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Our Outlook Tower.

A HIGH COURT JUDGE ON THE BRADLEY-VALIANTINE AFFAIRE.

JHR. R. O. VAN HOLTHE TOT ECHTEN, of The Hague, has sent us the subjoined letter on the Bradley-Valiantine controversy by the hands of our esteemed correspondent, Mevrouw de Wed A. E. Noë, who has kindly translated it for us from the Dutch.

Mrs. Noë thus introduces this eminent legal luminary of Holland to us and to our readers:—

"Jhr. (Sir) R. O. Van Holthe tot Echten belongs to the type of the venerable Dutch gentleman of the old-time aristocracy. He is the Veteran, in our country, of the Spiritualist Cause, which he learned and studied, to love, honour, and spread, using his amazing energy and highly developed mentality to uphold it, since the end of last century till now.

"He has never neglected to support it, by word and deed, defending mediums when falsely accused, and warmly pleading for such a change in the law as would end the feud and strife waged particularly against our psychic healers, who have brought real help to many unhappy sufferers not understood by the ordinary medical practitioner.

"At the age of 77 he is as strong and wiry as ever, and as wide-awake and quick-witted. He is deeply versed in the laws of our country and, until a few years ago, was Vice-President of our High Court of Justice at The Hague, where he was universally respected for his open and straightforward character, combined with penetrating legal acumen.

"Spiritualists look up to him as our Sir Oliver Lodge. He is a scientist to the backbone, has a religious deeply-feeling mind, is always ready to come to the front when needed, and he invariably brings total discomfiture to the antagonists' camp!"

THE JUDGE'S LETTER.

The Hague. December 11, 1931.

Dear Sir,—I find it remarkable that Herbert Dennis Bradley—after having had so many brilliant seances with Valiantine, which became the source of his psychic books; after having defended Valiantine's mediumship and honesty when they were unjustly attacked in Berlin and in Italy; and after the seances in 1925 when undoubtedly genuine imprint phenomena were obtained—that he should now accuse and denounce Valiantine as a fraud.

Mr. Editor, I have read your articles in the "International Psychic Gazette" for November and December with the utmost interest, and regard your analysis as faultless and your conclusions just.

As an old professor of the law, having been Vice-President of the High Court of Justice at The Hague, I consider you have so clearly stated the facts and pointed to the hidden motives that there is no longer any question of Bradley having exposed Valiantine, but only of Bradley having exposed himself and his companions.

It is very evident that the original psychic markings obtained on the smoked sheets during the experimental seances did not include any imprint whatever of a toe, and that there were no skin lines or ridges on any of them until after Valiantine's toeprints had been taken. Then it was that the lines of Valiantine's left big toe appeared so miraculously on the "alleged Lord Dewar imprint," and it is not difficult to infer the processes by which they arrived there.

How unscrupulously the accusations have been made is shown by two other factors—

(1) Jaquin's claim that an alleged finger marking, received on the smoked paper on February 27, was a normal imprint of Valiantine's little finger, when even Bradley himself saw that they were not the same. If Jaquin really believed his own assertion why did he not at once accept Valiantine's £200 challenge to prove it?

(2) The suggestion that Valiantine removed his shoes and stockings during the seances and pressed his big toes on the smoked sheets above and under the stool without being found out is sufficiently remarkable, but I think it even more remarkable that after he had (supposedly) taken all this trouble, no markings whatever of his toes could be found on any of the original sheets.

I consider you have clearly indicated the motives underlying this pretended exposure, namely Bradley's obvious

desire to serve Catholicism and his own peculiar type of personal economy!

It is a good work you have done, Mr. Editor, in having so conscientiously investigated this case, and in having cleared the name of an eminent medium after such an outrageous attack as can hardly be otherwise regarded than as an assault against morality.—Yours faithfully,

R. O. VAN HOLTHE TOT ECHTEN.

THE LATE JOHN STODDART, OF FALKIRK.

IT is over fifty years since we became acquainted with Mr. John Stoddart, who had been President of the Falkirk Spiritualist Society for twenty years before his passing to the higher stage of life on November 20.

He was born and spent his early youth at a farm midway between Selkirk and Hawick, in the Scottish Borders. His elder brother William used on Sundays to walk six miles to the little Selkirk chapel of the Evangelical Union with which we were both connected, and in course of time the whole family made the great adventure of moving into the town and starting business there. The Church was one attraction, and greater scope and possibilities than farm work for the rising family were another. They were one and all sincere, good, earnest people, with the simple faith of their time, with intelligence above the common, and with the loyal sterling qualities of the best of Scots.

We had personally most contact with William, who became an elder in the Chapel, and who joined a class for logic and philosophy we started after leaving Edinburgh University in 1885. Our text books were Locke's "Conduct of the Understanding" and Jevon's Logic, and after the winter session the class of about twenty youths used to walk by woodland paths on Saturday afternoons, discussing all the problems of the Universe as true peripatetic philosophers! Professor Campbell-Fraser, the great Berkleian scholar, was good enough to take a kindly interest in this serious effort at what was then called "mutual improvement."

John Stoddart had by then already started out on his business career. First he went to Paisley, next to the orange groves of Florida, and then back to Paisley to marry his true love. He then settled at Eskbank, near Dalkeith, moving on later to Hawick and Prestonpans, and finally reaching Falkirk 35 years ago, where he has carried on business in partnership as a house-factor and insurance agent.

His interest in Spiritualism began about 1904, when, after sitting in circle with a few friends and obtaining some startling phenomena, a public meeting was held and a Spiritualistic Society formed, of which he became the president. He did much to propagate the truth on the platform and in the press, and he was greatly respected by the ministers of all denominations. He was Vice-President of the Scottish District Council of the Spiritualists' National Union, and he has written many letters and short articles which have appeared in this *Gazette*.

Mr. Stoddart has been succeeded in the presidency of the Falkirk Church by Mr. William Adamson, the former secretary. They were mutually interested not only in Spiritualism but also in Temperance, and their friendship was so close and constant that Mr. Stoddart visited Mr. Adamson's house three times a week for many years. That is a whole story in itself, for as Cicero said, "True friendship is only possible to the good."

J. L.

The 1931 Christmas Tree for Spirit Children.

By R. H. SAUNDERS.

UNDIMINISHED interest in this little annual Rite of Love is indicated by the many letters I have received this year from various European countries, America, and South Africa, and it has already been the means of inaugurating similar gatherings for the same sweet purpose, so the good work is being carried on in many quarters.

It is now some ten years since we started our service, then a unique function, and the spirit children of those days have now passed through their kindergarten and elementary schools (for such assuredly exist in the Spheres) and are now in charge of other little ones attending.

A number of toys and gifts were received this year, and some must have cost much money, but it is the love and thoughtfulness that accompany the gifts that count, for these are permanently registered in the Spheres, irrespective of material value.

Of course, Mrs. Roberts Johnson, who again gave her mediumistic services, knew nothing of the letters or toys I received, nor does she need to know, as her own mentality is never called into activity. The spirit experts just use the psychic faculties with which nature has endowed her beyond the normal, yet repeated reference was made by adult spirits or the children to a particular letter or toy, showing how closely they watch all concerned with the function.

We were told that there were many thousands of children present, coming in relays of hundreds at a time, and the actual voices heard numbered nearly fifty, some of these being of adults.

One adult spirit said:—"I ought to say I'm sorry for butting in, but all here are so pitifully anxious to get a word through, and the children are so fascinated and occupied with the tree that I took my chance." Here are some of the names called out:—Babs, Valerie, Daphne, Hugh, Harry (2), Robbie, Sonie Boy, Sweetheart, Marjory, Prudence, Molly, Keith, Dorothy, Lester, Pringle, John (2).

Some gave name and address. Bobbie Armstrong said:—"I'm stopping to the party, I am," and another child lisped, "I've got a pwetty bow on." Evidently the tree is regarded as an important event.

Little Myrtle spoke so softly that we asked her to speak up. "I can't speak louder," she said, "but we thank you for the tree."

Many of the little ones sent messages of love and kisses to those who had sent the toys. Dorothy said, "Tell my dear mother we are so happy, grandpa and I. You had a letter from her." (True; it was from America, but no one knew of this except myself.)

Barbara, whom we addressed as "little Barbara," said, "But I'm growing up!" Clifton White of Shrewsbury; Arnold Armstrong of Wolverhampton; Layley, Seaham Harbour; William Thomson, Hampstead; John Sanderson, Palmers Green, and so on, announced their presence.

One child said he was under the tree, and the voice sounded several feet away from the medium. Another child set the "wind bells" on the tree ringing. Occasionally a child manifested for whom there was no named toy, and a pathetic little voice was heard, "I'm looking for one, an' I can't find it."

One of the adults said, "The spiritual counterpart of this tree is in the Spheres, and I was told if I came here I should see the earth tree. I couldn't believe it, still I thought I'd venture, and now I know."

Another adult spirit said, "It was a beautiful thought, and the loving gratitude of the little ones flows out to you all." One child was anxious to know when the next tree would be on view!

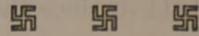
There is much happiness in sharing in the joy felt by the spirit children at the Christmas tree service. Some of them had never witnessed such a spectacle before, and others had but a memory of a few on earth.

ANOTHER PARTY AT FARNINGHAM.

A VERY happy Christmas Tree Party for Spirit children was held at the home of Mr. and Mrs. Dell, Farningham, Kent, on Sunday, December 13.

Mrs. Roberts Johnson, with her guides, was able to give ample proof of continuity of life beyond the grave. There were eight sitters in the circle, and each had communication with one or more loved ones in the Spirit World. More than forty little ones gave their names,

and in some instances the place where they lived while on earth. "Pansy," Mr. and Mrs. Dell's little guide, sang a verse of the hymn which she calls hers, namely, "Jesus wants me for a sunbeam." One little fellow came through and said, "I can recite." When asked to do so he began bravely, "The boy stood on the burning deck," but the sitters were rather excited and laughed, and that caused him to become nervous. Another little lad sang, "It's a long way to Tipperary," and said he had lived there. Most of the children were unknown to the sitters, but David Duguid, Mrs. Roberts Johnson's chief guide, said they had not been to a Christmas Tree party previously and were desirous to manifest. Many others said they were no longer children but were filled with wonder, and received as much joy and happiness as the little ones. One, "Josh Cohen," said this was his first experience of communicating with the earth plane, and Archdeacon Burney (whom Mr. Dell had known personally) spoke also of the spiritual help derived from giving in love. At the close "P.C. 99" (the spirit name of a friend of the family, who was a policeman in earth-life) said the little ones were gathering around the tree and enjoying themselves just as earth children would.



"POWER" IN THE PROVINCES.

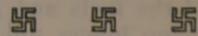
THE largest Spiritualist meeting ever held in Middlesboro' took place on December 1, when Mrs. Meurig Morris and Mr. Laurence Cowen visited that important North country town.

The Town Hall, Middlesboro', was filled by between 2,000 and 3,000 persons. Dr. W. Britain Jones presided, and was supported by Alderman T. Gibson Poole, J.P., three times Mayor of the town. Several members of the Town Council, medical fraternity and the clergy were present. "Power" spoke for an hour and held the tense interest of his congregation. An appreciative article appeared next day in the *North Eastern Gazette*.

On the following day Mrs. Morris and Mr. Cowen left for Sunderland, where they were the guests of Lady Carter, who supported them on the platform and thus gave public evidence of her support of the Movement. The meeting was held in the Victoria Hall, when there was a representative audience, including parties of Spiritualists from all parts of Durham and Northumberland. The chair was taken by Mr. F. A. Crawley, Chief Constable of Newcastle-on-Tyne, who stated that "Power," through Mrs. Meurig Morris, was the greatest enigma of the age, and that no living orator, lay or ecclesiastical, could compare with him.

