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THE INTERNATIONAL  
PSYCHIC GAZETTE

No. 223. VOL. 20.

APRIL, 1932.

PRICE SIXPENCE NET

## Our Outlook Tower.

### POSSIBLE EDGAR WALLACE SPIRIT INTERVIEW.

#### A SYMPATHETIC SUNDAY NEWSPAPER.

THE *Sunday Dispatch* was, we believe, the first of London's Sunday newspapers to show a sympathetic and fair-minded attitude towards Spiritualism. That was shown early in the Great War, when Mr. Hannen Swaffer was its Editor-in-Chief. Though not then a Spiritualist, he published special articles from Sir Oliver Lodge, Sir William Barrett, Major-General Turner and other distinguished Spiritualists, which were intended to give light and comfort to heart-broken mourners in that time of universal sorrow.

A little later the famous Vale Owen scripts were published in the *Dispatch* on the initiative of Lord Northcliffe himself, who spent many thousands of pounds in advertising them in the general press of the country.

The *Dispatch* has maintained its respectful and helpful attitude towards Spiritualistic matters, and we suggest that that fact should not be overlooked by Spiritualists in selecting their Sunday newspaper.

#### A SEANCE WITH A MEDIUM.

Last month it sent a "Special Commissioner" to the British College of Psychic Science to have a seance with Miss Naomi Bacon, one of the accredited mediums of that establishment. The reporter's name or profession was not divulged, and neither was his purpose, but he was really out to see whether it might be possible to get in touch with the spirit of Mr. Edgar Wallace, the distinguished novelist and playwright, who recently died in the midst of his manifold activities.

The reporter gave no information to the medium, but when she had passed into trance he handed her a folded page of Wallace's own manuscript. She held it for a moment, and said:—

"There is a man here who looks very different in profile from full face. He has a wide forehead, rather rounded in front. There is a great intelligence, a splendid brain behind it. I cannot get away from his profile." She raised her hand. "I could almost draw it for you, it is so clear. He is clean shaven, with very intelligent eyes and a very commanding presence. He had an unusual passing. Something happened here." She pressed her chest. "There was great difficulty in breathing before he passed. He has not been in the spirit world long.

"His brain power is remarkable. I am feeling all its force pressing upon me. He is trying to focus his mind and to make himself understood in a very deliberate way. He says he has spent his time on earth doing more than he should have done, and that he overstrained himself. I feel his passing was tragic. He went before his time.

#### SOME EVIDENTIAL POINTS.

"He puts some books on the table—a pile of books. He keeps adding to them, piling them up to the ceiling."

Then, as if in parenthesis, the medium added:—"He seems to be trying to show that books formed a big part of his life. He says that his great trouble now is that he has to stop creating things."

"How old would you say he is?" I (the reporter) asked.

"I should have said about forty, but he says no; he is older," the medium replied.

"Does 'W.' mean anything?" she went on. "I get something about smoking. He puts a smoking thing into my hand. A very special thing which he always used. I have never seen anything like it. It goes out like that"—and she drew her fingers out in a straight line from her lips.

"Is it a pipe?" I asked.

"No, it is not a pipe; it is a long thing like that (she repeated the motion). He used it to keep the smoke out of his eyes. He had a habit of screwing up one corner of his lips when he used it, and he would raise his brows a little to correspond.

"He used his brain in many different ways. I get the books, and I get other things emanating from them. I get a world-wide influence. Script, scenarios—I don't know what that means. Scripts."

Here the medium, or her control, seemed to be talking to an unseen person. "Not the Turf?" she said dubiously. "And the stage," she went on, "and much dabbling in politics. He says he dabbled in everything more or less.

"He passed out before his time because he overdid it. He says he crammed into a few years what should have lasted all his life. He says: 'Take warning, all of you. You cannot burn the candle at both ends. The rate of vibrations of my brain took power from my frame.' . . ."

