

THE INTERNATIONAL PSYCHIC GAZETTE

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The Peaceful Passing of the Rev. G. Vale Owen. TRIBUTES OF AFFECTION AND ADMIRATION.

THE REV. G. VALE OWEN, one of the saintliest figures ever in the Spiritualist movement, passed from his terrestrial to his celestial sphere of service, on Sunday, March 8, at Lincoln Lea, Tubbenden Lane, Farnborough, Kent. He leaves behind a very fragrant memory, for he had a wonderful gift for friendship which endeared him to all who knew him. He was as modest as he was courageous, as ardent for the truth as he was ready to make every sort of material sacrifice on its behalf. He resigned his living as Vicar of Orford, Lancashire, when he was about due to retire from his many years of incessant parochial labours to a well-earned period of ease and comfort, and went forth bravely as a humble Apostle of Spiritualism wherever he was called, not only throughout the British Isles, but also in the United States of America.

In 1918 he sent us a series of his early scripts for publication in this *Gazette*, and we continued to print them month by month. He had received them from a lady in spirit-life in the same unorthodox manner as Mr. W. T. Stead had received his "Letters from Julia." We thought it well to ask him if he were willing to have them printed under his own name and he replied:—"I don't mind at all my name and office being used, as I strongly feel that we clergy ought to come out and face the music at the present juncture." Such courage was then a very rare thing in clerical circles.

He then briefly told us the story of his scripts thus:—

"In the winter 1913-14 I received a series of messages, the first half from my mother and friends, the second half from one who gave his name as 'Zabdiel.' I then sat in response to a request made to my wife by automatic writing, and several times repeated, that I should sit with pencil and paper for messages.

"Last year (1917) this request was renewed, by the same method, from time to time until I felt I ought no longer to refuse. This time it came from 'Kathleen,' who tells us she is a friend of my daughter, who passed over as a very young child some years ago. It seems that Kathleen has become expert in the transmission of messages, and acts on behalf of her friends when any difficulty arises in getting them through.

"Later on in the present series, the information gradually emerges that Kathleen is performing the same office on behalf of one whom she calls 'Leader,' and who eventually at my request, reveals himself as 'Arnel,'

to whom reference was made in the former series of 1913-14.

"He acts as Leader to a Band of some six others—sometimes more, sometimes less. These he tells me belong to a larger Band of workers, who number on an average thirty-six, but which is continually being increased or diminished in numbers, as members are admitted or pass on to other work. It is the smaller Band who transmit the messages to me. Operations were broken off at the end of last winter, and I am given to understand it is the intention to resume at the end of the coming autumn."

After these scripts had been appearing in the *Gazette* for twelve months we invited him to tell our readers

something about the development of his psychic gifts, and he kindly responded by a notable article which we reprint in this issue, and part of which he textually repeated in his preface to the first of his four volumes on "The Life Beyond the Veil," when it was published about four years later.

LORD NORTHCLIFFE, who had just completed the publication of these volumes as articles in the *Weekly Dispatch*—a daring adventure which amazed less courageous and enterprising newspaper proprietors, and did much to bring Spiritualism into its present respected vogue throughout the world—wrote the following appreciation:—

"I have not had an opportunity of reading the whole of 'The Life Beyond the Veil,' but among the passages I have perused are many of great beauty.

"It seems to me that the personality of the Rev. G. Vale Owen is a matter of deep importance and to be con-

sidered in connection with these very remarkable documents.

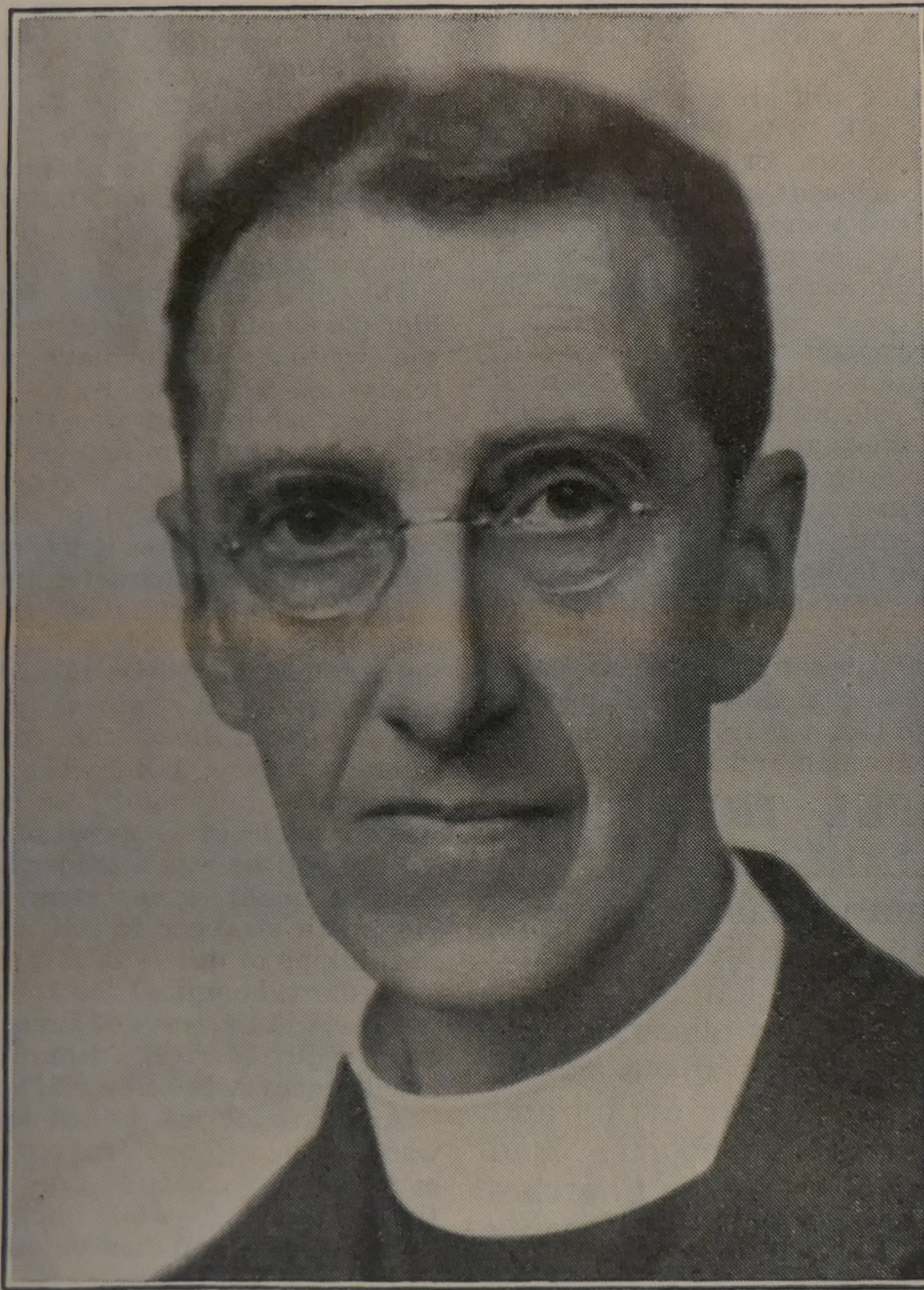
"During the brief interview that I had with him I felt that I was in the presence of a man of sincerity and conviction. He laid no claims to any particular psychic gift. He expressed a desire for as little publicity as possible, and declined any of the great emoluments that could easily have come to him as the result of the enormous interest felt by the public all over the world in these scripts."

SIR ARTHUR CONAN DOYLE in an introduction said:—

"The long battle is nearly won. The future may be chequered. It may hold many a setback and many a disappointment, but the end is sure.

"It has always seemed certain to those who were in touch with truth, that if any inspired document of the New Revelation could get really into the hands of the mass of the public, it would be sure by its innate beauty and reasonableness to sweep away every doubt and every prejudice.

"Now world-wide publicity is being given to the very one of all others which would have been selected, the purest, the highest, the most



THE REV. G. VALE OWEN.

complete, the most exalted in its source. Verily the hand of the Lord is here."

The reverend author in presenting us with a copy of this first volume was good enough to inscribe on the flyleaf a note saying he was not unmindful of the great service rendered to the scripts by this *Gazette* by its earlier publication of a number of them.

Mr. Vale Owen was at the last afflicted by a very painful malady, but he smiled his way through it as he had smiled through his strenuous life and the bitter buffets of religious persecution.

His beloved son, the REV. G. EUSTACE OWEN, of Farnborough, writes us:—

"Father's freedom from pain was remarkable. His medical practitioner anticipated the usual agony before his transition—and what dreadful agony cancer gives before the sufferer is released! But our invisible friends and their earthly sensitives succeeded in completely banishing pain, and Father passed over the Line very peacefully. My Mother and Sister were the only people present at the time. The incident of death has no sting for us, in the presence of such a miracle. Our Faith is strengthened by knowledge, thanks to God and His ministering angels."

And Mr. Owen adds to this beautiful testimony the following touching tribute of a worthy son to a noble father:—

"Recollections of Father will always be precious to his three children. It is hard to believe that any home could be happier than ours, or that our infancy could have had a more beneficent influence than his. Even as children we realised somewhat how just and wise he was in dealing with everyone, and also how wonderfully sympathetic he was with those in trouble or difficulty.

"One virtue of his was irresistible—humour; so that he was deeply religious without being sanctimonious. The spotlight of publicity followed him perpetually of late years, much against his inclination. But that vein of humour coupled with an instinctive humility, saved him from vanity. He bore many inconveniences with a smile for the sake of the Cause, forgetful of his own feelings.

"I have never known a man more Christlike in his simplicity, direct-thinking and courageous love. Wherever he went friends sprang up in his path. No better tribute can I pay than to say that he who has entered the larger life is not only my Father but also my well-beloved Companion and Friend."

THREE BEAUTIFUL TRIBUTES.

From MRS. ST. CLAIR STOBART.

ONE by one, the valiant veterans of our cause are assembling on the other side, whilst the army on this side is being left to fight its battles impoverished of its noblest officers.

And now "G. V. O.", as he was affectionately called by his intimates, has joined Sir Arthur and the others, and we are indeed the poorer. And especially so at this juncture, when the Churches are at last beginning to show signs of awakening to the fact that a Religious Revolution is taking place, a revolution that is being initiated from outside their ranks, a revolution with which they must either eventually coalesce, or be left in a backwater.

It is always difficult to see the forest for the trees, but the removal of George Vale Owen from our midst clears vision, and we can clearly see the valuable part in this religious revolution which was taken by an unknown minister of a small Lancashire village. He dared to abandon the Church to which he was bound by ties of tradition and sentiment, as well as by ties of worldly wisdom, in order that, freed from the shackles of convention, he could go out into the open, and preach, not Theology, but the Truth as it came to him. He did a fine thing, and when the history of the twentieth century Religious Reformation is written, the name of the Reverend George Vale Owen will occupy an honoured place.

His scripts, to which Lord Northcliffe courageously gave publicity, made his name a household word, and in book form these scripts will perpetuate his memory for all time.

We of the "Spiritualist Community" owe to him a special debt of gratitude, for it was around himself as the central figure, as the link between Spiritualism and Religion, that the "Spiritualist Community" was organised. And though later, he felt the need of decentralising his work, and spreading it over a wider

area, he remained to the end one of our best loved and honoured Grotrian Hall speakers, and we shall sadly miss the presence of his tall, ascetic figure in the purple cassock, interpreting, in quiet unimpassioned tones, the Christian message in terms of Spiritualism. Almost his last public appearance was at an evening service, when he gave the address at the Grotrian Hall, on Sunday, December 14.

And now, can we suppose that he and our late President Sir Arthur, will, all of a sudden, be indifferent to the Cause which they had so much at heart? And may we not surmise that they, with other fellow-champions, will work with enhanced vigour for that great Cause? If this is so, let us not forget that they can only work through us, who are the instruments whom they can impress, and if we would be loyal to them, it is up to us to offer ourselves unreservedly as workers in the Cause to which they devoted, and to which indeed they sacrificed their earthly lives.

From The Rev. C. DRAYTON THOMAS.

Had George Vale Owen lived in Old Testament times he would have been a Prophet; had he lived in New Testament days he would have been an Apostle. He was a modern Saint. Many beautiful characteristics were united in him, some of them learned from earth, others taught direct from Heaven.

When popularity came he remained humble and unspoiled; when persecution followed it failed to embitter him. He heard the Call and was not disobedient to the heavenly vision, but gave himself wholeheartedly and joyously to proclaim the things of the Spirit to all who would hear.

He will be remembered with love by those who knew him personally, and later generations will know him by the writings which have already brought hope and realisation to thousands.

His chief interest was the application to daily life of all that Spiritualism implies. He had little care for those parasitic theories which attach themselves to this subject as do barnacles to a ship. He realised that the value of communication, after it has once brought consolation, lies in its relation to character and religion.

He saw in Spiritualism the missing factor in the life and teaching of the Churches, and he believed that Spiritualism had little future apart from Christianity as understood by the spiritually enlightened.

Vale Owen lived the truths he preached and was serenely happy, both when moving among the people, and when in solitary intercourse with Heaven. He was conscious of co-operation with the Ministry of Angels. To the end he was a student, ever seeking to know more that he might serve better, both by voice and by pen. He was a stranger to self-seeking, being much too busy in thinking of others to feel that temptation.

