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Our Outlook Tower.

THE HEALING ART NOT A MONOPOLY.

A CASE of great importance to non-professional healers and other so-called "quacks" was tried at the Old Bailey on January 27.

Rupert Charles Handley Ensor, a clergyman and the son of a clergyman, described in the charge sheet as "an unregistered medical practitioner," was indicted for obtaining money by representing that he was a qualified doctor. For the defence it was stated that Ensor had passed all his medical examinations except part of the final one. He was found not guilty and discharged.

Sir Ernest Wild, K.C., the eminent Recorder of London who tried the case, in delivering judgment, said:—

"The medical profession has no monopoly of the healing art. It cannot merely say 'Quack' to a man and rule him out of the healing universe. It might like to, but it must not."

Sir Ernest added, there were plenty of unqualified men like Sir Herbert Barker, who had survived with great success the dislike of the medical profession. There were osteopaths and others, who professed the healing art in various directions, who had a perfect right to treat patients, every bit as much right as any qualified doctor, so long as the public knew with whom they were dealing. The public was entitled to go to such persons, except where the law said that unqualified practitioners must not treat certain diseases.

Before Sir Ernest Wild was elevated to the Bench he put up a very vigorous defence of persons accused of so-called "quackery" under the Vagrancy Act—including Mr. Allan Leo, the distinguished astrologer, and Madame Brockway, the well-known American medium, and his insight into the iniquity of these cases of un-called-for police persecution has evidently not been lost.

His verdict and comments in this case are a symptom of a more just and equitable view on the Bench of such trumpety technical offences, in which no crime has been committed nor any harm done to anyone. It is to be hoped that they will be carefully noted by the police officials responsible for such oppressive proceedings, who usually collect their "evidence" by means of *agents-provocateurs*, without any excuse of genuine public complaint.

JUDGE SAYS SPIRITUALISM IS NOT TO BE LAUGHED AT.

A case of even greater importance to Spiritualism and its mediums came before Mr. Justice Humphreys in the Royal High Courts, King's Bench Division, on February 10.

Mrs. Florence May Perriman, a Spiritualist medium, residing at Holmdale Road, West Hampstead, sued Mr. Frederick Percy, a taxi-cab driver, and Mr. Joseph Guy Enoch, a taxi-cab owner, for damages in respect of injuries sustained by her in an accident at West Hampstead.

The defendants denied negligence, and the plaintiff, after giving her evidence, was cross-examined by Mr. Serjeant Sullivan, K.C., and Mr. C. Doughty, K.C., obviously to educe that Spiritualism and astrology were nonsensical and illegal practices, and that therefore any loss sustained by her, owing to her being unable to carry on her profession through the effects of the accident, could not be recovered at law.

Mr. Justice Humphreys, in summing up, said that the law would not assist a person to recover loss in respect of an illegal business. He could see no evidence, however, which would justify one in saying that Mrs. Perriman earned money in an illegal way. There was no evidence that her astrological investigations were only another form of attempting to tell fortunes. "So far as her astrology goes, she calls herself an entertainer, and I think that is what she is."

"It is said," continued the Judge, "that there are certain stars which are favourable to persons crossing the sea, but others are not, and if one goes one is likely to be drowned. If this woman can make money by this it is no more harmful than many other ways of earning money."

"There are a great many people who believe that they have the power of communicating with persons who have passed into another sphere. I say in all seriousness that

one has no right to laugh at people who hold these beliefs. They are held by people of the highest standing in this country—scientists and others. One must not make fun of people who believe these things. This lady honestly believes in them."

The Judge's highly important remarks are reported in the *Daily Mail* and *Daily Telegraph*, but curious to relate, they are totally suppressed in *The Times'* column report of the case.

The jury, after a short absence, returned a verdict for the plaintiff against the defendant Percy, and awarded her £50 for personal injury, £31 10s. for doctor's fees and damage to clothing, and £25 for loss of income. The defendant Enoch was, however, successful in his defence and was awarded costs.

The significance of this summing up and verdict ought not to be overlooked by mediums and astrologers, nor by those entrusted with the duty and responsibility of their defence—and with ample funds therefor.

THE SPIRITUALISM OF A GREAT JUDGE.

Next month we shall publish a delightful personal article, entitled "How I Became a Spiritualist," specially written for this *Gazette* by Sir R. O. Van Holthe Tot Echten, formerly Vice-President of the High Court of Justice at The Hague.

This eminent Judge makes no apology for his Spiritualism, and describes the various stages which led to his complete conviction. When his wife was threatened with tuberculosis he was advised to give her magnetic treatments himself. While doing so the patient went into trances and "voices" spoke through her, directing his treatments until she was completely cured. Then she became a medium for "voices," transfigurations, and writing in foreign languages. In time the Judge himself developed automatic writing and received many messages from specific dead persons, both known and unknown to him. He testifies that Spiritualism is not only true but that in it is to be found a remedy to cure most of the serious afflictions which distress mankind.

"TRUTH" PRAISES A SPIRITUALIST BOOK.

Under the title of "Life after Death," *Truth*, which has hitherto been violently anti-Spiritualist, has just given the following remarkable notice to Mr. J. Arthur Findlay's excellent recent volume:—

In the preface to Mr. J. Arthur Findlay's "On the Edge of the Etheric" (Rider, 3s. 6d.), the late Sir William Barrett, F.R.S., makes this observation: "The incredulous public usually regard Spiritualists as either knaves or fools. Unfortunately, there are some so-called 'mediums' who deserve either or both these epithets. The subject is like a candle to moths; it attracts and burns the thoughtless and the emotional, as well as the credulous and crazy."

Well, nobody ever regarded Sir William Barrett as either a knave or a fool, and nobody certainly would place Mr. Findlay in either of those categories.

Spiritualism is honeycombed with fraud. That we all know. But if one is suspicious of the good faith of most mediums and sceptical about the phenomena they produce, the *confessio fidei* of a man like Mr. Findlay deserves a very different reception, for his integrity is beyond question.

Mr. Findlay claims for his book, which is sub-titled "An investigation of psychic phenomena," that it makes the spirit world understandable. Speaking only for myself, I cannot say it does that. But what it ought to do is to make even the most unbelieving—provided they have open minds—realise that Spiritualism cannot be lightly dismissed as the mere infatuation of disordered brains. The evidence of survival after death which Mr. Findlay brings forward is copious and interesting.

Perhaps the most useful thing one can say about his book is that it is one which opponents of Spiritualism should read, and read carefully. They may remain *in statu quo* when they have done so, but they will have learned that a very sincere case can be made out for Spiritualism, and they will understand why men of powerful intellect have not considered psychic research as unworthy of their critical investigation.

J. L.

Member of Parliament's Test Message.

A GILLINGHAM FIRE TRAGEDY RECALLED.

LADY CONAN DOYLE has kindly sent us for publication the following interesting story of an evidential experience by one of her friends, a prominent Member of Parliament, who is not a Spiritualist.

"I SPENT the week-end (January 9 to the 11) at Cliftonville, and saw in the local paper the advertisement of the Margate Spiritualist Society.

"Having nothing better to do, I attended the Monday afternoon seance at the headquarters of the Society at 186 High Street, Margate.

"To my discomfiture I was the only male present! None of the other sitters were known to me. I am not aware that any knew me. The medium was a Mrs. King. I had never seen her before.

"In the course of the sitting she informed me that she visualised me as being 'on the stage' and 'performing there.' She then described 'a young man' about forty years of age, who she said was 'an actor' and 'had passed over some three or four years ago as the result of an accident.' 'Not an ordinary accident, like being run over,' said the medium, 'but one that gave him a lot of suffering.'

"She further said 'he gives the name of Bob Mitchell, and also that of White.'

"In reply to a question put to me by the medium I stated that I was quite unconnected with the stage, and that I had no recollection at all of a 'Bob Mitchell.' At this the medium said the young man was 'greatly surprised' as he said I had seen him just before he had passed over and had 'felt very, very sorry for him.'

"She then said, 'I get the name "Royal," and I think you must have met him at the Theatre Royal. He wants to thank you for all you did.'

"I again stated that I had absolutely no knowledge of the matter and I am afraid that the medium thought I was rather sceptical and out of sympathy with her.

"I dismissed the matter from my mind until the following Thursday morning when, for some unknown reason—certainly not consciously connected with the seance in question—I looked casually at one of my press cutting books. It opened at pages containing cuttings relating to the terrible fire catastrophe which occurred at the Park Fête at Gillingham in July, 1929.

"It will be remembered that at a 'mock burning-house display,' given by the Gillingham Fire Brigade, fifteen men and boys lost their lives. I noticed that the local paper gave the name of one of the victims as 'Ronald Mitchell.' He was aged thirty-seven.

"On turning up the 'Order of Service' used at the funeral, which I attended, I found that his correct name was 'Royal George Mitchell.' He died at the local hospital some hours after the fire, and a little time before he died I visited the injured men at the hospital. Mr. Mitchell was then quite unconscious.

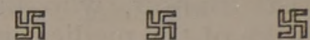
"In the London *Observer* of Sunday, July 14, the following appears: 'Mr. Mitchell had acted the part of a clown at the fête for many years, and was dressed in his grotesque make-up when his tragic fate overtook him.' (The medium's reference to 'an actor' must be borne in mind.)

"The head of the Gillingham Fire Brigade was at the time of the tragedy, and is now, a Captain WHITE, and I collaborated with the

then Mayor of Gillingham in making an appeal for funds for the dependents of the victims, and which appeal was quite successful. I have, however, since ascertained that Mr. Mitchell was known to his friends not as 'Bob,' but as 'Ben' Mitchell.

"I make no attempt to explain what I have narrated above. I may say that I am not an 'imaginative individual' and that the circumstances of the fire had not been in my conscious mind for some considerable time. I have on a good many occasions addressed meetings from 'the stage' at theatres in different parts of the country."

NOTE.—The distinguished author of the above statement writes us:—"From the Spiritualist point of view my experience is all the more valuable on account of the fact that I left the seance thinking that the medium's statement to me was nonsensical, and it was not until I accidentally turned up the references to the Gillingham fire in my press-cutting book that I changed my opinion."



LAPLANDERS' BELIEF IN FAIRIES.

MRS. OLIVE MURRAY CHAPMAN lectured last month on her own experiences in Lapland at the Queen's Gate Hall, Kensington, under the auspices of the British College of Psychic Science, Mrs. Champion de Crespigny, the Hon. Principal, presiding.

The lecture was intensely interesting, opening to view an unfamiliar world of snows and solitudes and reindeer and Laplanders, to her London audience. It was not particularly devoted to any psychic topic.

Mrs. Chapman, however, referred to the fact that the Lapps in common with the rest of the world, at one time believed in fairies, and that some of them still will not leave their babies alone without tying a charm to their cot to ward off the fairies who might steal their souls and replace them with old fairy souls!

She also mentioned that prior to accepting Christianity, the Lapps believed in magic, and are still reluctant to work on Thursday, the day dedicated to their ancient god Thor.

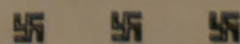
In olden days they had a kind of drum, made of wood and stretched reindeer skin, with an arrangement of little bells inside, and painted outside with the signs of the Zodiac, and after the advent of Christianity, with symbols of the Father, Son and Holy Spirit. This drum was beaten by a magician with reindeer horns, and when he ceased questions were supposed to be answered by the location of the bells and their relative position to the various signs painted on the outside of the drum.

Mrs. Chapman described a Lapp wedding party, at which she was chief guest, because she had presented the bride with a Woolworth necklace! She was given stewed reindeer and had to eat it with her fingers.

On one occasion she received a proposal of marriage from a Lapp, who told her he possessed a thousand reindeer, the chief commodity of the Lapps, who use them for food, clothing, barter, and beasts of burden. She said they were a very upright and honest people except in regard to reindeer, but that was the one thing they could not resist stealing.

Once she attended a Lapp police court during the trial of a case in which a Lapp was accused of stealing reindeer. One of the witnesses absolutely refused to be sworn, on the grounds that he was a convert to Christianity and because he said the Bible said, "Swear not at all." After arguing for about an hour, the magistrate let him give his evidence on his word of honour.

The cinematograph pictures and lantern slides were very good, though there was a certain sameness about them, nearly all consisting of squat Lapps, wooden sheds, reindeer, and miles of snow. Mrs. Murray Chapman has a very cultured and pleasing voice.



