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Our Outlook Tower.

BRADLEY'S ATTACK ON VALIANTINE.
THE WIDESPREAD INTEREST IN OUR
"EXPOSURE."

WE have been greatly encouraged during the past month by the interest shown by Spiritualists throughout the country in our criticism of Dennis Bradley's efforts to discredit Valiantine and "smash Spiritualism."

At the request of a leading Spiritualist, we reprinted the criticism in pamphlet form under the title of "Exposure of Dennis Bradley." Before the month was half way through the first edition of a thousand copies was sold out, and a second edition of another thousand copies was immediately printed. This in turn is nearly exhausted.

This *Gazette*, which for nearly twenty years has championed the cause of mediums when unjustly assailed, has alone pointed out in detail the crafty tricks and baseless imputations by which Bradley attempted to destroy Valiantine's reputation for honesty—a reputation he himself had vigorously defended before his own mental and moral attitude so suddenly and amazingly changed.

The correspondence we have received on the subject is further proof of the widespread interest that has been awakened. The following are extracts from some of the letters addressed to us:—

Mr. DENIS CONAN DOYLE writes:—

"I think you have performed a public duty, for which all fair-minded people should be duly grateful."

Mr. GEORGE VALIANTINE, the direct voice medium, whom Dennis Bradley held up to public opprobrium as a fraud and a trickster:—

"Your letter with proofs received. You certainly are showing Bradley up! My friends say you are making him 'the laughing stock of the world'!"

PROFESSOR ERNESTO BOZZANO, President of the Italian Spiritualist Association, writes:—

"Many thanks for your kind congratulations and good wishes on my 70th birthday. Also many thanks for the pamphlet on the "Exposure of H. Dennis Bradley," whose contents I had already read with great interest in the *International Psychic Gazette*, which I receive regularly owing to the kindness of Miss E. Maude Bubbs.

"I am literally amazed in realising that Mr. Bradley has made his indictment against Valiantine not in the cause of Truth, but in order to gratify the Romish Church! And I observe the fact that Mr. Bradley remains silent before the indignant denials hurled at him by Valiantine. That is a fact that impresses one deeply with the truthfulness of Valiantine's serious accusations.

"I have written a long review of the book, 'And After' for the Italian review *Luce e Ombra*, but now I find that I am in duty bound to add a 'Note' at the end of my article."

JUDGE LUDVIG DAHL, Norway, Author of "We Are Here," writes:—

"I highly appreciate your critical analysis of Mr. Dennis Bradley's recent book. I should like to say the *Gazette* as a per-annum subscriber, and enclose a note—one pound—for the year 1932, with my best wishes for your noble work."

Mr. CARL CARLSON, Editor of *Mysteria*, Stockholm, writes:—

"Thanks for the courtesy in sending me the pamphlet. I have already given Mr. Bradley a severe critique in my paper *Mysteria*. I suppose he is through with the *Mysteria* for ever, and gone back to the fold."

MEVROUW DE WED A. E. NOË, Holland, writes:—

"I cannot understand a mentality like Bradley's; after taking Valiantine's part, veering round and pulling him down for his own dark plans! Is he mad? I only hope Valiantine will be plucky enough not to let his defenders fight alone. When such a sum was given to defend the Falconer Brothers, there should be means to enable Valiantine to come to Europe, to vindicate his character before the world."

Mr. R. H. SAUNDERS, Author of "Healing through Spirit Agency," etc., writes:—

"I consider the pamphlet is a sledge-hammer and rapier combined, for not only does it smash Bradley's whole case with deadly logic but the delicate irony and ridicule with which it envelops his most important points shows him up as a tactician of an unscrupulous kind. 'Abduhl Latif' is aware of the pamphlet and thinks highly of it!"

AN EDINBURGH LADY SPIRITUALIST writes:—
"I am glad Dennis Bradley has had a good 'set down,' for he has behaved disgracefully."

A SCOTTISH SPIRITUALIST AUTHOR writes:—
"Your pamphlet on H. Dennis Bradley's attack on Valiantine is an able and exhaustive refutation of the charges made so recklessly against the honour of this famous medium.

"I hope the pamphlet may have a wide circulation and be instrumental in deterring imitators of such unjust attacks.

"You must have gone to a great deal of trouble in the compilation of this review, and you deserve the thanks of all who have the best interests of Spiritualism and its good name at heart."

A PRACTICAL SUPPORTER of Spiritualism in Devonshire writes:—

"I admire your outspoken way of dealing with persons who ill-treat honest mediums."

A WIGAN SPIRITUALIST writes:—

"I think all readers of the *Gazette* must again thank you for the manner in which you carry on your noble work, and fight the battle of our honest workers and mediums when they are attacked. I think H. Dennis Bradley should bury his head in shame, after the way he has been helped, to turn round and bite the hand that fed him. But it is nothing new for the followers of Catholicism to try to remove others from the true way, when they have got all the good they can out of it for themselves."

A SPIRITUALIST SOCIETY SECRETARY writes:—
"I received the pamphlets replying to H. Dennis Bradley's so-called "Exposure" of George Valiantine, and sold them all before our Sunday meeting started. I did not have enough to go round to those who wanted them, so please send us more."

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LADY CONAN DOYLE'S CORRECTION.

(Letter to the Editor.)

Windlesham, Crowborough.
January 26, 1932.

DEAR SIR,—Will you kindly allow me space to correct an erroneous impression which has been made in regard to an interview with me by the *Daily Mail*.

They rang me up on January 14 and asked whether the decline in interest in Spiritualism, and the falling off of a demand for literature on the subject, was due to my husband's passing over, and to the fact that there was no leader to take his place.

I assured the *Daily Mail* representative that, so far from the interest in Spiritualism declining, it was enormously on the increase, largely due to my husband's untiring efforts in talking face to face with the people of so many countries, and his continuous fighting in the Press, etc., for the Cause.

Now, the *Daily Mail* did not report these remarks of mine in that interview in their issue of the 15th. I therefore wrote to the Editor, remonstrating that the interview had been very incorrectly reported. I received an apology from them and they rang me up later in the day asking for a second interview, in which I reiterated the fact that public interest in Spiritualism is greater than ever.

This interview was subsequently published in the *Daily Mail* of January 20.—Yours faithfully,
JEAN CONAN DOYLE.

Florizel Von Reuter Gets "The Voices."

SIR ARTHUR CONAN DOYLE AND FAMOUS MUSICIANS MANIFEST.

WHEN Florizel von Reuter, the distinguished musician, was in London a year or two ago, giving his violin recitals and lectures on his psychic experiences at the Grotrian and Queen's Halls, he met Mr. Glover Botham, the clairvoyant, who told him that if he would sit regularly he would get the direct voice.

In *Psychic Science*, the very interesting quarterly journal of the British College of Psychic Science (published at 15, Queen's Gate, S.W., price 2/6) he tells us how he obtained the Voices in his own circle. He sat regularly with his mother and their Hungarian chauffeur and a friend. After six or seven months his spirit guide, Nicolo Paganini, the famous violinist, spoke a few words, and the circles began to receive apports.

At later seances other famous musicians of the past manifested—first Sarasate, then Joachim and Tchaikovsky. Seven languages were spoken, including two which no member of the circles had ever studied. And here is Mr. von Reuter's description of "something phenomenal" which happened at a sitting after a Voice had spoken in Italian:—

"I heard through the trumpet the word 'Fuzzy.' This was Sir Arthur Conan Doyle's nickname for me. The Voice continued in the well-known unmistakable accent and tone of Sir Arthur, saying, 'This is nice;' then, 'Tell Dennis he's doing a great work.'

"Between the sentences Mrs. Bertran (one of the sitters) and I both heard distinctly a heavy breathing through the trumpet, which in life was very characteristic of Sir Arthur. Afterwards the trumpet mouthpiece was found to be perfectly dry."

On this occasion they obtained direct spirit writing. Sarasate, too, spoke again, saying "I'm still young and jolly," and "I am only forty years old," a very characteristic remark when we remember that in life he always refused to grow old.

CYPRESS BRANCH AND TALISMAN.

What was perhaps the most remarkable of the sittings began with the phenomenon of a hand, which made the round of the table and touched all the hands in order. The trumpet was then lifted and the rhythm of "The Carnival of Venice" (Paganini's way of making his presence known) was tapped loudly with it upon the table.

Paulita, the spirit sister of a professional opera singer, said she, too, had learned to sing. "But where and how?" she was asked. "Why, child," was her reply, "there are so many wonderful teachers with us."

A lady asked why the Catholic church forbids Spiritualism. A Voice answered in German, "There is much ignorance everywhere, but at heart the Church admits the truth of Spiritualism."

Then Paulita, speaking again, said "I'm bringing you something from the forest." It subsequently proved to be a magnificent cypress branch, nearly two feet in length, with all the aromatic fruit quite intact. The sitting had lasted almost two hours before this apport appeared, and the branch had such a penetrating odour that it could not have been in the room earlier without being detected. There was afterwards a rain of berries upon the table, and then Paulita said, "I'm bringing you a talisman."

"An object fell upon the table, which proved to be a charming little Virgin Mary amulet, with the Virgin engraved on one side, and upon the other side a cross and the letter M. Paganini then said 'We must stop, there is no more force,' and the trumpet was placed upright."

Count Zichy had a sitting with Mr. von Reuter and his mother in August and heard a whispering voice pronounce through the trumpet his pet name "Pondrey," and a still fainter voice said in Hungarian "Uncle Geza."

Miss Elinor Janson, of Dresden, also had a sitting with the von Reuters and had a ten minutes' conversation with her grandfather, who was a Norwegian. "The conversation," she says, "was carried on in Norwegian. The accent was excellent, and I recognised distinctly my grandfather's way of speaking."

At the same sitting Miss Janson's mother spoke with her mother (who was American) in English, and asked her if Aunt Anna was also present. She answered, "Yes, she has already written her name on the paper." They had previously placed a paper and pencil on the table and afterwards they found the name Anna written quite legibly in her aunt's writing.

Mr. von Reuter's success in getting the Voices should

encourage other family circles to make similar experiments. We fancy there are many cultured persons with good guides who would find they possess latent psychic gifts of as remarkable a character if they were to sit regularly for their development. Let them make good conditions and try; and in six months' time we should like them to report progress to *The International Psychic Gazette* so that further encouragement may be offered to home circles.