In short, he united the knowledge which comes to those who walk in the ways of Jesus Christ, with the illumination and uplift derived from personal intercourse with intelligences in the Beyond.

And now he has joined those whose earthly agent he was. They will be introducing him to scenes and activities even more spacious and enthralling than those he sometimes glimpsed while here. The limitations of the earthly body and the opposition of undiscerning minds have been left behind. He is commencing life which is life indeed and entering into his Master's joy.

From MR. R. H. SAUNDERS.

On a beautiful sunny morning in March, in the Chapel of West Norwood Cemetery, the service for our dear and valued friend, the Rev. G. Vale Owen, was conducted by the Rev. C. Drayton Thomas and the Vicar of Farnborough.

The body was coffined in plain wood (it was to be cremated), and those gathered listened with the deepest sympathy to the Burial Service over one of the most earnest Christians the Spiritualist Cause has possessed.

The lighthouses dotting the shores of our Movement are, one by one, being extinguished, and though no longer flooding the Cause on earth with brilliancy, yet we know well their light illumines the spheres, and will ultimately penetrate to earth, and influence the work for good.

And so the noble soul that animated a somewhat feeble physical frame has passed to its reward, and Vale Owen remains with us as a beautiful memory.

His automatic writings, inspired by Great Teachers of the past, awoke the interest of millions; his lectures will be remembered by thousands; and his sincerity, single-mindedness, and humility leave the sweetest of recollections behind.

May God's blessing rest on his work here and hereafter!

Many of Mr. Vale's scripts in this "Gazette" long before he was put into my hands. At our suggestion, I published an account of his psychic experiences in the issue of August, 1919.

LIKE the average man, you are kind and generous to the readers of the *Gazette*. You would be interested to develop writing with your friends in spirit-life. I hope you will come "the shy ones."

Less reluctantly than you, I have learned from numerous letters from many who are wise in like manner, and I have written a few words on the subject.

THE CLERGY

There is an opinion that the clergy are a very credulous race, and that their facts or fancies are easily misled. No wonder, for they are concerned with many things, although I should have thought that they should have the sense to know the nature of human nature, and that the clergy have not a better knowledge of the facts herein suggested!

But in regard to the answer is distasteful to the training in the exact sciences, accompanied by a theological demi-god, and the placing of clergymen in positions of authority and hard to convince on a question.

I am constrained to say that in the quarter of a century of my experience: ten years of my life were spent in communication with the spirit world to convince me that it was good. And it came to me in a BIBLE PARALLEL.

During these years of reading the daily papers, I was usually nobody's business in the early morning. That gave me time for quiet thinking. As I began to notice that the Bible there was a union between two worlds, purporting to come from "the Lord," or being of some angel, visible to those higher realms, and miracles wrought by those from the spirit world.

I began to see a likeness between the phenomena and those called "mediums" and those called "spirits." Strange people called "mediums" and those called "spirits" latter marvels I believe to be of evil origin. As I realised this, I persisted, until at last I was compelled to ask myself: WHY? Why should I believe in these modern con-

HELP FROM F

In 1909 R. J. Lees' book was put into my hands. I read it.

How I Developed Inspirational Writing.

By THE REV. G. VALE OWEN.

Many of Mr. Vale Owen's earlier scripts appeared in this "Gazette" long before they were heard of by the general public. At our suggestion he kindly wrote the following account of his psychic development, which appeared in our issue of August, 1919:—

LIKE the average Briton, I fear I am not a good hand at talking about myself. As you are kind enough, however, to say that the readers of the *International Psychic Gazette* would be interested to know in what way I came to develop writing messages from my invisible friends in spirit-life. I will do my best to overcome "the shyness which fetters utterance."

Less reluctantly do I essay this as I know, from numerous letters received, that there are many who are wishful to develop their faculties in like manner, and who will perhaps welcome a few words on the subject.

THE CLERGY NOT CREDULOUS.

There is an opinion abroad that the clergy are a very credulous race of beings, especially where facts or fancies relative to the spiritual world are concerned. Now they may be foolish about many things, although in this connection I opine I should have the support of some keen observers of human nature, and among these Thomas Carlyle, if I were rude enough to suggest that the clergy have not a monopoly of the commodity herein suggested!

But in regard to the impeachment of credulity the answer is distinctly in the negative. Our training in the exercise of the critical faculty, accompanied by continual reference to that theological demi-god "Authority," has the effect of placing clergymen among the most reluctant and hard to convince where any new truth is in question.

I am constrained to confess that it took a quarter of a century to bring about my conversion: ten years to convince me that spirit communication was a fact, and another fifteen to convince me that the fact was legitimate and good. And it came about in this way.

BIBLICAL PARALLELS TO SPIRITUALISM.

During these years I had been in the habit of reading the daily lessons in church. There was usually nobody there except myself, especially in the early morning, that is at seven o'clock Matins. That gave me plenty of time for some quiet thinking. As this went on year by year I began to notice that on nearly every page of the Bible there was something about this communion between two states. I read of messages purporting to come more or less directly from "the Lord," or being sent from Him by the mouth of some angel, visible appearances of beings from those higher realms, voices from the same sphere, miracles wrought by powers transmitted also from the spirit world.

I began to see a likeness between these phenomena and those claimed to happen by that strange people called "Spiritualists." But these latter marvels I believed and taught were of evil origin. As I read on, however, the likeness persisted, until at last, very reluctantly, I was compelled to ask myself a straight question: WHY? Why should those in the Bible be good and these modern counterparts be evil?

HELP FROM R. J. LEES' BOOKS.

In 1909 R. J. Lees' book, "Through the Mists," was put into my hands by a young brother cleric. I read it. There were many things

in it I didn't like. But I read the sequel, "The Life Elysian." There I found more things I didn't like. Some of them I don't like to-day. But in all fairness I had to confess that these books were not evil, and were good. Some notes jarred; taken as a whole the narratives were healthy in tone and uplifting.

The claim made by the author was that he had received these narratives from discarnate human beings. That I was unable to accept. I put it aside for future consideration. I believed the author to be sincere in making that claim. But I was inclined to believe him mistaken.

But as the weeks went by I began to ask myself, in those early hours of quietude and prayer, "If these things happened in Bible times, why not now?" If they do not happen now, I reasoned, either God has changed in the manner of His dealings with His children, or those children have changed. I decided that there was no evidence in support of either of these suppositions. I concluded, therefore, that it might be possible after all that R. J. Lees' claim was true, especially as I had by that time found that others were putting forth similar claims.

"IF R. J. L. WHY NOT G. V. O.?"

The next question which came to me, and insisted on an answer was this, "And if R. J. L., then why not G. V. O.?" So I set myself to prayer that, if it were possible and well that it should be so, the way for such communion might be opened to me also.

From the moment I had taken this decision the answer began to appear. First my wife developed automatic writing. Then through her I received requests that I would sit quietly, pencil in hand, and take down any thoughts which seemed to come into my mind, projected there by some external personality, and not consequent on the exercise of my own mentality. Here evidently was the call to work which I had prayed for. And yet when it came I shrank back and refused. This reluctance lasted for some weeks, but at last I felt I wasn't quite playing the game. So very doubtfully, I confess, I began to sit.

THE FIRST RESULTS.

The first four or five messages might have come from some asylum for the insane. They meandered about from one subject to another in an aimless fashion, and ended in the region of nowhere. But I was not to be put off like that. It had taken twenty-five years to bring me up to that point, and I was going through with it. So I continued to sit and gradually the sentences began to take a more consecutive form. At last I got some which were understandable. From that time development has kept pace with practice.

ENCOURAGEMENT FOR OTHERS.

So, Mr. Editor, I have given you the account for which you asked me. There is nothing very startling in it. But it may perhaps lead some to develop their faculties when they see how simple is the process by which faculties usually dormant may be brought into operation for the help, however small it may be, of others seeking guidance from those brighter ones who have trodden the way we are going now.

If I were asked by anyone, "Can I develop the faculty?" I would answer, "I don't know." What I myself asked for was that I might be brought into open communion with our brethren in the beyond. At the back of my mind was the idea of clairvoyance and clair-audience. But these were not the ways chosen. And when the request came to sit for writing it created in me a distinct sense of aversion and antagonism.

Since then it has been explained to me that from the days of my boyhood, in other words for about thirty years, our good spirit friends have had me in hand, gradually preparing me for the eventual exercise of this same faculty of "dictated writing." Evidently they saw this was the method by which they could use me to best advantage, when the proper time should arrive.

In others, of course, other faculties are the more easily developed. I think the attitude to cultivate is that of willingness for service, in whatever way it may be revealed. Our good friends yonder will not fail to respond. Whether we follow their leading or not is for us to choose; there is no compulsion in the matter. Prayer and a level head are our safeguards and, granted these, we shall not go wrong.

CONAN DOYLE MEMORIAL FUND.

THE Honorary Treasurer of this Fund gratefully acknowledges receipt of the following donations received from February 20 to March 17 inclusive, amounting to £343 13s. 2d., which with the £712 11s. 9d. previously acknowledged brings the total of donations to date to £1,056 4s. 11d.

FIFTH LIST OF DONATIONS.

| | £ | s. | d. |
|-----------------------------------------------------------------|-----|----|----|
| Alan C. Harris, Esq. | 300 | 0 | 0 |
| Charminster Road, Bournemouth, Spiritualist Mission | 8 | 10 | 0 |
| London Spiritual Mission | 5 | 10 | 6 |
| Miss M. Wylie | 5 | 0 | 0 |
| Leonard Lilley, Esq. | 3 | 2 | 6 |
| H. A. Evans, Esq. | 2 | 2 | 0 |
| S. Carlisle Howard, Esq. | 2 | 2 | 0 |
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Total ... £335 11 1

Amounts of £1.—Mrs. M. E. Robinson, "A Friend who has been helped," S. Nixon, Esq., Mrs. Malcolm (per Miss E. W. Stead), Orlando Middleton, Esq.—Total £5.

| | £ | s. | d. |
|---------------------------------|----|----|----|
| Dr. Berdj Kerestedjian | 18 | 3 | |
| M. Pascal Forthuny (100 francs) | 16 | 4 | |

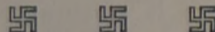
Total ... £1 14 7

Amounts of 10s. od. and under.—Mrs. C. W. Allen, H. S. and Miss Fayle, Mr. McMurtrie (per Miss E. W. Stead), Mrs. Roberts, Selina C. Watson, Malcolm Joy, Miss P. Lowe, "A Friend."—Total £1 17s. 6d.

Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank Ltd., 121-125 Oxford Street, London, W.1.

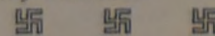
POSTCARD SOUVENIRS OF SIR ARTHUR.

Mr. W. R. BRADBROOK, the Hon. Secretary of the Conan Doyle Memorial Fund, informs us that Messrs. Raphael Tuck & Sons, of which famous publishing house Sir Arthur Conan Doyle was formerly a Director, have very generously presented to the Memorial Committee five thousand photographic post cards portraying Sir Arthur in a particularly pleasing manner. Each bears his facsimile autograph. Spiritualistic Churches and Societies, many of which have already appointed collectors for the Memorial Fund, will find these photographs a very acceptable accompaniment to the receipts given for donations. Readers who desire copies of these beautiful souvenirs should send six penny stamps per copy to the Hon. Secretary, Conan Doyle Memorial, 16 Bank Buildings, St. James's Street, London, S.W.1., and thus help the Fund.



MEMORIAL SERVICE FOR MR. VALE OWEN.

AN impressive Memorial Service for the Rev. G. Vale Owen was held by the Spiritualist Community in the Grottrian Hall on Friday, March 20. The speakers were Mrs. St. Clair Stobart, the Rev. C. Drayton Thomas, and Mr. Hannen Swaffer. The addresses of the first two were an elaboration of the beautiful tributes specially written by them for this *Gazette* which appear on page 98. That of Mr. Swaffer laid stress on the self-sacrificing courage of Mr. Vale Owen which had led him from a position of comparative obscurity to become a mighty force for good in the world. Mr. Swaffer recalled that when Editor of the *Weekly Dispatch* early in the war he had himself printed the first articles on Spiritualism that ever appeared in any independent newspaper, from the pens of Sir Oliver Lodge, Sir Alfred Turner, Sir William Barrett and other stalwarts in the faith, and had thus so changed the attitude of that paper that not long afterwards Lord Northcliffe printed the famous Vale Owen scripts which enormously increased its circulation. And now, said Mr. Swaffer, many other papers are coming to understand that articles concerning our faith are of great interest to many readers.



Silent thought is often better than argument; many people are not in a condition to be conversed with.—*W. J. Colville.*

A "POWER" GRAMOPHONE RECORD.

A UNIQUE experiment was made at the Studios of the Columbia Gramophone Company, Petty France, Westminster, on Friday, March 20, in the presence of a distinguished company including Lady Conan Doyle, Viscount and Viscountess Molesworth, Sir George and Lady Henschel, the Rev. John Lamond, D.D., Miss Ellen Wilkinson, M.P., Mr. F. Montague, M.P., Under Secretary for Air, Mr. Shaw Desmond and Mr. H. de Vere Stacpoole.