Give, and thou shalt receive,
Give thoughts of cheer—
Of courage and success, to friend and stranger,
And from a thousand sources far and near,
Strength will be sent thee in thy hour of danger—

Ella Wheeler Wilcox.

Tenth Anniversary of Dr. Peebles' Passing. ONE OF SPIRITUALISM'S GREATEST PIONEERS.

ON February 15, 1922, at twenty minutes after noon, Dr. J. M. Peebles, one of the greatest and most beloved Apostles of the Spiritualist Movement, passed from mortal to immortal life at Los Angeles, Cal., U.S.A.

We are reminded of this tenth anniversary by Mrs. S. MacFarlane Page, who devotedly nursed him in her own home during the last year of his earthly life.

Shortly before his death, Mrs. Page wrote down to the Doctor's dictation the following testimony:—

"Dust to dust is the voice of nature. What then? Knowing as I do of the present-day Ministry of Angels I look upon Death as the New Birth, the Angel of Deliverance."

The Doctor's last spoken words were:—"LET THE TRUTH GO ON!" That was the final rallying call from the world's "Grand Old Man of Spiritualism," just five short weeks from the day when he had hoped to celebrate the hundredth anniversary of his birthday.

On January 19, within a month of his passing, the Doctor sent us an affectionate letter, which concluded thus:—

"Give my love not only to the friends of the *Gazette* but all others whom you may meet. May God and the Angel World watch over you! We will meet across the Crystal River!"

On the occasion of his 99th birthday we said of him here:—

"The Doctor, by the beautiful graces of his character, the universality of his brotherly love, the keenness of his scholarly intellect, the perennial youthfulness of his buoyant spirit, the far-seeing vision of his prophetic seership, and his magnificent championship of our great Cause, during many decades in many lands, has endeared himself to Spiritualists everywhere as *par excellence* the most beloved pioneer and exponent of Spiritualistic truth in the whole wide world."

The story of the Doctor's life had often been told by himself at birthday celebrations, in two autobiographies, and in articles from his own pen in this *Gazette*.

He was born in 1822, down by the Green Mountain foothills of Vermont, the eldest of a family of seven children, of parents, healthy, industrious, and ambitious. His mother, before marriage, had "taught school" and his father, of Scottish extraction, was a militia captain.

James himself was a teacher at sixteen. One of his young scholars was a negro who wept because his skin was black! This touched young Peebles' sympathies and he was soon on the warpath lecturing against slavery.

He passed through a spell of revivalist fervour, but that was checked by an itinerant evangelist's elopement! Doubt and scepticism followed. He read Hume, Paine, Voltaire, and Volney, and was called an atheist, but unbelief did not satisfy him long. The study of phrenology, mesmerism, and clairvoyant psychology led him to the belief that mind was different from and higher

than matter, that God lived, and that conscious life existed beyond the grave.

He became a Universalist parson, but raised a storm in his church by his anti-slavery sermons, and becoming convinced of the truth of Spiritualism, soon after the Rochester knockings in 1848, he left the pulpit for the platform.

Then he studied medicine and graduated at Philadelphia and Pennsylvania as a physician and surgeon. Under the Presidency of General Grant he became U. S. Consul at Trebizond in Turkey, most of his time being spent at Constantinople.

Thereafter he was a delegate to the International Peace Congress at Paris. He was also deputed by his Government to settle differences between certain Red Indian tribes.

He became a leader in many American Societies organised for the advancement of science, art, health, philosophy, and psychical research. He became the friend and fellow-worker of the historic Spiritualists in America and other countries, and for over seventy years was one of the finest orators in the Movement.

We first met him thirty years ago when he delivered an address full of fervour and enthusiasm, to the Tottenham Spiritualists. We have seldom heard Spiritualism so eloquently or gracefully presented as on that memorable Sunday night.

The Doctor was a frequent and ever welcome contributor of articles to this *Gazette* from its first year.

When he came to England in 1913 we put him in our Portrait Gallery, and labelled him as "a delightful, lovable, humorous, mentally active, physically strong, tall and well set-up young man of 91!" He always insisted on being "young" in spirit!

He was then on the way to an International Congress of Spiritualists at Geneva, but owing to an attack of bronchitis he was held up in London, and was unanimously elected *President D'Honneur* of the Congress, in his absence.

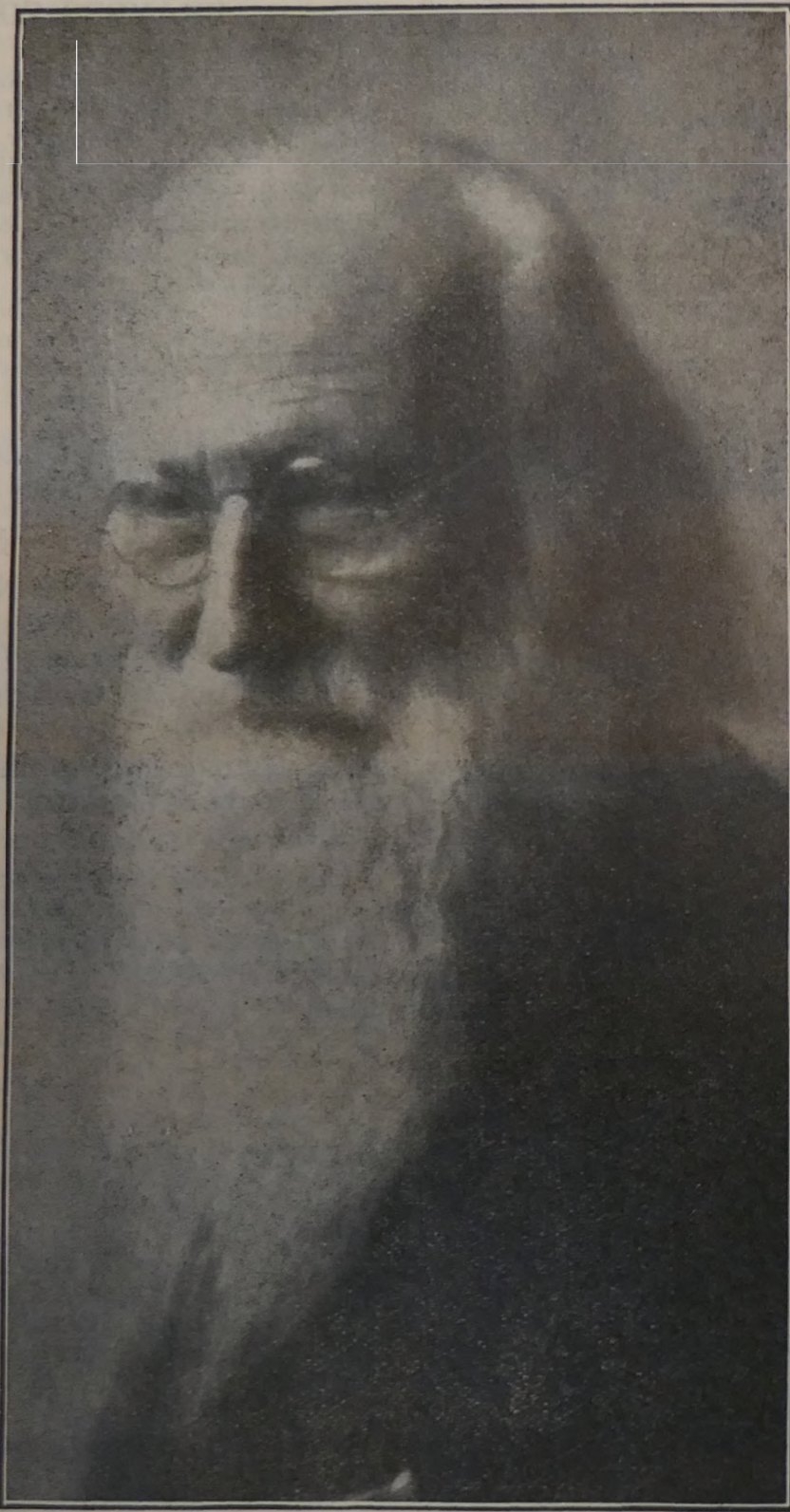
We had much happy intercourse with him then, both in London and Brighton, where he went to recuperate.

Then one dark and dismal foggy morning we saw him go off again to his home in sunny California, at Euston Station. Notwithstanding the gloom of the weather, he was gay and undaunted, and though ninety-one years of age he shouted joyously as the train moved out of the station, "I will come again!"

He was not able to return in the physical body but he faithfully kept his promise by conversing with us soon after his passing through the veil by the aid of various mediums, and we often feel his loving presence now, even without that intermediary aid. He was and is a great soul!

The Doctor left behind him a written message for his "relatives, friends, and acquaintances, in this and foreign lands," from which we may quote one sentence:—

"Though out of my physical body, through death, I am not out of God's measureless Universe; nor out of memories of the earthly life; nor out of sympathy with and love for you, kind friends, and for our common world-wide humanity."



JAMES MARTIN PEEBLES, M.D.

The Scottish Church's Attitude to the Dead.

SUGGESTIONS FOR A REVISION OF CHURCH DOCTRINE.

SCOTTISH Churchmen are still taking a deep and lively interest in the question of "prayers for the dead." On February 16, the Church Service Society held a conference in Edinburgh to inquire into the attitude of the Scottish Church towards the departed. The Chairman was the Rev. Dr. Millar Patrick, and papers were read by the Very Rev. Dr. Charles L. Warr, Dean of the Thistle and Chapel Royal, and the Hon. Lord Sands, D.D., LL.D., on "The Church's Remembrance of the Departed."

Dr. WARR said that before the European War the Christian hope of personal immortality was by many barely held or understood. After the wholesale sweeping of so many millions of men into eternal silence, people were driven to the conclusion that unless the world were no more than a madman's freak bodily death could not be the end of human personality, and they resorted in desperation to the seance and the crystal gazer.

QUESTIONS SPIRITUALISM ANSWERS.

Was there a life after death? And if so, where were the dead? What was their condition, and was fellowship between them and us a possibility, a definite and reliable spiritual truth, or only a beautiful fable?

The Scottish Church had been sadly deficient in reasoned and enlightened eschatological teaching for its people, and yet without a rational and ordered belief regarding that august and solemn matter, the whole system of Christian doctrine became reduced to confusion.

The official silence of their Church might be interpreted in two ways. Either (1) it still stood foursquare by the Westminster Confession, which denied the possibility of any spiritual progress or development after physical death; or (2) having departed from that standpoint it had lacked either the vision or the courage to advance to a new position.

He felt sure that it was only a minority in the Reformed Churches to-day who would care to affix their assent to a doctrine of the hereafter which irrevocably relegated a soul at the hour of death to everlasting bliss or everlasting damnation. He had no doubt that a secret ballot of the Scottish clergy would reveal only a minority adhering to the findings of the Westminster Divines on that momentous question.

The question at issue was—Were they to confine the operation of the principle of growth and development to the material cosmos alone? Or were they prepared to admit their belief that it operated also in what Christianity believed to be the supreme purpose of the universe—the creation and perfectability of spiritual beings destined for eternal fellowship with God?

SUGGESTIONS FOR A NEW CREED.

He ventured to suggest that some general agreement might be reached along the lines of the following tentative suggestions:—

(1) There was a progressive principle and a divine purpose working through all creation, and over all was the inscrutable Providence of God.

(2) The purpose of God was that from the evolution to the eventual dissolution of the universe should be born a world of immortal spirits, who, being at last made perfect and conformed to His likeness, should be fitted to enjoy eventual fellowship with Himself.

(3) It was the desire of God that all souls whom He had made, and to whom He had granted the privilege of free-will, should at length attain to that transcendent destiny, though warring against that purpose were antagonistic forces which they called the powers of Evil.

(4) The soul, at the moment of death, did not die nor sleep, but persisted in conscious life, retaining whatever attributes were necessary to the continuance of memory and affection, and of all that constituted full personality.

(5) It would seem improbable that the soul, delivered from the body, was subject to sudden change in character, inconsistent with a normal process of development, being neither propelled to a condition of goodness hitherto unattained, nor yet to a condition of penal condemnation from which there could be no escape, but that every soul at death went to its own place, and to an environment appropriate to its spiritual value.