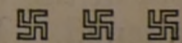
HOW THE VON REUTERS EXPERIMENTED.

The von Reuters sat around a medium sized table, upon which they placed the trumpet, both ends of which were illuminated. The four sitters placed their hands so that they were always in contact with the little finger of the next neighbour, and this control precaution they have continued to enforce up to the present day. It is never omitted.

At a little distance from the table they placed on the floor a shaded red light, with a view to experimenting from time to time with light. Whilst, however, they repeatedly had table levitation and telekinetic phenomena in red light they never had the patience to try to develop the Voices in light. Such attempts, Mr. von Reuter remarks, only retard development, and as they were only experimenting for their own pleasure there was no reason to make conditions unusually difficult.

At the first sittings they had nothing except the usual table movements and raps. After about eight weeks they began to get touches on knees, hands and shoulders, and the trumpet began to move around on the table, being occasionally lifted slightly.

Sometimes Mr. von Reuter would play the violin for short periods "to enliven the vibrations." The violin and his hand were repeatedly moved while he was playing as though someone wished to guide his hand. All this went on for more than six months, and then, as we have seen, definite success was obtained—a success which, as we have suggested, should encourage others who have trustworthy guides to see if they, too, have not a similar gift for the Voices.



DEATH OF PROF. HAROLD M. VANGO, M.D.

THE sincere sympathy of all old time Spiritualists will go out to the well-known, eminent, and highly-respected medium, Mr. J. J. Vango, on the occasion of the untimely death of his distinguished son, Harold.

Harold was born in London 36 years ago, in the same year as we first had dramatic and convincing proof through his father of the survival of Sir Walter Scott, and his continued interest in Abbotsford and his occult studies there. Harold became the popular young "nipper" of the family on account of his never-failing fund of humour.

He was an ambitious boy and as he grew up he made rapid strides in his career, appearing to fall on his feet with every new move, until at the time of his early death he was Professor of Medical Jurisprudence, and Assistant Pathologist, in the University of Alberta, Canada, with several important public appointments.

When only fifteen he was working in the pathological department of St. Thomas' Hospital, London. At eighteen he emigrated to Canada and for a year worked on farms in Manitoba and Saskatchewan. Then he began his medical studies at Alberta, which were interrupted by the Great War. He joined up with the Canadian Army Medical Corps, and became a Captain in the 33rd Field Ambulance Corps. After the war he completed his medical studies and graduated at the McGill University, whence he returned to Alberta University as Assistant Pathologist.

Specialising in Medical Jurisprudence and Criminology, he studied these subjects in London, Vienna and Edinburgh, and became an outstanding authority on wounds from fire-arms at all angles, giving great help to the police in the scientific detection of crime. It was while making a post-mortem examination of a man who had been murdered, that the Doctor fatally contracted blood-poisoning, and though he was rushed to Edmonton University Hospital two days later, medical science was unable to save him.

The Professor, some years ago, married Miss Ethelwyn Little, Chief of the operating-room staff of Alberta University, and leaves a family of two daughters, one three years old and the other one. Deep sympathy with the bereaved family is felt in the whole neighbourhood.

Mr. J. J. Vango, the Doctor's father, has recently removed from Nottingham to St. Leonard's Lodge, Clewer Green, Windsor.

Professor Ernesto Bozzano's Seventieth Birthday.

By E. MAUDE BUBB.

ON January 9, 1932, Professor Ernesto Bozzano, of Savona, Italy, the great Continental Spiritualist, celebrated his seventieth birthday. He had not mentioned the date to anyone and was amazed as well as touched to be greeted by an avalanche of almost six score letters of congratulation and good wishes, sent by his friends and admirers in every quarter of the globe.

Many came from Great Britain, Germany, the United States of North America, and even from the tiny Republics in the centre of South America. All brought friendly greetings and words of cheer to the great Champion of Survival and Spirit Return.

Forty years ago, as a cultured young Genoese, who, from earliest youth had devoted himself to the study of science and literature—even to studying Shakespeare in the archaic language of the 16th century — Ernesto Bozzano became interested in the psychical researches of his friend, Luigi Arnaldo Vassallo, the great Italian journalist. Together, with like minded friends, they founded the "Circolo Minerva" in Genoa, a society for the study of psychical phenomena, which accomplished wonderful work. There they had the opportunity of studying that excellent physical medium, Eusapia Palladino.

Through these studies and also through the extraordinary happenings in a haunted house in which Professor Bozzano happened to reside about that time, he, who had commenced his investigations as a complete sceptic and agnostic, was gradually convinced of the objective truth of the phenomena.

Once he had been convinced of the reality of the facts of mediumship, he carried the implications of the new knowledge to their logical conclusion, and agnosticism became for him an error of the past, from which facts, and facts alone, had emancipated his mind.

He commenced to catalogue, index, and classify the facts recorded in every book and periodical he read bearing upon the subject of Spiritualism and psychical research. He must have read thousands of books, for he possesses an enormous library, including works in many languages, for the Professor is an expert linguist.

These tabulated facts have proved an

inexhaustible well, from which he could draw almost unlimited examples to illustrate his many published works. These have also proved to be excellent ammunition which he has used with great effect when assailants have tried to refute his published statements.

Needless to say, these forty years of patient research and classification of verified facts have not proved a thornless path, for Professor Bozzano is a born fighter and loves to break a lance in the service of truth. He has ever been ready to uphold the reality of psychic phenomena with voice and pen in face of the most strenuous opposition.

On the Continent, where scientists hold the Materialistic creed far more dogmatically than they do even with us, and living in a Catholic country where the dominance of the Priesthood is so strong, he has been attacked and ostracised many, many times.

One of Professor Bozzano's recent battles was with Professor Lambert, of Germany, and another with M. René Sudre, of Paris. "Animism and Spiritism," translated into English by Mr. de Brath, and published recently was a reply to M. Sudre's attack, and is a mass of logic based entirely on observed phenomena.

The Professor has written some twenty other volumes on almost every phase of mediumship, and

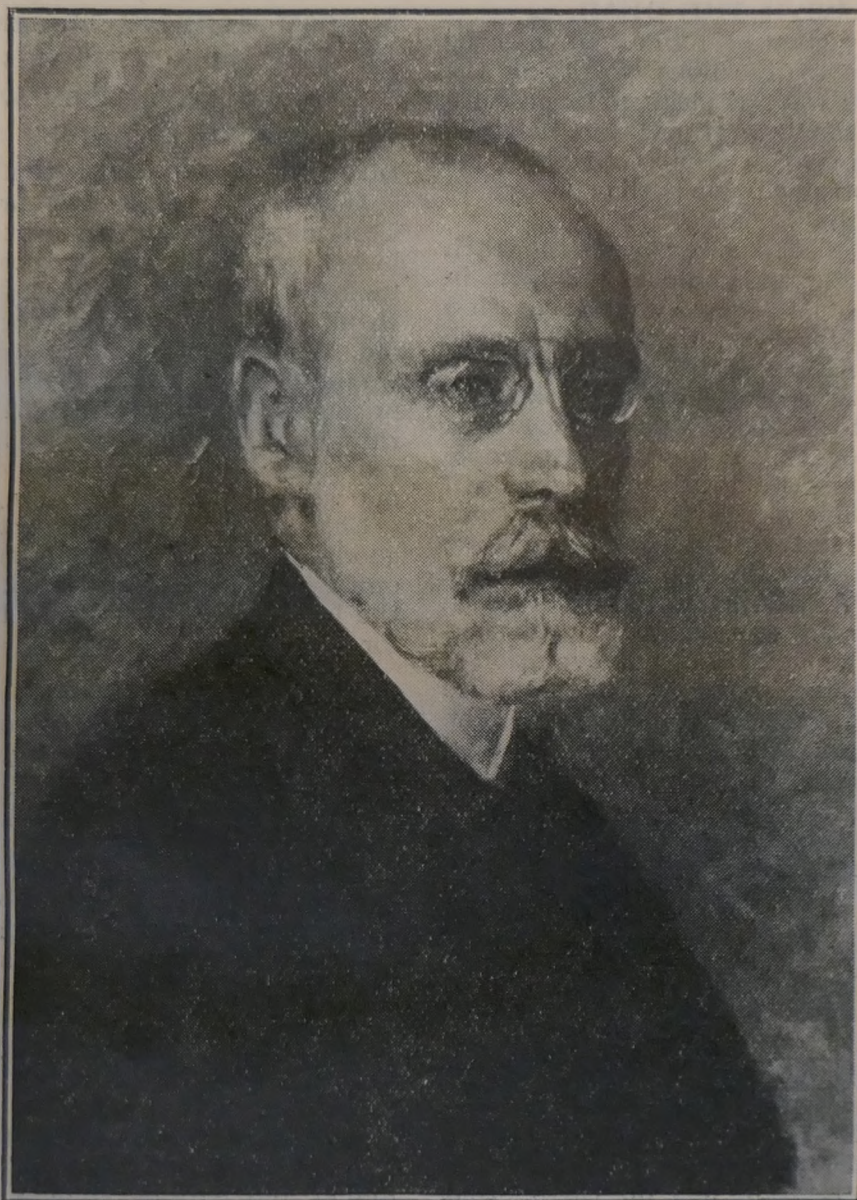
is now affectionately recognised as the Grand Exponent of Spiritualism in Italy. Long may he be permitted to continue his Championship of the Cause!

Of modest and retiring disposition, beloved by those who know him, he lives almost the life of a hermit at *Villa Rosa*, on the shores of the Mediterranean at Savona. Ten hours a day he works at his beloved science, taking a little recreation among his roses and other flowers.

The Founder and President, by the expressed wish of the Angel World, of the only Spiritualist Society in Italy, he founded its headquarters in Genoa, where it forms a successor to the "Circolo Minerva," which languished after the death of Vassallo, Italy's greatest newspaper editor.

And so we salute Ernesto Bozzano, a truly great man, wishing him health, strength, happiness, and contentment in the knowledge of a lifetime well spent in the service of Humanity, courageously upholding the banner of Truth and Progress, in the great quest of the Ideal, both in this world and in that larger Life which he has done so much to prove!

We, his English friends and co-workers, send him affectionate, fraternal greetings of congratulation and good cheer.



PROFESSOR ERNESTO BOZZANO.

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

Prayers for the Dead.

SCOTTISH DIVINE'S SPIRITUALISTIC SERMON.