A gramophone record was taken under test conditions of "Power," the spirit-control of Mrs. Meurig Morris, delivering a short sermon through her mediumship.

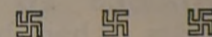
The test, proposed by Mr. Laurence Cowen of the Fortune Theatre, was that two gramophone discs, taking each about three minutes to record, should be precisely filled by "Power," who should time the start, finish, and interval between the two records being made in another room by means of a microphone communication, without any signal or cue of any kind from the recording room. The interval between the two discs might be anything from half a minute to five or more minutes. For this to be done by any person normally was declared to be technically impossible.

Mr. Ernest Oaten presided and explained the significance of the experiment from the Spiritualistic point of view, while Mr. C. W. Nixon, of the Columbia Company did the same from the technical.

Owing to nervousness Mrs. Morris had to repeat her invocation in order to get a clear record of it, then after the singing of the hymn "Abide with me," "Power" controlling her commenced his address in a most forceful manner, in direct contrast to Mrs. Morris's own voice.

"Power" said that Spiritualism had given to religion not merely a blind faith but facts, proving that at so-called death man merely discards his terrestrial garment and evolves into another world of existence. The key that opened out the wider beauty of that world was dependent upon man's character. Communion would be the means whereby nation should eventually meet nation in the common bond of brotherhood, when enmity should cease, war would be abolished, and in the knowledge of this Unity man would recognise himself as part of the universal family of God.

Here "Power" paused, and Mrs. Morris stood for a while in "his" characteristic attitude, waiting for the second record through the wall to be set in motion. After an appropriate interval he spoke of the wonderful invention which enabled etheric waves to record the human voice. Had those of old been told of this invention they would have believed it impossible. To-day men were in the same position regarding Spiritualism. He prophesied that in time to come death would lose its sting, by direct knowledge coming through the ether from those who had passed on.



SURVIVAL MEETING AT THE ROYALTY THEATRE.

A LARGELY attended meeting of the Survival League was held in the Royalty Theatre on Sunday evening, March 22, when Major C. C. Colley presided.

The principal speaker was Mr. Hannen Swaffer, who first outlined the history of Emma Hardinge Britten, an English actress not of very great distinction, who became well known as a psychic medium, especially in the North of England, on account of her self-sacrificing character, and who went right round the world on a missionary crusade.

Mr. Swaffer then said that the Spiritualist movement to which he belonged would be the means of uniting all the different creeds in the world such as were so largely represented at that meeting. History had shown that as creeds have grown up they had more or less stopped the growth of religion, by losing its inspiration. He said further that nearly all scientific enquirers who have started out to smash the Spiritualist cause had become convinced of the truth of survival. Speaking of the Margery phenomena, he said that a Mr. Charlie S. Hill, a Boston lawyer, who died on August 2 last year, left behind his finger print so that he could return and make a duplicate. On October 12, ten weeks afterwards, he returned in spirit and duplicated exactly the finger print he had left before he died. Now that was a final proof of survival.

Addresses followed from distinguished representatives of the Anglican, Buddhist, Confucian, Hindoo, Moham- medan, and Theosophical faiths.

Abduhl Latif

ABDUHL LATIF'S Spheres is to help work he dearly loved the Persian of recent concerned with this work sought his advice on be written me from all p whether these be in Eu Abduhl is there in a fla elaborate diagnosis of t as to treatment.

But there are times when, I may put, or it may be in a of his ripe store of inform occurred recently, and a rer interesting account of the ancient and modern times, other channels, revealing his subjects and his richly stored

"I have just been to the Have you seen it?" I asked.

"I have," replied Abduhl greatly to see the interest take I trust those who saw the heights the civilisation of Per of years before the time of yo a mighty country ages ago, lands. In carvings and intr work we stood supreme. I to reach the European stand

"But," I exclaimed, "I s with most beautiful pictures.

"Ah! in the delicacy of m "we excelled, and our Qura even were beautifully orname pictures, or likenesses of cor Europe was famed for in the centuries of your era. We from nature, carvings of anim in general. In my days (*i.e.* we were engaged in warfare, inclination to pursue peace turned in a fury of zeal to in the Court of Saleh-ed-Dee at that time. Ah, what a kings, with more discernmen the True God than your Lion

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"For ages the Persian Emp culture. What will there be No beauty, no stone edifices to in India, America of the May culture. Thoughts as old as the by your scientists and inventors

Abduhl Latif Discourses on Persian Art and other Matters.

By R. H. SAUNDERS.

ABDUHL LATIF'S ceaseless work in the Spheres is to help sufferers here, and it is work he dearly loves. My intercourse with the Persian of recent years has been mostly concerned with this work. I have repeatedly sought his advice on behalf of many who have written me from all parts of the world, and whether these be in Europe, Asia or America, Abduhl is there in a flash, and returns with an elaborate diagnosis of the trouble, and advice as to treatment.

But there are times when, arising out of some question I may put, or it may be in a reminiscent mood, he gives of his ripe store of information. Such an occasion occurred recently, and a remark I made led to a most interesting account of the position of Persian Art in ancient and modern times, with a branching off into other channels, revealing his wide knowledge of many subjects and his richly stored memory.

"I have just been to the Persian Exhibition, Abduhl. Have you seen it?" I asked.

"I have," replied Abduhl Latif, "and it pleases me greatly to see the interest taken in the arts of my country. I trust those who saw the display will realise to what heights the civilisation of Persia reached, even thousands of years before the time of your Christ. Ah! Persia was a mighty country ages ago, far excelling neighbouring lands. In carvings and intricate handwork and needlework we stood supreme. In pictures only we failed to reach the European standard."

"But," I exclaimed, "I saw many MSS. embellished with most beautiful pictures."

"Ah! in the delicacy of miniature work," said Abduhl, "we excelled, and our Qurans of the eleventh century even were beautifully ornamented, but I referred to the pictures, or likenesses of contemporary people, such as Europe was famed for in the sixteenth and seventeenth centuries of your era. We were too busy with designs from nature, carvings of animals and trees, and handcraft in general. In my days (*i.e.*, 1162 to 1231) unhappily, we were engaged in warfare, and had neither time nor inclination to pursue peaceful work. Your England turned in a fury of zeal to capture Jerusalem. I was in the Court of Saleh-ed-Deen (whom you call Saladin) at that time. Ah, what a man! most wonderful of kings, with more discernment and strength to worship the True God than your Lion-hearts and Richards.

"I have at this moment upon my forefinger," he continued, "a ring of onyx. When I visited Saladin he had a ring which once belonged to the father of your King Richard. It had the figure of Christ on the Cross, cut in the onyx. Saladin gave me this ring and I had the figure of Christ removed—recollect I was a follower of Mahomet—and a rose engraved on the cross, and to this day when, on the rare occasions I communicate by writing, I sign with the Cross and Rose.

"During this disturbed period beauty in art was held up. In addition to fighting with many countries we had internecine sector wars, and, again, much of our beautiful work was pillaged. It was at this time I came in touch with the Anglo mind. In the stages of Christianity of the medieval times there was little to be proud of, and when England became Crusader-possessed I felt contemptuous to see so much bloodshed for so little purpose, until your priestly warriors became concerned by the attacks upon their own country, and returned.

"In the tenth, eleventh and twelfth centuries Persian Art deteriorated, but the seventeenth century—I speak of your eras not Persian—brought us in a cycle a return to our pre-eminence."

"I saw at the Exhibition," I observed, "a carving which had been handled by Harun al Raschid, a romantic figure to all who have read the stories in the 'Arabian Nights.'"

"Yes," said Abduhl, "Scheherazade provided some extraordinary stories, yet he was a picturesque character. In disguise he drank in taverns with the disreputable sort. He was anxious to know what men said of him, and in nightly revels he sank all dignity. A student of human nature, undoubtedly, and wise in certain directions.

"For ages the Persian Empire was celebrated for its culture. What will there be to distinguish your age? No beauty, no stone edifices to rank with those erected in India, America of the Maya, and Persia. No real culture. Thoughts as old as the world have been adopted by your scientists and inventors, and adapted to modern

requirements. Medicine certainly has been revolutionised from the medieval conception, yet we had herbs and simples and knew how to use them effectively. Your wireless instruments have been forestalled, and without any apparatus, by even the natives of the African jungle, low as the type is."

"Wireless anticipated!" I exclaimed; "you surprise me."

"When a native wished to know what was happening at the camp, he placed his ear to the ground, and so sensitive was he to vibrations that he caught the sense of what was transpiring there. Have you not found it so in your wars in India, and even with savage races? Has not the presence of your soldiers been detected by the natives when hundreds of miles away?"

"Take the Delphic oracles. The priestesses were all what you call mediums to-day, and they were treated with the consideration to which their great gifts entitled them. The greatest attention was given to their purification, ablutions, exercise and diet. They were kept apart as sacred vessels, and their clairvoyant faculties were permitted full scope. The towers of the oracles were listening towers.

"Telepathy, which even to-day your quidnuncs dispute, was infinitely more intense than you get it now. It was a common incident for telepathic thought to be sent from one in India to another in China. Your telepathic tests to-day are abortive because the necessary passivity in the minds of the operators does not exist.*

"In the days of the Pharaohs wonderful machines and engines were in use, and the brains of those architects and engineers who operated them were in no way inferior to your experts of to-day. They had not only unlimited slave labour, but obtained energy from the clouds and water and forces in the atmosphere equal to your most elaborate electrical appliances, and it was thus they were enabled to deal with massive blocks of stone that would test your most powerful cranes of to-day.

"Our clairvoyants and mediums could leave their bodies and appear a hundred miles away, and reveal themselves just as your Christ did. The Swamis and fakirs could be buried for many days, and yet arise in perfect health. Ah! you little know what is possible with the human frame when directed by psychic intelligence.

"As you are aware, all that takes place here is chronicled in the Spheres, and the changes I have seen in perusing these records all take us back to the same thing.

"The Son of God has been worshipped all through the ages in one way or another, be it in Confucianism, Buddhism or Christianity—Sun, the Life Giver.

"Christ the Jew, the advocate of pure and holy thoughts, the humble worker—to find the place now assigned Him has surprised Him. Christianity as He taught it has long been lost. The Old Fathers came to England and got mixed up with the Druids. Christ the great Rabbi and Teacher, divinely inspired, and a great medium, inspired by the Great Ones who had gone before—Confucius and Buddha amongst them—did He not say, 'are we not all the children of the Divine consciousness?'

"The very years you use are not Christian years, but Druidical years. Babylonians came to these islands, which they called 'The Islands of the Blest,' came for coal, iron, tin, copper and marble. The very marble for Solomon's Temple was obtained from quarries here. Greeks and Phoenicians carried on the trade, and the Romans followed, and they wanted your wealth in metals. The Druidical worship in Britain was the worship of the Great Sun God, the Life Giver, just as in Egypt of long ago the Eternal was worshipped, as portrayed by Isis, and strength by Horus, the Bull.

"The Druids did what Moses and Aaron did a thousand years before them, and their religion arose from primitive emotion, charged with the savagery underlying human nature and which developed into blood lust. We first destroy in order to create."

"The notice you desired me to advertise has appeared," I said.

"And very necessary," said Abduhl. "Since my name and work have been revealed to the world applications for my services have come from many countries, and I have found that sufferers have been with mediums whose controls have permitted diagnoses to come through under my name which were not from me. It is not arrogance that caused me to instruct you, but the desire to prevent confusion."

* See Mr. Seal's report to the S.P.R. when only 4% was successful.

The Present Administration of the S.P.R.

AN INDICTMENT By Mr. H. DENNIS BRADLEY.

MR. H. DENNIS BRADLEY has just published a thirty-two page pamphlet entitled, "An Indictment of the Present Administration of the Society for Psychical Research," which the members of that once great learned Society cannot ignore if there exists any wish whatever to save it from an early ignominious collapse.

Mr. Bradley shows that the original intention and spirit of the Society is dead. The organisation is in the hands of a small coterie of reactionaries who do not pursue or forward Psychical Research, but who "dispute, deride, and cast contumely upon all phenomena that are brought before their notice." The members are little interested in the Society; only twenty-six attended its last annual general meeting in February, 1930. Its revenue of about £3,000 a year, derived from subscriptions and investments, is mostly spent on rent, salaries, printing and postage; there is only a small surplus for research. Among the stuff printed have been notably the "banalities" of Theodore Besterman and a 7s. 6d. report of the last negative International Congress at Athens, at which Dr. Walther Kroner, a German pseudo-psychical researcher of Mr. Besterman's type, read a paper which Mr. Bradley says "is a disgrace to psychical research. It is an even greater disgrace that the funds of the English S.P.R. should have been wantonly wasted on a publication of such a scandalous character."

Mr. Bradley begins his indictment by recalling that when Sir Arthur Conan Doyle resigned from the Society in January, 1930, it was because he resented the "insolence" and "gratuitous offensiveness" of Mr. Besterman, the Editor and Librarian of the S.P.R., whom he regarded as a "slovenly critic," with "very little experience of psychical research." Also because "everything which tends to prove the truth of that cult, no matter how honourable or sane the source may be, is assailed by suppression, misrepresentation, and every sort of unreasonable and vicious opposition," in what "seems to have become simply an anti-Spiritualist organisation." Sir Arthur said—

"I have resigned as a public protest against the essentially unscientific and biased work of a Society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind."

