

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

### "MEDIUM'S AMAZING CONFESSION!"

THE *Daily Express* of September 18 devoted two columns of its space, on its front and second pages, to an article under this heading. "Hundreds duped by pretence of spirit guide," "seance frauds," "his own voice in the trumpet," "seance quackery revelations," are other lines in its scare headings.

The article is by the "*Daily Express* Special Representative," who apparently visited a man in Bermondsey named Charles Albert Beare to receive his confession as follows:—"I have deceived hundreds of people. . . . I have been guilty of fraud and deception in Spiritualistic practices by pretending that I was controlled by a spirit guide." Then this ex-medium spills some crocodile tears, saying, "I am frankly and whole-heartedly sorry that I have allowed myself to deceive people."

It is an unsavoury tale the *Express* has put before its readers with so much éclat—too obviously to insult Spiritualists and their movement. If this man deceived Spiritualists—and there is only his own word for it—it is obvious he was equally capable of deceiving the *Express's* special representative. But the intention of the article is, of course, to show that Beare, whoever he may be—we have never before heard of him—lied wholesale to Spiritualists and spoke nothing but gospel truth to the *Express*!

We feel there is a part of the tale untold. Why should Beare thus unbosom himself of a guilty conscience and hold himself up to contempt in a public newspaper which has a bias against Spiritualism? Was it because he wished for peace for his soul or pieces for his pocket?

### "A PREVIOUS CONFESSION."

We remember a similar confession being got out of a medium when he had become hard up, and had broken down in his sober habits. We showed in these pages at the time that he had been offered several hundred pounds by a certain well-known stunt journalist on behalf of a Sunday newspaper if he would admit that his mediumship was all fraud and trickery. When he first received this offer he was doing well and told a friend about it, adding, "I may sell him a pup someday!" When he was down on his heels he "sold his pup" to the journalist who made a great sensation of it, and the Sunday paper paid a very large price for it.

But, and here is the point, the man was really a genuine medium and it was the newspaper which was the deceiver. It offered him an enormous bribe to sell his soul and pretend and swear upon oath that he had been a fraud! There is unhappily a lot of scoundrelism in modern journalism, and much mischief is often done by newspapers which can drop a subtly-dressed falsehood against a respectable faith into millions of minds in a single morning.

### ANOTHER CONFESSION REQUIRED.

We think the *Daily Express* ought to complete its story and tell its readers exactly what consideration it offered this alleged fraudulent medium to make an alleged confession when he was out of work and sadly needing hard cash. The *Express's* own confession would possibly be quite as "amazing" and, unlike the other, be based upon substantial fact! Lord Beaverbrook, the chief ruler of the *Express*, could surely not be aware of this attack and it should have his personal attention. The wells of public opinion ought not to be poisoned with impunity by any of his over-smart scribes.

### INNOCENT CRIMINALS AND THREEPENNY FINES.

MR. CLARKE HALL, the humane Old Street magistrate, fined six boys threepence apiece the other day, for bathing in the Grand Union Canal!

According to an Act of George III it was apparently a very wicked thing for these youths to bathe in the canal, even though they all wore bathing costumes! The police arrested them, and so they had to be fined, but the Magistrate said he did not see that the boys were doing any harm, and that it was perfectly absurd that the boys should have been arrested, hauled to the police station, and possibly kept in custody overnight if they could not find bail.

We require more Magistrates of Mr. Clarke Hall's type to inflict threepenny fines on innocent criminals and in

particular when Spiritualistic mediums are prosecuted under an ancient Act never intended to apply to them. Then these absurd prosecutions would die a natural death. But so long as fines of £5 to £50 can be got out of respectable citizens for doing what is lawful for them to do, but only unlawful for Vagrants to do, the police may be expected to scoop in the cash!

### MUSSOLINI'S MEDIUMSHIP.

#### AN ONLOOKER'S VIEW OF THE ENGLISH DOLE.

A FAMOUS American authoress who knows Mussolini, having lived for many years as much in Italy as in her own country, writes us in a personal letter as follows:—

"I am always interested in the *Gazette*. The other day I saw that 'Power' predicts further 'secrets of the ether' to be soon revealed to us. I believe that. I am wondering, of course, what next will be disclosed. What would the people of 50 years ago—yes, even 25 years ago—have said had our radio been predicted?"

"I was greatly interested in the quotation from Mussolini in your August number, page 171. The truth is, he is a mystic by temperament, and he instinctively practises many mystical rites. My personal conviction is that he is undoubtedly mediumistic. That he is acted upon and acted through by some great forces in the Unseen I am confident. To a degree that he himself is quite unaware.

"I think there can be no question that Italy now has the best government of any country in Europe. Instead of the 'dole' (utterly demoralising) public works, with honest work and honest wages, are provided. Within the past two months another fund of, first, 45,000,000 dollars, and second, 100,000,000 dollars more, have been appropriated for this purpose. There are five million acres of Pontine marshes between Rome and Naples to be reclaimed, the devastated earthquake regions to be restored and rebuilt, railroad and highway work, etc.

#### THE PROFESSION OF PAID IDLENESS.

"How infinitely wiser than to set aside £145,000,000 as a premium paid on idleness! No wonder the Profession of Paid Idleness has become so popular in England that few can be found among the receivers of the dole who will do anything. I understand it is nearly impossible to get any domestic service; the 'dole' for doing nothing so nearly equals wages; and why should they work, they reason, when they get about just as much when they don't work? And all the industrious people—those who get honest work for honest remuneration; mental workers, industrials, what you please, as well as capitalists, must be taxed to the utmost to support over a million ne'er-do-wells—out of about three million out-of-works. No wonder a Government 'fell' that produced such a state of things! Macdonald has shown himself fine! He shows that he loves his country better than he loves himself, or his party, and that he has commonsense. The recent drama of the English government has been most enthralling. I do hope that now, with some degree of commonsense applied to the conditions, England will be enabled to 'carry on.'"

#### THE QUESTION OF CREMATION.

##### RAYMOND'S WARNING.

A QUESTION that is in many minds about cremation has been very clearly answered (writes a correspondent who has been re-reading "Raymond"), and it may usefully, he suggests, be recalled.

Sir Oliver Lodge asked Raymond at a sitting with Mrs. Osborne Leonard, "What about bodies that are burnt?" Raymond, in reply, said:—

"We have terrible trouble sometimes over people who are cremated too soon; they shouldn't be cremated for seven days.

"But what if the body decays?" Sir Oliver asked.

"When it decays (Raymond answered) the spirit is already out. If that much (indicating a trifle) of spirit is left in the body it doesn't start mortifying. It is the action of the spirit on the body that keeps it from mortifying."

Feda, Mrs. Leonard's control, added that Raymond had seen a man going to be cremated two days after death and spirit-doctors had hurriedly to be brought to magnetise the spirit and help it out of the body. "There was still a cord, and it had to be severed rather quickly and it gave a little shock to the spirit."

J. L.



## Letters to the Editor.

### A PLEA FOR UNITY.

Brighton,  
September 8, 1931.

SIR.—For many years past I have watched the growth of Spiritualism and noted its advance on all sides. Societies have sprung up, prominent mediums have arisen and carried all before them, great scientists and notable men, such as the late Mr. W. T. Stead, Sir Arthur Conan Doyle, and many others, have placed it on such a footing and in such a light, that thousands have been consoled by this great truth—the fact that continuity of life after death has been made a proven fact.

But in the midst of this advancement, there is a small cloud on the horizon, perhaps not bigger than a man's hand, yet one which may assume larger dimensions in course of time, a tendency in individuals to form small circles or groups, each one inclined to be apart from the other, instead of amalgamating to form one grand whole.

In these days, when on every side are to be seen admirable societies, both churches and denominations, disagreeing and not pulling together in unity, let us as Spiritualists take warning, and join in a united effort. Let us not wish for personal or individual advancement, but let us sacrifice ourselves for the good of the Cause, which Cause above everything else teaches self-effacement and service for mankind as a whole.

Another important point which has struck me is, that not sufficient time is given, during Spiritualist meetings, to praising and thanking the great God of the Universe, who is the Father of Spirits, and though a few hymns are sung at our meetings, I cannot but feel that more time should be given in getting in touch with God. Surely, it is all a question of focus, and if we concentrated more on the Father of Spirits, more wonders would happen than the world dreams of. Man little realises his own powers, or thinks what he might achieve through contact with God! This does not come by theory, but by patient and constant practice.

Let us, therefore, as Spiritualists, show the world that we are united in thought, word, and deed; that even if our groups differ on small points, we yet are one on the great fundamentals of Truth.

We must remember:—

- (1) That Almighty God is the Father of Spirits, and that all praise and thanks should be ascribed unto Him.
- (2) That we have Archangels and Angels, all interesting themselves in us, and in the progression of this planet.
- (3) And, lastly, there are our dear relatives and friends, who are only a little way removed from us, and who are so often with us, anxious for our welfare and advancement, as we are for theirs.

Let this incite us to Unity, for union is strength, and in these most critical times, unity is the one force which shall bring the world to a state of tranquillity and peace.—  
Yours faithfully,

HELEN DAVISON PRIDHAM.

### PIONEER WORK IN NORTH QUEENSLAND.

Reynold Street, Bowen,  
North Queensland.

DEAR SIR,—I have been interested in Spiritualism for the last twenty-one years and during most of that time I have been a constant reader of your interesting *Gazette*. Its contents are as illuminating and instructive as ever and I look forward with keen desire to each new issue; then it is passed on to others who are interested in the progress of Spiritualism.

You will see from above address that I live now in a little northern town in Queensland, where I am doing pioneer work along with my husband, and the people in this bush town are eagerly accepting the truths of Spirit Return.

We hold our services in the home of a friend every week, and although I have only been here two months the room is too small to hold the people. For the first part of our service I speak on the philosophy of Spiritualism, then the rest of the service is devoted to the phenomena. Many wonderful messages have been given, proving to these people the nearness of their loved ones. It is not always an easy matter to go among strangers with new thoughts and ideas, but, with the help of the Unseen Friends who are always ready to smooth out difficulties, we have been very successful. God bless these Loving Helpers!

We have only been in Australia a little over three years, coming from Oldham, Lancashire, where we were well known to the Spiritualists there, having been connected with all the Societies in the town and surrounding districts, and Members of the British Mediums Union.

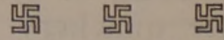
We first came to Brisbane, where for over two years I was Leader at the Hall of Progress, and left the Church

in a flourishing condition with many loving friends, who are eagerly looking forward to our return some day.

I have formed a class here, and from the signs of mediumship already being shown I know that even though I may leave the torch now lit will continue to burn. So you see the articles and letters in the *Gazette* are a constant source of information to us, keeping us up to date with the activities of the movement in many parts of the world, particularly home.

Our friend here in Bowen, being an Australian journalist, and an inspirational writer, is going to report at intervals the work that is being done out here.

We wish you and your magazine every success in the future.—Yours fraternally,  
ADA SHAW.



### MRS. C. H. NOË'S ADDRESS TO LADY CONAN DOYLE.

THE following is the full text of Mrs. C. H. Noë's beautiful address to Lady Conan Doyle, which excited so much admiration at the recent World Congress at the Hague. Its delivery was one of the most moving and memorable events of the Congress:—

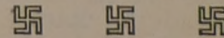
"LADY PRESIDENT OF HONOUR, ladies and gentlemen, did it ever strike you how much can be expressed by a smile? A smile! is it not like a world in miniature, like a symphony with many melodies, a picture with a variety of tones and colours? It repels or it attracts; it reveals all that is bad or all that is good in us; it carries a sting and a blow or the caress of an angel's breath; it speaks of scorn and pride or it is the language of perfect trust and indestructible faith!

"That kind of smile, Lady Conan Doyle, brought solace and happiness in the last moments of your noble husband, the valiant Champion of our Cause! You carried that smile, like a wreath of imperishable flowers, to his open grave. That smile, not veiled by tears, reflected the glory of dazzling Spirit-light encircling the heavenly host who had welcomed his liberated soul! It was like the song of the nightingale—a hymn of praise to the Creator, sweetest when the night is darkest!

"That smile confronted the immense multitude at the Albert Hall Memorial Service, where it impressed with awe the hearts of those who did not believe, but brought a ray of light and hope to those who were in grief and sorrow. That smile, while trembling on your lips, got its reward when your beloved husband manifested himself to the medium, who gave you his first message from the Beyond on the platform! That smile was the most eloquent address ever broadcast to the world, which could only marvel in astonishment and wonder! That smile was your open confession of the glorious doctrine you and Sir Arthur loved and proclaimed wherever you went; it was the crowning of your united work. That smile was the Divine Gift, the Treasure of Heaven, offered to you.

"Dear Lady Conan Doyle, may it always remain as a bright torch to light your path, as an anchor of security in every storm, and as a tower of refuge and strength in all your life!

"Ladies and gentlemen, I propose a silent, respectful and sympathetic salutation to our President of Honour!"



### CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund received the following donations from August 19 to September 19, 1931, inclusive, amounting to £17 19s. 8d., which, with £1,288 17s. 10d. previously acknowledged, brings the total donations to date to £1,306 17s. 6d.

#### ELEVENTH LIST OF DONATIONS.

	£	s.	d.
Federation Spirite Internationale, per M. A. Pauchard ... ..	10	0	0
Sale of Photo Stamp Books ... ..	2	11	0
Ealing Spiritualist Church, per F. Langdon ... ..	2	2	0
	£14	13	0

Amounts of £1 and under:—"M.D.S.": Hackney Spiritualist Church; Stockton-on-Tees, Brunswick St. Spiritualist Progressive Church; "S.H."; Sale of Post-cards; "Auntie Matt"—Total £3 6s. 8d.

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

MRS.

MRS. OSBORNE L. gifted medium the Lodge has had with his son Raymond. Thomas has talked to h as much ease as thoug on earth, has written a l ting account of her exper "My Life in Two Worlds Her book (published by Ca by Sir Oliver, who regards needed work full of informa and contains several chapter for the development of variou

### A MEDIUM IN

It is Mrs. Leonard's co confirmed, she tells us, by many experienced Communicators from the Other Side, that psychical power is common to us all. It is not given, as many have supposed, to the fortunate few and denied to the majority. The question, therefore, whether you can develop as a medium does not depend upon the power or faculty you possess—for that belongs to you and is common to all humanity—but whether you have the right temperament and will to use it.

Many who may be in doubt about the right way of developing their gifts of mediumship will learn a great deal from Mrs. Leonard's book, whilst others who have doubted whether they have any gifts at all will, by approaching the subject with an open mind, very soon realise that they need doubt no longer.

The time has come, Mrs. Leonard thinks, when there should be a medium in every home. Perhaps, she says, "every member of the family could develop—not to the exclusion of other interests and duties, but as an additional gift—a faculty which and help every action, word lives."

### ENTRANCING

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# “My Life in Two Worlds.”

## MRS. OSBORNE LEONARD'S FASCINATING BOOK.

MRS. OSBORNE LEONARD, the greatly gifted medium through whom Sir Oliver Lodge has had wonderful conversations with his son Raymond, and the Rev. Drayton Thomas has talked to his father and sister with as much ease as though they were both still on earth, has written a lively, lucid and fascinating account of her experiences, under the title, “My Life in Two Worlds.”

Her book (published by Cassell at 7/6) has a Foreword by Sir Oliver, who regards it as “a useful and much needed work full of information not easily accessible,” and contains several chapters of sound practical advice for the development of various forms of mediumship.

### A MEDIUM IN EVERY HOME.

It is Mrs. Leonard's conviction, which has been confirmed, she tells us, by many experienced Communicators from the Other Side, that psychical power is common to us all. It is not given, as many have supposed, to the fortunate few and denied to the majority. The question, therefore, whether you can develop as a medium does not depend upon the power or faculty you possess—for that belongs to you and is common to all humanity—but whether you have the right temperament and will to use it.

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### ENTRANCING SCENES.

Mrs. Leonard herself has always lived a good deal in the next world. She recalls the entrancing scenes she first envisaged as a child—the restful, velvety green of the grass that covered the ground of the valleys and hills, and the radiantly happy couples walking about in graceful flowing draperies.

No words, she says, can adequately describe the loveliness of the places she saw in this way; but those of us who fell under the spell of “The Immortal Hour” at the Regent Theatre will read with a thrill of pleasure how, in later years, she recaptured a part of the same feeling with which she looked upon these lovely places, “in the lilt of the fairy music” of this enchanting play, especially that of “How beautiful they are, those lordly ones.”

### “FEDA.”

Whilst Mrs. Leonard as a child was having these lovely visions, her Control Feda was watching over her, waiting for her to develop her psychic power so that she could put her into a trance and give messages through her.

Feda is an Indian girl who married Mrs. Leonard's great-great-grandfather and died, about the year 1800, when she was only thirteen. Before Mrs. Leonard

consented to let Feda control her she had proved her genuineness and honesty of purpose, and every prospective medium, she suggests, should do the same with regard to his or her Control.

Many people seem to think that a Control, by virtue of living in a spiritual world, should have a purer and higher mentality than the medium. “Facts,” Mrs. Leonard says, “have not always proved this idea to be correct.”

“The Control is usually chosen in the first place for his or her peculiar suitability for the task of messenger or transmitter, but not entirely for his or her holiness or spirituality. As the work proceeds the Control develops and progresses.

“Feda has often reported to us from time to time that she has ‘gone up a step’ because of the work she has been able to do in helping sad and hopeless people, but she also told us she wasn't at all ‘good’ when she first reached the Other Side. She was

young and ignorant, but had a very quick, eager, enthusiastic mind.”

### MRS. LEONARD'S FATHER “DOES IT.”

Before Mrs. Leonard's father died—he had been rather a sceptic—he asked her to explain one or two things about communicating, and she told him how he could show himself to a medium so that she could describe him. This was the sequel:—

“About three days after he passed over I was resting on my bed in the afternoon, reading, when my attention was drawn by a movement near the side of the bed. I looked up and was astounded to see my father standing in front of me. I saw him just as distinctly as one can see any ordinary earthly person.

“He stood between my bed and the fireplace. I looked at him; he looked at me, with a rather ‘I'm a clever boy—told you I'd do it’ sort of expression. He appeared to be several years

younger than on my last meeting with him—bright, alert and upright, his face wreathed in smiles. I could see he was delighted to be able to show himself to me.’

For a moment she forget he was “dead” and thought he was there in his physical body. In the next she remembered, and, overjoyed and overawed, she managed to whisper, “Oh, Dad.” He smiled again, nodded his head and vanished.

About a week later he returned at a circle held by Mr. Vango, who described Mrs. Leonard's father exactly and told her about his visit to her, and how pleased he was she had seen him. Since then he has given her proof after proof of his continued interest in her and in her life.

### WHAT THE NEXT WORLD LOOKS LIKE.

“How very much like the earth the Other World looks,” Mrs. Leonard says. At least, that portion of it she has seen when visiting friends who have passed over. There appear to be houses, and the most beautiful gardens, meadows, woods and lakes. Our animal friends are there too. That there are other conditions than these she is well aware, and in some of the chapters they are vividly described.

One thing about the next world that every Spiritualist knows is that it is not a place of idleness. It appears, Mrs. Leonard says, that all forms of beauty are reproduced there:—

“Musicians still create beautiful sounds, the singer sings, the artist paints, and undoubtedly the



GLADYS OSBORNE LEONARD.

October, 1931.  
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enthusiastic gardener gets a good innings there, and we have been told that those who have a gift for designing and building pleasant homes do so now for the benefit of those who pass over and have not developed the ability for making their own."

Those who have had uncongenial jobs here will get a much better chance there. And for everyone the watchword is "service"—service to those who have passed on and need some help in their new life, and service to those who are still on earth, who want help in their daily lives and in such development of their mental and

## Spirit Messages on Communication: Its Technique and Value.

Received by HELEN G. COATES, Palo Alto, Cal., U.S.A.

IT is of the greatest worth to give some time daily to spiritual growth and training. We cannot stress this too much. Many would like to attain these higher values and experiences, but they are not willing to give the time and patience to it. You know well, from your specialised studies in music, that you could never have progressed unless you had "practised" faithfully day after day, and year after year. It is true of spiritual training that advancement cannot come without definite time being given to it daily. For there is technique needed in this field too, if one is to become a clear channel, and if communication is to be definitely and successfully established. We will guide you and train you, if you will give yourself into our care at definite periods each day.

### THE CORD OF COMMUNICATION.

It is the persistent efforts made daily that count, just as this is true for advancement in any chosen work. Even if you do not receive definite impressions always, in these quiet periods, you are being trained, and are receiving help. We do not always wish to give you impressions or visions. Sometimes we just wish to train you to make your conscious mind as empty of material thoughts and impressions as possible. It is in attaining this stage of development, that you will be most successful in receiving our messages. The lines must be absolutely clear if the messages are to get through. Your consciousness is linked up with our plane by a fine line of cord that is invisible to human eyes, and yet we can perceive it clearly. This fine line is charged with electrical magnetism, and if there is nothing to interfere with it the messages can be swiftly and accurately carried over it to your waiting conscious mind. There is much experimenting being done along these lines by investigators on your plane, and we have our investigators at work too, for we wish for more perfect results in our communications with your plane. We do not understand everything about these matters, and we have much to learn too. Those who are specialising in this work over here feel that great strides are being made on both sides of the veil, and they are helping in every way possible to make these discoveries known to those who are ready to understand them, and to act upon them.

### THE SCIENCE OF COMMUNICATION.

It is not enough to believe that communication is possible, to receive its benefits. The time is coming when all who are interested in pursuing this study will understand the scientific side of it, and it will be taught, just as all the other sciences are taught. It will continue to be a very specialised field, just as the other sciences are, for it will only appeal to those whose interests are great enough to carry them forth into this knowledge. And as the technique of communication is more and more understood, those who are in the least sensitive to these things will be impressed to study them, and make themselves ready to act as channels between the two worlds. Thus, in time, there will be a great army of faithful workers, giving themselves up to this wonderful work, and seeking to bring a greater knowledge to mankind of the great wonders of the other world.

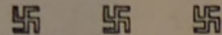
### THE RESULTS OF COMMUNICATION.

The results of the efforts of such an army of workers will be more far reaching than we can possibly say. Man will live more harmoniously, he will learn and work more easily, for the guidance from those over here will be more readily available. Now, only a very small per cent of all mankind is living consciously under guidance from their

spiritual powers and possibilities as will make them better equipped for the higher life when they are ready to enter it.

In this brief review it has been possible only to touch the fringe of this fascinating book. That it will be widely read is certain. We would specially recommend it to all who are acquainted with "Raymond" and with the works of the Rev. Drayton Thomas, for, whilst in those books we see the wonderful evidence that has been gathered from this great medium, in this we read about the medium herself and her very practical advice on how to develop similar gifts ourselves.

dear ones over here. But in that new day, many times this number will be conscious of guidance from over here, and the union of the two worlds will grow more and more complete. This is the great goal that we are all striving for, so that the Truth may be spread. You must share what you know with all who are ready for it. Each of you can help greatly in this work, and we urge you to do all you can. For no greater joy and benefit can come to those on the earth plane than to attain that state wherein they will seek and receive guidance for all of their problems. Not only must all of the peoples of the earth be brought together in a universal brotherhood, but all peoples on both sides of the veil must be drawn together in one united family, living according to the eternal principles of Love and Truth—giving all, sharing all.



### INSTRUCTIVE MESSAGES FROM THE BEYOND.

MRS. M. G. NEWTON, who has been conducting a Spiritualist mission at Ilkley, Yorkshire, for the past three years, received the following scripts recently when laid aside by illness, and was greatly surprised when the signature "Studdert Kennedy" was given at the end.

"Every day men's minds are receptive to the knowledge and light from the mystic regions of spiritual things. No man can live to himself alone; he is part of the great cosmic plan, and life holds a purpose for all men. Wherever thy hand finds work, do it for the glory of thy future life, as all labour is eternal. Nothing is too small or too great for the All-wise Creator, who fashioned thee for his glory. The planets, stars and suns are in the heavens for thy benefit. Learn thy lessons from all nature. Thou hast in thy make-up the one thing that matters—a soul. See that thou keep the windows clean and beautiful, then the world and all therein will be a thing of beauty and a joy to carry thee through life."

"Eternity must be lived on earth as well as hereafter. Man is essentially a two-fold being, material and spiritual. He is intended to work out his own plan of life. He has a free will, and neither on earth or elsewhere can anyone annul that free will. Many will say they are not free. Well, life plays many parts in the great whole, and many people subject their will power to others either for right or wrong. If things are unequal on the earth, they will be remedied in other spheres of existence. We who are freed from our earth-bodies know how much more freedom we have. There is a breadth of vision so wide that we feel we shall never see all there is to see, but we progress by subjecting ourselves to those guides of higher spheres who promise us that as we wish to see things which are better, nobler, and higher, we shall be helped to do so, for there are no limitations in the world of ether-space. We are as free as the air you earth-people breathe, but we all have our past deeds to account for. By love and help we give to others here in spirit, and we have to return as I am doing now to bring knowledge to you earth people. I was a minister of the Gospel and gave of my best, and I still want to help my loved ones on earth. I am going on more satisfied now that I have both spoken and written through this instrument, who is a very shining light to us, just as her heart is open at all times to help the earth-children, so I found I could contact a like mind to my own, for you must understand that like attracts like. That cannot be changed for all God's world is law and order in both earth and heaven. Now I am closing with these words—Love ye one another!—STUDDERT KENNEDY."

October, 1931.

Rev. G. V.

ON several occasions with me through George Osborne Leonard, followed a conversation with me through the famous scripts of are now familiar in the years before to him that the described in his clergyman's heaven extent the information coloured by passing

During a recent asked him for his of his answer will extract, which was of the meeting with when, because they to know whether those pictures of the to dispel his questi giving him a glimpse longed to see.