IF they prayed for somebody far away, across the ocean, separated from them, why should they cease to pray for someone separated from them by the narrow stream of death? This was one of the points of a striking sermon delivered by the Very Rev. Dr. Norman Maclean in St. Cuthbert's Parish Church, last month, on the question of whether the dead are beyond the reach of human prayer.

It was the first of a series of sermons by Dr. Maclean, under the title of "The Blessed Dead," and may be regarded (says the *Edinburgh Evening Dispatch*, from whose excellent report we quote), as a contribution to the controversy which arose from the prayers offered by the Very Rev. Dr. Charles L. Warr, at the Stone of Remembrance last Armistice Day.

KEEP IN TOUCH WITH THE DEAD.

Dr. Maclean said that they must keep in touch with the invisible world if they were to live lives worthy of the Sons of God. The simplest way to keep in touch with it was to keep in touch with the dead, if that were possible. They could form no conception of what God was like, but imagination was not strained when they strove to keep in contact with the dead.

The question of whether the dead were beyond the reach of their prayers altogether depended upon the state in which the dead now were. If the way back to God were closed for multitudes for ever, then it was futile to exercise the ministry of intercession in their behalf.

The conditions in which the dead now were was not in any respect analogous to sleep. Because they used the phrase, the "sleep of death," a great many people were under the impression that the dead were asleep until the Day of Judgment. The Bible was quite clear about that. So far from entering into a state of coma at death, they entered into a life of greater intensity than ever before.

STAGE OF PARADISE.

The second thing they said was that the dead had passed into a condition—the next stage of evolution—which the Bible called Paradise. But the Paradise into which they had entered was not itself Heaven. The full vision of the Divine Love and Glory was reserved for the final stage in Heaven. The life upon which they had entered was the intermediate life.

He remembered, in the days of the Great War, how Bottomley announced that soldiers who died in battle went straight into Heaven; that they had no need of repentance whatever. But Studdart Kennedy answered him, and addressing the soldiers, he said:—"When Bottomley says you are splendid fellows I am with him all the time, but when he says you are all saints, well, ha'e a look at one another."

Another thing to remember was that, in the state into which the souls were entered, the soul was still free. Supposing, in the transition of death, the soul were deprived of its freedom, if it became an automaton, something infinitely lower than it was on earth—that would be a desecration of the soul. Therefore, in that intermediate state, the soul had still the precious gift of choice. They must not think that all difficulty and danger ended when the soul passed into the beyond.

"CLEAR THE LINE OF CANT."

The next thing they had to remember was that the living and dead were joined together by God in one family. If the living and dead were so united, then they could not pray for a small section of the family of God and leave out the great section. They could not cut out those who were fighting the battles of the Lord in the Unseen.

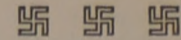
It was objected that there was no injunction in the Bible regarding prayers for those who had passed beyond the veil. He was not so sure, but, supposing there were not, Jesus Christ did not lay down rules for the Church. He laid down great principles and said to His followers:—"You are to work out those principles in action."

The second objection to prayers for the dead was that they had been misused and that they had been the cause of many evils in the Church, and therefore they ought to have nothing to do with them. It was quite true that they had, but could they tell him of anything in this world which had not been misused?

Why could they not "clear the line of cant" regarding the dead as they did regarding other things? They could not justify themselves for doing violence to one of the noblest instruments of the heart because centuries ago men abused it. Did they imagine that shutting the door on the dead and slamming the door on them was according to the mind of Christ?

Dr. MACLEAN in his second sermon on January 24, said that multitudes of the keenest minds on earth had been convinced that there was a fellowship between the dead and the living. The Church must find out what the Spirit of Revelation said to-day!

Dr. MAUDE ROYDEN, in an address in Edinburgh on January 23, said:—"I do not pray for the dead. There are no dead! I pray for the living, whom we still love, and who still may be reached by our love, since love is the only thing that is eternal."



IS IT WRONG TO SPEAK WITH THE DEAD? THE REV. DRAYTON THOMAS SAYS NO.

IS it wrong to speak with the dead? This is the question which the Rev. C. Drayton Thomas, speaking at the Grotrian Hall, on Sunday, January 24, said people so often asked, for they believed it was forbidden in the Bible. When, however, they were asked where it was forbidden, they usually said they did not know, but felt sure it was forbidden somewhere.

If they turned to two or three passages in the Old Testament they would certainly find some little local laws to this effect, given to the Israelites in their primitive history. But why should Christians be asked to bind themselves to Israelitish regulations thousands of years old. If these laws were examined in their context it would be found that there were other regulations that no one to-day ever thought of obeying. For example, they gave power to persons to brand their slaves with red hot irons, and to stone other persons to death. No one would ever dream of doing that now.

Christians believed it was always well to follow a good example, and Mr. Thomas recalled that St. Paul and our Lord Himself had spoken with the dead, even, in the latter case, with Moses himself, who was responsible for the old law.

CONVERSATIONS WITH RELATIVES IN SPIRIT.

"It has been," he went on to say, "my privilege for many years to enjoy conversations through psychic channels of communication with my father, who was a minister, and with my sister, who had studied this subject with me."

Amongst their activities there was, they told him, one special work in which experienced spirits engaged, namely, to visit the lower spheres where they tried to make selfish and wicked souls realise that there are spheres above the one in which they dwelt. They found that some did not credit the existence of anything higher than their present surroundings. "Often they do not even see us when we visit them," his sister told him, explaining that "my body is so etherealised that it is almost invisible to them as it is to you."

"We point out to them," she added, "that there are higher and happier spheres to which they can go when they have risen above their lower selves. We may visit them many times before making any impression, but eventually the sense of contrast begins to act, and into their minds comes the question 'Why is it that this man and woman are different from us? they are able to come and go from this place when they choose, and they speak to us of love and sympathy, while all we think of is only ourselves.' This brings the realisation that they are there, among miserable people, because they are like them, and then comes that bitterness and remorse which is the greatest punishment man can have. When one's best self awakes enlightenment comes."

MRS. ESTELLE ROBERTS' CLAIRVOYANCE.

Mrs. Estelle Roberts was the clairvoyante on this occasion. She first described a spirit standing directly behind a lady on the balcony, with one arm over her shoulder and one hand caressing the lady's hand. She spoke of her former life of great suffering and wished her husband to know that she was ever close to him. She told the lady that she was wearing on her little finger a ring that had belonged to her. "That is correct," the lady said. Then Mrs. Roberts described a gentleman who had passed over in the latter part of last year with whom the lady had talked about spiritual matters and whom she had greatly helped by her visits. This gentleman wanted to thank her for all she had done before he left his earthly body. Mrs. Roberts then mentioned several family names, which were all recognised, and gave some other equally convincing test messages to members of the congregation.

Spiritualism at the Fortune Theatre. FIRST ANNIVERSARY OF THE MEURIG MORRIS SERVICES.

By R. H. SAUNDERS.

ON a cold, wet and windy January night, when a seat at the fireside seemed the most appropriate place, the Fortune Theatre was packed from pit to gallery with a deeply attentive audience, to listen to an address by a Spirit of High Degree in the Spheres—whom we know as "Power"—through the mediumship of Mrs. Meurig Morris.

This lady, of frail physique, whose voice normally only carries beyond the footlights, when entranced becomes the instrument of this great Spirit, who intensifies her vocal organs to such an extent that her voice becomes a powerful masculine one audible with perfect clarity in all parts of the theatre.

I have witnessed the entrancing of many mediums, some in the process appearing to be in great distress, but Mrs. Morris enters the trance state without the slightest disturbance.



MRS. MEURIG MORRIS.

The special characteristics are that her features assume a more masculine appearance, the voice deepens, and the poise and bearing of the medium is quite different from her natural mien. Her attitude and gestures are those of an orator accustomed to address large audiences, there is never any hesitation in selecting the appropriate word, and for an hour the address flowed forth with an eloquence and fluency delighting all who heard it.

In its high morality, the purity of its ideals, its spirituality and the beauty of its language, the address far transcended the ordinary, indeed, any extraordinary pulpit sermon, and indicated profound earnestness and undoubted culture and ability.

Critics, who in their crass ignorance repeat the parrot cry that only banalities come from the Spheres—a falsehood exposed on countless occasions—should have been present to hear this address, which was one of a hundred similar impressive ones delivered by "Power" throughout the country during the past year. But do these sceptical folk, badly as they need it, really desire illumination?

A prediction was given by "Power" of a great outpouring of spiritual force during the present year, when momentous changes, of great importance to the Cause, will occur, productive of enlightenment and encouragement.

A broad and tolerant view was taken by "Power" of all those seeking to reach the Heights, whether they be Buddhist, Christians, Mohammedans, or what not. To the Divine all are of equal value when sincerity illuminates the reaching upward, as a speaker observed, "like beads on a thread."

It is a great mistake, I think, to belittle the importance of the wonders of psychic phenomena, as one speaker did, for these attract enquirers to the subject, and provide the ladder by which sincere investigators reach the exalted region of philosophy, and the higher aspects of Spiritualism.

Mrs. Meurig Morris maintains her tranquil demeanour, although to some there would be the risk of "swelled head" from the laudation her special form of mediumship has evoked.

On this Sunday evening, January 10, 1932, the year's work was crowned by a special anniversary service, at which those who had by their presence supported Mr. Laurence Cowen during 1931 formed a crescent group on the stage, and some of these paid a tribute of praise and thankfulness for these fine addresses.

It is to Mr. Laurence Cowen, who presided at this service, we are beholden for the great publicity "Power's" addresses have attained. He threw open a fine theatre, undertaking the heavy overhead charges at his own expense, and the great success of the enterprise is largely due to his generosity and enthusiastic energy.

SUMMARY OF THE ADDRESSES.

Mr. LAURENCE COWEN, the Chairman, said this was the fifty-third consecutive Sunday evening he had addressed an audience in the Fortune Theatre in support of Mrs. Meurig Morris. These services began on January 11, 1931, and he mentioned then that all his life had been devoted to strenuous striving after material benefits, from which all spiritual considerations had been excluded. Then he met Mrs. Morris and when he heard "Power's" wonderful discourses delivered through her mediumship, he passed from spiritual darkness into light, and during all these past months they had worked together to spread the truth. Their efforts had been crowned with success, for, whenever he might have fallen by the way, he had been upheld by that perfect faith, that complete confidence in the divine will, that devoted sacrifice of self for duty, ever presented to him by their well-beloved little Lady of the Lamp. In profound humbleness and boundless gratitude he regarded the present assemblage, representing so many schools of thought, different religions, nations, and colours, as sufficient evidence that they had not been fighting this good fight in vain.