All this description and information seem quite appropriate to Wallace, as it would be to few, if any, other persons, and they were followed up by recognisable if rather scraggly attempts of the spirit to write his name "Edgar Wallace."

#### "ENTHRALLED BY NEW EXISTENCE."

Then the spirit told the unknown interviewer that he had first met him at a club, which was true, and the medium continued:—

"He says: 'I am enthralled by my new existence, but I have no feeling of unhappiness about the work I did on earth. I am glad I did not make more permanent characters in my work. Some characters become so real that they follow their creator about. My characters were only puppets. Here I feel like a king in a castle. Strange to say, I always wanted a castle on earth. Here I have my castle, moat and all.'

"He is talking about his funeral," the medium said. "He says he is glad he was brought home, because it makes a great difference to him now that his body should lie in a place that was dear to him and not in alien soil. For the same reason he is very glad he was not cremated. This would have caused a quick disintegration, he says, which would have reduced his power to communicate with the earth and finish what he did not have time to do here. Vibrations can still emanate, he explains, from his body, which help him to do this.

"He says, 'It was through inspiration from the spiritual side that I was able to use my creative powers as I did. I really performed a mission of some kind. I studied human nature and knew it pretty well. On this side I felt a little out of focus at first, because of my strong attraction to humanity and my enjoyment of the easy way I was able to work on earth. I got a little thin before I passed over. I had some kind of premonition and felt sad inwardly.'

The interview occupies about two pages of the *Dispatch*, and it concludes thus:—

"In giving this perfectly accurate report of a seance held at the offices of one of the most important Spiritualist societies, a report which was taken down verbatim in shorthand at the time, it leaves its readers to make up their own minds on the question: *Was it Edgar Wallace?*"

#### VIEWS OF SPIRITUALISTS.

The *Dispatch* invited answers to its question from several notable Spiritualists, and the following are especially interesting:—

MISS ESTELLE W. STEAD wrote:—"My personal feeling is that there is sufficient proof of personality in the message to justify our acceptance of it as a communication from Edgar Wallace."

MR. DAVID GOW wrote:—"In view of the difficulties of getting clear communications from departed friends, the evidence furnished at the seance described in the *Sunday Dispatch* is highly satisfactory. . . . Wallace had to reproduce himself as we knew him, and he seems to have succeeded admirably."

The Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorks, wrote:—"Sir Arthur Conan Doyle has frequently manifested here with very evidential messages, our automatic writing and other phenomena having been very wonderful for years past. Sir Arthur came this afternoon and gave this message: 'Tell the *Dispatch* that it is true Doyle met Wallace, and I have something to say later. And say that if Mrs. Wallace will go incognito she will have no more doubts.' 'Go incognito' undoubtedly means go incognito to a medium or psychic."

J. L.

## Man's Duty to Spread the Truth He Knows.

A TRANCE ADDRESS IN CANADA BY "IMPERATOR."

The following is an address by "Imperator" (Malachi the Prophet), delivered through one of his mediums, Miss Florence Helsby, at 1207, Sussex Avenue, Montreal, Quebec, Canada.

WE are again assembled—not only those seen in this room but also hosts of the unseen. These also have come to hear my address—for in the spirit land there are many that will not accept the truth.

It may seem strange to you that after passing over many still do not believe in eternal life, and one of the reasons for that is that the conditions here are so much the same that they do not always know they have passed over. For as I told you before, the only thing that we leave behind is our body of flesh.

Why are there so many disbelievers in a life hereafter? It is because they have no one to point the way. The lowly ones of earth start up to be teachers of Spiritualism for they know whither their feet are trending. Those in high positions are on the contrary so clogged with theology and all sorts of things that they have forgotten the simple teachings of our Master Christ. He never formed a Church, and He cut himself away from the synagogue. He went around teaching anyone who would listen to him, by the wayside or any other place. He taught the simple rules of life, and we must go back again to his simple teachings and methods.