After some mental to have for its purpose of his mind, Mr. V special experience :-

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"Now I am trying seemed to me as if the natural plane, my presently away. I did not seemed to be falling appearing upwards. I did way; I merely felt I was they from me. I was a slight haze, as when to be a hot day. From into an extraordinary st blinding, atmosphere.

"A CONGLOMERATION!

"If you read my book the sights, sounds and trees, the foliage, were artifice. It struck me at its best is simply the best. The heavens are to its very fullest extent best of the imagination surroundings. The nature the scenery, the mental soul-thoughts of those v selves to such an environment and imagination must h surroundings were augmented imagination of the dwell

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"Then I seemed to there seemed to be still



# Rev. G. Vale Owen's Glimpse of the Heavenly Life.

BY THE REV. C. DRAYTON THOMAS.

ON several occasions since his passing, the Rev. George Vale Owen has conversed with me through the mediumship of Mrs. Osborne Leonard, and the account I now give followed a conversation we had about those famous scripts of his, with which most readers are now familiar. During our talks together in the years before his passing, I had pointed out to him that the aspects of the highest realm described in his scripts seemed to represent "a clergyman's heaven," and I wondered to what extent the information given him had been coloured by passing through his mind.

During a recent sitting I referred to this and asked him for his present opinion. The trend of his answer will be seen from the subjoined extract, which was prefaced by a description of the meeting with his Guides, and of an occasion when, because they noticed in his mind a longing to know whether he had transmitted accurately those pictures of the higher heavens, they decided to dispel his questionings, once and for all, by giving him a glimpse of those higher realities he longed to see.

After some mental preparation, which seemed to have for its purpose the more perfect clarifying of his mind, Mr. Vale Owen thus described his special experience:—

## "SOARING UPWARDS."

"Now I am trying to find words. I can only say it seemed to me as if the things and surroundings of my natural plane, my present conditions, fell away, fell gently away. I did not feel anything unnatural; they seemed to be falling away from me. I seemed to be soaring upwards. I did not feel giddy or upset in any way; I merely felt I was drawing away from them, and they from me. I was conscious of a pearly mistiness, a slight haze, as when you say on earth that it is going to be a hot day. From this haze I gradually came out into an extraordinary sunny, bright, yet not in any sense blinding, atmosphere.

## "A CONGLOMERATION OF NATURE AND ARTIFICE."

"If you read my books you will find described some of the sights, sounds and colours I now began to see. The trees, the foliage, were a conglomeration of nature and artifice. It struck me when I was there that artifice at its best is simply the production of our minds at their best. The heavens are where imagination has been used to its very fullest extent; therefore, you have the very best of the imagination and the very best of the natural surroundings. The natural conditions, the environment, the scenery, the mental state, were provided by the soul-thoughts of those who had been able to tune themselves to such an environment, and their soul-condition and imagination must have been very beautiful. Natural surroundings were augmented by the beauties of the imagination of the dwellers therein.

## MUSICAL BREEZES AND STILLNESS.

"The music, the wind—the wind was music in my ears, because I was tuned up to it for the time! My body seemed to waft lightly from spot to spot as a bird flies from tree to tree at will. I seemed to drift lightly, easily, airily from spot to spot without any trouble or any conscious effort. I was aware that I could say to myself, 'I want to stay in this spot a little longer to feast myself in it,' and I stayed. Now there were slight breezes in the trees in some places, and there seemed a stillness in others. There was variety, infinite variety. If I were able to have a hundred sittings with you I should still have only touched on a small portion of what my range of vision took in, and the fringes that I touched, but I was not able to take in.

## A STATE OF GREATER ECSTASY.

"Now I drifted to a place, and it seemed to exhilarate me; it lifted me up to even greater ecstasy. There seemed to be music in this place. The most beautiful melodies seemed to suggest themselves to my ears. You know when you imagine a melody that you have heard, you don't trouble to recall each individual note, but you recall the memory. Well, that is what I felt.

## "A MOST FRIENDLY AND BEAUTIFUL QUIET."

"Then I seemed to drift to a place of quiet in which there seemed to be stillness; not a dead stillness, but a

most friendly and beautiful quiet; not the sort of quiet in which you say to yourself, 'Don't stay too long in this, it might be too frightening,' where you might want to run home suddenly to feel the grasp of a hand. I was always conscious of that on the earth. I should never have wanted the dead quiet, though I longed for quiet times. Now this silence was full of reassurance, full of comfort, because it was full of the Infinite, and because I was full of the capacity for being in touch with it.

## "THE INNER VOICE OF GOD."

"Now I was sufficiently in touch by that time—or I should not have been able to go, or allowed to go—to feel it wrapping itself round me like a cloak of love. The voice of God seemed to sound not in my ears, but in my mind, and, I can assure you, that in the stillness I could hear the inner voice of God—'Be still, and know that I am God,' you know—through being still. I knew God was there—in me and around me. I felt I wanted nothing better, I was content, I might have been content to stay in that condition for all eternity, but while I was thinking to myself, This is complete—while I was feeling that I was so complete, so satisfied, and so content—divine content at being perhaps for the time being a part of God himself—I felt a tug; my work called me back.

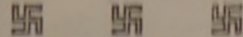
## "CALLED BACK."

"The need of others for me called me back. The fact of my unreadiness for that divine content called me back, and I felt myself moving quietly, happily, quite contentedly back to where the gentle breezes were. And there I found my three Guides again, of whom I had lost consciousness. In the place of quiet I did not even need my Guides, because I was 'of God,' for perhaps a few seconds; I don't know; the actual time meant nothing to me. Then I passed back again, and was conscious of my friends, of the individuals round me, and then of the necessity for my work and activities.

## "THE TRANSFORMATION SCENES."

"But I had seen the transformation scenes that I had been given some idea of in my writings, and I was content. My mind was satisfied on two points, one was that they existed for those who were ready to contact them, and they did not exist for those who were not ready to contact them. And does that not apply to everything in life, not whether it exists, but one's readiness to make it live for one?

"Thomas, everything lives There! But the question is, can one make it live for one's self? The closed book, and the open book! Well, I came back mightily pleased with myself, with all I had seen, and I felt I was recharged, and that more than ever I wanted to go out into the highways and by-ways and teach the truth, not only about the next step, but about the possibilities of all the other planes one might reach by endeavouring to live at one's best."



## AN EXPERIMENT FOR THE OTHER WORLD.

SIR OLIVER LODGE told the Modern Churchman's Congress at Oxford the other day that he had arranged to make an after-death experiment if possible to prove his survival and identity.

"I shall try to establish my identity," he said, "by detailing a perfectly preposterous and absurdly childish peculiarity which I have taken the trouble to record in a sealed document deposited in the custody of the English Society for Psychical Research. I hope to remember the details of this document and relate them in unmistakable fashion.

"The value of the communication will not consist in the substance of what is communicated, but in the fact that I have never mentioned it to a living soul, and no one has any idea what it contains. People of sense will not take its absurd triviality as anything but helpful in contributing to the proof of the survival of personal identity."

Speaking of spiritual bodies, "on the other side," Sir Oliver said they knew by experience that though discarnate persons were certainly not disembodied. "They tell us," he said, "that they still have substantial instruments of manifestation which serve for intercourse among each other, and that it is through these permanent instruments that they are able occasionally, and under certain conditions, to operate indirectly through our organisms on the matter of this planet."

"I have had a good deal of guidance and help," he added, "from people on the other side—from my wife, who died two years ago, and from my son Raymond, who has frequently given me assistance, advice, or information."



## Perplexing Phenomena.

By W. J. FARMER.

IN the case of Psychic Photography and ectoplasmic forms a perplexing feature has presented itself to researchers in that the features of the living, and re-productions of known pictures, have been obtained as well as the much more frequent production of the lineaments, etc., of the physically dead.

Of the genuine nature of all types of results I have no manner of doubt. Nearly forty years of study leaves no room for that. I am convinced from my personal knowledge of photography that the lighting effects on psychic photographs are not such as could be easily faked, if at all. In Sir A. Conan Doyle's book on spirit photography there is the very convincing example of the unopened "bag," taken by a happy chance before the proper moment for the release of the "spirit" photo. This is one of the most important ever taken from an evidential point of view, and as showing the procedure in this particular case, which need not necessarily be the same in other cases.

Then we have the examples of a particular photographic dry-plate in an unopened box being impressed with a picture. Personally I cannot easily believe that it is in the power of any spirit enmeshed in the flesh to transcend the ordinary laws of nature and put a picture on a plate in an unopened packet, and even if that picture were that of a living person we should have to assume that it was the work of an artist out of the body.

The same thing applies to ectoplasmic phenomena. The artist at work is presumably in the position of a sculptor on this side, only he models in ectoplasm instead of clay or wax, and he can produce what he wills.

It would follow that he might produce the counterfeit presentments of the living or of the dead, and that such were not necessarily evidence that the persons depicted was really there. If, however, as in the case of "Katie King," in Sir Wm. Crookes experiments, there was a complete living woman, it could be taken as being the genuine person represented, and in all cases it is perfectly clear that an artist is at work.

If we were to grant that an embodied spirit could do these things, it means that we are all imprisoned gods,

and the evidence all goes in favour of our indestructible existence as spirits here and now in such a case. It is therefore, evidence for immortality even if we ourselves were the unconscious artists.

When we take into account, however, all the facts and the enormous range of the phenomena, they seem quite beyond the power of people in the flesh; many of the mental phenomena are certainly explicable without resort to disembodied spirits as the agents; but how can we explain such an amazing incident as the restoration of Major Colley's ring on any theory of embodied spirit being the agent?

We need to press research far more strongly in such directions and to devise tests that will rule out embodied agency to the utmost.

For example, I would suggest that when testing ectoplasmic phenomena for any finger prints, such a test as this would be very convincing. Take two bottles, put some wax in each. Seal one up entirely by melting the glass neck and leave the other unsealed but in such a way that no human finger could be inserted. These bottles should be brought to the seance by an impartial committee who need not necessarily enter the seance room. If either or both of these bottles were found after the seance to bear on the wax inside a finger print it would certainly show a wonderful result that could not be faked, and which if found in the sealed bottle especially would make it impossible to conclude that a medium could do it alone by his or her own power.

I have at the same time no doubt of the genuine nature of the results already obtained and reported under nearly as rigid control by honourable people.

It is one of the most difficult things on earth to devise an impregnable proof of discarnate agency; we can only say that the preponderance of the evidence favours this belief, and in conjunction with all the phenomena of life in nature around us gives us grounds for a rational faith in a great future for all the children of Life.

The very varied phenomena associated with the "Margery" mediumship are of such a nature as to make it evident that there is a personality extraneous to Margery concerned in the results.

## The Practice of Spiritual Development.—IV.

By FREDERIC THURSTAN, M.A.

THE following is the final instalment of Mr. Thurstan's series of illuminating articles on the development of man's highest and rarest spiritual faculties, which began in our July number:—

### LAOUTZE'S TAO-TIH-KING GOSPEL.

LAOUTZE reached a ripe old age. Just about when he was ninety years old a young philosopher rising to authority in China visited him to learn of him. It was Kwang-Fu, whose name we Latinise as Confucius. The old sage told the young sage that since Chinese statecraft had degenerated into formalities of artificial virtues the philosophy of moral etiquette taught by the young man was required. As for himself, he was wanted no more where no-one cared to live by Tao's direction within as his only law.

On the morrow he saddled his water-buffalo with his cooking pot, and staff in hand departed for the barriers in the Western Gate that would take him, he said, to a "land beyond all frontiers and horizons, into the Clear and into the Blue." It chanced that the Captain of the Guard there was a former disciple of his. He recognised the Old Boy and prevailed upon him to stay a few days, and leave for coming generations of disciples some compendium of his maxims and gospel. He consented and after dictating the small book we have now entitled the "Tao-Tih-King Gospel" he continued his lonely journey towards the sun setting over the tablelands of the Western Desert, and was heard of no more. A traveller in Thibet from China is said to have reported meeting with the Old Boy in a Lamasery there. Perhaps he joined Madame Blavatsky's College of Mahatmas there.

### THE UNIVERSAL CREATIVE SPIRIT.

This book left by him, consisting of some five thousand Chinese ideograms—that is, words denoted by a hieroglyphical kind of writing—as translated makes some sixty-seven short chapters, each subdivided into a few paragraphs. The best two editions in English

that have appeared in recent years is that found under Laoutze's name in the Shrine of Wisdom series of Eastern Philosophy, which comments on the subject-matter from a philosophical point of view, and that by Mr. Tom MacInnes, a racy expositor from the standpoint of a practical psychologist. They are well worth a close study. Laoutze is so original and paradoxical in all his utterances. But we are here concerned only with his views as to how the Universal Creative Spirit, Tao, works to create life and consciousness in the realms of inner and outer Nature, Tih, and express its glory in things and reflections, and return back to Itself to its Alpha Point (King).

