender to Monsieur Pascal Forthuny my grateful thanks for his invaluable and enlightening contributions, which afford your readers such an interesting insight into the progress of Spiritualism throughout the world."

The Late Lord Balfour as Psychical Researcher.

THE following letter, from Sir Arthur Conan Doyle, referring to Lord Balfour's interest in Spiritualism and Psychical Research, appeared in *The Times* of March 29, 1930:—

"In the various obituary notices of the late Lord Balfour I have not observed that any reference has been made to his keen interest in the things of the spirit.

"As early as 1894 he was president of the Society for Psychical Research, and his presidential address of that year showed how keen was his understanding of the problems at issue. He had already amassed considerable practical experience of mediumship, for it is mentioned by Mr. Campbell Holmes in his 'Facts of Psychic Science' (page 388) that as early as 1875 he had investigated materialisations in a series of seances with Miss Wood and Miss Fairlamb, some of which were held in his own house.

"He was exceedingly cautious in expressing his convictions, and, though on one occasion I interchanged letters with him upon the subject, I am unable to say that he fully accepted the theory of communication, although I am quite certain that he did not absolutely reject it. As a proof of this I may mention that some years ago he was asked to address the annual conference of the Spiritualists' National Union, and he accepted the invitation. This, of course, would not imply full acceptance of the Spiritualists' view, for Spiritualists are always keen to get sane and intelligent outsiders' criticism. He was, however, prevented from carrying out his intention by an illness which entailed a visit to a Continental health resort.

"I think that I am right in stating that he had even some undeveloped psychic gifts of his own and that he obtained some results in an experiment in crystal-gazing. Andrew Lang mentions the fact in one of his books."

A CRYSTAL GAZING EXPERIENCE.

MR. ANDREW LANG, in his introduction to a book on "Crystal Gazing," by Northcote W. Thomas, wrote:—

"I lent the (crystal) ball to Miss Balfour, who often then saw, I think, an old-fashioned piece of furniture (in it).

"Her brother (Mr. Arthur Balfour) laughed at her and took the ball into his study, when he returned, looking perplexed. He admitted that he had seen (in it) a person whom he knew, under a lamp.

"This was about 5 p.m. on a Sunday at St. Andrew's. He would find out on Tuesday, he said, whether he had seen right or wrong. Miss Balfour told me this.

"On Tuesday, Mr. Balfour met, at a dance in Edinburgh, a lady—Miss Grant. 'On Sunday, at five o'clock,' he said, 'you were seated under a standard lamp, making tea. A man in blue serge was beside you; his back was towards me. I saw the tip of his moustache. You wore a dress (described) that I have never seen you wearing.'

"'Were the blinds up?' asked the lady.

"'I don't know; I was at St. Andrew's!' said Mr. Balfour.

"The lady said the facts were correct, and she and Mr. Balfour wrote out and signed a report of the incident.

"Not long afterwards Mr. Balfour lunched with me. We spoke of Miss X. (Miss Goodrich-Freer) and her experiments, on the links before luncheon. Afterwards, in my study, Mr. Balfour, who was smoking, gazed into a glass bowl of water.

"He saw (in it) as much of a house as you see from the hall. The arrangement, as to flooring, doors, windows and staircase, was of a kind unknown to us. A white Persian cat in the picture walked down the stairs.

"The picture lasted long, and I made several changes in the lighting of the room. When I drew down the blind the picture remained, but the large window, opposite the front door, in the crystal picture of the house, disappeared.

"I happened later to meet Miss Goodrich-Freer, whom Mr. Balfour had never seen in his life, and told her what he had beheld.

"'My house; my Persian cat!' said the lady.

"I had never been in this house, but visited it on my return to town. Mr. Balfour's description of what he saw in the picture was absolutely correct, but the Persian cat was out. His existence, however, is simply attested."

Mr. H. Dennis Bradley on Millesimo and the S.P.R.

THE LATE LORD DEWAR AND VALIANTINE.

IN an interview with Mr. H. Dennis Bradley, at Dorincourt, his beautiful home in Kingston Vale, on Boat-race Day, the distinguished author of "Towards the Stars" was good enough to give us his views of the Millesimo Experiments, with which he has been in close touch from the beginning, as follows:—

YOU will remember how the Millesimo drama began. The Marquis Carlo Centurioni Scotto, of Millesimo Castle, Savona, Italy, lost his son, and having read one of my books had a great desire to get into communication with him. Professor Bozzano advised him to get into touch with me, and when he wrote me I invited him to come to Dorincourt.

We had two or three sittings here with the medium Valiantine, in the course of which the Marquis had conversations with his own son. He had not the slightest doubt of that, for both father and son spoke in Italian, and the medium knew no Italian.

The Marquis was accompanied by two friends, Signor P. E. and Signora Rossi. At one sitting they received messages from an Italian spirit whose name none of them knew. They telegraphed at once to Italy and got confirmation that the name was quite correct. That test excluded all possibility of its being telepathy.

A BROWN PAPER TRUMPET.

Now an interesting thing happened, which I don't think I have yet stated anywhere. After their first sitting, which greatly amazed them, they thought they would like to hold a sitting themselves in the flat they had taken in London. There were only their three selves, without any medium, but you know how eager inexperienced people sometimes are. They said, "We may possibly get something." So they improvised a trumpet with brown paper and they had not sat very long before they saw the paper trumpet lifted up in the air, and heard it giving forth a hissing sound. A paper knife lying on a table near them was also lifted up in the air and dropped into the circle.

That was on the night after their first seance here. They had got phenomena at once. At their second sitting with us, "Christo d'Angelo," Valiantine's guide, told them he had been present at their impromptu sitting, and referred to the incident of the paper knife. That was interesting confirmation at one circle of something that had happened at another. Their development was infinitely quicker than my own, for after my first table sitting it was nearly six weeks before any "voice" came through to me.

After their return to Italy they commenced sittings with a circle of five. Professor Bozzano came in a little later. And you know what amazing manifestations have occurred. They are fully recorded in Mrs. Hack's book, and Professor Bozzano, a very eminent witness, vouches for them.

"CONTROL" INHIBITS PHENOMENA.

The official Psychical Research Societies of Berlin and London have, however, discredited these phenomena because they hold very rigid views of "control." Now I consider such an attitude often inhibits phenomena, and I lay more stress on the evidential elements in the communications. The proof of survival and personal identity is, I think, the only thing that counts, and if that comes by the direct voice I do not think it matters whether there is control or not.

I have had sittings with Valiantine when he was fully controlled by luminous bands on hands and feet, and when he was bound with ropes having adhesive paper on every knot, but that made no difference to the phenomena happening. Having taken these precautions two or three times I saw no use in continuing them. I never put unnecessary difficulties in the way, for the mentality of a medium may be seriously affected by the very fact of tying him up. Also, the communicating spirits will not give their proofs of survival to those who are not ready for them.

The attitude of the S.P.R., as shown by certain of its prominent officials, appears to me to disregard the valuable points of evidence, while fastening upon trifles to suggest unlikely alternatives. It looks out for tiny flaws and ignores all the fine points.

Mr. Besterman went abroad last year for four months as the Society's representative, and afterwards described his experiences with various mediums. The manner in which he wrote his report showed, in my opinion, that he was not only inexperienced but utterly incompetent. The report has excited tremendous indignation against him in the Hungarian Society.

There was a private meeting of a few of the members of the S.P.R. some months ago when protests were made against Besterman representing the Society abroad, but Mr. Salter, the secretary, defended him. As I said then I say now, that though I have no racial antipathy I have the same objection to his appointment as the representative of the English S.P.R. as I should have to the appointment of a Pole to be Prime Minister of England.

In reading the reports of his trips abroad, one might suppose he had only met manipulators of cards instead of mediums. The real significance of the phenomena is constantly ruled out, and that is his attitude all the time.

If the Society after its long existence has only arrived at doubting all the physical phenomena, it is about time to consider closing it up. Like many other societies,

it has got into the control of a small clique of two or three persons, who have little if any sympathy with the high aims for which it was founded. And the worst of it is that they mistake their ignorance for true science!

THE LATE LORD DEWAR.

In regard to Lord Dewar, who has just died, you may be interested to know that a year or so ago we had a sitting at his house at East Grinstead. It is an old twelfth century building with thick walls, and has a wonderful atmosphere. It has associations with John of Gaunt. We sat in the afternoon when the light was coming in through the windows. The voices went on for an hour and a half, and were very powerful. When we came away His Lordship shook Valiantine by the hand and said, "You have sanctified my house." He said he had never enjoyed anything so much, and he said it with that fine Scottish accent and beautiful sincerity for which he was so well known.

