

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

### PASCAL FORTHUNY ATTACKED BY E. W. OATEN.

"I HAND HIM BACK HIS WICKED ASPERSION."

THE 29th Annual Conference of the Spiritualists' National Union was held at Portsmouth on July 4 and 5, and in a report of the proceedings in the *Two Worlds* of July 17, the following passage occurs:—

"A delegate raised the question of an article by M. Forthuny which recently appeared in a Spiritualist journal.

"Mr. Oaten explained that many of them were familiar with the fact that there had been a quarrel between M. Meyer and the writer of the article, and he thought it was cowardly on the part of the writer to make a statement of this kind after a man's death which he would not have dared to make had he been alive.

"He believed it was true that M. Meyer's family were taking steps to contest a settlement made by M. Meyer some four years before his death, but otherwise the statement was erroneous."

Monsieur Pascal Forthuny, having seen this report, has sent us the following reply:—

10 Avenue Frédéric Forthuny,  
Soisy-sous-Montmorency, France.  
July 22, 1931.

MY DEAR SIR,—Kindly do me the honour of publishing in the *International Psychic Gazette* my comment on a paragraph that concerns me which appears in the *Two Worlds* of July 17, 1931 (page 451).

I do not accord, either to Mr. E. W. Oaten, or to any other person whatsoever, the liberty to describe the article I wrote in our review (June, 1931, page 138), after the death of M. Jean Meyer, as an act of cowardice.

I did NOT await until M. Meyer died to say what I thought of him. I did so at once, at the time of our rupture, before a public assemblage of 2,000 persons in Paris. I then declared, and I repeat, that M. Meyer could not claim to be a person in any sense sacrosanct, and that he was entirely wrong, notwithstanding that he had generously supported the cause of Spiritualism by his money, in supposing that anyone who did not rally to his narrow conceptions was an *égaré* and ought to be excommunicated. My indignant protests were endorsed by the entire audience with rounds of acclamation, and at the conclusion about six hundred persons shook my hands in token of their sympathy and congratulation. Persons belonging to M. Meyer's entourage were present, and must have had a very disagreeable task in reporting the outcome of this meeting to their chief!

M. Meyer was equally wrong in de-baptising the *Maison des Spirites*—whose name described quite well what it ought to be—in order to dress it up with an epithet with scientific pretensions, which only disconcerted the Spiritualists and made the scientists shrug their shoulders.

I disdain the insolence of Mr. Oaten, and in the matter of cowardice I invite anyone who cares to compare his war record with my own. I hand him back his wicked aspersion with my compliments for it is applicable neither to myself nor to any of my relatives or friends, who all promptly obeyed their country's call in the hour of national danger and performed their patriotic duty as men, some of them, including my beloved son, sacrificing their lives.

I claim the right to appreciate at their true valuation M. Jean Meyer and his work, for he was a part of the history of Modern Spiritualism, especially in France, and it is sheer nonsense to say that he ought not to have been discussed in my obituary notice.

I mentioned therein the fact that M. Meyer had oriented his Kardecist Spiritualism towards what he thought to be scientific research, with the result that he had in certain notable cases disparaged genuine mediumship rather than helped or encouraged it.

I also mentioned that M. Meyer, as Vice-President of the Spiritualists' International Federation, had publicly claimed to have converted all Anglo-Saxon Spiritualists to a belief in Reincarnation, though that was glaringly untrue, as Mr. Oaten himself very well knows.

Mr. Oaten told his audience at the Spiritualists' National

Union Conference that my statements were "erroneous," but I challenge him to prove that they were so in the slightest particular.

I thank you for this opportunity of replying to Mr. Oaten's stupidity, and remain as ever, Your devoted

PASCAL FORTHUNY.

### THE PARLIAMENTARY FUND.

In the same report in the *Two Worlds* it is stated:—

"A delegate raised the question of a report appearing in the *International Psychic Gazette* concerning the funds of the Parliamentary Committee, and in reply Mr. Barbanell offered a pointed and emphatic denial to the statement. It was resolved that a letter be sent to the Editor of the journal asking him to justify his statement, or withdraw it."

If Mr. Barbanell did offer "a pointed and emphatic denial" to the statement referred to, namely, that the funds entrusted to the Parliamentary Committee had been "wickedly and wantonly misused" he could only have done so with his tongue in his cheek, for it is true that they were so misused, and that a paralysing blight was thereby put on the movement for the adequate protection of mediums and for the alteration of the law. That blight has not yet been removed.

The great wrong then done to the Cause would probably never have been known had not an Official of the Spiritualists' National Union at the time thought it his bounden duty to make it known, and called upon us to give us the information. Our references to the matter were, moreover, publicly approved by Mrs. Jessy Greenwood, J.P., when she was President of the Spiritualists' National Union. It is therefore not a case for denials or coverings up, but for rectification and reparation, and for placing the Fund and its administration in other hands, so that the original intentions of the subscribers shall at last be faithfully carried out.

Needless to say no letter has been received by us asking us to justify the statement or withdraw it! Will Mr. Barbanell now publish a certified account of the Parliamentary Fund, which the subscribers are entitled to see, and for which they have for so many years waited in vain, and that will speak for itself?

When mediums have been attacked by the police it has been to this *Gazette* almost alone that they have looked for help or sympathy, for that was invariably refused by the Parliamentary Committee with its £1,000, more or less, subscribed for the purpose. As everyone knows we have collected considerable sums at various times from our generous readers to pay solicitors and counsel engaged for the defence and to pay the fines of mediums. In every case we have published a complete list of subscribers with the amount of their donations, and have given detailed accounts showing how the money has been spent.

### MR. MEAD'S DECISION.

A King's Bench Divisional Court on July 22 reversed the decision by Mr. Frederick Mead, of Marlborough Street, that a seller of sweepstake tickets could not be convicted, and punished under the Vagrancy Act, unless he was "a rogue and vagabond" in his status or mode of life when committing the offence.

The Lord Chief Justice, in giving judgment, said that Section 41 of the Lotteries Act of 1823 provided that if any person should sell tickets in any lottery not authorised by Parliament he should forfeit £50, and further be deemed a rogue and vagabond and punished accordingly. It was not for the prosecution to prove that the respondent had the mode of life of a rogue and vagabond, but to prove the commission of the offence against the Lotteries Act, and he was then to be deemed a rogue and vagabond and punished as such.

It is important that Spiritualists should carefully note the reason for Mr. Mead's decision being reversed in this case. An offence had been committed under another Act which involved punishment under the Vagrancy Act without further question.

In the case of Spiritualistic mediums there is no such other Act affecting them, excepting the old Witchcraft Act, which is nowadays never invoked. That they are wrongfully tried and punished under the Vagrancy Act, when they are good citizens and not rogues or vagabonds in their status or mode of life, is still good law, for Lord Young's decision in *Smith v. Neilson* in the Scottish High Court of Justiciary has never been revised or reversed by any High Court.

J. L.

## A Medium We Should Like to See in England. APPORTS, LIGHTS, VOICES AND MATERIALISATIONS.

**M**R. WILLIAM LAKE, whose seances in New York are described by Mr. John B. Reimer, a member and patron of the American Society for Psychical Research, in "The Diary of a Spiritualist," which he has written and published for private circulation, is a medium we should like to see in England. His sittings produce wonderful lights and fires, full form materialisations, faces innumerable, voices, apports, correct names, dates and numbers, and evidential messages full of astonishing details. Never has our damp island climate given us a medium possessing quite this wide range of gifts, and not for a quarter of a century have we had a medium of repute to give us, as Husk did, both voices and materialisations, and to demonstrate the passage of matter through matter. If the means could be found to induce Mr. Lake to come to London for a three months' visit and give the public here the benefit of his great gifts it would be an immense source of satisfaction to hundreds of men and women who have joined the movement since the war and have never had the opportunity of seeing a materialised spirit form.

Mr. Lake was making no money out of the thirty or forty sittings described by Mr. Reimer. He took only enough from each sitter to pay for the room in which the seances were held. Mr. Reimer says:—

"A peculiarity about Lake is his unbounded faith and confidence in his Spirit Friends. The next month's rent never worries him, as he says his Friends will take care of the situation in some way or other, and they usually do.

"He also feels that his power is so sacred to him that any attempt to buy or subsidise him or to secure especial consideration through money would be indignantly rejected. On the other hand, he has a great sense of appreciation when anything is done through worthy and sincere motives."

He does not mind how long he sits. Indeed, with the slightest encouragement he will sit all night. And he is often awake throughout the seance, enjoying it all with the sitters.

### AN EAGLE AND A FISH BROUGHT.

At the first sitting Mr. Reimer attended it was stated that an eagle would be brought into the room by an Indian spirit called "Black Eagle":—

"Thereupon began a rustling of feathers and flapping of wings in the centre of the room, the air was violently agitated and the breeze was distinctly felt by me. Some one said something about shooting, whereupon in the middle of the room, half way to the ceiling there was a brilliant flash of spluttering light, accompanied by a loud report, and the eagle was gone."

At another time Black Eagle appeared on the scene with a ten-horse-power voice—"Hello, everybody," and when asked by an angler how the fishing was, said "Fine, plenty fish, trout, salmon, heap of wet. Next time I bring fish, a live one." And next time, fulfilling his promise, he brought along a luminous fish which flapped its tail on the floor.

As at Husk's, so at these seances, Cardinal Newman often manifests, and the sitters sing his hymn, "Lead Kindly Light." Once, in response to a special request, he gave a very beautiful address.

The medium, Mr. Reimer and a friend were smoking at one sitting, their cigar ends glowing and showing red in the darkness:—

"Suddenly I saw Lake's cigar leave his mouth and zig-zag around. Once I followed its glow for a distance of about eight feet. It did this innumerable times, darting back to his mouth with lightning-like rapidity."

The spirit lights on the ceiling are also remarkable. "George," the control, says they are produced by spirit electricians who are experimenting and showing them what they can do. They produce any number of stars and a moon, "and make a brilliant, spectacular and beautiful sight equal on a small scale to any seen in our natural heavens on exceptionally clear nights."

### THE MATERIALISATIONS.

The materialisations are particularly fine:—

"Within a few minutes after the lights were put out a very brilliant female figure, fully covered with ectoplasm, appeared at the back of Lake. She swayed to and fro apparently rocking a baby. Lake was silhouetted against the luminous ectoplasm. The luminosity was so strong that I could distinctly see his features.

"Then a girl of about sixteen materialised in full form. She was fully clothed, including stockings and shoes. A second girl of about twelve now stood at the back of Lake. She looked charming and beautiful and had a sweet passive face. Her long curled hair was brought back over her shoulder and dropped over her chest. It was a full materialisation of flesh, blood and bone."

### "ME MAKE FIRE."

"Sitting Bull," not Mr. Lake's guide, but the guide of one of the sitters—"a happy, cheerful and jolly spirit, with a voice like a roaring bull"—manifested at one of the seances and was asked if he could make a fire. "Sure, me make fire for you, John," he answered, "me go out and find a can":—

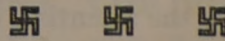
"Within half a minute he returned, we saw and heard movements on the floor, a bright flash appeared, and we saw a tin can on the floor within which a lively fire was blazing. The smoke gave off a pungent pine odour. I was both surprised and pleased, as my request for a fire was unpremeditated the wish had never been expressed to the medium, and the phenomenon was a good test. The fire lasted about half a minute.

"After a while I asked him if he could do it again. He cheerfully assented, saying 'Me make big fire this time.' This time it took him longer. I could see his light darting to and fro between the can and the medium. After about five minutes the contents of the can blazed out into flames and we had a real 'honest to goodness' fire, which lasted for a full five minutes."

A spirit with a gold tooth manifested at one sitting:—

"He permitted us to feel it. His teeth were rather small, but very uniform. I put my fingers in his mouth and felt his teeth, which were as solid as my own, his lips and face were soft and warm and his beard, black in colour, was soft and silky. The ladies did not feel his gold tooth as they evidently did not like the idea of putting their hands in the mouth of a "ghost," although Lake laughingly assured them that he would not bite. None of our seven sitters have the same shaped teeth as this materialisation, none of us have beards, and none of us have a gold front tooth."

These are but a few of the wonders Mr. Reimer relates. In a letter to the Editor of this *Gazette*, which he sends with a copy of the book for review, he says:—"I published my 'Diary' for distribution among my personal friends, but should you so desire it might be mentioned that should anyone care for a copy of the book it could be obtained upon application to the author. His address is, Mr. John B. Reimer, President, Queen's County Guarantee and Investment Corporation, 161 Jamaica Avenue, Jamaica, New York.



### CONAN DOYLE COMMEMORATIVE SERVICE.

At the Grotrian Hall, on Sunday, July 12, the evening service was commemorative of the passing of Sir Arthur Conan Doyle.