(6) Time and space, with their attendant limitations, being obliterated in a world of spiritual reality, they might believe that there was full fellowship of soul with soul, and that to those who, at their death, were found

in an advanced spiritual condition, was given a ministry of help and service to such as had not so worthily profited by their earthly opportunity and experience.

(7) To the soul at death, they might anticipate there was vouchsafed a full and convincing revelation of the purity, holiness, and love of God and of the meaning and effect of the sins committed against Him in its earthly state; through which, in penitence, humility, and self-surrender, it might, in God's mercy, be cleansed and purified and permitted to enter on another stage of its God-ward progress.

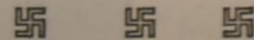
(8) Since, therefore, the soul after death must continue to be faced with the crisis of personal choice and effort, it continued to stand in need of succour and assistance.

PRAYERS FOR THE DEAD.

To say that prayer for the departed concluded Dr. Warr, committed those who offered it to the purgatorial doctrines and practices of the Church of Rome was sheer nonsense. It merely assumed that the dead, or some of them, as well as the living, were capable of progress and spiritual development and therefore, like the living, might be aided by the prayer of love and faith.

Lord SANDS dealt briefly with the historical attitude of the Church of Scotland to prayers for the dead and Dr. Millar Patrick said the number of those who felt an urge in their hearts to pray for those who had passed within the veil, was far greater now than ever a generation ago, and he could not see how such prayers could be illegitimate.

This summary of the proceedings is derived from the excellent full report of the *Edinburgh Evening Dispatch* of February 17.



PROTESTANTS NOT CHRISTIANS!

AN Irish Spiritualist has sent us a cutting from the *Irish Times* reporting a recent address at Armagh by the Catholic Cardinal Macrory. He says the address has led to a long controversy in the Irish newspapers, but it has been ignored by the English press, "although it should not have been."

The Cardinal's claim that the Roman Catholic Church is the one and only Christian Church is as specific as it is arrogant, as un-Christian as it is inaccurate. But let his Eminence speak for himself:—

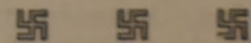
"I shall be extremely sorry," he says, "if I give pain or offence to any of our separated brethren"—(meaning Protestants)—"among whom I have many friends, but when the truth is openly challenged, and the salvation of souls is at stake, I feel bound to proclaim the truth (*sic*) without any mincing of words, and at any cost."

Then he gives his own view of what he calls "the truth" (which John Locke once defined as "what each man troweth") thus:—

"I say then that the Protestant Church in Ireland, and the same is true of the Protestant Church anywhere else, is not only not the rightful representative of the early Irish Church, but it is not even a part of the Church of Christ.

"That is my proposition. The Protestant Church here or elsewhere is no part of the Church that Christ founded."

The Cardinal "proved" his thesis, by quoting the last verses of St. Matthew's Gospel, which makes no reference whatever to Roman Catholics being the only true Christians, and Protestants merely "separated brethren" having "no part in the Church that Christ founded." But the Cardinal's bare assertion was probably proof enough for his dimly instructed followers!



SPRINGTIME.

I come into my bluebell wood
To dream and pray;
Around me all is mystery,
The fairies too they play,
For prayer and play
Is love's own way,
So let's be gay,
And also pray
In our bluebell wood
At dawn of day,
All through the day.

M. C.

Remarkable Message on the Progress of the World. GOODNESS MORE IMPORTANT THAN SCIENTIFIC DISCOVERIES.

RECEIVED BY PROFESSOR UBALDI PIETRO, MODICA, SICILY.

I HAD this communication on Christmas Eve, 1931. It is the first I ever had. I am told I shall presently be a good spiritual medium. This mediumship has developed in me after many years of hard study of spiritual problems and of hard striving towards spiritual ascent.

I regard it as a reward for a decisive step I took last autumn, for apparently personal detachment from material things and wishes is the first and indispensable condition of truly spiritual mediumship. I have explained all this in the Spiritualist reviews of Italy and Buenos Aires in the last three years.

About the middle of last December I felt one evening that another voice spoke within myself. I could hear it clearly and caught the ideas it represented to my mind distinctly. It commanded so energetically to do high and good things that I could not help listening and obeying. So I do now.

I simply call it "His Voice," that is, the voice which I hear of Him who is always by me, to help me in my work and life. The message which follows is exactly "His Voice."

My first copy had no correction and was written very quickly. It is going to be published in reviews in Italy, Belgium and the Argentine Republic, in Italian, French and Spanish. I trust you will publish it in English in London, and later I hope it will be issued in Australia, so that almost all the world may know it.

THE MESSAGE FROM "HIS VOICE."

"In the silence of the secret night, do hear me! Leave behind you all learning, recollections, yourself; do forget everything, abandon yourself to My Voice. Be passive, void; be in this nothing, in the most absolute silence of space and time. In this void listen to My Voice that says, 'Rise and speak; it is I.'

"Exult, for my presence is a thing of great importance to you; a great reward which you have hardly won. It is the evidence you have so much prayed for of that greater world in which I live, and in which you have so firmly believed. Do not ask My name, do not try to individualise Me. You could not; nobody could; do not try useless hypotheses, you will know Me quite the same.

"My Voice, so mild to you, so friendly and kind to all who suffer in poverty and shadow, knows how to be terrible and to thunder as you have never heard it. Do not be surprised or afraid; go on writing. My words can reach directly your depths of consciousness and touch the soul of the reader to the core, but only he who is worthy to listen, will hear it. For others it will be lost in the immense voice of the world.

THE ONE DISTINCTION.

"I speak to-day to all righteous men of the world; I call on them all, from all parts of the earth, so that they may unite their aspirations and prayers in a breeze that may ascend towards heaven. No separation of religion, or nation, or race, need divide them. Because soon only one difference will then be amongst men; that of righteousness and unrighteousness. The difference is in the inner depths of conscience, and not in your human outward and visible appreciation.

"All they who are sincerely willing may understand; and everybody, by himself, with no possibility of his neighbour seeing anything, will find out who he is. My word is universal but it is a private, intimate appeal—personal to everybody. Many will recognise it. A great change is coming near in the life of the world. Mine is one voice; but many and many more will soon rise from all parts of the earth, every day stronger and closer, so that the advice may reach everybody. Don't fear; be calm; write on; behold!

"Behold the path of human events as it develops in the future. When one is not shut in, in his iron cage of space and time, it is possible to see 'naturally' the future. But what I show you is logical too, according

to your human logic and reason; so to you mortals it is comprehensible.

"Peoples, as individuals, have a responsibility and a destiny of their own. Justice, which is but a moment of the universal equilibrium, according to which all things exist in your world too, wills that faults and errors should necessarily be corrected through suffering. What you call evil and injustice are the natural and righteous reactions necessary to neutralise the consequences of your actions. Everything is consequential and deserved, though you may not be able to remember how or when. Suffering covers your world because it is a place for trial, but do not be afraid of suffering. It is the only really great thing you possess, because it is the instrument at your disposal for your redemption and liberation. 'Happy those who suffer,' Christ has said.

A NEW GREAT CLIMAX.

"Your scientific progress, the principal product of your century will go on growing. This century will progress materially and will gather energy, richness, strength, the means for a new great climax. Then in truth, there will be no more distance, and human society will be in such continual contact and communion to be as a single people.

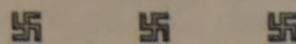
"But human mind changes direction from time to time; it lives in cycles or periods because in every period it must solve a new and different problem. The future holds changes, which are the consequence of a natural process. Your scientific progress has a tendency to become hypertrophic, not being balanced by a parallel moral progress, and historical events will no longer be able to keep their balance. The control of man over natural powers will keep growing to be so great a power, for which men are not morally prepared. The disproportion between the newly won power and the moral height of his life will grow up every day. Ideas go speeding through time with a mass of their own, like heavenly bodies through space. I see a slow but constant rising of tension, that forebodes an unavoidable burst of lightning. This explosion is the ultimate consequence of the whole movement. Disproportion and want of balance cannot last; the Law will solve that with a new equilibrium. The end of your twentieth century, is the natural end of an historical cycle, the third from the French Revolution. It will mark a fatal date.

A NEW ERA.

"Destruction will be necessary, but it will be destruction only of what is the shape, the outside, the crystallisation of what must needs fall, so that only the idea may survive that summarises all the value of things. A flood of suffering is necessary for humanity to find again its balance which has been troubled. A great sorrow is the condition of a higher happiness.

"Afterwards, humanity purified, lighter, more select through the loss of her worst components, will gather around those unknown, who to-day suffer and sow in silence, and will start again on her marvellous ascent. A new era shall begin when Spirit, and not Matter, will be made alive, will command. Then you will learn how to see us and will listen to us. We will come down from heaven in crowds, and you will behold Truth.

"Enough, to-day. Go and rest. I will come back again. But remember that my word is a word of goodness, and that only goodness may attract and call me. Where there is only curiosity, seeking for emotion, light-mindedness, and sceptical scientific research too, I am absent. Only goodness, love, and suffering attract and call Me. An act of goodness is more important than a scientific discovery. Don't ask Me for the proof of a miracle, when you may find a proof in your reason and conscience. Don't look for any evidence but in the quality of my words. To everybody I say, Peace!"



The modern spirit possesses a need of God unknown to the ancient, and craves some mode of conceiving and expressing Him and His relation to the world, true at once to the greatness of His own nature and the necessities of the human reason and the human heart.—*A. M. Fairbairn.*

Do those things which you judge to be beautiful, though in doing them you should be without renown.—*Stobaeus.*

Life is a pure flame, and we live by an invisible sun within us.—*Sir Thomas Browne.*

How to Maintain the Spiritual Power Stations.

The following is part of a Script Message recently sent to the Editor by the Rev. G. Vale Owen, through the Hand of Miss Marjorie I. Rowe.

† I WOULD like to speak this morning in a personal vein, yet I know that later on you will realise what was my purpose in coming.

THE VIBRATION OF HARMONY.

First of all, we need so much more of the Vibration of Harmony to be sent out into the Spiritual channels, to be dealt with by those who have the charge of the conditions of earth, yet we find so little is attempted in this direction.

Many good souls are prepared to achieve their daily portion of prayer, yet they are as a drop in the ocean compared with those who commence each day and continue that day, without any thought of prayer whatsoever.

It appears so plain to us that a big effort should be made to create a better condition on the earth plane through "the quiet hour of prayer." This is my subject for this morning, and I would be grateful indeed for your help in bringing about the consciousness of this need, to some at any rate of your readers.

PRAYER A STEADY CURRENT OF POWER.

There are many who will say, "It is an impossibility to engage, even for ten minutes, in prayer. There is always the thought of other duties to be accomplished!"

They do not realise that if they would set

apart even this amount of time to silent prayer, and keep to it whenever possible, they would not only be helping the conditions of the world generally, but also their own conditions.

How many pause to think of the vital need for maintaining, shall I say, a steady current of power at the electric power stations, and that if there were not those prepared to maintain it through, persistent effort, you would not receive the necessary light.

The same law applies to Spiritual Power Stations. If there is not a steady service of prayer maintained, then there is the consequent lack of light which all need if they are to rise above the level of present world chaos on to a plane of Spiritual fulfilment and peace.

HUMAN CO-OPERATION WITH THE DIVINE.

So much has been written about the need for prayer, yet so little has been accomplished. The line of least resistance is too often taken by well-meaning souls who are content to leave the conditions of their neighbours in the hands of some Greater Power, yet not realising that co-operation is the great law of the Universe.

Of what use to expect the Supreme Mind to operate on the minds of men unless men themselves are willing to carry out this immutable law. "The Father manifests His power through the desire of men to receive it, and His grace is revealed only by the mutual service of prayer." These words were given to me by one who has been much with me since my transition.

Vicarage Door Burst Open.

STICK THROUGH THE CEILING.

(From a Correspondent.)

ONE or two experiences were related by the Rev. Charles Tweedale at the Marylebone Society's service at Queen's Hall the other evening to show that there are phenomena to-day similar to that he read in the Lesson from the Acts of the Apostles of the release of Peter from prison by an Angel of the Lord.

Two years ago in his vicarage a door that he had bolted, top and bottom, and locked with a special key which was in his pocket, was burst open with a tremendous crash. When the door was examined the lock and bolts were found to be undamaged. "It was the same phenomenon," he said, "as that described in the release of Peter, when the gate opened of its own accord."