We do not need any marvellous place to say our prayers in. Our prayers are heard wherever we are. Nor need we make any study of prayer. A heart's cry to God will be heard sooner than the most elaborate prayer one can say.

### MAN'S LIFE ON EARTH A PROBATION.

What was man placed on earth for but for his training, for his probation, to enable him to rise to higher things. And remember that when you hear the call and you do not heed it, woe be to you. For there is no excuse for your not accepting truth when it is offered. When we are coming to your earth, we leave our world of beauty, loveliness, and peace to bring you messages of love from our Master, who, as I have already told you, is completing his plans so that man shall hear his voice and message once again. And friends, if we do not get this message over now, your earth will be steeped in its Materialism for thousands of years, and trouble and tribulation will of necessity come if you do not listen to the voice of the Spirit.

My heart bleeds when I see the sorrow and misery occasioned through selfishness. The majority of persons seem to think of self, self, self, and little else, but there are bright ones on your earth who think little of themselves but only how they can do good to others. When they pass over they will take their place among the blessed ones. You can all help the truth if only you talk about what you have heard, and pass the thought on to others and make them think. You must not keep these things to yourselves for if you do you are not obeying the Master's injunctions. You must seek out the poor in spirit and those that are hungering and thirsting for the truth. You must remember our Master feared not, and that was not because he did not get badly treated, for who could be treated worse than he. He was spat upon, reviled, threatened, and at last crucified, and we, to follow him, must also accept our crucifixion. We must accept the tests given us to prove our value or we cannot be in the forefront of the battle for the right. If we accept Christ as our leader no spiritual harm can come nigh, for we are surrounded by spiritual power so that no enemies can ever really harm us.

### ENEMIES OF TRUTH.

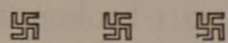
We have enemies not only in the earth-life, but also in the spirit spheres who are constantly trying to overthrow our work for good. When we obtain mediums willing to give themselves to us, we surround them so that no adversary can come near to them. For we must come to earth to give these messages of love and comfort to those who have lost their loved ones, and to let them know that these still love and watch over them and try

to impress them with their presence. But it is a hard task to impress those who never give their loved ones, who have passed over, one thought, and these have to go away sorrowing. If you could but see the sorrow of those here who want to get to their loved ones but only find a deaf ear turned to them.

Love is the greatest thing on earth or sea or sky, for love is eternal and if we have love we have all. There is nothing else needed, for out of love cometh all things. Therefore, let us give love and love and love. Love destroyeth hate, for how could one persistently hate you if you gave them nothing but love.

My heart goes out to this little circle for I know that great things will come of our talks here. If you only knew the joy we have in seeing how the light of this circle is attracting hosts of the unseen, your heart would indeed be joyful, for you are helping those on this side also to come out of their darkness.

I feel that I want to say so much more to you but I am afraid the time is up. Father of eternal life, shed a beam of light into the doubting heart, and illumine all the dark corners, and drive out the lurking foes!



### MEMORIAL TABLET TO MR. HENRY BUBB.

JUST a year after the passing of Mr. Henry Bubb, J.P., of Ullenwood, the founder of Cheltenham Spiritualist Church, its members and many friends met in the church on Friday evening, March 11, to unveil a marble tablet to his honour and memory.

The memorial tablet is of polished stone, with an inscription in black letters, and the Bubb family coat of arms in *gules and or*. It is let in to the wall of the church and was unveiled by Mr. Henry Bubb, of the Nigerian Administrative Service, the only son of Mr. Bubb's cousin, the late Rev. Lewis Bythesea Bubb, rector of Coln, St. Denis, Gloucestershire.

The ceremony was gracefully performed in the presence of a congregation of about two hundred persons, including nearly thirty of the Ullenwood employees.

Miss E. Maude Bubb, daughter of the late Mr. Bubb, and Vice-President of the church, presided, and an appropriate service was conducted by Mr. W. R. Sharp, of Coventry.