Mrs. St. Clair Stobart spoke words of loving tribute to the late President of the Spiritualist Community, and at her request, the audience stood for a moment in silent prayer. The hymns selected were those known to be favourites of Sir Arthur. Mrs. Stobart chose as her Reading the last stanzas of Tennyson's "The Passing of Arthur," and pointed out, in a few well chosen words, that as Tennyson's Arthur slew his last enemy, the false Modred, but in slaying him, was himself killed, so Sir Arthur, in slaying the Modred of false beliefs, was himself sacrificed for Truth. She asked, "May we not, we Spiritualists, regard ourselves as Arthur's Knights, not of the 'Round Table,' but of the Round Earth? And shall we not, in spite of the physical absence of our Leader, fight on bravely for the Cause in which he spent his life—the Cause of Truth, of Religion, of God?"

The collection at both morning and evening services was given to the Conan Doyle Memorial Fund.

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## The Practice of Spiritual Development.—II.

By FREDERIC THURSTAN, M.A.

Twelve years service in the Educational Department of India, and as Tutor and Guardian to some Mohammedan Princes, has given Mr. Thurstan an opportunity to enter sympathetically into the Spiritual Mind of the East, studying its Vedic and Yoga systems on the spot in personal converse with its devotees, visiting its sacred cities and districts in every province, and in his vacations making several lonely adventurous expeditions with but one personal attendant into the innermost ranges of the Himalayas—the sacred sources of the Ganges and Jamna on the borders of Buddhist Thibet. He can even make the uncommon boast of having for one day at any rate entered the portals of that forbidden mystical land of Spiritual Culture. This series of articles is worthy of being read over and over again, for it gives the key to the very highest and rarest forms of Spiritual Development.

(Continued from July Number, page 150.)

WE have arrived at the discovery that the primary, and as Jesus put it, "the only one thing necessary" for the Practice of Spiritual Development, is the temporary suspension of the Intellectual Process of the rationalising faculties of the Brain, and using in its stead the quiet emotional apprehension of the Heart. The suspension, for ordinary purposes, need not be of any prolonged duration. We have seen that Spiritual discernment cognises in a flash. An adept can suspend his objective mind momentarily at will, and in that moment get an infinity of illumination or power to meet any problem or emergency. That power was evidently possessed by Jesus and imparted by silent infection to many of His disciples.

The cultivation of the gift is like that of music. Beginners in their first practice have to devote regular set hours to master the difficulty of objective suppression. An adept requires to take no thought or trouble. There is no need of haste. All growth is slow—the slower the surer.

"The Pearl of Great Price," as Jesus called it, the mastering of this secret potency, has not as yet become the possession of many. Not one in a million has attempted its acquisition, and not one in a million of these has met with success.

The reason is not far to seek. The big mistake by most was made of trying to suppress the wrong part of their nature—their sensations, their social proclivities, their moral aims, their objective mundane activities—whereas the only thing Spiritual Attainment requires is the cultivation of a new mode of apprehension of the consciousness of reality and actuality, and of a pure motive for becoming One, in loving union with the Cosmic Harmony of which we are a part. Adepts in Spiritual Attainment, if they neglect this last make themselves only Magicians or Magicians, and thereby may often oppose the Universal Harmony and so in the long run cause unhappiness.

### A PURE RELIGION OF THE HEART.

The real and lasting potency of Spiritual Attainment is reached only by a pure religion of the heart—devotion to the innermost love, that designs and binds the All in All for All of the Cosmos.

The mistake made by ecclesiastic and sacramental forms of Religion, with their long catalogue of outward disciplines and spiritual exercises, privations, mortifications, and so forth, only increased and accentuated the fundamental error of distinguishing subject and object—the this and the that—instead of uniting the two, head and heart, by a new comprehensive feeling of unity within.

It was those experimenters in monastic life, who were called Mystics, who first hit upon the necessity for using the psychic and emotional faculties rather than the intellectual. But even these usually made the mistake of not completely suppressing the intellectual conception by contraries and finite things and by thoughts expressed in words and visions.

It was not until the middle of the seventeenth century that a new school of Mystics arising out of the schools of the Spanish Carmelites of Saint Theresa, and the French Jansenists of the Port Royal Retreat, hit upon a method of inner Contemplation rather than Meditation—a method of using silence and quiet rather than spiritual exercises and introspections. Quiet certainly facilitates

the blissful peace of inmost consciousness of union and illumination. Hence this was called

### THE QUIETIST SCHOOL.

It was started by a distinguished lady at the Court of the glorious orthodox Louis Quatorze, called Madame de Guyon. She published, in the seventies of the seventeenth century, two manuals, entitled "A Short and Easy Method of Prayer" and "The Spiritual Torrent." She disclaimed the personal authorship of these two books. These are her own words:—

"In taking up the pen I did not know the first word of what I wanted to write. I began to write not knowing how, and I found that my thoughts came spontaneously, and also the exact expression of them with a strange impetuosity, and what surprises me most was that they seemed to rise from I know not where; certainly not from my head. I wrote the treatise in a sort of *inward-quiet* state, and I kept going on and on without resting to the end, without the trouble of formulating any sentence; so that I was not at all weary when I left off, and I never had to re-write anything I had written in this state."

It must be remembered that in her day the psychic faculty of automatic writing, now so common, was completely unknown, though the spiritual inspiration of Scriptures was acknowledged. Her words, therefore, are very interesting to modern psychic students.

These two books I have found most fascinating to study, as she certainly seems to have been inspired by adepts of some of the Colleges of Eastern Spiritual Culture. The books have been translated into English, but copies now are scarce. The British Museum, of course, offers a chance to earnest seekers who go there. It is impossible in this short article to specialise on anything but the general method of prayer she advises in the first named book, and the practical use of spiritual impulse and power which she advocated to her cost in the second one.

She has also left us an interesting autobiography, and from that we can follow the steps which gradually led to her art of praying by the heart. Wedded to an elderly and tyrannical husband, she was left much to her self, and consequently tried to find consolation by developing her inner life. For a long time she made the usual mistake of trying to get the certainty of union with the Celestial within by means of church services and acts of external charity—Martha's method—but happiness failed to bless her.

### NEW METHODS OF PRAYER.

At last one day, going to confession to a new priest who claimed to be a secret practitioner of Carmelite Mysticism, he gave her a simple hint to try the method of what he called Silent Prayer and the Resting in the Presence of the Divine. With this hint she devised a new method of saying the Lord's Prayer with the heart instead of the head. She would take one sentence only each day and concentrate on the emotion that idea called up.

Then she found that to concentrate on God as Love working in her was enough to bring rest and quiet. Then she passed to the feeling of the Presence of the Divine in her. The soul had only to remain still and let itself be filled with the divine effusion of love—feeling itself a vacuum for its inrush—all old narrow earth interests being forgotten.

Day after day the state became easier to acquire. It was as if a silent growth of intimacy were taking place. The sense of the constant Presence of Celestial Companionship became so natural that it was impossible not to feel it as a certainty. "The King's daughter becomes all glorious within".

She remarks finally the spirit itself beareth witness that we are the Sons of God, and of Celestial origin. We have but to follow the teaching *to be still*, and then we know that the I AM feeling in us is the Cosmic Spirit in us—that any movement of words or of designs would draw us from the feelings of Rest and Peace and Power and Growth in us that ensue from this conviction:—"He that dwelleth in Love dwelleth in the Cosmic Spirit and in God."

### "THE SPIRITUAL TORRENT."

The "Spiritual Torrent" was the state of inner activity and impulse to spontaneous energies which follow this state of inner celestial quiet communion. She compares its process to that of a stream, first gushing up from hidden depths of our elementary being, then rushing precipitously with enthusiastic freshness, then more sedately allowing itself to be carried through scenes and

circumstances ordained for its course, and finally losing itself in an ocean of Cosmic Consciousness, where the distinction of self and otherness vanishes. Maxims of non-resistance also become thus part of her teaching.

The King's pious wife, Madame de Maintenon, became interested in her method of Quietist Spiritual Practice and it began to become a fashion at the Court. The orthodox King, alarmed, consulted his two eminent spiritual advisers, Bossuet and Fenelon. Madame de Guyon sent them each a copy of her books. Bossuet, an ecclesiastic of the Jesuit school, violently condemned her teaching as unorthodox and as corrupting ordinary piety. Fenelon, himself a secret mystic, defended the books as supported by the teaching of our Lord Himself and practiced by the Carmelites of St. Theresa's foundation. He wrote a pamphlet to prove it.

The dispute was referred to Rome. The end is well known to students of history. Madame de Guyon was confined for years in a state prison for refusing to recant, and Fenelon was disgraced and degraded. What concerns us is to decide whether Fenelon was right that our Master Himself taught Religion as a Quietist views it, and not as an Ecclesiastic views it. Certainly the advice of Jesus to Martha was the advice a Quietist philosopher would give. His parables about the Pearl of Great Price and the Seeking of the Kingdom of God and His Righteousness first are Quietist philosophy. But, above all, the Sermon

on the Mount is so full of the non-resisting paradoxical maxims which all Quietists like our friends the Quakers hold that Ecclesiastics have to declare them in present times unpractical.

The special mode of prayer advocated by Jesus in that sermon is exactly that practised by all mystics of the Silent School. He tells his disciples to pray in private—to enter into their Holy of Holies within—to close the door against the intellectual flow of thoughts—and then to be still. The feeling that our ego-consciousness of existence is but a part of the Universal divine consciousness of Eternal Being will automatically follow.

But Jesus was not the first revealer of the wisdom of Quietism and Non-Resistance for the purpose of cultivating our spiritual position in the Cosmos. Six hundred years before Him the Chinese Philosopher Laoutze practised it, founded a school for its practice, and left a gospel explaining it called the Tao Tih King. As this gospel was not translated into any European language until a century ago the system of Spiritual Practice advocated by this extraordinary man is but little known in the West.

In my next article I propose to give a summary of Laoutze's unique method of Spiritual Self Development and his teachings about the cultivation of Tao—that is, vital Spiritual energy—in our daily consciousness of life.

## The Judgment of the Scottish Church.

By THE REV. WILLIAM A. REID, M.A., GLASGOW.

IT is possibly rather difficult for any but the born ecclesiastic to understand the subtleties of the average cleric, be that cleric Protestant or Roman Catholic or the leader of any non-Christian religious cult. When he, the cleric, knows he has the whip hand he is clear and dogmatic to the point of tyranny. This does not mean that he is dishonest, for his own and his inherited beliefs and fears may have made him a bigot. But when he finds he cannot drive his flock he flatters them, explains things away, or sits neatly on the fence.

So was it with the General Assembly of the Church of Scotland in May last when I asked that "it should make a clear and definite statement which should hasten and welcome the revival of spirit communion and the exercise of spiritual gifts within the Church, as practised by our Lord and His early disciples." I gave reasons therefor, which nobody answered. Indeed, one would have imagined that Dr. White and Professor Paterson were speaking in favour of my Petition. They had no word to say against psychic investigation. Professor Paterson even admitted that as the result of continued investigation he had arrived at the conclusion that spirits do survive, though he personally had not contacted spirits of a very high order. There was no bitterness at all; sympathy rather, possibly a longing that one day human survival might be proved.

The Petition was rejected on the plea that the General Assembly had already said all that could be said at present. This became the finding of the Assembly, against a motion that a Committee be appointed to consider the question and report to next General Assembly. Candidly, I don't think that another Committee of investigation would accomplish much. Psychical investigators are like the poets—born, not made; and my good parson brothers are no more built by training and temperament to be psychical investigators than they are to pronounce on the claims of Evolution or of the Einstein Theory.

So we appear to mark time in the Church of Scotland. The Editor of *The International Psychic Gazette* describes the result as "The Church of Scotland's Retrograde Step." It must be admitted that this will be the natural conclusion of the average reader of the really wonderfully full reports in the newspapers. And logically the reader is correct. He will say that the General Assembly of the Church of Scotland, after due deliberation and after hearing the opinions of their chosen leaders, have said that "spirit communion and the exercise of spiritual gifts is not an essential part of their teaching." Yet, as a matter of fact, such teaching as Spiritualists declare to be easily proved forms the basis of their main dogmas. The Resurrection of Jesus and the words of the prophets hang on this belief; and the Bible all through says such things should continue, and that we must prove the past by similar experiences in the present.

Now the General Assembly, misled I think by their leaders, refused to say this; but, despite that, they did say something of value. They reaffirmed what had been

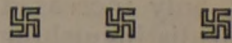
recorded on receiving the Report of the Committee's two years' investigation of my first Petition of 1920. They have made the finding of the old Church of Scotland the official attitude of the United Church; viz. (1) that spirit communion was worthy of the closest investigation as having a bearing "on the cure of souls"; (2) that there is room in the Church of Scotland for Christian Spiritualists; and (3) that a Day of Remembrance of the Blessed Dead be established. The first two points were, as I say, reaffirmed; and the third point, which had never been acted on after 1922, was officially incorporated at a later diet as part of the Church life.

This All Saints' Day, thus established, is, I regret to say, quite misleading, as it leaves the impression that the Church of Scotland has officially acknowledged Spirit Communion—which its creed officially does—when they have only established a Day of Remembrance of the departed; a sort of glorified Burns or Nelson anniversary.

Certainly, however, there is a place in the Church of Scotland for those who believe in and practise and preach genuine spirit communions as the early Church did. There was not a word of condemnation of the ministers and laymen who say—now quite openly—that they have spoken with their departed friends and know from many avenues of evidence that the "dead" are really alive and love and are progressing, and act as rationally as their brothers in the flesh.