According to MacInnes the ideograms of the title Tao-Tih-King represent first the going forth of Cosmic Will as an archer directing an arrow from a drawn bow to a definite far point, next as wings brooding over a multiplicity of eggs and chicks, and lastly as a conqueror in glory returning home. So we may take it to signify the Process of Creation from Being to Existence, and the return of the Creator—the Nature Mother—as her God-Man-Son in the Trinity of States of one Unity.

A more modern ideogram might express Laoutze's notion of Spirit Life-Process as Vital Energy, starting from a central power-station, where an unmanifested operator or band of operators control some whirling dynamo. The energy then imparts its power and motion to a power shaft—the Celestial World of Ancients. From the shaft the power runs by double returning belts to a multiplicity of outpoints to work machines turning out expressions and designs under the direction of operatives, and then returning by reverse action back to the Power-shaft to be replenished with power and impulse for a new work. Such is the "Way of Life to Virtue and Heaven"—as some editors translate the title.

### SPIRIT AND NATURE.

We have only room here to extract some of Laoutze's own descriptions of Tao and Tih, which show that they exactly correspond to the terms we now use, "Spirit and Nature."

October, 1931.  
Tao—the great and nameless, yet behind momentary we cannot see what is on to Him if we wish and like Him be free. The reason why Tao ever near us, never because it is as nature as it is in a gentleness. The Spirit of Tao all the while it is be like this, then it stillness of Tao consciousness of No absence of finite stillness like the fa which then mirror which you once names to things. as Tih prompts you

"THE S  
Tih is ever in you and to the Clear and you. This Nameless attractiveness, so that Tao and Tih you homage to the C harmonise in time

## Spirit

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Many of the recognised by reliable possible mistakes there must still have of persons now in regard these exhibit I first glanced at ception that here "something that



the damps of the breath and, with "I spake

In a room This sensation and it wore off only occasionally large and striking which was reported of May, 1925.

The unassuming of the young boy arranged for a seances, accompanied photographs of I had printed for

A At my sitting appeared on the of an eminent



Tao—the great mystery—in Himself is unchanging and nameless, yet ever passing on, hiding unrecognised behind momentary names. If we advance toward Him we cannot see what is behind Him; if we follow Him we cannot see what is in front of Him. Yet must we hold on to Him if we wish to understand the Eternal Present, and like Him be free from self-assertion and contention. The reason why Tao though all knowing, all pervading, ever near us, never asserts Himself or claims merit is because it is as natural in Him to be perfect and potent as it is in a gentleman to be gentle.

The Spirit of Tao on its surface appears quiescent, but all the while it is fiercely active within. Let your spirit be like this, then it is Tao. How can we get this active stillness of Tao? By Nameless Simplicity—by a consciousness of No-Thingness—because that state brings an absence of finite desire, and this absence always brings stillness like the falling off of all breeze upon the sea, which then mirrors the heavens. It is the simplicity which you once possessed as a child before you gave names to things. You must be a child again and grow as Tih prompts you and nurtures you to push out feeling.

#### "THE SECRET OF SECRETS."

Tih is ever in your celestial home. Return to Nature and to the Clear and the Blue and her wings will be over you. This Nameless Simplicity therefore brings celestial attractiveness, so that knowing yourself to be celestial in Tao and Tih you make all in the Outer Realms pay homage to the Celestial attractiveness in you, and harmonise in time with it without compulsion or word.

## Spirit Photographs by the Falconer Brothers.

BY ALEX MACKINTOSH.

IN the winter of 1924 I visited an exhibition of spirit-photographs by Messrs. Craig and George Falconer at their studio in Edinburgh, where over 100 specimens were on view.

#### MY FIRST IMPRESSIONS.

Many of the "extras," it was claimed, had been recognised by relatives and friends, and allowing for possible mistakes through indistinctness or co-incidence, there must still have been many genuine psychic portraits of persons now in the spirit-world.

There was a personal consideration that moved me to regard these exhibits as of psychic derivation. When I first glanced at them I had a subtle subconscious perception that here was something not of this earth—"something that smacks of the wards in a hospital or

If ever this nameless nothingness in you ceases to be without name, and the non-existent becomes existent by proceeding into determination and action, follow the impulsion of Tao proceeding forth as on a River of Life, as water flowing—for water is the most yielding of all elements yet accomplishes the most changing of the world.

But withal when thus in action Tao's simplicity remaineth, yet assumeth the new guise of Humility, aiming to take the lowest most fundamental positions like the estuary and the ocean, so that naturally it thus collects all minor streams flowing into it. All things thus start from Tao and all things are resolved back again into the formless Tao. If your personal consciousness makes you thus a thing, you must learn to resolve it back by returning home as much as possible. At every moment it is possible you can return to the quietness of the womb that first nurtured your seed, or the living energy that grew that first seed of you.

This means the returning to a state of emptiness. Despise not the state of Vacuity or No-Thingness. The thirty spokes of a chariot wheel and the nave to which they are attached would be useless for progression but for the hollow space in which the axle can turn. The vessel moulded of earth-clay would be useless but for the hollow within that gives its capacity for contents. The less we worry to do of ourselves the more we shall grow as a plant spontaneously if we but place ourselves in the warm consciousness of Tao and Tih. This is the Secret of Secrets.

the ectoplasm suggested the portrait of a distinguished legal Professor. To compare the judge's psychic picture with one taken during life I consulted the files of a Scottish legal journal for the year of his passing over, and was surprised to find that in the same number containing his obituary notice there was an appreciation of the Professor who had also passed over. The portraits of the two men were thus in the same issue, and it certainly seems more than a co-incidence to find them together on my psychic photograph.

Neither of the photographs in the legal journal is in pose or profile like its psychic counterpart. The judge's portrait in the journal made his features stronger and older, but I later saw a full-length portrait of this judge, taken earlier in life, and it much more closely resembled the psychic extra in pose and expression.



EXTRA NO. 1.

the damps of the grave." I was constrained to hold my breath and, with Longfellow,

"I spake in a whisper as one who speaks

In a room where someone is lying dead."

This sensation was not induced by all the photographs, and it wore off with greater familiarity. After a time it only occasionally re-asserted itself, as when I gazed at the large and striking photograph of Abraham Lincoln, which was reproduced in the *International Psychic Gazette* of May, 1925.

The unassuming, courteous, and at times naïve attitude of the young brothers so favourably affected me that I arranged for a series of sittings, and a description of my sittings, accompanied by reproductions of the psychic photographs obtained will be found in a small book which I had printed for private circulation.

#### A JUDGE AND A PROFESSOR.

At my sitting on October 2, 1925, the Extra No. 1 appeared on the plate. The central face resembled that of an eminent Scottish judge, and part of the outline of



EXTRA NO. 2.

As for the Professor the nexus that might have induced him to manifest at my sitting was that I had been one of his students and had made a verbatim report of his lectures—running to about half a million words—which were subsequently transcribed and bound.

Both gentlemen were well known to each other, being for many years prominent in Scottish legal circles.

Other faces and figures are suggested within the cloud itself and on the edges of the ectoplasm. In all these psychic photographs it is worthy of note how endless is the variety of form, often highly artistic, taken by the ectoplasmic setting. Outlines like faces, hands, harps, bouquets, etc., can often be seen.

#### A SCOTTISH PROVOST AND HIS SECRETARY.

On May 7, 1926, my sister and I had a sitting with the Falconers and on one plate exposed two faces appeared (Extra No. 2). The likenesses are clear and unmistakable. The gentleman on the left had been my employer for about three years. He carried on a legal and insurance

(Concluded on page 14.)



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### SPINOZA :

THE GREAT DUTCH PHILOSOPHER.

IT will be exactly three hundred years next year when BARUCH SPINOZA, one of the greatest philosophers of all time, made his unobtrusive entry into life at Amsterdam, a city then as now of canals, vessels, boats, and barges, "vivid with the greatness and the littleness of commerce."

He was a little Jewish boy, son of a Spanish refugee from anti-Semitic persecutions, and George Henry Lewes, in his "Biographical History of Philosophy," pictures him thus as he played merrily with his sisters near the Jewish synagogue :—

"His face was mild and ingenuous; his eyes were small, but bright, quick, and penetrating; and dark hair floated in luxuriant curls over his neck and shoulders. Noticeable, perhaps, for nothing but his beauty and joyousness, the little boy played on unmarked amongst the active citizens of that active town."

As the boy grew up he developed a passion for study. His father intended him for commerce, but Baruch's precocious intellect, allied to a sickly constitution, induced him to give him a rabbinical education. The boy entered on his study of the Old Testament and the Talmud with fanatical zeal, and at fourteen the exactitude and extent of his biblical knowledge was so great that it rivalled that of learned doctors.

But his subtle mind was already penetrating beneath the surface of dogma and doctrine for truth itself, and he was asking questions rabbis and philosophers could not answer. He developed his independent beliefs, outgrew the orthodoxy of the synagogue, and was soon accused of heresy and threatened with excommunication. Threats having no effect the synagogue offered him an annual pension of a thousand florins, if he would consent to be silent and assist from time to time at its ceremonies, but he refused this offer with scorn. An attempt to assassinate him failed, and finally, at 23 years of age, he was formally excommunicated.

#### THE CURSE.

Here is the terrible curse then pronounced upon him in loud lugubrious tones by the Chief Rabbi :—

"By the sentence of the angels, by the decree of the saints, we anathematise, cut off, curse, and execrate Baruch Spinoza, in the presence of these sacred books with the 613 precepts which are written therein, with the anathema wherewith Joshua anathematized Jericho; with the cursing wherewith Elisha cursed the children; and with all the cursings which are written in the Book of the Law!

"Cursed be he by day and night; cursed when he lieth down and riseth up; cursed when he goeth out and cometh in! The Lord pardon him never; the wrath and fury of the Lord burn upon this man, and bring upon him all the curses written in the Book of the Law!

"The Lord blot out his name under heaven. The Lord set him apart for destruction from all the tribes of Israel, with all the curses of the firmament. There shall no man speak to him, no man write to him, no man show him any kindness, no man stay under the same roof with him, no man come nigh unto him!"

Matthew Arnold in his "Essays in Criticism," says— "With these amenities, the current compliments of theological parting, the Jews of the Portuguese synagogue at Amsterdam took in 1656 their leave of their erring brother, Baruch or Benedict Spinoza. They remained children of Israel, and he became a child of modern Europe."

#### "DESPISED AND REJECTED."

Spinoza lived during the next 21 years in seclusion and died at The Hague in 1677, at the early age of 44. He was accused of being an Atheist—that favourite word used so glibly by orthodox people whose narrow

views are offended—but he was in reality "a God-intoxicated man." He was condemned for being an Epicurean, though he lived the simple life in the garret of an artist, his meals costing him, according to preserved records, about 2½d. per day! During his brief lifetime he was for the most part "despised and rejected of man," but before very many years he became "the central point of interest in the history of modern philosophy."

In 1882, 250 years after his birth, a beautiful bronze statue was dedicated to his honour in the Paviljoens-Gracht, near the Nieuwe Kerk, in The Hague, and opposite to the artist's house in which he spent the last six years of his life. At the ceremony of dedication Ernest Renan, the equally anathematised author of "The Life of Jesus," said :—

"Woe to him who in passing should hurl an insult at this gentle and pensive head! He would be punished, as all vulgar souls are punished, by his very vulgarity, and by his incapacity to conceive what is divine. This man, from his granite pedestal, will point out to all men the way of blessedness which he found; and ages hence, the cultivated traveller, passing by this spot, will say in his heart: 'The truest vision ever had of God came, perhaps, here.'"

#### PIONEERS IN BIBLICAL CRITICISM.

This tribute from Ernest Renan was particularly appropriate, for Spinoza and Renan were kindred souls who devoted themselves to The Truth with stern self-sacrifice, believing that no religion can be higher than The Truth, and they both suffered abominably from the hatred and anathemas of their ignorant contemporaries for championing it. Spinoza was the first pioneer of biblical criticism of the Old Testament, as Renan was an early pioneer of criticism of the New Testament. They both set themselves to expurgate the fraudulent parts—so often childishly foolish, absurd and contradictory—that had through the ages become embodied in the sacred Scriptures and which were still believed in literally by many persons as the veritable "Word of God"—as they even still are by confidently ignorant persons of our day.

#### A TRIBUTE OF REVERENCE.

On a free afternoon during the recent Spiritualist Congress at The Hague we made a pleasant pilgrimage to the Spinoza monument, accompanied by Mr. R. H. Saunders, who had generously come to link up sufferers requiring spiritual healing with the efficacious treatment of Abduhl Latif, the ancient Persian physician, and by Mr. and Mrs. Tom Charman, those charming "friends of the fairies," to whom the good fairies have been so bountiful that they have been able to offer the use of their extensive grounds at Fordingbridge, Hants, to the League of Nations as an international camping ground—an offer that has been gratefully accepted. The lady of the party somehow found an open horse-drawn barouche—(a covered taxi would have been a desecration!)—of a kind now seldom seen in London, for the expedition. The Jehu in tall hat, blue coat, and silver buttons was amiability itself as our conductor but unhappily he knew no English and we knew no Dutch! We stood in pious reverence before the seated statue of the meditative and heroic Dutch philosopher, and afterwards looked through the windows of the locked-up house which has replaced the one where he spent his last years. It is used, apparently, as some sort of lecture hall, with rows of chairs. . . . Then, through the glorious sunshine, to the bracing sea at Scheveningen!