With meetings in Cambridge and Nottingham the series of visits to the larger provincial towns came to an end for the present. Other work not unconnected with a coming *cause célèbre* in the Law Courts necessitates a pause.

The Fortune Theatre Sunday Services in London reach their first anniversary on January 10.



THE TIME AND PLACE OF BIRTH.

ONE curious fact about Sir Oliver Lodge's autobiography we have not yet seen referred to is that it nowhere states where or when this great Chieftain of Science was born.

It will thus give no help to future disputants who may claim the honour of his birthplace for a variety of cities or provinces, as happened in the case of Homer and W. E. Gladstone!

We remember noting a similar omission in the autobiography of the Rev. John Thomson, Parish Minister of Hawick, when we reviewed it some fifty years ago. The worthy minister said at the outset that he was the son of a shepherd and was certainly born in a shepherd's cottage somewhere among the Border hills, but when that was an insoluble puzzle. No one, not even his own mother, ever knew the hour, the day of the week, the month or even the year of his birth! The explanation of the mystery was that his arrival was either very late on a Saturday night, December 31, or very early on a Sunday morning, January 1, but as the old wag-at-the-wag, the only time-keeper in the cottage had stopped, the hour, day, week, month or year of his birth could never be determined!

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Psychical Phenomena and Their Explanation.

"ON THE EDGE OF THE ETHERIC."*

THIS is the title of an important new work on Spiritualism and Psychical Research which fills a gap long felt in our literature for a concise volume at a moderate price, which would instruct the man in the street and the woman in the home, as well as the masses of people who know nothing whatever of mediums, seances, or spirit communion about that part of their personal existence which is more enduring than the ephemeral, material, and physical aspects which for the most part engage their exclusive attention.

The author is Mr. J. Arthur Findlay, whose successful career as a chartered accountant and stockbroker would not naturally suggest any deep interest in psychical studies, but he has devoted many years to their intense pursuit, and as his researches have been conducted in a sympathetic though critical spirit he has obtained results both fruitful and convincing.

Mr. Findlay was one of the Founders of the Glasgow Society for Psychical Research and was Vice-President during Earl Balfour's Presidency. Sir William Barrett, in a preface to an earlier work from his pen, referred to the honoured position he held in the city of Glasgow and said "few commercial men are more esteemed for their integrity and sound commonsense than Mr. Findlay, and few men are less likely to be deceived by impostors or charlatans."

Mr. Findlay says if he himself had thirteen years ago been asked to believe accounts of such strange experiences, so foreign to the accepted phenomena of nature, as he now presents he would have found it impossible to do so. But now he understands that psychical manifestations "are like the other manifestations of nature, ruled by law and governed by order, and it is only when our knowledge advances sufficiently that this new science is found to harmonise with all that is already known."

REMARKABLE GLASGOW MEDIUM.

He describes Mr. J. C. Sloan, the medium whose seances he mainly attended, as a middle-aged working-man, of slight build and a quiet manner, who lives near one of the busiest thoroughfares in Glasgow. All his life he has been aware that supernormal occurrences took place in his immediate surroundings. He was often disturbed in his youth by rappings and strange voices which he could not understand, and during the past thirty years his mediumship has developed in many ways, including trance, telekinesis, apports, direct voice, materialisation, clairvoyance, and clairaudience.

At the first seance Mr. Findlay ever attended, on September 20, 1918, he heard the supposed spirit-voices of departed friends. He was at once suspicious that the medium was impersonating people whose history he knew, but as the seance went on he wondered how it would be possible for any man, even if he had accomplices, to carry on such an imposture for over three hours

"Thirty separate voices spoke that night, of different tone and accent; they gave their names, their correct earth addresses, and spoke to the right people; were recognised, and referred to intimate family affairs. Never once was a mistake made, and the darkness really increased the evidence in favour of the genuineness of the whole proceedings."

FIRST PERSONAL PROOF.

"Suddenly," says the author, "a voice spoke in front of me. I felt scared. A man sitting next to me said, 'Someone wants to speak to you, friend,' so I said, 'Yes, who are you?' 'Your father, Robert Downie Findlay,' the voice replied, and then went on to refer to something that only he and I and one other ever knew on earth, and that other, like my father, was some years dead. I was therefore the only living person with any knowledge of what the voice was referring to."

That one other person then announced his name and continued the conversation where the father left off. All this happened though Mr. Findlay was a stranger to everyone in the room; no one even knew his name, or anything about him.

And thus began the author's intimate experiences with Mr. Sloan, who regards it as "his duty to give his gift to those who need it, but no money need be offered, as it would not be accepted." "I know no man more honourable, of kinder heart, or with more of the old

Scottish type of independence. . . . He hates publicity of any kind."

Mr. Findlay has attended 39 seances with Mr. Sloan; 83 separate voices have spoken to him and to personal friends he took with him; 282 separate communications have been given, 180 of which he classes as A 1, for neither the medium nor any person present could have known anything about them, and 100 as A 2, as the information might have been procured through newspapers or reference books; one item has not yet been verified, and one only has been found incorrect.

The various kinds of seances are described, and the evidence received is quoted, in a way that will be found both interesting and enlightening by people who have had no personal experience.

PHILOSOPHICAL ASPECTS.

But the author goes deeper than merely discussing the phenomena and their veridity; he endeavours to unveil the psychic laws which make them possible. He refers to the work of the great scientists who have explored the psychic field, such as Crookes, Russel Wallace, Lodge, Barrett, and Crawford in this country, and Richet, Lombroso, and others abroad, and presents their conclusions in an understandable form.

Then he presents the philosophy he has himself arrived at, as the result of long thought and the revelations he has received from personalities speaking to him in their own direct voices through the thin veil dividing the other world from our own.

A few quotations will serve to exhibit Mr. Findlay's clear method of presentation:—

THE SPIRIT WORLD AROUND US.

"We must first of all clearly understand that the spirit world is part of this world. That it is all about us. That it is material, though of a substance too fine for our senses normally to appreciate; and that, here and now, we are spirits clothed in a physical body, and that death only means a separation of this etheric or spirit body from the physical covering.

"The etheric body is the real and enduring body, an exact duplicate of its physical counterpart, and when this is appreciated it can be more readily understood how, under certain conditions which we do not yet fully understand, it can again clothe itself in physical matter (during materialisations) and behave under the control of mind in a manner similar to ourselves.

"So long as the thought prevails that the spirit of man is something of the nature of a puff of wind or a fleecy cloud, of no form or substance, so long will incredulity last among those who believe that is all that can be seen and heard, and that nothing exists outside the range of the physical world."

PHYSICAL AND ETHERIC MATTER.

"The difference death makes to us is not change of location but change of appreciation. We now only appreciate the physical, then we shall appreciate the etheric, and only when we desire to do so shall we again get into touch with the physical, as the physical pertains to physical matter, and the etheric to etheric matter, each in its own order, the only difference being that they of the etheric world can come back to us at will, see us and appreciate us and our surroundings. We can only listen to what is told us and try to imagine. We are like a blind person here on earth; we cannot see but we can hear, and from what we are told, imagine as best we can."

THE LAW OF HARMONY.

"The great law which governs this etheric world is that of harmony, or the law of attraction, similar to our law of gravitation. As the physical body is subject to the latter, so the etheric is subject to the former. There like attracts like, and on arrival in the new environment I am told that we are irresistibly drawn into that company and condition for which we are fitted by character. Congenial souls keep together, but progress is always possible even for the worst if the desire is strong enough. All can, if they wish to, ultimately progress, though the way for the selfish is lonely and dreary. Our thoughts and actions, therefore, here on earth are building for us our place in the hereafter."

"I rule out fraud, I rule out telepathy, I rule out cryptaesthesia. I come back every time to the only explanation which fits in with all the facts, namely, that those we thought were dead are still alive."

"We are all bound for another country. If we have no noble thoughts here we shall not have them there."

Mr. Findlay's work is equally suitable for the inquirer and the advanced student, and should find a place in every Spiritualist's library.

* *ON THE EDGE OF THE ETHERIC: Being an Investigation of Psychic Phenomena.* By J. Arthur Findlay. Riders. 3/6 net.

Evidence by Trifles.

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

ONE of the main objections, gravely repeated by critics, against proofs of human survival is "trifling messages." Let me attempt to illustrate a method in which this subject may be approached.

I pass over the well-known fact that, as a rule, personal identity can only be established by such trifles as a pet name, a hidden article, an individual peculiarity. But first we should note the fact that a message that is a trifle has something in its favour, for no intelligent spirit would attempt to palm off on us a trifle that had no meaning.

For instance, a friend of mine had described to him by six different mediums a sister, who died at the age of four and a half, as always coming with a red rose in her hand. It was suggested that this was trifling, and might have been an impersonation. Trifling it certainly was; but again what motive could an impersonating spirit have for such a simple, child-like deceit? The very simplicity of it is evidential.

I think this "evidence by trifles" may best be illustrated by two or three personally collected instances. And an important point in the instances is that they were not given as evidence at all; they came unsolicited, unexpected:—

A friend of mine who is a clairvoyant had just written a letter in which he mentioned the need of personal touch with God as the main necessity in religion. Immediately he saw over his letter the word *palingenesis*, which word he had never seen. He found in the dictionary that it meant regeneration, or being born anew or a second time. This could not have come out of his subconscious.

Here is a similar instance. A medium got from his controls a series of messages to which I listened. The main teaching was that sons of God were maintained in direct spiritual communion with God through love, sacrifice and service. We were informed that these sons of God were the Church of Christ, as they shared the Christ-Spirit and followed the Christ method of life. Their Church of the sons of God was one with our earth Church of the sons of God; and they were trying to help their earth Christian brothers. The medium was shown the symbol of this Church, though I need not describe it; and was informed that it was the symbol of *The Amorphous Church*. The medium was puzzled; he had never come across the word amorphous. On looking it up in the dictionary he found it meant formless. So the Amorphous Church meant evidently the non-institutional, invisible, universal Church of God. How could the medium have got that phrase except by direct spirit communion?

Take this third instance. In the midst of the address just referred to the control mentioned casually that the early Church had direct spirit communion; "for," said he, "how otherwise could The Shepherd of Hermas have known that the apostles and teachers who fell asleep preached the Gospel of the Kingdom of God and baptised those who had fallen asleep before them?"

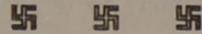
I asked if any one in the circle had read "The Shepherd of Hermas." None had. I and one other had heard of the book. Well then, I said, if we can find this fact in the book (written in Greek in the second century by one of the Apostolic Fathers), we shall have a curious piece of evidence. It would show that some at

least of the apostles and teachers believed in the form of baptismal regeneration practised by many of the Mystery cults of their day, and carried with them into the new life their acquired earth ideas and customs.

I read the book eagerly, scarcely expecting to find confirmation. But the confirmation was there in "The Shepherd of Hermas," page 263 in series "Apostolic Fathers," Vol. 2. Let it speak for itself:—

"These apostles and teachers who preached the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them, and themselves gave to them the seal of the preaching. They went down, therefore, with them into the water, and came up again; but the latter went down alive and came up alive again, while the former, who had fallen asleep before, went down dead and came up alive again."

I sum up by advising the average inquirer to pay very special attention to such small trifles as I have put before your readers. There is evidence in trifles, especially when they are not intended as proof of the identity of the spirit communicator.



A VISION IN THE NIGHT.

BY LUCY WATT.

WRAPPED in an amethyst cloak, I sat upon a sloping lawn of vivid green. Before me lay a sparkling, dazzling sea—a sea so intensely blue that the heavens themselves must have cast their colourful beauty into it. Long I sat and drank in the loveliness of the scene, and though conscious of the strangeness of this new land, a deep peace and contentment filled my soul.