My own judgment—though it may be regarded as prejudiced—is that the wise and rational thing for the Assembly to have done would have been to declare, "Why, yes, certainly we do welcome within the Church those evidences of spirit communion and the exercise of spiritual gifts to which our attention has been directed. We know that the Early Church was founded by those who knew of this Open Door; and we rejoice that so many of our faithful members have found so many convincing proofs that our Lord and His early disciples were right."

Meantime, the substance of Spirit Teaching is permeating all sections of society and is being unobtrusively absorbed by the most bigoted of the sects. Indeed, I am convinced that what I and increasing hundreds are now saying will within a very few years be the common heritage of all within and without the churches.

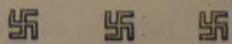


### OUR READERS' TESTIMONIES.

*A Highgate Spiritualist*: "The *Gazette* helps me very much, and I think it improves each month."

*A Spiritualist Leader*: "I hope things are going strong and prosperously with your ever fresh *Gazette*."

*A Canadian Subscriber*: "We do so appreciate your paper for it keeps us up to date in Spiritualistic news and we look forward to it each month."



ON July 6, a memorial tablet in honour of Mr. Richard Ellis, the zealous founder of the Rochester Square Spiritualist Temple was unveiled in the Temple in the presence of a large congregation. Mrs. Beehag presided and Mr. Ernest Meads and Madame Bishop Anderson gave the principal addresses.

## Camps: A

THE Spiritualist and highly movement in a score of them throughout the State each year they are Spiritualists and in cottages, and a hu is usually open on al by trees, so that it is days. Every camp lectures and psyc speakers and mediums who are featured on the programme move from camp to camp, spending usually about a week in each. Thus it is easy for the investigator to visit the camp at the time the particular worker in whom he is interested is present. It is not at all uncommon for a popular lecturer or medium to be followed from camp to camp by enthusiastic admirers.

The value of these camps may be realised when one considers the vastness of America, the distances between large cities, and the fact that most public meetings in the cities are suspended during the hot months. Nearly every family owns a motor car, and our country is a network of fine roads, so it is a simple matter for the student to visit the camp in his territory. Were it not for the camps, the people living in towns would seldom have better known workers.

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## Camps: A Magnificent Phase of American Spiritualism.

By THE REV. ARTHUR FORD.

THE Spiritualist Summer Camps are a unique and highly important feature of our movement in America. There are about a score of them located at strategic points throughout the States. During July and August each year they are the Mecca for thousands of Spiritualists and investigators. Each of them has one or more first class hotels, numerous cottages, and a huge auditorium. The latter is usually open on all four sides and surrounded by trees, so that it is comfortable on the hottest days. Every camp provides a programme of lectures and psychic demonstrations. The speakers and mediums who are featured on the programme move from camp to camp, spending usually about a week in each. Thus it is easy for the investigator to visit the camp at the time the particular worker in whom he is interested is present. It is not at all uncommon for a popular lecturer or medium to be followed from camp to camp by enthusiastic admirers.

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Two of the camps are what is known as "Out of Season Camps." Camp Etna, in Maine, does not open until September 1, when the other camps have closed. Thus Etna is able in its short two weeks to present the cream of our platform talent. Cassadaga, in Florida, is a winter camp, and caters for those who are able to spend the cold months in the South. Cassadaga is by all odds the most luxurious of the camps, and is led by Mrs. Esther C. Humphrey, who is also the guiding genius of Lily Dale.

Since all the camps follow the same general methods, I shall confine myself to a description of the three largest camps. These three happen also to be the camps with which I am most familiar. A glimpse at Chesterfield, Lake Brady, and Lily Dale will give some idea of Spiritualist camp life in America.

CHESTERFIELD, in Indiana, is one of the oldest camps, and is known as a phenomena camp. That is, while it presents the finest platform talent available, it has under contract the very best physical mediums in our movement. Each medium is tested by the board of directors and given a certificate before being allowed to work. The Executive Secretary of Chesterfield is the Rev. Mabel Riffle, a most remarkable woman. She not only has charge of all camp activities, but is herself one of the greatest platform mediums in our ranks. Under Mrs. Riffle's leadership, Chesterfield has grown from a

small camp to a place of commanding importance in America. Fifty thousand people visited Chesterfield last summer, and a new \$80,000 hotel is under construction. Already there are two hotels with accommodation for 500 guests, and scores of cottages. On Sunday at this camp I have often spoken to 8,000 people. Among the mediums regularly at Chesterfield are Ethel Post, Mamie Shulz, William Hart, Nellie Curry, Evelyn Burnside, Mary Murphy Lydy, "Pal" Clark, Etta Bledsoe, and several others whose names are household words in American Spiritualism. Chesterfield has beautifully landscaped grounds and many people own their own summer homes there. A splendid orchestra is always on hand, and a social life varied enough to amuse all types of people is provided.

LAKE BRADY, near Cleveland, Ohio, is within fifty miles of seven major cities, and is largely a week-end camp. While scores of people own cottages and a good hotel is always full, the week-ends see the grounds thronged by thousands from the nearby cities. Brady is noted for the excellence of its platform, and the best known names in our movement are to be found on its list of lecturers and demonstrators. Etta Bledsoe, Theodore and Robert Russell, Bertie Lilly Phinney, and many others. The president is Arthur Babbitt, Jr., a young and capable business man. C. F. Preston has for many years been the active leader of this camp, and his loyalty and enthusiasm have made Brady into one of the important factors for Spiritualism. The new secretary, Mr. Ford Myers, is a splendid type of successful business man and already his influence is evident. One of the chief charms of Lake Brady is the quiet, peaceful days between the crowded Sundays. Time to meditate and rest amid surroundings

of great natural beauty. All of us look forward to Brady as a chance to revive ourselves after the more strenuous days at other camps.

LILY DALE is perhaps better known to Spiritualists outside America than any of the other camps. Lily Dale is now fifty-two years old and still growing. Situated on a lovely lake in the mountains of Western New York State, Lily Dale is one of the most delightful places imaginable. Splendid hotels and scores of cottages afford comfort to thousands each season. To name the workers on the Lily Dale programme is to call the roll of all well-known speakers and mediums in America, with a liberal sprinkling of foreign talent. To cull a few at random from this year's programme:—William E. Hammond, Mary Ridpath-Mann, Ivan DeBray, Elizabeth Harlow-Goetz, Etta Bledsoe, M. E. Cadwallader, Dr. Henry Duncan McFarland, Mrs. Margaret Sanger, Thomas Grimshaw, and too many others to mention. Among the mediums featured this year will be found John Kelly, who is retained for the entire season, Bertie Lilly Phinney, Theresa Hayden, P. L. O. Keeler, Elizabeth Courtney, Lucille Clingan and George Cutter. Mr. Homer Sibley is platform manager, and injects into all public meetings a fine spirit. A famous orchestra, under the direction of Robert Carson, Musical Director at the University of Michigan, will provide music for the season. Lily Dale affords a brilliant social life as well as an opportunity for study and investigation.

The genius behind all of Lily Dale's varied activities is none other than Mrs. Esther C. Humphrey, one of the



THE REV. ARTHUR FORD

really great leaders of the Cause in America. Mrs. Humphrey is a woman of great culture and wide sympathy. Younger workers are always given a chance by her, and many of the finest young mediums of to-day owe their recognition to her. She is free from the petty jealousy and political intrigue characteristic of many would-be leaders. Mrs. Humphrey will visit the World Congress at The Hague this fall, and I hope that my English friends will get to know her. She represents in American Spiritualism the same ideals which make Mrs. St. Clair Stobart such an important figure in London.

So valuable are these camps that the New York Section of the A.S.P.R. will open this summer a camp in New Hampshire, where the critical investigation of psychic phenomena will be carried on under the direction of Miss Esta Barr. Among the mediums who will work for the S.P.R. Camp are several from the camps mentioned above.

Most of the camps are independent corporations. While they co-operate with the organised Spiritualist movement, they are free from official ties. Thus the programmes are framed with regard to all shades of

thought. The critical scientific investigator has a chance to be heard. The religious Spiritualist of every type is present. Officials of the various organised groups are invited. The platforms are free, and if a man be honest and intelligent he may air his views, however much at variance they may be with another speaker on the programme.

The leaders of the camps show great wisdom in maintaining this broad platform, for thousands of people who are not affiliated with our movement, and have nothing whatever to do with the churches back home, visit the camps. I am sure that each season the camps convert and send back many people who assume places of leadership in the local groups.

Briefly I have tried to picture an interesting phase of American Spiritualism. The happiest weeks of the year are those I spend in camp. There I greet old friends and meet workers whom otherwise I should seldom see. Most Spiritualists in my country plan to visit one or more of the camps each year. The familiar form of saying "goodbye" in the States is: "S'long, see you in camp."

## The Spiritual Pilgrimage of a Country Rector.

By ROSA M. BARRETT.

SOMETHING BEYOND. By A. F. Webling. Cambridge University Press. 10/6.

**A** PART from the absorbing interest of this account of the spiritual pilgrimage of a soul athirst for beauty and for truth, the concluding chapters, with the writer's frank avowal that through the gateway of Psychic Research he has entered a new world, is enough to arouse curiosity and a wish to learn more about Mr. Webling's life-story. The evidence of another life, he writes, now "solidly based on ascertained fact has carried conviction and set my feet upon a rock." The demonstrable fact "that man outlives his body's death, is of stupendous import to humanity."

An intense thirst for knowledge, even in his early years, enabled the writer to overcome the handicaps of extreme poverty, little education, and indifferent health. He endured years of drudgery, loneliness and hardship, earning a bare living, devoting his evenings and every spare moment to study. Little wonder that his health gave way, for he had forgotten that the body also needed attention.

Fired with the idea that a clergyman's life offered a means of livelihood as well as the leisure he longed to have for reading and study, he joined preparatory classes, matriculated, and then began the necessary theological and other studies.

All his life he had occasional glimpses of Something Beyond! Wordsworth gave him a message of hope during some of his darkest days. Or a church service, the thrill of music, the companionship of a Salvation Army man, or the reading of one of Spurgeon's sermons—these at various times brought him into the realised Presence of God, with its accompanying sense of power and peace. The same sense of receiving power from something outside himself came to him at his ordination, when he knelt feeling utterly weak and dispirited, but as hands were laid on his head, he felt himself receiving power from on High. "This realised Presence of God . . . was life's most precious gift."

### BEWILDERED BY CHURCH TENETS.

Influenced largely by a devoted fellow curate, with whom he shared rooms, Mr. Webling became an ardent Anglo-Catholic, but so far his religion was more emotional than founded on strong or reasoned conviction. When he began to search for some foundation for his faith, reading works of a modern historical and critical kind, he became bewildered, and found that he could no longer reconcile the tenets of the Church or his traditional faith with this new knowledge, though he still held to the eternal truth and beauty of Christ's ethical teaching.

As the rector of a small country church he had more time for study than was possible in the many activities of the busy seaside town where he had been curate. "I learned," he writes, "that there is no such thing as utter finality in the results obtained in any branch of human effort and enquiry. The desire for such rounded and perfect completeness was to me a sign of that hunger for the Absolute, which appeared to be implanted in us, in order that we might never rest satisfied with limited and partial achievement." But "one of the triumphs of the critical method seemed to me to be the gradual emergence of a solid body of practically incontestable historical fact as to the main outlines of the life and

teaching of Jesus . . . and the revelation to my soul of a Person of surpassing charm and attractiveness . . . and my whole being responded as to the authentic voice of God."

But, faced with death—deaths in his parish, the death of his former beloved fellow-curate in the mission field—other problems presented themselves. Has man an immortal soul? The materialist says it is only a wish, a fantasy, while the confusing and contradictory accounts of Christ's resurrection, given by the Apostles, seem to many as a mere fable. Longing for a "satisfactory conception of God's plan and purpose for the world . . . based upon a foundation of observable fact," he was unable to accept the orthodox Church's beliefs and could no longer regard any authority as infallible.

It was at this critical time, besieged by intellectual difficulties, unable to accept faith merely on some *ipse dixit*, that Psychical Science came into Mr. Webling's life. For ten years he studied the subject closely, reading, experimenting, thinking, until he became more firmly convinced than he had ever been by any theological or philosophic arguments, that this world is "interpenetrated by another world, equally real, though normally invisible, and that the spirit of man possesses supernormal powers and is able to exist and function independently of the body."

### PROOF OF SURVIVAL.

The so-called miracles of the New Testament are not incredible or unique. "Proof can be obtained as to the fact—which is, perhaps, of all facts the one of most vital importance to men—that he really is a spirit who survives the death of his material body. And this is the achievement of Psychical Research." So the gulf between science and religion will be bridged and "man made free of the spiritual universe."

Contemporary evidence testifies to the "supernormal character of events taking place to-day—not only hundreds of years ago." So a foundation, through verifiable facts, was laid for a firmer faith and greater hope than he had ever held before.