We remembered that Professor A. S. Pringle-Pattison, the great Scottish philosopher who wrote the article on Spinoza in the "Encyclopedia Britannica," and who had exhibited the same brave reforming spirit in championing a pure and uncorrupted Bible, had just passed to the Beyond at Selkirk, our native town, on September 1. He had only just been met perhaps—why not?—by his great philosophic predecessors, with whom, during his life on earth, he had so much in common! The Professor was not an avowed Spiritualist, but his Gifford Lectures on "The Idea of Immortality" revealed him as approximately one in sympathy, and we received from him at various times letters approving and endorsing points in the somewhat revolutionary philosophy of soul and spirit, and criticism of Biblical myths, we have put forward in this Gazette.

It would be impossible to indicate here the details of Spinoza's ethical, metaphysical, and spiritual philosophy. We can only trust that this brief introduction may send some earnest truth-seekers to his works, for as Professor G. Santayana, one of his editors, writes :—"Spinoza is one of those great men whose eminence grows more obvious with the lapse of years. Like a mountain obscured at first by its foot-hills, he rises as he recedes."

J. L.

October, 1931

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# The Fourth Triennial Spiritualists' International Congress at The Hague.

BY OUR CONTINENTAL EDITOR, M. PASCAL FORTHUNY.

**A**FTER the Congresses of Liège, Paris, and London, Spiritualists of many nations held their fourth Congress in the charming and hospitable Dutch city of The Hague, from September 4 to 10.

## THE INTERNATIONAL CITY.

The Hague is already an international city, for the nations sadly afflicted by the Great War have periodically sent delegates there to deliberate in the Palace of Peace as to the means to be adopted to restore equilibrium in the complex affairs of this lower world. The Hague is the rendezvous of diplomatists, economists, scientists, who seek to establish harmonising rules to overcome the political chaos in Europe, caused by the conflict of material interests. The *locale* for the re-union of Spiritualists, who are striving to assure the victory of Spirit throughout the world, was therefore perfectly chosen.

They assembled in large numbers from nations far and near, and on Saturday, September 5, when the Congress began, about 660 persons had secured their cards of membership. In the evening they met in the Pulchri Studios, a suite of various sized halls, elegant and comfortable, usually devoted to art exhibitions. In the Grand Hall, at eight o'clock, one heard the members talking in a diversity of European tongues, and even in Hindustani, for Mr. and Mrs. Rishi, who have been propagandists of Spiritualism in India for fifteen years, were delegates from that Eastern Country.

Naturally the majority of persons present were of Dutch nationality, and Mr. P. Goedhart, who had been elected President of the Congress by acclamation, told me on the threshold, "I am very happy to see here so splendid a proportion of my Dutch compatriots, for that is a magnificent proof of the progress of Spiritualism in Holland."

## THE PRESIDENT D'HONNEUR.

The orators of the evening, in turn, expressed in four languages a similar pleasure, and this first soirée was a charming inauguration of the World Congress. Lady Conan Doyle, the President d'Honneur, gave a delightful welcome to the happy crowd, and as she spoke, a magnesium light flashed in a photographic experiment to see whether her adored husband might be visibly present, as he undoubtedly was in spirit. Her Ladyship was supported on the platform by her stalwart son, Mr. Denis Conan Doyle and by Miss Mary Conan Doyle.

On Sunday morning there was a public religious service, largely attended and conducted by the Spiritualists National Union of Great Britain. The Congressists united their thoughts in the singing of beautiful hymns, and Mr. Ernest Keeling, of Liverpool, delivered a fervent address on "The Temple of the Spirit," which was followed by successful clairvoyant descriptions by Mr. Frank Blake, of Bournemouth.

## THE PALACE OF PEACE.

In the afternoon, the Palace of Peace was visited. Before entering the magnificent building the Congressists were photographed in brilliant sunshine under a blue sky, but, alas! even before they had all entered the Palace, the sun was hidden by grey clouds and rain began to fall furiously. Miss Estelle Stead said in the evening, "We have visited this afternoon a great Palace consecrated to the noble ideal of Peace, that peace which we Spiritualists desire with so much ardour to see reigning among men." The statues of Mr. W. T. Stead and Mr. Andrew Carnegie, the two great outstanding Apostles of Peace, have prominent places in the corridors, and were viewed with admiring interest.

At the evening assembly, instruction was mingled with entertainment. Addresses were delivered by foreign delegates, and among them one by a representative of Brazil, who astonished the audience by his description of the magnificent philanthropic work being accomplished by the Spiritualists of his country. Miss Stead delivered a vibrant oration whose emotion stirred the whole assemblage. M. André Ripert exhorted humanity to practise concord, and give up destroying itself by vain and mortal material struggles. It was announced that the next World Congress would be held in 1934 at Barcelona, and the Spanish delegate gracefully acknowledged this compliment in the name of his Spiritualist compatriots. Successful demonstrations of clairvoyance and psychometry were given by mediums present, and I myself gave a brief demonstration of musical composition inspired from the Other World, on the theme of a few notes struck at random on the piano by the President of the Congress.

## THE WORK OF SECTIONS.

On Monday, September 7, began the real work of the Congress. In different halls, groups listened to papers on the science, philosophy, ethics, doctrine, literature, organisation, and propaganda of Spiritualism. Discussions followed, and as we passed from room to room, we realised that the Pulchri Studios were humming like a veritable hive of bees. At night, there was another re-union to listen to the delegates of many countries who reported on the progress of Spiritualism, and their testimonies, as faithful as they were precise, indicated the great advance being made throughout the world by the Spiritualist idea.

On Tuesday the deliberative work of the various sections was continued with ardour, and public demonstrations of mediumship were given. Cordiality increased more and more among the representatives of many nations and a day of beautiful sunshine added charm to the meetings. The Dutch journals, and notably *Het Vaderland*, published articles on the Congress, and, let it be said to their honour, these contained neither hostile nor ironical reflections on our faith, such as so often appear in other countries. It is a pleasure to thank the Netherland Press for its perfect courtesy towards Spiritualists and their beliefs.

In the evening, Mr. J. McIndoe, the President of the British Spiritualists National Union, gave an instructive address on Psychic Photography, illustrated by many remarkable lantern slides, including one of a portrait in a crystal, which greatly impressed the large audience. During this interesting meeting, the many persons who attended the Spiritualist Congress in Paris in 1925, doubtless recalled the magnificent lantern lecture given in the French capital by Sir Arthur Conan Doyle on the same subject before thousands of spectators.

## THE PRESIDENT OF CONGRESS.

I should like here to compliment Mr. P. Goedhart on the manner, universally appreciated, in which he performed his Presidential functions. He was the first to arrive each day at the Pulchri Studios and devoted himself whole-heartedly to every detail that might contribute to the smooth working and success of the Congress. His expert knowledge of four languages made him a precious auxiliary in replying to everyone about everything, and with such perfect courtesy that he was a model President. His election to this honour was richly merited for during long years Mr. Goedhart had, more than any other man, valiantly promoted and defended the Cause of Spiritualism in his own country.

## THE ORGANISATION COMMITTEE.

A meed of special honour is also due to Mrs. C. H. Noë, a Dutch lady whose zeal and wisdom had already inspired and guided the Organisation and Reception Committee, foreseeing all and arranging all so that there might be no hitch of any kind to mar the proceedings. We witnessed her incessant work during the Congress, putting her energies, her knowledge of languages, and her charming amiability at the disposal of the Congressists, disdaining fatigue and apparently very happy in her ability to serve.

It is impossible to mention and underline the merits of all the members of the Dutch Organisation and Reception Committee, who strove so earnestly to make all feel happy and at home, but I must cite, in addition to Mr. P. Goedhart and Mrs. C. H. Noë, the indefatigable secretary, Mr. H. P. van Walt, who as the chairman of a section, translator to several speakers, and master of ceremonies at the final banquet acquitted himself with distinction. Then there were Mr. and Mrs. R. O. van Holthe tot Echten van Gort, who gave hospitality to mediums in their charming home; the Baron and Baroness Taets van Amerongen van Woudenberg—(the oration of the Baron at the banquet was greatly applauded on account of its admirable Spiritualist inspiration); Mr. and Mrs. Nederburg, Mr. Beversluis, and Mesdames C. van Rijn van Alkemade de Kock, A. Bryan, J. H. O. Douwes Dekker de Grauw, von-Herrenschwand-Mees, and A. C. E. Beynen van Geuns.

## MEDIUMISTIC DEMONSTRATIONS.

There were several exceedingly interesting mediumistic demonstrations at the Congress, without counting those of Mrs. Singleton and Mr. Kirkby with the Reflectograph at the house of Mr. van Walt. In particular a young Dutch nobleman, without any real musical education, sang and whistled improvised airs of a texture and quality so remarkable that they excited the warm admiration



of his audience. He is not absolutely certain that the source of his inspiration is in the Spheres, but wherever it proceeds from it is in a form infinitely attractive. I learnt that this gift has greatly irritated his family who blame him for it, and cannot believe that the heir of a very distinguished name should mix himself with such people as Spiritualists! It is to be hoped this remarkable musical artist will eventually overcome the prejudices of his family and continue to give proofs of his responsiveness to the inspiration of truly great composers in the other world.

#### MESSAGE FROM W. T. STEAD.

I must mention a profoundly stirring happening at the banquet on September 10. Miss Estelle Stead, having read a message she had received from her father through the Reflectograph, asked for two minutes' silence. The message was of great beauty, and sufficed in itself to excite a poignant emotion, but during the silence, when everyone was occupied with the message and with pious thoughts towards Mr. Stead and other living-dead friends in the world beyond, the personnel of the hotel seemed petrified with astonishment at a spectacle so new to them. The manager immediately afterwards approached the President at the table of honour, Baron Taets van Amerongen, and said, "Never before have I witnessed a banquet of this kind. It is magnificent! The emotion of all the guests, and everything that can express a profound conviction, has made on me a formidable impression."

#### "THE PRESIDENT INVISIBLE."

Lady Conan Doyle and her family, needless to say, were the constant centre of loving interest. They represented here the great Apostle, the generous Champion, who since the previous Congress had departed from a world in which he had so ardently battled for the diffusion of his Spiritualist beliefs. He was no longer physically visible among his brethren but many felt his spiritual presence. Several mediums assured me that they saw Sir Arthur beside his valiant and beautiful spouse, and so much was his person, his name, and his work in all our hearts, that he might well be claimed to have been The President Invisible.

#### THE NEXT MEETING PLACE.

At the very moment when it was decided to hold the next World Congress at Barcelona, Spain was threatened with an outbreak of violent political passions, and the eloquent address of the Spanish delegate, describing the progress of the Spiritualist movement there, was listened to with special interest. The assembled Congressists, I feel sure, sent out sincere good wishes for the country of Don Quixote, Velasquez and The Cid, and ardent hopes that the Spiritualists of that nation should continue to be active and courageous centres of spiritual influences. Barcelona has always been the advance guard of the movement there, and I feel sure that the Spiritualists of that great Catalonian city are going to enlarge the field of their activities.

#### SPIRITUALISM IN HOLLAND.

Many visitors were greatly astonished by the large number of Dutch Spiritualists who crowded into the meetings. One knew, of course, from the excellent review edited by our friend M. Goedhart that there were Spiritualists in Holland, but few dreamt that there were so many. For the Netherlands is very orthodox in its religion, and people who had secretly accepted the idea of Survival and the other principles of Spiritualism might well have hesitated to proclaim their unorthodox creeds by rallying publicly to a Spiritualist Congress. However, there they were, in their hundreds, not only in the public audiences but taking part in the deliberative work of the sections. Mrs. Beynen van Geuns, for example, contributed a paper on "The Influence of Magnetism on Plants," and Mr. M. Schmitenhaus one on "The Odic Force and its Phenomena." Several sections were presided over by Hollanders, notably by Mrs. C. H. Noë, Mr. P. Goedhart, Mr. Quarles van Ufford, Mr. H. P. van Walt, and Mr. A. Bryan.

This affluence of Dutch nationals declaring themselves surprised and irritated less enlightened persons in the city, and I was informed that certain ladies left The Hague on the eve of the Congress to return only after its last session! Before their departure one of them said, "We are going away so that we may not run the risk of meeting in the streets any of those Spiritualists who are so mad as to believe what is unbelievable!" I mention this comical incident so that we may smile, pardon, manifest kindly goodwill, and await with confidence the process of time which removes old prejudices.