Mr. Bradley, who discussed the matter with Sir Arthur, agreed to remain within the Society to observe its future attitude, and at the next annual general meeting in February, 1930, he severely criticised Mr. Besterman's reviews and Mr. W. H. Salter's "prejudiced attitude," but no mention was made of this indictment in the *Journal's* report of the meeting!

The *March Journal* stated that the total number of resignations following Sir Arthur's was six, but there were very many more, and Mr. Bradley quotes from letters received by Sir Arthur to prove this fact. The *Journal* of February, 1931, now admits that there have been eighty-four during the past year. Mr. Bradley says:—

"It is entirely incorrect for the Council of the S.P.R. to assert that Doyle's resignation was a trivial matter. Doyle was a man of considerable distinction. He was one of the foremost figures in modern English literature. His reputation is both European and American. His practical experience of psychical research and supernormal phenomena, which extended over the major portion of his life, was infinitely greater than that of any of the present administrators of the S.P.R."

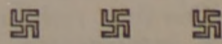
Mr. Bradley's trenchant indictment of "the present administration of the S.P.R." deals with the following other matters:—

- (1) Mr. Besterman's four months tour among Continental mediums when "he was obviously predisposed to regard all forms of phenomena as doubtful or fraudulent";
- (2) His book on "Some Modern Mediums," in which he comments categorically on five mediums, with three of whom he never even sat.
- (3) His derision of the work of Professor Ernesto Bozzano, "a Researcher of international repute."
- (4) His grossly untrue and insulting remarks on the work of M. Pascal Forthuny.
- (5) The Society's refusal of a library and laboratory worth several thousand pounds, offered by Mr. Harry Price.

(6) Trumped up accusations against Valiantine's phenomena at Berlin, etc., etc.

The pamphlet must be read in full to appreciate the deplorable details on which Mr. Bradley's desolating indictment is based. We can only quote here the following paragraph which suggests their essence and bearing:—

"The truth is that during the last few years the Society, under the control of the present officials, has degenerated to such an extent that it is merely atavistic. It continues, like an elderly Victorian lady to discuss apparitions, eerie noises, and Poltergeists; all of which represent the most insignificant and primitive forms of phenomena. To represent such infantile activities as modern psychical research is pathetic."



THE BIAS OF WELLS, HUXLEY AND WELLS.

By E. R. SEROCOLD SKEELS.

IN "The Science of Life," by H. G. Wells, Julian Huxley and G. P. Wells (Cassell, 1931), there is a chapter on "Borderland Science" in which the authors review a few of the recent experiments on the subject.

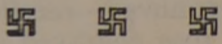
The bias of Messrs. Wells, Huxley and Wells is evident throughout. For example, they say:—

"They are admittedly associated with a network of deception and deliberate fraud . . . The slate work has been successfully imitated by conjurers. . . Crookes chose to waive the precautions which would have made his results evidential . . . there is much to arouse prejudice in the literature of the ectoplasmic research. Many of its illustrations are ugly to the pitch of disgust."

But Messrs. Wells and Co. are so clearly impressed with the mediumship of Margery Crandon that one wonders how they are going to find a way out:—

"We cannot absolutely reject the evidence for these phenomena. The group round Margery has much to lose and little to gain from their publication . . . but it is a lesser improbability to suppose that a charming lady, an eminent entomologist, some highly respectable Bostonians and a few privileged visitors have been mistaken in their impressions or inaccurate and imperfect in their accounts of what happened in certain obscure and secluded occasions, than that all the rest of our general ideas about life are wrong."

What a futile reply! It is quite on a par with Herbert Spencer's dictum, "I have settled the question in my own mind on a priori grounds," or Faraday's remark "They who say these things are not competent witnesses of facts."



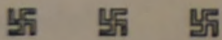
LIFE'S SIMPLE THINGS.

I heard a bird sing,
Though winds were whistling
Around the house, and through the branches bare,
That song cast joy and gladness everywhere.

I saw a brave bud
Peeping through the mud
And trodden snow; a fragrant fragile thing,
And yet it brought to me a tale of Spring.

Always it is so,
You see, I know,
The simple, tiny, unassuming things,
Make happiness, from which contentment springs.

JESSIE ROBERTS.



A READER'S TESTIMONY.

From an Isolated Spiritualist in British Columbia:
"I find the *Gazette* of the greatest interest and look forward to its coming, as it is the only touch I have with Spiritualistic matters in this very materialistic country. I write on the birthday of my most beloved son, who was killed in action in the late terrible war. I had a most comforting message from him eleven years ago through a Mrs. White, who was on her way from England to Victoria with a husband blinded in the war. I felt on air after getting that message, but have had none since."

The V MI

MISS MARJORIE the medium for scripts from gre in the Beyond, received from Sir Arthur Con March 14, with a request of the *International Ps*

ARTHUR

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The World Chaos and Spiritualist Unity.

MESSAGE FROM SIR ARTHUR CONAN DOYLE.

MISS MARJORIE ROWE, who has been the medium for so many remarkable scripts from great and earnest souls now in the Beyond, received the following, professedly from Sir Arthur Conan Doyle, on Saturday, March 14, with a request to send it to the Editor of the *International Psychic Gazette* :—

† ARTHUR CONAN DOYLE.

"I CAN be allowed to make a prophecy, and it is this. "When at Crowborough much was given through, which tended to show the catastrophes which were imminent! Now I see that they are already coming in a subtle way, no doubt, but when I view their approach from this side, I know the Scribes who indicated them were not only true in every respect in their writings, but rather under-emphasised the nature of these catastrophes.

THE SPIRIT OF ANTI-CHRIST.

"The world chaos, industrial and spiritual, is upon you; and not only is it making itself felt in these two directions, but there is also the spirit of Anti-Christ, even Anti-God, preparing a grievous warfare against those who have proclaimed their Christian beliefs.

"I am told that when the tide of evil, caused by the centre of power in Russia and elsewhere, sweeps over the mainland of Christianity, nothing but prayer and faith can save that tide from encroaching over the whole of the world where the name of God is held in reverence.

"The dissipation of precious spiritual force in the past, and replacing it by material force, has acted as an extra force of gravity in a figurative sense. The pull on the tidal force of evil has, through generations of slack thinking and living, gained so much in strength that nothing but a miracle can save the nations of the world from devastation in many forms.

"The spirit of Anti-Christ, coupled with the apathy of Christian peoples, will do its fell work, and unless we and you on earth combine to build a spiritual breakwater capable of withstanding any onslaught from the waters of strife, the whole fabric of Christianity will crumble

and in its place you will find the false material of Paganism. This may sound an impossible thesis, but nevertheless it is as shown to me as I write, and if man would stir himself and rise up out of the state of inertia possessing him at this stage, much could be done to avert such a disaster.

THE NEED FOR UNITY IN SPIRITUALISM.

"I would emphasise this fact. Nothing can be achieved while Spiritualists have any bone of contention to fight over. Nothing can be achieved unless they will drop the bone and rally to one idea, that of service, impartial and impersonal. The gist of the matter is this. Some advocate the intellectual acceptance of Spiritualism, others the philosophical, and yet others the phenomena, yet when the Spiritualists find there is an enemy in the camp they do not seek for the cause in their midst, but rather look for it outside. The sinister figure of jealousy, wearing a pleasing garment of well-meaning intention, creeps about the field of encampment, seeking to create strife, and not until its work is done, are the victims made aware of their own weakness in yielding to its influence.

"There is no room for bigotry, jealousy and the like in the Spiritualist Movement. All can work in equal measure, some to strike a new camp, others to maintain the old camp, and yield a fruitful harvest even from the seeming desert places!

"Much can be achieved if you who are striving to fulfil your part in spiritual things will join together to stamp out the false ideals and build up new and vital beliefs based on a common faith.

"There is one word I would leave with you, friend. UNITY, and unity alone, can save the world from the canker which threatens to destroy its peace—the canker of self-interest. Nothing of self-interest should claim the mind of any true worker. All can co-operate and enjoy a common interest.

"Thus should Spiritualism demonstrate its power by Unity and Co-operation in things spiritual.

"Friend Lewis would like to read this, even if not suitable for the *Gazette*. It would be better to send it, when you are able, soon.

"ARTHUR CONAN DOYLE."

The Tragic Pioneer: Robert James Lees.

By VIOLET BURTON.

MY first impression of Robert James Lees was one of surprise at his normal common-sense appearance. In those days I was new to mediumship and had the ordinary idea that such folks were weaklings who received help from the spirit life to carry them on, but this man was vital, strong and balanced; his sensitiveness so great as to make one's heart ache when realising his capacity for suffering.

His acuteness was exquisite, and he was as poised as a finely tuned musical instrument. He was so complete in everything he touched, in speaking under inspiration completely so, in telling of the way his book was written, giving us every detail: in answering questions, replying in an assured manner, as if speaking from a vast experience of which he could but give part.

I first heard Mr. Lees at the London Spiritualist Alliance when it had its offices at 110 St. Martin's Lane. This was before the rooms were altered, and while it still retained the mellowed atmosphere of many wonderful manifestations. These two brave pioneers, Mr. and Mrs. Robert James Lees, seemed to fill the atmosphere and deeply impressed me. I recall the fact that Mr. Lees would not think of his lecture until Mrs. Lees was comfortably seated near him. The love between them was a fragrant joy to see, its simple sincerity expressing itself as each smiled at the other all through the discourse. Mr. Lees, though full of his subject, and frequently speaking of his wife's part in his great trials, was not satisfied without seeking her smile at every point of interest.

Theirs was an exquisite love and, when years later, Mrs. Lees passed to the higher life, I was not surprised that Mr. Lees had no heart to give us any more talks. I could not think of him without her. In his book, "The Heretic," which is his life story, he writes of his wife as the angel of the home, and all through that pathetic list of vital trials, cruelties, ignorances and remarkable spirit interventions, Mr. Lees lovingly expresses his gratitude to her who so bravely stood by him, ever giving

him courage and enfolding him in her unselfish love. The book is vividly descriptive and painful in its detail of sufferings endured through prejudice and ignorance.

Its style of writing is so different from the other two books "Through the Mists" and "The Life Elysian," which he assures us were dictated to him by a spirit. Mr. Lees explained to us that part of the room where the Spirit dictated "Through the Mists" was charged with a special vibration, more rare and less dense. There was a sense of timelessness, which was tremendous. He did not feel hurried, but took down what he was told with a leisured certainty, this sureness later on being of untold comfort to him when the book was adversely criticised, and he was not believed as to the manner of its reception.

He told us that the Spirit was so far materialised that his wife or friend, anxious not to disturb him, used to go outside the house to see if the Spirit were still there. For the Spirit always sat beside his desk, which was against the window looking out on the garden.

Mr. Lees' mediumship was the result of very careful training in extension of consciousness. He never went under control though he appeared to do so. After such experiences he could not only tell us all that passed but give us further details of what the Spirit had worn and what kind of home he had come from. When inspired, his whole faculties were at the service of the Teacher. While "Cushna" inspired him, the human love and perfect patience of the control was seen and heard in every gesture. Later, when "Myhanene" was the inspirer, Mr. Lees' whole countenance changed; his manner and voice were completely transformed—the atmosphere became vital with love and power. Aggressive critics became quiet and on leaving expressed amazement at what they had felt.

When we spoke to him apart, he told us, by will he stood aside and just expressed accurately what the Teacher desired and became enlarged in consciousness to see, hear and know far beyond his own power of expression. His whole heart and will were at the service of those who shine in the glory of giving the things that are Eternal. I loved his shining truth.

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All communications for the Publishing, Editorial, or Advertising Departments should be addressed to—

69, HIGH HOLBORN, LONDON, W.C.1.

Life, Matter, and Ether.

SIR OLIVER LODGE, F.R.S., the great octogenarian scientist who still pursues his quest of Truth with the zest of youth, delivered two important addresses last month which cut across not only some commonly held popular beliefs but also some accepted ideas of science.

On March 10 he spoke on "The Reality of the Spiritual World" to a National Free Church Council Conference at Weston-super-Mare, and said that "science was beginning to recognise the existence, not perhaps of a spiritual world, but of a universe that made no appeal to the senses and was not material."

If that be true then the Science of the last half century has begun at last to lose confidence in its bald Materialism, which recognised as knowledge only what could be ascertained by the five senses, aided by delicate and powerful instruments, and checked by experiment.

But there is one element Science has never yet accounted for—namely Life. All its efforts to explain how this planet, originating as a molten mass, where life was impossible, became animate, with its vegetation and animal life, have failed. Nothing in Materialism could give any clue to the solution of this problem. All scientific efforts to create life, even one tiny spark of it, have equally failed, for life is a thing apart which operates throughout the Universe without human help or intervention.

"I hold," said Sir Oliver, "that life exists in space, and utilises matter for its own purposes, and operates matter. Matter does nothing, except to go where you put it. It is quite enough—I go further—it has no energy."

Developing this thesis in his address at the Imperial College of Science and Technology on "The Inter-Action of Life and Matter" on March 16, Sir Oliver said:—

"The chief characteristic of matter is its inertia, but then the physicist becomes confronted with animal matter.

"All the separate particles of an animate body answer to the ordinary characteristics of inanimate matter, but they are acted upon by something in space, just as iron is attracted by the magnet."