Lord Dewar was a close personal friend of mine and I sat with him many times. He had extraordinarily good evidence from many of his Scottish friends who had passed over, and he regarded these experiences as the greatest thing on earth.

The Psychic Influence in Literature.

By R. H. SAUNDERS.

WE know quite well that all through the ages writers have been influenced by spirit agency, and our own glorious Shakespeare was the recipient in overflowing measure of the influx of controlling powers, whether consciously or unconsciously received.

In past days writers who were without doubt psychic themselves have introduced into their works phenomena of a genuine psychic character. Take the Brontë family, George Borrow, George Macdonald, John Wesley, Lytton, and others; all teem with occultism. The wonderful appeal of Rochester (in "Jane Eyre") to Jane, and her reply, though several counties separated them, is an excellent example of clairaudience.

But it is of present-day literature I would speak, and not of that written by believers for believers, but by those who make no special claim to Spiritualistic leanings or knowledge.

In modern literature, whether it be in the daily or weekly press, in magazine or novel, the striking feature is presented of the introduction of psychic phenomena in one form or another. Like King Charles' head in "David Copperfield," it cannot be kept out, and reveals the grip the subject has obtained over authors.

Dean Inge at Birmingham recently said he was "almost ashamed to mention Spiritualistic superstitions now rife amongst us, even if they masqueraded in scientific dress." No such hesitancy exists among modern writers and novelists who are of equal culture and ability to the Dean.

During the past two or three years I have perused some hundred or more novels and other works, and I find eighty of them contained some reference to psychic matters. I cannot ask the Editor for space for extracts from so many, though I have taken notes of all. The material is so great that I am embarrassed what to select, but I venture to submit the following.

In Eleanor Elsnor's "Far and Near" quite unusual and wonderful instances of psychic power are given. The author goes with several friends to an old monastery, and a move is made to see the old altar, but to their surprise no one could get up the few shallow steps. An influence "as powerful as an electric charged bar" stopped them. More than one of the party said, "I must see that altar," and made attempts uselessly. It seemed like paralysis. All felt a curious and unpleasant feeling, and some trembled and could not account for the sensation of dread. A photographer with the party tried to take views of the church and altar, but found it impossible to do so. Even those of the party who were far beyond the precincts of the monastery felt the barrier, and gave up the idea of following the others. Afterwards, in delving into some old books and papers, it was found that the monastery had been used by Rosicrucians, that black magic had been practised there, and that dreadful punishments had been inflicted upon crusaders who had infringed the laws of their Order.

"From Double Eagle to Red Flag" (by Krassnof) gives a vivid picture of the mentality of various classes of society of the period which led to the fall of one of the greatest empires in the world. The materialised figure of the Empress Elizabeth appeared in the Winter Palace of the Czars, and the officer of the guard actually lined up his men and presented arms. "The spirit passed them and looked attentively at the sentries, who were shivering

with fright, and bowed to the officer." Then she melted away. "All the men swore to having seen the Empress, who had died years ago."

"Leipzig to Cabul" (by Stratit Sauer) relates that when travelling on a motor cycle in Persia he had a vision of an old friend leaning over a piano, and the scene was so vivid and life-like that he was astounded. He learnt months later that on that very day his friend had died.

In "The Lighted Caravan" (Margaret Baillie-Saunders) the horn lantern, which had functioned perfectly hitherto, one foggy night refused to light, despite all attempts, and this was the night the original owner of the lantern met with a serious accident, and the "light of a little life went out." "Are there spooks about?" laughed the itinerant clergyman who was temporarily in the caravan to which the lantern was fixed. Some may attribute this to coincidence, but in countless occasions we find untoward events thus synchronising in a wonderful manner. In the *Daily Mirror* of April 9, 1930, there is a picture of an old lady who died at the moment when a framed picture, with the glass broken, was delivered at her door. One of the commonest of superstitions (?) is that of disaster associated with broken mirrors.

In "The Coloured Countries," Alec Waugh says, "Omens and coincidences abound in plenty, to be accounted for by 'credulity in unseen presences.'"

"Far Enough" (Helen Ashton) is a delightful work dealing with life in Jamaica subsequent to the Great War. In an old house there, built by one of Henry Morgan's buccaneers, a murderous rascal turned pious, where black magic was practised in the days of slavery, when the brutal treatment meted out to the wretched slaves forced them to use this uncanny force against their masters, in this house, "full of ghosts, the noise of people walking up and down, talking, and the sound of pistol shots, were of frequent occurrence."

In "On the Stream of Travel," by J. Norman Hall, the author says that in the Island of Taneri many of the inhabitants are psychic, and relates the following story. A woman and her daughter sat braiding the fronds of a plant. Suddenly the mother said, "Have you cut your hand?" "No," said the daughter, "why?" "There's blood upon the braid; look!" And several drops of blood appeared on the braid, although neither mother nor daughter had cut themselves. "There's something happened to father," said the mother; "come, let us go down to the beach." On the way they met some native fishermen bringing the dead body of the husband, who had been mutilated by a shark.

"The Wishing Stone" (T. E. Penny) is from cover to cover nothing but occultism in its crudest form. India is in the grip of grossest superstition; though founded on genuine phenomena it has been degraded to sheer animism. Although the West can learn much from the East on this subject, there is little of value in this book to students of psychic matters. The natives bow to the forces of nature, and attribute them to malevolent demons, whom they seek to propitiate by sacrifices.

War books often contain references to psychic phenomena, and in "The Case of Sergeant Grischa" (Arnold Zweig) is an instance, where the hero thinks the will of one dead takes charge of the living. We know that "possession" by an entity is a very real thing, and not uncommon.

(Continued on page 119.)

The Survival of Mr. P. Goedhart! His Hopes for A Real World Congress in 1931.

LAST month we published an excellent letter from Mr. P. Goedhart, of The Hague, on the Mantes Affair, and also an account of active preparations being made in Holland for the joyful celebration of his seventieth birthday.

We mentioned in a footnote that *La Revue Spirite* of Paris contained an intimation of his death, which we said we sincerely hoped was not true. It happily turns out that that report was baseless, *La Revue Spirite's* translator having stupidly mistaken the Dutch report of his seventieth birthday for an intimation of his passing hence!

The English *Two Worlds*, accepting this report without question, published an obituary notice, saying, "The transition took place suddenly, and has caused a wave of sorrow not only throughout Holland but in international Spiritualist circles generally"; and adding, "His transition has thrown a measure of gloom over the International Committee, but arrangements have been made for Herr J. F. van Benthem van den Bergh, Larixlaan 12, 's Gravenhage, to transact all business in connection with the forthcoming Congress." This is not easy to understand for, of course, Mr. van den Bergh being on the spot, knew that Mr. Goedhart was alive and well!

These two journals, controlled by the President and Vice-President of the International Spiritualists' Federation, which should have known better, made a *faux pas* which might have caused great pain to the highly-esteemed President of the Committee preparing for the International Spiritualists' Congress at The Hague next year, with whom they are necessarily in frequent touch. Fortunately Mr. Goedhart has taken a humorous view of the blunder and had sent us the following "correction"—in which he follows the famous example of Mark Twain in similar circumstances!

MR. GOEDHART'S OWN STORY.

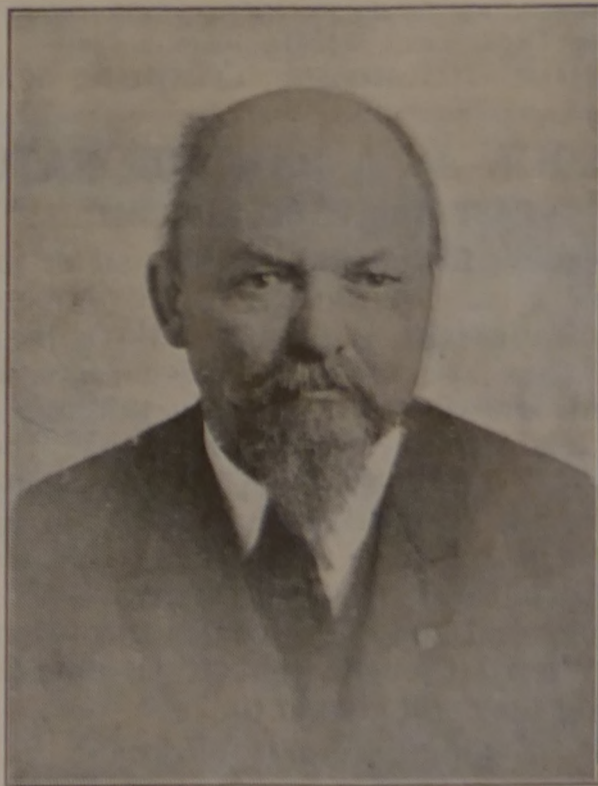
YOU have certainly read that the Dutch Spiritualists have suffered a severe loss by the transition of my dear self! At least, I have read it in a French and in an English Spiritualist paper. I think it is a happy omen, for he whose death is announced falsely is said to live long! And I sincerely wish to have the opportunity to make the Congress of 1931 one of the best ever held till now.