A great part of religious teaching "is to show mankind how best to take its share in forwarding the purposes which lie behind the scheme of creation, and thereby to fit itself for further achievement in the world which is conjectured to lie beyond the grave." The teaching of Jesus was of this kind. "He taught that the true service of God consisted in pure devotion to His will, manifesting itself principally in the service of man. One's position in a future life depended on that."

If any object to the triviality of some of the ways in which supernormal phenomena often manifest themselves, Mr. Webling asks could anything be more apparently trivial than the movement of a kettle lid by escaping steam? Yet just as the one suggested undiscovered possibilities, so the other indicates "some power at work, the importance of which was not to be gauged by the trivial means through which it was manifested."

"So I have entered a new world or perhaps I have rediscovered an old world in which dreams have come true." "All my life that other Country has lain close about me, though often undiscerned," and the possibilities of that Unseen World opens "vistas for the future of the race, compared with which humanity's past achievements are but the gleams that herald the dawn."

No longer need we faintly hope, but *proofs* can be obtained and verified that the scheme of life is nobly planned. Man was not made to die, but experience is garnered and a rich harvest awaits the ages of preparation.

Is not this a book well worth reading and re-reading?

## The Passi

**M**R. PERCY B. Spiritualist Medium of the truly Spirit passed on to the on July 11, after the last week he and was conscious seem irreparable and this feeling tribute by "Hea years.

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### SOME NOTES

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\*This Booklet is on sale for the be at 13 Pembroke Place, W.2. Price,

## The Passing of Percy E. Beard, Vice-President of the London Spiritual Mission.

A TRIBUTE BY "HEATHER B."

**M**R. PERCY BEARD, the Founder of the London Spiritual Mission at Pembroke Place, and one of the truly Spiritual Leaders of London Spiritualism, passed on to the larger life at his bungalow at Boxhill on July 11, after a long and trying illness. During the last week he lay quite peaceful and without pain, and was conscious up to the last. His loss must seem irreparable to those closely associated with him, and this feeling is finely reflected in the following tribute by "Heather B.", his friend for twenty-three years.

**I**T is with a very definite sense of our loss and his gain that I pen these lines. I am not competent to speak of Mr. Percy Beard's life's-work for Spiritualism, but I can say a few words of appreciation as one who knew him for very many years, as one among the great number he, through his fine gift of mediumship, introduced to Spiritualism, also as one among his many real friends.

His mediumship was of a high order. He would never receive remuneration, and so was never a professional medium, but he used his gift freely to help any who came to him in grief or perplexity, and did so much in this way during the long years of the great war that he seriously undermined his health.

His love for and trust in his own true Guide "Wolf" was beautiful; they were ideal co-workers. This Guide guarded his sensitive well, and kept the door of approach so carefully that none could use his medium, when in trance, without his permission and assistance.

The writer of this article was brought into touch with him many years ago, and through him met her own Guide in the Spiritual Spheres, and other Spiritual Helpers. The lofty teaching of these Radiant Ones quite changed her life. It was through these Guides that the little book called "Counsel from the Heavenly Spheres" was written, thanks to the kindness of Mr. Percy Beard in giving her weekly sittings until it was completed.\*

He devoted his life to the work of the Spiritual Mission, and to the upkeep of the beloved little Temple, which was designed and built under his and his two brothers' direction, and was opened in October, 1912.

He was a man of many friends, but he had little patience with the trifler and insincere, or the selfish and worldly inquirer who sought to get into touch with the Spiritual World from unworthy motives. He brought his critical mind to bear on all psychic questions. The writer has never ceased to be grateful that she came into touch with Spiritualism through so wise and cautious a Sensitive.

### SOME NOTES ON HIS CAREER.

We are indebted to another correspondent, intimately associated with Mr. Beard, for the following particulars of his life and work.

"Percy Edward Beard was born in 1867 and was therefore sixty-four years of age at the time of his passing.

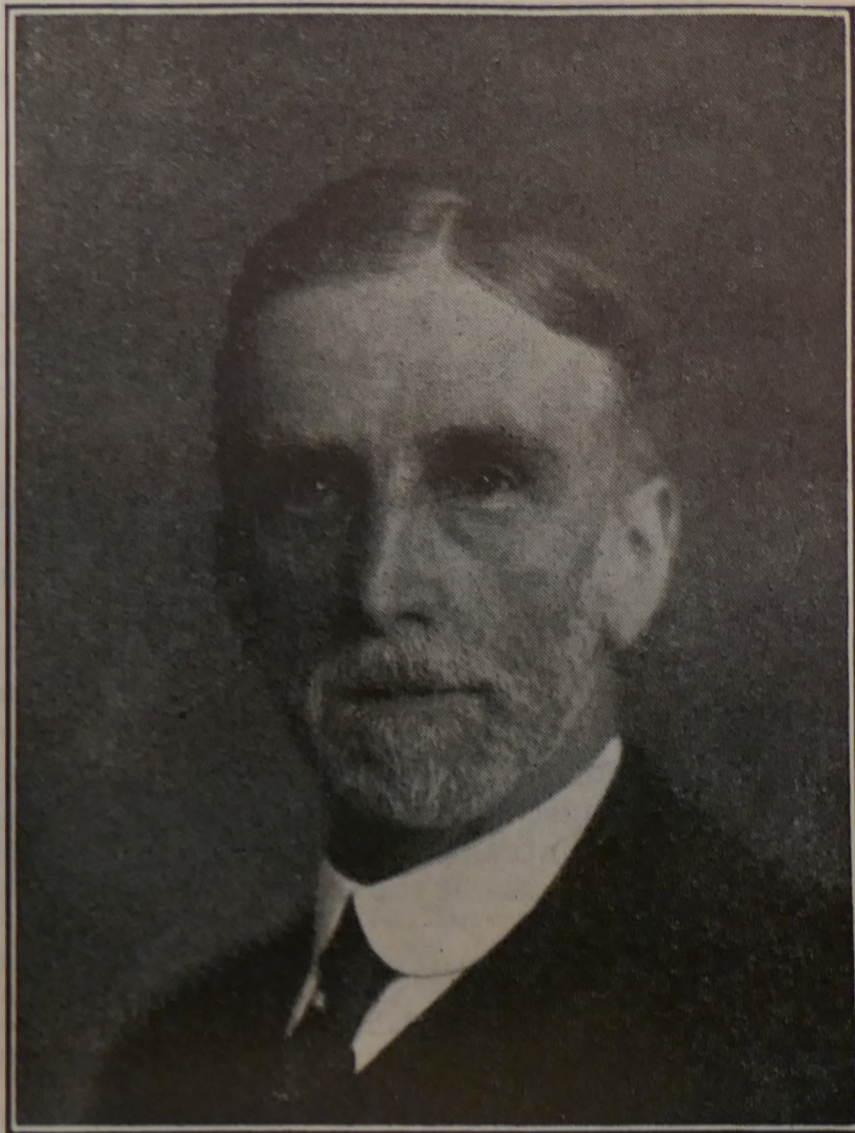
"He was a man of sound judgment, level-headedness, and wide charity. His psychic gifts and conscious association with wise and spiritual guides and helpers on the higher sphere of life gave him a fine equipment for the work he loved.

"As in many cases in the experience of the writer, his Mother was the first person in spirit-life to establish communion with him. She had passed to the Beyond many years before and was joyous in her communications with him and her other children, through the mediumship of Mrs. Fairclough Smith about 1902-3.

"At the instigation of the Mother, who was a saintly and beautiful character, loved by all who knew her, a small family circle was formed, and a few friends joined.

"Before long a small hall was rented in George Street, Baker Street, for Sunday services, and as this was soon found to be too small to accommodate those attending, the larger hall of the London Academy of Music, at Princes Street, Oxford Street, W., was rented for Sunday evening services, while the morning services were continued at George Street.

"The next important development was the building of 'The Temple' in Pembroke Place, Bayswater, in 1912. The site was secured, old buildings pulled down, and when the Temple was ready the property was vested in Trustees and everything put on a proper business footing. Services were held here on Wednesday evenings, as well

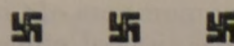


MR. PERCY E. BEARD.

as on Sundays, the movement growing and the membership increasing all the time, Mr. Beard taking a very active part in every phase of the work of the Mission.

"As a result of his over-strenuous activities when a member of the London Stock Exchange, Mr. Beard's health once broke down and he took a trip around the world. While on the Stock Exchange, he acted as Steward for the three Masonic charities for several years, and collected considerable sums of money for their charitable institutions, and a Provincial (Essex) Grand Lodge honour was bestowed upon him.

"He had the esteem and love of a great many people. He comforted many a mourner by the indisputable evidence he was able to give of a fuller and continuous life beyond the divide; he gave faith and assurance to many a sceptic and doubter; and to all with whom he came in touch a realisation of Spiritual Truth, free from creedal and dogmatic limitations, and a clearer understanding of the purpose of life here, and of the Father's love and provision for all, both here and hereafter. He and his helpers will, I am quite sure, continue their work in our Mission."



### IN LOVING MEMORY OF M. L.

I heard her voice,  
As heavenly music from a distant sphere,  
I knew she spake to me,  
I felt her near.

I saw her face,  
Illumined with spirit grace,  
And still I knew her, and her smile could trace  
In lineaments perfected, purified  
From touch of earth, or fire of passion's pride.

And so I know the truth,  
That she has come  
To lead me upward to the dawn of light,  
O blessed friend! whose holy love  
Is strength, is might!

MONICA.

\*This Booklet is on sale for the benefit of the London Spiritual Mission at 13 Pembroke Place, W.2. Price, 1/2 post free.

## THE International Psychic Gazette

The Independent Monthly Organ of  
Spiritualism and Psychical Research.

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

### Spiritualism and Organisation.

On the eve of the World Congress to be held at The Hague next month we reprint the following leading article, which is as applicable to the essential problems of to-day as it was on the day it was written three years ago.

**S**PIRITUALISM and organisation appear to be two things sadly incompatible. Spiritualism flourishes in hearts and homes, in little communities, and in churches and temples where people of one mind, filled with enthusiasm for the New Revelation, the greatest light of the modern world, gather together. These form the heart and soul and strength of the movement, and they are fast spreading the truth of eternal life in every country in the world. The darkness of ecclesiasticism about the other world is already dispelled for ever.

But it seems to be no part of the genius of Spiritualism to flourish when bound by the fetters of organisation. Whenever it commits its affairs to the management of a central machine its energies are cramped, its spontaneity is lost, and its spirit is quenched.

At the annual Conference of the Spiritualists' National Union in London, in 1922, Mr. M. Beversluis, a good Dutch Spiritualist pastor, pressed the idea that it would be a beautiful thing to join all the Spiritualists in the world in one great International Federation. The idea was heartily supported by Dr. Warne of America, and was adopted. Office-bearers were appointed, and the first International Congress was arranged to be held in Belgium in the following year.

As the date for that Congress approached the announcement was made that it had been abandoned! It appeared that no arrangements had been made to meet its expenses; the Belgian brethren, though willing, were unable themselves to bear the burden, depleted as they sadly were by the effects of the Great War, and the Congress would not have been held but for the readers of this *Gazette* who generously came forward and provided the whole costs. At that Congress some half-a-dozen nations were represented.

At Paris in 1923 the Congress was a much more brilliant event, owing greatly to the efforts of Sir Arthur Conan Doyle, who has been President D'Honneur of all these Congresses, and of Monsieur Pascal Forthuny, whose genius brilliantly lit up the proceedings. But at that Congress the warping influence of the Federation machine began to be observed. The delegates from fifteen nations represented the machinery rather than the spirit of the movement. Ordinary members of Congress were excluded from any say in the election of officers for the next three years, or in its general business affairs, which were transacted in private. They were even excluded from Sir Arthur Conan Doyle's public lantern lecture! As we reported at the time:—"A multitude outside the hall of the Learned Societies stood clamouring for admission. The scene reminded us of the storming of the Bastille! Many 'members' of Congress holding grey cards aloft were held back owing to the fact that someone had blundered, and given the order that after the hall was full, only 'delegates' with blue tickets should be admitted. It was a case of preferring the machine to the movement!"

At the London Congress, which has just been held, the same principle of official exclusiveness has been adhered to. Spiritualists as Spiritualists had no invitation or free entry to the meetings. They might become Members by paying 5s. or Associates by paying 10s. 6d., but the business proper of the Federation was performed in seclusion, and what was done was "wropt in mystery." A delegate from the Far East told us that everything was performed in cut and dried fashion with few words, as if it had been already arranged; and that the new President was proposed, seconded and accepted, and the rest of the officials re-elected *en bloc*, without a chance of anyone being able to suggest any better selection! This was certainly no compliment of the Congress itself to the

success of their past three years' work! They had simply elected themselves, and kept the machine in their own hands. For the past three years they have met perhaps half-a-dozen times in a Committee Room in Monsieur Jean Meyer's "Maison des Spiritistes" in Paris, and have succeeded in inducing the Spiritualists of only one nation to affiliate with their International Federation—their mountain has produced one solitary mouse! They have not even caught sight of the fringe of the expansion of Spiritualism in the world, as revealed monthly in our International Chronicle. But, of course, they have "organised" this latest London Congress, refraining from advertising it until the Congress had opened, and then only presenting a sorry muddle of disorganisation! The representative of a distant country told us he had had great difficulty in finding out where the Congress was to be held, and when at last he got hold of a programme it stated that the "Salle du Congrès" was in "Harringay Road, Kensington," and a policeman had told him there was no such street! After further inquiries he found it in Harrington Road!