What is this something in space which makes all the difference between animate and inanimate matter? It is something that neither chemistry nor physics can explain. It is called life, but what is life?

"I don't know what life is," said Sir Oliver, "nobody knows. Life blossomed into mind at some stage, and we became conscious machines. You have a body which you use while you are here. The brain is only an instrument—a piece of mechanism. If you strike a man on the head with a hatchet you do not destroy life. You merely destroy the mechanism which gives expression.

"Life and the mind do not stop when the machine has stopped. I do not suppose it began when the machine began. The individual has grown up here in relation to his organism. I do not think the individual existed before, for nothing ever jumps in or jumps out of existence. Every real thing is perpetual.

"We develop certain character here, and we take our responsibility and our memory with us for better

or worse. We cannot get rid of ourselves, whatever we do."

Then in suggesting that the ether of space is the link between inanimate matter and life, Sir Oliver concluded:—

"There has recently been discovered a physical agent, which exerts guidance without imparting energy that might serve as the instrument for life and mind.

"It is more at home in space than in association with material objects such as the bodies of animals and men.

"No one now supposes that the ether is a rarefied form of matter. It is evidently something more fundamental than matter, something of whose properties we have very little knowledge.

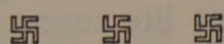
"It was found that in electricity, in magnetism, and in light, the really effective medium, whatever it was, existed in space-time and that the movements of the particles of matter were only an index, a demonstration, a phenomenon which could be observed, and it was found that the perceptible motions of matter were consequent upon the real phenomenon, which was operative in that which appealed to our senses as empty space.

"The moral of it all is that when we seek the real causes of things we must concentrate on that which cannot be directly observed, but which can only be inferred by the action of the mind.

"The animated matter, like all matter, is inert, but is acted on by an unknown something called Life and Mind."

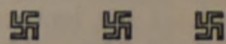
The sharp distinction between matter and life made by Sir Oliver, though little recognised in ordinary thought, is not unfamiliar to our readers, who will remember our analogy of the watch, which is dead and useless until it is made animate by the insertion of a small modicum of invisible human energy, which is no integral part of the watch itself. Similarly, all animate nature is alive owing to the operation through it of the Universal Life "in whom we live and move and have our being." Of the highest manifestation of this universal life in man Sir Thomas Browne, Author of the *Religio Medici*, says:—"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." And therein it appears to us is the whole essence of the matter.

J. L.



MEURIG MORRIS SERVICES FOR THE PROVINCES.

MRS. MEURIG MORRIS and Mr. Lawrence Cowen have received many requests to visit the provinces so that "Power's" remarkable sermons may be heard by a wider constituency. They have decided to accede to this desire, provided it should not put too great a strain on Mrs. Morris, or interfere with her great work at the Fortune Theatre. They are ready to visit large provincial towns mid-weekly at their own costs if the local Spiritualist Societies will organise such meetings in approved buildings. The collections would be divided equally between the local Spiritualist Societies organising the meetings and the Meurig Morris Defence Fund. Communications should be addressed to Lawrence Cowen, Esq., Fortune Theatre, London, W.C.2.



HEARTSEASE.

There is within each soul exquisite song,
Sacred as God is to the devout;
Though oft life's truant thought hath 'ticed it from
Its psychic rhythm, and left it 'mid the rout.
Yet like a friendly note from higher Spheres,
Some chord will often wake its sweet refrain;
And deep within the heart, oft' through life's tears,
The Soul will ring with that sweet song again.

W. ROWE.

April, 1931.

OUR IN A MONTHLY RECORD THE

(This Chronicle)

Personal

MY SEANCES AT TAV

MY readers will remember that in 1929, before my last members and guests of the Psychical Research, I found myself in the hon who had a marvellous long lyrical improvisation. That musical bath had comforting that I felt should satisfy the most of my audience. I shall crucial test.

THE EVENING'S

My programme for the experiments (1) in clairvoyant prophecies, and (3) in psychometry in my hands by persons present.

A SITTER'S EXPERIENCE

At the outset I felt myself a person, sitting silent and still she had lived long in Egypt up the Nile. In that country by another person, who had had been feared. The difficulties of a material object, a project, which finally succeeded by collaboration of personalities in Court.

This revelation was addressed to a Lady —, whose name I do not give.

A SAVANT WHO RE

I next spoke to an aged gentleman, the figure of a venerable savant, said that he resembled the figure of Bergson. This gentleman at a long series of printed works which had the appearance of wanted was to be put in order of revision was to be undertaken, but unhappily he too work.

These circumstances were The old lady was a widow, distinguished biologists. Her Bergson was acknowledged, been printed owing to her so

PROPHECY OF A BR

Turning next to prophecies, a gentleman that within six months considerable capital in a business that he had been eagerly trying to enterprise of that nature, and to realise his intention.

A SUFFRAGE

I looked towards a lady and mixed up in a Feminist movement merely for charitable motives, the claims of sex and class. sort of leader of the British suffrage

PSYCHOMETRY OF

For my psychometrical experiments handed to me, one enclosed in a box. At my first contact both objects came from a situation surrounded by a great light. noise of battle. I saw a man tearing at his belt with a names of Michael and Hardy, tragical calamity and said, "its affairs. I dominate the earth"

THE PSYCHOMETRY

The two objects were said to be Zeppelins. The first had been

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.

MY SEANCES AT TAVISTOCK SQUARE—VII.

MY readers will remember that on June 12, 1929, before my last public seance to the members and guests of the Society for Psychical Research, I was greatly cheered by finding myself in the home of ardent music lovers who had a marvellous piano, on which I made long lyrical improvisations with extreme joy. That musical bath had been so agreeable and comforting that I felt convinced my seance should satisfy the most hopeful expectations of my audience. I shall now describe this last crucial test.

THE EVENING'S PROGRAMME.

My programme for that evening consisted in experiments (1) in clairvoyance, properly so called, (2) in prophecies, and (3) in psychometrising articles placed in my hands by persons present.

A SITTER'S EXPERIENCES IN EGYPT.

At the outset I felt myself strongly attracted by a person, sitting silent and still, to whom I recalled that she had lived long in Egypt, both in Cairo and higher up the Nile. In that country she had been accompanied by another person, who had been so ill that a fatal issue had been feared. The couple had experienced great difficulties of a material order in bringing to fruition a project, which finally succeeded owing to the powerful collaboration of personalities belonging to the Khedival Court.

This revelation was admitted to be correct by Lady —, whose name I do not feel myself at liberty to give.

A SAVANT WHO RESEMBLED BERGSON.

I next spoke to an aged lady. I saw above her head the figure of a venerable savant, of whom someone had said that he resembled the celebrated philosopher, Bergson. This gentleman at his decease left behind him a long series of printed works, and one in manuscript which had the appearance of being complete. All it wanted was to be put in order for the Press. This work of revision was to be undertaken by a learned young man, but unhappily he too died before completing the work.

These circumstances were recognised in every detail. The old lady was a widow, and the mother of two distinguished biologists. Her husband's resemblance to Bergson was acknowledged, and the book had not yet been printed owing to her son's premature death.

PROPHECY OF A BREWERY ENTERPRISE.

Turning next to prophetic phenomena, I told a gentleman that within six months he would be investing considerable capital in a brewery concern. He told me that he had been eagerly trying to place money in an enterprise of that nature, and that he hoped very soon to realise his intention.

A SUFFRAGETTE LEADER.

I looked towards a lady and said she had been ardently mixed up in a Feminist movement in Great Britain, not merely for charitable motives but in order to assert the claims of sex and class. This lady turned out to be a sort of leader of the British suffragettes.

PSYCHOMETRY OF TWO OBJECTS.

For my psychometrical experiment, two objects were handed to me, one enclosed in an envelope and the other in a box. At my first contact with them I stated that both objects came from a similar source. I saw myself surrounded by a great light. I heard a terrible crash—a noise of battle. I saw a man fall, wounded and dying, tearing at his belt with a last gesture. I heard the names of Michael and Hardy. I had the impression of a tragical calamity and said, "I fly above the world and its affairs. I dominate the earth from a certain height."

THE PSYCHOMETRY PROVED CORRECT.

The two objects were small pieces from German Zeppelins. The first had been found on a man who

had died in the crash of an enemy airship. The terrific noise I heard was explained by the explosion. The name of Michael was intimately connected with the person who had confided the two objects to the S.P.R. This Michael had drawn up an account of the destruction of the Zeppelin, which I believe he had seen. Hardy was another person closely associated with the catastrophe.

MY NIGHT WITH THE GHOST CLUB.

I should have liked to describe at length a later event that evening, when on the invitation of my friend Mr. R. H. Saunders, author of several splendid Spiritualistic works, I was a guest at a dinner of the famous Ghost Club, of which the late Sir William Crookes was a distinguished member. I was received with the most touching and unforgettable cordiality. The event was one of the most delightful experiences of my stay in London.

MY OFFICIAL VINDICATION BY THE S.P.R.

I must, however, proceed to speak of something quite unexpected which happened only the day before yesterday. The postman brought me a pamphlet of twelve pages, which is an extract from the "Proceedings of the Society for Psychical Research" (part 117, vol. xxxix). This publication is entitled, "The Visit of M. Pascal Forthuny to the Society in 1929; by V. J. Woolley."

DR. WOOLLEY'S MISTAKEN LOYALTY.

I do not conceal the fact that I was very agreeably surprised by this tardy missive. During my stay in London I always considered Dr. Woolley a gallant gentleman. I have never blamed him for the outrage committed against my gifts and honour by the *Journal's* Polish editor, but I have always regretted that the Doctor seemed for so long to feel under obligation to show himself loyal to his unjust and censorious confrère, who has done such incalculable mischief to the Society.

THE FRENCH STENOGRAPHER.

I have no hesitation, therefore, in saying to Dr. V. J. Woolley:—"I thank you heartily for having written these twelve pages on my visit to Tavistock Square. It is an act of justice, which does you honour." I regret with him the inexperience of the stenographer, of whom he says:—"All that was said was taken down by a note-taker engaged for the purpose, but we found an unexpected difficulty in securing the services of a French shorthand-writer, and the detail and accuracy of the records suffered in consequence."

MY DIRECT DIALOGUES.

I regret also to notice that the Report of the S.P.R. suggests that I spoke vaguely, without addressing myself directly to any person chosen out of many! I think it right to say—and my audiences will, I feel sure, bear me out—that in the great majority of cases I addressed myself, eye to eye, to the precise person to whom I had something to reveal. Here is, according to Dr. Woolley himself, an example of those direct dialogues:—

RELATIONS WITH ASIA.

Forthuny: "Curiously, sir, I have the impression that not very long ago you have had business relations with the Asiatic world."

Reply: "Yes." *Later comment*: "Correct psychically in general, the Far East in particular for three years."

F.: "Someone you knew well in Asia died from a wound *here*,* or from an organic malady."

Reply: "My special friend on 'the other side' is a Chinaman, who was mortally wounded on the Western Front in the War. He was blown to pieces."

£12,000 SENT FROM ASIA.

F.: "I see written here £12,000. That is a figure that seems to me connected with your business relations with Asia."

Comment by V. J. W.: "A gentleman sitting immediately behind the one addressed writes later that he had spent many years in India, and that towards the end of this time, he had remitted home sums amounting to about the £12,000 mentioned."

**(Note by P. F.:* "Here, in this statement, referred to the upper part of the abdomen, and not to a locality. I do not know exactly that he was wounded in that region, but it was not a natural death.")

AN ANARCHIST LADY.

F. : "The name of Cecily, Cecilia, comes. She is a sort of little anarchist of good quality. She is not naturally domesticated or obedient. She declares that she likes neither the conversation nor the company of women, and does not find them interesting."

Reply : "This is correct."

FIRMNESS OF CHARACTER.

F. : "Over a year ago you found yourself in the presence of a young man and asserted your firmness of character, and lowered him in his self-esteem. Is that correct?"

Reply : "Yes, it is true."

F. : "It is a Jewish name. I have two perceptions. You are quite satisfied with your material situation, but you expect some amelioration from the material point of view in this situation."

Reply : "Yes."

A STUDENT OF DIPLOMACY.

F. : "I see you studying foreign languages, carrying papers of an official character—diplomatic."

Reply : "Yes, I had been educated for foreign affairs, and brought up for that."

Comment by V. J. W. : "A near relative of the gentleman addressed states that her relative had in fact been intended from childhood for the Diplomatic service and had been accepted as a candidate for it. Only after taking his degree at Oxford did he give up the idea and take up his present profession."

DR. WOOLLEY'S CONCLUSIONS.

"It will be seen that in each of the communications I have quoted there is a considerable proportion of truth."

"I think we may fairly argue that the proportion of accuracy in these three cases is too high to be due to chance coincidence, and I am reasonably sure that M. Forthuny neither had, nor ever had had, any normal knowledge of the facts he detailed. It follows that we are driven to assume that his knowledge comes from some supernormal faculty."

NOTES BY SITTERS' FRIENDS.

Dr. Woolley again emphasises the failure of the stenographer thus:—"The French shorthand writer whom we engaged was unfortunately quite inexperienced in taking notes of sittings, and the records which were made by the sitters' friends were in fact more useful for our purpose."