"POWER," delivering an anniversary discourse, said he and those co-operating with him had for twelve months been trying to convey truths higher than those taught in colleges of learning, with a sincere desire to do what was right and useful for mankind. Through a humble instrument the voice of Truth had been heard and it had already in some small measure contributed to the revolutionising of the thought of the people.

Truth had many aspects, many pathways. The aspect they had presented was philosophical, religious, and scientific, suited to times when the masses had become educated and when a large proportion of the people had fallen by the wayside of the orthodox religions.

This truth had come from many sources to those who were striving to hold communion with the spiritual world. It had brought to light, what had long been hidden by the orthodox religions, namely the real present-day co-operation of the two worlds, coupled with the abiding consciousness of divine guidance. The doors of heaven had been opened for a greater revelation, which would

bring about the co-operation of the doubting Thomases and the beloved Johns in the work of regenerating the world.

One of their great tasks was to bring together the various religions of the world under the great banners of spiritual unity and human brotherhood, until Buddhists, Mohammedans and Christians would recognise that they were all worshippers of the same Eternal and Universal Father. They wished to bring harmony into all religions and among all peoples.

People in all the corners of the earth were already beginning to recognise the influence of the unseen spiritual workers. It was already freeing them from the crippling power of Materialism, and even during the year now begun the man in the street would no longer refuse to believe in the inter-communion of the two worlds.

This movement was an expression of the great Christ-spirit in the world, showing that the sons of men were the sons of God, because God could not be separated from His own creation. Under its influence East and West would move towards a great and common goal, where at some time all must meet. Harken unto my words! Out of darkness shall come light, out of persecution shall come freedom, out of weakness shall come strength, and from all these things the power of Almighty God shall be clearly manifested among the nations.

After a hymn and the collection, birthday greetings were expressed by several notabilities on the platform.

Mr. DENIS CONAN DOYLE, on behalf of his mother, Lady Conan Doyle, and himself, said one single authentic example of spirit-return, such as they had just witnessed, proved the whole case of Spiritualism, and that fact their detractors often found it convenient to forget. But hundreds of thousands of true and real messages were constantly coming through from the other world from those who had passed through the vale of death. If persons who had had no previous experience of this fact would now open their minds to its reality they would look back on this occasion as one of the most fortunate in their existence.

The Rev. Dr. JOHN LAMOND, a former Presbyterian divine, said it had been his privilege to listen to some of the greatest religious orators of his time, including Father Ignatius, but he had been more impressed by "Power's" remarkable addresses than by any of them. He was now an old man and he thanked God that he had been permitted to be a witness of the wonderful work of this Spiritualist Joan of Arc. Through the lips of Mrs. Morris came a message of universal significance, acceptable to every class of mind, whether religious or scientific.

Mrs. CHAMPION DE CRESPIGNY, the famous novelist, said she had felt it a great privilege to have heard that wonderful address of "Power," and thought if anyone present had believed no communications of real value ever came from the other world he could not say so now. "Power" had stressed that before there could be any real peace and world-betterment there must be a change of heart so that every one would live to help his neighbour, not because he ought or must, but because the love in his heart went out to his neighbours. Without that change of heart the world would go on much as at present. No creeds or standards, Acts of Parliament or Leagues of Nations, could accomplish what such a change in the hearts of men would bring about. She always found herself listening to every word "Power" said because of its intrinsic interest, forgetting entirely for the moment that his was a voice from beyond the vale. They were grateful to Mrs. Morris for allowing herself to be used as a channel and an instrument for so great a spiritual influence, which she could not be unless she herself lived the life. They were also grateful to Mr. Cowen for his energy and courage in presenting this great fact to the world.

Professor W. STEDE, Ph.D., said "Power's" addresses were not only wonderful for their enlightenment but for their encouragement. People got too much enlightenment but too little encouragement from each other. They lived in an atmosphere of fear, fear of everything, but most of all fear of their fellow-men. That was a great psychological puzzle, but it was a fact. Fear took pride in covering itself up. Unless they could humble themselves they could not advance. Unless they put their ideal thoughts into practice they could do nothing of real value or go forward. The only thing that could save them was to put away fear, to trust in their own capacities, and in the capacities given to them by their spiritual guides. For spiritual guidance was a fact, and without it they would not know whither to go. He expressed his deepest gratitude for all he had heard from that stage.

Admiral ARMSTRONG said that when he had presided at the first of the Meurig Morris services he had little dreamt of their outcome—of the wonderful audiences

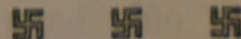
that would fill that theatre Sunday after Sunday, of the vast crowds that had flocked to hear "Power" all over the country. He had observed a great change in the world's attitude to Spiritualism in the past three or four years. Before that time if one had even mentioned the word at his club he would have been looked on as a fool. Nowadays everybody everywhere discussed the subject freely. As individuals they might ask how in their own feeble way they could spread the light, but they could all do so by the power of their thought. People did not fully realise the influence of their thoughts on other people, and if they opened their minds to those high spiritual thoughts ever coming to them from the Other Side, and threw out these thoughts in their everyday life—thoughts of peace and thoughts of love—they would have a tremendous influence on the minds of their fellows. He had seen this power of thought operate on many occasions, and if they purposely exercised it for the good of the world they might rely on God doing the rest.

Professor SHASTRI, D.Litt., said he was convinced that he was a Spiritualist and that in this respect the differences in colour of different races were of no importance whatever. They had each and all of them to exhibit that man was not merely a body but an immortal spirit, manifesting the one great Universal Spirit. If they believed in God they must know that by devotion and wisdom they could manifest His divine power in the world.

Mr. GRAHAM MOFFATT, the noted playwright, said he was a Spiritualist and a Scotsman. While he listened to the wonderful message delivered by Mrs. Meurig Morris he felt that what Spiritualism needed to-day was a hundred "Powers" and a hundred Meurig Morrises. Such teaching was needed, because attention had been too much concentrated on the phenomenal side. Power's teaching was Christianity as Jesus preached it in His Sermon on the Mount. It was not only Christian but it was the basic substance from which every religion in the world had sprung. They could learn something from all religions. He had been all over the world and he thought they might take a lesson from the Japanese in regard to their treatment of animals. Power's religion was free from all the theological theses and man-made creeds which had choked Christianity. He congratulated Mrs. Morris, and he congratulated Mr. Cowen as a fellow-playwright. He was proud that a member of his profession had done so much for Spiritualism. He believed that "Power" was going to lead a great movement that would sweep over the world. Long might their two friends carry on this work, for it was God's work! The harvest was truly plentiful but the labourers were few.

Mr. FRANK WHITMARSH, representing the Spiritualists' National Union, said they appreciated the work of "Power" and the self-sacrifice of Mrs. Meurig Morris. They also recognised the unselfish devotion of Mr. Laurence Cowen, who had borne every penny of expense for all these Sunday services. The collections had at first been devoted to charities but recently they had been set aside for the expenses of the lawsuit in which Mrs. Meurig Morris was defending her honesty as a medium. There was, however, a wider issue. The Spiritualism, as taught by "Power," as practised by Mrs. Morris and Mr. Cowen, as expressed by their coloured friend on the platform, showed that they were all essentially divine beings, and it was up to them all to show that divinity in their lives by thinking kindly and acting justly, realising that the higher they reached out towards the Divine the more unselfish would they become, for God himself was the essence of unselfishness.

Among the distinguished company present and attending the subsequent reception on the stage were:—Lady Carmichael, Lady Honor Bridgeman, Lady Culme Seymour, Lady Gait, Lady Conan Doyle, Admiral Armstrong, Rev. John Lamond, D.D., Mr. Graham Moffatt, Madame Clara Novello Davies, Mrs. Champion de Crespigny, Mrs. St. Clair Stobart, Miss Mary Conan Doyle, Mr. Denis Conan Doyle, Mr. David Gow, Mr. Geo. Lethem, Mr. John Lewis, Mr. W. H. Evans, Dr. Nador Fodor, Mrs. Cadwaladr, Mrs. Caledfryn, Mrs. Dawson Scott, Miss Louise Owen, Miss Mercy Phillimore, Mr. and Mrs. Vivian Deacon, Mrs. E. Hinchliffe, Professor W. Stede, Ph.D., Professor Shastri, D.Litt., Mr. R. H. Saunders, Mr. Garland Anderson, Mr. H. S. L. Polak, Mr. Frank Whitmarsh, and Mr. J. M. Stewart.



Miss BEATRICE GAULTON was early in January elected the new President of Margate Spiritualist Church, by a vote of 41 to 1. We congratulate the Church on its election, for Miss Gaulton has long been known for her highly-developed psychic gifts, her ardour for the Cause, and her radiant sincerity and uncompromising honesty. With so capable a leader this Church should now begin a happy and prosperous epoch in its history.

Interview with Mr. Laurence Cowen.

AN EVENTFUL YEAR PASSED IN REVIEW.

IN his comfortable bureau at the Fortune Theatre we invited Mr. Laurence Cowen to give us his considered view as to the work accomplished by himself and Mrs. Meurig Morris during the historic services held in 1931. He said:—

"It is two and a half years since I first 'happened' on Mrs. Meurig Morris at Kenton Spiritualist Church, and I was so impressed by 'Power' and herself that I wished to learn more about the subject.

"I therefore sought Mrs. Morris's acquaintance, and from that has sprung all the Spiritualistic operations in which we have since been jointly engaged.

"For the first year or so we were occupied in literary work, carried on through her mediumship. This took the form of a play, in which spirit helpers collaborated, which was intended by them as propaganda for Spiritualism. We planned to take this play to America, but the Guides said they had other work for us to accomplish first of all in England.

"They indicated 'the platform,' and to my surprise the way was opened by the unexpected dropping of the Fortune Theatre from the clouds into my unresponsive lap, seeing I had sold it three years previously.

"That gave us the opportunity at once of doing the work they desired, namely to present 'Power's' addresses, given through Mrs. Morris, to London audiences. I was myself at first much against appearing on the Spiritualist platform in the theatre I had built in 1924, because my past associations with the commercial, literary, and political worlds did not seem to furnish the right sort of traditions, but there was no help for it. It was for the Guides to lead and for us to obey; and so we started the Fortune Theatre services on January 11, 1931.