It may be said generally that as a demonstration of World Spiritualism this latest Congress was a fiasco, and that but for the generous efforts of Sir Arthur Conan Doyle, Miss Mercy Phillimore, of the London Spiritualist Alliance, Mr. F. W. Hawken, of the Marylebone Spiritualist Association, the Spiritualist Community Services, and the British Spiritualists Lyceum Union, in providing extra-mural attractions, our brethren from across the seas would have been sent away sorrowful.

Why this should have been so is a perplexing puzzle, unless it be that the men in command of Spiritualism's International Federation were not chosen by the people on the ground of either fitness or fervour. The President of one National Spiritualist Union writes us that the French officials are too much inclined towards Metapsychism, which, he says, is hostile to Spiritualism, and we all know that the English officials have been notable for obstructing by every sort of vain excuse the movement for the defence of mediums and the alteration of the law, a movement begun ten or twelve years ago with great enthusiasm, but for which they have up to now done nothing effective, although entrusted with the task!

Our correspondent suggests to us that the International Federation should be dropped and reconstructed on more efficient lines. But it is a question whether any central organisation is a good thing in itself, or whether it is not better that the movement should be left free to expand and develop naturally throughout the world, uncramped and unhampered by any small coterie of officials who fail to inspire it or help it on its forward march.

In this connection we recall weighty words of wisdom spoken to us by the Grand Duke Alexander of Russia when we interviewed him just before the Paris Congress of 1925, as follows:—

"Organisation is no part of my work; that is for other people to do if they so feel impelled. If two people, separated by distance, hold the same ideas and send them forth earnestly into the world, they are already working together without any material bond. It seems to me that the more things spiritual are encased in material forms the less progress will they make.

"Take the example of the Christian religion; it is the purest and highest religion ever seen in the world, but what has happened to it? The moment it ceased to be a purely spiritual thing, and was clothed with churches and dogmas and sacraments, and I don't know what else, it ceased to be free and able to progress, because it had thereby become frozen to the earth. These garments were of the earth earthy, and were not in essence spiritual.

"So I say whenever you set yourself to organise any spiritual movement with a headquarters, a president, secretary, treasurer, committee of management, and so forth, you thereby cease to be essentially a union of souls and become a collection of bodies. Then it is that all sorts of material questions, which every such society has to deal with, become of prime importance, and the spiritual—the real substance and *raison d'être* of your organisation—becomes relegated to the second place.

"Unhampered by such distractions every ardent Spiritualist would be a living source of Light to the world, an active radiator of Love and Goodness, by which trinity of spiritual powers alone will the evil in the world ever be vanquished. The Spiritualist's work should not be that of a member of some society but that of an individual in a union of living souls, sending forth light and love into the world. And these influences will inevitably go on spreading until they permeate the world."

And when that occurs the Spiritualists of all nations will not fail to preserve inter-communication and assemble themselves periodically *en masse* in real Congresses of brothers and sisters all!

J. L.

August, 1931.

OUR  
A MONTHLY

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DECEMBER  
THE

I WAS dining at the Dame of Honor and had the Princess who bears of France. I can't we were soon talking said to me almost

"Monsieur Forthuny day soon to my chat from mysterious and very upsetting my household, and consented to weeks time. Perhaps speak of it here.

But meantime I will of the Dame of Honor to give me some detail in her chateau, but I had given her the mind at that moment.

"Madame, has there man who gave himself?

"Yes, but a long time

"He worked in a room the chateau?"

"Yes, near the great

"He had a collaborator

"Perfectly true; he painting."

"You have question who is the disturbing spirit

"Yes."

"He refused to give me

"That is so."

"But he told you the park, near the left wing

"That is exact. He 'near the left wing'."

"Very well, madame

And so, very soon, in this historic residence perambulating in the (are fitting around! Then at my giving her such anything of the circumstances

TWO STORIES

Now I will speak one of whom I made I gave clairvoyance.

MY FATHER

Five or six years ago, in a large hall at Lyons was being held. And of clairvoyance to person was nearly over, I was very work when I saw in a I had something useful rows of chairs until I received

"You will not remain will separate from your husband You will go to Paris and a two unsuccessful attempt cook in the house of an old woman was a little had never been a servant become one. Thereupon Lyons immediately, and to

In January, 1931, Mad arrived at a servants' registry and as soon as she caught Monsieur Forthuny! "I know this person, yet she has: Where have you been to heaven and said



# 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.

### THE HAUNTED CASTLE.

I WAS dining the other day at the house of a Dame of Honour of a great Queen (in exile), and had the honour of meeting at table a Princess who bears one of the most beautiful names of France. I cannot tell how it came about that we were soon talking of ghosts! And the Princess said to me almost at once,

"Monsieur Forthuny, I wish you would come some day soon to my chateau, and make an effort to free it from mysterious and vexatious visitors, who are constantly upsetting my household." I said I would be willing to try, and consented to make this curious visit in two weeks time. Perhaps, if I obtain permission, I will speak of it here.

But meantime I will tell what happened at the dinner of the Dame of Honour. The Princess seemed disposed to give me some details about the phenomena that occur in her chateau, but I begged her to tell me nothing until I had given her the impressions which came into my mind at that moment. This was our dialogue:—

"Madame, has there ever lived in your castle, a strange man who gave himself up to the practice of sorcery?"

"Yes, but a long time ago."

"He worked in a room, high up, near the summit of the chateau?"

"Yes, near the great tower."

"He had a collaborator, who was an artist?"

"Perfectly true; his assistant occupied himself with painting."

"You have questioned 'the table' to try to find out who is the disturbing spirit in your house?"

"Yes."

"He refused to give his name?"

"That is so."

"But he told you that there was a body buried in the park, near the left wing of the castle?"

"That is exact. He said, indeed, these very words, 'near the left wing'."

"Very well, madame, we are going to see that."

And so, very soon, I am going to pass a whole night in this historic residence in order to hear the ghost perambulating in the galleries, while inexplicable lights are flitting around! The Princess said she was surprised at my giving her such precise details before I knew anything of the circumstances.

### TWO STORIES OF SERVANTS.

Now I will speak of more humble persons, to one of whom I made a prophecy and to the other I gave clairvoyance.

#### MY FUTURE COOK!

Five or six years ago, I addressed some 1,500 persons in a large hall at Lyons, where a Spiritualist conference was being held. And thereafter I gave demonstrations of clairvoyance to persons in the audience. The meeting was nearly over, I was very tired, and about to finish my work when I saw in a corner a woman to whom I felt I had something useful to say. I walked between the rows of chairs until I reached her, and taking her hand, said:—

"You will not remain long in Lyons. In 1929-30 you will separate from your husband. You will divorce him. You will go to Paris and seek service as a domestic. After two unsuccessful attempts you will secure a situation as cook in the house of an occultist living not far from Paris."

The woman was a little hurt and angry. She told me I was dreaming, that she loved her husband, that she had never been a servant, and that she would never become one. Thereupon I bowed to the audience, left Lyons immediately, and forgot the affair.

In January, 1931, Madame Forthuny engaged a new cook at a servants' registry in Paris. When the woman arrived with her luggage I happened to be in the garden, and as soon as she caught sight of me she cried, "Oh, Monsieur Forthuny!" I was astonished. I did not know this person, yet she seemed to know me. I asked her, "Where have you seen me?" She held up her arms to heaven and said:—"Where have I seen you! At

Lyons, of course, a long time ago, at the Spiritualist conference, where you announced to me that I would divorce my husband. I have, in fact, done so. You added that I would go to Paris. I have come. You foresaw that I would enter into service in the house of an occultist, not far from Paris, and here I am, the cook of Madame Forthuny, who lives 24 kilometres (15 miles) from Paris, at Montmorency!"

I did not recognise this woman, but I remembered having said all that at Lyons. And that is how my prophecy, which seemed so improbable, was realised, in a manner quite amusing, in my own house!

### THE BROKEN LEG.

After a few months this Lyonnaise had to leave our service owing to illness. Another domestic took her place. Now, this second woman said the other morning to Madame Forthuny, "Madame, will you give me two days' leave? It is a long time since I saw a very old friend who is a servant in the country. I would be so pleased to be able to visit her." This request, at once accorded, was made in my presence, and I said to the woman—I hardly know why—"Go; have a pleasant journey; but do not fail to tell your friend that she must pay great attention to her right leg, for if it is not actually broken, some miserable mishap may happen to it."

Our servant smiled; she did not believe me, and thought I was joking. When she returned from her visit, however, she told us a sad story. On arriving at her friend's place she found her in bed covered with bandages from head to foot. Three days before this poor woman had been knocked down in the road by a motorcycle. She had concussion in the head, her right arm had been cruelly crushed, and as for her right leg it was a mass of wounds and had been very badly sprained. Our servant wept as she told us of this calamity to her old friend, and looking at me with a sort of fright on her countenance, she said, "Monsieur is a sorcerer, then?"

### A VALISE WELL FILLED.

In September, 1930, feeling terribly exhausted, I went for a few weeks rest to the delightful village of Ainhoa, close to the Pyrenees.

I had promised myself that I should do no work at all during this holiday, so when I packed my valise I put in the minimum of necessary clothes and merely added (1) five small engravings with which I intended to decorate my room in the hotel; (2) a copy of the book "Concerning the Knowledge of God," by the orator Bossuet (1627-1704); (3) another book, dated 1706, relative to a religious mission sent to Morocco to buy back Christian slaves; and, finally (4) a magazine containing a long article on the life of negroes in New York and other great American cities.

On the second evening after my arrival at Ainhoa, I made the acquaintance of two American artists who had come to paint some of the beautiful landscapes of this region. Their conversation was interesting, and a moment came when one of these gentlemen said to me, "Two months ago there was published in the *Revue de Paris* a very curious article on the negroes who inhabit my country. It is very necessary that I should procure it." I said nothing; I simply went to my room and returned with the copy of this *Revue* he wanted, which I had slipped into my valise in order to read this very article on the negroes during my holiday. The American was greatly astonished when he saw me place on the table in front of him, the publication he so greatly desired to read!

That is only the beginning of the story of my valise! Next day his companion told me that he had brought instruments and materials for engraving, and that in making an attempt at that art he would like much to begin by copying some engravings representing old historical buildings and scenes. Again I said nothing, but walked to my room and brought to him the five engravings from my wonderful valise! They were:—(1) a view of the Hotel de Sens, at Paris; (2) a view of the Hotel de Jacques Coeur, at Bourges; (3) a view of the Capitol of Toulouse; (4) a Breton Calvary; and (5) a view of the ramparts of Rothenburg, in Germany.

My American friend could not have been better served. He also was greatly surprised!

That same evening, there arrived at the hotel a young lady, a *licenciée es lettres*, who after dinner joined in our conversation. She told us she was especially interested in Islamism, and was studying in particular the Moroccan dynasties and their relations with the Christian missionaries of the 18th century. Again I quietly retreated to my room and brought the literary lady my book on the missions to Morocco, a volume very rare, which she read entirely during her stay, and for which she was very grateful, for she said she had learnt many things in it which were quite new to her.

Finally, two days later, I met the worthy cure of the village in the street. He saluted me and I responded; we talked, and he soon told me that he was greatly vexed because on the following Sunday he intended to preach a sermon in his church on The Knowledge of God, and that his sermon would be perfect if he were able to quote a certain passage from Bossuet's work, "*De la Connaissance de Dieu*." He believed he had this book in his library but had been unable to find it. Then I said to him, "My friend, be tranquil, I have a copy of the work in my valise!" The cure was delighted. I confided to him my Bossuet, and on Sunday morning he preached a very beautiful sermon, in which he cited the eloquent passage he found in my book so opportunely brought to Ainhoa!

And that was all. Simply four remarkable coincidences. Four things slipped in my valise, by mere chance as it seemed, and all required by my chance friends! No one asked for anything else but what I had brought. Surely before I left home I had been inspired by good guides to put in my valise only such documents as would be really useful to the unknown people I would meet in the precincts of the Pyrenees!

P. F.

### The Chronicle.

#### THE EFFECTS OF FASTING AND FATIGUE.

In my June Chronicle I wrote about some curious effects on my mediumship of fasting and fatigue—the former hindered it and the latter accentuated it. I asked for the experience of other mediums, and Mrs. Violet Croxford, of Kentish Town, London, kindly writes me:—

"As you are inviting letters from mediums and clairvoyants in all parts of the world, and presuming that a letter from one of the 'lesser lights' in the Spiritualist Movement would be welcome, I am writing my answer to your two questions:—

"(1) 'Does your clairvoyant mediumship function better when you are fasting, or immediately after a meal?'

"In my own case I find it functions better after a meal—a moderate meal—taken at least two hours before I have to demonstrate. Many years ago I found that clairvoyance was a laboured and painful condition, and was always followed by physical exhaustion, if exercised while fasting. I also find that if I drink a cup of tea just before a demonstration of clairvoyance it certainly has a stimulating effect, and on the other hand if I drink tea or coffee after psychic work that is followed by a restless night and a depleted condition next day.