The shining waters drew me, and at last I rose. As I did so, the cloak fell from my shoulders and lay upon the grass, forming the shape of my body as it lay. On towards the sea I went, exclaiming in my wonder, "Oh, if someone would only tell me the name of this glorious sea!"

At the waters edge the waves broke in ripples, fretted with glistening crystal, and as I stood in silent joy, poppies, cornflowers, and corn fell around my feet. This strange new world was aglow with colour, throbbing with brilliant hues. The very air seemed golden, though I saw no sun. And, mysterious fact, no object cast a shadow, for in this bright land the shadows had no place.

By that same sapphire sea a field of golden corn was being garnered. White clad reapers cut and bound the sheaves, and carried their shining burdens to a ship, which waited at the water's edge.

I asked the workers if I might cross the field, and, looking up from their work with friendly smiles, they replied, "Come! you are welcome."

Beyond the harvest field I reached a gate which led into a cool, green lane. I opened the gate and lo! a flock of sheep and lambs ran through with fleeces white as snow.

In dismay at my carelessness, I turned towards the reapers. A figure stood beside me, white-robed and shining, with a graciousness beyond his fellows. "Do not be anxious," said he in quiet tones, "my sheep are coming home."

Can anyone interpret for me this strange vision, which was so vivid that I shall never forget it?

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The Haunting of a Highland House. PSYCHICAL RESEARCHERS "ON THE TRAIL OF A GHOST."

By THE EDITOR.

"THE ALLEGED HAUNTING OF B—HOUSE" is the title of a work which created a great stir over thirty years ago, not only in Psychical Research circles but also among people usually indifferent to the investigation of psychical phenomena.

It was edited by Miss A. Goodrich-Freer (then known as "Miss X") and the late John, Marquess of Bute, K.T., and was a record of ghostly happenings in and near a mansion whose locality was not disclosed. Wales rather than the Highlands of Scotland were then indicated, out of consideration for the owners, who themselves "gave the game away" during a heated correspondence in *The Times*, entitled, "On The Trail of a Ghost."

Similar reticence was shown by the editors as to the important personages who took part in the investigations. These are mostly referred to by initials, and sometimes not the correct ones.

The startling nature of the phenomena and the atmosphere of mystery surrounding the volume excited so much curiosity and discussion that the first edition of the work was quickly sold out. The *Spectator* said of it:—"The candour and exactness of the narrative are beyond all praise. No theory is set forth, no suggestion is laid down, only the simple facts are given."

MANY SECRETS NOW DISCLOSED.

A second edition was published by C. Arthur Pearson, Ltd., in 1900, and it is a copy of this we have before us. It was presented by Miss Goodrich-Freer to her husband, the Rev. Dr. H. H. Spoer, on January 6, 1905—the year of their marriage. It now unveils for the first time many secrets closely guarded for the past thirty years, for Mrs. Spoer has inserted in this private copy the names of all the actors, and photographs of most of the scenes referred to, with descriptive matter. It came into our hands thus:—

On January 31, 1931, Mrs. Spoer wrote to us from St. Luke's Hospital, New York City, where she had lain ill since before the previous Christmas, and where she died less than a month later, on February 24. In her letter she said:—

"I should like to give my personal copy of 'The Alleged Haunting of B—House' to some library which is (1) on a permanent basis, and (2) I wish it to be regarded as a document which can be studied but not taken out.

"The copy has additional notes and is illustrated by photographs and drawings to be found nowhere else.

"Would you be so good enough as to arrange it, and to have my wishes put into writing."

Some time after her death, Dr. Spoer sent us the volume, and we have now placed it in the Library of the British Museum, where it may be consulted by anyone interested.

We find that B—House was Balachin House, in Perthshire. It was owned by a Captain Stewart, who let it for a year from July, 1896, to a wealthy naturalised family of Spanish origin named Heavens (original name Cielo). These tenants left after a few weeks on account of ghostly disturbances.

THE GHOST HUNTERS.

Then Colonel Taylor, "one of the fundamental members of the London Spiritualist Alliance," and a distinguished member of the Society for Psychical Research, became the tenant from February 3 to May 13, 1897, in order to investigate the uncanny phenomena. Lord Bute and Miss Goodrich-Freer were associated with him in his project, and the latter became hostess of the house and conductor of the inquiry at Lord Bute's request. They invited thirty-five guests in all to share in the weird experiences and to bear their testimony.

These, in the order of their arrival, were Miss Goodrich-Freer, Miss Constance Moore (daughter of the Prebendary of St. Paul's, and Chaplain to the Queen), Mr. Lane-Fox, the Hon. Everard Feilding, Mr. Macphail, Mr. Wood, Mrs. Walker, Miss Langton, Colonel Taylor, "Mr. Q" (Sir Charles Shaw, Bart., Rector of Margate), "Mr. Z" (son of the proprietor of the *Scotsman*), Mr. L. C. Powles ("who had hunted lions in Africa and wild game in America and India, but went home with his hair white"),

Miss Murray, Mr. Garford, Colonel Cadell, V.C., Mrs. Burnley Campbell, Miss Fyfe, Mr. Andrew Lang, Captain Byrne, Mr. and Mrs. Hugh Munro, Mr. F. W. H. Myers, Professor Oliver Lodge and Mrs. Lodge, Mr. Campbell, Miss C. (a non-professional medium), Lord and Lady Bute, Archbishop Macdonald, of Edinburgh, the Rev. Father MacL., Mrs. F. Wright, Madame Boisseaux, Miss Cadell, Mr. and Miss Stevenson, and Sir James Crichton Browne, with a nephew and friend.

A JESUIT PRIEST'S EXPERIENCES.

Lord Bute first heard of the hauntings in August, 1892, from Father Haydn, S.J., at Falkland, in Fifeshire. The Father told him that during a Retreat (a series of sermons and meditations) he had been giving in the previous month with some nuns at Balachin, he had lived in the house, but had been compelled to change his room owing to psychical disturbances between his bed and the ceiling. These were like a continuous explosion of petards. When he spoke of them to Captain Stewart he was told that the disturbances might be made by his uncle, the late Major Stewart, who was trying to attract attention so that prayers might be said for the repose of his soul. The Father also heard shrieks, spirit-raps, and a sound as if some large animal was throwing itself violently against his bedroom door. The most of these noises seemed to have been heard by Father Haydn alone, and they were therefore deemed to be of a subjective and hallucinatory nature. He had in vain thrown holy water about his rooms and repeated the prayer, *Visita quæsumus*, which invokes the divine protection for a house and its inhabitants against the Devil.

In August, 1893, the Father met by accident a lady who had been governess to the Stewart family at Balachin House twelve years before, who had left her situation on account of her alarm at strange noises she had heard in the same rooms as those occupied by the Father. She also spoke of two military officers having left abruptly.

OTHER WEIRD PHENOMENA.

Miss Goodrich-Freer and Miss Moore, the first arrivals during Colonel Taylor's tenancy, were awakened suddenly about three o'clock on the morning of February 4, 1897, by a loud clanging sound resounding through the house. It was distinctly as of metal being struck by a wooden mallet. In the morning the maids said they had only heard voices, footsteps, and the sound of things being dragged about.

On February 5, Miss Freer, Miss Moore, Mr. Lane-Fox, and the Hon. Everard Feilding, walked to a glen called Scamp's Copse. It was night, snow deep and untrodden covered the ground, and here Miss Freer alone of the company (for she was clairvoyant) saw the apparition of a nun moving slowly up the glen, disappear under a tree, and then reappear close to the burn. The nun's face depicted mental pain and she wept passionately and unrestrained.

Miss Freer was disturbed about 5.30 on the morning of February 8 by explosive sounds. She says, "I know of nothing quite like it. I have heard the Portsmouth guns when at a place eight miles away; the sound was like that, but did not convey the same impression of distance." That night she again saw the ghostly nun accompanied by an older woman in grey, who talked earnestly with her. Mr. Cadell saw nothing but heard the voices.

On February 19 Sir Charles Shaw saw the nun's profile and full face and made drawings of them. Later he had a distressing night, heard a cry for help, saw a phantasmal crucifix, and prayed for all faithful departed.

Mr. Andrew Lang evidently had some experiences, but he wrote, "I do not wish to suppress the fact of my visit to Balachin, but object to the publication of any details about me or any of my writings."

Mr. Frederic Myers wrote, "It is plain that the Balachin case is of great interest," but he did not think the evidence suitable for publication in the *S.P.R. Proceedings*.

Professor Oliver Lodge wrote, "I have not found anything here as yet at all suitable for physical experiments. I have heard a noise or two, and intelligent raps. Nothing whatever can be normally seen so far."

Many other interesting testimonies are quoted and discussed, and the book closes with the following note:—"The editor's offer no conclusions. This volume has been put together, as the house at Balachin was taken, not for the establishment of theories, but for the record of facts."

Mrs. Wunderlich at the Hague.

By MRS. C. H. NOË.

I MUST only give a summary of some of the cases treated by Mrs. Wunderlich during her visit to The Hague, for the full story would run into many pages.

First of all Lady Conan Doyle came over from England with her daughter, Miss Lena Jean (better known as "Billy"), whose eyes have been suffering from myopia for some time. Her Ladyship cannot yet judge if her daughter's eyes are entirely better, for a few treatments can hardly suffice to remove so grave and chronic a complaint, but certainly there is a strengthening of the nerves of the eyes, and the patient after a few days could see through spectacles one degree weaker. The after effects will probably continue this improvement, especially if the eyes are regularly magnetised for a month or more. Mr. Dennis accompanied his mother and sister, and they all spent a cosy evening with us in our little home, where Sir Arthur's portrait has a place of honour. What dear friendly warm-hearted people they are! I bless Wunderlich's coming, for it was the means of bringing us all nearer together.

The most of the cases were of old standing and such as required more treatments than could be given in a few days. One lady, however, who had been deaf since her baby was born, got her hearing back after four minutes of magnetising.

Two painful tumour cases were cured in six treatments, and a number of heart and nerve sufferers were definitely helped.

The wife of the concierge of our House of Commons (Second Chamber) had suffered badly from rheumatism for about two years. She was hardly able to walk, and never alone, and had so little use of her stiff swollen painful hands that she could not hold a needle. After six treatments, she came alone, walking slowly, being

out of practice, but without pain and her hands had become normal. She can now knit, sew, and do her housework as before her illness. Her husband is full of gratitude.

Another patient had a painful chronic trouble in his stomach. He had been operated on thirteen years ago but had suffered from repeated stomach bleeding. When Mrs. Wunderlich saw this man she said she almost feared he could not be helped, but by drinking magnetised water, wearing magnetised cotton wool, and receiving personal treatments, his pains ceased and he was very happy and grateful.

A little boy of three could not stand on his legs or try to walk without falling. After a few treatments he could stand firmly on his feet, and walked at first with help, and then by merely holding his mother's hand.

Perhaps the most amusing case was that of an army doctor who could not cure his own acute rheumatism. He came with a very stiff arm but three treatments made another man of him. He swung his lame arm round like a mill, and jocularly suggested a boxing match with Mr. Goedhart!

Another gentleman who had been shot long ago in a Java expedition, and had much suffering, also got better.

Other cases were a young lawyer who stammered badly in his speech and was cured after two treatments; and my chauffeur was entirely cured of a chronic kidney complaint from which he had suffered for years.

I learned from Mrs. Wunderlich that the Czecho-Slovakian child I had seen in Budapest was now quite well, the protruding vertebra being now in its proper place, and wounds from the plaster of Paris were all healed up in a few days.

And now I am grateful for the blessed feeling of rest after these strenuous days of racing to and fro, and translating for the patients and healer, and taking notes of all the cases.