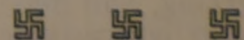
"And I have seen—" he went on to say, referring to the chains that fell off from Peter's hands—"I have seen objects come through walls and drop through ceilings—quite heavy objects." Once he saw a stick coming through the white plaster of the ceiling. It came slowly down and dropped on to the table, leaving not the slightest trace of its passage through the ceiling.

One morning he was greatly troubled by a threatening letter. He went into the garden and lay on the grass. As he was lying there one of his children ran out of the house crying, "Papa, papa, come here, come quickly." Wondering what new trouble threatened him, he got up and followed the child into the hall. There he found the family gathered round the study door, all in a state of great excitement. Heavy blows were falling on the door. He said "Let us sit and see what is the matter. We sat, and we got this message, 'Fear not, he cannot harm you.' The contents of the letter

were unknown to my wife or anyone. I replied to the letter telling the man to do his worst, and that I defied him. I never heard another word from him."

"It is one of the great tragedies of these days," Mr. Tweedale added, "that the churches do not assimilate these things. They little know what they miss. I sometimes think that our Lord Jesus Christ must be grieved when He sees how the churches have failed so dismally to understand the realities of His teaching and His example. But I take courage, because I think a great change is coming, when the earth will be filled with the knowledge of the Lord."

It was a great pleasure to a large audience to have Mr. Tweedale on the platform. If the Church would benefit from a closer alliance with Spiritualism, I feel that Spiritualism would also become a greater power if it had a closer association with the Church. When ministers like the Rev. Charles Tweedale, the Rev. John Lamond, and the Rev. Drayton Thomas are on the platform there is always, as there was when the Rev. G. Vale Owen was the speaker, an authority and a dignity that lift the service to a higher spiritual level than is usually attained when they are absent.



Ghost stories will always find *secret* believers, and will always be regarded *in public* with well-bred incredulity. As for me, my ignorance of the manner in which the human spirit enters this world and of that in which it leaves this world, forbids me to deny the truth of the various stories that are current.—*Immanuel Kant.*

The habit of viewing things cheerfully, and of thinking of life hopefully, may be made to grow up in us like any other habit.—*Matthew Arnold.*

The History of Spiritualism in Hungary.

"THE WORLD'S MOST ANCIENT SPIRITUALIST SOCIETY."

BY MAJOR-GENERAL P. HENRY ENESY, BUDAPEST.

MANKIND generally believes that higher spiritual forces gave birth to, and permeate, this "mysterious universe," just as the one thousand year old oak has sprung from the acorn. History records spiritual facts and implications at every time and among all peoples, the most classic book of reference being the Bible. These lasted a very long time in ill-defined form until man's intelligence burst asunder the shackles of fear and bigotry, and stepped upon the path of research. Since then the study has been helped by a host of Spirit Guides and apt teachers.

Generally speaking, Swedenborg, the super-man, may be taken as the Father of Modern Spiritualism. On the crest of the next wave we see that prophet of healing, magnetism and somnambulism, the ingenious Mesmer. About 1825, thirty Buddhists cast anchor at Paris and made many proselytes, teaching Reincarnation, which thus got into Continental Spiritualism. Then German and French "Pneumatologists" continued the work of Swedenborg and Mesmer. Their teachings, and the influence of Irving's Shakers, surged over to susceptible America, where similar Shakers and itinerant "Phrenomagnetisers" prepared the ground upon which that second super-man, Andrew Jackson Davis, became inspired, and where the ever memorable Rochester-knockings startled the world. Thus Modern Spiritualism was definitely born, and started on its conquering march. American and English mediums and initiates soon deluged Europe, especially Paris, where that second Apostle, the high-gifted Allan Kardec, and his great protector, Napoleon III, developed the young movement into a vital system.

SPIRITUALISM'S EARLY BEGINNINGS.

Paris, with its eternal attractive power and the splendid court of the Spiritualistic Caesar, introduced many Hungarian Noblemen to mesmerism and table moving, and these, like migratory birds, brought them back into their own country. But already, in 1840, there worked and preached a fearless predecessor of Spiritualism, namely, Count F. Szapary, of Budapest, who openly practised magnetic-healing, finding also a remarkable writing-medium, J. Tarlo, whose extraordinary manifestations Szapary published in 1850. Like many of his tribe he lived chiefly in Paris, writing his books in German and French, which were published by Hungarian money.

Baron Paczolay-Hellenbach proved to be a very notable psychologist and philosopher, writing many excellent books dealing chiefly with Spiritualism. He experimented with the best mediums of his time—Slade, Eglinton and Bastian—and defended our good Cause bravely, even against princes of the blood imperial.

Baron John Mikos displayed in 1890, and after at Budapest, an intense spiritual activity, editing the first Spiritualist journal in the Hungarian language. He was strongly influenced by American and English connections. Counts Wimpfen and Harrach busied themselves with spirit-photography.

At Budapest, the capital, Spiritualism grew rapidly. In 1897 it computed 20,000 adherents, showing many distinguished circle-leaders. In the country the teaching spread slowly and even now is only a frail plant, people seeking mostly emotional experiences, and therefore there are many fortune-tellers and ghost-seers. However, one may maintain that we have much very good "raw-stuff" for Spiritualism, many cultured mediums, researchers, writers, etc., their Nestor being Mr. Odón Nérei, for half a century a very staunch Spiritualist. We can now put the number of Spiritualists here as at least 80,000, forming some 2,000 circles.

THE PSYCHICAL RESEARCH SOCIETY.

The most prominent Apostle of Hungarian Spiritualism, however, was a veritable super-woman, the well-known Baroness Adelma de Vay (1841-1925), who became a brilliant medium, a prolific authoress, and the Founder of our Society. She had as a fellow-worker the untiring and highly-gifted Dr. Adolf Grünhut, and by their mutual spiritual and worldly labours we are now able to celebrate our Diamond Jubilee of sixty years, being perhaps the world's most ancient Spiritualist Society.

The Baroness wrote "Spirit, Power and Matter," "Studies from the Spirit-World," "Spirit-manifestations

from 1865-1910," and twelve other books which mostly became classics. She often visited England, attending many seances with Mrs. Guppy, Florence Marryat, Florence Cook, etc., and making many friends.

In 1874 our Society became allied to "The British National Association of Spiritualists, Bloomsbury," and elected as honorary members many English people, as well as Allan Kardec and Camille Flammarion.

On April 21, 1871, a gathering of Budapest Spiritualists, at a solemn seance, held under the mediumship of the Baroness Adelma de Vay, were recommended by three Spirit-Guides to form a permanent Society. This being resolved, the new Society got the following programme from the Spirit-Guides:—

- 1.—Self-improvement and self-ennobling.
- 2.—Service of Christ; Charity.
- 3.—Learning from high spirits.
- 4.—The teaching of low spirits.

Other instructions were, to engage in critical research, but hold as of little value physical phenomena; there was to be no open propaganda but intense beneficence. From the beginning there came admirable teachings, which were published as "Reflections from the Spirit-World" and "Reforming Leaves, for forming pure Ethics." Without exaggeration one can say that the Baroness Adelma was wrought of old Christian wood, being beloved by all for her modesty, complaisance and charity. For her spiritual creed she gladly endured many sneers and insults, and was even "excommunicated" from the Roman Catholic Church.

Dr. Adolf Grünhut (1826-1906), a military surgeon, worked in 1848-49 in a field ambulance, where the wounded of the War of Independence were treated. He observed his chief, Dr. Tsuk, using assiduously healing-magnetism, and seeing many cases cured studied magnetism and practised it on a religious basis. He soon became acquainted with Spiritualism, and we, his late followers, thank the Almighty for having given us such a leader, for Dr. Grünhut served Spiritualism during thirty-five years with heart and soul. He founded in 1898 the journal of the Society, called *Egi Vilagossag* (that is, "Light from Heaven") and the library. His best book was "Studies from Spiritualism," two volumes, an indispensable handbook.

With the transition of Dr. Grünhut in 1906, Joseph Merényi (1840-1930) became the third President. He was an intelligent business man, who in 1876, when seriously ill with typhus, had a vision. The ceiling of his room seemed to open and a dazzling mass of fire descended towards him, in the midst of which he beheld a brilliant wonderful Spirit, whom he—a religious Israelite—took for Christ. And an angelic voice said to him, "My son, thou wilt be healthy again, a great task awaits thee, thou shalt teach!" Afterwards, in 1880, he became the chief medium, which office he held for fifty-four years, and very ideally too. Most of his manifestations were high spirit-teachings, which formed the main part of our journal. He was beloved by everybody, having a very sympathetic and affable demeanour. By his zeal our Society enjoyed prosperity and acquired a fitting home.

Our fourth President, appointed by the spirit-guides, is Mr. Bélas Rohay, our chief medium.

In order to secure indispensable harmony our Spirit-Guides in 1925 forbade any further admission of members, though so far only earnest and cultured seekers had been admitted. The Society is restricted to 120 members. These may introduce spiritually-minded friends, mainly from abroad, to the President, who gives permission for three seances. On Sundays afternoon seances are held, and on Thursdays fraternal meetings take place. In spite of its long existence no dogmas or ceremonies whatever have developed in the Society. Only on Maundy Thursday and Xmas Eve are held separate gatherings full of devoutness.

Our library has developed handsomely. We have published a lot of Spiritualist books, either the older classic works or valuable new ones. Our book establishment counts 5,000 books. In our Spiritualist work we are much assisted by exchanging with foreign contemporaries, especially American, English and French, and we cull freely from them. Here we tender them many thanks, begging their further help.

On the other hand our work is much hampered, as we are completely cut off from several millions of our compatriots by the unparalleled barbarous political situation under which we live. May the Almighty bless our future work, and help every Spirit-Brother and Man-Brother!

THE International Psychic Gazette

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

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

A Great Spiritual Healer.

"WITHOUT MONEY AND WITHOUT PRICE."

PEOPLE outside the ranks of Spiritualism have little notion of the great and blessed work being constantly carried on quietly, and without any blare of trumpets, by many Spiritualist healers, who use their divine gifts to cure all manner of diseases in this and many other lands.

Perhaps the most notable and successful of them all is Mr. FREDERICK JOSEPH JONES, of 7, King's Road, Wimbledon, the only healer who ever had the honour of being prosecuted under the Vagrancy Act as a "fortune-teller" because he used his beneficent gift for the advantage of countless suffering people without money and without price!

We called in at hazard to see Mr. Jones at work the other afternoon. There were thirty sick people sitting in rows awaiting their turn for treatment. He was entranced, under the control of his Spirit guide "Medicine Man," and he continued his work without taking any notice whatever of the people constantly coming and going, but "Medicine Man" apparently recognised us on entering, for his greeting was:—"They did not put him (Jones) in prison," and we replied,

"No, they gave him three cheers instead!" For that was the happy finishing touch to his historic prosecution!

We had not met Mr. Jones and "Sunshine," the lady who has always been his chief helper and secretary, since the trial, about eight years ago. But "Medicine Man's" memory was clearly not at fault.

We did not wait until the seance was over, but arranged to call on the following Saturday afternoon to have a chat with them about their work. When we did so, Mr. Jones, now in his normal state, said:—

"You see we are still alive and still doing the same job."

"Yes, I was pleased to see you had not grown weary in well-doing. I should like much to have some up-to-date account of your work for the *Gazette*."

"Do you know what you are doing?" Mr. Jones asked; and then continued, "You are simply bringing us more work, and we have as much as we can manage."

"But you can perhaps tell me how many cases you are in the habit of dealing with in a week or in a year?"

"About 400 to 500 treatments are given every week, and last year they numbered nearly 25,000 for the twelve months. In 1929—the first year we kept count—they were about 20,000, and in 1930 they had grown to 22,000."

"Sunshine" here interpolated, "And during all the ten years Mr. Jones and I have been working together, never in one solitary instance has ever one patient been asked for a penny. There is no need to vary that statement by

saying 'excepting in one or two cases' for there has not been one."

Continuing, in answer to questions, "Sunshine" said, "We can give you no particulars as to the cases, for we keep no records. People simply come suffering from every kind of ailment and disease; they get treatment, they come again, they get well, and then they stay away. 'Medicine Man' with his X-ray vision tells them what is wrong, he gives them treatment, and prescribes the proper diet and the necessary things they must do in order to become well."