"(2) 'How does fatigue affect your clairvoyant mediumship?'

"In my own case, fatigue, either mental or physical, does not affect it at all, providing I am allowed to have ten or fifteen minutes absolute silence and quiet before a meeting. I find constant talking by others will do more to destroy conditions for success than my own fatigue. Absolute quietness is an essential condition. This does not mean that one is moody, but to have to listen to another person talking will nearly reduce me to a state of collapse, and it does greatly affect the quality of my work.

"Unfortunately it so often happens that no provision is made at meetings for securing absolute quiet, and in many instances misinformed people think it their duty to inform a worker about all the petty disorders in connection with their church or society while the worker is waiting for the meeting to commence. This has been my misfortune more than once, and I have marvelled that any good work was done when this happened."

I heartily thank Mrs. Croxford for this instructive reply which should not only be helpful to other mediums, but give a useful hint to chairmen of meetings to properly prepare the audiences to do their part in supplying the right conditions for successful work.

#### AN ANNAMITE SORCERER.

At the great Colonial Exhibition which is at present attracting crowds to Paris, I interviewed a native "magician" from Annam.

Near a pagoda he often evokes spirits on a sacred platform. His consultants sit around a three-legged table. The Annamite holds the edge of the table with his right hand, while in his left there is a lighted wooden stick which burns slowly. There is silence, then rockings of the table, then clients ask questions which are answered by means of raps. This custom is not confined to the West, but is common to many countries. Sometimes the table has a moving surface, at other times it rests upside down on a large vase full of water, with the feet in the air. In the latter case three persons hold the feet, which soon drags them round with a quick movement.

At other times the magician has his eyes bandaged and is surrounded by his assistants who dance and clap their hands and call upon the dead. He falls into trance, and begins to speak in French. He claims to be controlled by a European spirit. The medium's French is correct under control, though he speaks it badly when awake. He is awakened by having a dish of water dashed in his face!

The Annamites claim that their mediums incarnate also the souls of animals, especially monkeys. When they go to sleep, they rise up, run, pursue the persons near, bound, and climb with monkey-like agility into the trees. This stupid exercise is dangerous, for the man-monkey can bite very cruelly those he can catch hold of.

There are seances during which the mediums claim to receive spirits on the tips of an outspread fan. During my interview this Annamite medium, though primitive and uninstructed, began to improvise poems and songs which were admirable in their imaginative richness and in their beautiful literary diction.

#### A FRENCH POET'S PROPHECY.

Edmond Rostand, the French poet and the famous author of *Cyrano de Bergerac* and *Aiglon*, was a great patriot, and during the war he prayed ardently for the success of the allied arms. One day he wrote this short poem:—

*Je ne veux que voir la Victoire,  
Ne me demandez pas : "Après ?"  
Après ? Je veux bien la nuit noire  
Et le sommeil sous les cyprès,  
Je n'ai plus de joie à poursuivre,  
Et je n'ai plus rien à souffrir,  
Vaincu, je ne pourrais plus vivre,  
Et, vainqueur, on pourra mourir !*

Now when Armistice Day arrived, Edmond Rostand, transported with joy, spent the whole day in the streets of Paris enjoying the delight and lightheartedness of the crowds. As a result of his fatigue and a cold caught on that day he became ill and soon his condition became serious and he died. As he had predicted in his poem, after celebrating victory, he was immediately sleeping under the cypress trees, having no longer any joy to seek, having nothing further to suffer, and willing to die since his country had conquered.

#### BLIND CLAIRVOYANTS IN CHINA.

The Chinese Government has just promulgated a new law, of which I have received the text.

From this I learn that blind people in China will no longer have the right to earn a living by means of divination. Ancient usage gave them permission and many of these unfortunate people were believed by their clients to have excellent gifts of clairvoyance. The new law puts an end to this freedom for these poor sensitives, deprived of sight, and they are to be pitied for henceforth it will be very difficult for them to gain the wherewithal to live. It is estimated that there are 2,000,000 blind people in China.

#### "GUERCOEUR."

It is with pleasure that I draw the attention of all Spiritualists to "Guercoeur," a masterpiece of contemporary music which has just been produced at the Paris Opera.

It is a splendid musical monument erected to the glory of our ideas. Its author was Alberic Magnard, the French composer, who, during the battle of the Marne, fired through the windows of his country house on German soldiers who entered his garden. His house was immediately set on fire and as it collapsed it buried the heroic musician in the ruins, along with his magnificent artistic collections.

Here is a rapid summary  
*First Act.*—Guercoeur, years and surrounded by t and Beauty, sighs for the e prince, and for his right le left behind. He knows perishable, but he wishes therefore restores to him h to earth, conducted by the

*Second Act.*—The prince distance he sees the city v Gisèle, whom he loved, but to his memory. She has f who has the character of a and then she will be queen. enters the apartments of h not yet know. He learns sees, as he supposes, a gho by his betrayal, goes to s him, for they prefer force to

*Third Act.*—Guercoeur, Other World, his eternal Truth. She leads him in heaven and he resumes regrets his terrestrial int more a Spirit, and now f in order that Truth may rei

Verily, this is a work Spiritualism. The French great respect. The musi Alberic Magnard was an a here left behind a creatio sort of prodigy that in c *Guercoeur* should have bee the playgoers as a veritable

While listening to this Magnard, I told the wido I would speak of *Guercoeur* Spiritualists throughout t my promise.

#### POPULAR BEL

In the country d people believe in the e Boruta, who lives near

There are also devils wl travellers. Others whisp hold traffic with the sorc mountain," teach mercha the peasants drink and q to suicide.

There is also a belief quarrel with those of Pol beaten by the others.

These details are nar *Le Lorrain*.

#### CRYSTAL VISION AM

M. C. de Vesme has under this title in th June.

He says that crystal antiquity and cites amor Dr. Dee (1527-1607), th who foretold the plague other books on the subje "An Account of the man Egyptians" (Lane, 1834) 1837), an unsigned article Lord Prudhoe; and the 1833)—an article by Coun speaks of a Mussulma Moghrebi, who looking in vision of Lord Nelson, wit the breast of his naval un asked for a description of at once given to perfec living persons at a distanc men had visions by the aid

#### THE SPIRITUAL

The review *L'Arav* following expressions i statesman:—

"There is a kingdom o to understand, which sc human spirit can never zone, because on this fr and at this spot ceases the "We have neither meas nor touched, what Spirit

Here is a rapid summary of his "Guercoeur" :—

*First Act.*—Guercoeur, in the Other World for two years and surrounded by the Spirits of Truth, Goodness, and Beauty, sighs for the earth where he was a benevolent prince, and for his right loyal wife, Gisèle, whom he had left behind. He knows that all terrestrial joys are perishable, but he wishes them still. The Spirit of Truth therefore restores to him his human form and he descends to earth, conducted by the Spirit of Suffering.

*Second Act.*—The prince awakes in a forest. From a distance he sees the city where he reigned. He calls for Gisèle, whom he loved, but, alas, she has not been faithful to his memory. She has forgotten him and loves Hortal, who has the character of a tyrant. He wants to be king and then she will be queen. Guercoeur goes to the palace, enters the apartments of his spouse, whose crime he does not yet know. He learns the truth. Hortal arrives and sees, as he supposes, a ghost. Then Guercoeur, overcome by his betrayal, goes to speak to the people, who stone him, for they prefer force to sane reason.

*Third Act.*—Guercoeur, assassinated, returns to the Other World, his eternal home, and bows before the Truth. She leads him in the midst of the flowers of heaven and he resumes his life there. He no longer regrets his terrestrial interests. He has become once more a Spirit, and now from the Spheres he will work in order that Truth may reign in the world.

Verily, this is a work of pure idealism, of luminous Spiritualism. The French public have received it with great respect. The music has a sustained loftiness. Alberic Magnard was an ardent Spiritualist, and he has here left behind a creation splendidly inspired. It is a sort of prodigy that in our time so very materialistic *Guercoeur* should have been welcomed by the critics and the playgoers as a veritable *chef-d'oeuvre*.

While listening to this opera in the box of Madame Magnard, I told the widow of the great composer that I would speak of *Guercoeur* to the English-speaking Spiritualists throughout the world. And here I fulfil my promise.

#### POPULAR BELIEFS IN POLAND.

In the country districts of Poland many people believe in the existence of a devil, named Boruta, who lives near the town of Leczyia.

There are also devils who infest the roads and mislead travellers. Others whisper evil thoughts in the ear, hold traffic with the sorcerers at Lysa Gota, "the bald mountain," teach merchants dishonest tricks, and make the peasants drink and quarrel, sometimes driving them to suicide.

There is also a belief that German devils come to quarrel with those of Poland, but the former are always beaten by the others.

These details are narrated by Senator Lubinski in *Le Lorrain*.

#### CRYSTAL VISION AMONG THE MUSSULMANS.

M. C. de Vesme has a highly instructive article under this title in the *Revue Metapsychique* for June.

He says that crystal gazing was used throughout antiquity and cites among the most celebrated adepts, Dr. Dee (1527-1607), the famous English astrologer, who foretold the plague and fire of London. Among other books on the subject he refers to the following :— "An Account of the manners and customs of the Modern Egyptians" (Lane, 1834); the *Quarterly Review* (July, 1837), an unsigned article believed to be by the diplomat Lord Prudhoe; and the *Revue de Deux Mondes* (August, 1833)—an article by Count Leon de Laborde. The Count speaks of a Mussulman medium, Abd-el-Kader-el-Moghrebi, who looking into a pool of ink had a prophetic vision of Lord Nelson, with one empty sleeve fastened on the breast of his naval uniform. An Englishman present asked for a description of his own dead father and it was at once given to perfection. This medium could see living persons at a distance, and others among his countrymen had visions by the aid of precious stones.

#### THE SPIRITUALISM OF MUSSOLINI.

The review *L'Araldo di Luce* publishes the following expressions uttered by the great Italian statesman :—

"There is a kingdom of mystery we are not permitted to understand, which science can never explain. The human spirit can never go beyond a certain enigmatic zone, because on this frontier wall is written : 'God ! and at this spot ceases the domain of man.'

"We have neither measured, classified, defined, isolated, nor touched, what Spirit is. We see in it energy, force,

action, and that is all we see. It is a divine power. God is Spirit, and those who adore Him must discern Him in spirit and in truth. And how can He be conceived except by recognising Him and feeling His presence in the faculties divinely conferred on the human soul, which are little distinct from what is mortal and material in us, and yet control our whole being.

"The truly great gestures of men are more than human ; they are the work of an invisible power. When men accomplish the impossible, it is a proof of their faculties of divine origin.

"The Spirit accomplishes prodigies daily in illuminating the path of humanity, and in opening new paths to the acquisition of Truth."

#### PETITES NOUVELLES.

*Focus* is the name of a new South African journal, the organ of the Psychical Research Group at Johannesburg. Mr. T. A. R. Purchas, the President, is assisting in the editorship.

At Pompeii, a rhabdomancer was working with his divining-rod at a ruined building, which had fallen in. He said to the workmen, "Dig here, and you will find a treasure." They dug and the treasure was unearthed.

At Castronuovo, Sicily, Antonio Conti, a peasant, was praying before the Madonna when he saw tears streaming from the eyes of the statue. The phenomenon lasted for thirty minutes, and was witnessed by villagers and clergy who hastened to see it as soon as the strange circumstance was noised abroad.

The Tenth Astrological Congress in Germany will take place at Weisbaden from the 8th to the 12th September.

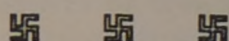
The death is announced in Italy of Guido Fiocca-Novi, a fervent believer in the after-life, who experimented for many years with Eusapio Paladino. Also of a well-known poetress, Annetta Boneschi-Ceccoli, who was keenly interested in Spiritualism and spoke very eloquently at circles in Milan.

M. Emilio Servadio has an article in *Luce e Ombra* on the disaccord created between the English S.P.R. and myself by Theodore Besterman, and I thank the author for narrating the details of some of my successful experiments at Tavistock Square.

Pavlina Marfuggi, 41 years of age, fell asleep at Naples while she prayed, and dreamt that she saw the heart of Jesus shining before her. She was awakened by a sharp pain in the palms of her hands and screamed. Her sons hurried to see what was the matter and found very visible stigmatisms of the crucifixion on their mother's palms. Their house has ever since been a scene of pilgrimage.

P. F.

NOTE.—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Soisy-sous-Montmorency, France.



#### SIR OLIVER LODGE TALKS WITH "POWER."

ON hearing that Mrs. Meurig Morris had accepted an invitation to visit Erlestoke Park, Wiltshire, on Wednesday, July 22, Sir Oliver Lodge expressed a strong desire to meet her, and motored over from his residence, Lake, Salisbury, in the morning.

Sir Oliver was met on arrival by the Rev. J. W. Potter, the Rev. A. F. Webling, Dr. W. C. Minié, the Rev. Dr. Lamond, and Mr. Lawrence Cowen. On being introduced to Mrs. Morris Sir Oliver expressed his pleasure at the meeting, and asked if he might have a talk in private with "Power," her famous control.