Mr. Sharp said he had talked with the spirit of Mr. Bubb on the previous Saturday and had made a jocular remark about his photograph which was standing before him. The same evening, a medium who did not even know of the existence of Mr. Bubb, gave him a message from Mr. Bubb and repeated the identical remark he had made about the photograph. So Mr. Bubb, being dead, yet speaketh, and he was listening quite naturally to what was being said at that moment. He was still working actively in their midst, the outstanding feature in his character, a loving interest in others, being still the same. It had been his duty in life to fight for the right when the right was called wrong, and very few persons would ever know how much Spiritualism had been indebted to him.

Mr. Sharp said the number of the visible congregation present might not be great but with them was such a host of the invisibles as he had never before witnessed in Cheltenham, and among these he saw Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. Tom Tyrrell, and many others. One especially interesting spirit visitor was Mr. Bubb's old gamekeeper, who had been with him for forty years and had only predeceased him by eight months. He said correctly that he had passed through trouble in his throat, mentioned that the spirit of his wife was with him, gave the name of his son (still in life), and added—"I have come to-night with the master."

A special hymn, dedicated to Mr. Bubb's memory, was sung during the service. It was written for the occasion by Mr. W. S. Miles, treasurer of the Bubb Memorial Fund, whose secretary is Miss White. Mr. C. Drew presided at the organ.

The inscription on the memorial tablet read as follows:—

"In grateful and loving memory of HENRY BUBB, J.P., of Ullenwood, near Cheltenham, second surviving son of Anthony Bubb, of Witcombe Court, near Gloucester, who passed to the Higher Life on March 12th, 1931, aged 88.—Founder and President of this Church, which he opened on June 3rd, 1927.—'This is my commandment, that ye love one another, as I have loved you.'—John xv, 12."

April, 1932.

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We are greatly indebted to E. Nob, for the delightful persons this GAZETTE by Van Holthe Tot of the High Court perhaps the first Judge has ever Spiritualist belie

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WHEN I began of the r which ha ancestors (who w at the time of massacres of Protestants in Flanders in the latter half of the 16th century), I found I was unable to harmonise them with my modern scientific knowledge.

However, I did not become a Materialist on that account for Materialism seemed to me to be inconsistent with the facts of nature and human nature. I merely thirsted for clearer and higher conceptions of truth. Yet that did not at once lead me to a belief in Spiritualism, for it did not then seem possible that those who were dead could communicate with us or still influence us. I maintained that such a belief could only be a number of irrefutable experiences. I became acquaint

MY WIFE

From 1892 Rotterdam. About that my aunt, th In her dream she much confusion. Amsterdam, and ill, though she w

Two days later died unexpectedly remains were to not then be do conveyed to Gotl I was unable to

## How A High Court Judge Became a Spiritualist.

By JHR (SIR) R. O. VAN HOLTHE TOT ECHTEN.

*We are greatly indebted to our friend Mevrouw de Wed A. E. Noë, for the English translation of the following delightful personal article written specially in Dutch for this GAZETTE by the eminent retired Judge, Sir R. O. Van Holthe Tot Echten, who was formerly Vice-President of the High Court of Appeal at The Hague. This is perhaps the first occasion on which a High Court Judge has ever contributed a public avowal of his Spiritualist beliefs to any journal.—Ed., I.P.G.*

### DISCARDING OLD IDEAS.

WHEN I began to examine for myself some of the rigid orthodox religious beliefs which had come down to me from my ancestors (who were Protestants of our country at the time of the Duke of Alva's infamous massacres of Protestants in Flanders in the latter half of the 16th century), I found I was unable to harmonise them with my modern scientific knowledge.

However, I did not become a Materialist on that account for Materialism seemed to me to be inconsistent with the facts of nature and human nature. I merely thirsted for clearer and higher conceptions of truth. Yet that did not at once lead me to a belief in Spiritualism, for it did not then seem possible that those who were dead could communicate with us or still influence us. I maintained that such a belief could only be based on a very considerable number of irrefutable supernormal facts. However, experience is our best teacher, and in time I became acquainted with such facts.