"The scenes at the beginning were amazing. Enormous crowds gathered from early in the morning to secure seats at the evening meetings. As many as 10,000 people gathered in queues, five and six deep, stretching right round the adjoining streets. Squads of police tried to keep order, but we had trouble for several Sundays, when the crowds rushed the doors and broke the windows. That was cured by instituting a system of membership at a nominal fee, so that people could reserve seats and avoid standing in queues.

"Owing to a great demand to hear Mrs. Morris, coming from all parts of the country, we started mid-week visits to the great provincial centres. We have visited the most important cities in England, Scotland, Wales and Ireland.

"In every city the largest hall was taken, and the meetings were all equally enthusiastic. For the first time in the history of Spiritualism as much public notice was given to 'Power' as if he had been Charlie Chaplin!

"We had some extraordinary cases of conversion to a belief in Spiritualism. For example, one of the leading Vicars of Bristol attended our meeting of 4,000 people. He came to us next morning and said he was perfectly satisfied he was doing nothing contrary to his principles as a clergyman of the Established Church in supporting 'Power' by word and deed, and he actually took the chair for us that same evening at Exeter. He also came up to London and took the chair at the Fortune Theatre on a subsequent Sunday.

Another instance was when Mr. A. K. Chesterton, cousin of Mr. G. K. Chesterton, the novelist, came to criticise and remained to bless. He is editor of the

Torquay Times and devoted many columns to describing the meeting and reporting 'Power's' address. He also expressed freely his own change of outlook, and that raised such a storm in the district that he was constrained to ask us to organise another meeting in the Town Hall, where 'Power' might answer the questions of his critics. We agreed and a most lively and successful meeting was the result. The questions and answers occupied a whole page of his paper.

Then we had an epoch-making meeting with Sir Oliver Lodge, who came and had an hour's personal interview with 'Power.'

A remarkable thing about these services is the great proportion of men who attend. In ordinary religious services there are usually five women to one man, but with us it is the other way about. And they are mostly men of an intellectual type, who appreciate 'Power's' spiritual philosophy. They include professors of all schools of thought and ranks of learning.

"This movement is lifting Spiritualism out of the rut of phenomena seeking as evidence of survival. Survival is now taken for granted by all those people of different points of view who come to hear 'Power's' religious orations through the lips of Mrs. Meurig Morris.

"And that brings me to a remarkable point. When we started these services we were told that they could not last for more than six weeks at the most, if no clairvoyance was given after the addresses. 'Power,' however, assured us they would continue and grow in importance without that, and said his voice would be heard throughout the world.

"This has already been accomplished through the Movietone and Columbia Gramophone Companies. The Movietone picture showing Mrs. Morris under control and reproducing 'Power's' wonderful Voice is now being shown all over the world. Something extraordinary happened when this record was made, for the ropes holding up the microphone snapped and the instrument crashed on to the stage, swinging within an inch of Mrs.



LAURENCE COWEN.

Morris's face. But she went on delivering 'Power's' address as if nothing had happened, while everyone else was startled and alarmed. The guides said this had been done to prove that the medium was really in trance, as some critics had been claiming that she was only in her normal state.

"When the gramophone record was taken there were other inexplicable events, as the signalling given to artistes as to when they should start and stop their singing or speaking was omitted, and 'Power' fitted his address into the record exact to the fraction of an inch. There had been a certainty of failure as the Chairman had unwittingly spoken to the medium, and his words were heard and recorded in the operating room, but we were again told by the guides that these words would not be found on the completed product, and several days later the prophecy was found to be fulfilled to the letter."

Mr. Cowen concluded by saying:—"I think it very wonderful that Mrs. Morris has been able to do all this giant work with her little frail delicate body, and that she should have been upheld in such a way that at the end of these trying twelve months, when she must have addressed about a quarter of a million of people, her health is very much better than at the beginning and her spirits are at the highest pinnacle of confidence, both as to what is past and as to what is to happen in the future."

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Spiritualism in Devonshire.

WE had a very happy opportunity of viewing Spiritualism in operation at Brixham, Devonshire, during the week from Boxing Day to January 2, while we sought repose and sea air after a rather strenuous time.

Brixham is a quiet fishing town, with its fleet of trawlers, situated on the south side of Torbay, and looks across to the miles of gleaming lights of Torquay and Paignton, the well-known pleasure resorts. It is famous principally for being the landing place of William of Orange in 1688, when he came across from Holland to proclaim political and religious liberty to all Britons, before he became William III of England. A handsome monument stands on the quay, near his landing place.

One day, while sheltering from a sudden hailstorm in a garage near by, the owner entered with his car. He informed us it was an ancestor of his own who had carried the Prince on his shoulders from his ship to the beach. Thus events 250 years apart were curiously linked!

The next afternoon, while writing at a window overlooking the bay, we saw the vessel "Vigilant" set out gaily on the first part of its voyage to the Spanish main to bring back a ship load of Spanish doubloons! We wished it good luck, for at present England and its people are rather in need of heaps of gold, and the prosperity they can help to bring.

But we were not so much concerned with historical events, however pregnant with vital importance to the liberation of our country from Catholic domination, or interesting from the point of view of modern adventure and enterprise. We were anxious to see how Spiritualism fared in this quiet harbour town away from crowds and the glamour of limelight. Could there be any Spiritualists here to hold up the flag of the New Revelation of Spiritual Truth which links this world and the next, with so much comfort and assurance to all who experience it during their "weary pilgrimage" through earthly life?

We learnt there was a Spiritualist meeting on the Sunday night, near a certain cross-roads at the head of the town. We arrived in good time and found gathering quite a large company of hearty believers and inquirers in the Scala Cinema Theatre. We received a cordial welcome from Mrs. A. Aplin, its organiser, and learned briefly then and more fully later how the Society had been started.

Mrs. Aplin, her father, and mother, had been good Spiritualists for thirty years. The father is a very youthful and vigorous octogenarian, whose society we greatly enjoyed. At the death of her mother, some years ago, Mrs. Aplin returned to Brixham to take care of her father, and having been a member of a Spiritualist Society and a Developing Class while away, she naturally missed these greatly on returning to the coastal town where there was nothing of the kind.

Last June she had "a brain wave"—operated doubtless from across the vale—to start a

Society in Brixham, and organised three public meetings, which were addressed by Spiritualist friends from Torquay. As a result a room was taken for Sunday meetings, but the public interest was so great that the Scala Cinema Theatre had to be hired.

What a wonderful work one whole-hearted fervent Spiritualist can achieve when she goes all out to do it! Mrs. Aplin is, so far as the organisation is concerned, the whole show—President, Secretary, Treasurer, organiser of meetings—and she welcomes at the door all newcomers and habitual attenders with her bright and breezy personality.

On the night of our visit Captain Durham, Manager of the important coaling industry in the port, presided, and read the Scripture lessons just as well as any trained ecclesiastic, and Mr. James Sandford, an accomplished organist, accompanied the hymns on the rather rickety piano on the cinema stage. The congregation sang most heartily, and one young budding fisherman, ten years old, who was our neighbour, sang with as sweet and powerful a voice as that of any chorister in St. Paul's Cathedral. We advised Mrs. Aplin to keep her eye on that boy. He had come to the meeting on his own account, with a younger brother, without any adult supervision.

And now came a delightful surprise. The invocation—a sweet and tender prayer to the Father of Spirits—was pronounced by a gentle and unassuming young lady from Newton Abbot—Miss L. M. Putt. And when later on she relapsed into trance she preached a beautiful sermon full of earnest persuasion, under the control of her spirit guide, the Reverend G. Harris, a former clergyman of the Church of England. Her voice, like that of Mrs. Meurig Morris, became masculine and resonant, and held her audience spellbound.

Later, we learned a little about Miss Putt's history. She was brought up in the Catholic faith, and before leaving school, had eagerly desired to enter a convent, but her parents did not consent. After leaving school her spiritual gifts became awakened, although she knew nothing about Spiritualism. Like Joan of Arc, she heard the Voices of spiritual beings calling upon her from the other world to work for them, and soon she met a friend who took her to a Spiritualist meeting. She recognised at once the truth of spirit return from her own experiences, and very soon developed her gift of trance-mediumship at a Spiritualist church at Kingskerwell. She told us:—"I am trying in my small way to give Light and Truth to others. I say 'God bless the Voices!' that called me out of darkness into light, and made me pause before going into the convent."

After her trance address, Miss Putt gave evidential proofs of spirit-return to various members of the audience, which were all recognised.

Another interesting phase of Spiritualist activity in this small town is the wonderful motherly work of two maiden ladies, Nurse Rimbron Jones and Miss Frisby, who are devoting their lives to the care of unwanted children. Their little family of motherless and fatherless youngsters—Joyce, Daphne, and Rob—had just been added to by a girl of about their own age and an infant less than a month old. These receive such care day and night as children do not get in public institutions and few, perhaps, get better in the best regulated homes.

The ladies devote part of their energies to receiving paying guests, and if these are Spiritualists all the happier will they be. One evening Nurse Jones gave us excellent clairvoyance, and on another evening Miss Frisby gave us a trance address, and both gave us messages, with names, from spirits long in the other world who either desired our kind thoughts or gave us love and counsel.

The two ladies conducted the meeting in the Cinema on Sunday, January 17, Miss Frisby giving the trance address and Nurse Rimbron Jones the clairvoyance.

If this be the kind of work—all inspired by love and done without fee or reward—going on in other towns and villages throughout the country it is little wonder that Spiritualism is now advancing by leaps and bounds!

J. L.

OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

THE INFLUENCE OF NUMBERS.

I BECOME more and more certain that each one of us is under the influence of some particular number, which affects the life happily or otherwise.

In my own case I have found the number 11 extremely unfortunate. I have known many occasions during my life when this number 11 has been injurious, and the greatest sufferings I have undergone have been associated with the fatal 11, or a series of other numbers whose total was 11, or a multiple of 11.

I have just experienced one of those occasions. On December 22 (11 x 2) there died at Paris the best friend I have had on earth, Senator Emile Humblot, whom I loved as a brother.

His remains were not interred at Paris but at Joinville, in the Department of the Haute-Marne. On the eve of the ceremony I boarded a night train at the Gare du Nord, and seated myself in the first unoccupied place I found. I turned round to see its number. It was 38, $3+8=11$!