How the sad news came to be issued to the world is unknown to me. Probably in France they did not comprehend the meaning of an article in *Het Toekomstig Leven*. The heading was:—"P. Goedhart, 1860—March 26th, 1930," and its meaning was that I had attained my seventieth year, but not that I had ended my life!

Bismarck once said, "Many enemies, much honour." That may be; indeed, I have enemies enough! But it is a more glorious truth, "Many friends, much happiness." I have a lot of good friends, and they made March 26, 1930, for me a great and happy day. There was a committee for the celebration, with distinguished persons on it, including a Member of Parliament, the Sheriff for Instruction and Education of The Hague, a Member of the Town Council, and some Spiritualists.

They presented me with an etching of my portrait. I have given it to the High Middle Class School, of which I was the first director, and one copy hangs now in our Spiritualist building, "Know Thyself." There were flowers in abundance, and some hundreds of people congratulated me. There were two dinner parties, on Saturday and Monday, at which I showed adequately that I was still in the land of the living! There was a golden Waterman fountain pen presented to me by our dear friend Mrs. Noë, with the hope that it would be employed in the service of Spiritualism—and so it is already! I am glad to learn that hitherto I have done my work fairly well, and I hope to proceed in the same way. Perhaps you know that Mr. Ronald Bralley told me in 1926 that I had still some ten or twelve years to finish my task, and as my father and my mother died at eighty, there is some hope that in 1931 I may shake hands with you all and do some useful work beforehand.

Perhaps we can try to make this Congress of 1931 a true Congress of Spiritualists of the World, instead of a gathering of a few delegates from different countries, which is a different thing. We must not be a small



MR. P. GOEDHART.

collection of societies' representatives, but a great assembly of ardent Spiritualists from all the nations in the two hemispheres, and everyone with equal rights to vote in the business and discussions of the Federation. I have written to Mr. Oaten, the President of the Federation, in accordance with this idea, and he will probably discuss it with the head Committee. I am sorry this takes so much time, for I should like to publish the call for the Congress as soon as possible to all the Spiritualists of the world. The project of the call is already in the hands of Mr. Oaten. We wait for its approval, and will then print one thousand copies or more in English and French, and send them to all Spiritualist societies and journals throughout the world. Our only wish is to be quick!

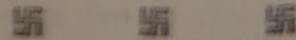
Now a little joke from our friend, M. L'Homme, from Liège. He writes—(I had sent him a card, saying I was still in the land of the living)—"Nous sommes heureux de vous savoir encore avec nous et nous ne pouvons que vous féliciter d'une réincarnation aussi rapide!" ("We are happy to know you are still with us, and we can only congratulate you on so rapid a reincarnation!") And he knows I do not accept Reincarnation! I await more proofs!

THE PSYCHIC INFLUENCE IN LITERATURE.—

(Concluded from page 118.)

"Grey Dawn and Red Night" (J. L. Hodson) introduces a character of Celtic blood who had a mother gifted with second sight, and who sensed "things are going to happen." A "force" urges him to attend places he would never have thought of going to, and something always "happened." As a reporter for a newspaper this was rather a valuable asset to have!

And so I could go on multiplying examples. We have had psychic plays and novels, none of which have carried the public very far. There is yet to be written a convincing psychic novel in an understanding and sympathetic way by a writer experienced in the phenomena. The man marked out for such a work is Sir Arthur Conan Doyle, and when in harness again we hope he will give it us. Father Benson in "The Necromancers" attempted it, but the deeply rooted prejudices of his Catholic training warped his views, and the book gives a biased view of Spiritualism. Father Benson has on several occasions since his passing told me of his "deep regret" in writing the book. The products of his brother, E. F. Benson, only tinker with the subject, and are much of the "shilling shocker" type. It is to Sir Arthur we must look.



"A presumptuous scepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."—Humboldt.

"One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict than when they support received theories."—Sir Humphrey Davy.

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THE SOUL AS A PART OF NATURE.

PAST HABITS OF THOUGHT.

IN pleading for a view of the soul of man as being a part of Nature, we are opposed by the deadweight of habits of thought on the subject that are age-long. Men have usually persisted, and do still persist, in thinking of the soul as a supernatural Something, that "cometh from afar" (as Wordsworth said), as something apart that is temporarily incarnated in us, and to ask them to believe that the soul is as truly an ordinary natural part of man's constitution as the physical body is so contrary to what they have hitherto thought that it is almost "the last thing they will give in to."

A SUPERNATURAL PRODUCT.

This inertia is not confined to the foolish and ignorant, but is equally shared by the wise and learned. Poets, philosophers, and theologians in past and present have been addicted to the notion that the soul is something that has come into man from without, by some supernatural process, and that its real origin must ever remain a mystery. It is like demanding a sudden reversal in thought to ask them to picture the immortal soul as itself an organised body, even though it be called a "spiritual body," or to conceive it as having form, features, and faculties, for these are characteristics they have hitherto attributed solely to the physical body; or to believe that the soul has had precisely the same history, inheritance, and parentage as the physical body.

"WE ARE BY NATURE IMMORTAL SOULS."

And yet that is the idea of the human soul for which we plead. It has come to the surface as a result of psychical knowledge. Psychical Research and Spiritualistic Experience have brought to light that man has a dual constitution, and that every cell of his organism consists of psychical as well as physical matter. We are *by nature* immortal souls as well as mortal bodies. "We are such stuff as dreams are made of," said Shakespeare, but the "stuff" of which our souls are composed is becoming real and substantial. Though it is invisible and intangible to physical sense it is coming into view as an indestructible stuff which, like ether itself, does not grow old or die like the matter of the physical body; which during earth-life operates behind the screen of the physical body, and after death goes on living when the physical body has been laid aside. Science knows of the existence of this ethereal soul-stuff, and Sir Oliver Lodge or someone else may be able to give us someday the formula, in terms of ether and electricity, of its composition, as the purely physical scientist can already tell us in terms of chemistry of what our mortal bodies are composed.

THE SOUL A COMPLETE ORGANISM.

But science has not yet conceived the idea of the myriad psychical parts within us otherwise than as separate and unrelated parts of our physical cells. It has not yet imagined a synthesis of them as forming an independent whole of their own nature. It has not yet visualised them as making up a complete organism, a spiritual counterpart, cell for cell, of the visible body. It has not yet imaged the individual soul as an epitome or culmination of the mental, moral and spiritual experience of all the previous souls in the line of its ancestry, just as the physical body is an epitome or culmination of the physical features, traits and habits of its ancestors. It has not yet got hold of the notion that the speck of germ-plasm from which a man grows is psychical, as well as physical, and that the psychical equally contains the impress of its inheritance. Science will, however, at no distant date present us with the view of the human soul as a consistent, conceivable natural product arriving by the established process of Nature, and not as an inconceivable supernatural product, which has come somehow or other from nobody knows where, and been tacked on to a physical body no one knows how.

PLATO'S IDEAS CRITICISED.

Let us glance at some historic ideas of the soul conceived by men, and see how loosely the supernatural notions of its origin were reached. Plato thought the soul had come down from heaven because it seemed to have "innate ideas." Even in an uneducated child, the soul seemed to him to have knowledge of mathematical and logical axioms not learned on earth. It also appeared to have glimpsed perfect "ideas" in a pre-existing life which it endeavoured during earth-life to recall and put into practice. Therefore, it had come from above! By precisely the same reasoning he might have concluded that the souls of bees had pre-existed in heaven and been taught how to construct their marvellous mathematically-exact hives, for how otherwise could they perform so wonderful a task at once without any tuition on earth? Such facts are now explained on more mundane principles. Men and bees alike necessarily think and act in accordance with their organic structure, their inherited form, their nature. The logic of Aristotle and the mathematics of Euclid were embedded in the constitution of man ages before they were "discovered" and written down in books.

WORDSWORTH'S POETIC FANCY.

Wordsworth's well-known doctrine of "Reminiscence" as a proof of the heavenly origin of the soul is based on a person's beginning child-life "by feeling this material world strange to him; but . . . he discerns in it its kinship with the spiritual world which he dimly remembers." He said:—

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

But this idea was a mere flight of poetic fancy. Wordsworth, like Plato, dreamed backwards to an imaginary celestial origin, from the pure wonder and unclouded vision of childhood and its sense of "kinship with the spiritual world," but the beautiful wonder and innocence of childhood need not surely be attributed to any former heavenly life. It suffices us to know that the child's soul is as yet innocent and unsullied.