"Can you say that for the most part they are cured?"

"I think that speaks for itself. Not one patient has ever been asked to come here, by advertisement or otherwise. The patients who have been benefited or cured tell others, and that is how the work grows."

"Business does not come into this at all. We call our work the Wimbledon Healing Centre. We are not connected with any church, but we work under the name of The Christ. Our circles are open to anyone who likes to come; we don't care for officious inquirers wanting to pick holes, but all others are welcome."

"Our work is not all done in this house. We have healing circles, afternoon and evening, on Monday, Tuesday, Wednesday and Friday, also on Thursday afternoons. Some of these are held at Battersea, Woking, Marlborough, Reading, Sutton, and at the Marylebone Spiritualist Association's rooms. We reserve Saturdays for ourselves, but every other Sunday we hold an evening meeting, when 'Umbraili,' a native of Africa like 'Medicine Man,' gives an address."

"All our mornings are devoted to special cases, when patients are unable to come to the circles. We go by car all over the London Suburbs, but have travelled as far as Wiltshire and Cornwall when called upon in cases of life or death."

"A great deal of work is also done by correspondence from patients all over the world who send us their handkerchiefs to be magnetised and returned."

"How long do your circles usually last?" we asked.

"Usually about three or four hours; we don't stop until the last patient has been treated."

"We are greatly helped by our band of devoted helpers, fifteen in all, the medium and fourteen ladies and gentlemen, several of whom attend each circle and direct their healing power to the weak-spots in patients which are pointed out to them by 'Medicine Man.' This self-sacrificing work is all done for love, and is a great help in the healing process."

Reverting to the occasion when the attempt was made at Wokingham to have Mr. Jones punished as "a rogue and vagabond," we recall that all the witnesses for the prosecution testified that they had been helped or cured by "Medicine Man," that they had put coppers in a box to pay for the hire of the room and the petrol used in the car, but they had paid nothing whatever for their treatment, and that they had neither been "deceived nor imposed upon." The case, therefore, fell to pieces and was dismissed, and, as we have already mentioned, when Mr. Jones emerged from the court-room he was received with rousing cheers and hearty handshakes from the many friends who had come to support him with their fraternal sympathy.

J. L.

OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

PROPHECIES FOR 1932.

AS usually happens at the beginning of a new year, journalists called again upon professional clairvoyants to question them about the human drama that would unroll in the next twelve months. The reports of such consultations are read with eager interest by the public.

In the early days of 1932 I myself thought I should like to make an experiment, and called anonymously on seven different clairvoyants in Paris to listen to their previsions, not about myself personally, but about the events which might happen in the world's destinies.

I confess at once that this inquiry did not obtain any magnificent results. It would have been "magnificent" for example if they had all consistently foretold the same things, but on the contrary they predicted things quite different. Three of them promised war in Europe before December, and four declared, "there will be no war in 1932."

Then in regard to other political possibilities, five favoured the Restoration of the Hohenzollerns and two were against. Three foretold the fall of the Spanish Republic, and four the opposite. In regard to the world's economic crisis, four declared it would finish in June, and three that it would reach its severest climax in November.

There was, therefore, no unity in these forecasts about European war, the Governments of Germany and Spain, or about the financial crisis. And I asked myself, Why these discordancies? My answer was that it is extremely difficult, and in most cases impossible, for a clairvoyant to receive exact indications concerning facts of a general character affecting the collective life of peoples, the march of human society, the harmony or the dissensions of nations. There have certainly been admirable cases in which some individual clairvoyant has foreseen coming world events with remarkable precision, but these cases have been rare.

A CLAIRVOYANT'S TRUE WORK.

Personally, in the exercise of my mediumship, I have always found it impossible to reply to persons who questioned me about general human affairs or the future history of nations. I believe that is beyond my scope, and that the true work of a clairvoyant is not to court panoramic visions but to concentrate his psychic faculties on individual cases, with a view to resolve fraternally the perplexities affecting his fellow mortals. Moreover, his faculties will operate with their greatest facility when the questions being considered are least concerned with material interests.

The question arises—Can astrologers succeed in those sort of general inquiries better than clairvoyants? Assuredly their science is excellent and has come down through the ages with no little lustre, yet they, too, contradict each other. For example, as regards Germany, Rondelli predicts the final victory of Hitlerism and the retirement of Hindenburg; Ludwig Hoffman foresees the economic restoration of that country; Huter, of Dresden, says the Reich will reach the edge of the abyss but not fall into it; J. Wehlow says there will be no monetary inflation and excellent finances after July; Hans Schubert says the star of Hitler will suffer eclipses, "Astronome X." predicts that Hitler will be deposed by his lieutenants, Guebbels and Strasser; and Manfred Diemer says that Severing, the Socialist Minister, will save Prussia.

All this seems so varied, and even contradictory, that I think it more reasonable, in the majority of instances, to await general predictions for any year until the end of December!

JULIUS AND ALBRECHT.

And yet astrologers achieve marvels in the region of personal nativities. Let me give an instance which I witnessed myself the other day in a certain Paris salon.

There was an astrologer present, and a visitor from Switzerland engaged him in conversation. He gave the astrologer the date and the hour of his birth and said his Christian name was Julius.

Thereupon the astrologer, with rapid strokes, but very exactly, sketched the principal events in the life of the

Swiss, who was greatly astonished, and put the following curious question:—"What you have told me, sir, is admirable; you have described the essential facts of my existence; but if, instead of giving my name as Julius I had said Albrecht, would you have said the same things?"

"Oh no, certainly not," replied the astrologer, "for if you had been named Albrecht you would have suffered a violent death two years ago."

Was that astrology? Or was it clairvoyance? I don't know, but it is certain that the Swiss became "pale as a ghost," rose from his chair, and said:—"Tremendous, monsieur! I came into this world two minutes before my twin brother who was given the name Albrecht. And my poor brother was killed two years ago by falling into an abyss when climbing a mountain!"

No, that could hardly be pure astrology; there must certainly have been an admixture of clairvoyance.

CLAIRVOYANCE FOR AMUSEMENT.

Clairvoyance can sometimes be the occasion for a little innocent distraction for a medium, and here is an example.

In France it is a custom at the beginning of the year for people to visit their friends and wish them good luck. Early in January I called one evening upon my doctor and friend to express the seasons greetings and give him my hearty good wishes.

During my visit a tall young man, whom I had never seen before, entered the room. Before he was introduced to me I felt my clairvoyance begin to function within me, and thought I would amuse myself a little by astonishing this unknown visitor. I therefore cordially offered him my hand and held it while the following conversation took place between us:—

"Good evening, sir. Your name is André, is it not?"

"Yes, sir, but how do you know?"

"Don't seek for any explanation! I know also that your sister is named Marguerite."

"That is true."

"And that she is much afraid of a change in circumstances in her life."

"Exactly."

"And why, M. André, are you vexed with your brother Jean?"

"Yes, I have a brother named Jean, and we are not in accord. I don't understand how you can tell me all that. It is astonishing, but since you can read the lives of people, will you please tell me something about an examination I have just attended?"

"Willingly, my young friend. On the subject of mechanics you were required to solve a technical problem about two pieces of metal clinging fast one over the other. The pieces were interchangeable, and their close contact was caused by a current of electricity."

"You are quite right, sir," replied the young man, "you are explaining in non-technical terms the essential part of an electrical apparatus about which I was questioned at the examination for mechanical engineers connected with posts and telegraphs."

And that was all. My clairvoyance refused to prolong its functioning at this chance encounter. If anyone would care to test the veracity of my experience he may write to Dr. Elmerich, at Montmorency, Seine-et-Oise, in whose salon it occurred.

THE FATAL MUMMY.

I recently quoted an article from the journal *Candide* about the much-discussed fatal mummy, or rather mummy-case, in the British Museum, and made this comment, "I think this chain of stories has a strong alloy of fictitious imagination."

Mr. D. SMITH, of Hollyburn, West Vancouver, B.C., Canada, has kindly sent me the following letter:—

"Dear Sir,—In your section of the December number of the *I.P.G.*, you have a story quoted from the newspaper *Candide* about the sarcophagus of the Egyptian high priestess of Ammom Ra. Evidently you do not accept this story as a true one. However, it is quite clear the story is based on the famous mummy-case of the British Museum, one of Cheiro's 'true ghost stories,' published in

a book of that title brought out by the London Publishing Co.

"The man who brought the mummy to England was Douglas Murray, and his son was Captain Frank Sholto Douglas Murray. The story as given by Cheiro appears to be authentic.—D. S. Smith."

I thank Mr. Smith for his amiable communication, but to name a particular person, alleged by Cheiro as having brought the mummy case to the British Museum is hardly a corroboration of the mass of fictitious legends that grew up about it. Cheiro is a charming teller of stories, but he is also richly endowed with the gift of "fictitious imagination" and some of his tales must be taken with a grain of salt!

The Chronicle.

CENTENARY OF SIR WILLIAM CROOKES.

DURING 1932 there will be celebrated a certain number of noteworthy centenaries, and among them those of the death of Goethe, the German poet; of Cuvier, the famous paleontologist and anatomist; and of Groombridge, the author of a celebrated catalogue of the stars. Also of the birth of Cailletet, the scientist who liquified oxygen; and of Eiffel, who constructed the prodigious tower bearing his name, which stands 300 metres high above the roofs of Paris.

But the centenary which will interest us all most particularly is that of the great scientist, Sir William Crookes. If in his own field he discovered thalium and invented a famous radiometer, he was also the most courageous pioneer researcher in psychic science, whose efforts established the certainty of the amazing materialisations of Katie King.

At the moment I write these lines I do not yet know whether Great Britain will organise some befitting ceremony to commemorate the birth of this great Englishman, but I feel confident his countrymen, both in the realms of science and Spiritualism, will not forget to honour his memory by a distinguished demonstration of respect and esteem.

On this occasion I am content to quote a notable reference which appears in our excellent Belgian contemporary, *La Revue Spirite Belge*, as follows:—

"Men of his value are rare. On account of William Crookes, critics expressed their profound satisfaction that the subject of supernormal phenomena was on the point of being studied by so competent a scientist. People were delighted to know that this question was at last being submitted to examination by a man, cool and clear-headed, who occupied a distinguished rank in science. They declared that no one could doubt the capacity of William Crookes to conduct those researches with a rigid and philosophic impartiality. They affirmed that his experiments would merit respectful consideration. They added that if men like Crookes, who admitted nothing but what they could prove, examined these phenomena, then everyone would soon know what to believe!

"But on learning the conclusions of this eminent scientist the critics changed their tune and went back on their declarations. They threw doubt on the scientific value of the man who had discovered thalium and invented the radiometer and Crookes Tube, and those photographs of the celestial bodies including the moon, along with his studies of the phenomena of polarised light, which remain famous. His admirers of yesterday ridiculed him; calumniated the savant who had at last revealed the fourth estate of matter, and made discoveries which revolutionised men's physical and chemical conceptions. They scoffed at William Crookes for the single reason that the result of his experiments with a medium did not accord with their own preconceived ideas."

Since then the ironical and obstinate attitude of materialistic scientists has scarcely changed, and it is to the immortal honour of Sir William Crookes that he knew how to work on with courage and to proclaim the truth with frankness, in spite of a continuous torrent of insults.

THE COLOURS OF MOURNING.

We extract the following instructive notes on this subject of universal interest from the *Harbinger of Light* for January:—

It is a somewhat curious circumstance that the peoples of Christian nations have always worn black clothes when plunged into mourning, as though the conditions were not gloomy enough without deliberately accentuating them. The so-called "heathens" are much wiser in their choice of colours.

Black is empty of any symbolism that suggests comfort or hope or a belief in the resurrection and another life, and is therefore non-Christian. Heathen China uses white, suggestive of hope. In some parts of England, child mourners at a little one's funeral wear white, the last survival of a beautiful custom. In Persia, pale brown is worn, symbolising the fallen and withered leaves of life. In Abyssinia and Ethiopia greyish brown is the colour, suggestive of the return to "earth." In Egypt and Burmah, yellow is the mourning colour, symbolising the sere and yellow leaf and its decay. Royal mourning is purple, and that is the mourning colour in Turkey.