As I was composing myself for the journey I caught sight on the platform of a gentleman of my acquaintance who was also going to the funeral. I descended from the carriage and together we sought a compartment in which we might travel in each other's company. We found one with two vacant seats. My companion jumped in first and took one of these places. The other was for me. It was No. 56, $5+6=11$!

Next day, after the funeral, the family invited me to lunch, and eleven sat down to the table. And to cap all the train taking me back to Paris started at 11 p.m.!

PRESENTIMENTS.

It seems quite natural, when we have had a long and sincere attachment to any person, that we should be predisposed to feel in advance and at a distance the ills that are about to afflict him.

That happened to myself four days before the end of Emile Humblot's life on earth. From the evening of December 17, I felt my whole being invaded by an unwonted depression, and, in spite of my strength of character and my will-power to overcome it, I wept! I could not and did not even want to work. I could neither eat nor sleep. My dear wife was distressed and asked what was the matter, and I could only reply, "I don't know!"

When I received the sad news by telephone on the 22nd I understood at once whence had come this insurmountable sadness. I had been experiencing a powerful presentiment of the blow about to strike me. Now, my friend died in a moment. One minute before he expired he was apparently in perfect health. It was normally impossible for anyone to foresee his sudden passing. And yet day by day I had been feeling that death was overshadowing me.

Such warnings are frequent, and I am not unaware of them, but the peculiarity about this case was that I was so continuously oppressed when I had not the slightest reason for thinking that my friend was about to pass into the Beyond.

"GO TO THE KITCHEN!"

Household domestics in France are treated more or less as members of the family, and on that account they behave with a familiarity which would not be tolerated or appreciated in well-regulated English homes.

Madame Forthuny and I were seated at our simple lunch one day lately when our maidservant came into the dining-room and began to tell us a long story with many details about a stupid quarrel she had had that morning with a woman in the neighbourhood. Her excited chatter bored me, and I said to her, "Helene, you are annoying us. Go to the kitchen and calm yourself!" But she continued her tale until I became exasperated. Then I interrupted her, saying, "Now listen to me well, Helene. It is high time you returned to the kitchen for there is something very important for you to do there, and at once!" "Me," she replied, astonished, "I have nothing whatever to do there at this moment." I assured her, "Helene, it is absolutely

necessary that you should go there now; you will find I am right."

Helene thereupon went swiftly to the kitchen. As she approached the cooking stove, the wire holding up the electric lighting apparatus snapped, and the porcelaine shade and other fittings fell into her arms in most miraculous fashion! Had she not been there at that instant everything would have been smashed to atoms on the floor.

On hearing her cry I went to the kitchen. Helene was standing aghast at what had happened, and I said, "Now you see I was right in telling you to run at once to the kitchen. Had you not done so you would not have been able to save all this precious apparatus from destruction."

Helene was perfectly meek now, but she replied, "Monsieur is a sorcerer!"

ANGELO MARZORATI.

The December number of *Luce e Ombra* is almost entirely consecrated, and rightly so, to the memory of Angelo Marzorati (1862-1931), recently deceased.

The review announces its change of title to *La Ricerca Psichica* (Psychical Research), and says:—"The scientific emphasis given to our journal will not diminish our duty to maintain and defend the spiritual values of life."

For many long years Marzorati had understood the capital importance of these "spiritual values," the necessity of fighting against materialism, and also the desirability of reconciling faith and experimental science in the Spiritualistic domain. As a worker with mediums he protected them with tenacity and courage against calumniators, who even in the presence of the most honest "subjects" attributed all phenomena to fraud and trickery. He also defended them against that class of thinker who declares *a priori* that "Supernormal phenomena don't exist."

It is, therefore, due largely to Marzorati that Italy possesses a greatly increased number of personages for whom mediumship and its phenomena have become certitudes. His beneficent influence in this respect was considerable. It was he who first led Cesare Lombroso from his negative attitude to a study of these questions. *Luce e Ombra* assures us also that Marzorati contributed largely in orienting the sympathies of Dr. Geley, ex-Director of the Metapsychic Institute of Paris, towards the Spiritualistic interpretation of mediumistic phenomena.

Among the numerous mediums studied by Marzorati figured Eusapia Palladino, Charles Bailey (the Australian), Politi, Madame Sordi, etc. Long ago he described the nature of his own Spiritualism thus:—

"Let us say at once that we are not Spiritualists in the orthodox philosophic sense of the word, for that considers Spiritualism as a doctrine codified according to pedagogic rules which we are unable to follow. Our Spiritualism is attached rather to the Anglo-Saxon tendencies personified by Frederic Myers. Spirits who return to us in trousers and slippers to exhibit themselves in their terrestrial habits do not interest us much, and neither do those to whom death has revealed nothing. Similarly we are not greatly impressed by the rhetoric of certain sentimental "communications," which make a too immediate echo in our old hearts. . . . One cannot always affirm that such manifestations have been necessarily originated by beings in the other world, who are now living in the light of a new cosmic consciousness. . . . We know, of course, that even such a Spiritualism may be a comfort to many good souls."

The author concludes by defining his incontestable Spiritualism as that which is careful not to be deceived by mere appearance. Nothing could be more respectable. It was in this rigid way that Marzorati carried out his philosophic work, and his loyalty is admired by all serious Spiritualists.

Marzorati's Spiritualistic programme may thus be summarised: "To investigate the origins of Spiritualism, to study its new facts, to determine the psychic and physical conditions governing the manifestation of spirit, to provoke the enlightenment of every individual whose contact with the spirit is direct and pure. It is to find in the reason of life itself the means of reacting against any degradation of the soul and against the brute forces of matter which tend to diminish the spiritual sovereignty

of man. A consciousness which is so far forgetful of itself as to be able to deny its own immortality is in a sad and sickly condition which cannot persist without imperilling the sources of life itself."

It was in order to propagate such teaching, so characteristically Spiritualist, that Angelo Marzorati founded *Luce e Ombra*, that valiant organ which from its earliest days had the honour of being condemned by the Romish Church. It is almost comical to recall the ridiculous "Letter to the Faithful" in which Cardinal Carlo Andrea forbade them to read that journal because it was heretical! To that act of folly Marzorati serenely replied that he for one was unable "to subordinate the glory of God to the glorification of men!" That is twenty years ago. *Luce e Ombra* has ever since continued brilliantly its publication, without bothering itself to know whether it were "heretical" or not!

The Chronicle.

A CLAIRVOYANT PRISONER.

CHANCE has put into my hands a very old book by the Countess of Bohm, entitled "Prisons in 1793."

The Countess was herself an "Aristocrat" arrested by the Revolutionaries and cast into prison at Paris, from which, after much suffering, she was released at the fall of Robespierre.

During her imprisonment she met an old woman named Catherine Theot, a religious visionary, who had claimed the title "Mother of God," and had established in her house a cult of the Supreme Being. Long ago, Robespierre himself had gone to see her. Nevertheless, she was arrested and lodged in a cold dank prison cell close to that of the Countess.

One day Catherine said to the Countess, "In two months we shall be no longer here!" "Yes," replied the Countess, "the guillotine will have ended our captivity." "Not so," said Catherine, "Robespierre, with his courts and judges, will exist no more." "The throne is about to be restored?" "No." "Foreigners are going to capture France?" "No." "I am going out of prison?" "Yes." "And you also, Mother Theot?" "Myself, I shall die very soon of old age, and at the moment of my death, a terrible event will happen in Paris, which will spread terror everywhere."

Two months later Robespierre was guillotined, the Countess of Bohm was set at liberty, and soon thereafter Catherine Theot died at the very minute of the great gunpowder explosion of Grenelle at Paris, a catastrophe which terrified the city, caused many deaths, and wrecked many buildings.

PROPHECIES FULFILLED.

Mr. Edward M. Powers had a recent article on an American "Nostrodamus," in the course of which he referred to certain prophesies fulfilled during this century.

He based his article on authentic documents deposited in the archives of the American Society for Psychical Research in 1900 by the late Dr. Hyslop, who had received them as letters. They concerned not only future events to persons but also in the life of nations. Here are a few examples:—

1910. "On October 2, there will be a Revolution in Portugal, with the fall of the monarchy." (These events happened on October 5.)

Prophecy made on February 12, 1911.—"I see France and Belgium dressed as two mourning mothers, embracing each other; a town hall is on fire and coal mines are being destroyed." (A prevision of the war of 1914-18.)

Prophecy made on August 14, 1911.—"I see the Russian navy hoisting the red flag." (Prediction of Bolshevism.)

August 18, 1911.—"I see Russia as a naked woman in circumstances too frightful to describe." (Bolshevism.)

July 18.—"I see the American flag floating over German territory." (The intervention of the United States in the Great War.)

Vision of same month: "I see Germany reduced to the condition of a skeleton." (The famished condition of its people at the end of the war.)

A SPANISH HEALER.

Donna Theodora, a natural healer, died the other day, and when the ex-king Alphonso heard that she had passed from this world tears came to his eyes and he ordered that masses should be said for this woman of the people, for once she saved his life.

Theodora had been performing cures from the time she was four years old. People used to come from great distances to consult her. She never wrapped up the

truth. She would look at one patient and say, "Go and see the priest" (that meant death) and to another, "Go home; you are cured" (and the patient was cured).

Now when King Alphonso was about two years old he fell ill of a mysterious malady which the official doctors could not understand. One of them therefore advised:—"Consult Donna Theodora, of whom people give such a good account." Theodora was sent for. When she saw the little prince she was filled with a great hesitation for the first time in her life. "I do not take to grand people," she said, "for they have hearts that I cannot reach." She remained fifteen days at the Royal Palace before she felt her power come to her to cure the prince. Then suddenly she said, "I have nothing more to do; the King is cured." And soon little Alphonso was running gaily about in his nursery.

LOSS OF MEMORY AND A GIFT OF TONGUES.

The French Academy of Medicine has been studying a case of loss of memory and multiplication of personality, whose perplexity it cannot explain.

A young woman, ill with pleurisy, suddenly lost her memory at the crisis of her malady. She is a clever educated person, but she was no longer able to express herself in her native French language. Neither could she understand the use of the most ordinary useful objects placed in her hands. On the other hand she began to speak fluently in foreign languages she had never learned. That was something to astonish the people who have believed in the phenomena of the day of Pentecost but thought they no longer happened. The French press has recorded the facts without hiding its amazement. Journalists should be compelled to take a course of metapsychism!