Let Wars and Armaments be For Ever Abolished!

By THE REV. M. BEVERSLUIS, HOLLAND.

EIGHTY-THREE years have passed since the Spheres opened, to bring to us earthly people the Gospel of Eternal Life and Unlimited Love.

Nine years have passed since in London was founded the International Spiritualists' Federation, which has accepted as its second principle The Brotherhood of Men.

Thirteen years have passed since the end of The Great Slaughter of Men during the years 1914 till 1918.

Already during many years "voices" have spoken in different countries from diverse circles, and societies have been founded to protest against all war and armaments.

And in the meantime grows with raging speed the tide of the sea of a new massacre, which will be much more horrible than the war of the years 1914 till 1918.

But notwithstanding all this, up to this day, the Spiritualist Movement as a whole is silent, and does not protest against war and armament as crime and murder on a great scale.

And the voices out of the world of spirits urging it to protest against war remain unheard, while the voices of a few Spiritualists in this world are as the voice of a child in a storm.

In 1930 I, as a member of the Executive Committee of the International Spiritualists' Federation, made a proposal at one of its meetings to send to all Governments of the World a letter urging them never to begin a war, neither to co-operate in any war.

But the President of the I.S.F. was of opinion that such a proposal ought to originate at the General Assembly of Spiritualists at the coming World Congress at The Hague. And so my proposal was not then dealt with further.

Supposing that my proposal, or such a one,

would be dealt with at the Congress in The Hague, I proposed a motion there protesting in the name of the Spiritualists of the world against all war and all armament as crime and murder, and my proposal was accepted with agreement by the people present when I made it in English and French. But when I was about to make it also in German and Dutch I was not allowed, so that for the German and Dutch people my motion remained unknown. And neither at any of the following meetings of the Congress, nor at the last meeting of the Executive Committee of the I.S.F., was my motion mentioned or dealt with.

It is true that the President proposed to accept a declaration, disapproving war and disarmament, but the acceptance of such a declaration cannot be called a strong unreserved protest against the horror of a new massacre.

Therefore I now summon all Spiritualists in the world to give yet an unmistakable proof of their conviction, that all war and armament is a crime, by sending a protest to the Conference of Disarmament in Geneva signed by many thousands demanding total disarmament among the nations of the world.

M. BEVERSLUIS,

Member of the Executive Committee of the International Spiritualists' Federation and Editor of the Dutch Spiritualist Journal, "Geest en Leven."

A PROPOSED FORM OF PROTEST.

The undersigned Spiritualists, convinced that all war is crime and murder on a great scale, and that all armament is a menace against peace, urge you to bring about total disarmament in the whole world.

N.B.—This article is sent to thirty different Spiritualist journals in diverse countries.

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Spirit Voices from England to New Zealand.

MR. CRANE'S BOOK ON THE MEDIUMSHIP OF LANCELET BRICE.

MR. H. MONTAGUE CRANE, who, through "A Friend of George R. Sims," has often corresponded with this *Gazette*, has just published under the title "Spirit Voices" (Alex. Wildey, Ltd., Christchurch, New Zealand, 6/6) his records of seances with the New Zealand trumpet medium, Mr. Lancelet Brice. The records have a particular interest and value for us in England, because they contain many proofs of the continued manifestation of W. T. Stead, Lord Northcliffe, George R. Sims and the "Emmanuel" group of spirit guides, who at one time found an English medium.

Miss Stead, acknowledging a letter from Mr. Crane containing a long message from her father, wrote that he made it a rule—and an excellent rule, too, it may be observed—that if he were personally present at any circle and asked that she should be written to he would put something in the message that would be proof to her. And, she added, "I find that proof in the message you have forwarded."

"Emmanuel" first wrote through Mr. Crane's hand before he spoke through Mr. Brice. The script explained that "the spirit writer's medium in the Old Country had done something inimical to the advancement of Spiritualism," and through the trumpet he spoke of his wish to "vindicate" himself, the word "vindicate" being the same that he had used at a sitting Mr. R. H. Saunders had with Mrs. Garrett, the trance medium. Sims, too, confirmed through Mrs. Garrett in England that "in very truth it was I who, many thousand miles away in New Zealand, used that medium (Lancelet Brice). I, George, spoke."

THE PROOF OF DR. RANSOME.

And then we remember, do we not, the still more remarkable proof that Dr. Ransome gave of his presence. Mr. Prevost Battersby, like ourselves, had been anxious for proof beyond dispute that the "Emmanuel" group was really working through Mr. Brice. This is the seance record:—

Dr. Ransome: Fullarton Ransome here. Give my warmest regards to all friends at home (England).

Mr. Crane: Have you any message for Mr. Battersby, please?

Dr. Ransome: Tell him that I am in touch with vibrations that bring me to my daughters in New Zealand.

Mr. Crane (surprised): We were unaware of your having any of your kin in this country.

Dr. Ransome: This is the evidence I promised you. If you would please convey my best love to my daughters I should be so much obliged.

The news was most astounding, Mr. Crane says. He was told that there were some Ransomes in Timaru, a hundred miles away. Looking up the Directory he found that indeed two Misses Ransome lived there. He invited them, and they came, to a seance. Dr. Ransome spoke through the trumpet, calling them by their Christian names, Dorothy and Joyce, and they "immediately recognised their father's voice, he giving them proof after proof."

GROTRIAN HALL MEMBER IN NEW ZEALAND.

Miss N., a member of the Spiritualist Community at the Grotrian Hall, spent three months in Christchurch a little time ago and had several sittings with Mr. Brice. She, too, obtained proof after proof. After a communication from her mother, a voice spoke to her in German, "which I instantly recognised as that of Professor Witte, a lecturer at the State School at Hanover, which I attended as a girl." After speaking to her in German for some time, the Professor suddenly spoke in English:—

Miss N.: How did you find me after all these years?

Professor Witte: No difficulty in finding you. You are shining; a light is round you. I stand behind you when you are teaching, and you feel the spiritual contact. When you thought of me with thanks, that is what brought me to you.

The conversation went on for some time, and Miss N. comments:—

"Now, to all his former colleagues and pupils, although they will not hear the voice that spoke these words, the style in which they were uttered, and the changing expression, dictated by the varying moods of the speaker behind each sentence, must carry conviction of his being the utterer of them."

An English friend then spoke who had passed over eighteen months before, and promised Miss N. at a sitting in London she would manifest in New Zealand and give a test for her mother:—

Miss N.: Now give me the test you promised in London.

The Voice (very decided and determined): It is the coat.

Miss N.: Whose coat?

The Voice: Well, it was mine, now it is yours. It is hanging over the back of your chair.

Miss N. remarks that this is quite correct. The coat had been given to her after her friend's passing. Her father also spoke. And then to her surprise came Chikko, a Thibetan lama, who is the chief control of Mr. Alfred Rayner, a Sydney trance medium, with whom she had had many sittings. "Me come," he said, "to tell you medium is well and is very busy studying his books. I told him I will try to find New Zealand. He tell me to come here." After Chikko Professor Witte came again:—

This time I asked the Professor if he remembered writing in my schoolgirl's album? I began to quote what he had written there from Goethe's "Faust": "Das Mägliche soll der Entschluss —" when he interrupted and finished the quotation: "Behertzt sogleich beim schopfe fassen."

"Besides these wonderful direct voice sittings, other forms of Mr. Brice's mediumship," Miss N. writes, "combined to render my stay at Christchurch a really wonderful psychic adventure."

NEW ZEALAND VISITOR IN LONDON.

Mrs. Conway, a member of Mr. Brice's circle, who came to London on a visit from Christchurch, was not so fortunate in her adventure.

Mr. Crane writes that whilst Mr. R. H. Saunders, Mr. Lewis, Editor of the *International Psychic Gazette*, and some others made her more than welcome and showed her that there were at least a few earnest Spiritualists in London, many were positively rude to her. One gentleman (spare the word) when asked by Mrs. Conway if she could attend a materialising seance, shut the door in her face with the remark "And so should we."

Writing from London, there is the further sad report Mrs. Conway gave of our commercialised mediumship to her friends in New Zealand:—

The charges here (in London) for mediums are "chronic," and with the exception of a few they are so mediocre. I have found nothing to equal Mr. Brice's mediumship, and maintain, so far as I know, that he must be one of the best the world possesses.

One day I went to a trumpet seance, the fee being £1 12s. 6d., and it was not at all convincing. In fact, very poor; mediumship is so commercialised in London.

At the Stead Bureau, however, Mrs. Conway had a remarkable sitting with Mrs. Deane for a spirit photograph, and, she adds, "I also booked a sitting with a medium named Austin. He gave me a most excellent sitting, and described many spirit friends known to me, and described my husband exactly as when he was on earth."

Other chapters in the book record the return of Dr. Forbes Winslow and the work of healing he carries on; a seance celebration of the Holy Communion by a former Dean of Christchurch; a manifestation by King Edward, who spoke of his work for peace on earth, and said he felt that the German war politicians might have listened to him "when they would not have listened to dear George."

It is interesting, too, to note that four or five years ago in New Zealand one of Mr. Brice's guides was saying just what Mrs. Meurig Morris's guide "Power" is saying to-day about governments—to be perfect they must be spiritually perfect and that "when the whole nation takes an interest in receiving these wonderful truths from the higher spheres then you will get it in your governments, and then your governments will receive inspiration, and man will become an instrument of God, working only for good."

Publishers in New Zealand often work for love, as do the mediums. Mr. Wildey, for example, in publishing "Spirit Voices" says, "we have been actuated by a desire, not for monetary gain, but to give permanency to these remarkable records." And Mr. Crane himself is also a most gracious and generous writer. He gives thanks "To God the Father who imparted the Gift to the Medium," and to all the spirit friends and others who have helped in the production of this interesting and fascinating book. Arrangements should be made to have it on sale at every Spiritualist bookstall in England.

THE International Psychic Gazette

The Independent Monthly Organ of
Spiritualism and Psychical Research.

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

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

Sir Oliver Lodge's Autobiography.*

IN a handsome illustrated volume of 364 pages Sir Oliver Lodge has just issued what he modestly calls "the somewhat uneventful story of my life." It is a record of eighty years of progressive achievement, with few ups and downs such as most people experience, and now at four score years when he enjoys great honour and fame, he is "still going strong," like the famous Mr. Walker! Even to write a volume of this size, based on the memoirs of a lifetime, would have taxed the energies of many a younger man.

Both Sir Oliver's grandfathers were clergymen and schoolmasters, and both his grandmothers were women of strong character and of natural ability above the average. Their families had among other notable members, one "Heath daughter" who lived many years in the Court of Queen Adelaide, widow of William IV, another who became the mother of a Bishop, and another whose son is now Professor of Mathematics in the University of Durham. Sir Oliver's "Lodge uncles" were all tall men and mostly remarkable as clergymen, headmasters, and men of business. His father was a man of affairs in connection with railways and potteries, and young Oliver used to accompany him on a pony or a horse when he went on his rounds. And thus perhaps he learned much practical wisdom, as George Eliot did when, as a girl, she "stood between her father's knees as he drove leisurely." His mother was not highly educated, but exceedingly competent, and "many a visitor to their home was impressed by her beauty and goodness and singular ability."

The story of Sir Oliver's childhood and youth, and his education in England and Germany, must be read in detail in the book; also the story of his career as teacher and professor until he became the first Principal of Birmingham University; and also the story of his scientific researches and famous discoveries in the regions of electricity, ether, and wireless telegraphy.

What concerns us here is Sir Oliver's incursion into Psychical Research and Spiritualism. His first experiments in telepathy were made in Austria with the psychically gifted daughters of Count von Liro, whom he was visiting, and again at Liverpool about the time of the founding of the Society for Psychical Research. These experiments established in his mind the reality of the phenomenon of thought-transference.