The only unsuitable colour from every point of view is black. Its vibrations intensify the despondency of the wearer, and in the case of heavy crepe the very sight of it affects all beholders. Fortunately there is now a growing tendency for soul-depressing black to become discarded in some degree. Old customs, however, die hard. And this custom will continue to survive in a modified measure until professing Christians realise that it is literally true that death has been robbed of its sting and the grave of its victory. A knowledge of the philosophy and phenomena of Spiritualism would materially assist them in grasping this comforting truth.

TURNING TABLES IN OLDEN TIMES.

An Indian *Gazette* reader sends me from Bombay this interesting question—"Since when have tables been turned?"

I dare hardly reply, "Since time began," but certainly I can say, "Since long ages ago." Without going back further than the 4th century A.D., we know that Ammien Marcellin, the historian, narrated that conspirators against the Emperor Valeus (364-369) confessed they had made use of a magical table to learn the name of his successor.

In those olden times, when people wished to consult the table on secret affairs, they placed it in a house purified by the perfumes of Arabia. Then they laid on it a round plate engraved with all the letters of the alphabet. The operator (or medium) was clothed and shod in linen, and after praying to the god who inspired prophets (his control) he made a ring, suspended by a fine thread, swing over the plate. The ring pointed successively to various letters on the plate, and composed heroic verses in reply to the questions put.

Now, it so happened that when the "circle" asked for the name of the future emperor, the ring pointed to the letters, T. H. E. O. D. . . ., without completing the name. The emperor was told about this communication, and put to death many persons named Theodon, Theodore, Theodoric, Theodule, Theodote, Theodat, etc. One famous victim of this persecution of names was General Theodore, who had just suppressed a revolt of African races. He was slain without pity. His son Theodore, then quite an infant, was not feared, but he was exiled to Spain. And it was he, when he grew up, who proved that the turning table was right, for when he returned to Rome he was crowned with imperial authority as the Emperor's successor!

LEGAL EQUALITY FOR SPIRITUALISTS.

The Spiritualist journals and reviews of Cuba announce a fact of wide-spread interest to our movement.

In the Chamber of Representatives (House of Commons) and in the Senate (House of Lords) of the Cuban Republic there has just been deposited a Bill, supported by the signatures of many legislators, claiming for Spiritualism and its institutions the same respect and legal consideration which are accorded in the Republic to all other religions and their churches. Our confrère *Rosendo*, in recording this news, does not omit to observe that elements reactionary and hostile to Spiritualism maintain a stubborn opposition to the proposal. It seems probable, however, that the Bill will be passed in the form in which it has been presented, and if so it will do honour to the Cuban Parliament, and give a very necessary lead to others.

SPIRITUALISM IN BULGARIA.

We congratulate *Jitno Zerno* (a grain of corn), the Bulgarian Spiritualist review, on publishing part of its contents in French.

The Bulgarian language remains impenetrable to people who understand the principal European languages, but by this excellent method our Bulgarian confrères spread their Spiritualistic ideas beyond their national borders, for most people nowadays know French!

There is an article in *Jitno Zerno* on "The Sublime in Life," in which this passage occurs:—

"Why do we feel joy and a sort of creative force in us when we love? It is because we are then in unity with

the All, with God. It is a great science to have a profound faith in the Sublime which is within us, for it is that which constitutes the Soul, the Beautiful, the True, the Divine Element, which is at the root of human nature At the epoche in which we live, the human consciousness is entering at last into a sphere more elevated, and we may call this new consciousness 'The Cosmic Consciousness.' "

I am promised at an early date a monograph in English on the progress of Spiritualism in Bulgaria, and I shall have pleasure in making its contents known in my Chronicle.

THE TRANSMIGRATION OF A SOUL.

In recent years plays with a psychic motive have been put on the Paris stage with increasing frequency.

This month one has been given in Paris which has achieved a real success. It is a drama called "*Bifurc*," whose three acts are entirely based on the ancient notion of transmigration of souls. M. Simon Gantillon is the author, and this is the plot:—

A young musician, Franck, ardently loves his sweetheart Isabelle, but a cloud arises between them when Franck feels and realises that his love for Isabelle is going to prejudice his art and prevent him from creating the purest beauty of music. He therefore frees himself from his passion and Isabelle goes out of his life.

But soon he falls in love with another damsel, Reine, who has come to Paris from the provinces, and has long admired his talent as a composer. When she meets him a reciprocal affection immediately blossoms, and she soon dies from the very joy of their united love.

Now at that moment there was living in a cottage in the heart of a forest a young peasant girl, named Claire, who was afflicted by a mortal malady and was about to die. But one day suddenly she realised she was going to live, for the soul of Reine had entered into her body and reanimated her! Her physical strength returned, and she instinctively felt that some day a young man, tender and good, would come to her, and love her.

Meantime, Franck, heartbroken by the death of Reine, seeks consolation by consulting a clairvoyante, and she describes to him this cottage in the forest, and says, "Go there at once, for a maiden, who is in reality Reine resuscitated, awaits you!"

He goes off in a motor-car, and at a bifurcation of two roads (hence the title "*Bifurc*") in the forest his car overturns. He is injured, and is carried into the cottage of Claire, whom he at once recognises as the living image of Reine. She speaks just like Reine, and knows all that Reine knew, and when, in due course, they return to Paris as confessed lovers, she is as well acquainted with all the details of Franck's home as if she had lived there already. For Reine's soul had been transfused into her!

The theme is audacious, and it defies all the probabilities, but it has the psychic flair, and that being an attractive mode of the moment, the play is being applauded by Parisians every night of the week.

THE TOMB OF A SCOTTISH DUKE.

Mr. Edmond Haraucourt is a distinguished French poet. He does not believe much in supernormal phenomena and still less in Spiritualism. However, with praiseworthy impartiality, he relates, in the *Dépêche de Toulouse*, a circumstance which has perplexed him.

He was at the time director of the Cluny Museum at Paris. One day an unknown lady called upon him and introduced herself as the Duchess Douglas. And she said to him:—

"Long ago you wrote a poem about my ancestor, Lord Douglas, the friend of Robert Bruce, the Scottish king, whose coat of arms bears a bleeding heart.

"Now, I have come from England expressly to see you. I am mediumistic, and I have received a spirit message from the Duke James Douglas, who was a Marshal of France, and at the time of your King Louis XIV. was killed outside the city of Douai. Your king, from gratitude, had a superb tomb erected to his memory, but that has since been demolished.

"The spirit message said to me:—'Go and see Monsieur Haraucourt at Paris. He alone is able to have my sarcophagus restored.'"

On hearing these words the director of Cluny Museum was greatly surprised. He was the sole person in the world who knew that in that very museum there had been for a long time a bas relief (No. 473 in the Dusommerard catalogue), which was falsely labelled as a representation of the arms of Vautier-Grandbois, a French noble family. M. Haraucourt had discovered, without revealing it to anyone, that this bas relief bore

the escutcheon of the illustrious Scottish family of Douglas, whose history and coat of arms he had studied. It bore the emblem of the bleeding heart, in memory of the fact that Lord Douglas had carried the heart of Robert Bruce to Palestine in an unsuccessful endeavour to have it buried there.

When the Duke James Douglas was killed, at 28 years of age, before Douai, on October 21, 1645, the French king had a tomb erected to his memory by Michel Bourdin, the sculptor, in the abbey church of Saint-Germain-des-Près. This work of art had suffered in the French Revolution and the piece of marble bearing the Douglas coat of arms had eventually been deposited in the Cluny Museum.

M. Haraucourt conducted his lady visitor to this historic remnant. She knelt before it and said, "The message from the other world has not deceived me."

Shortly afterwards the marble with the coat of arms was removed from the Museum in accordance with a ministerial order, and the tomb of the Duke James Douglas was restored to its primitive condition in the Church of Saint Germain-des-Près.

That all happened in 1910. If the Duchess Douglas is still in this world and reads these lines, I should be grateful to her Grace if she would tell us whether she received a second message from her ancestor saying that he was satisfied.

AMERICAN DOCTOR ON SPIRITUALISM.

"Knowledge and wisdom far from being one
Have oftimes no connection."

One may perhaps be a very great surgeon and yet know nothing about Spiritualism, and lack the wisdom to confess:—"I have never studied in that department, and do not feel myself capable of expressing sound opinions on these subjects, for I do not know them."

Unhappily, some learned men, when they have attained a certain celebrity in their own line fancy they have the right to speak with authority on anything whatsoever, and that their scientific spirit can make up for an utter lack of knowledge!

An illustration of this learned stupidity has just occurred at a Congress of Surgeons at New York, in which Mr. William J. Mayo, a noted practitioner took part. This expert with the scalpel can, it is said, perform a serious operation in an instant, but in a moment quite as brief he condemned pitilessly and without appeal, every species of occult investigation! The terms of his judgment are clear and definite:—"Anyone dabbling in the occult, deliberately depriving himself of vision, man's chief means of obtaining information, injures himself mentally."

And in order to prove that he was right in thinking that one must become more or less stupid in studying psychism, he added:—"I refer you to three well-known individuals, Sir A. Conan Doyle, Sir William Crookes, and Sir Oliver Lodge. This interest came in the autumn of their scientific lives. Their great days were over."

Thus this Doctor shipwrecked Spiritualism and Spiritualists in the ocean of his disdain! But, in speaking thus to a Congress of Surgeons, he certainly threw away some precious minutes which he could have employed much better in considering his own competence to speak of a subject of which he obviously knew nothing.

A GHOST AMONG THE COWS.

In the village of Daux, near Toulouse, there is a small farm which has recently become occupied by a family of Italian peasants named Ferrato.

For three weeks this farm has been the scene of a veritable pandemonium. In the cow-shed there are infernal noises at night, and a phantom in human shape has been seen flitting above the heads of the cows. Its face is wan and its hair is curled! As it goes and comes the animals are seized with a mad frenzy and smash their boxes and break their chains in their efforts to escape. In addition some of them have been afflicted by an inexplicable disease and one after another has died.

Ferrato himself took a mysterious illness which the doctors could not recognise. A priest was called in to exorcise the evil forces, but whether he has been successful is not yet reported.

A NEW SWEDISH CONTEMPORARY.

We fraternally greet our new Spiritualist contemporary, *Mysteria*, of Stockholm, and heartily congratulate its energetic and accom-

plished Editor, Mr. Carl Carleson, on its excellent matter and elegant production. It is destined to do a great work in propagating light and truth in Sweden.

In its penultimate number for 1931 *Mysteria* published a very weighty article, entitled "Sensationshistorier fran England," which was devoted almost entirely to the Bradley-Valiantine Affaire, and referred to the energetic intervention of the *International Psychic Gazette*.

In its final number for 1931, *Mysteria* declared that the I.P.G. had given this matter all the importance it merited, and it published a complete translation of the convincing letter Valiantine addressed from his home in Williamsport, N.Y., U.S.A. We thank our new contemporary for this gesture of loyal solidarity in the cause of truth and justice.

PETITES NOUVELLES.

The Victorian Association of Spiritualists and the Melbourne Progressive Spiritualists Lyceum amalgamated about eighteen months ago and are now known as the Victorian Spiritualists Union.

The sentence of twelve months awarded to the medium Ludwig Kahn in Paris has been reduced to four months by the Court of Appeal.

When M. Pierre Laval, the French Prime Minister, was reconstituting his Ministry in the beginning of January he was petitioned not to publish his Ministerial list on January 13, because the number 13 is unlucky!

In the course of last November the rumour spread in Vatican circles that the Pope was preparing an encyclical against Spiritualistic practices, and it is reported that this document will soon be published. We shall await the pontifical ideas with a profound interest.

A Belgian National Spiritualists Congress is to be held in 1932 at Jemappes-lez-Mons.

The Cuban Spiritualist review *Rosendo* has published a complete translation of my account of the International Spiritualists Congress which appeared in this *Gazette*. I cordially congratulate Mr. Hamlet Byrne on the excellence and fidelity of his translation.

At Gand, Belgium, there was a public discussion on February 2 on "Official Medicine and The Healers." Many doctors were invited to take part in the name of medical science, but the programme did not announce the names of any orators on behalf of the healers!

P. F.

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

Rehabilitating the Term "Spiritualism."

By "HEATHER B." Author of "Counsel from the Heavenly Spheres," etc.