THE VIEW OF MYTHOLOGISTS.

The same kind of backward inference is found in the old accounts of how great Roman emperors came down from heaven. They were flatteringly pictured by the poets as being highly superior to the mass of mortals, and what more natural to suppose than that one of the gods had descended from Mount Olympus and overshadowed a virgin of human clay—hence so godlike a king! The explanation was more fitted to please a pagan-emperor than to state a truth, for according to prose accounts these same emperors were excessively mundane.

THE VIEW OF REINCARNATIONISTS.

And even now we have not grown out of such claims to a soul's transcendental origin. There are persons alive to-day who claim to have received their souls otherwise than by Nature's plan, their physical bodies being inhabited by the souls of ancient kings, queens, heroes, poets, and philosophers, who after a spell in devachan have come down again to earth for further experience in the physical bodies of members of their particular cult! How these foreign souls were able to oust their own natural souls is, of course, not explained!

THE IDEA OF A FINITE "SPIRIT."

The problem of the soul has been made more perplexing than need be by confounding the soul with a "finite spirit" in man. Man's "spirit" is often spoken of as if it were something different from his "soul," something additional to his body and soul. The soul is even spoken of as "the casket of the spirit." This is a claim for man as a triune being instead of a dual being. We stand for man's "double constitution," but the view of man being "body and soul—plus Spirit" is not unwarranted if we are careful to note that the Spirit in man is not a sundered portion of the indivisible Spirit of God dwelling in a man, but is the Universal Life or Spirit itself operating constantly through him as through every other living thing. "I am sure," says the author of the "Religio Medici," "there is a common Spirit that plays within us, yet makes no part of us; and that is the Spirit of God, the fire and scintillation of that noble and mighty Essence which is the life and radical heat of spirits."

A HELPFUL ANALOGY.

This part of the subject is a little difficult to grasp, but if you take your watch you will find in it a luminous analogy. It may be roughly conceived as consisting of two parts—(1) a complicated mechanism of rigid wheels, and (2) a flexible mainspring. But there is a something

(Continued on page 123.)

OUR INTERNATIONAL CHRONICLE:

A MONTHLY RECORD OF SPIRITUALISTIC AND PSYCHIC HAPPENINGS THROUGHOUT THE WORLD, WITH SOME PERSONAL RECOLLECTIONS.

By MONSIEUR PASCAL FORTHUNY.

(This Chronicle is Written in French, and is Translated into English by the Editor.)

Personal Recollections.

DEATH OF A FRENCH MINISTER.

IN the month of September, 1929, M. Z. Wilman, a Polish engineer living in Paris, came to see me.

Having given me his name, and having asked me to advise him without my receiving any information on the object of his visit, I said:—

"You have invented a machine which can render great service to the carriage industry. You have a patron in the person of a French Minister. He can be very useful to you, but at present his opinions differ from yours about the best means to make your invention valuable. In three months this Minister will be dead. (At that moment he was in perfect health, but he actually died three months later from a sudden illness.) Your discovery will then become very quickly known to the world, and your real prosperity will begin."

My visitor departed, and I heard no more from him. This week, however, I met him in Paris, and he said:—"Three months after our conversation, to the very day, M. André Lefèvre, the French Minister, who was interested in my invention, died. This invention is a device which silences the motors of automobiles and motor-cycles. M. Lefèvre wished me to launch my idea in connection with airplanes, but I preferred to utilise it first of all on motor vehicles. After his death I devoted myself exclusively to adapting it to such machines, and I was well inspired. To-day my invention has achieved a great success in France, Great Britain, Belgium, and other countries."

I was pleased to learn that my prevision had been so perfectly confirmed, and for purposes of "control" may state that M. Z. Wilman lives at 6 Rue de Bizerte, Paris.

A FRIEND'S LITERARY SUCCESS.

M. HUBERT-FILLAY, of Blois, historian and man of letters, is one of my dearest friends.

We have known each other almost since the days of infancy, and in the spring of 1929 I said to him one day:—"My dear friend, I have a splendid prophecy to give you! At the beginning of 1930, you will receive a *grand prix* from the French Society of Men of Letters. What is particularly interesting is that this award will be disputed by no one, for there will be no other competitor, and the prize will be awarded by a unanimity of votes."

Hubert-Fillay was not expecting any success of this kind, and was rather sceptical. However, on January 13, 1930, he wrote me that the Society of Men of Letters had just awarded him the *grand prix* for Regionalist Literature, and that the jury had unanimously decided to give it him, there being no rival to contest the matter with him!

A WILY THIEF.

The other morning I received a telephone call from a lady who has a photographic business at 33 Boulevard des Capucines, Paris.

Madame Fontaine said to me, over the phone, "Permit me, monsieur, to beg the aid of your gifts. Could you come and see me at once? This is what has happened: I had an employee named Garnier, whom I believed to be honest. He has left, having stolen more than a thousand francs. Will you help me to find him and to bring him to justice."

I replied, "Madame, I am overwhelmed with work and regret I cannot come to discuss this affair with you. But here is a good counsel which comes at once to my mind: 'Buy the journal, *l'Intransigeant*, the day after to-morrow. Look at the advertisement page, near the foot of a column, and see if someone in the suburb of Saint Honoré is wanting a shop boy. It is for a business of feminine industry. Perhaps you will find your thief there.'"

Two days later Madame Fontaine consulted *l'Intransigeant*, and found that a dressmaker in the suburb of Saint Honoré was advertising for a shop boy. Next day she rang up this dressmaker and said, "Have you yesterday or to-day engaged a youth named Garnier in your service?" Reply—"Yes, our new shop boy is named Garnier; he came this morning." "Very well,"

said Madame Fontaine, "watch him, for he is a thief; I am going to have him arrested by the police."

Two hours later Garnier was sent into the city with a parcel, but he did not return. His suspicions had been aroused. By some almost imperceptible indication he had understood that his new employer had been told of his theft. The police were to arrest him next morning on his way to work, but they watched in vain. He had already hidden in some safe retreat. It was unfortunate!

Madame Fontaine telephoned to me again, and asked me to continue my experiments, but I had succeeded too well in my first attempt to succeed in another, so I excused myself, saying that my mediumship did not go so far as to find again a thief I had pointed out to her to be caught, after he had been so stupidly allowed to escape!

THE VISIT OF M. JEAN FINOT.

I will now give a recollection that dates back some years.

It was at the time when I had the gift of automatic writing, before I became clairvoyant. One day I received an unexpected message automatically by my hand saying, "To-morrow, at 3.30, you will see M. Jean Finot at the gate of your villa, ringing the bell. He will come on a bicycle, and will wear gloves of white skin."

M. Jean Finot has one of the finest intelligences I know. Manager of the important *Revue des Revues*, he possesses a very handsome house in the country, about a mile and a half from my own. A year before I had met him in Paris at a friend's house. He was very critical and hesitated much about believing in mediumship. He did not ask me then to give him any demonstration. From that moment we had not seen each other again. Why, then, should he come to see me? That seemed most unlikely. I had difficulty in supposing that his visit was even possible.

Nevertheless, as soon as I received the message, I made a fair copy and slipped it into my portfolio. I would see to-morrow whether I had been deceived by something quite fantastic!

Next day at 3.25 I said to Madame Forthuny that we should stand at the window and see whether M. Finot would arrive. Five minutes later we heard the sound of a bicycle bell. The bicyclist stopped at the gate. He wore white gloves. It was M. Finot. My message had not lied.

Having been admitted he explained the object of his visit. He said he had heard some curious things about my mediumship, and had come to put me to the test!

Then I replied, "Monsieur, my proof will be immediate. Will you please read this little note?"

I handed him the copy of my automatic message, received the day before, announcing that he would come to-day at 3.30 on a bicycle and would wear white gloves!

Never have I seen a man so dumbfounded. When he had recovered from his surprise M. Finot confessed that this experience left him stupefied. And I, too, was greatly surprised!

MY DOCTOR'S AILMENTS.

I like very much to exercise that form of mediumship which enables me to localise the seat of their troubles when sick persons give me their hand to feel their "vibrations."

My doctor, whom I had not seen for three months, called in one day for a little gossip. When I shook his hand I immediately felt a violent pain at the back of my head under the bulb behind my left mastoid. I mentioned this impression to my visitor, adding that I also felt a muscular contraction in my right arm. I said, "There is some connection between the pain in my arm and that in my head. Have you some trouble in your head or arm?"

The doctor said my hypothesis interested him very much, for he had suffered cruelly for some months with neuralgia. He had gone to a medical confrère for attention, and his friend, by means of a probe, had introduced through the nose a caustic and an antiseptic right into the nerve centres behind the brain, on the left side, at the very point where I had felt my pain. Since that operation, which was very painful, the neuralgia had stopped, but a troublesome reflex had been produced. He had been troubled with sudden contractions of the

muscles in his right hand. His hand became twisted, and he had to exert considerable pressure to bring it back to its normal position.