Then he had sittings with the Spiritualist medium, Mrs. Piper, when she came over from America to this country in 1889, and was convinced of the fact of survival by a deceased aunt giving evidence of her continued life in the other world, as she had previously promised to do.

About the middle seventies of last century he had met Mr. Edmund Gurney who was then

collecting materials for that famous book on apparitions which was later published, under the title of "Phantasms of the Living," with the co-operation of Mr. Frederic Myers and Mr. Henry Sidgwick. The book at its early stage struck him only as "a meaningless collection of ghost stories" and he "was inclined to turn the whole thing down as a baseless superstition."

Sir William Barrett had, however, been making independent experiments in thought-transference with sensitive people, and was so impressed with this novel method of communication without the aid of the sense organs that he tried to read a paper on the subject to the British Association in Glasgow in 1876, but it was received with contumely and not even published! The prejudices of the learned are often quite as irrational as the prejudices of the ignorant.

As a result of these and other experiments Myers "held that if mind could act on mind without the aid of the bodily organs, the possibility of human survival, likewise without those organs, became increasingly probable. If mind could act without the use of the body, it might be able to survive without the use of the body too. The independence of mind and body seemed to him to become a plausible hypothesis." Of course, long before this time Spiritualistic experience had proved the fact as something far more important than a hypothesis.

Sir Oliver's first experience with a trance medium was at Cambridge in 1889 when he sat with Mrs. Piper, Mr. Myers taking notes. Then, as already mentioned, his aunt took control of the medium and proved her undoubted presence "in her own energetic manner" and "in her own well-remembered voice."

For many years thereafter Sir Oliver's interest in the subject was more or less academic.

"Then came the war. My son Raymond joined up. After a year Myers (now in the spirit world) sent me a message through Mrs. Piper to anticipate some calamity, which he said he would take steps to ease.

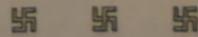
"Shortly afterwards the fatal telegram arrived. In due time I was put in touch with new mediums, Raymond entered into communication, and told me that Myers was the first person he saw, and that Myers had practically adopted him, until in due time I too should come over.

"This is only the last of the many benefits that I have derived from my friendship with that remarkable man. He it was who first broke down my scepticism, and impressed me with the reasonableness of the hypothesis of survival. He it was who put evidence in my way such as gradually convinced me of the truth of the doctrine. He has taken the trouble to guide me in many ways since his departure from earth life. He has shown noteworthy signs of his continued affection, and I am grateful."

And that is how Sir Oliver became at last an openly avowed Spiritualist. He concludes his autobiography thus:—

"Meanwhile I am inclined to raise a paean of thankfulness by saying with the Psalmist, "Surely goodness and mercy have followed me all the days of my life. I feel that I have been guided and mercifully dealt with through all my years. . . . If I can be used by Higher Powers to bear testimony to truth, then, whether palatable or not, that is all I ask. Whatever happens to me, I rejoice in the opportunity of service, and am thankful for the kindly help and guidance always forthcoming, though not always recognised at the time. Forward, then, into the unknown!"

J. L.



In reading the secrets of Nature, I am thinking the thoughts of God after Him.—*Kepler*.

The people who have a bad conception of God have also a bad State, bad government, and bad laws.—*Hegel*.

*PAST YEARS: An Autobiography. By Sir Oliver Lodge. Hodder and Stoughton. 20/- net.

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 CRISIS."

"THE CRISIS" is afflicting the whole world in general and each one of us in particular

It cruelly prolongs its grip, and the number of its victims is ever increasing. I am a victim myself, for I have no longer any time to devote to my personal concerns. Every day unknown visitors call to consult me. They have heard that I am "capable of peering into the future" and they want to know just when this crisis will end! "I know no more about it than you do," I say to them all, and I try to explain to them that though it is sometimes possible for a clairvoyant to foresee events that will happen in the life of an individual, it is not possible to predict what events will happen to collections of people grouped in nations. Expert politicians can make "intelligent anticipations" of a general character but they can go no further. Predictions made by some rash seers about the eventual march of events are usually wrong. And that is easily understood for there is a profound difference between prospecting the destiny of a person and presaging what is going to happen to millions of the human family equally distressed by the world crisis.

It is in vain that I repeat all this to my consultants. They insist on knowing when all this trouble will end and as I conduct them to my door they continue insisting! Pity me, my friends! Myself, I trouble nobody, but hundreds of persons come needlessly to waste my time and wear out my nerves by demanding information which nobody can give. I am the very first man to wish this crisis to be over, for then I may be permitted to work in peace!

TALCY CASTLE.

I am a convinced believer in the prophetic value of certain kinds of dreams. They have all the characteristics of true premonitions and sometimes they justify themselves in the most astonishing fashion.

The other night I dreamt I was in a garden and an old gardener conducted me along its paths and through a park until we reached the front of an old castle with great Gothic towers. I had never seen it before and asked the gardener, "What is the name of this castle?" and he replied, "It is Talcy Castle." I had never even heard of this castle; however, the name was engraved in my memory and when I awoke I recalled it perfectly.

The same day I called at the office of one of my friends in Paris. While we were talking I noticed a brochure on his table and was stupified to read its title:—"Sale of Talcy Castle." I picked it up and running my eyes over the first page, read a description of the castle, with its gardens and park and Gothic towers, just as I had viewed it in my sleep!

My friend was greatly astonished when I told him of my dream of a few hours before. I think I had probably been thinking in my sleep of my intended visit to this friend, found myself in his customary surroundings, caught sight of this sale catalogue on his table, and having read it, imagined the rest—my walk through the park and garden and my conversation with the gardener. I can guess at no other conceivable reason for dreaming of Talcy Castle and its Gothic towers!

THE SUPER-REALISTS.

Let us talk a little of a new cult that has arisen in France. Its originators are a small group of authors, claiming to be philosophers, who are called Super-Realists (*Surrealistes*).

They are daring innovators and it is difficult to explain their doctrine in a few words. Let me say simply that, tired of expressing themselves according to the normal forms of conscious thought, they wish to create a literature which borrows its method solely from the profound, impulsive, unreflecting movements of the Subconscious. Adopting this method they write pages and pages of matter in which it is difficult to discover any sense. There are incoherent phrases, astounding imaginations and in many cases the irresponsible scribbles of the mentally deranged.

This essay of the Super-Realists is, however, interesting, because it attempts to give leave for outer expression to that part of our thought which is most deeply hidden and left alone in its obscurity. "We wish," they say, "to express all our psychic possibilities by a dizzy descent into the depth of our being." Instead of relying upon the conscious activity of their intelligence, they impose on this intelligence an absolute passivity. In this manner they put themselves in a state to translate their Super-real thoughts, welling up from their Subconsciousness.

The theory has not yet been productive of any marvellous literary result, and I only refer to it here because in certain ways it is related to the subconscious condition of the clairvoyant medium when he purposely lays aside for the moment all his conscious reasoning and only allows his subconscious to operate, except when forces, entities, guides, and astral counsellors inspire and control him.

This fact ought to have appealed to the intelligence of the Super-Realists, but like some other pretentious cults they are more arrogant about being exclusive than particular about being intelligent.

I recall an encounter I had with about a dozen of these Super-Realists when I was giving a demonstration of clairvoyance to an audience of learned men and women at the Metapsychic Institute, under the presidency of Dr. Osty. These men had furtively slipped into the meeting and scarcely had I pronounced a few words when they rose to their feet and in the grossest manner possible insulted the audience and myself, to the great alarm of the ladies present. They tried to convince the assemblage that psychic people were all imbeciles without intelligence! They continued their hubbub until the Chairman threatened to send for the police. On that day Super-Realists distinguished themselves by folly and coarseness equal to that of drunken waggons, whereas if they had only been logical they would have found much to interest them in our psychic demonstrations.

I recall this incident now because I note that the Chief of the Super-Realists has recently addressed a letter to clairvoyants! I do not know what he says in this letter, but I know what he and his fellows said to me and my audience years ago and that was sufficient to show me that Super-Realists are the most irresponsible, eccentric and boorish human beings outside a madhouse!

The Chronicle.

THE COSMOS AND SPIRIT.

I am always pleased to felicitate men of science and learning when they merit it! And thus I address my compliments to the British Association for the Advancement of Science on its progressiveness, as revealed at its recent meeting in London.

Physics and astronomy were discussed as formerly but in terms which gave a large place to philosophy and metaphysics. The physical universe was considered not merely as static and dynamic but Mr. Smuts resolutely declared that nature includes something more than physics. Mr. Jeans envisaged it as a great thought rather than a huge mechanism. He said:—"We are told about the evolution of the Universe, but why should we ignore that of life, of man, of spiritual values? Truth, beauty, goodness and love are elements in the evolution of the universe quite as much as the earth and moon." I am pleased with this fine expression of a larger view.

Another member said:—"The ultimate unities are not purely physical or material, for these suggest the idea of a primitive Element, comprising the characters of thought in the world. In the cosmic evolution we must henceforth give a considerable place to the evolution of Spirit. Physics will be the servant of philosophy."

Among the orators figured the eminent scientist Sir Oliver Lodge, and Spiritualists ought to be grateful to him for expressing that lofty verity that "it is not possible to discuss the evolution of the physical universe without taking into account the elements of life and consciousness. From the moment that life and consciousness intervene in it, the materialistic hypotheses of astronomers, naturalists, and mathematicians fall to the ground."

This introduction of flesh and blood metaphysics into the region of cold and frozen physics makes us rejoice, and leads us to hope that science will in time arrive at the pure summits of spirituality!

MORE ABOUT NINO PECORARA.

A correspondent of the *Harbinger of Light*, Melbourne, writing from San Deigo, California, gives some interesting new particulars about the Pecorara affair.

He says that the story that Nino Pecorara had deceived Sir Arthur Conan Doyle, which was rushed through half the papers in the United States, proved later to be nothing but fakery throughout. Mr. W. C. Hartmann, editor of the "Who's Who" of Spiritualism, sought out Pecorara himself, and he not only denied the truth of the statement he had been induced to sign when in a state of great confusion caused by a crowd of reporters "all talking at the same time and arguing," but he also drew up a legal affidavit in which he denounced the previous statement as being "diametrically opposed to my own knowledge and belief."

Mr. Hartmann, accompanied by Nino Pecorara, left a copy of the affidavit at the desk of each of the leading newspapers of New York; but, needless to tell experienced Spiritualists, the correction has been ignored by the public press.

Neither has Arthur Brisbane, nor the Literary Digest, which devoted a column and a half to promulgating the fiction, even taken any notice of the affidavit sworn by Pecorara.

Seeing how journalists are attracted to falsehood, like flies to carrion, leads one to ask why it is that a lie can always find ready tongues and open columns to pass it on, whereas the truth has to work its way slowly from one receptive mind to another?

A NEW METHOD OF DIVINATION.

America is the land where people welcome innovations, and it ought to be pleased by the discovery of an entirely new method of predicting the future.

A clairvoyant at Cleveland, Ohio, has invented a process, till now unknown, and surely the most extraordinary in human history. He claims to be able to foretell a good or evil destiny by examining his clients' skeletons, of course with the flesh still on. He places them before an X-ray apparatus, passes an electric current through them, and their skeletons stand out before his eyes! He asserts that every person's osseous development has a direct relationship to his mental and psychical conditions, and that from the position and size of the bones, their irregularities, strength, and state of preservation, he can deduce the future of his subjects. I mention this singular method as something new, but I cannot quite see how by this process one could predict that a person's leg will be broken at a street crossing either next week or next year!

DIVINING BY PENDULUM.