### MY WIFE'S PROPHETIC DREAM.

From 1892 till 1897 I was a Judge at Rotterdam. About 1894, my first wife dreamt that my aunt, the sister of my mother, had died. In her dream she saw there were two coffins and much confusion. My aunt was then living in Amsterdam, and we had not heard of her being ill, though she was no longer young.

Two days later we had the news that she had died unexpectedly. We were informed that her remains were to be cremated, and as that could not then be done in Holland, they would be conveyed to Gotha, in Germany, for that purpose. I was unable to go to the funeral owing to my

professional duties, but I sent a cousin to represent me. He accompanied me to Amsterdam shortly afterwards in connection with succession matters, and then he told me there had been two coffins and considerable confusion! One had been ordered by himself and another had been sent by the Cremation Society, of which my aunt was a member. The gentleman bringing this latter coffin had missed his train, and the coffin coming unaccompanied had been delayed at the frontier, and hence much trouble was caused until the gentleman arrived to straighten matters out.

Now, this strange dream predicting entirely unexpected events in the future caused me much

perplexity. There was nothing in our subliminal consciousness that could possibly account for it. Clairvoyance was then believed as possible regarding events in the past, but not as penetrating the future. Was it possible that some telepathic message had come to us from the other world from someone who had clearer insight into events about to happen? These perplexities I could not fathom.

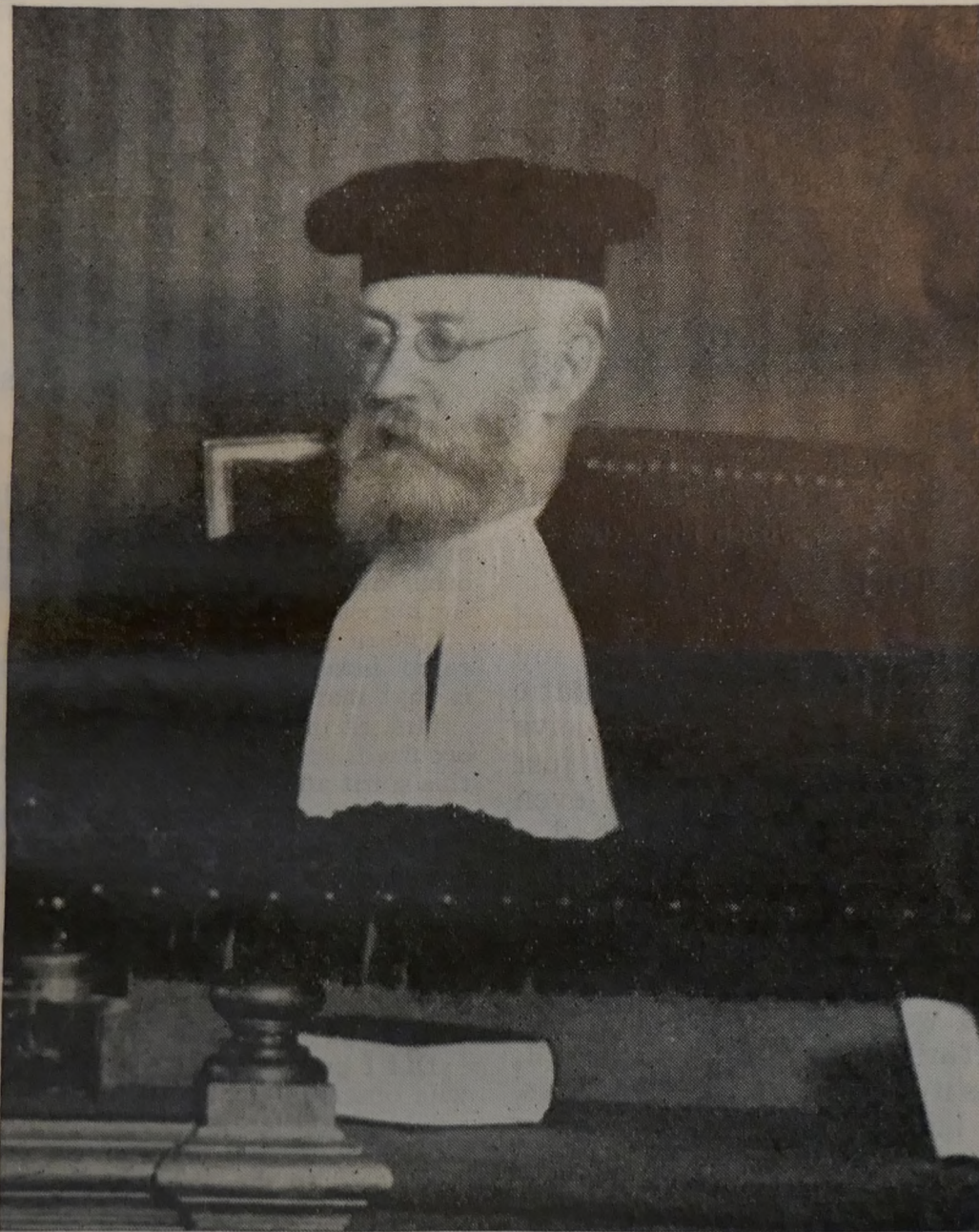
### MY WIFE DEVELOPS MEDIUMSHIP.