Mrs. Morris willingly complied, and for over an hour Sir Oliver and "Power" were engaged in a heart to heart discussion of questions of science, theology, and Spiritualism. Sir Oliver took notes during its progress. Mr. Lawrence Cowen was the only other person present at the seance.

Sir Oliver afterwards lunched with the party and thanked Mrs. Meurig Morris in his most courtly way for the great pleasure of their interview. He followed this up next day by sending her his autographed photograph.

On the same evening Mrs. Morris, or rather "Power," addressed some 2,000 people at the Winter Gardens, Bournemouth, on "Man and the Universe," holding the audience spellbound for nearly an hour. Mr. Frank Blake, resident pastor of Bournemouth Spiritualist Church, presided and announced that all the Spiritualist churches of the town had co-operated in arranging that magnificent meeting. At the close Mrs. Meurig Morris was presented with a beautiful bouquet of flowers.

## Some Gleanings from Conan Doyle Communications.

**M**R. W. R. BRADBROOK, Honorary Secretary of the Conan Doyle Memorial Fund, writes us, as follows:—

From mediumistic communications purporting to come from Sir Arthur, and which have the ring of truth, I have culled the following expressions:—

### "PERSONALITIES ARE AS DUST."

"An energetic and forceful personality of independent character, keen sympathy, and fighting spirit can carry one a long way in the earth life, especially when directed to humanitarian and altruistic objectives. But still finer, more powerful and more far-reaching effects can be achieved from the higher mental and spiritual spheres by inspiring the inmost thoughts of those upon whom so much depends at this period of world-crisis with the fact that personalities are as dust in the wind in face of the mighty forces that are sweeping with drastic but cleansing effect through all human institutions.

### FOUR SPIRITUALIST IDEALS.

"Social, industrial and religious systems are experiencing this disturbing element, and Spiritualism will be no exception. In fact, by reason of its importance it may experience the greater chastening and winnowing of much that is futile. Of the more physical experiences, of which the antipodean, Nicaraguan and Atlantic seismic disturbances are the already foretold preliminaries little need be said, apart from the fact that the warnings still are given with persistent emphasis. These are accompanied by urgent exhortations (1) to spread the glorious truth of Survival; (2) the necessity of realising the ideals of universal brotherhood, whilst recognising the limitations of various degrees of racial development; (3) the recognition of the love of God through all the changing scenes of life; and (4) the redeeming power of love, human and divine.

### "THE FLOWER OF LOVE."

"The power of man-to-man service, irrespective of creed or colour, race or religion, is greater than the power of either purse or Press. Much can be done to inculcate a more accurate knowledge and wider use of psychic faculties. Mediumship in its best and highest form can be developed only from the other side of life. Under suitable conditions and congenial environment man may cultivate a queenly rose from a common bramble, but the germ of that 'Flower of Love,' with all its fragrance, must be of divine implantation.

"Spirituality in mediumship, like a flawless diamond, is of slow formation, and is to be found more particularly in those who 'out of great tribulation' have clarified their vision and acquired the gift of wiping the tears from many eyes.

### AFTER-DEATH CONDITIONS.

"One of the earliest and most arresting phenomena of the after-death conditions of life has been found in the power and persistence of Thought. I see so clearly now, not as through a glass darkly, but as face to face. Most of all, I see myself. I find it is not men's actions alone that count, but men's thoughts. This is a world of thoughts—an internal state rather than an external condition of life.

"On the earth-plane one has to distinguish between fragmentary astral memories and the communications of the man himself. On the spirit side a man has to free himself from the astral influence and acquire that complete mental control and sense of spiritual values that enables him to enter a fuller realisation of his own nature, thereby sensing the impersonal consciousness of the Creative Essence called God.

"One of the first things a man is faced with upon his escape from earth-life is a world of his own thought. This is not always pleasant, but God is Love, Wisdom and Justice. I would not have it otherwise. Personal responsibility and the redemptive power of love—human and divine!—such is the great lesson I have learned and I pass it on to you all! No man lives or dies apart from God—Christ—Love—call it what you will. I see the great need—*The Master!*"

### MR. BRADBROOK'S COMMENT.

Mr. Bradbrook says in conclusion that he has found a great deal of misapprehension as to Sir Arthur's personal views of religion, but that his life-work and character were certainly a living exposition of a fine mental conception of the Christ-life, and this would appear now to have been further illumined by deep spiritual experience.

He adds, "that a great effort on behalf of the human race being organised by the angelic hierarchy is becoming more and more apparent. That it is urgently needed is even more obvious. That Sir Arthur, a common with numberless other doughty champions, will undoubtedly throw himself into this Christ-led Crusade, with the Cross-hilted sword of Faith and Truth is well assured. The thoughts and prayers of all true Spiritualists will be concentrated on the pregnant petition 'Thy Kingdom Come!'"

## Letters to the Editor.

### AN EXPLANATION OF "THE RIDDLE."

Camberne.

Sir,—Mr. F. G. Whitbread, of Meerut, India, is concerned about a problem that was discussed thousands of years ago in that fine literary work the Book of Job.

The answer is not difficult. The obvious fact is that this world is governed by law, and no matter how fine a man's soul may be if his physical body is defective he cannot inhabit it, for God does not set aside natural laws. These laws are absolutely essential to the proper running of the world and must be maintained. The men on whom the tower of Siloam fell were no worse than other men, but they happened to be there when it fell in obedience to natural law, and had the best man that ever lived been with them he too would have perished.

The most magnificent souls that ever inhabited human bodies have been martyred and mangled most fearfully by their fellow men.

The Great War was hell let loose. God did not abrogate his eternal laws by special intervention so far as human minds can see. His method is that man shall work out his own salvation and be a man, not a puling infant.

Were this life the only one this earth would be very much a chamber of horrors to at least fifty per cent of its inhabitants, but given a next life, for which it is a preparation, it is no doubt the very finest school that could be devised to produce strong souls, well disciplined and prepared for a life where such qualities are essential, and where men tried in the fire are needed to carry on work of a higher order.

The removal of the best of men from this earth is not a matter that counts for much in a temporary training school. There are always others able to do what is needed, and this life is only a passing show, though very important indeed as a schooling place. We must trust the Captain of the Ship!—Yours, etc.,

W. J. FARMER.

### "POINTS FOR DISCUSSION."

Pontypridd.

SIR,—Your correspondent, Mr. W. J. Farmer, reflects a state of mind through which he will eventually pass. He cannot believe spirits come back who are not aware they are dead. The study of human personality is probably deeper than he now realises. Spirits claim there are many who are quite unaware of the great change at first, while the "earth bound," or some at least, may live for centuries in semi-darkness.

This is some of the "real information" spirits give, which is, admittedly, hard to accept. As they are fairly unanimous on this point, and as we are unable to disprove it, those who leave the Movement because they cannot accept this as truth may well be the losers.

Does Mr. Farmer know in his clearest dreams that he is only dreaming? This also is a "tremendous change" from his waking state, yet he is quite unaware of it at the time.

I do not approve of long trance addresses, yet these do not all come from the subconscious mind of the speakers. If so the speakers or mediums could only give such facts as are known to them. Of course the reverse is often the case.

Mr. Farmer takes exception to spirits teaching reincarnation, and other spirits denying it. Quite right. Time will alter this. No doubt the very far advanced souls are in agreement on this point. W. T. Stead seems clear and consistent in "The Blue Island" on this point. He says, "Those who desire to incarnate can do so." "Lady Nona," an Egyptian of over three thousand years in spirit, says, "In rare cases it is done, in order that the spirit may do some special work on earth." This is probably the truth. At least it seems feasible.

There are messages denying this, purporting to come from spirits. I take it they are from less evolved souls, or in some cases, from the subconscious learning of the medium. Of course, if Mr. Farmer knows better—but there! what is truth? Usually, like the reincarnation theory and the opposite, it lies between two extremes.—Yours, etc.,

D. O. S.

August, 1931.

"They Neith  
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FROM what we understand the term "Marriage," as conveyed by the ceremony at the head of this article Yet there is a real marriage transcending in solemnity union contracted on earth eternally.

Once the link is forever severed it is for one in harmonious vibration and her individuality, is possible in the case of one or the other, the two and inevitably come together.

It is a Law of the Spheres some period must come to observe the stately ritual of the ceremony. It may be for thousands of years, and it may be we must to join a human body to accomplish its destiny through the phase of earth.

All those who have been confronted at meetings by "poser": "If a man in which is his wife in the Sphere by which the Sadducees so we know His answer.

It is immaterial how many woman husbands, there can and this may not be necessary they are associated on earth.

GEORGE R. S.

My old friend, George R. S. by this question of the second wrote me as follows:—

"To me it is a bit of what you tell me that I of what is going on by husband constantly going has taken her place. I

"You remember the Proctor, 'Paradise and permission to come back found him walking loving wife. For the privilege thousand years in purgatory Angel said to her that anguish all the thousand

We make allowances for conform themselves strictly from truth with the plea poet's conception of the attitude so utterly opposed to the trueful idea of a moment's anguish of misery must be relegated

There is no anguish—not even the slightest feeling have heard spirits expressing find the wife, or the husband On one occasion a sitter at his spirit wife, "You know dear?" "I do," replied complete sanction. There here, and if it gives you happiness what makes for happiness want to see you happy, and good mother to our children

That wonderful Law of Always, and until there is spiritual "vibration" called true marriage. We know decay in the Spheres—no other form of growth is dev although a child grows to the standard age of P to some thirty earth-years, growth, but spiritual development intellectuality or any other

# "They Neither Marry Nor are Given in Marriage."

## MARRIAGE CEREMONIAL IN THE SPHERES.

By R. H. SAUNDERS.

FROM what we understand on earth by the term "Marriage," and the implications conveyed by the ceremony, the words of Scripture at the head of this article are, of course, true.

Yet there is a real marriage in the Spheres far transcending in solemnity and importance any union contracted on earth; it is a union for all eternity.

Once the link is formed nothing can permanently sever it; the two souls are literally one in harmonious vibration, each maintaining his and her individuality, and, although separation is possible in the case of a new incarnation for one or the other, the two souls must ultimately and inevitably come together.

It is a Law of the Spheres, and every soul at some period must come under its operation, and observe the stately rites in connection with the ceremony. It may happen shortly after the soul enters the Spheres, or it may not occur for thousands of years, as we understand time, and it may be we must wait for an unborn soul to join a human body in some distant age, and accomplish its destiny by passing in due course through the phase of earthly dissolution.

All those who have had platform experience are confronted at meetings by the question (intended as a "poser"): "If a man marries two or more wives, which is his wife in the Spheres?" The same question by which the Sadducees sought to entrap Christ—and we know His answer.

It is immaterial how many wives a man has, or a woman husbands, there can only be one real partner, and this may not be necessarily any of those with whom they are associated on earth.

### GEORGE R. SIMS PUZZLED.

My old friend, George R. Sims, was greatly exercised by this question of the second wife, and on one occasion wrote me as follows:—

"To me it is a bit of a puzzle. I understand from what you tell me that Lady A. is perfectly cognisant of what is going on below. She therefore sees her husband constantly going about with the woman who has taken her place. It takes a lot of thinking out!

"You remember the wonderful poem by Adelaide Proctor, 'Paradise and the Peri.' The woman had permission to come back, and see her husband, and found him walking lovingly in the garden with a second wife. For the privilege she had agreed to remain a thousand years in purgatory. When she got back the Angel said to her that in that one short moment of anguish all the thousand years had passed."

We make allowances for poets, and if they do not conform themselves strictly to facts we pardon the lapse from truth with the plea of poetical licence. But the poet's conception of the attitude of spirits in this matter is so utterly opposed to the truth, that the strikingly beautiful idea of a moment's anguish wiping out a thousand years of misery must be relegated to the realm of poetic fancy.

There is no anguish—nothing of the kind—there is not even the slightest feeling of jealousy. Many times I have heard spirits express themselves as delighted to find the wife, or the husband, contemplating a new union. On one occasion a sitter at Mrs. Wriedt's seance said to his spirit wife, "You know what is in my thoughts, dear?" "I do," replied the spirit, "and it has my complete sanction. There is no such thing as jealousy here, and if it gives you happiness to marry again, then what makes for happiness for you brings joy to us. I want to see you happy, and I know the lady will prove a good mother to our children."

That wonderful Law of Affinity is the governing factor always, and until there is real union in this mysterious spiritual "vibration" called Affinity, there can be no true marriage. We know there is neither growth nor decay in the Spheres—nothing is born or dies there—the only form of growth is development in spirituality, and although a child grows to maturity and old people revert to the standard age of physical prime, corresponding to some thirty earth-years, there is no growth as we realise growth, but spiritual development, ranking higher than intellectuality or any other quality.

It has been my privilege on various occasions, to receive information on this subject from those who have met their affinity in the Spheres, and I found their stories of intense interest.