Mr. Robert Kreglinger, of Antwerp, disappeared on November 22, and left not a trace behind him.

Had there been some accident, or some crime? No one could tell. His family offered a reward of 10,000 francs for information which might lead to his discovery, but there was no news from anywhere.

Then one morning a letter arrived from the village of Virton, in the Ardennes, which said:—"Kreglinger is alive. I affirm it for I have ascertained the fact by an infallible system, in which a pendulum is used. When I place my apparatus over the portrait of a man, woman, or child I can tell by the movements of the pendulum whether the person is alive or dead. I can even add, from my experiments, that Mr. Kreglinger is at this moment hiding in the south of France."

The police have received this information and are continuing their researches in various countries. Should they find the missing man living at Nice, that will be some vindication of this curious apparatus, which is not new. I have heard of mediums who employed analogous systems and succeeded in giving information which was perfectly correct about the personality, state of health, social position, sentiments, etc., of persons whose photographs alone were studied.

AN AUTHOR'S DESTINY.

Comadia reports that a young Italian journalist wrote a novel in which he made one of his characters die on the Castellacio mountain.

Some time later he himself ascended this mountain and in attempting to collect a piece of edelweiss at the very spot where the hero had perished, his foot slipped and he fell into a ravine with fatal result. The unfortunate author had unconsciously, perhaps intuitively, presaged his own destiny.

A BELGIAN SPIRITUALIST CONGRESS.

A Spiritualist Congress will be held this year at Jemmapes-Mons, in Belgium.

The organising committee has addressed a questionnaire to the Spiritualists of their country asking them for information about any physical mediums they know, the kinds of phenomena they produce, the methods of development they have followed, and the results actually obtained, whether purely physical or mingled with intellectual phenomena.

The purpose of the Congress is to discover new interesting mediums in Belgium, and to make a reaction against the discredit into which physical mediumship has somewhat fallen owing to its being too frequently supplanted by intellectual mediumship.

SPIRITUALISM IN MILAN.

The police in the city of Milan have received orders to proceed against so-called "fortune tellers" with the utmost rigour.

Spiritualistic circles and meeting places have been closed, and the public have been notified that they will not be re-opened. Mediums have been ordered to give no more public or private seances. That is to say, they will have to give up their profession, and the same applies to clairvoyants and card-readers. Some protests have been made against these arbitrary measures by people who are convinced that the future can be foretold in various ways by persons psychically gifted, but the authorities have replied that "in Italy people must first occupy themselves with the present."

PSYCHIC LAPLANDERS.

The Laplanders are Christians, yet they still sacrifice animals to the three pagan deities—Thor, god of thunder; Seyta, protector of birds, fish and mammals; and Parjutte, god of the sun.

They have their sorcerers, whom they call *mmoaides*, some of whom are incontestable mediums. They profess to be able to attract or send away good and evil spirits at will. They receive clients only on days corresponding to certain phases of the moon. A *mmoaid* places himself in the midst of a circle, and the sitters recite prayers of evocation, while he plays on a drum that has the reputation of being magical. He falls into trance, enters into a holy ecstasy, makes convulsive movements, and gives forth prophecies. When he awakes he declares that he has been on the summit of a high mountain and met great spirits. Generally the revelations are of a practical character, and drawings are given of places in the other world with abundance of game. Personal communications also are received. The psychic faculties are transmitted from father to son.

A CLAIRVOYANT BANKER.

The directors of the Pearl River Bank have elected as their new President, Mr. Pierre Bernard, a noted clairvoyant known in the United States as "Oom, the All-Powerful."

The *New York Herald* says that owing to his extraordinary faculty of psychic lucidity Mr. Bernard amassed so large a fortune that when he withdrew it from a certain bank, the bank was brought within an ace of collapse. The Pearl River Bank has the greatest confidence in Mr. Bernard's clairvoyant aptitudes, and they look forward to his making some excellent operations.

A REINCARNATIONIST'S MISTAKE.

The *Corriere delle Sera* gives long reports of a lawsuit going on in Rome, in which Reincarnation is the motive.

Mr. Ferrucso Camozzini in 1921 married Miss Vittoria Canizza at Verona. He believed she was the re-incarnation of a young girl he had loved as a lad but who had died. After his marriage he began to have doubts about it, and these increased until the day arrived when he felt certain that his wife Vittoria was not his little sweetheart returned to earth.

She disagreed with him so much that there was no sign of any "elective affinity" whatever between them. Therefore he sought a divorce from Vittoria and his advocate said:—"Reasonable people with a normal mentality believe that when a person dies he dies for good and all. They know that living persons are not the re-incarnated souls of the dead. But Camozzini believed in Spiritualism and table-turning and became a believer in metempsychosis, which shows that he was not sane."

It is possible that Camozzini had lost his mental balance when he imagined that Vittoria was indeed his childhood's beloved, but his advocate was in somewhat similar

case when he attributed his Re-incarnation belief to Spiritualism and table-rapping, for these belong to quite a different region of thought, being based on experimental facts and not merely on fanciful hypotheses. At time of writing the *Affaire Camozzini-Canizza* had not been decided.

THE HOPE DIAMOND.

The famous Hope Diamond, sometimes called "the gem accursed," is believed to be the cause of a divorce case now causing a sensation in the United States.

Mr. McLeane, editor of the *Washington Post*, had been happily married for twenty-five years when Mrs. Hope bought the Hope diamond for 300,000 dollars (about £60,000). A few days later their youngest son perished in a motor accident. Immediately afterwards violent discussions arose between the two spouses, which degenerated into a terrible mutual hatred. Then a succession of misfortunes afflicted the whole McLeane family until it was believed that they must be caused by the influence of the Hope diamond, for it is credited with having cursed all its previous owners.

The diamond was originally the right eye of a Hindoo god, and was stolen from its setting. Many sovereigns owned it in succession and all seemed cursed by it. The last of these was the Sultan, Abdul Hamid. A Spaniard bought it from the Turkish Government and immediately afterwards plunged with it to the bottom of the sea in a shipwreck. The diver who recovered it was killed in a drama of jealousy. One of the last owners of the fatal gem was Lord Hope, who married Miss May Joe, a *danseuse* who next day ran away with a jazz-band musician and died in poverty.

APPEARANCE OF CHRIST TO HIS DISCIPLES.

Mr. H. Roger has recently published a book on "Revealed Religions," in which he refers to appearances of Christ to his disciples.

He claims the texts of Celsus and Origen as his authority, and Celsus said:—"If Jesus wished to give clear evidence of his divine nature it was necessary that he should show himself to his own followers, to the judge who had condemned him, and to everybody."

Origen replied:—"It was to spare the weak that Jesus did not show himself to many people after he rose from the dead. He was not often seen even by his apostles and disciples. He would have dazzled them by his continued presence. He showed himself only to those whom he knew would have eyes enabling them to see him discarnate."

Origen thus declares in principle that in order to see a spirit it is necessary to possess a special vision, which is exactly what we mean when we speak of a medium having clairvoyance. The implication is therefore that the disciples were mediums and that Jesus had chosen them as his associates and co-operators because of their mediumistic gifts. He could not show himself to Pilate and his enemies for they would be unable to see him unless they were mediums.

Mr. Roger himself attempts to explain the phenomena differently, in the manner of those psychical researchers who prefer to attribute psychical phenomena to hallucinations, personal and collective. He says:—

"The first person who saw Jesus after death was Mary Magdalene. She had been possessed of seven devils. That is to say, she was gravely afflicted with nervous disorders accompanied by delirious and convulsive crises. It was she—she alone, according to Mark and John—who saw the resurrected Christ and heard his voice. The disciples did not wish to give credence to her words. Is it not just to conclude that they knew Mary Magdalene's excitable temperament and that they distrusted her on that account? Little by little, however, the idea developed and finished by obsessing them. Then they had collective visions, but the germ of their belief had been sown in their minds by Mary Magdalene; the neuropathic vision of an exalted mystic gave birth to the fundamental dogma of Christianity."

This is a case where the ancient author is preferable to the modern one: Origen had a better understanding than that of Roger!

CATHOLIC "MIRACLES."

It is highly probable that the most "fraudulent mediums" in human history were connected with the Roman Catholic Church.

Some Spiritualistic mediums may have helped out supernormal phenomena by normal means when the conditions were weak, but some Catholic pretenders to produce miracles possessed no supernormal powers at all. They were simply deceitful tricksters, who deliberately imposed on the simplicity of their credulous dupes.

In the Middle Ages Catholic monks tramped from village to village to collect alms and some of them claimed to have supernatural faculties. One group pretended that if any man was guilty of great sins his lips would be burnt if he kissed their little crucifix. And all were proved to be great sinners who kissed that cross, for it was kept almost red hot by a monk who put it in a fire hidden behind the scenes until it was required for each suppliant!

Another monk, a Franciscan friar, made himself famous by his claims to produce thunder from heaven at will. One day, when preaching in the open air under a tree, a magpie seated in its nest in the branches above commenced to scream so noisily that the friar prayed to Saint Anthony to make celestial fire fall upon it. Immediately a violent explosion occurred and echoes through the woods. The people believed it was a miracle and gave a large collection. The friar, however, had merely introduced a charge of gunpowder into the nest with a long tinder which he set alight before the sermon began. When the fire reached the nest and the bird felt its heat it naturally shrieked, and that was the moment for the friar to produce his thunder!

At Murat, near Toulouse, the eyes in a statue of the Christ shed tears. They were drops of oil which had been placed beforehand in the interior of the head.

At Dublin, in the middle of the sixteenth century, a crown of thorns let fall drops of blood, but the trick was discovered and exposed.

A statue of the Virgin Mary poured forth milk from her breasts on her Saint's Day. The Emperor Theophilus ordered an inquiry into this miracle, and two leaden pipes were found which conducted the milk to the Saint's teats. The priest who was found guilty of this trickery had his head cut off.

In England, when the convents were suppressed, many analogous deceptions were discovered. The famous crucifix of Boksley bore an image of the Christ which moved its head, rolled its eyes, and frowned. All these movements were obtained by pulling strings. Some bottles containing a gelatinous red substance served to produce on the figure the phenomenon of flowing blood.

A SPIRITUALIST'S COLLABORATION.

M. Pierre Mille is a French novelist of great ability, but for many years he had written no plays for the theatre.

One day a lady came to his office and said:—"Monsieur, I am a Spiritualist and have received a curious communication from the other world by means of table rapping. It commanded me to come to see you and say that I must collaborate with you at once in the writing and production of a play. This play will have great success. Its subject is to be drawn from a novel you published some months ago entitled 'Fear.'"

The motive of that novel is pure Spiritualism. It is the story of a sculptor who found in an enormous block of plaster the body of a woman who had been disposed of there. The discovery was made by a mediumistic model who was seized with terror the moment this block of plaster was carried into his studio. She pointed to it and said she heard the voice of a woman asking that her body should be released from this prison of plaster which enveloped her.

M. Mille consented to collaborate with his visitor in writing this play, and it was produced in a Paris theatre under the title of "Anguish," when it obtained considerable success.

"THREE FALLS" IN "ROBERT LE DIABLE."

It was in November, 1831, that this famous opera by Meyerbeer was first presented in Paris.

Some days before that event the composer went to consult the famous clairvoyante, Madame Lenormant, as to what success his new work would obtain. She appeared to be very pessimistic and could merely reply to the Master, "I only see three falls!"

Meyerbeer went sadly away, convinced that his opera would be whistled off the stage after its three first performances, and that thereafter "Robert le Diable" would never again be played.

On November 21 the curtain rose on an opera which all the Parisian world of art and letters had come to see. And this is what happened:—

In the third act, the actress who played the role of Alice bumped into a part of the scenery so violently that a great wooden cross fell and just missed crushing her.