More facts followed. My wife had an attack of bronchitis and was threatened with tuberculosis.

Our old doctor advised her to go to the south of England, but she did not like the idea of leaving home, and as we had begun to read about psychical things, we visited Madame Elise Van Calcar, a prominent pioneer in the Spiritualist cause, and she advised magnetic treatment to be given by myself, according to her directions.

After I had given her several treatments my wife became sleepy and relapsed into trance. Her hand would then write and direct my treatments, to make her sink into deeper sleep, and so that my magnetic force would reach the weak spots in the lungs. In two months she was cured. She had no longer any cough or spitting of blood and when the doctor came to see her he could find no trace remaining of her trouble. He said he could not understand it!

While in one of her trances my wife also gave me written directions how to treat a girl of



SIR R. O. VAN HOLTHE TOT ECHTEN.

*Special Photo for I.P.G.*

thirteen, the sister of one of our maids, who was suffering from St. Vitus dance, and that case was also cured.

#### OTHER MEDIUMISTIC PHENOMENA.

But more important than all perhaps was that written messages came through my wife's hand from our daughter Ada, who had died when young. Then she developed trance mediumship, and voices of friends who had passed on to the next world spoke through her. It became impossible for me to explain these phenomena by any animistic theories, and further Spiritualistic manifestations followed, such as transfiguration and writing in foreign languages, which were still more wonderful.

One day we received a spirit message from someone who called himself Dr. Leesberg, saying that my wife's mother was seriously ill with a dangerous liver complaint, and that she would die. We fetched her at once to our house and did everything possible to prolong her life. The physician called in confirmed the diagnosis we had received, and she died not long afterwards.

A written message came through from a lady we had known, not long after her passing, saying:—"I marvel greatly that Spiritualism is true! Who would have thought that I could come back to you?"

Mr. van Calcar visited us one day and told us of a haunted house in Rotterdam where stones had been thrown and furniture wrecked by invisible hands. He held a seance there and persuaded the disturbing spirits to leave their relative, the resident, in peace, which they did.

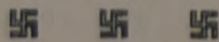
#### MY GIFT OF AUTOMATIC WRITING.

After I became a Judge at The Hague we had regular sittings in our house, at one of which my wife foretold that I would become an automatic writer. Shortly afterwards I began to receive written messages in my normal state. I just held the pencil and it wrote, without my even thinking of what was being written. I had a communication that a young student, a relative of the family, had become depressed and had shot himself. This turned out to be true.