WAR ON CLAIRVOYANTS.

We have already referred to the fact that clairvoyants in Italy are having their lives made painful by the rigorous edicts of the police, prohibiting the exercise of mediumistic gifts.

It seems that a similar persecution has been started in the United States. In that country, the newspapers say, there are 125,000 mediums, and this number has at last frightened the public authorities! Their earnings are stated to amount to about thirty million francs per year. The U.S. Government are proposing to take severe measures but fortunately Spiritualism is better organised there than in most other countries for the defence of honest persons exercising their mediumship as a means of livelihood. I trust the Americans' love of freedom for individual citizens will not be outraged by any uncalled-for police interference with persons naturally endowed with precious spiritual gifts.

THE MAN WHO BECAME AN ANGEL.

A curious new religious sect sprang up in Poland in 1928.

Its founder was a deacon, who claimed to be an angel. He built a church and called it the Temple of Solomon. He said he felt the beating of his own invisible wings around his shoulders. Many people believed in him until others said to him, "You claim to be an angel, with wings. Very well, you should be able to fly in the air."

The deacon, struck by the reasonableness of this suggestion, decided to make an experiment. He marshalled a long procession to a neighbouring forest, mounted the highest tree, preached a sermon to the crowd, and then with outstretched arms he launched himself into the open space! Needless to say, his experiment was a fatal one, his skull and his limbs being smashed.

His disciples consoled themselves by saying that his soul at least had flown straight to heaven. The sect continues, but it is not expected that the deacon's successor will climb any tree and try to imitate the birds of the air!

MARIA SILBERT'S MEDIUMSHIP.

This medium, it will be remembered, was one of the European psychics wickedly disparaged by the notorious Theodore Besterman, of the English Society for Psychical Research.

Mevrouw Noë of Holland has recently testified to her genuine gifts, and now Dr. Ingruber, a judge in the Courts of Graz, narrates his experiences with her in seances from 1925 to 1929, in *Zeitschrift für Parapsychologie*. He calls her "The Austrian Eusapia" and testifies to manifestations by the guide "Nell," including displacement of objects without contact, and the inscribing of letters and designs on objects, and even inside them.

The Doctor concludes his article by protesting against the attitude of the English S.P.R., whose reputation for impartiality or expert knowledge of psychical phenomena is now quite negligible.

A REINCARNATION CLAIM.

It is a curious fancy of some people to believe that they are not really themselves but a second, third, or even hundredth edition of other persons who lived long long ago! The notion adds a romantic halo to their common everyday lives!

The newspaper *Der Vorkaempfer* publishes the following story:—A certain Mrs. Field, of Chicago, had never learnt to draw. She thought one day she would try her hand at that art and lo! to her great surprise, her pencil at once drew figures of an Egyptian type. A doctor who saw these works of art took Mrs. Field to the house of two or three Egyptians, and they declared that the sketches reproduced portraits and scenes contemporary with Rameses II.

For a very long time the lady had taken a very keen interest in everything that concerned ancient Egypt. When she was told that her pictures belonged to the period of Rameses II she immediately remembered that she had lived on the banks of the Nile at that very ancient period, and she told the Egyptians certain facts in the history of that old king with an astonishing exactitude, which was only discovered after long searches in the library. Therefore—and this is the logical process of Reincarnationism—she must be a reincarnation of an Egyptian contemporary with the 19th dynasty. So commonplace a notion as that she was a "drawing medium," of whom there are hundreds in every country, and that her pencil was "controlled" to sketch things altogether beyond her capacity, was out of the question. Mrs. Field was quite sure she lived long long ago in the land of the Pharaohs! And as there was no one in this world who could contradict her it must be true! Of course!

AN INDISCREET MEDIUM!

Here is a story from the *Gazette de Hongrie* which has been reproduced in many Hungarian and Roumanian journals:—

Recently there was carried to the hospital of Cerrautsi (Czernowitz) a sick schoolmaster, named Joseph Schmidt, aged forty-three, who was confided to the care of Dr. Piticariu. It was soon discovered that this patient was endowed with an extraordinary faculty. He fell into trances, and during his sleep nothing was more simple to him than telling the names of the people who approached him. He even told them the dates of their birth. At other times he described with perfect exactitude what was going on in neighbouring wards, and even in those at a good distance.

When this marvel was noised abroad many people in the town came to see Joseph Schmidt and he called them all by their names and told them many details relative to their most private life. Secrets were blurted forth from his lips in the most disconcerting fashion. These indiscretions became rather terrifying, and the "Association of Dames of Cerrautsi," fearing that this man's revelations might create great havoc in their families, implored the municipal authorities to have Schmidt removed to another hospital far from the town! That was done and their minds are more at ease!

ANOTHER EDISON STORY.

The following new story of an event that happened just before Edison passed from this earth has been published:—

It has been announced that the researches made by Thomas Edison for eighteen years to extract synthetic india-rubber from the Golden Rod plant succeeded at the very moment that he passed into his last coma.

Two of his collaborators, Fred Olt and Charles Dally, were working night and day at this problem during the illness of the great inventor in order to achieve this discovery before he breathed his last. They succeeded and as Edison was incapable of hearing Mrs. Edison's voice she tapped the great news to him on his arm by means of the Morse code:—"Fred Olt and Charles Dally have succeeded in the experiments with the Golden Rod." Perhaps Edison had still sufficient consciousness to rejoice in this scientific achievement as he passed from here to the hereafter!

Questioned about the manner in which the final discovery had been made the two men said that they were despairing about ever succeeding when suddenly an intuition came to them which made everything clear, and they were convinced that this intuition came to them from Edison himself by a transmission of thought,

for from the very beginning of his illness he had been daily projecting his thoughts into the laboratory.

A MESSAGE FROM EDISON.

In my Chronicle for December (page 42) I made some remarks on Edison's efforts to invent an ultra-sensitive detector for spirit-messages without the aid of a medium, and referred to the Kirkby "Reflectograph" invented by Mr. Jobson from the Beyond:—

I have an interesting letter from Mr. A. G. Aslidown, the technical advisor of the Jobson "Reflectograph" and "Communiograph" in which he says:—

"I was during the war a leading telegraphist in the British Navy, and it was, some time ago, my whim to teach 'Ethel,' the little spirit operator of the Reflectograph the Morse telegraphic code, at which she is now expert, being able to transmit messages at 12 words per minute.

"Ten days ago we tested a new device called the Ashkir-Jobson printer for recording these messages on a tape.

"Ethel had promised that when this device was ready she had a message from a very special communicator.

"This first message was tapped out, but as it was not faultless, I asked her to repeat it, so that it might be exhibited with the printer at the British College of Psychic Science. You will see that this message bears very strangely on your paragraph in the *International Psychic Gazette*, though I did not see that till some days afterwards. The printed message read:—

"THROUGH THE MIST. THOMAS ALVA EDISON."

"NEGRO SORCERERS."

Under this title, Dr. Eugene Osty declares in the *Revue Metapsychique* that civilised people are mistaken when they consider the negro sorcerers of Africa as mere imposters or madmen.

He cites interesting examples of their ability from the testimony of a young scientist, Dr. L. Cipriani, of the Museum of Anthropology and Ethnography at Florence, who some time ago visited Central and South Africa. In September, 1930, he was in the Belgian Congo and narrates the following occurrence:—

He (Cipriani) took part in a buffalo hunt with three negro guides and a certain M. Fontaine. He saw the latter kill four buffaloes with six shots from his rifle. He fired three other shots but killed no more. The animals fell in the midst of high reeds and the question arose how they were to be transported to the village, which was a distance away.

Other negroes were to be sent for to help, when from quite another direction four blacks arrived unexpectedly. They were led by the sorcerer of their tribe. When they had heard the shots the sorcerer had told them at once, "The white men have killed four buffaloes. The spirits have told me. Two of them are males and two females. In the latter are two unborn buffaloes, one quite small and the other much larger."

On hearing this statement, Messrs. Cipriani and Fontaine examined the animals and found that the sorcerer's clairvoyance was correct in every detail. They asked the sorcerer to explain how he knew these facts so exactly, and he replied that the spirits had told him and he showed them an apparatus by means of which they had conveyed the information. It was a piece of wood, in conic form, hollow in the centre, and set in another wooden frame, the whole being enveloped in a wreath of foliage.

This instrument aided his auditory mediumship, just as clairvoyance is helped by the crystal, the candle, or the dregs of tea and coffee among the psychics of more intellectual races.

GHOSTS AND POLTERGEISTS.

Profound astonishment is expressed by *Zeitschrift für Parapsychologie* at the following extraordinary case of haunting which it records.

In the neighbourhood of Prague, in Czecho-Slovakia, lies the borough of Branik, and in its district called Jirasek, is a house, isolated on all sides, occupied by a Mr. Wolff, a young man twenty-five years of age, and his family.

Supernormal phenomena began to manifest there on August 15, 1930, by the launching of stones by invisible hands. Next day the stones were thrown in great number, and thereafter they showered on the house day by day. Malevolent persons were at first suspected but none could be discovered. One night a shadowy grey form was seen in the court but it at once disappeared. The police saw this phantom, and sometimes two phantoms, but they could not seize them, and meanwhile stones rained upon them.

Then were heard violent blows on the doors, explosions as from fire-arms, and aerial rumblings like thunder. On October 15, the thunder was accompanied by lightning, which lit up the staircase with yellow flashes.

Journalists flocked to the scene and threw ridicule on what they called the fantastic phenomena, but a certain Dr. Simsa set himself to study the problem seriously. He discovered that the medium responsible for the psychic manifestations was Mr. Wolff himself.

One night there was a terrific storm, with showers of stones, explosions, furious cries, and batterings on the walls. The door of a cellar was found lying on the first floor and the electric lights were all illuminated though the current had been cut off.

On November 9, Dr. Simsa called all the members of the Wolff family together and in their presence addressed the disturbing spirit. He asked it to rap on the table and the spirit obeyed. He asked it to move the table and it did so. He then addressed persuasive arguments to the mischievous entity and succeeded in making it amenable to reason.

Then the phenomena ceased completely. Dr. Simsa had conquered. The press stopped laughing also. It understood at last that their had been "something" which it could not account for in its limited philosophy. Why is it that reporters are, with all their cleverness and love of sensation, so slow to understand that extraordinary phenomena do not happen without an ascertainable cause?