On hearing these details I expressed this opinion:—"Very well, the muscular contractions in your right arm arise from the fact that in the operation, in reaching your delicate nerve centres, your friend must, by a regrettable accident, have touched and wounded some motor centre in relation with the muscular system of your right arm. He has cured your neuralgia but you have gained another physiological distress."

This might seem an opinion very heretical, but my friend did not consider it ridiculous, and he confessed he thought I might be right. Apart from everything else he said he was amazed that I was able in a single instant to diagnose the seat of the trouble as being at the left side of the lower part of his cranium, and also the further trouble which had arisen only a few days before in his right forearm.

The Chronicle.

THE PARIS NEWSPAPERS AND SIR A. CONAN DOYLE.

It is painful for your Continental Editor to have to record that in the matter of supernormal phenomenology the newspapers of the Continent rarely report the truth.

For example, the Paris *Journal* recently said that Sir Arthur Conan Doyle had himself organised the startling seances at Millesimo Castle, and had resigned from the S.P.R. for two reasons—(1) because he feared he had been deceived by this Italian experience; and (2) because he no longer believed in experimental Spiritualism! And that is how our current history is written!

Again, *l'Intransigeant* of March 7 printed a telegram from its London correspondent, saying:—"A British newspaper has just published a photograph of the Lady of Windsor, so-called by the celebrated novelist and Spiritualist, Sir Arthur Conan Doyle." Concerning this lady the report said her apparition had been seen three times in the past few months. At her third appearance a young soldier on guard before the Castle was so startled that he fired two shots at her and the window-panes had been smashed to atoms. Then the phantom disappeared! Since then thousands of people have been standing around the Castle awaiting the next appearance of the lady! I rather fear that this story is only as correct as the first!

VIRGIL'S MESSIANIC PROPHECY.

The 2,000th anniversary of the birth of the Roman poet Virgil is about to be celebrated with great fêtes, especially in Italy.

A French author, M. J. Carcopino, has just published a book on "Virgil and the Mystery of the Fourth Eclogue," in which he professes to demonstrate the falsity of the supposition that Virgil prophesied the birth of Christ in these famous lines:—

*Magnus ab integro saeculorum nascitur ordo.
... Si qua manent sceleris vestigia nostri
... Jam redit et Virgo.*

Dante Alighieri was convinced that Virgil had thus announced the divine birth at Bethlehem. He wrote, addressing himself to the Latin poet, in his "Purgatorio" xxii, 76, *et seq.*:—"Already the world was impregnated by the true faith, sown by the messages from the eternal kingdom, and thy word, pronounced in advance, was in harmony with the new predictions."

Alas, we must now renounce this beautiful legend. Virgil was not a Messianic prophet at all. The child whose birth he announced, as beginning the age of peace in the world, was simply the expected son or daughter of his friend and patron, Asinio Pollionus, to whom the Fourth Eclogue was dedicated. The author demonstrates that Virgil was no clairvoyant.

During the Middle Ages Virgil was believed to be a great magician, and his *Georgics* and *Bucolics* used to be consulted about future destiny by people opening the pages by hazard and reading the passage on which they chanced to lay their finger. A curious example of book test! A thousand marvels were attributed to the success of this sorcery. But M. Carcopino ruthlessly destroys them all, so far as they were any result of the poet's occult lucidity.

ANCIENT BOOK TESTS.

Since we are speaking of book tests let me recall that this method of interrogating fate was much more ancient than Virgil, and that after his time it was transmitted from age to age.

For example, the Emperor Heraclius (A.D. 575-642), while condemning the superstitious practices of his enemies, the Persians, believed in the book test. At

one time, while camping at Gaza, he believed his army had been afflicted by some poisonous contamination, and wanted to know where he should fix his winter quarters to purge the evil. He resorted to the "Virgilian sorcery," and opening one of the Gospels cast his eye on the top of a left hand page, where he read that he ought to go to Albania! He set off there with his troops, and after some strenuous and successful military operations found his troops in excellent health! He had been mysteriously guided to just the right quarters! Perhaps a case of *post hoc sed non propter hoc*!

SAVANTS AND "METAPSYCHICS."

The Czecho-Slovakian newspaper *Pestrého Týdne* has been asking for the opinions of several savants on the question of "metapsychology"—a long word almost as mysterious as Mesopotamia.

Certain replies received are amazing for their profound ignorance. Professor Oskar Fischer, for example, exhibits himself as afflicted by the most reactionary dogmatism. He repels the thesis of survival with energy, and declares that clairvoyance does not exist, for a tribunal at Prague had lately decided it was only a joke! In that case a clairvoyant had been condemned by judges who said in principle that clairvoyance and mediumship in general were only tricks!

On the other hand, Professor O. Krauss asserts that the Czecho-Slovakian scientists are obliged, like others, to consider with attention the reality of mediumistic phenomena. He thinks they would occupy themselves with them much more if they did not fear to be thought ridiculous in these researches, which official science continues to laugh at. But Professor Krauss does not go further, for he says he does not want to be a Spiritualist because he does not yet possess any proof of survival.

THE MAN-EATING TIGER.

The *Sunday News*, England, mentions (March 9) a remarkable case of death warning.

Mr. T. was an important functionary in India. He was of a strenuous character, and loved hunting above all. His wife became very ill in a climate that did not suit her, and the doctors recommended she should go to England for twelve months. She went. The time approached for her to return to India and to her husband. She made her preparations for the voyage, but had a sort of presentiment that some unfortunate event menaced her.

A week before sailing Mrs. T. awoke sooner than usual. The light of dawn filtered through the window curtains, and suddenly she saw on the curtains the vision of a leaping tiger. The animal looked like a strange design on the lace. She uttered a cry of fright, for then she saw also the image of her husband shouldering his rifle to kill the animal in the jungle. She heard the shouts of the natives, and finally saw the tiger spring!

When Mrs. T. came down to breakfast her fellow-guests remarked on her pallor and inquired the cause. To one or two ladies she narrated her extraordinary experience. An hour later came a cable confirming her early morning vision. Her husband had gone on a shooting expedition and been killed by a man-eating tiger, which he had been stalking for several days.

A STRANGE ANNAMITE MARRIAGE.

We discover in the newspaper *Ngo-Bao*, of Hanoi, a curious story coloured by a strange Spiritualism, which may be quoted as giving an indication of the Asiatic mentality.

The episode took place at Nam-Dinh, Annam, in December, 1929. A Chinese clock-maker, living in Cua-Dong Street, with its gate towards the East, lost by death some years ago his unmarried son. About the same time a neighbouring Chinaman similarly lost his daughter. Some time later the first Chinaman called upon the second and asked for the hand of the deceased daughter for the dead son, so that these dear children might not be sad and solitary in the Other World. The request was granted, and the marriage date was at once fixed.

As for an ordinary marriage ritual presents were brought by relatives and friends to the bride's home—roast pigs, cakes, etc. Then some hours later push-carriages were seen filing in procession along the streets. The first was adorned with red silk, and brought the soul of the bride to the house of her prospective father-in-law and mother-in-law. The other vehicles were filled by relatives and friends of the family. The house was decorated as if for a real marriage between living persons, and there was the same atmosphere of festivity. The guests ate, drank, and let off fireworks. The newly-married couple were there too, at least they were represented by mannequins in paper-maché!

AGNES PILCH, MEDIUM.

The Polish review *Hejnal*, of Wista, Silesia, gives some particulars of Agnes Pilch, a medium who inhabits that town.

She claims to see pictures of the previous lives of her consultants, and to have preserved the memory of her own previous lives! If Madame Pilch had only this dubious sort of mediumship we should not refer to her, for her alleged gift in this line is utterly beyond the power of "control." Even though she may speak in perfect good faith, she can narrate to her gaping and credulous admirers all the fanciful fables that may pass through her head! That is all the more to be feared since she has the romancing temperament, and has already written stories and romances created in her imagination.

What is more important, however, is that Madame Pilch has cured some patients who were considered incurable by the medical faculty, and during the war made use of her clairvoyance to give the families of soldiers engaged in fighting news of their sons and husbands when that had ceased to come through the ordinary channels. In this department her mediumship was checked and certified by positive proofs, but as for her visions of past reincarnations one is entitled to judge that her "memories" are mere ramblings!

A CASE OF OBSESSION.

The Portuguese review *Luz e Caridade* publishes the following particulars of a curious obsession.

In the town of Figuera de Foz lives a man, M.H., who became a widower ten years ago and re-married. From that time his health failed, and he became very ill with digestive troubles. The doctors tried all the usual remedies without success.