I CAME across the following, while reading an old edition of "The Perfect Way," dated 1890. It strikes me as such an excellent and true exposition of Spiritualism that it should be more widely known. It expresses so well what I constantly am longing to make people understand, namely, the difference between Psychism and Spiritualism:—

MATTER AND SPIRIT.

"Substance is not Matter, and a science which recognises Matter only, so far from ministering towards the desired comprehension of ourselves, is the deadly foe of such comprehension. For, as Matter is the antithesis of Spirit, so is Materialism the antithesis of the system of Mysticism, or, as we propose to call it, Spiritualism.

"And here it must be understood that we use this latter term, not in its modern debased and limited sense, but in its ancient proper purity and plenitude: that wherein it signifies the science, not of spirits merely, but of Spirit, that is of God, and therein of all Being.

WHAT SPIRITUALISM IS.

"Spiritualism deals with both substance and phenomenon, Spirit and Matter, the eternal and the temporal, the universal and the individual; constituting, respecting existence, a complete system of positive doctrine beyond which neither mind nor heart can aspire; providing a rule of knowledge, of understanding, of faith, and of conduct, derived from God's own Self; transmitted and declared by the loftiest intelligences in the worlds human and celestial, and in every respect confirmed by the reason, the intuition, and the experience of the earth's representative men, its sages, saints, seers, prophets, redeemers, and Christs, and by none in any respect confuted.

"The system comprised under the term Spiritualism is not only at once a science, a philosophy, a morality, and a religion, but is the science, the philosophy, the morality, and the religion, of which all others are either by aspiration or by degeneration, limitations merely. And, according to the degree of its acceptance by man, it ministers to his perfection and satisfaction, here and hereafter.

WHAT MATERIALISM IS.

"But its antithesis—springing from the bottomless pit of man's lower nature, having

for its criterion not the conclusions of the mind or the experiences of the soul, but only the sensations of the body; and being, therefore, not a science, nor a philosophy, nor a morality, nor a religion, but the opposite of each and all of these—the system comprised under the term Materialism, is not a limitation of Spiritualism but is the negation of it, and is to it what darkness is to light, nonentity to existence, the "devil" to God.

MAN'S PLACE BETWEEN.

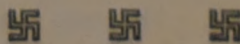
Between the two extremes thus presented, having liberty to choose, and power to determine his own destination, Man, according to mystical doctrine, is placed, in pursuance of the Divine Idea, of which creation is the manifestation.

"And whereas, in implying the culture of the substantial, Spiritualism, as we use the term, represents Reality; and in implying the culture of the phenomenal only, Materialism represents Illusion, the choice between them is the choice between the Perfection and the Negation of Being.

MATTER A MANIFESTATION OF SPIRIT.

"But whatever the quarrel of the Spiritualist with Materialism for its exclusive recognition of Matter, and consequent idolatry of form and appearance, with Matter itself he has no quarrel. For, although by reason of its limitations, the cause of evil, Matter in itself is not evil. On the contrary it comes forth from God, and consists of that whereof God's self consists, namely Spirit. It IS Spirit, by the force of the Divine Will, subjected to conditions and limitations, and made exteriorly cognisable.

"Matter is thus a manifestation of that which in its original condition is unmanifest, namely Spirit. And Spirit does not become evil by becoming manifest. Evil is the result of the limitation of Spirit by Matter. For Spirit is God, and God is good. Wherefore, in being the limitation of God, Matter is the limitation of good. Such limitation is essential to creation."



Solitude in the sense of being often alone is essential to any depth of meditation or character, and solitude in the presence of natural beauty is the cradle of thoughts and aspirations which are not only good for the individual, but which society could ill do without.—John Stuart Mill.

Professor Bozzano's Reply to a French Metapsychist.

By ROSA M. BARRETT.

ANIMISM AND SPIRITISM. By Professor Ernesto Bozzano. Translated by Stanley De Brath, M.Inst.C.E. London: Arthur H. Stockwell.

AS Miss E. Maude Bubb reminded readers in the February issue of this *Gazette*, Professor Ernesto Bozzano, the illustrious Italian Spiritualist is now seventy years of age, but he carries on his labours on behalf of Spiritualism with unabated vigour and enthusiasm.

This, his latest book, is written especially as a reply to M. Sudre, a French metapsychist, who, though also a careful investigator, contends that all Spiritualistic phenomena can be fully explained as due to human agency. To refute this, the Professor now publishes an invaluable collection of phenomena—all well attested—which he finds impossible of explanation by any normal human agency. These he classifies mainly under eleven headings and readers will find a veritable storehouse of information under each heading.

Signor Bozzano is a convinced believer in human survival after death, and of individuality and memory continuing, and this whole book provides unanswerable arguments for his beliefs.

Unprejudiced readers will perceive that the Professor's theories have only been arrived at after the most painstaking and careful examination of facts, whereas it seems as though M. Sudre and others of his Materialistic school of thought deny, ignore, fight against or twist facts, to make them fit their theories. Signor Bozzano has, on the contrary, devoted nearly forty years to the study of psychical phenomena, both by making careful personal observations and by collecting a vast library in many languages bearing on the subject. He has, therefore, a great armoury of facts behind him and has made an interesting selection of these in order to refute M. Sudre's confident assertion that everything observed is easily explicable by human agency, and by that alone. He says, "To analyse facts before discussing them would save M. Sudre from preconceived ideas which dominate him to the point of blindness!"

One very convincing experience is given in the chapter dealing with materialisations. A group of Norwegian experimenters held a series of seances, and subsequently published separately the results obtained. A Greek spirit called Nepenthes materialised and declared she belonged to the heroic Greek period. She wrote in ancient Greek in the notebook of a sitter at his invitation, using his notebook and pencil. The movement of the writing fingers was plainly seen as well as the return of the notebook and pencil to the sitter. On one leaf were clearly written Greek characters which no one present could understand, but the message was subsequently translated by an expert. Nepenthes materialised—a most beautiful figure—in the midst of the circle, and moulds of her hand were procured in the paraffin wax provided. She thereafter took off the paraffin glove and handed it to a sitter some way off in the room, and also allowed herself to be photographed.

When the mould of the hand was taken next day to a professional moulder, he called it sorcery, saying that no human hand could have been withdrawn from the cast! The hand was very small, with tapered fingers; these were bent and every line of the skin could be perceived. No human fingers so bent could have been withdrawn without breaking the mould.

There have been many instances of mediums writing in languages unknown to any of the sitters, and the author cites several, while others have been given in various books recently published, such as those of Judge Dahl and Dr. Whyman. Messages have also been sent to people wholly unknown to those present, but whose existence was subsequently verified.

Signor Bozzano contends that the facts observed prove that man's faculties are directed by a subconscious will of a transcendental nature. "In other words, they lead to the conclusion that the spirit organises the body, and not that the body organises the spirit." (p. 189).

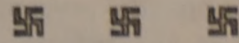
In this connection he quotes the late Dr. Geley who said, "The Idea is no longer a dependance from, or a product of, Matter. On the contrary, it is the Idea which models matter and gives it its form and attributes."

Facts go to prove further, he asserts, the existence in man of a spirit independent of the physical body, and

he claims that that spirit both pre-exists and survives the body. Instead of the brain creating thought, it is the mind that organises the body. The Professor believes that there must be spiritual senses latent in the subconsciousness, till they emerge at certain times. This belief is built up gradually. "Once it is proved that there exists in man a spirit independent of the body and surviving it, the conclusions of Spiritualism are but the inevitable corollary."

Signor Bozzano concludes by stating that when his argument that the spirit in them survives his bodily death is accepted by science and becomes a demonstrated truth, "it will produce a revolution . . . so profound that social life will be transformed and all humanity be regenerated."

We cannot but hope that such an able and fair vindication of this great truth will carry conviction to all but the most prejudiced.



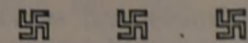
THE LATE MADAME BISHOP ANDERSON.

MADAME BISHOP ANDERSON, one of the best known and most highly esteemed of London mediums and Spiritualist lecturers, passed to the life beyond at the St. John and St. Elizabeth Hospital, St. John's Wood, N.W., at 9 p.m. on Monday, February 8.

She had been in the hospital for over four months and had undergone two operations, but at last she passed away rather suddenly from septic pneumonia. Almost till then she had entertained every confidence that she was recovering and had arranged to go to Hastings for a month with a friend as soon as she left the hospital.

This friend, Mrs. Jessie C. Morton, who was her faithful visitor, has told us:—"Madame Anderson was the brightest, cheeriest, most kindly soul I ever knew, and any kindness she could do any person she would do. There was nothing too much of a trouble to her, if she knew she could do something for anybody. She was in such constant and close touch with the spirit world that she was ever an inspiration and example."

Her remains were cremated at Golders Green on Friday, February 12, in the presence of a few personal friends, including Dr. and Mrs. Over, Lady Gaunt, Mrs. Jessie C. Morton, Miss Landon, Miss Wolsey, Miss Costine, and Miss Bishop, a sister from the Isle of Man. The Church of England burial service was read by a clergyman at the cremation.



MR. J. J. VANGO'S VISIT TO YORKSHIRE.

By BEN CARTER.

NOW that the veteran medium, Mr. J. J. Vango, has gone to live at Windsor, and his visits to the north will not be so frequent as when he resided at Nottingham, I feel it a duty to place on record an account of his valuable work as a test medium during his last visit to Halifax.

A seance was arranged at the home of England's oldest medium, Mrs. H. L. Batie, and a prominent Christadelphian and a gifted organist had such convincing proofs of spirit return as could not be gainsaid. The Christadelphian investigator received positive knowledge that his father was not sleeping in the tomb but taking a very great interest in the welfare of his family from the spirit side of life.

Following this seance successful sittings were given at Bradford. Then at the home of a prominent member of the Batley Town Council Mr. Vango gave a series of seances, one of which in particular will long be remembered. I had taken with me a local business man, who is a prominent warden in the Parish Church and in many activities of social service connected with the "Toc H." movement. Mr. Vango was controlled by a very close spirit friend of his, and evidence of identity was given in an unmistakable manner.

I had in my breast pocket a relic that belonged to my great grandfather, a Radical and Chartist worker in the early Victorian days, and was given an interesting and convincing description of this relative. "Sunflower," the control, pointed to the right breast pocket of my coat and said my friend was conscious of my having something there that had belonged to him when in the body.

THE PRESENT-DAY NEED OF RELIGION.

RECEIVED AUTOMATICALLY BY "S.J.L."
FROM "Z.N."

LET us think upon the general subject of religion. Some men, when asked what their religion is, say they have none. They attend no church, hold no views concerning God or the possibility of life after death. They have, they say, enough to do to maintain their existence here, and the future must look after itself. Others would not speak quite so bluntly, but maintain that, should there be an after-life, things will probably be alright.

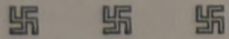
Yet we fully believe even the first class cloak with apparent indifference some deeper feeling which, strive as they will, they cannot entirely extinguish. Feeling a definite duty towards humanity and its problems, they find themselves in some difficulty in seeking to concentrate wholly upon the present, without reference to the hidden things of the future. They get over one difficulty, only to find another entirely new one behind it. Gradually they are recognising that even the material discoveries which have tended to render life less arduous in one direction, for example labour-saving devices which are constantly being invented, raise unforeseen difficulties and tend to cause distress in another. There is a general feeling of uncertainty and dissatisfaction. Whilst the general standard of living, coupled with the growth of knowledge even amongst the most ignorant, would have amazed the people of a few centuries ago, the feeling is still that things are not good enough.

We believe the inculcation of a true spirit of religion would solve half the troubles that face humanity to-day. Something within man is growing ever more and more active, and making him restless. He seeks to quieten it by demanding more material blessings, but they do not and cannot satisfy. It is the activity of that little thought of, but all important attribute of mankind, the soul, that is at the root of the trouble. It is hungering for that which will satisfy it. It needs the message of true religion.

Those who are enlightened must seek to reach these semi-blind people, and show them how the teachings of the Spirit can bring that which they so much need. They must try to reach them, in the first instance, through the medium of what appeals to their material senses. They must show them, for example, that lasting blessings come not from receiving but from giving; not from securing rights for themselves but by giving way to others, with a view to lightening the burdens of all.