His reference here is to the "private sittings," and in this connection, I permit myself to quote a case he records, which I had omitted in my personal notes:—

PREVISION OF AN OVERSIGHT AT PETER ROBINSON'S.

F. : "I must just tell you one small thing that comes to me in connection with you. There is a lady whose occupation is sewing or dressmaking, connected with clothes and dresses, who has either made out to you an inexact account or taken or kept back some stuff from you. It is in connection with some business house. Yes, a lady occupied with sewing. I think it is over now, but you have been deceived or cheated. It is not important, but I am giving it to you. You have been cheated in some question of dressmaking. P. P. Paterson, Peterson; Is there a street like that? Any street in London like Peter . . . son?"

Comment later by person addressed : "We were unaware at the time of the truth of this statement. I was then having a ready-made dress from Peter Robinson's altered at that shop. Three days after this sitting the dress came home and I found that a promised half-yard of material, left over from the alteration, had not been returned with the dress. I do not think I was willingly cheated, as the assistant told me afterwards it had been omitted through the packer's oversight. Is Peter—son an attempt at Peter Robinson?"

AN ARGENTINE LADY'S HEALTH.

F. : "Is November or December a special month for either of you? A person very much attached to you is coming from afar into your house, and she will tell you worries about her health. I see her coming to you, and in her secret thoughts she is more worried than she lets people think."

Reply : "Our sister is expected from the Argentine with her family in December. She has lately been worried about her health for the first time in her life. She would be anxious, but it would be her nature to keep the worry to herself."

F. : "She is more anxious than she tells you, but perhaps you have guessed how anxious she is. She has had an example from a friend who had had this same illness or ill-health. She had a bad accident because of her illness; this has frightened this person. She has either brought flowers to you or brought them from the country."

Reply : "She had several sharp attacks of gall-stones. Strange to say, my mother for the first time in her life had a very bad attack of this same trouble. My mother was so ill that a serious operation was threatened, but mercifully it did not have to be performed. It is quite possible my sister may fear the need of an operation in her own case, if her trouble occurs again."

F. : "She has been forbidden many kinds of food."

Reply : "This is quite true, as she is on the strictest diet."

THE ZEPPELIN RELICS.

I shall now conclude my extracts from Dr. Woolley's Official Report to the S.P.R. on my visit by quoting what he has to say about my psychometry of objects in an envelope and a box on the evening of June 12, which I have already referred to above:—

THE CUFFLEY AIRSHIP.

"The first object," says Dr. Woolley, "consisted of an irregularly shaped piece of canvas, measuring roughly about 10 by 5 centimetres. It was in fact a piece of the envelope of the Zeppelin airship which was shot down at Cuffley on September 3, 1916."

"It was sealed in an envelope, in one side of which had been cut an oblong opening of about 3.5 by 2 centimetres. This allowed one side of the canvas to be seen and touched, but not the other. The side which was thus visible showed a rough canvas surface. The other side was covered with some water-proofing composition."

"When I examined it myself before the meeting," says the Doctor, "I thought it was a piece of a bicycle tyre."

"On handling this object M. Forthuny said: 'I am going by a route resplendent with sunshine. I am being carried. I dominate things above the earth. I hear the names Michael . . . Hardy, a name which finishes with -man. Impression of a violent thunder-clap, a fearful tornado. I cannot reach a clear definition. I go straight ahead. I see a man fighting in a battle, harassed. The 17th April. Initials, 'A. A.'"

ALUMINIUM IN A MATCHBOX.

"The second object was a small irregularly shaped piece of aluminium, about 2.5 centimetres long, contained in a sealed matchbox. In the top of the matchbox was a roughly circular hole, about 1 centimetre in diameter, through which the object could be just touched and rather indistinctly seen. This piece of aluminium had formed part of another Zeppelin, which was shot down at a later date. M. Forthuny's impressions were as follows:—

"I see someone who is stifled, who is tearing at his collar, who is undoing some buckles, who is throwing himself forward, and who falls. Theodore. It is an impression quite similar to that I had with the first packet."

DR. WOOLLEY'S ELUCIDATION.

"These experiments seem to me," writes Dr. Woolley, "to be the most successful ones of M. Forthuny's visit, and the reports are worth considering in some detail."

"Both objects were provided by Mrs. Brackenbury, who was present at the meeting, and who, of course, knew their histories."

"In the case of the first one the phrase, 'I am being carried; I dominate things above the world' is very applicable to a member of the Zeppelin's crew. The names Michael and Hardy are the names of two people who were closely connected with Mrs. Brackenbury's life and with one another."

"The impression of 'a violent thunder-clap, a frightful tornado' is easily applicable to aerial fighting, as is 'the man fighting in a battle.'"

"The accuracy of what is said about the second object is even more striking, especially as there is nothing whatever to cause this fragment of aluminium to be associated with any fatality."

"As I mentioned above, it formed part of a Zeppelin which was shot down near London. Mrs. Brackenbury was present in the course of her duties as an ambulance driver, and in walking over the field she discovered the body of one of the crew at some distance from the wreckage. His back was broken, but his body was not burnt or otherwise injured, and it seems clear that he threw himself out before the airship came down."

"Finally, I should like to call attention to M. Forthuny's concluding remark that he received just the same impression from the second object as from the first. It seems to me quite impossible to attribute this to any normal observation. He had no knowledge even that they were contributed by the same person, and there was nothing whatever to suggest a common origin for the two."

THE THANKS OF THE S.P.R.

In concluding his Report, Dr. Woolley addresses to me "the very warm thanks of the Society" and of

himself. I am expressions making friendly relations all gave me the monies of their been so deplorable reprobate, who at the headquarters emanating from his own. During Recollections full on my honour and last been vindicated Woolley, I am now are.

SPIRITUALISM

We congratulate Spiritualist enterprise.

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THE CINEMA

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The *Jewish* details about Spiritualist S

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himself. I am grateful for them. And these amiable expressions make me keenly regret once more that my friendly relations with the S.P.R. and its members—who all gave me their respect and surrounded me with testimonies of their kindness during my visit—should have been so deplorably interrupted by the caprice of a young reprobate, who tried to hide the truth about my successes at the headquarters of the S.P.R. by repeating a falsehood emanating from a person with a similar disposition to his own. During the past few months I have in my Recollections fully exposed the wickedness of his attack on my honour and probity, and now that these have at last been vindicated by his superior officer, Dr. V. J. Woolley, I am quite content to leave matters as they now are. P. F.

The Chronicle.

SPIRITUALISTIC ACTIVITY IN ITALY.

We congratulate *Luce e Ombra*, our Italian Spiritualist contemporary, on its most recent enterprise.

Under the direction of Messrs. Achille Brioschi and Angelo Marzorati it is undertaking this year the publication in Italian of the most typical works in which Psychical Research and the Spiritualist Philosophy may be studied—those of the assiduous workers who penetrated to the secret regions of life and threw a clear light on the shadows of our destiny.

These will include the books of Crookes and Bozzano, Aksakof and Schrenck-Notzing, Lombroso and Morselli, Lodge and Richet in a vast spirit of eclecticism. The first work to be translated will be Frederic Myers' "Human Personality and Survival," which will appear along with Sir William Crookes' "Researches into Spiritualism." The other works will be issued without reference to chronological order. We wish great success to this enterprise, which will bring our best literature within the reach of all countries speaking the Italian language.

THE CINEMA AND OCCULT PHENOMENA.

The *Revue Internationale du Cinema Educateur*, published in Rome, has a long article on this interesting subject.

It claims that the cinema may be of the greatest use in the analytical examination of occult phenomena. It recalls that the phenomena of clairvoyance, prophecy, apparitions of phantoms, and materialisations of spirits date from all times. They cannot honestly be denied. But if some scientists believe in them many others laugh at them and speak of tricks. The cinema would convince the incredulous. Already photography has rendered a great service of this kind. It has put before the eyes of scoffers concrete documents, difficult to contest, for many of these photographs have been obtained under conditions when trickery was impossible. Photographs can sometimes be taken in a red light or by magnesium flash without injuring the phenomena. Mediums as a rule do not like these experiments, but they can be convinced that they are of essential value to the truth they espouse.

The advantage of the cinema would be that it would not only capture some instantaneous phenomenon, but also record its duration and its evolution in detail. How instructive that would be! The late Baron Schrenck-Notzing, along with other researchers, made experiments by this process with the medium Eva Carrière, but the results were poor owing to defective installations.

Such phenomena as the displacement of objects without contact would be perfectly reproduced by the film of any well-organised cinema. The slow formation of apparitions would also be shown in all its stages. Besides there is a wide range of phenomena whose mechanism could well be registered by the cinema.

We associate ourselves with the hope expressed by Dr. Albert Hellwig in the *Revue Cinematographique* that some great film publishing house should soon undertake this work along with qualified mediums.

THE JEWS AND SPIRITUALISM.

The *Jewish Chronicle* publishes some interesting details about the great progress of the Jewish Spiritualist Society at Brooklyn, U.S.A. :—

"The organisation has now several hundred followers and holds monthly meetings with discussions, and demonstrations by prominent mediums. At the last meeting of the Society over 500 people were present. It is obtaining many members who hitherto held aloof because heretofore Spiritualism in America was almost entirely on a religious plane, and moreover part of the Christian religion. Mrs. Matilda L. Levy, of Brooklyn, organised the Society for the express purpose of research without the religious alignment."

CONCERNING THE DEVIL.

The Italian review *Mondo Occulto* addresses itself to those people who believe in the devil and say, "We must believe in him for Christ believed in him!"

The review says, "He believed in him with his contemporaries but he did not believe in him in the same fashion as they, though in speaking of him he adapted his words to the popular beliefs. He always taught the seeker for truth to look for the spirit beneath the letter, and just as one may understand by the term Holy Spirit the collectivity of pure and lofty spirits—those whom the love of goodness unites in one moral personality—so the name of Satan may signify the collectivity of impure and imperfect spirits bound together by hatred of the good."

Mondo Occulto adds :—"It is our duty to convert evil spirits to goodness when they present themselves, and we should have the courage not to let them persevere in evil; in fine we must conduct ourselves towards them as towards ordinary men. There are some charitable persons who go into prisons to reclaim malefactors without fear of catching their moral contagion. Do you blame them or condemn their good deeds? On the other hand we seek for the society of good spirits in order to receive from them instruction and encouragement. Why should these good spirits not be able to come to us. If God were to prevent them and sent us instead evil spirits, He would be the accomplice of these inferior spirits, and that would be a contradiction of all that Christ said.

"Sometimes it is true we call for good spirits and it is the evil who come. Their visit gives us salutary proofs of the infallible sanction even in the after-life of the moral law. We see that punishment follows the sin to the point of reparation and necessary expiation. These wretched spirits receive our encouragement towards repentance and the regeneration of their conscience. By the charity of God we collaborate in securing their spiritual salvation.

"Let us talk no more of devils. There are only errant spirits, whom we can save."

NIETZCHE'S POSTHUMOUS WORK.

The German journal *Deutsche La Plata Beitura*, published in Buenos Aires, reports the following circumstances from a Berlin source :—

In the town of Turin, Italy, Messrs. Bocca & Sons have published a series of books under the titles "Contemporary Italy," "Humanity," and "The World and Life," attributing the authorship to "Dr. Homere Petri and Frederic Nietzsche."

The explanation given is that on April 30, 1926, Dr. Petri and his wife attended a Spiritualist seance, something quite new to them. The table rocked and spelt out with its foot the name "Frederic Nietzsche," and then continued with a succession of lofty thoughts.

Next day there was another seance with friends of Dr. Petri, in whom he had complete confidence. Thereat the table spelt out entire pages from the philosopher, although none of the persons present had read any of his works.

Intrigued by these novel experiences Dr. Petri continued the seances and thus received the substance of a first posthumous work, very manifestly Neitschean. The house of Bocca sent a representative to the seances, and he reported that there was no question of any deceit, and the book was published. Learned Italians who are familiar with Nietzsche's thought are agreed in saying :—"This work is from beginning to end Nietzsche pure."

The philosopher continues to transmit other works to Dr. Petri, and a Commission of German Nietzscheans will, it is said, go to Turin to study the phenomena.

A NOCTURNAL VISION.

The Bordeaux newspaper *La Voix du Combattant* prints the following story of an apparition in the night :—

"I was in a profound sleep when I was awakened by a bright light filling my room. I sat up in bed and to my stupefaction saw a woman richly clothed walking in front of my bed, without appearing to take any notice of my presence. Suddenly I heard hurried footsteps, angry shouts, a violent blow, a cry, the noise of a body falling, and then there was the silence of the night!"

"I was greatly frightened. I wanted to flee from the cursed room, but terror paralysed me. Next day, my host, Count B., told me that long ago a Lady Diana of G., who married the Duke of L., had been murdered by her husband in that room for having accorded her favours to King Louis XV."

CAODAÏSM.

CAO-DAI ("the Supreme Being") is the title of Annamite organised Spiritualism.

It claims to have 500,000 disciples to-day. It was started in 1923, and has had to suffer much persecution from the colonial administration and the Jesuits. In 1925, numerous circles were organised at Saigon, when automatic writing was received and Spiritualist orators developed. In 1926, Caodaism continued to prosper and spread, and on October 7 275 adepts made an official declaration concerning it to the Governor of Cochin China. Missions throughout the country converted 20,000 persons. The principal headquarters were established in March, 1927, at the village of Long-Thanh in the province of Tay-ninh, and since then Spiritualist belief has spread more and more. It is of a religious character, and bases itself on Confucius, Lao-Tsu, the worship of good "genies," Jesus Christ, Buddha, Allan Kardec, and Leon Denis. The doctrine aims at conciliating all creeds and at adapting men to all degrees of spiritual evolution. A Caodaist review is now being published.