Finally a doctor, who was a Spiritualist, had an idea. He persuaded M. H. to go to a Spiritualist seance. There his deceased wife gave him proofs of her presence, telling him correctly her name and several facts. At other seances she confessed that at first she had not thought herself dead, and had liked to live beside her husband. She recalled that she had died from alcoholism, and that it had given her satisfaction to oblige her husband to drink much wine so that she could share his alcoholic sensations. She had, in fact, obsessed him with so much insistence that he had become a physical wreck.

She was induced to promise to stop this persecution, with the result that M. H. rapidly became quite well, without any other help. It needed a Spiritualist doctor to even dream of this occult root of the trouble!

APPARATUS FOR TALKING WITH THE BEYOND.

Last month we mentioned that serious efforts were being made at Brussels to invent an apparatus better than a table or a ouija-board for communicating between this world and the other.

Here is the precise information given in the *Bulletin* of the Belgian Council of Metapsychic Research, of which M. A. Rutot, a learned Spiritualist, is president:—

A workman of Brabant (M. L. V. de M.) at the end of July, 1929, lost by death his son Henri, aged fifteen years. He was heartbroken, and asked M. Rutot in December, 1929, whether it would be possible for him to find any solace for his sorrow by taking up psychical research.

M. Rutot advised him to try a ouija-board. He did so, along with his wife, and the word "Henri" was spelt out. Soon regular communication was established between the parents and their son. Grandparents and uncles came to join in the conversations with the deceased, and the talks were of great interest to the family. On December 15, the father asked his son whether he could not suggest a more direct means of communication than the ouija-board, and he replied, "I will try."

THE PRINCIPLE OF AN INVENTION.

Three days later Henri explained a method of call, consisting of an ordinary electric bell, operated by a very simple but original mechanism, which could be put in action at will and directly by the spirit-entity himself. Father and son discussed this scheme, and by December 22 the apparatus was made and installed for trial at the side of a ouija-board. The first attempts were unsuccessful, and some technical alterations were made. Then the electrical call-bell functioned irreproachably.

M. Rutot affirms that from that date communications from the spirit-world have been continuous. He says:—"The apparatus was brought several times to the offices of the Belgian Council of Metapsychic Research, when it operated before witnesses in a manner entirely satisfactory. At that time the spirit-inventor combined his apparatus

with a telephone arrangement which promised well. Here then, devised by a youth of fifteen, lately deceased, was a means of direct communication, operated by the spirit himself, *independently of the presence of the medium*. I do not think I ought at present to explain the details of the machine. The whole thing will be published *in extenso* in articles in our *Bulletin*."

With what impatience will the Spiritualists and Metapsychists of the world await these complementary explanations!

MISCHIEVOUS SPIRITS INTERFERE.

Meantime I have information from a trustworthy and friendly source that malignant entities have done their worst to spoil these experiments.

My friend says:—"We have observed—and this makes us believe, all the more, that the invention is important—that since the apparatus was ready we have been attacked by a veritable syndicate of malignant entities who seem to have only one aim, namely, to destroy the usefulness of the invention! These beings make free use of it, and would cause it to sound continuously if we had not found a means of stopping their ringing. Two months ago these hostile spirits prevented Mr. V. de M. from communicating with his son Henri by the telephone. We have no wish for telephonic communication with these undesirable interrupters. So we shall persevere until we find some method of triumphing over them."

I trust these praiseworthy efforts may soon succeed and that I shall soon be able to announce—"Victory! We have been able to dominate these adverse powers, and the apparatus is now entirely at the disposition of the good spirits only who may wish to use it!"

P. F.

NOTE—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Montmorency, Seine et Oise, France.

THE SOUL AS PART OF NATURE—Contd. from page 120.

more required before it can function as a timekeeper, namely, a small modicum of human energy inserted when the watch is wound up. Without that invisible force the watch would be useless; given that force it will function according to its structure to measure it out in hours, minutes, and seconds to the last degree. All parts are essential—the rigid wheels to do the time measuring, the mainspring to receive and communicate the force, and the force itself. But we must be careful to note that the force is not an integral part of the watch itself. It is something additional to itself, without which it would be motionless.

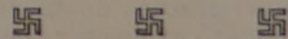
BODY, SOUL, AND SPIRIT.

This we think is a pretty close analogy to the matter in hand. The rigid wheels—the physical body; the mainspring—the soul or spiritual body; and the invisible energy—the Universal Spirit or Life Force, operating through man as through every living thing in the Universe. Our soul or spiritual body, like the mainspring in the watch, responds to and is receptive of the Living Spirit, but the soul is not itself "Spirit"; it is in its substance essentially different from Spirit, otherwise Spirit could not manifest in and through it.

INCARNATION AND REINCARNATION FICTITIOUS?

We have but touched the fringe of a great subject, and leave our readers to work out for themselves the logical consequences of thus identifying our immortal soul with our spiritual body, and of regarding it as an essential part of Nature. If this conception be true, then all the old ideas of incarnating and reincarnating souls from somewhere or other unknown into human bodies would at once be consigned to the dustheap of fictitious legend, and the superstition that a "spark" of the Infinite Perfection resides within each of us in order to gain experience and purification would be discarded as entirely contrary to reason.

J. L.

**THE MAY MEETINGS.**

The annual May Meetings of the London District Council of the National Spiritualists' Union will be held at the Memorial Hall, Farringdon Street, E.C., on Thursday, May 22. At the morning session a paper will be read by Mr. E. W. Oaten, Editor of the *Two Worlds*, and President of the International Federation of Spiritualists, to be followed by questions and discussion. At the afternoon meeting two clairvoyants, Mrs. F. Kingstone and Miss F. Campbell, will give demonstrations. In the evening a mass meeting, under the presidency of Mr. F. Whitmarsh, President of the L.D.C., will be addressed by Mr. Shaw Desmond, the famous author, and by Mr. Oaten.

Youth Discusses Survival After Death.

THE SPEAKERS' PERSONAL EXPERIENCES OF SPIRIT-COMMUNICATION.

AN important public meeting, organised by Mrs. Dawson Scott, the founder of the Survival League, was held at the Caxton Hall, Westminster, on Friday evening, April 11, to hear Youth discuss Survival after Death. It was a special appeal to youth by youth. The hall was crowded, and the speakers were all young men in their twenties. The speeches were of excellent quality, not at all staid but of a homely, fresh, and natural eloquence. The audience was delighted, responsive, and at times enthusiastic.

Perhaps a League of Young Spiritualist Crusaders may spring from this meeting. It would certainly be highly praiseworthy if these able young men, mostly University trained, set themselves to organise a League to prepare young Spiritualists to champion the good cause in public.

MR. DENIS CONAN DOYLE (son of Sir A. Conan Doyle) made an excellent Chairman, and the speakers were Mr. Dennis Anthony Bradley (son of Mr. H. Dennis Bradley), Mr. Walter Scott (son of Mrs. Dawson Scott), Mr. R. Sanders-Clark, a young airman, Mr. Denis Grinling, and Mr. Maurice Barbanell. Miss Joyce Kennedy, a young film actress, was expected to speak, but was detained by her work in a film at Twickenham.

"GOING INTO THE BATTLE."

THE CHAIRMAN said he wished first of all to give a message from his father (Sir Arthur Conan Doyle):—"He sends you his affectionate greetings and regrets exceedingly that he cannot be with you to-night. He says that 'the old order changeth, making place for new.' The old workers, one by one, are dropping out—getting their promotion. Leslie Curnow has gone; Dr. Abraham Wallace has gone; Felicia Scatcherd has gone; Ashton Jonson has gone. There are big gaps in our ranks. We look to you, the younger generation, to catch up the flag as it falls from our hands and to carry it onwards. Victory is certain. We are the champions of religious and scientific truth. It is merely a question of time. How long that time may be before the world receives and understands our message depends upon our own enthusiasm. The last ten years has seen a great change. The press begins at last to have some glimmer of what it is we really stand for, but we have still a long way to go. It is splendid for us older folk to see you going into the battle and carrying on our traditions. Please accept my gratitude and thanks." (Applause.)

Proceeding, he said they were present that night as representatives of the Survival League, which attempted to unite the various bodies who shared in the fundamental belief of a provable survival after death. By uniting they would show their strength and perhaps help the timorous to investigate this important subject. Mr. Denis Grinling, who had devoted several years to this study, would tell them of the facilities for gaining knowledge. They were indebted for that meeting to Mrs. Dawson Scott, the founder of the League. Although only in existence a few months, there were already about a quarter of a million people in this country and abroad who had subscribed to its belief in Survival. Questions would be answered at the close of the meeting, and any persons in the audience who wished to go into the subject further would be put in touch with an admirable organisation which would help them to gain experience if they would leave their names and addresses with the stewards. (Applause.)