On August 1, 1914, my wife wrote through my hand:—"The times we foresaw have arrived; thrones will be overturned, fortunes will be lost, and blood will flow as it has not done for centuries. These things will be necessary to wake up mankind."

Other messages written by my hand, but not by me, contained great and important spiritual lessons, and I became more and more convinced that these did not proceed from my subconsciousness, for all the time I wrote I remained in my normal conscious state. Besides, some of these messages came from specific dead persons, known and unknown to us.

And thus at last I became thoroughly convinced not only that Spiritualism was true, but that in it is to be found a remedy to cure most of the serious afflictions which distress mankind!



#### "SNAPPING" THE SOUL.

The *Sunday Dispatch* of March 20 publishes the following Central News cable from Rome:—

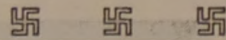
"A claim that the human soul can be 'snapped' at the moment it leaves the body at death was advanced by Professor Tucci at a Verona congress. He exhibited to the astonished gathering a photographic apparatus, with which, he said, such snaps could be taken."

This report is not quite satisfying. It speaks of some apparatus which *can* photograph the soul at the moment of death, but it does not say that any photographs proving that claim were actually exhibited.

Dr. Andrew Jackson Davis, the Poughkeepsie seer, observed the whole process of a soul leaving the body and wrote a detailed account of the event which has become classical. He was, of course, a very powerful medium, and probably provided ideal conditions for such a manifestation. He was also a clairvoyant and may have seen what would not have been visible to normal eyesight.

Then it is quite common for spirits to be photographed long after they have left their physical bodies, and there should not be much difference between that achievement and photographing the gradual emanation of the soul from the body at death.

However, such a result would much more depend on the presence of a medium endowed with the gift of securing spirit-photographs, than any virtue in a special camera. William Hope's camera is of the most simple and primitive kind; the virtue is not in the machine!



#### AMERICAN CHAPLAIN'S EXPERIENCES.

THE following accounts of phenomena which would not so long ago have been called "ghostly," and been read with mingled awe and incredulity, have been told us in personal letters by an American Episcopal Chaplain, who gives us permission to print them but desires to remain anonymous:—

##### THE NURSE'S HUSBAND.

I have come across, within the last few months, two absolutely authentic appearances of spirits in the Home where I am Chaplain.

(1) A nurse, Mrs. St., an Englishwoman and widow of an English clergyman, is accompanied by the spirit of her husband. She herself cannot see the spirit, but other nurses in the Home have seen him standing close by her side.

One of the nurses was ill recently, and when Mrs. St. came into her room the patient exclaimed, "What is that man doing by your side?"

Mrs. St. had only been with us a few weeks when this occurred. She tells me that many people have seen this spirit and told her about it.

##### THE SPIRIT OF A DEACONESS.

(2) The other spirit that has been seen is that of a Deaconess who died about twenty years ago, and was the first one in charge of St. B. House. She has been seen by various people who had no idea that there ever had been such a person. And some of these people deny the existence of a soul and immortality!

##### A DOG ON MT. OLYMPUS.

Did I ever tell you that when we were in Cyprus, my wife observed frequently the spirit of a little dog, which would come into our sitting-room, and would either remain under the table or run in and out again? She often said to me, "There is the dog again; he is now sitting between us under the table." I have never seen it. We finally made inquiries about the former occupants of the little hut we were then occupying—it was on the top of Mt. Olympus—and discovered that one of the former occupants had owned such a dog as the one that visited us in spirit. We could not find out more about it.

My wife was deeply impressed by it. I remember well that in later years she said to me, when we were discussing psychic phenomena, "I see so much, I am frightened."

The American Chaplain concludes:—

##### "SURVIVAL A FACT."

How could I be a Christian without believing that survival is a fact? It is the only thing that keeps me going. There is no such thing as death, as this mysterious change is so commonly called. It is a passing into another state in which those who have entered will retain their interest in and knowledge of the friends they have left behind.