THE DANGER OF LIGHT.

On August 10, 1930, a seance was held at Chesterfield, Indiana, U.S.A., by a group of two mediums and seven sitters.

One medium, Mrs. Larson (says *Psychic Research* for January) was seated before a door opening on to a vestibule where the electric light had been extinguished. Unfortunately someone passing through turned on the light, whose brightness penetrated under the door and shone over the floor of the room. Mrs. Larson collapsed, and a Mrs. Nelson felt a painful scorching on her finger. All the sitters felt blows on their chest, back, and face. The poor medium remained unconscious for a long time as if she were dead. The other medium was much less affected, for she was not within the rays of the light."

PETITES NOUVELLES.

Some months ago a haunted house near the town of Aosta, in Italy, caused a great stir, and many journalists established the reality of the startling phenomena. This house has just been destroyed by fire.

We have received the first number of a review named *Proteus*, published by Mr. W. B. Crow, London, which devotes its pages to the science, philosophy, and therapy of nature. This first number is very good.

The Astrological Institute of Carthage has founded an International Association of Astrological Archives, which aims at collecting 100,000 controlled horoscopes for comparison and detailed study. These will be available for astrologers everywhere.

Luce e Ombra announces the republication of the book "La Medianita," by Puolo Visani Scozzi, who was born at Romagna Toscana in 1858 and died on July 28, 1918, at San Piero a Sieve, Italy. It is an admirable work.

The municipal administration at Biella, Italy, sent carabinieri to quell the ghostly disturbances in a haunted house at 124 Via Umberto, but they arrived too late!

El Siglo Espirita, Mexico, has translated and published in full my critical article on the medium Carlos Mirabelli, which was printed in the *Revue Metapsychique* of Paris.

Lys ver Landet of February 15 published from Dr. Osty's book, "Pascal Forthuny: Une Faculté de Connaissance Supernormale," the analysis of my public seance given at the Paris Metapsychic Institute, when psychometrizing an empty chair chosen from among 200 others in an empty hall, I dictated an account of the life and destiny of the woman who would occupy it two hours later, when the doors of the hall were opened and the audience would seat itself entirely at hazard. My description was found to be in great part correct.

We have received an intimation from Mr. Wm. C. Hartmann, P.O. Box, Jamaica, N.Y., U.S.A., that he has founded a branch of the Survival League in America, in affiliation with the English Survival League, founded by Mrs. C. Dawson Scott.

In anticipation of the Congress of the International Spiritualists' Federation to be held at The Hague in September, the review *Spiritische Bladen* has reproduced the emblem adopted for the Congress.

"The Spiritualistic Society" and "Stockholm Spiritualistic Society" have decided to amalgamate and to continue the work under the name first mentioned. These societies are the two leading associations in Sweden. Mr. Carl A. Carleson, 9 Biblioteksgatan, Stockholm, has been elected as president.

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 PASSING OF MR. RONALD BRAILEY.

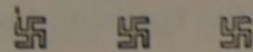
THE Old Guard of Spiritualism is having its ranks speedily depleted. "Friend after friend departs" from this earthly scene to join the hosts on the Other Side.

Mr. Ronald Brailey passed to the Beyond from his residence at 90 Sunny Gardens, Hendon, on February 21, leaving Mrs. Brailey, his sympathetic companion and co-worker, to continue for a little the terrestrial journey. For nearly forty years Mr. Brailey lectured at Spiritualistic Societies all over the country and demonstrated his psychic gifts both in public and private. He was an excellent clairvoyant and was particularly successful in psychometry. We recall that on one occasion he was handed a morsel of stone that to the ordinary observer seemed no different from any other piece of stone. But on handling it he described an Egyptian tomb and gave its royal occupant's history and personal characteristics. The stone it was admitted had come from this particular tomb in Egypt.

Mr. and Mrs. Brailey were the founders of the East London Spiritualist Association at Stratford in 1894. His public work continued until January 9 last, when he conducted the services at Wembley Spiritualist Church. He had for some time felt that his health was failing and many times last summer he told Mrs. Brailey it was useless to book further engagements far ahead as there was another programme marked out for him.

The records of Mr. Brailey's early work were all destroyed when his bungalow at Shoreham was burnt down some years ago.

One of the saddest moments of his life was when his promising young son went down in the *Titanic* with Mr. W. T. Stead. Young William Theodore Brailey was the pianist of the ship's band, which played "Nearer my God to Thee" as the vessel plunged to its doom.



BRIEF NOTICES OF NEW BOOKS.

Messrs. L. N. Fowler & Co. have published at 1/6 a remarkable little book called "THE MAGIC STORY," which we strongly recommend to the notice of our readers. It was written by Frederic van Rensselaer Dey in 1900 and published in America, and it is believed that its various editions have amounted to at least a million copies. It gives a fine kick to people who have got into a mental and spiritual rut and wish to get out of the doldrums into the path of success and happiness. A Cape Breton clergyman wrote to the author saying:—"To be able to help mankind as this story helps is to be blest indeed." Any bookseller can supply the book if the name of the publisher is mentioned.

"SHINING WINGS" is the title of an interesting tale of love and life in the Highlands by Mr. D. M. Macintyre, M.B.E., F.R.I.S., the Chief of the Clan Macintyre Association in Glasgow, and a good Spiritualist. The author takes his readers through orthodoxy and heterodoxy to Spiritualism, and makes the path pleasant by his poetical love of nature and about half a dozen love stories of the dear old-fashioned sort, in which all the "parties" had true visions of their future partners in life! Therein, of course, he stretches the long bow as all good Highlanders used to do, but he has the root of the matter in his book, which is published by Cecil Palmer at 7/6 net.

"OUR GLORIOUS FUTURE" is another Spiritualist novel. Its author has the curious name of "Johnhett" and his book is published by the C. W. Daniel Company at 7/6. It starts off with the story of "a miracle child" who, as soon as he was introduced into the world, said "Thank you, all" to the doctor and nurse, and looking at his father and mother said "Great!" He was not a cry-baby, but was good as gold and was hailed as some sort of a New Messiah. Of course no one has ever heard of such a child, but all this is supposed to happen a hundred years hence. So that explains it. The boy becomes a wonderful medium. Notwithstanding the improbabilities of the plot, the story is well written and with good intent.

"LESSONS FROM BEYOND," published by Riders at 2/6, professes to consist of further messages from "Julia," who used to write through the hand of Mr. W. T. Stead. The automatist for this series is Mrs. Corelli Green, whose deceased daughter May is said to act as "Julia's" amanuensis on the Other Side. Miss E. W. Stead was present when these messages were received and says in the preface to the book, "We feel that those who read the letters given by Julia through my father's hand will recognise the same personality behind these."

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How Robert James Lees Tracked "Jack the Ripper."

SENSATIONAL REVELATIONS IN A SECRET DOCUMENT.

LAST month we recorded the passing hence of Robert James Lees, the famous Spiritualist author and clairvoyant, at Leicester on January 10, and printed loving tributes to his memory from his daughter, Miss Eva Lees, and a close friend, Mr. Dan Black.

On March 8 and 9 the *Daily Express* printed for the first time the thrilling story of how "Jack the Ripper" was finally tracked and confined, drawn up from a secret document Mr. Lees confided to a friend with instructions that it should not be revealed until after his death.

The *Express*, in introducing the story, mentions the fact that Queen Victoria was interested in Mr. Lees's psychic powers, and received him more than once at Buckingham Palace. Also that he had been in receipt of a pension from the Privy Purse for many years.

HIS FIRST VISION OF "THE RIPPER."

At the time of the first three murders by "the Ripper," says the *Express*, Mr. Lees was at the height of his clairvoyant powers. One day, while writing in his study, he became convinced that "the Ripper" was about to commit another murder.

"He seemed to see two persons, a man and a woman, walking down the length of a mean street. He followed them in his mind's eye, and saw them enter a narrow court. He looked and read the name of the court. There was a gin palace near this court ablaze with light. Looking through the windows he saw that the hands of the clock in the bar pointed to 12.40, the hour at which the public houses closed for the night.

"As he looked (clairvoyantly) he saw the man and the woman enter a dark corner of the court. The woman was half drunk; the man was perfectly sober. He was dressed in a dark suit of Scotch tweed, carried a light overcoat on his arm, and his light blue eyes glittered in the rays of the lamplight, which dimly illuminated the dingy retreat."

The man put one hand over the woman's mouth, obviously to prevent her screaming, drew a knife from his inside vest pocket, and cut her throat. The blood streamed over his shirt front. He then inflicted sundry gashes on her body in a scientific manner, deliberately wiped his knife on the woman's clothes, sheathed it, and putting on his light overcoat, buttoned it up, as if to hide his shirt front, and walked calmly away from the scene of the murder.

HIS VISION VERIFIED.

Mr. Lees was so impressed by this prophetic vision of a coming murder that he went at once to Scotland Yard and narrated the whole matter to the detectives. They regarded him as nothing short of a lunatic, but to humour him the sergeant on duty took down the name of the place where Mr. Lees said the crime would be committed, also the time 12.40 a.m. at which "the Ripper" and his victim would enter the court.

"At 12.30 on the following night a woman entered the public-house near the court in question. She was quite under the influence of drink, and the bar-keeper refused to serve her. She left the place swearing and using vile language. She was seen by another witness to enter the court again at 12.40 in company with a man dressed in a dark suit and carrying a light overcoat on his arm. The witness thought the man was an American because he wore a soft felt hat, and added that 'he looked like a gentleman.'"

That was the evidence given at the Coroner's Court next day. The woman's body had been found in the very place described by Mr. Lees "with her throat cut from ear to ear, and otherwise indecently and horribly mutilated"—to quote the Coroner's record.

Mr. Lees himself was indescribably shocked when he learned of the murder. Taking with him a trusted manservant he visited the scene of the outrage. To use his own language: "I felt almost as if I was an accessory before the fact. It made such an impression upon me that my whole nervous system was seriously shaken. I could not sleep at night, and under the advice of a physician I removed with my family to the Continent."

"THE RIPPER" IN AN OMNIBUS.

During his absence abroad four new "Ripper" murders had been added to the list.

After his return, he was riding one day in company with his wife, in an omnibus from Shepherd's Bush.

The vehicle stopped at the top of Notting Hill, and a man entered. Mr. Lees perceived that he was of medium size, wore a suit of dark Scotch tweed, a light overcoat, and a soft felt hat. Leaning over to his wife he remarked earnestly, "That is Jack the Ripper."

Mrs. Lees laughed and told him not to be foolish, but he replied, "I am not mistaken."

The omnibus traversed Edgware Road and turned into Oxford Street at the Marble Arch. The man got out, and Mr. Lees followed him down Park Lane. When halfway down Mr. Lees met a constable, and pointing to the man in the light overcoat told him he was "Jack the Ripper," and asked that he should be arrested. The constable laughed at him and threatened to run him in.

"The Ripper," as if scenting danger, jumped into a cab and was rapidly driven down Piccadilly.

A minute later Mr. Lees met a police sergeant to whom he confided his suspicions. "Show me the constable who refused to arrest him!" exclaimed the sergeant. "Why, it was only this morning we received news at Bow Street that 'the Ripper' was coming in this direction."

ANOTHER VISION AND A POSTCARD.

That same night Mr. Lees had a premonition of another murder. His vision of the tragedy was not so distinct, but the face of the victim was clearly defined. He noted that one ear was completely severed from the face, and the other was hanging by a mere shred of flesh.

As soon as he recovered from his trance he hastened to Scotland Yard, where he was listened to with incredulity until he spoke of the victim's ears being severed from the head. Then the head inspector drew a postcard from his desk and laid it before his visitor. It read as follows:—

"To-morrow night I shall again take my revenge, claiming, from a class of women who have made themselves most obnoxious to me, my ninth victim.

JACK THE RIPPER.

"P.S.—To prove that I am really Jack the Ripper I will cut off the ears of this ninth victim."

The inspector, who was a religious man, regarded the coincidence of the postcard and Mr. Lees's vision as a warning from heaven. He concentrated his energies on measures to avert the threatened outrage. By dusk next day he had sent 3,000 constables in plain clothes and 1,500 detectives disguised as mechanics and dock-labourers into the Whitechapel area to keep watch, but "the Ripper" penetrated the cordon, slew his victim, and escaped. His victim had one ear completely severed and the other was hanging by a mere shred!

Mr. Lees was so unnerved by this new tragedy that he again went to the Continent to recover his poise. While he was away "the Ripper" accomplished his sixteenth murder and coolly informed Scotland Yard that he would "kill twenty and then cease."

And now comes the most dramatic part of the story.

THE SEVENTEENTH MURDER.

Mr. Lees shortly afterwards returned to England, and was dining one evening with two American friends at the Criterion when suddenly he turned to them and exclaimed: "Great God! 'Jack the Ripper' has committed another murder!"