PERSONAL EXPERIENCES OF SURVIVAL.

MR. DENIS GRINLING said that about two years ago he had a discussion with their Chairman as to whether young people took any interest at all in Survival, or whether they were wholly absorbed in amusements, recreations and the thousand and one details of daily life. Did they want to think of anything so drab as death and dying? They both admitted they could not answer these questions, and they thought they ought to put the matter to the test by calling a meeting and seeing what interest might be evinced. The result was that by the assistance of Mrs. Dawson Scott this meeting had been called under the auspices of the Survival League, and he was happy to see it so well attended. He had begun his own study while at Cambridge in 1919. He then visited Mr. Craddock, a direct voice and materialising medium, at Letchworth. Though his powers were rather waning, he was able to give some very evidential results. Since then he had had a series of about sixty sittings with Mrs. Osborne Leonard, one of the finest trance mediums in this country. Apart from sittings with professional mediums in this country and on the Continent, he had met many private mediums. His own mother had

developed voice mediumship, and they had had very wonderful communications and extraordinary proofs of personal survival and identity. On one occasion he was sitting at home with his mother and one or two friends when he heard a voice. On hearing it, he said, "Stop! You need not tell us who you are; you are Colonel Strutt." The speaker admitted that was correct, and went on to send a trivial message to his wife. He said she was not to worry so much or sorrow for him because that held him back, but otherwise he was perfectly happy. He had heard innumerable people speaking from the Other World and the messages were perfectly concrete. Mr. Dennis Bradley, in conjunction with Lord Charles Hope, had successfully experimented in recording these voices on the gramophone and dictophone, and these were perfectly definite and tangible. There could be no hallucination when mechanical instruments supported the evidence of their own senses. In dealing in this question they must recognise that there were only two alternatives: people who died were either snuffed out, or proceeded onward, and if the latter were true the way in which they behaved in this life was a matter of considerable importance. He thought everyone would be well advised to read the works of Sir William Crookes, Dr. Alfred Russel Wallace, and Sir Oliver Lodge of this country, and those of Professor Richet, Dr. Geley, and Baron Schrenck-Notzing of France and Germany. Their experiments had varied, but they had all come to the same conclusion, that Survival was a proven fact. This meeting had been a great venture. They did not know whether a great interest would be aroused. They had, however, made arrangements with the Marylebone Spiritualist Association to give facilities for direct research and direct approach to mediumship for a very small fee to anyone who became interested. One thing they should always remember was that mediumship was a purely human faculty, and therefore liable to error. It was necessary, therefore, to have a sense of humour and a sense of reverence in making their investigations: humour when they had tedious or frivolous communications, and reverence when they received lofty teachings. It was no use taking negative results too much to heart, for sometimes they got poor results and very fine communications through the same medium. In the Metapsychical Institute of Paris there were effective means of controlling physical phenomena, but personally he regarded mental mediumship proving survival and identity of personality as much more important. He had been going lately to Mrs. Garratt, a very good trance medium, through whom his brother, who died as a child, managed to speak for a solid hour and a half at a time, perfectly clearly and fluently, telling him the names of his friends and delineating their characters more correctly and justly than he could do himself. A week ago, when asked what he was doing in the next life, he replied, "Well, you know, I am always interested in young people, and when they come over here I talk to them and help them." He said many youths who passed over during the war arrived so unprepared and confused that they had set up a sort of barrier between the Other World and this. In conclusion, Mr. Grinling said his personal conclusion was that they were all spirits here and now. Meantime they had to manifest through an earthly body, which appeared to be very substantial, but which scientists now told them was so unsubstantial that if it were magnified to the size of St. Paul's Cathedral it would appear like a whirling snowstorm. The value of Spiritualism was that it made them realise the powers of the spirit which they could use to become masters of themselves, and therefore masters of their environment. (Applause.)

SPIRIT VOICES RECOGNISED AT HOME.

MR. ANTHONY BRADLEY said he confessed that for the time being his interests were centred rather more on this world than the next, and such religious inclinations as he had were turned at present towards the Roman Catholic Church. They were living in an age when religion was conspicuous by its absence, and persons who showed any interest in the after-life asked for positive proof of survival. The churches did not supply positive proof, and therefore their necessity for faith. The majority of people had apparently no interest in the after-life, and particularly younger people. It was a fact that in the popular mind the soul took a back seat in favour of the body; in fact, the word soul was hardly ever heard except on a gramophone record. In spite of the general apathy towards future existence on the part of the general public, there were a great many people to whom some knowledge of it would be a very great benefit, particularly those who had lost someone they loved dearly. The knowledge that there was an after-life gave them an apprehensible belief and gratitude, and their grief was lightened by the

hope that in a few years time they would rejoin those who had left them. And of that they received proof positive in Spiritualism. His own experience had been fortunate. A few years ago the great American medium, Valantine, first came to England and stayed at his father's house. He was home from school at the time and had an opportunity of participating in this original form of entertainment, as he then thought. In consequence he took part in some very wonderful sittings. There were three voices he had recognised. The first was that of an uncle who had passed over some months before. He had a characteristic accent, and his voice came through in a tone that could not possibly be mistaken; also the way he had of expressing things was exactly the same as on earth. Later on his aunt, who died some years previously, came through, and there again her distinct tone was recognisable. Now these two voices constituted proof to him of survival. In view of the fact that mediums were often supposed to be some sort of conjurers or tricksters provided they received recompense, it gave him great pleasure when his mother and father started to develop mediumship on their own, for his father might have his faults but no one could possibly deny his honesty, and that quality was also included in his mother's virtues. (Applause.) Their development was slow, and at first the voices came through in whispers, but they gradually became stronger, and in a few months he was able to recognise again the voice of his uncle, and also that of his old grandfather, who had a very individual Irish accent. The fact that mediumship could be thus developed by ordinary people was, he thought, of great significance. They had kept many records of these voices, including that of a Chinaman, and that case proved, of course, that no thought transference could explain it. That was the kind of hard scientific fact that scientists could not explain, and which prejudice forbade them to accept, but before many years passed they would be accepted without question, just as radio and wireless telegraphy had been accepted. Whether people would lead any better lives if they were convinced of existence hereafter he did not know, but the knowledge itself would be of very great importance. He wished to add his testimony to that of their Chairman and Mr. Grinling that he was convinced beyond doubt of the truth of survival. (Applause.)

WONDERFUL NATURAL CLAIRVOYANCE.

MR. WALTER SCOTT said he was not frightfully interested in investigation, but he had always believed in survival. He could not remember what specific occurrence gave him that belief, but all sorts of strange things had happened to him since a child. He used to talk to a spirit friend who used to tell him where to go and how to get there, but he ceased speaking to his mother about him for she was then a sceptic. One of the penalties imposed on him at school was to learn by heart five or six pages of poetry, and he discovered that by reading these pages over once before he went to bed, and slept over it, he could say them perfectly when he woke in the morning. That was due to his friend's help. He used also to be given pictures and anecdotes about the past lives of some of his friends. He was once dining with a lady who writes plays in America, and he got this extraordinary picture: a long lit-up room full of machines and fluff flying about in the air. I said I saw her there with other girls dressed in pinafores. She said that when she was a girl of fifteen she worked in a cotton-mill such as I had described, and the lighting was accounted for by her having worked on the night shift. When sitting in a room with other people he would sometimes see five or six instead of three. (Laughter.) He was sorry, but it was true. Once or twice he mentioned the fact, but his friends thought him mad! His father had died ten years ago, and he had since had many conversations with him. Sometimes he received advice from him, which he did not take! When at dinner with his mother one day she remarked, "How awfully like your father's hands yours are!" I replied, "His hands are about the same size, but a little narrower." She said, "How do you remember," and I said he had just placed them on the table beside mine so that I could see. "Now, do you see the point?" concluded the speaker, "I don't care whether people believe me or not; it does not matter to me; I have never been to a seance or met a medium, or seen a table turning; I am sure these are all very interesting, but as I am fully in communication with my own father I don't think it necessary. I have nothing against mediumship. I think it a necessary institution. Perhaps I shall take up its investigation soon." (Applause.)

A CHINAMAN'S WARNING.