This idea of unselfishness and service is at the root of all true religion. When acted upon, it brings new light to the soul. It makes it realise that there is some great guiding Principle underlying all human activities, and providing for all human wants. That man is dependent upon this great Source of power, and that its blessings are open to all. Thus will the Fatherhood of God and Brotherhood of Man become recognised, and the other matters of religion will be assimilated. The continuity of life beyond physical death, and the soul's activities in both spheres of existence, will be understood, and life generally will take on a new meaning. Its purpose for each and all will become clearer. Complaints of injustice will grow less, as the various classes realise that each has its duties to the whole, and that the work of each is equally essential.

May the Father grant that out of the present chaos may spring a true understanding of spiritual laws, obdience to which alone can bring a happy issue!



THE CONTROLS OF THE GOLIGHER CIRCLE.

MR. HORACE LEAF, F.R.G.S., lectured on "The Marvels of Psychic Science" in the Grotrian Hall last month, under the auspices of the Spiritualist Community—Mrs. St. Clair Stobart presiding.

He dealt chiefly with the telekinetic phenomena observed and scientifically recorded by the late Dr. Crawford in the Goligher Circle at Belfast. He gave an interesting account of his own experiences in the same circle. He mentioned that the controlling entities of the Circle were believed by Dr. Crawford to be (as they themselves claimed) the spirits of four Dutchmen, the chief of whom asserted that he had been an attendant at the Court of the English King, Charles II.

THE INFLUENCE OF NUMBERS.

Letter to the Editor.

The Halt,
Carshalton, Surrey.

DEAR SIR,—Although I have not studied numerology, I am inclined to the belief, also expressed by Monsieur Pascal Forthuny in this month's number of the *International Psychic Gazette*, that particular numbers influence our lives.

In my case the number 38 crops up frequently in my business and private life. The number of my principal business address starts with 38; my telephone number also; so does the telephone number at a branch office.

Recently I acquired a new house, which I only knew by its name, and was surprised when completing the purchase to find that its official number in the road was 38. I had a telephone installed, and the new number is 1026; adding the first and third, and third and fourth figures, I find again 38. Our laundry number starts with 38.

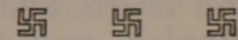
I have found out that in the day and month of my birth, in reducing the date to its digit, I have again 38. I was born on the 12th day of the 8th month.

I might say that on the whole the number 38 is fortunate for us, even to the laundry mark. During the many years we have used this laundry we have never lost or had an article spoiled, nor had we any complaint to make.

Is this all coincidence or is there anything in it?

Yours faithfully,

ALEX L. DRIBBEL.



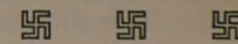
LETTER FROM CAMILLE FLAMMARION.

TEN years ago this month we reviewed in these pages an English translation of a new psychic work in three volumes by the late M. Camille Flammarion, the celebrated astronomer and Prince of French Spiritualists. We received the following courteous acknowledgment of our March, 1922, number from the Maritime Alps, where M. Flammarion then happened to be:—

Juan les Pins, A.M.,
March 26, 1922.

DEAR COLLEAGUE IN PSYCHIC STUDIES,—I have received *en voyage* your amiable presentation of my work, and I feel it my duty to express to you my most sincere thanks. I have not yet seen this English translation but I do not doubt that it has been very carefully done, and I hope that this contribution to the research for the Truth will help in the spiritual enlightenment of our poor terrestrial humanity, which is so grossly material.—With fraternal regards, I am, Your very devoted,

CAMILLE FLAMMARION.

PALMISTRY ON THE SEA BEACH.
ARISTOTLE'S AND PLINY'S VIEWS.

THE Town Council of Exmouth have decided to let a stance on the beach to a clairvoyant and palmist at £5 for the summer season, and thus gives an example of good sense to the Town Councils of other seaside pleasure resorts. We quote the following excellent comment from the *Exeter Express and Echo*:—

Despite the objections made by one or two Councillors Exmouth is to have a clairvoyant and palmist on the beach during the coming summer. The Council thereby will benefit to the extent of £5—not a very big amount it is true. Many visitors who like this sort of thing will be entertained, and nobody will be the worse off.

Mr. J. E. Daw considered it "a scandal that an enlightened Council like that of Exmouth should give countenance" to such exhibitions; but in putting forward that view he must have forgotten that so great a man as Aristotle was not above having his hand read. Indeed, Aristotle had very definite opinions on the subject, and as Pliny reminds us he held that the length of certain lines on the palm had a direct relation to the probable length of life.

Palmistry is certainly a relic of the Dark Ages; but then are we not ourselves relics of those same Dark Ages? Should we forego our Christmas nuts simply because the first ape might have been fond of them?

Mr. Daw will doubtless feel flattered by the playful suggestion that he has forgotten his Aristotle!

March, 1932.

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MR. HANNEN SWAFF

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SPEAKER:

CLAIRVOYANT:

Mar. 6—11 a.m.—Rev. C. Drayton Thomas	Mrs. Hirst
6.30 p.m.—Mr. G. H. Letham (Editor of "Light.")	Mrs. Esta Cassel
Mar. 13—11 a.m.—Mr. Percy Scholey	Mrs. Grace Cooke
6.30 p.m.—Mrs. St. Clair Stobart	Mrs. Estelle Roberts
Mar. 20—11 a.m.—Mr. David Bedbrook	Mr. Glover Botham
6.30 p.m.—Rev. C. Drayton Thomas	Mrs. Hirst
Mar. 27—11 a.m.—Miss Edison	Mr. T. Wyatt
6.30 p.m.—Mr. Ernest Hunt	Miss Frances Campbell

OPEN MEETINGS on Mondays at 6.30, Wednesdays at 12.30. ORGAN RECITAL, TALKS, QUESTIONS, CLAIRVOYANCE CHILDREN'S MEETING: Sunday at 11 a.m. (Admission Free).

BRIEF NOTICES OF NEW BOOKS.

A Pocket Edition of "Heather B.'s" spiritually helpful and uplifting book, "COUNSEL FROM THE HEAVENLY SPHERES, AND THOUGHTS THEREON," has just been issued, price 1/-. It is published by the London Spiritual Mission, 13, Pembroke Place, W.2.

"CHILDREN IN THE SUMMERLAND" is the title of an artistic booklet, with blue and gold cover, containing a communication clairaudiently received in 1920 describing the beautiful and wonderful conditions in which little ones dwell after they leave this mortal sphere. Its revelations were years later found to be in accord with those recorded by Swedenborg and Andrew Jackson Davis. It is the kind of book to give comfort to mothers who have lost young children. It may be obtained from the author, Mrs. V. May Cottrell, 1a Selwyn Road, Napier, New Zealand, for 2/7 (postal order).

"STORIES OLD AND NEW.—Book II," published by Wheaton & Co., Ltd., Exeter, at 1/3 plus postage, is the second of a series of volumes which give in compact form an easy introduction to the most vital happenings in English history. It is racyly written and beautifully illustrated by Captain A. Pearse, who has travelled all over the world with British royalties as artist-correspondent. We understand that these volumes have received the approval of Sir Robert Baden Powell as very suitable for his boy scouts. They are equally suitable for older people who have forgotten their history.

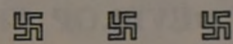
A HYPNOTIST'S CASE BOOK, by Alex. Erskine (Rider & Co., 5/-), is the work of a well-known successful practitioner of hypnotism as a healing agent. He claims that many apparently incurable troubles, such as blindness and paralysis, have not only been alleviated but positively cured by this method. He gives a history of the art and describes a number of his own cases, some of which were reported in this *Gazette* many years ago. He thinks many hidden crimes could be unveiled by the use of hypnotism, and that surgeons would find it useful. He admits that hypnotised subjects cannot speak foreign languages they do not know, in their sleep, as Spiritualistic mediums are able to do in their trances. This admission he makes though he is no Spiritualist, and is frankly poorly instructed in Spiritualistic phenomena and doctrine.

WEST HIGHLAND SCENES AND STORIES, by Margaret Brown (Cecil Palmer, 7/6 net), is a pleasant account of leisurely travels from Craighendran to Mallaig, with many references to local and general history. A curious piece of local lore concerns the "Glaistig"—a new word to us. A certain dense pinewood, we read, was "haunted by a Glaistig and none but the boldest would pass this way at night." "The Glaistigs," the author informs us, "were women who had been carried off by the fairies and lived in the fairy world and worked for them. They were long and grey, and had lanky yellow hair, and were dressed in green. . . . It is recorded that they have bewitched more than one man from the straight and narrow path." Most of them, though solitary, were not malignant, and one of them bewitched a young Italian harpist on a visit to the MacLeods and presented him with a black chanter from the fairies. With this he became the founder of the MacCrimmon pipers, the most renowned pipers in all Scotland! The author says that "though the Glaistigs were generally benevolent the fairies were often mischievous and destructive, and had a nasty way of carrying off women and new born babies; so one had to take steps to guard against their spells. Iron or steel was considered the greatest protection against the fairy-spells. This explains the presence of a lot of useless nails in old doors, also the horseshoe which we are all so familiar with, a harmless superstition which many of us still cling to." This will be new information for people who have loved "the little people" for their playful ways and blessings of good luck!

WHY DR. ALFRED RUSSEL WALLACE BECAME A SPIRITUALIST.

IN his preface to "Miracles and Modern Spiritualism," Dr. Alfred Russel Wallace, the great naturalist, thus tells how he advanced from Materialism to Spiritualism:—

"Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer (as I am still) of Herbert Spencer. I was so thorough and confirmed a Materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on. The facts beat me. They compelled me to accept them, *as facts*, long before I could accept the spiritual explanation of them: there was at that time 'no place in my fabric of thought into which it could be fitted.' By slow degrees a place was made, but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact upon fact, which could not be got rid of in any other way."



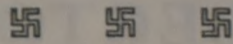
MY HOME.

How wondrous are Thy dwellings, Lord!—dim vistas
Stretching far beyond imagination's realm,
Sweet homes of Peace, of Purity, and Love,
Beyond our comprehension here below.

Fain would I be in those blessed spheres above,
Where only loving Brotherhood is taught,
And no false aims or petty strifes make
Blots upon the radiant landscape there.

Teach me, O Lord, to make my life so fair
That when I pass beyond the door of Death
I may behold in lustrous beauty rare
The perfect dwelling of my future Home.

BEATRICE GAULTON.

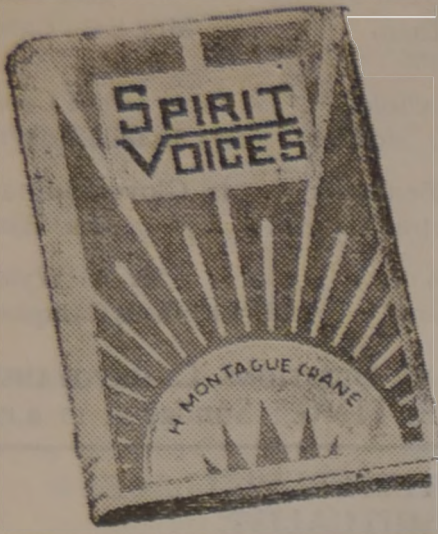


MRS. MEURIG MORRIS.

The action for libel brought against the *Daily Mail* by Mrs. Meurig Morris, in respect of her Trance Sermons at the Fortune Theatre, London, has been fixed for hearing on April 5, before a Judge and special jury in the King's Bench Division.

Whenever evil spirits assail us in soul or in body, the good are at least equally strong, equally wise, and equally vigilant. . . . God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety, of evil spirits. . . . They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness.
—John Wesley.

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The following PUBLIC LECTURES will be held by the above Society at the "Brownie" Restaurant, 8-10 Charing Cross Road, W.C. (Trafalgar Square End) at 8.15 p.m.—

- March 2. "ASTROLOGY AND ART" Mrs. Rowland Earp.
March 9. "TWO INTERESTING MAPS" H. A. Gill.
March 16. "THE MARRIAGE RULES" Alec Sim.
March 23. NO MEETING.
March 30. "ASTROLOGY AND REINCARNATION" Conan Shaw.

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of the work of the Society, Classes, etc., write to Hon. Sec., Miss A. Geary, 24 Winchester St., Warwick Square, S.W.1.

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Mrs. BISHOP wishes to convey, through the medium and courtesy of this paper, her sincere and heartfelt thanks to all friends who have so kindly tendered their sympathy during the illness and the passing out of her beloved sister Mrs. Bishop Anderson.

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