### THE AUTHOR'S FAMILY IN THE SPHERES.

I have three sons and three daughters who passed into the Spheres many years ago. My eldest son found his affinity in a girl who passed over under tragic circumstances. She was of poor and humble extraction, as social position is regarded, but as no social distinction exists in spirit realms it is of no moment whether, when on earth, the soul occupied the body of a queen or a peasant.

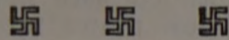
Then a daughter of mine announced one evening at a Direct Voice sitting that she had found her affinity in one who had passed over one hundred years ago, and both these newly-added relatives were introduced to me, and I spoke to them and learnt their names and history, and obtained confirmation by subsequent research.

And recently another son told me that the initial ceremonies of his own betrothal had been gone through, and the final one would take place shortly. "She is here now," he said, "and smiling as I am telling you and will soon speak with you." "Have I ever met her?" I asked. "Oh dear no, she lived long years ago, but you know time is of no moment here. I often speak with those who passed to this side many thousand years ago, as your earth counts time."

The initial function of these unions is of a most impressive character, and is followed by other ceremonial investitures all preliminary to the actual binding ritual. This latter is attended by all relatives in the Spheres, and friends there of corresponding development, and High Spirits wearing the jewel of their Order come down to superintend the function.

Earth parents are taken over during sleep and permitted to witness the proceedings, but, unhappily with so many of us, we do not share Swedenborg's gift of bringing back the memory of what transpired on our visit, though we are told that every detail is indelibly stamped upon the spirit brain, to be recalled with perfect fidelity when we make our permanent entry into the Spheres.

Happy as spirits may be, and are, in their environment, the added happiness of spiritual wedlock brings unspeakable joy to them, and all idea of "anguish" being felt must be swept from the mind.



### CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund received the following donations from June 19 to July 18 inclusive, amounting to £40 12s. 2d., which, with £1,236 10s. 2d. previously acknowledged, brings the total donations to date to £1,277 2s. 4d.

#### NINTH LIST OF DONATIONS.

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

## The Story of Tydfil the Martyr.

By WILL CARLOS.

LAST month Mr. Carlos introduced us to Tydfil the Martyr (in Welsh, "Merthyr-Tydfil"). She was the daughter of the illustrious King Brychan of Mathryn, and was the Joan of Arc of her time and nation. The almost forgotten story has been re-told to the author by Casedyn, the old Welsh bard who has inspired him so wonderfully for many years. In the following instalment the loves of Tydfil are revealed.

### TYDFIL'S THREE SUITORS.

Among Brychan's loyal henchmen none were deemed of higher worth than Cynon, who was himself descended from a royal line. Cynon was his military adviser and leader of his valiant soldiery, and a deep personal friendship and trust existed between them.

It had been Brychan's wish to see Tydfil wed to his friend, and more than once he had spoken to her on the subject. But the girl had always maintained that she looked upon Cynon as a big brother, a champion, a friend, but not a lover. There was some disparity between the ages for Tydfil had only seen seventeen summers while Cynon had passed his two score years.

Thinking deeply over the matter the king saw that it were better that Cynon should do his own wooing, and thereupon he told him that if his love was still the same, to make some bolder attempt to win her. Cynon gladly accepted the king's permission and from that day became her almost constant companion in her walks abroad.

"He wooed her not by telling her he loved,  
But by his service his devotion proved."

Ianto and Gwaes, the two men who usually were her guard, did not like this, for they were devoted to her and took charge of her in turns, but now Cynon, unless other duties prevented him, made their work a mere sinecure, yet the faithful fellows followed at a respectful distance.

Cynon, soldier though he was, was courtesy itself, and having imbibed much knowledge from the seers, bards and minstrels, and the Roman officials and priests, was capable of entering into converse with her, and would relate to her his views of Rome and his opinions of her chances of the re-occupation of Britain.

Tydfil on her part was relieved that Cynon did not prate of love, for somehow she could not think of him as a husband, but the day came when he could no longer hold his peace, and he pleaded with her to consider him as something infinitely more than a brother.

She, realising the intensity of his love and unswerving devotion, felt her heart warming towards him, awaking her deepest sympathy, but knowing in her own heart she could never love him as he wished to be loved, and that all his wooing would prove futile, bade him cease his protestations and be content to remain her friend.

Cynon, too noble-minded to feel anger, sorrowfully abided by her decision, and told Brychan his case was hopeless.

There were two other young men who were known to aspire to her hand, Ivor and Caedmon, brave and dauntless, the first also a poet, the second a minstrel, and these Brychan hoped would prove more successful. The king had no heir, and hoped to see a grandson born to him by his beloved daughter.

### AN INVASION BY THE PICTS.

Then one day there came tidings of an incursion by the Picts who had landed at Neath, and had mastered the stronghold of the chief at that point. The invaders were on the way along the Hir Wain to attack the stronghold of Brychan at Morlais, being led by the redoubtable Tonwld son of the Black Douglais. Sentinels were at once posted on Cilsanws and other elevated points, and all the men of Mathryn were gathered at Morlais to resist the foe. Morlais was a stronghold built on the confluence of the lesser and greater Taff rivers, thus commanding the road to the north, and the fruitful valleys lying east and south of the Beacons.

To reach it the marauders had to climb the steep hill from Nedd (Neath) up to the mountain-top and then descend into the valley of the Taff, cross the river, and scale the rugged slope on which the stronghold had been built. If the river had been in flood their task would have been impossible, but they had well chosen a time when the river was fordable.

Scouts, mounted on wiry Welsh ponies, were posted on the hill crests ready to bring news of the enemy's approach, and on the second dawn after the news came observers from the stronghold saw a horseman galloping down the

hillside. Reaching the foot of the hill the messenger dashed through the river and up the slope to where Brychan was standing awaiting him.

He reported that a large number of men on foot composed the enemy's force—about two thousand or so—"dau mille" in Welsh) but that there were some on horseback accompanying the leader. The cavalcade would probably have reached the hill-top by now.

Two hours later the Picts had forded the river, and a bitter conflict was raging on the slopes of Morlais. Thrice had the Picts fiercely attacked the little garrison of Britons, and thrice had they been repulsed with great slaughter. The slopes were strewn with the bodies of the fallen. There was a little breathing time, a lull in the conflict, but the foe was not easily daunted. It was now noon and the watchers on the hill-top saw the thick bush alive with foemen.

### TONWLD, THE LION OF THE NORTH.

The blast of a horn had called the Picts not slain around their chief, and he harangued them to make further efforts, assuring them of victory. This time he would himself lead the assault, and such was his repute as a warrior that all his men were heartened by the news and never doubted that they would win and utterly destroy the hated Britons. "Was not their beloved leader Tonwld, the son of Douglais? Was he not the lion of the North?"

Dividing his men into three sections, he led the first, heading for the slope; the second was to follow in support, led by Dugald; the third, led by Quinlan, was to complete the force for victory.

So ardent was the attack, so valiantly behaved Tonwld and his men, that they overcame the outer circle of defenders and gained a footing on the first terrace. They were now in sight of the stone-built barrier which had hitherto proved invulnerable. Tonwld found himself opposed by Ifor, the young nephew of Brychan the king, a stripling whom he regarded as a plaything, and with a mighty stroke he sought to sweep the lad out of his way. But Ifor was not so easily disposed of, for, stepping aside from Tonwld's path, he evaded the blow, and thrust at his formidable antagonist, wounding him in the ribs.

Wrathfully the warrior turned and felled the lad with a back sweep of his sword, and was about to slay him when a shout of his men warned him of danger. For Caswallon had sprung from the barrier to meet Tonwld. Now were two met of equal valour, and each knew that the fight must be to the death.

Eagerly Tonwld advanced and at once delivered a thrust at his opponent's throat, but Caswallon parried and made a counter-thrust which Tonwld caught on his buckler. Caswallon's helmet saved him once from a mighty blow which made him stagger, but he retaliated with a sweep of his weapon which, overpowering Tonwld's guard, gave Caswallon opportunity to thrust, and in a flash he had plunged his weapon into Tonwld's breast. Tonwld fell, and as he did so the triumphant Britons rallied and made such a vigorous onslaught that the Picts, awed by the loss of their leader, fled in confusion.

The watchers were soon able to report that the foe had fled across the river and were crowding up the hill-side with all speed. The Britons then built funeral pyres in the hollow near the river and there incinerated all the slain, while the wounded were attended to, among them the doughty Tonwld.

### TONWLD AND TYDFIL.

Three moons had waned ere Tonwld was able to get about again, and was given leave to spend his time in a meadow near the sacred grove. Here he was one day sitting when he espied a lady coming from the grove, bearing with her a pet dove. A scream from the lady drew his attention to the fact that a hawk was hovering overhead, threatening her dove. Tonwld drew his dirk, and, as the hawk swooped, threw his weapon with unerring aim and brought the bird of prey to the ground.

Gratefully the maiden hastened to render to the young man her thanks, and explained that she was the youngest daughter of Brychan. Tonwld was at once enamoured of the beautiful maiden, who had so sweetly thanked him and said she would apprise her sire of his good services.

Tonwld was a young man, sprung from a warlike race, inured to hardships and discipline, for his father was a stern autocrat, who would brook no delay and demanded immediate obedience. He had spent most of his time on the sea, fishing in times of peace and doing pillage in times of war. His domestic life had been crude and hardy, with none of the comforts of the more civilised peoples. A man to him was a warrior, a woman his subordinate. No affection, no refinement, no sympathies had been

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harboured in his nature. Skill in the use of arms and feats of hardihood, wrestling, swimming, climbing, and daring the ocean in its various moods had been all the education he had received, except of such legendary lore as had been sung by the minstrels.

The religion of his people was that of the Scandinavian mythology, with the dread Odin as its god. Carnal desire he could understand, but love in its ethical sense was to him unknown. His parents intended him to marry the daughter of one of the chiefs, Dugald the Fierce, and the girl, known as Sheila, was the acknowledged bride-to-be. Sheila was as hardy as himself, could ride, swim, or use a spear or sword almost as well as a man, and was looked upon by his parents as the right type of girl to mother warriors, but she seemed to Tonwld too masculine. He had seen, admired, and enjoyed the company of the maidens of his race, but never had he encountered a girl like Tydfil.

**DRAWN TOGETHER BY LOVE.**

Metaphorically speaking, she almost "took his breath away," for she was a revelation of something purer, more delicate, more feminine in womanhood, than he had hitherto seen. She seemed to him like some fay rather than a mortal. And there was kindled in his nature a fire that resembled nothing he had experienced before, a something that was reverent, a something sacred, a something tinged with awe.

Tydfil on her part knew of love in the abstract, but had lived so much on the abstract plane—enjoying her visions, receiving inspiration, carrying on communication with the visitants from other spheres—that she could scarcely be said to live at all in the carnal world. She ate very little, and slept very little, but spent most of her time in reverie or introspection, except when in the grove taking part in the religious observances there. Casedyn had taught her all the lore of the Druids; she was familiar with their triads, and was well educated in their philosophy. She was entrusted with the knowledge of the sacred script, and the symbology employed in teaching sacred things. She had been a mystic and a dreamer from her childhood, and took no interest whatever in domestic affairs. Her advent had cost her mother's life, but Brychan saw in the child the angel of her mother, and he let her live her life as she elected, for he believed she was under divine guidance.

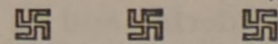
Casedyn had found her an apt pupil when he sought to train her mind in the direction of poetry and music, but

by and by he found that she was all for spiritual knowledge. Art, music, poetry were to her modes of expression of things unseen, and realising this he gradually imparted to her the secret knowledge of the Druids, and she passed through the various stages adopted by the cult, except the highest to which as yet no woman had been admitted.

Thus when the lads and youths of the court of Brychan tried their hands at courting her she yielded no response, and was in that sense unapproachable. She liked some of the youths, admired them for their physique and prowess, but had never felt drawn towards them in any other sense. She especially admired Caswallon, the captain of the archery, and Cynon her father's friend, captain of the bodyguard of spearmen, and Ivor her cousin, but she loved neither, in the proper sense of the term.

Thus her heart was fancy free. She, of course, had been aware of Tonwld's presence in the home, for her father had given his wounded enemy a bedchamber in his own dwelling, and his own leech to attend to his wounds, but she had not come into actual contact with him until that day. She had deemed him a rude barbarian, but was agreeably surprised to find him courteous to her and ready to act in her behalf. His rescue of the dove from its deadly peril had won her gratitude, and his manner seemed to her kindly if unpolished. She found herself thinking of him all day, and every caress of her pet made her think of him as its saviour.

*(To be continued.)*



**PAUL AND SILAS GUIDED BY JESUS.**

**T**HE Revised Version of the New Testament contains a small but very significant quotation.

In *Acts* xvi, 7, Paul and Silas, when about to go into Bithynia, were forbidden, says the Old Version, by the spirit; but the Revised Version says "the spirit of Jesus suffered them not."

What a revelation this is if we can accept it! Jesus had been dead, to use our poor blind word, for several years, and yet here were these Apostles travelling about under His guidance!

We turn our cold critical eye, perhaps our eye of pity or contempt, upon people who talk of spirit-communion, and yet here, as with the flush of light, we find spirit-communion quietly referred to as a matter of fact and homely incident.—*Rev. J. Page Hopps.*

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