In the cloister scene, when the stones covering the tombs are seen to rise, so that the ghosts of the dead may emerge, one of these covers fell back heavily, broke from its hinges, and almost killed the celebrated dancer Taglioni, who was beneath it.

In the final scene the actor representing Robert le Diable was gazing in horror at a demon falling into an

abyss, but by some accident the demon dragged Robert down into the depths of the theatre under the stage, having clung too long to his hand! The public did not understand that this part of the play was not intended, and the remainder of the piece was carried through without accident.

The opera in a few weeks attained an enormous success, but Mme. Lenormand had not been mistaken in seeing "three falls" when trying to presage the opera's future.

GOETHE AND AN EARTHQUAKE.

Goethe, the great German poet, is about to enter on the second century of his fame, and ceremonies are being prepared everywhere to celebrate the event.

I should like to recall here an example of the poet's ultra-sensitiveness. It is a story told by his valet to Eckermann, who wrote the "Conversations":—"During the night of February 5-6, 1783, my master rang for me. I went to his room and saw him dragging his bed from the end of the room to the window. Then he looked up at the sky and said:—'Listen! we are at a very serious hour, for earthquakes are happening at this very moment.'"

Next day, at the Court of Weimar, Goethe repeated to several persons what he had said in the night, but he was laughed at, and one lady cried, "Goethe is raving!"

However, two weeks later, for news then travelled slowly, accounts came of the terrible earthquakes that had occurred in Calabria and Sicily on the night of February 5-6, at the very time Goethe called his valet. The whole of that region had been devastated, the city of Polistinia had been engulfed, and the city of Messina had been reduced to ruins.

By what mysterious wireless telegraphy had Goethe got the news?

THE PERIL OF MATERIALISM.

Mr. A. Rutot, Member of the Royal Academy of Belgium, writes on this topic in the *Bulletin* of the Belgian Council of Metapsychic Research:—

"It is urgent and indispensable to awake attention to the terrible danger at present menacing humanity, and especially the white races, on account of their constant worship of material interests. It is time to recognise that we must all submit to the great law of Unity, which science, reason and sentiment combine to tell us to respect and practice with fervour. Let us at last open our eyes and see where we stand! Is it not evident that we are on the edge of an abyss into which our civilisation is shamelessly plunging? Let us stop our fatal course, and seize hold of the branch of safety which Spiritualism is holding out to us!"

TAGALOG.

Tagalog is a language you have perhaps never heard of, but it is spoken in the Philippine Islands.

At Manilla, in these islands, a Christian Spiritualist journal, called *Boletin Espirata*, is printed in three languages—Spanish, English and Tagalog—and it is very ably edited by Mr. Juan Ortega, who has sent me the first numbers. Students of languages will be pleased to examine the following piece of Tagalog:—

"Subali't nakapagtataka na may mga taong nagpupunyaging palitawin na ang aming pakikipag-abotsabi sa mga espiritu nag-iwan na ng katawang-la-man ay hindi nakapagpapatuto na mayroon ngang Kabilang-Buhay, pagka't anila'y, magkakaiba at kung minsan ay nagkakasalungatan pa ang balita ng mga espiritu."

The English translation of this is:—

"It is strange that there are people who still insist on asserting that our communications with discarnate spirits do not prove the existence of that invisible world called 'The Hereafter,' simply because, they say, the information given by spirits is varied and sometimes contradictory."

Unhappily the same thing can be said about the communications made by inhabitants of this beautiful world here below, but no one dreams of saying it does not exist on that account.

VICTORIEN SARDOU.

The centenary of the birth of this great French dramatic author is now being celebrated.

It has often been stated that Sardou was a fine medium. At one of his first sittings at a table in a seance, the warning was rapped out to him not to leave his house all that day. He regarded this order light-heartedly and walked out, only to be almost crushed to death in a throng of vehicular traffic. He became a wonderful painting medium and one of his masterpieces of psychic art represented the home of Mozart in the heavens, which was an astonishingly beautiful composition.

THE RETURN OF LUIGI COMOLLO.

Professor Ludwig in an article on the post-mortem fulfilment of a promise, in *Zeitschrift für Parapsychologie*, tells the following story:—

Luigi Comollo was the friend of Don Bosco, the founder of the religious order of the Salesians. Comollo and Bosco mutually promised that the one who died first would appear if possible to the survivor. During the night of April 3-4, 1839, Bosco was sleeping in the dormitory of a theological college with about twenty other men when a great turmoil arose which awoke and frightened them all. Suddenly the doors were violently flung open and the voice of Comollo was heard shouting, "Bosco, I am saved!" This fact was certified by all the persons who witnessed it.

PETITES NOUVELLES.

According to an article in an American-Jewish magazine, written by Mr. Louis Minsky, a large number of Jews in the United States are adopting Spiritualism in its various forms.

Mr L. Rustucci declares in *Mondo Occulto* that the faculty of clairvoyance has been found useful in police inquiries. Among examples he cites the following:—In September, 1923, a sack containing a dead body rose to the surface of the Elbe, near Worlitz. The body was in an advanced state of decomposition. About forty men were arrested on suspicion and a clairvoyante was asked to pick out the assassins. She pointed to two of them and they confessed that they were the persons sought for.

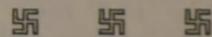
Les Echos des Sciences Mystiques is the title of a new monthly journal published in Paris with a view to bring the occult sciences within the reach of the common people.

Luce e Ombra intimates that its founder, Signor Angelo Marzorati, passed to the other world in October 12, after a prolonged illness. We address to *Luce e Ombra* the expression of our fraternal condolence.

Unhappy news is published about the health of Mrs. Annie Besant, the Chief of the Theosophical Society. She was born in 1847 of Irish Protestant parents, and at twenty-one married the Rev. Frank Besant, an Anglican clergyman in England, to whom she bore a son and a daughter. She left them in 1872 to become the associate of Charles Bradlaugh, the Freethinker, in a violent anti-religious campaign carried on in the *National Reformer*.

Under the title of "The Spirit Doctor" *Astrosophie* quotes an extraordinary incident reported by Mr. R. H. Saunders. It concerns the well-known English medium, Mrs. Garrett, who was in a state of health extremely grave and underwent a serious operation, during which she was succoured by the great Persian physician Abduhl Latif. While the surgeons were performing the operation they heard a voice beside them talking rapidly in an unknown tongue. Later, Abduhl Latif, in a spirit-communication, said that he had in fact spoken in the operating chamber in an ancient Oriental language, when addressing the discarnate doctors who were helping him in treating Mrs. Garrett while undergoing her severe surgical ordeal.

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



WHATEVER THE YEAR SHALL BRING US.

Whatever the year shall bring us
Of weal or woe,
Father, Thy love will keep us,
We know, we know.
If grief and sorrow the portion
Thy promise blest:
"My Presence shall journey with thee,"
Our souls shall rest.

No night of pain, but thereafter
The soothing balm;
No storm, but there follows surely
A tranquil calm.
So whatever the year shall bring us
We whisper low—
Father, Thy love will keep us,
We know, we know,

ANNIE M. MARCH.

The Passing of a Notable American Spiritualist.

By GEORGE C. O. HAAS, Ph.D., New York.

THE passing into spirit life, on October 28, of JOHN McENTEE BOWMAN, deprives the Cause of Spiritualism of one of its most ardent advocates and most loyal supporters.

Born in Toronto on July 20, 1875, he came to New York early in life and, after a period of trials and privations, entered hotel business, in which he rose gradually to positions of importance. Shortly after the opening of the Hotel Biltmore in New York in 1913 he became its head. He thereupon commenced a career of hotel construction and operation which extended his enterprises over the length and breadth of the United States and even to Cuba.

Mr. Bowman had a rare gift of spontaneous and charming hospitality, as well as a natural capacity for making friends, and he thus came into close contact with many of the leading personalities of our time. Sir Oliver Lodge, Sir Arthur Conan Doyle, and the Rev. G. Vale Owen, among others, enjoyed the hospitality of Mr. Bowman's private apartments at the Hotel Biltmore at various times, and he took delight in learning from them the details of their experiences and their plans for wider diffusion of the truth about spirit-life. He was thoroughly informed on all phases of Spiritualism and had a rare insight into the problems involved, and was therefore able to discuss the subject with assurance and to convince many who had previously been indifferent or sceptical.

It was Mr. Bowman's custom to leave books on this subject in places where they might be seen by friends or visitors, and if the way was opened by any comment he availed himself of the opportunity to tell what he knew about life beyond the veil and the possibility of communication. He was positive that all of his important decisions were inspired by his helpers in the spirit world.

In his private apartments at the Biltmore he often took counsel with his spirit friends and guides through the mediumship of Miss Beulah Thompson; and the writer, who was present on these occasions, was greatly impressed by the natural manner in which Mr. Bowman conversed with the spirits, and by the tremendous value which he always placed on the precious privilege of communication.

Mr. Bowman's greatest service to the Spiritualist Cause, however, was his founding of the Universal Spiritual Church. When he was told by his spirit guides that they wished to establish a new avenue for promulgation of the highest spiritual truths and that he had been ordained to be the instrument to make this possible, he responded to the call with zeal and alacrity. He at once provided a room for Sunday evening services at the Hotel Biltmore and gave every possible assistance and encouragement, and thus the work of the new church began on December 12, 1926, with the Rev. Beulah E. Thompson and the Rev. Dr. George C. O. Haas as ministers. He continued until his death to be a trustee and the principal supporter of the church.

The purpose of the Universal Spiritual Church, as viewed by Mr. Bowman and the chosen workers, was not merely to provide one more avenue for spirit messages, but to embody a pure and untrammelled Christian spiritual teaching and worship, with full recognition of the constant spiritual influx which was so marked a characteristic of Christianity in the apostolic age, and without that repression and distortion of vital teachings which had later beclouded fundamental truths. It was the determination of the leaders that the highest standards of dignity and worship should be maintained at all times.

Mr. Bowman passed into the larger life on October 28, 1931, after a comparatively brief period of illness. The funeral services were attended by crowds of noted people in all walks of life, and the earthly remains were laid to rest at Rutherford, N.J., in a lovely spot overlooking the countryside. He is enshrined in the hearts of his numerous friends as one who never failed them in trouble or distress, and as one who was unfailingly true and loyal, as well as just. To those who knew him intimately he was a tower of strength, and his departure to the higher realms will be felt by many as a grievous loss.

May the remembrance of Mr. Bowman's readiness to come forward and declare his belief, as well as his generous and unfailing support of the spiritual work, be a powerful incentive to all of us to emulate his noble and glorious example!

Wonderful Psychical Phenomena at Sydney, N.S.W.

By H. L. WILLIAMS, Late of Indian Police.

YOUR readers may be interested in hearing of psychic phenomena South of the Line.

On Saturday, July 25, I took a party of friends to the seance room of Mr. Coffee, the well-known Sydney medium. Mr. Coffee has also accepted engagements at private residences where the same phenomena have occurred. Those described below are typical of many.

THE SEANCE ROOM.

The seance room is small, situated in Philip Street, bare of much furniture except an oblong kitchen table, with long benches at the sides and short ones at the ends.

In the far corner stands a "cabinet," of light rods and black curtains.

On the same side, beyond the head of the table, there is space for the medium to move about and manipulate his gramophones, of which there are two, with piles of records, and his electric light switches.

His own position in the room is never in doubt because he keeps up a running fire of entreaty and coaxing to the spirits, and explanatory remarks to his sitters, of whom, on this occasion, there were eleven, the medium being the twelfth person in the room.

An inspection of the premises is allowed. The medium makes no charge, but one of us raises a silver collection on his behalf. Within the cabinet are a tripod table and chair. On the large table are a tambourine, hand-bell, jazz trumpet, mouth-organ, zither, writing block and pencil.