One of them, Mr. Roland B. Shaw, a mining stock-broker, of New York, looked at his watch and found the time was eleven minutes to eight.

At ten minutes past eight a policeman discovered the body of a woman in Crown Court, Whitechapel, with her throat cut from ear to ear, and her body bearing all the marks of "the Ripper's" handiwork.

Mr. Lees and his companions went at once to Scotland Yard, and while Mr. Lees was relating his story a telegram arrived giving the first news of the outrage.

The inspector, two plain clothes officers, Mr. Lees and the two Americans, drove speedily to Crown Court, and on arrival Mr. Lees exclaimed, "Look in the angle of the wall; there is something written there." The inspector struck a match, and as the flame flared up they read, "Seventeen, Jack the Ripper" written in chalk on the wall! And the fiend had disappeared leaving no trace.

The greatest police force in the world had been baffled for years, the most experienced detectives in France, Germany, Holland, Italy, Spain and America had been summoned to its aid, a reward of £30,000 and a pension of £1,500 a year was being offered to anyone who would bring "the Ripper" to justice. But all of no avail.

ON THE CLAIRVOYANT TRAIL.

The inspector seemed to recognise in Mr. Lees an instrument of Providence, and appealed to him to try

to track the fiend to his lair by his marvellous powers. Mr. Lees consented, and submitting himself to mediumistic influence quickly traversed the streets of London, with the inspector and his helpers following a few feet behind.

At last, at four o'clock in the morning, with a pale face and bloodshot eyes, the human bloodhound halted at the gates of a West End mansion, gasping, with cracked and swollen lips, as he pointed to an upper chamber, where a faint light yet gleamed.

"There is the murderer—the man you are looking for."

"It is impossible," returned the inspector. "That is the residence of one of the most celebrated physicians in the West End."

However, he added, "If you will describe to me the interior of the doctor's hall I will arrest him, but I shall do so at the risk of losing my position, which I have won by twenty years of faithful service."

Mr. Lees said, "The hall has a porter's high chair of black oak on the right hand as you enter, a stained glass window at the extreme end, and a large mastiff is at this moment asleep at the foot of the stairs."

They waited until seven o'clock then entered the house. The servant who admitted them said the doctor was still in bed. They asked to see his wife, and while the servant went to call her, they remarked that the hall was precisely as Mr. Lees had described it, excepting that there was no dog. On the servant's return she told them that the dog generally slept at the foot of the stairs, but that she let it out every morning into the back garden.

THE FINAL REVELATIONS.

The doctor's wife, a beautiful woman, during half an hour's searching examination, confessed that she did not believe her husband was always of sound mind. He had threatened herself and her children at times, and they had had to lock themselves up. She had noted with dread that whenever a Whitechapel murder had occurred her husband was absent from home!

Within an hour the inspector had summoned to his aid two of the greatest experts on insanity in the metropolis. When accused the doctor admitted that his mind had been unhinged for some years, and that there had been intervals of which he had no recollection. When told that they believed he had committed the Whitechapel

murders in these intervals, he expressed the greatest repugnance and horror.

He told the physicians he had on one or two occasions found himself sitting in his room as if suddenly aroused from a long stupor, and on one occasion he found blood on his shirt front, which he had attributed to nose-bleeding. On another occasion his face had been scratched.

A thorough search was made of the house, and ample proofs were found of the doctor's guilt. The Scotch tweed suit, soft felt hat, and light overcoat described by the clairvoyant were brought to light.

When he was convinced of his guilt the doctor begged to be killed at once, as he "could not live under the same roof as a monster."

"THE MOST INTRACTABLE MADMAN."

He was at once removed to a private asylum in Islington, where he became the most intractable madman confined in that establishment.

A Commission in Lunacy made an exhaustive inquiry into his case and decided that while in one mood the doctor was a most worthy man, in another he was an inhuman monster.

In order to account for his disappearance a sham death and burial were enacted, and an empty coffin now reposes in a family vault in a London cemetery, which is supposed to contain the mortal remains of a great West End physician whose untimely death was widely mourned.

None of his keepers knew that the desperate maniac who flung himself from side to side in his padded cell, and made the long night watches hideous with his piercing cries, was the famous "Jack the Ripper." He was simply known to them and the visiting inspectors as "No. 124."

Thus the *Daily Express* has exclusively revealed for the first time that "Jack the Ripper" was a "Dr. Jekyll and Mr. Hyde" in real life, a respected physician in the day, a fiend in human form in the night. He might never have been discovered—so diabolically crafty was he—had not Mr. Robert James Lees come to the aid of the baffled police with his extraordinary clairvoyant powers. For Spiritualists that is a very important part of the dark secret, which till now has remained one of the unsolved mysteries of crime. No longer can scoffers say that psychic gifts are of no utility, for on this occasion they and they alone stopped the incessant menace of murder after murder in the Whitechapel area.

The Vision on the Cliff's Edge.

AN INTERPRETATION BY DAVID O. SMITH, PONTYPRIDD.

The following is the best interpretation sent us of Mr. Will Carlos' thought-provoking article in our March number.

THE scene covers the past, and the future. The solid ground is the world. The cliff is the end of this life. The foot or more of land between the fence and cliff is the Borderland between the two planes of life. The fence is that wall of crystallised thought which unbelief, ignorance and doubt are said to have created between the two worlds. The central figure clad in a grey garment, silent, with his hands hanging down loosely clasped in front, represents the spirit world, or the inhabitants thereof.

The heavy jowled, snub-nosed fellow who attempts to remove the cloak of the central figure by stealth, refers to all and sundry who have attempted to apply materialistic solutions to spiritual phenomena. Or, particularly, to those who have tried vainly to strip or expose Spiritualism. The number of men that slowly gathered as onlookers, refers to all those who take any interest in things spiritual. And they do seem slow.

We come now to the actions of the characters. Materialism began to boast, laugh at, and even threaten to completely overthrow everything spiritual. This occurred more successfully in the past, during Ingersoll's day, and during the great wave of Materialism of the last century. Their insult or challenge receives an unexpected shock. The silent ones turn this way; they lean over the wall. They seize many by the arm and hand, and look intently into many faces. The "snub-nose" refers to dull sensing or perception; the "heavy jowl" to animal-like propensities. "Eye to eye they stood for a moment"—this implies final agreement. They see eye to eye, "looking intently into the face" refers to teaching and spirit leading, and precedes the agreement.

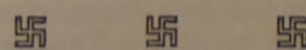
"The effrontery vanishes." This is just beginning in some of the daily and weekly newspapers. "Still holding his hand"—contact is maintained constantly with the

spirit world. The stranger addresses the crowd. A few are much impressed. He continues to speak with greater fervour. This occurs wherever truth is presented at present.

We come now to the crucial test. The believers are asked to step off into space! All who die step off into space, hand in hand with some dear one. Space refers to the next life, and all eventually reach their goal.

This fails to fit entirely the vision, however. We are indeed about to "behold a wondrous thing." It is a future event. The spirit world will lead men on and on, until one here and there will be taken directly into spirit life, as an apport, less the dross. There will be a change but no funeral; nothing to bury. Those who pass by this process do not go over the cliff.

As Jan Steen says in "Hafed, Prince of Persia," in answering a question about the inhabitants of a certain planet, "they do not die, but change, leaving nothing to bury." The Rev. G. Vale Owen's Guide refers also to this mode of transition, and says, "more have passed that way than ye wot of," but that the Christ did not shun or avoid death—"Highlands of Heaven"). I would hesitate to place such a construction on this final scene if I did not know positively from many sources that the spirit world intends eventually that we shall say with all truth, "Oh, death, where is thy sting; oh, grave, where is thy victory?"



When I consider the nature of the soul, there is far more difficulty and obscurity in forming a conception of what the soul is while in the body—in a dwelling where it seems so little at home—than of what it will be when it has escaped into the free atmosphere of heaven, which seems its natural abode.—*Cicero*.

The realm of the occult and the supernormal is immense, and its exploration is even now only beginning. When that investigation has been pushed further, I have every confidence that the reality of the spirit-world will be established beyond cavil, and the case for human survival correspondingly strengthened.—*Arthur Mee*.

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Spiritualism as Viewed by James Douglas.

"I WAS AFRAID, AND I AM AFRAID."

MR. JAMES DOUGLAS, in the course of an article in the *Sunday Express* of March 8 on "Science cannot make perfect men," wrote a noteworthy confession in regard to his own attitude to Spiritualism, as follows:—

"I wonder why science refuses to explore the life of the spirit. I wonder why it is afraid to take up the challenge of Spiritualism and all its experiments. I wonder why it frowns on the researches of savants like Crookes and Lodge. It pursues the phantom electrons and the phantom protons, and the phantom photons in the universe of the atom. But it flies in terror from the mysteries of telepathy, clairvoyance and clairaudience.

"The Spiritualists say that Conan Doyle proved his hypothesis to me when he conducted me through a series of seances, and they rebuke me for being afraid to admit it. Yes, I was afraid, and I am afraid. I am a Hamlet, perplexed and haunted by insoluble doubt and dread.

"I saw too much to face the agony of seeing more. I renounced my quest rather than unhinge my reason. But I tell science that it ought to take psychical research out of the hands of amateurs and charlatans.

"I am afraid of Spiritualism because I see hardly any spiritual life in it. It is a branch of biology, not of religion. It does not change the heart of man. But science should do what no layman can do. It can decide the materialistic issue.

"But the life of the spirit is beyond the measurements of science. It is our private territory. We can conduct our own experiments in the laboratory of the mind and the soul. And I say that the secret of life is within us. We can have life, eternal life, and we can have it more abundantly every day we live, as individuals, as a nation, and as a race."

Mr. Douglas does not appear to have learnt the wisdom of the mother's advice to her child, "Grasp the nettle firmly and it will not sting." Sir Arthur Conan Doyle led him towards the light, but he stopped half-way. He was afraid—"a Hamlet, perplexed and haunted by insoluble doubt and dread." It is a miserable confession.

Had he but pursued his quest until the light, truth, and comfort of Spiritualism had dawned upon his intelligence, as it has on so many thousands of investigators, learned and unlearned, in all parts of the world during the past eighty years, he would have found that there was nothing to dread: no insoluble doubt to perplex and haunt him.

He wonders "why science refuses to explore the life of the spirit," and asserts that "it flies in terror from the mysteries of telepathy, clairvoyance and clairaudience." But many scientists have explored and do explore the life of the spirit. They have discovered that telepathy, clairvoyance and clairaudience are natural gifts of the spirit—as the Apostle Paul taught—and that these are not mysteries from which anyone need fly in terror. They are just as natural functions of the soul's manifold mechanisms as seeing, hearing, and communicating one's thoughts by tongue and pen are to the physical body. There is nothing to unhinge any sane person's reason in the recognition of this well-established natural fact.

And we may tell Mr. Douglas that the science of the spirit is much safer in the hands of ordinary common-sense people who love truth for truth's sake than it is in the hands of the pretentious professional psychical researchers, who instead of advancing from the palmy days of Crookes, Russel Wallace, Lodge and Myers, have retrograded and become defunct—obsessed by what Professor Bozzano aptly calls "the theory of universal fraud." They have not yet even "decided the materialist issue." They are afraid of it.

Mr. Douglas says, "I am afraid of Spiritualism because I see hardly any spiritual life in it." He suffers here from a serious misconception. There is truly no spiritual life apparent in the mere quest of phenomena, which is often called "spiritism," but there is no true "Spiritualism" without its essential component of spirituality. There are many spiritists who know nothing of spirituality, and there are many deeply spiritual souls who know nothing of spiritism, but Spiritualism is a blend or combination of spiritism and spirituality, and without either of these component parts it is not Spiritualism. Spiritualists are after all the only real experts in "the laboratory of the mind and the soul."

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"May I offer Mr. Brittain my thanks and sincere congratulations on his work, which I feel will become one of the most important contributions to our scientific knowledge that has been issued of recent years."

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Text Book—"Symbols and their Interpretation," post free 1/8.

Write for booklet and enrolment form, sending 1d. stamp for postage to: The Secretary, The Psychosensic Institute, 28, St. Stephen's Road, LONDON, W.2.

NOTICE

I AM directed by the great Persian Physician and Spirit Healer, Abduhl Latif, to issue this notice.

He has found that, without any justification, many have claimed association with him, and this has led to much confusion and distress.

He is not connected with any Circle or Community, but extends his help to all sufferers.

R. H. SAUNDERS.

President:
MR. HANNEN SWAFFER

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1931

April 8—"SUN AND MOON IN CONJUNCTION." G. WHITE

April 15—"HOROSCOPE OF THE RT. HON. STANLEY BALDWIN."
FOLLOWED BY A DISCUSSION.

April 22—"AVIATORS." MISS B. SAXON-SNELL, M.A.

April 29—COMMENCING AT 7.15 p.m. SPECIAL LECTURE ON
"ASTROLOGICAL INVESTIGATIONS." W. FRANKLAND

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6.30 p.m.—Mr. Dimsdale Stocker

April 12—11 a.m.—Mrs. St. Clair Stobart

6.30 p.m.—Rev. Drayton Thomas

April 19—11 a.m.—Mr. Percy Scholey

6.30 p.m.—Miss Lind-af-Hageby

April 26—11 a.m.—Mr. Ernest Hunt

6.30 p.m.—Mr. Harold Carpenter

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