MR. ROBINS SANDERS-CLARK, who was introduced as the youngest air pilot in the world, said that one day, about two years ago, he had been doing a considerable amount of flying in the morning and was asked to test a new plane at two o'clock the same afternoon. Suddenly he heard the voice of a Chinaman behind him,

saying he must not test that machine. He turned round. There was no one there. About an hour later he heard the same voice. He, however, took no notice, and meant to fly. He went to lunch with the other airmen, and was taken very ill and not allowed to fly. The new machine went up and crashed, through no error of judgment of the pilot, but through a technical defect in the plane. About a year later he was investigating Spiritualism with a trance medium and got in touch with many relations and friends on the Other Side. One day a spirit came through and said he was Chang Chinaman, and claimed to have met him before. On this being disputed, he reminded him of the warning he had given, and said he was very cross because he had been ready to disobey it. Each time he had heard that voice he was in the shade; it might have been direct voice or clairaudience, but he thought the former as it sounded quite loud. He had investigated many phenomena at the British College of Psychic Science, and was absolutely convinced of survival. He thought this the most important subject in the world at the present moment. "I do believe," he concluded, "that most of us in this hall will live to see the complete downfall of Materialism, and the final triumph of Spiritualism." (Applause.)

NO PUBLIC APATHY ABOUT SURVIVAL.

MR. MAURICE BARBANELL said when he was asked to speak at that meeting the idea of youth discussing survival attracted him, for youth had not yet had time to get prejudiced and fixed ideas. The youth on this platform was at one about the truth of survival, though it might not agree on any other subject. They were not there to preach any dogma or creed. It had been suggested that there was much apathy about survival, but that was not true. Since December he had addressed some 30,000 people throughout the country on this subject, and he had found no apathy, but rather a common acceptance of the truth for which they stood. The reason one might suppose there was apathy was due to the extraordinary conspiracy of silence that still existed among the newspapers. (Hear, hear.) Survival was a law of nature which operated irrespective of whether people wished it or not. The fact had been proved by evidence collected during the past eighty years by honest men and women who had nothing to gain and often much to lose in stating their conclusions. Those who did not accept this evidence were blind simply because they did not want to see. He was a convinced Spiritualist purely on account of the personal experiences he had had. He had tried to find alternative theories to explain the phenomena he had witnessed, but survival alone fitted the facts. Telepathy could not explain direct voices or spirits' thumbprints. The subconscious mind could not explain true prophetic statements. Many scientists had denounced Spiritualism without investigation, but every scientist who had thoroughly investigated the phenomena had been convinced of their genuineness. He could not understand the antagonism of the Church, for if survival was not true they did not require religion. By its opposition the Church allied itself with materialism and denied the fundamental principles on which it stood. Everyone could test the veridity of the phenomena in their own homes, for they were merely the manifestations of psychic faculties which were common to them all. If they approached the subject in an atmosphere of reverence and honest desire, free from prejudice and superstition, and not merely hoping for some new form of entertainment, they would be abundantly rewarded. Critics sometimes told them that the communications received were trivial, but if they received anything at all that was a fact of such importance as to revolutionise human thought. The first word transmitted on the Atlantic cable was "onion"; one might have sneered at that, but it proved that communication between the two hemispheres was accomplished. Similarly, when the fact was generally realised that spirits in this world and in the world beyond could still communicate with each other the whole history of civilisation would be changed. He urged all who had proved that Spiritualism was true to have the manhood and womanhood to stand up and declare it, for Spiritualism had suffered far too long from people in high placed positions who had been afraid of the consequences of making such a declaration. When young men and young women were unafraid to avow the truth, then the lies would perish automatically. (Applause.)

A number of interesting questions from the audience were then answered by Mr. Grinling and Mr. Barbanell, and the meeting was brought to a close by the Chairman thanking the speakers for their admirable addresses and by Mr. Barbanell calling for a vote of thanks to the Chairman, for the excellent manner in which he had acquitted himself and "to show that we feel he is the worthy son of a worthy father." This was duly accorded by hearty applause.

Researches by Telephone Pioneers in Canada.

By MARGARET E. HELSBY, Montreal.

AFTER reading "Imperator's" vivid article by the hand of Miss Marjorie I. Rowe, in the January *Gazette*, I thought my sister's experiences here in Montreal would be of interest, particularly as "Imperator" was her teacher, through "Glory" her guide.

I will give you the story briefly. We were three in family—our dear relative Harry, my sister and self—and lived here in Montreal for thirty-nine years. There was a very strong bond of love between us. Harry was a well-known Montreal musician, we were business women, holding very responsible positions, and we were all well known.

In June, 1927, our loved one, Harry, passed over after being without his sight for about eighteen years. We were very lonely and unhappy, and could not find any comfort. We studied Spiritualism diligently, guided and helped by a highly clever Montreal physician.

In 1929 my sister received a letter from a friend in the United States, telling her of messages she was getting from her little daughter who had been killed accidentally. These messages were sent her by her father-in-law, a prominent Montreal Church of England minister, a confirmed Spiritualist, who was attending direct-voice or trumpet seances in Montreal. Finally my sister obtained the address of the medium from this friend, and after waiting about a month we got a sitting on June 29 last (just the medium, my sister, and self), but without result.

OUR MOTHER AND HARRY COMMUNICATE.

The week after we heard, at another seance, from our dear mother, who passed over forty-two years ago, and our brother. Our mother gave us some information of which we were ignorant, and it was confirmed by our sister in England. The next seance was without results, but at the next one the first words were, "This is my birthday," repeated three times. We knew who that was, for it was our dear Harry's birthday. He told us he had been with us on his last birthday, but we did not know it. He said we had been his eyes when he lost his sight, but that he could now see. He could see us and the beautiful trees and flowers. He said love was eternal, and was all there is, as God is love. He said a bridge of love had been thrown across, making it possible for him to communicate with us, and also many personal and evidential items as well as giving his name.

During the time we attended these seances we got all our immediate family who had passed over. At one of the sittings Harry told my sister he wanted her to write at home, and he would help her. She was to get a blank sheet of paper, a soft lead pencil, and to sit around a table in a small room (his own room). This we did, and at first all my sister got was lines, we might say pot hooks and ladles, until at last to our joy he wrote his characteristic initials, then our names, and at last messages.

MY SISTER'S GUIDE "GLORY."

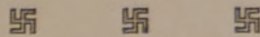
Now my sister can write anywhere and at any time, can ask questions, and get immediate answers. Her guide "Glory" also controls her for Harry, and can speak through her voice. She then goes into a semi-trance, but knows what is being said at the time, though she does not remember everything after the semi-trance is over. She does everything in the light, and "Glory" has promised that she will be a direct-voice or trumpet medium as soon as her training is further advanced, and that this also will be in the light. He can inspire her to sing music and words she has never heard, and she can hear him speak. He has given us some wonderful addresses through her, and he assures us that her rapid progress has been on account of her being an abstainer from flesh food.

At one of our sittings with a medium we had an accident. The sun shutter at the back of the curtain burst open, and pushed the curtain out. A broad shaft of light shone right on the trumpet. Harry was speaking at the time. After a few seconds the voice ceased and the trumpet, which was floating in the air, commenced to sink. The medium told us not to let it strike the floor, and she jumped on the window sill to close the shutter and push back the curtain. Till that was done the room was perfectly light, so that we saw the trumpet floating. It was between my sister and self, and the medium was on the window-sill, proving beyond a doubt that everything was perfectly beyond suspicion.

Then to make matters worse, the electric light was switched on accidentally so that our dark seance again turned into a light one. After everything was in order

Harry spoke and said he was not hurt; that "Red Feather," one of the medium's powerful guides, had stood between him and the light, and had saved him.

Both my sister and self were chief operators in the Bell Telephone Co. of Canada for over thirty years, so we are both telephone pioneers. I omitted to mention my sister's name, it is Florence Helsby, and we both live together. We greatly appreciate the *Gazette*, and look forward to its arrival. The January issue was better than ever.



THE EFFECT OF ONE ADVERTISEMENT.

(Letter to the Editor.)

29 Queen's Gate, S.W.7.

DEAR SIR,—I feel that I must write and tell you of the very wonderful result we had from an advertisement in the *International Psychic Gazette* some time ago. We advertised particulars of our Harmony Prayer Circles in your issue of July, 1928, and ever since that date have been receiving requests for absent treatment, by means of prayer, from practically every country in the world. The immediate response was so overwhelming that we have since been afraid to repeat the advertisement, and to substantiate this statement we are prepared to show the letters to anyone who cares to call upon us.—

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Morning at 11 a.m.

Speaker—Mr. E. W. Oaten, *Editor, "Two Worlds,"* who will give a paper, followed by Questions and Discussion.

Chairman—Mr. M. Barbanell (*Vice-President, London District Council*), *Dipl. S.N.U.*

Afternoon at 3 p.m.

Clairvoyance by Mrs. F. Kingstone and Miss F. Campbell.

Chairman—Mr. H. Boddington (*Vice-President, London District Council*), *Dipl. S.N.U.*

Evening—Mass Meeting at 7 p.m.

Speakers—Mr. Shaw Desmond.

Mr. E. W. Oaten, *Editor, "Two Worlds"*

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