At 8 p.m. the white light was switched off, the writing block and pencil placed in front of a sitter, and the red light turned on.

THE PHENOMENA BEGIN.

The medium consults his spirits and answering knocks come from the table sharp and distinct. The direct writing begins and knocks announce its completion. The white light is turned on for the message to be read, which is in a clear, firm, legible hand.

Later in the evening the writing block and pencil are placed on the little table in the cabinet. Thence it is

flung, with a written message, with startling precision in front of the sitter for whom it is intended. The handwriting is now different. In this way all receive a message in turn. This and subsequent phenomena occur in darkness.

The tambourine circles round overhead, touching the heads of the sitters, lowers itself and bangs the table, and answers in the affirmative and negative. Someone says, "The trumpet is in the air," and it can be heard playing the same tunes as the gramophone. By request it also plays solo, and, descending, sounds several notes on a level with our heads.

The operator gave his name as "Ralph" something, and said he had been a musician and leader of an orchestra in earth-life. The same, or another, operator played melodiously on the mouth-organ.

LEVITATION OF SITTERS.

Several sitters in succession were levitated, *i.e.*, lifted off their seats and pitched on to the table. It was a ludicrous sight, for the white light was switched on each time a cry was heard from a sitter.

Later in the evening the spirits were asked to choose a sitter to be bound and roped to a chair in the cabinet, whom they were to transport, chair and all, on to the table. This had been done on a former occasion. Eleven raps on the table were counted and the eleventh sitter, a young man, was tied up in the cabinet. He, however, was soon found on the table without his chair or bonds. The spirits had untied the knots and loosed him themselves.

The heaviest lady in the room was levitated. A spirit hand passed round and clasped the hands of the sitters. It was warm to the touch, but bony. The medium's hand is like a leg of mutton. A friend of mine, a popular lecturer, was taken by both hands.

VARIED PHENOMENA.

The zither was placed on the tripod table in the cabinet and played on there. It was conveyed, playing all the time, to the large table, where it continued playing.

The medium placed a slice of cake and a mugful of water in the cabinet. Half of the cake was placed in a lady's hand; the mug lay upside down on the kitchen

table. There was no trace of the other half slice or of the water.

The medium called on the spirits to produce scent. Some sitters said they smelt carnation and some rose. To me it seemed that the perfumes changed; it was a delicate odour.

At times sitters reported a cold breeze. I should say it was a cushion, or pocket, of chill air, which passed and repassed.

At one time things got quite riotous. The big table heaved itself alternately at one end and the other. There were noises as of furniture being overturned and smashed, but no visible results of breakage were found.

Time was kept with the gramophone as of a stick striking something. The hand-bell emerged from the cabinet ringing vigorously, and fell with a crash on the table just in front of me.

THE DIRECT VOICE.

A voice speaking from space discoursed for more than half an hour on "Life in the Summerland." There was no trumpet or amplifier.

The speaker said his name was Sheridan, and he had passed over in Western Australia seven years ago.

These are some answers to my questions:—"In the Summerland there is perpetual and diffused light. There are no shadows." "The government is patriarchal." "There are halls of music and halls of instruction." "All earth people have not spirit guides, only those who attract them." "Vocal speech is not necessary."

As a test, this spirit successfully read a sitter's thought.

I attended a seance with this medium a couple of months ago, at which not much occurred, and much time seemed to be wasted rearranging the sitters. But on this occasion the phenomena from 8 p.m. to 12.40 a.m., when the seance ended, were continuous, and there was not a dull moment. The same was the case on the previous Saturday. In the intervening weeks nothing whatever was reported. I enquired of the medium. He ascribed these two successes to starlit, cold, and dry winter nights, with much electricity in the air.

A Spiritual Harvest-Time Message.

Received by HELEN G. COATES, Boston, U.S.A.

WE have cast our bread upon the waters. The harvest is before you, dear ones of the earth. Fear not to tread upon the waves, for the arms of the Heavenly Father will uphold you, and will guide your footsteps as you busy yourselves with the gathering of the harvest. Busy hands and minds are already at work over here preparing for our earth brothers and sisters.

There are seasons in spiritual activity, just as there are in Nature's, and it is our joy and privilege to help you attain this knowledge. There has been a long period of seeming quiet and inactivity in spiritual life upon the earth-plane. But the seeds were sown many hundreds of years ago, even before Christ came to do his wonderful work.

All through these ages the ground has been tilled and cared for, the weeds have gradually been pulled up, and the waters of spiritual fountains have poured forth upon the earth, until now the harvest time has come. It is not to be left for only a chosen few to garner this harvest, but multitudes have been awakened and are eager and ready to do their share in the reaping. The fruits of this harvest are to be shared with all the world; nothing is to be kept under lock and key for individual possession.

THE WORLD HUNGRY FOR SPIRITUAL FOOD.

This is a time for proof and demonstration. The world is hungry as it never has been before; not for material food, as it would seem on first thought, but for spiritual food, which means not only sustenance but Life Eternal. The trained workers in the field, who have advanced to this realisation of true values, are spreading this new gospel. And those who seek Spirit first, and the Kingdom of God, will find all other needs supplied. This is the only solution of the mighty problems facing the world to-day. Material means must be used, yes, in a material world, but the inspiration and the guiding power will come from the spiritual plane.

All of you, who realise the truth of what we are telling you, must bend every effort to make this more widely understood. First, you must give more time daily to your own inner development so that you shall see and hear clearly at all times. Then you must follow the guidance that is given you with greater courage and love than ever before. All the work will not be easy, though we are doing our best to smooth the way before you. The army of workers must be increased, and those of divided faiths must be brought more closely together, for in unity stands strength and the ability to carry through to fruition.

So we say, the preparatory work has been done, and the harvest time is at hand. Take up your scythes with firm hands and pure hearts, and bring in the wonderful harvest that awaits you. "The poor shall be fed"—"the naked shall be clothed"—and the hearts of those that are weary shall be lifted up to the realisation of "Peace that passeth all understanding."

Haunted Bungalow and Chinese Woman's Dreams.

A SCOTSMAN in the Straits Settlements, who has been a reader of this GAZETTE from its first number, has kindly sent us a copy of the STRAITS BUDGET, containing the following weird stories:—

THERE is a ghost story associated with the construction of the East Coast Railway. It happened about eight years ago, and though the lady concerned is not now in this country, there are still two men in Malaya who can vouch for the truth of it, and it was from one of them that the writer heard it.

It is not a spectacular story. The narrator is a hard-headed engineer, who has lived the rough and lonely life of a railway construction engineer in Pahang and Kelantan for many years, and he was not in the least frightened by his experience; merely puzzled.

The story begins with the late Mr. Summerscale, a divisional engineer employed on the construction of the East Coast Railway, going to Manak Urai, on the Labir River, in Ulu Kelantan, to found an advance camp there.

He selected a site for his bungalow, but was warned by the old Tab Imam, or headman of the local village, not to build on that site, as it was *tanah kramat* (holy or haunted ground) and all kinds of sickness and trouble would follow if he did so.

Mr. Summerscale disregarded this warning, built the bungalow, and was the first man to live in it. He died shortly afterwards of some illness, his Chinese servant shot himself, and his chief clerk was drowned in the river in front of the bungalow.

A few weeks later the narrator of this story moved in

to share the bungalow with a young engineer who was already there. The former, whom we will call Mr. X, noticed that as soon as he settled down to read in bed, with the door shut, the door would open and the lamp go out. This happened three times in one night and in quite windless weather.

When he told his companion about it, the latter asked him whether he had ever heard anything padding up and down the verandah. Mr. X had not, and both men arranged to keep watch, at opposite ends of the verandah. At about 10.30 p.m. they both heard distinct sounds as of bare feet walking on the boards. They flashed on their torches, but saw nothing.

Other occurrences added to the unpleasant reputation of the place. A medical officer arrived at the camp on duty, accompanied by his wife, and stayed at the bungalow. The lady remained behind while her husband and others started up the line. When they returned two hours later, about mid-day, they found her in an exceedingly frightened state. She declared that when she attempted to lie down in a long chair something took her by the shoulder and shook her. This happened more than once, in full daylight, and with no person visible in the room. Shortly after this the bungalow took fire and was burned to the ground, and the staff in that camp were glad to see it go.

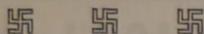
Mr. X. told another story which is strange enough to be worth telling. He was living on a raft on the upper waters of the Gala River when, one morning, he heard wailing and crying going on upstream. On going to investigate he found two canoes full of Chinese from the ancient settlement of Pulai. There were men and women

in the boats, and also the *capitan china* (chief Chinaman) of Pulai. The time was between eleven and twelve a.m.

The *capitan china's* explanation of the mourning sounds was that three days previously one of his compatriots from a nearby settlement had been swept away when crossing a river, and a spirit had appeared to the widow with the message that at noon on a certain day her husband's body would be washed up "at a sandbank near Kampong Bunga, where a white man was encamped."

Accordingly they had assembled to wait for the body, and Mr. X waited with them. Believe it or not, at five minutes to twelve the body of the missing man drifted against that sandbank!

The woman's dream must be taken as authentic, and there is no doubt the *capitan china* found the body and arranged for it to be sent downstream to be buried.



THE CONAN DOYLE MEMORIAL FUND.

By W. R. BRADBROOK, Hon. Sec.

THE net value of the Conan Doyle Memorial Fund to date is round about £2,000, a substantial sum in these difficult times, but still inadequate for any endowment scheme of importance.

The sentiment has been expressed on many platforms and in many press articles that Sir Arthur Conan Doyle must still be taking an active interest in Spiritualism's present progress. Of this we may be certain, that just as Sir Arthur ever sacrificed his own interests when here to the work of spreading the truth, so now, from his loftier viewpoint, he is making his influence felt and recognised in the world. There are clear indications of this already: Scripts, spirit-photographs, and characteristic messages bear unmistakable evidences of his identity, apart from many others which do not ring quite true.

Meanwhile our work continues. The Conan Doyle Psychic Bookshop, Library, and Museum still deals with the inquiries and needs of correspondents in all parts of the world. In its more commodious quarters at The Friendship Centre, 85, Lancaster Gate, S.W.2, through the kindly co-operation of Mr. Stephen Foster, there are to be seen a most wonderful collection of photographic and other exhibits, and its library of some two thousand

volumes is open not only on every day of the week but also on Sundays.

All will rejoice that the activities so dear to Sir Arthur are thus being continued and developed. Their growth calls for both personal and financial support from all quarters of the globe, wherever man recognises the value of Spiritual Truth and his consequent responsibilities at this time of world travail.

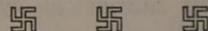
THE Hon. Treasurer of this Fund received the following donations from November 20 to December 19, 1931, inclusive, amounting to £21 4s. 4d., which, with £2,108 19s. 2d. previously acknowledged, brings the total donations to date to £2130 3s. 6d.

FOURTEENTH LIST OF DONATIONS.

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Worthing Spiritualist Church ...	1	9	3
Mr. P. Greenwood, Rawtenstall ...	1	5	2
Mr. Denis Conan Doyle's Lecture at Friendship Centre ...	1	3	0
National Spiritualist Church, Darnall	1	0	0
Total ...	£16	2	5

Amounts under £1:—Auntie Moss; Mrs. E. Robinson; J. Davies; William Adamson; W. Caulfield; Mrs. Thurlow; Miss F. Stephens; Hackney Progressive Lyceum; Mr. C. Gawthorne; Mr. Reuben A. Webb; Annie Collier; Mr. J. Cooper; C. Stuart Jones—Total £5 1s. 11d.

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To answer objections already answered, and repeat the same things, is a needless as well as a disagreeable task.—*Berkeley.*

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