#### THE BEAUTIFUL CITY.

All the Congressists will preserve a very delightful recollection of the days from the 4th to 10th September, 1931, when they sojourned in one of the most beautiful

cities on the Continent. Everywhere were signs of a wealthy, comfortable, happy and well-ordered people. Their houses are picturesque and substantial and their gardens beautiful and richly perfumed. Their roads to the suburbs are remarkably well organised, having (1) a tramway line, (2) a paved road for vehicles, (3) a cycle path, (4) a riding path of soft earth, and (5) a foot pavement, all running side by side. A short tram ride takes one to Scheveningen, the splendid bracing seaside resort, which may be called The Brighton of The Hague. Many Spiritualists who viewed this delightful country for the first time would make vows to re-visit it in future summers.

P. F.

#### Some Personal Recollections.

**D**URING the World Congress at The Hague I had occasion to exercise my mediumship many times, both in public and in private, for the pleasure of Spiritualists of various countries.

I cannot help believing that my faculty was strongly stimulated by the Spiritualist atmosphere in which I was living, for I had the good fortune to be able to tell many things, both useful and correct, to those who consulted me. To an unhappy mother, still sorrowing for her child, I was able to give his Christian name and surname correctly, and to describe the illness from which he died a few months ago; it was meningitis. The dear child consoled his mother with loving words which found their way into the maternal heart—yesterday desolate but to-day comforted. I had also the pleasure to tell a great inspirer of the Spiritualist movement in England that his work as propagandist was about to undergo a considerable development, thanks to the collaboration of personalities both in the world beyond and in the world here below. I was able to give him the names of these collaborators and he readily recognised them.

#### A SCULPTOR WITHOUT KNOWING IT.

I told a Dutch lady who was very anxious about her future that she would find great comfort in practising sculpture. She was greatly astonished for she said she had never thought she had any aptitude for that art. However, I strongly affirmed that if she would buy some modelling clay, and tried with her fingers, without any wooden tools, to model the bust of one of her children, she would succeed at the first attempt. The lady departed, went to a store for artists' materials, bought some clay, and as soon as she arrived at her house began modelling the portrait bust of her son. In the evening, when her husband came home he was dumfounded. He said, "My dear, you are a sculptor without having ever known it. What you have modelled is very beautiful." The lady afterwards came to see me and thanked me for having revealed to her her artistic vocation. I assured her that next year she would exhibit examples of her sculpture at The Hague, and I am very certain that she will enjoy a great and merited success in that art.

#### A MAN IN DESPAIR.

One evening a Congressist came to me and asked if I would be able to give him a seance on the following morning. Now that appeared to me to be absolutely impossible for I had been invited for that morning to attend an experimental seance with the Reflectograph. I replied, therefore, that I regretted I could not give him a seance owing to my having a previous engagement. But at that moment I received on my forehead the sensation of an extremely violent shock, and I had to support myself against the wall lest I should fall. Then I understood that it was not reasonable that I should refuse this man his request, and I said without hesitation, "Monsieur, you will have your seance to-morrow morning and I promise to help you with my whole strength."

I immediately intimated to my friends that I would not be able to attend the Reflectograph demonstration "as I had a superior duty to fulfil."

Next morning I gave the promised seance. I told my consultant that his misfortune was immense and his sorrows very cruel, but that was no reason why he should end his life! I recounted to him tragical incidents that had happened in his wretched life, and recalled the fact that when speaking to him on the preceding day I had received a shock which almost upset me.

Then he made to me a complete avowal that he had come to The Hague as a last resource to find out whether Spiritualism could help him to surmount his difficulties and despair, and if not to put a bullet into his forehead at the hotel to finish his misery.

But he was so impressed with what I was able to reveal to him and with the hope that I inspired in him that he promised me he would continue to live, and learn to endure and overcome his misfortunes as a manly man should.

October, 1931.  
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So thus a man was saved from destruction because he had become convinced that the dead still live, and that death does not end all as he had vainly imagined. I felt that I had been highly favoured during this seance by saving a soul from its frightful despair and leading it to the gates of serenity.

#### A MUSICAL DEMONSTRATION.

I only went to the Congress as a spectator, a witness, an anonymous Congressist who loves Spiritualism and is deeply interested in all that concerns it. But a number of my co-disciples, who remembered my official functions at the Paris Congress of 1925, came to me and said it would be vexatious if the Congress should pass without my giving some public mark of my presence. And so it happened that one evening I was called to the stage to explain the happy faculty which enables me to improvise music on the keyboard of a piano, without seeking any idea and yet expressing an idea suggested at hazard by a member of the audience in appropriate technical form. Mr. P. Goedhart gave me a theme to develop of six notes he struck on the piano. It was agreed that from this

theme I should make instantaneously a fugue according to the style of J. S. Bach. I abandoned myself to the inspiring influences, and the fugue came nimbly from my fingers in a manner which appeared to give pleasure and satisfaction to the audience.

Some days later, in a family of excellent Dutch Spiritualists, and in the presence of a dozen guests, I was invited to perform the same experiment. Another theme was given me for the immediate composition of a fugue, a cradle song, a triumphal march, and a waltz. Among the persons present were the German medium Herr Meltzer. When the rhythm of a sort of Chinese chanson was created under my fingers Meltzer rose suddenly from his chair, and under the control of his Chinese guide Li-si-pan, danced and bowed in rhythm with the tune. A moment later Meltzer saw falling in front of him one of the little precious stones brought as apports to him by his controls, and he was good enough to offer it to me in the name of Li-si-pan, in token of his gratitude for having been given an opportunity to dance.

P. F.

## Some Impressions of The International Congress by Various Writers.

BY MISS ESTELLE W. STEAD.

SUNSET over the river at Gravesend. The lights of Southend and Margate twinkling in the distance, as we glide smoothly along. The moon shining over the sea. A calm passage. Falling asleep to the sound of the ship forging through the water. Up early for a first glimpse of Holland as we pass the Hook. A cordial welcome on arrival at Rotterdam by Mr. van Walt, the energetic secretary of the Congress. A drive to The Hague, city of glorious trees, woods and brilliant flowers, and on to the beautifully wooded suburb of Wassenaar, with its lovely homes, red-tiled or thatched in the attractive Dutch style, standing in gardens fragrant with flowers of all colours. One of those with thatched roof is the home of Madame Noë, my gracious and charming hostess, whose enterprise and zeal has given a great stimulus to Spiritualism in Holland, and has done so much to pave the way for the Congress.

A few days of quiet, during which delegates are arriving and have to be met. A flag of the country represented flutters side by side with the Dutch flag on the car. Then the official opening of the Congress by the Hon. President, Lady Conan Doyle, supported by Mr. Oaten, President of the International Spiritualists' Federation, and Mr. Goedhart, President of the Congress, Mr. van Walt, Secretary for the Congress, Monsieur Ripert, General Secretary of the I.S.F., and others. A speech of welcome by the Hon. President, followed by speeches from delegates. The realisation that over twenty countries are represented at the Congress. A longing to know who's who and to get in touch with all. A cordial welcome from our Dutch hosts. How wonderful the Dutch are! Nearly all of them can speak English fluently, and many speak French and German equally well.

On Sunday a service with impressive address by Ernest Keeling. In the afternoon a visit to the Palace of Peace—a wonderful building which all nations united to make beautiful, symbolic of what can be and *shall* be when all nations unite to make this world the beautiful and wonderful place of peace and happiness that God means it to be. A thrill of happiness as I stand by the bust of my father and feel him standing near, happy to take part in this great gathering of Spiritualists from all parts of the world, making his presence felt amongst them and urging them on to further efforts to bring this truth to their fellowmen, and to bring Peace on Earth and Goodwill amongst Men. A mass meeting in the evening; a call to speak, a message to give, and the knowledge of a strong power around me.

Four busy days. Many papers read on Healing, Scientific Research, Philosophy, etc., etc., under different sections. On most days as many as four meetings at the same time. To choose which to hear was distracting, for all were of interest—oh, that it were possible to be in four places at the same time! Ideas ventilated and discussed. One evening a lantern lecture on Psychic Photography by Mr. McIndoe, intensely interesting, but nerve straining as, sentence by sentence, it was translated into four different languages. A *Conversazione* presided over by Miss Mary Conan Doyle, at which artistes from

Mengelberg's famous orchestra provided the musical entertainment, and many speeches were made. There were intervals for refreshment and conversation, and the hub of voices showed that reserve was breaking down, friendships starting, and links being forged that may have far-reaching results. Each day we seemed to draw closer, to come more in tune, until at the final banquet on Thursday night we seemed like one great family, harmonious and happy. Dutch, French, Germans, Spanish, Italians, English—people of all countries, talking happily together—and when language difficulties intervened, smiles interpreted cordial feelings. This feeling of good-fellowship was so strong that it even impressed the proprietor of the hotel where the dinner was held, for he told Baron Taets van Amerongen van Woudenberg, who presided, that many dinners had been given in the beautiful hall of the Hotel "De Twee Steden," but never before had he seen and felt such cordiality and happiness amongst the guests.

There were speeches from representatives of many countries. These started before the dinner and were continued between the courses, and when the representative of each country finished his speech the National Anthem of that country was played and all present stood. Two or three precious moments of silence as all stood in honour of the many who, though out of sight to most of us, are ever near. And these two messages given through that wonderful new instrument of communication—the Reflectograph—by my father. Messages not from himself alone but from the great band of workers on the Other Side:—

"I want to tell you all what a fine work you are doing here. There is building up a great plant in your midst called Peace. You have all to help to keep it growing, with the same food called Love, which you show one another here. Don't let it die after the Congress. You are so vitally necessary to one another. God speed your great mission."—*W. T. S.*

"You are such a notable assembly that I must just say that I congratulate you all, and absent friends, on your most successful Congress. It has been the strongest for comradeship that has been held. Give my fraternal love, and Peace, to all."—*W. T. S.*

Then in the early morning hours, cordial handshakes and leave-takings, and the hope expressed that we shall all meet again in Barcelona in three years time.

And these are the impressions I brought away with me, from the beautiful City of the Hague, of the Triennial Congress of the International Spiritualists' Federation.

"During her stay in The Hague, Miss Estelle Stead was invited by the Dutch section of the League of Nations Union to be the guest at their monthly luncheon. She extended her visit in order to be present and spoke, by request, on her father's work for Peace, both before and since his passing. Her words were listened to with great interest, and some present who knew little of the truths of Spiritualism asked for further information. Mr. van Karnebeck, the President, was not able to be present, as Parliament was sitting, so Madame C. Bakker van Bosse, the Vice-President, presided, and in welcoming Miss Stead spoke of their reverence for her father and their appreciation of his great work for Peace. At the suggestion of one present all stood for a few seconds in honour of Mr. Stead and his work."



## BY MR. P. GOEDHART, THE PRESIDENT.

**Y**OU wish to have some of my impressions of the Congress held here last week. Well, I should say it has been a great success. Everyone, including the leaders of the International Federation of Spiritualists, agreed that it was the best organised Congress till now. I cannot say more of it, because Mr. van Wait, the secretary, and I, organised it!

The reception on Saturday and the conversazione on Wednesday were organised by a sub-committee where Mrs. Van Ryn van Alhemade, Mrs. Noë, and Mrs. Douwes Dekker formed the acting members. And what they did was splendid.

We should be content with our success, but still my opinion is, that if there had been at the Congress some persons we had hoped to see there, the influence would have been much greater. For instance, Mrs. Meurig Morris, the Rev. Drayton Thomas, Mrs. de Crespigny, and Mrs. St. Clair Stobart. We had hoped for them all to come, Mrs. St. Clair Stobart especially, for we remember her still with sincere admiration as she appeared at the Sunday service in Grotrian Hall in 1928. And so it is with the Rev. Drayton Thomas. Mrs. Morris would have been the sensation of the Congress. I agree that our Sunday service was splendid. Mr. Keeling gave a wonderful address, and everyone was under a very deep emotion. I am very glad that my task is now over and that the result has been good.

On Sunday we had the visit of a young lady, twenty-three years of age, who had assisted at the Congress and is clairvoyant. She told me that when I addressed the Congress she had seen a big man at my side, who patted me on the head and shoulders, thus expressing his contentment that all went well. But she could not understand him as he spoke another language, and translated her impression as, "Well done, my friend!" A moment afterwards I took her into another room, where hung a portrait of Sir Arthur Conan Doyle, which he gave me himself. The moment she caught sight of it, she exclaimed, "That is the man I saw patting you on your shoulder." I was not astonished at all, feeling that "he would be in The Hague at the Congress, dead or living" as he said in 1928. I was very grateful that he remembered me, who admire him so sincerely. We have had a wonderful good time and it will be a brilliant and shining memory for the remainder of my life.

## Snapshots of Some Leading Personalities.

By R. H. SAUNDERS.

**T**HE Honorary President, Lady Conan Doyle, endowed by nature with intelligence and gifts beyond the average, a writer of trenchant ability, and quite capable of holding her own in debate, yet finds platform work and the prominence it entails repugnant to her. But despite this warring feeling with her natural bent for a tranquil life she has forced herself to take an active part in the public propaganda of Spiritualism, and in her attendances at the various committees she carried out her duties to the satisfaction of all.