ANOTHER LAWSUIT AGAINST THE MAISON DES SPIRITES.

SOMETIME ago we reported that Madame Meyer had instituted proceedings against a certain person at the Maison des Spirites, Paris, the headquarters of the International Spiritualists' Federation, to recover fifteen million francs, allocated to it by her husband, the late M. Jean Meyer, as a result, it was alleged, of undue influence.

It now appears that Monsieur Meyer left in his will instructions to M. Forestier, of the Maison des Spirites, to hand over 12,500 francs monthly to the Metapsychic Institute. Recently M. Forestier (who is Vice-President of the International Spiritualists Federation), objected to carry out this instruction on the pretext that the present cost of living in France made it impossible. Dr. Osty, the Director of the Institute, thereupon had M. Forestier summoned before the Courts in Paris, and they have ordered him to pay.

PETITES NOUVELLES.

According to the *Harbinger of Light* a half-educated simple native "boy" in Southern Nigeria has been effecting wonderful cures. The natives call him "Aladura," the praying man, and people come to him to be healed from as far as four hundred miles. He takes no payment for his services, he does not work under any of the missions, he simply teaches straightforward Christianity.

The same journal records that a photograph was recently taken in a cemetery at Victoria, British Columbia, in order to get a picture of the pile of wreaths placed on a grave at the funeral. On this photograph appeared a face which was described as "a fair likeness" of the woman whose body had been buried. No member of the family had any knowledge of Spiritualism.

A writer in *Spiritual Truth* suggests that opportunities to consult mediums should not be too freely given. Mediums should not feel called upon to use their gifts for all and sundry, but only for those who can esteem their value. The writer says that if mediums were less easy of access there would be a check on frivolous communications, and the way would be opened for messages from higher spiritual guides.

Mondo Occulto has just published the wholly Spiritualistic discourse Victor Hugo pronounced over the tomb of Miss Emily Putron, to whom his son Francis was engaged. In this address occurred the famous phrase, "The dead are invisible but they are not absent."

According to the *Nürnberg Zeitung*, a great number of Czecho-Slovakian Spiritualists are vegetarians, and abstain from alcohol and tobacco. They claim that this habit helps them to communicate with the world not of this earth.

A Hungarian Spiritualist review, *Egi Vilagossag*, has published two excellent articles on Sir Oliver Lodge and Maria Silbert.

P. F.

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

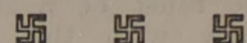
THE CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund received the following donations from December 19, 1931, to January 20, 1932, inclusive, amounting to £2 8s. 8d., which, with £2,130 3s. 6d. previously acknowledged, brings the total donations to date to £2,132 12s. 2d.

FIFTEENTH LIST OF DONATIONS.

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Spiritualists National Church, Daulby Street, Liverpool (collecting box)	10	0	
Broadgate Lyceum, Coventry (sale of photo-stamps)	5	0	
Jarrow No. 1 Lyceum (sale of photo-stamps)	11	0	
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"Auntie Matt"	4	0	
Welwyn Garden City Christian Spiritualist Church (collecting box)	5	0	
Anonymous		6	
Shipleigh Spiritualist Church	5	2	
Total	£2	8	8

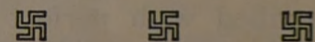
Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank, Ltd., 121-125 Oxford Street, London, W.1.



THE INDIAN SPIRITUALIST SOCIETY.

A SPECIAL meeting of this Society was held in December, when Sheth Tulsidas G. Khattau, the Patron, was dully elected President.

An address of welcome, printed on blue silk, was presented to Mr. and Mrs. Rishi, on their return from The Hague Congress as the representatives of Indian Spiritualism. The gramophone record of the trance address by "Power," the spirit-control of Mrs. Meurig Morris, was recited by the aid of a phonograph. Mr. Rishi heartily thanked the Society for its welcome and appreciation of their services. In particular he referred to the munificent help of their President, whose assistance had made the mission to Europe possible. He narrated their experiences at The Hague and in London, and magic lantern slides were exhibited. Mrs. Rishi said the ladies in Europe were taking keen interest in Spiritualism and hoped that their example might be followed by those in India.



THE LONG VIEW.

Two of our oldest readers have sent us this homely poem, and requested a corner for it in *Gazette*.

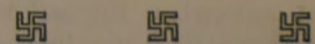
Some day of days, some dawning yet to be,
I shall be clothed with immortality ;
And in that day I shall not greatly care
That Jane spilt candle grease upon the stair.

It will not grieve me then, as once it did,
That careless hands had chipped my teapot lid ;
I groan, being burdened, but in that glad day
I shall forget vexations of the way.

That needs were often great, when means were small,
Will not perplex me any more at all ;
A few short years at most (it may be less),
I shall have done with earthly storm and stress.

So, for the day, I lay me at Thy feet,
O ! keep me sweet, my Master, keep me sweet !

—Author unknown.



READERS' TESTIMONIES.

From Major-General Enesy, Budapest : " Being pretty well acquainted with Spiritualistic journals in the English language, I have already known your fine *Gazette*, but, alas ! desultorily. I shall now read it regularly, for I gladly see it ranks foremost."

A New Zealand Subscriber : " Another year comes round and I enclose 10/- for my annual subscription. It is clearly evident we are winning all along the line, and your *Gazette* has done its full share of the fighting. Let the whole line advance and thus achieve our Waterloo !"

Professor William James' Spirit Message.

By JAMES ABBOTT, CHICAGO.

I HAVE lately been reading a message coming from William James through the mediumship of Jane Revere Burke. It is an entrancing appeal printed in a volume entitled "Let Us In." (E. P. Dutton & Co., New York.)

Mrs. Burke is a descendant of Paul Revere, and a member of an orthodox church, which latter fact we do not lay up against her. The churches are beginning to see the light. They will have to, or get out of the business.

Had I the space I should like to quote whole paragraphs from Professor James' message. I excerpt just one:—

"A man may know his native village very well, almost every foot of it being familiar to him; but when he climbs a high mountain and looks down on it, he gets a new valuation. That is just what happens to us in coming here (the other world). Some things that seemed very important to us on earth shrank into insignificance from the higher point of view. I would like to take you up into the mountain and show you roughly the picture as I see it.

"From time to time there have been great crises. Heretofore they have concerned but a part of the nations on earth; yet, when you see the history of man from here, you perceive that the race as a whole has been progressing together. There might be a century or two between the times that various nations arrived at a given point of evolution; but, seen in the large, a century or two is nothing. The new internationalism is a necessary step in the onward march."

The central thought of this book is that the other world is closely linked to this in its influence on human destiny; and, on the other hand, this world is closely linked to it, and influences it in larger measure than we may know. From my own experience I can say that is true.

In one specific case an undeveloped spirit, associated with a band of undesirables, was rescued from bad environment through influence exerted largely from this side. I hope I shall not be accused of being vainglorious when I say that my friends on the other side assure me that I had some part in the salvaging.

The message from our much-esteemed Professor is couched in no misty, metaphysical phraseology. The diction is simple and right to the point. It all turns on the pivot that the human race, past, present and future, is one single entity. As you cannot injure any part of the human body without affecting the whole, so you cannot injure one member of society, here or hereafter, without its effect being felt by every other member.

The world is ready for the message. See the financial depression, unemployment, unrest, jealousy, hatred, with war-clouds darkening the sky in the offing. The condition is made worse because evil (ignorant) spirits continue along the same line of endeavour that they followed on earth. They are untruthful, dishonest, lustful, grasping still for power, no matter how much others may be crushed under foot.

We know that when we pass over we are just as good or just as bad as we were before. That being true, there are plenty of ignorant or undeveloped spirits there—poltergeists bent on mischief, as well as those who do not know any better. These occupy the lower stratum of the Summerland, and their name is legion. They hunt in packs, increasing as the chase goes on. They are like an army under the command of superior malevolents, master minds who control great bands of marauding spirits and exercise an enormous mental and spiritual power. They cannot get nor control gold, but they can and

do manipulate men and wealth on earth. They stand behind all the evils which so much beset us. A few law-breakers can disrupt a peaceful community on earth, and they do it also in the realm of spirit.

That is our menace, these vast forces gathered and driven by leaders who are able to attract others to themselves. However, darkness is always overcome by light. The more they are with us the more we are with them. The ignorant need enlightenment, and the backward need development. Our part is to help them as we can.

In days of old exorcists commanded the evil spirits to depart, but that was not carrying out the full measure of responsibility. The errant children were all sons and daughters of God, though enveloped in their own darkness. Ours is the task, not alone to forbid them taking possession of our earthly tabernacles but to win them to our side. "Get thee behind me, Satan," is a succinct statement of the case when they will not mend their ways. The legions of darkness cannot intrude themselves upon us unless we let them. Each of us is the captain of his soul.

Therefore, the cry goes forth from the illuminated spirits of the higher realm to "Let Us In." They wish to enter our thoughts and lives, working for the salvation of them who are lost, as well as for our own protection.

Some there be who will not incline their hearts unto wisdom, but keep on in their evil course. Here comes to my mind a beautiful thought which I heard expressed by Louis Benjamin at Lily Dale a few years ago. He said that a spirit cannot remain stationary; it must either advance or recede, and instanced the fate of one who persisted in the wrong course. He sinks lower and lower in the scale until the nadir is reached. A last effort is made to reclaim him. If that fails, Nature says to him; as you cannot fall any further and will not rise, you shall cease to exist as a personal identity. We will take away your individuality and you shall cease to continue as such. But as nothing is ever destroyed, Nature takes the vital energy left in that lost soul and uses it elsewhere. The argument seems plausible.

We shall have peace on earth as soon as discord ceases in heaven. The means we are to use in hastening that end are not force but love. Love is the essence of Deity, and is the weapon with which we can reclaim a world in travail.

The practical working of it is well illustrated by Andrew Jackson Davis. He gives an account of his house having been broken into one night by a burglar. Davis confronted him with no word of reproach, but told him that if he was in need he would be glad to help him as a brother. The burglar, who was a coloured man, rushed past Davis, and out of the door!

Shortly after, Davis gave a lecture where the audience was bitterly hostile, and at the end there was danger that Davis would meet with personal violence. A burly fellow in the audience got in front of Davis, and by his muscular strength cleared a passage for him to retire from the hall. As they emerged he took a look at the man who had safely piloted him out. And who should he be but the burglar who had entered his house to rob him. A splendid illustration of overcoming evil with good.

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