The high regard in which she is held by Spiritualists of all countries was shown in the most enthusiastic manner at the farewell dinner at the "Hotel de Twee Steden" on the evening of the last day of the Congress.

Miss Mary Conan Doyle shares Lady Conan Doyle's feeling with regard to platform work, yet in taking the chair at the conversazione on the fifth day she filled the position with great natural dignity and no sign of nervousness was apparent.

Mr. Denis Conan Doyle, in discharging his duties as a Chairman, sustained his reputation, now established, young as he is, as an excellent speaker. The fire and vigour of his father is replaced by a cool and deliberate grasp of his subject, and he has the valuable gift of concise and pithy introductions for the speakers, and when needed can hold a tight rein over a too loquacious speaker.

Mr. E. W. Oaten is Mr. Oaten, eloquent and forceful as ever. In his position as President of the Executive Committee of the I.S.F. he had much to do, and he met the many perplexing matters arising at times with readiness and point. As a Chairman at the large meetings, for one who makes no preparation for his speeches, he proved a most effective speaker.

Mr. P. Goedhart, the President of the Congress, was greatly in evidence with his wonderful linguistic ability.

## BY MRS. C. H. NOË.

**D**URING the week of the Congress I was busy helping Miss Ridley, the American voice medium, with her difficult sittings. They were hard because of the small knowledge of English and people's unwillingness to help the phenomena by speaking when needed to give strength. Few get good results without this.

Now that I am known to the controlling Helper I can butt in, but the person wanted by the Intelligence ought to give his vibration personally. My impression is that it is the sitter's own fault if the voices were not strong enough, for Miss Ridley is a fine instrument for a thoroughly good and painstaking Guide, who is a patient powerful Indian, and who does not want to give half or unfinished messages, but stays on till they are understood. I witnessed messages in the Dutch, German and Malay languages coming quite clearly whenever the conditions were good, and wonderful tests were given.

Monsieur Pascal Forthuny had great success in several musical improvisations on themes (five or six notes) given by preference by people not knowing anything of music. He likewise rendered musical sketches, for instance, an impression of Chinese music and dancing, and a medium present, the German "apport" medium Heinrich Meltzer, went into trance and, under control of his Chinese Guide, executed a most striking Chinese dance, certainly most real and full of grace; though it was funny, but not ridiculous, owing to the grace of the movements, to see a man imitate a woman's dance!

At the same meeting in a private house Monsieur Forthuny rendered different expressions of emotions on the piano, following the very visible feelings a lady gave mentally. She is a good medium, and fell into the trance condition after having expressed melancholy, anger, and meditation. She also gave an impression of a deeply religious invocation, and began a most graceful dance that made us think of ancient Greek or Roman, perhaps vestal, priestesses, as she lifted both arms as if holding a tubal instrument. Everyone was impressed by the clever way M. Forthuny caught the exact feeling and rendered it beautifully. The circles for character reading, psychometry and clairvoyance had also great success, and most certainly M. Forthuny has been put back, after all he has had to suffer, into his old place as the finest medium of France.

**O**N the sex narrated a prisor was to be de bucklers only They were b and so more outcome of

The great day near the strongh a chair of state daughter, and a group of t stood around, su

Brychan with "The time hat be fought to its kinsman dear; give other than our own good C else he is true!"

Caswallon can cried—"All hail I give my homa The chiefs resp in one united sh Brychan, rising mine own part, respond to thy gr contest."

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At this junctur like a human M front of the dais thy daughter, ha a suitable reply, bold glances.

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Tonwld at o his opponent l without advant and Caswallon hand.

Tonwld lost expected Casw unarmed. He not a fatal thru

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"Are ye ready more wary now his skill to b Caswallon held arm. With his the fight but T sword into Casw and fell, and the his victory wit

but to their su height and salu then threw on t

He advanced Shall he defeat forbid! His lif good a man is r salute he strode

The leech at



## The Story of Tydfil the Martyr.

By WILL CARLOS.

ON the seventh day after the stirring events narrated last month, the liberty of Tonwld, a prisoner in King Brychan's stronghold, was to be decided by a duel, with swords and bucklers only, between him and Caswallon. They were both lovers of Tydfil the Martyr, and so more than liberty was at stake in the outcome of

### THE DUEL.

The great day arrived. Upon a stretch of greensward near the stronghold the contest was to be decided. Upon a chair of state under a canopy sat Brychan and his daughter, and around them stood their attendants, and a group of the chieftains. A throng of the warriors stood around, such as had been relieved from guard.

Brychan with deep feeling thus addressed his chiefs:—"The time hath now arrived when this affray must be fought to its issue. May the gods give victory to our kinsman dear; but in true equity I trust no man will give other than justice to each one. Ah, hither comes our own good Caswallon, true to time as in all things else he is true!"

Caswallon came forth from the wood near by, and cried—"All hail to thee, O Brychan! To thee, O Tydfil, I give my homage! Fellow chiefs, to thee, all hail!" The chiefs responded with—"All hail, Caswallon!" in one united shout.

Brychan, rising and extending his hand, replied—"For mine own part, and for my daughter's too, we heartily respond to thy greetings, and wish thee victory in to-day's contest."

"I thank thee from mine heart, O Brychan, and will deserve to win even if stern fate wills it otherwise."

At this juncture Ifor cried—"See! here comes Tonwld like a human Mars!" Tonwld strode gallantly up in front of the dais, and cried to the King—"To thee and thy daughter, hail, O Prince!" To this Brychan gave a suitable reply, and Tydfil veiled her eyes from Tonwld's bold glances.

Silvanus, as master of the ceremonies, advanced and shouted—"On me devolves the task of marshal here; are both men armed?"

Ianto produced an armful of swords. "Here are swords enough to arm a score."

Silvanus said—"Let each man choose his weapon."

Caswallon allowed Tonwld to make his choice first, so that no suspicion of undue privilege could be alleged. Tonwld acknowledged his rival's courtesy and soon found a blade to please him, and Caswallon followed suit. Ifor then brought up some shields, and as before the choice was first given to Tonwld.

All being prepared Silvanus called, "Are ye prepared?"

Both replied in assent.

"Then at it; let the toughest win."

Tonwld at once acted on the aggressive and pressed his opponent hard. They thrust, parried, and struck without advantage on either side, until Tonwld slipped and Caswallon twisted his opponent's sword out of his hand.

Tonwld lost his balance and fell on one knee, and expected Caswallon to take advantage of his being unarmed. He cried—"Come, strike thy blow; I fear not a fatal thrust."

Caswallon answered—"I would not slay an unarmed foe!" and he picked up Tonwld's weapon and returned it to him.

### TONWLD, THE VICTOR.

A few moment's respite and then again Silvanus cried—"Are ye ready?" and both set to with a will. Tonwld, more wary now, and keenly intent on victory, exerted all his skill to break down his adversary's guard, but Caswallon held his own until Tonwld pierced his sword arm. With his left the gallant man essayed to continue the fight but Tonwld had the advantage, and he ran his sword into Caswallon's body. The wounded man swayed and fell, and the watchers expected to see Tonwld complete his victory with another thrust through a vital part, but to their surprise, he drew up his figure to his full height and saluted Brychan with the weapon, which he then threw on the ground.

He advanced to the dais, saying—"I've won the fight! Shall he defeat me then in magnanimity? The gods forbid! His life I give him as he gave me mine; so good a man is needed here below." And with a parting salute he strode away to his quarters.

The leech at once examined Caswallon and found that

happily no vital part had been touched—he had fainted through loss of blood, and would soon be well again.

Brychan rejoiced to hear the good news, and Tydfil was relieved to know that Caswallon had not sacrificed his life for her, and would remain her father's staunchest supporter. She had forced herself to see the fight, and was pleased in a sense to see the two men fight for her, though neither was to win her. She could not but admire Tonwld's courage, and his magnanimity, but shrewdly realised that the latter had been prompted more by a desire to emulate his opponent's example, allied to the desire to stand well in her sight.

Indoors Brychan in his council chamber consulted with his chiefs, and it was agreed that Tonwld should be given his liberty at once. Truth to tell Brychan would be glad to dismiss his guest, for he feared that the young man had already won Tydfil's good opinion, and it might ripen into love. Therefore the next day the young man was given an escort on horseback to take him to the coast, where a small galley would be provided for the return to his home.

### PREPARATIONS FOR WAR.

When Tonwld arrived home he found his parents and all their available men busy preparing for another expedition to the Welsh coast. Douglais had sworn to exterminate the Mathryn Chief and his adherents, and to rase their stronghold.

One force was to proceed as far as possible up the Taff river, which was then navigable for twelve miles, and then proceed on foot to the rendezvous, while the main force would march from Neath up to the Hir Waun, and concentrate at the foot of the rocky road.

Douglais had imprisoned the messenger from Brychan, and would not deign to make reply, for it was his purpose this time to overthrow Brychan's power.

Tonwld found his mother full charged with the intent of hastening his nuptials with his chosen bride, but he evaded all talk upon the subject, until at last the priest of Odin forced the confession from the young man's lips that he wished to capture and have to wife the daughter of Brychan. Morwen, Tonwld's mother, was frantic when the priest apprised her of the fact, and she and the priest, Malpas, swore before Odin's altar to prevent the union at any cost.

Douglais questioned his son, and Tonwld related how the Mathryn king had treated him, how he had met Tydfil, and how he had made a demand for her hand. How Brychan had, to please the girl, offered him some recompense, and how he had chosen to fight for his liberty. Douglais growled, "'Twere well he let thee go, else I had rased their stronghold to the dust, and made extinct the herd of swine."

"They are more apt in war than thou dost think them," declared Tonwld; "their place is impregnable, for to the barriers nature formed they've built a strong wall across the place, aptly devised, which maketh stratagem impossible. The pass thereto is steep enough to strain the lungs of e'en the hardiest, and the slippery clay is a pitfall to the feet in the midst of day." He then described the deep ditch and the dense woods on the eastern side, which had balked the Romans in their attempt to master it.

### HIS LOVE FOR TYDFIL.

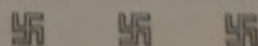
He told his mother that the girl's beauty had indeed attracted him, but that she had repelled him when he sought to woo her. Morwen could not believe that any girl could refuse her son, but when Tonwld explained that she was a vestal virgin vowed to serve their god, she was less sceptical, and somewhat relieved, for now she could press him to marry her protégée.

"The Lady Sheila waits to win thy favour, and why should'st thou desire to mate with one of alien race when she, the fairest of our native maidens, is faint for thee," she cried.

"Sheila hath never evoked in me the thrills this maiden hath, and my love for her, as compared with my love for Sheila is as the strength of oak to deal."

"Ay, like all men, thy truant heart caught flame from stranger charms, but wait until thou seest Sheila. I warrant me thou wilt turn again."

(To be continued)



NOTE.—As the present number of the *Gazette* begins a new volume this is a suitable time for new subscribers to enrol. The price of subscription for one year is 7/- home, or 8/- abroad, post free.



## East London Clergyman Proves His Identity.

By D. THOMAS.

A SHORT time ago I had a private sitting with Mrs. O. Clifton Allen, during which her control "Nanoie" said:—

"There is someone here to do with Barnabas Church, and he is saying it is a privilege to be associated once more with you. He was in the orthodox line and you helped him. The name 'George' is given and 'Smithers' is with him. There was discord, he says, but 'restitution did come.' He had a high respect for you because 'he knew you would not let him down.'"

The explanation of this message is as follows:—

Public appointments I once held in East London brought me into contact with the clergy of all denominations, hence "to be associated once more with you." This parson, whose church, St. Barnabas, was in my district was the most likeable, not to say lovable, clergyman I ever knew, and his name was "George," as stated in the message.

His living being a very poor one it was necessary for him to secure all the marriage fees to which he was entitled. Unfortunately for him, at St. James the Great, in the adjoining district, marriages were solemnised for sevenpence half-penny, the Church having been endowed for the purpose. Consequently some of the residents of St. Barnabas ecclesiastical district would go to get married at the Church of St. James the Great, and they were able to do this by giving false addresses. In this way Mr. Barnes' income was affected, and to try to get redress it was necessary for him to prove that these false addresses were given, and this is the "discord" he refers to.

Under these circumstances my chief and predecessor, Mr. W. Tullet Howard, allowed Mr. Barnes to inspect the marriage registers for St. James the Great free of charge, and as deputy to Mr. Howard I used to make his task as easy as I could, hence, "you helped him." On private grounds it was desirable that the means by which the information about the false addresses was obtained should not be disclosed, which explains his remark, "he knew you would not let him down."

Dr. Winnington Ingram was Rector of St. Andrews Church (also in my district) and, of course, knew Barnes, and when the former became Bishop of London he promoted Barnes to another church, so that it was correct to say that "restitution did come." In fact, the whole difficulty was too involved to redress in any other way.

It is also true that there was a man named "Smithers," whom I knew, who was an atheist and very popular in the district on account of his political views, which were socialistic, and he knew Barnes. The association, on the other side of life, of these two acquaintances of mine is to me most illuminating. Smithers had an intolerant personality, yet his motives were good in the main and in his rugged undisciplined way he was the vainest of men and the very antithesis of Mr. Barnes. I can conceive of no one in the Beyond more suitable to guide and help the former than the latter.

Mr. Barnes, no doubt, was actuated by true missionary motives in bringing Smithers to my sitting to convince him of the reality of communication between the two worlds. This knowledge seems to aid spirits in their progress; so I have been informed time and again by other discarnates. It appears to be analogous to children not being promoted to a higher form or class at school until they have acquired the standard of knowledge fitting them for such advancement—again showing that we cannot get away from the immutability of the laws concerned with human progress.

My official acquaintance with this clergyman and Smithers had quite faded from my memory, until it was in this way recalled, as the association terminated about thirty years ago.

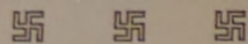
The outstanding feature of this communication is the number of evidential remarks, nine in all, put through so subtly that one could pardon scepticism were it not that they are so inter-related that in combination they form an unbroken chain of evidence for survival. The only fact omitted that would have strengthened the evidence was the surname, but the association of "Barnabas Church" with the name "George" rendered even that omission negligible, and the whole conversation rules out all theories except the Spiritualistic one.

The medium has never had any association with the East End of London, the scene of these reminiscences, where the two churches mentioned are situated.

The use of the word "privilege" by Mr. Barnes needs some explanation. During the past forty-three years I have conversed with considerably over two hundred discarnates and a large number of them have told me that they, on

their side of life, consider it a "great privilege" to be able to converse with earth people "through this God-given channel" and that is the sense in which Mr. Barnes uses the word.

Well might discarnates regard this communion as a privilege, for they never seem to weary of commenting upon the anguish earth people inflict on them by this unconscious neglect of the so-called dead.



### NEW BOOKS RECEIVED.

From Rider's.

WE ARE HERE. Psychic Experiences by Judge Ludvig Dahl. Foreword by Sir Oliver Lodge. 7/6.

INITIATIONS AND INITIATES IN TIBET. By Alexandra David-Neel. Translated by Fred Rothwell. Illustrated. 12/6.

PERSONALITY: The Crux of Social Intercourse. By A. A. Roback. 1/6 net.

From The Bodley Head.

GLIMPSES INTO INFINITY. By Frank Hives and Gascoigne Lumley. Introduction by Mrs. Philip Champion de Crespigny. 7/6 net.

From Louise Owen.

NORTHCLIFFE, THE FACTS. By Louise Owen, 22 Buckingham Gate, S.W.1. 5/-.

From James Nisbet & Co., Ltd.

THE MIND IN ACTION: A Study in Motives and Values. By A. Campbell Garnett, M.A., Litt.D., Professor of Philosophy in Butler University, Indianapolis, U.S.A. 5/- net.

From Efficiency Magazine.

ORGANISE YOUR MIND. By H. Ernest Hunt. 1/-.

From the Keats' Publications, Hollywood.

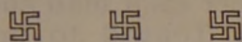
CLAIRAUDIENT TRANSMISSION. A Metaphysical Interpretation of Genius and Inspiration. By Henry Hollen, M.D. 2 dollars.

From A. H. Stockwell, Ltd.

RESURRECTION IN RELATION TO IMMORTALITY. Burney Prize Essay. By the Rev. F. K. Chaplin, M.A. 2/6.

THE LIGHT AND THE WORD. By Romulus the Monk. Vol. I. 6/- net.

SPIRITUAL HEALING AND SPIRITUAL CHROMATICS. By John Hyde Taylor. 1/6 net.



### SPIRITUAL HEALING AND THE LAW.

The attitude of most countries is dead against healing by anyone not possessing a medical diploma. Whether that is based on the jealousy of the medical fraternity, or arises from a genuine desire to protect citizens from charlatanism, the result is that spiritual healing can only be carried on at the risk of police prosecution. In France the law is well-defined and in England, the Vagrancy Act, though not expressly applicable, is held as a sword of Damocles over the heads of spiritual healers. Even when no fees are charged is the risk of prosecution removed, as was proved when Mr. Jones of Wimbledon was tried, though fortunately not convicted. In Brazil a charge against a healer was dismissed on the ground that no medicine had been given. In Scandinavia much depends on the personal prejudice or commonsense of the judges before whom such cases are tried, for the letter of the law is by no means clearly defined.—R.H.S.

### SPIRIT PHOTOGRAPHS—(Continued from page 7).

business in Edinburgh, and was at the same time Provost of a neighbouring town where he had his residence. I had charge of the secretarial work in one department of his business, and the second figure, on the right of the photograph, has been recognised by other employés as my successor in that post. I was aware of his appointment but I had left the office before he took up his duties and had never met him.

This photograph is to me most convincing visible proof that there is intelligence and consultation shown by communications from the other side. Knowing what I do of the spirit visitors, and knowing also that the photographers could have no access to that knowledge, I am disposed to accept this photograph as a sufficient voucher in itself for the perfect *bona fides* of the operators. The two legal faces are so placed that, if they were really objective at the moment of exposure, they must have been looking directly at me, as I was at the time sitting a little to the right of the camera.

"SO you think that I shall withdraw taking my hat inquired my neighbour. "I believe it will replied my wife. "S out slowly, like with a tightly fitting glove apparent ease, while work is done."

Our neighbour's wife said "Do you think I shall to walk?"

My wife re-assured her must try to realise what as you can, try to remember to your earthly body, and body."

With a promise to return the invalid. But nothing for two days afterwards out of the body quite easily.

Outside our neighbour's were being placed on the wife's earthly body; and just opposite, she appeared. The lines of age had passed had shed an outer skin. of the newly born.

"It is just as you told say, as she looked toward as you said. I am so I cannot stay."

The Spirit of her mo

## William

DURING a recent wishing to get psychic, and to whom to see along the Jamaica, Long Island William C. Hartman

Until I had seen for mass of correspondence, I did not realise what all the data for his "International Direct Spiritualism. He has years past, starting in he issued any public had to be written to g was extended to every

I wondered why a lines and earning his th all his time and energy not only introduces us us to each other. It purpose all along has proper light before the mere handful in the l backwoods, but that th and coherent.

The first compilation and Spiritual Realms to include all movements orthodox. (Orthodox In Egypt the Moslem Buddhist.) This was in Occultism, New Th

Then Hartmann devoted himself entire ualism. So he brought International Direct ualism in 1930. This of activities in the field Now comes a second the first; and each more and more in accumulated, listing f

There will also appear and brief sketch of a world. The National conspicuous place in a



## The Glove and the Cream Jug.

By H. H. LANGELAAN.

"SO you think that when my time comes, I shall withdraw from my body like taking my hand out of a glove?" inquired my neighbour's wife.

"I believe it will be something like that," replied my wife. "Some people appear to pass out slowly, like withdrawing the hand from a tightly fitting glove, some withdraw with apparent ease, while with others the glove seems to slip off as though by accident, before their work is done."

Our neighbour's wife smiled at the idea, and asked, "Do you think I shall still be an invalid, and unable to walk?"

My wife re-assured her. "When you wake up, you must try to realise what has happened, and as quickly as you can, try to remember that this infirmity belongs to your earthly body, and not to your real Self, or Spiritual body."

With a promise to return in a few days, my wife left the invalid. But nothing is more uncertain than life, for two days afterwards our neighbour's wife slipped out of the body quite easily, while she slept.

Outside our neighbour's house three days later, flowers were being placed on the casket which contained his wife's earthly body; and at this moment, in our house just opposite, she appeared before me in her Spirit robes. The lines of age had passed from her face, as though she had shed an outer skin. She had attained the freshness of the newly born.

"It is just as you told me it would be," I heard her say, as she looked towards my wife, and smiled. "Just as you said. I am so drowsy though; I am afraid I cannot stay."

The Spirit of her mother, who supported her, said

## William Hartman, the "Who's Who?" Man.

By JAMES ABBOTT, CHICAGO.

DURING a recent visit to New York City wishing to get my bearings on matters psychic, and to find out where to go and whom to see along that line, I journeyed over to Jamaica, Long Island, and visited my old friend William C. Hartmann.

Until I had seen for myself the manifold tomes, the mass of correspondence, and the elaborate card indexes, I did not realise what a herculean task it had been to get all the data for his various "Who's Who?" and his "International Directory" of Psychic Science and Spiritualism. He has been gathering them for several years past, starting in to make the collection long before he issued any publication. Sometimes several letters had to be written to get just one address, and the hunt was extended to every nook and corner of the world.

I wondered why a man, formerly engaged in other lines and earning his thousands a year, should be devoting all his time and energy to publishing a directory which not only introduces us to the outer public but introduces us to each other. It has been a labour of love. His purpose all along has been to put Spiritualism in its proper light before the people, to show that we are not a mere handful in the big cities with a scattering in the backwoods, but that the movement is world-wide, growing and coherent.

The first compilation of "Who's Who in Occult, Psychic and Spiritual Realms" came out in 1925. This attempted to include all movements and societies outside of orthodoxy. (Orthodoxy is largely a matter of geography. In Egypt the Moslem is orthodox; and in Japan, the Buddhist.) This was followed in 1927 by "Who's Who in Occultism, New Thought, Psychism and Spiritualism."

Then Hartmann decided it was time to branch off and devote himself entirely to Psychic Science and Spiritualism. So he brought out the first edition of the International Directory of Psychic Science and Spiritualism in 1930. This was by far the most complete record of activities in the field ever published up to that time. Now comes a second edition in 1931, which transcends the first; and each year will see a new edition, adding more and more information to the mass already accumulated, listing fresh names in the work.

There will also appear a book giving the names, location and brief sketch of all the mediums and psychics in the world. The National Spiritualist Association occupies a conspicuous place in all the books published thus far.

to me, "She mustn't stay any longer now, she is weak, and I am taking her away for a good rest."

Could anything be more natural than this? that the mother who bore her into this earthly existence, should be the first to welcome her, and mother her, on her entry into the next stage of life, which, by way of distinction, we call the Spirit life.

I did not see her again for nearly a month. When she did appear, it was at the house of an old couple, mutual friends, who lived a mile or so away, in a quiet country place. She called my attention to her brooch (an old-fashioned cameo brooch), to her finger rings, her watch and chain, and her Honiton lace scarf. The knowledge that she was able thus to establish her identity gave her unbounded delight. She was all smiles.

The old couple, though interested in my description, maintained an air of reserve which was somewhat disconcerting. Even our Spirit friend seemed to sense it. She paused for a while, and then held up a little cream jug. The shape and colouring I described, and also expressed a feeling that though of little worth, it had a peculiar sentimental value.

At this, our hostess pushed back her chair, and appeared very agitated. "Don't tell me any more, Mister, you simply astound me," she said. "That dear soul and I were the only two in the world who knew about that cream jug. I've known her all her life, and often called in to see her when I went into town. I mind one afternoon, when we were having tea, we joked about that little jug, because she had kept it so many years. She won it in a contest at the fair, when she was a child. But that afternoon she took a fancy to give it to me for a keepsake, and I took it, little thinking she would pass away that very night. My dear soul, to think she should remember!"

It is in simple ways, like this, that our departed friends give us such convincing proofs of their survival of the change we call death—such as we should seldom have the wisdom to contrive.

## William Hartman, the "Who's Who?" Man.

By JAMES ABBOTT, CHICAGO.

Now, it is axiomatic that we should be posted as to all others interested in the work, but there is a further thought. When the hard-boiled anti-Spiritualists see who we are, the number of societies for psychic research, the books published on the subject, and the periodicals printed in every civilised country of the earth, it comes as a revelation. When hailed into court for this, that or the other, the offer of this volume as Exhibit A will show we are somebody in particular!

It is really wonderful how the movement is spreading. In England the Established Churches are nearly up to the point of accepting spirit return as a fact, and it will not disturb in the least the Thirty-nine Articles of that organisation. In the United States it is curious to note how many are coming around to our way of thinking but cautious about expressing publicly an opinion—names which are on every tongue but not yet known as seeking the light. I could give the names of hundreds of such who occupy places of honour and responsibility.

The Cause is growing fast enough, but let us not hide our light under a bushel. Let us take every legitimate means to put the facts before the world; opinions will take care of themselves.

### SOFTLY FALLS.

Softly falls the twilight hour  
On the pastures and the line,  
Closing hedge and meadow flower  
With a kiss of tender sign;  
All the sky is calm, though darkling,  
Sweet and fragrant is the earth,  
Here and there a star is sparkling,  
As it were in evening mirth!

Softly falls the scene that's mortal—  
Gentle, peaceful, pleasant scene;  
Softly falls the light immortal  
On the life that earth has seen;  
On the life that heaven treasures  
For the soul that loves it best,  
Oh, such glorious, glad measures  
Cannot be, by word, expressed!

H. HALLETT BUCKNOLE.



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