The new American Episcopal Prayer Book is very explicit on one of these points: in the prayer "for the whole state of Christ's Church," we omit, "militant here in earth." It says:—"And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service." This is sufficiently plain; don't you think so?

April, 1932

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## Sir William F. Barrett, F.R.S.

THE FOUNDER OF THE SOCIETY FOR PSYCHICAL RESEARCH.

By THE EDITOR.

SIR WILLIAM F. BARRETT, F.R.S., was the first man to see the importance of dealing with psychical phenomena as an organised branch of scientific inquiry, and may well be regarded as "The Father of Psychical Research."

He was not the first eminent scientist to investigate the phenomena—Dr. Alfred Russel Wallace, Sir William Crookes, and several others had examined the alleged facts before him, and been personally convinced as to their reality—but their individual testimonies had been mostly received with scorn and incredulity.

At that time, in the early seventies of last century, when the materialistic view of man and the universe was at its zenith, there was no room for ghosts "and such-like fables" in the minds of orthodox scientists.

Professor Barrett (as he then was) himself believed at first that the mediums had cast a hypnotic spell upon the witnesses, and that what they honestly believed to be objective appearances were in fact subjective hallucinations. He based this opinion on curious effects he had witnessed in some experiments he had made in mesmerism.

Further experiences, however, suggested to him that he was dealing with a new range of facts, outside the domain of physical science, and so important that mankind was possibly "on the threshold of a new world of thought."

He lost no time in calling together many distinguished men to consider the formation of a new society for the observation of psychical facts, the testing of their veridity, and the recording of what was proved evidential. And thus it was that the Society for Psychical Research was called into being on February 20, 1882, just over fifty years ago.

In December, 1919, Sir William honoured us with a personal interview at his London house, when he kindly narrated the whole story of his interest in psychic studies, a story of real historic importance, which it is appropriate to recall and summarise when the once great Society for Psychical Research has just passed its jubilee.

Sir William had around him as he talked all the important correspondence, documents, newspaper cuttings, and volumes of the *S.P.R. Journal*, and it was with a marvellous facility he put his finger on any date or fact he wished to verify.

During our long interview we vividly realised some of those elements in his personality that accounted for his fame and popularity. He was a man intense in his industry, alive in every nerve and muscle, accurate to the last degree, passionate in his desire for the truth, kindly and courteous, even to opponents, with a sparkling humour, and—what we appreciated as both remarkable and beautiful—as homely as one's nearest friend. He would have made a magnificent subject for a treatise on "The Homeliness of Truly Great Men." We begged to be allowed to reproduce the photograph on this page for that reason. "Homely," we know, is an unusual word to associate with any learned grappler with abstruse mysteries, but its accuracy will be quickly seen in the picture. It was an amateur's snapshot of Sir William,

taken in the garden of a country residence.

Before setting down Sir William's account of the genesis of the Psychical Research movement, we think it well to give some particulars of

### HIS EARLY SCIENTIFIC RECORD.

In 1862 Sir William was appointed as skilled assistant to the famous Professor Tyndall at the Royal Institution of Great Britain.

In 1864 he published in the *Philosophical* magazine, his first scientific treatise on "A Physical Analysis of the Human Breath."

In 1865, he published in the same magazine a paper on "The effect of the Contact of a Hydrogen Flame with Various Bodies," and the discovery he there recorded was afterwards put to practical use for the detection of inflammable gases in coal mines.

In 1867 he wrote on "Sensitive Flames," showing how an ordinary flame of coal-gas, especially when issuing from a glass tube, shrank and changed its shape in

response to various sounds, down to sounds so faint that they were inaudible to the human ear. This paper was delivered as a lecture before the Royal Dublin Society and led to his being offered the Chair of Physics in the Royal College of Science in Dublin, which he accepted and retained from 1873 to 1910, when he retired under the Treasury age limit.

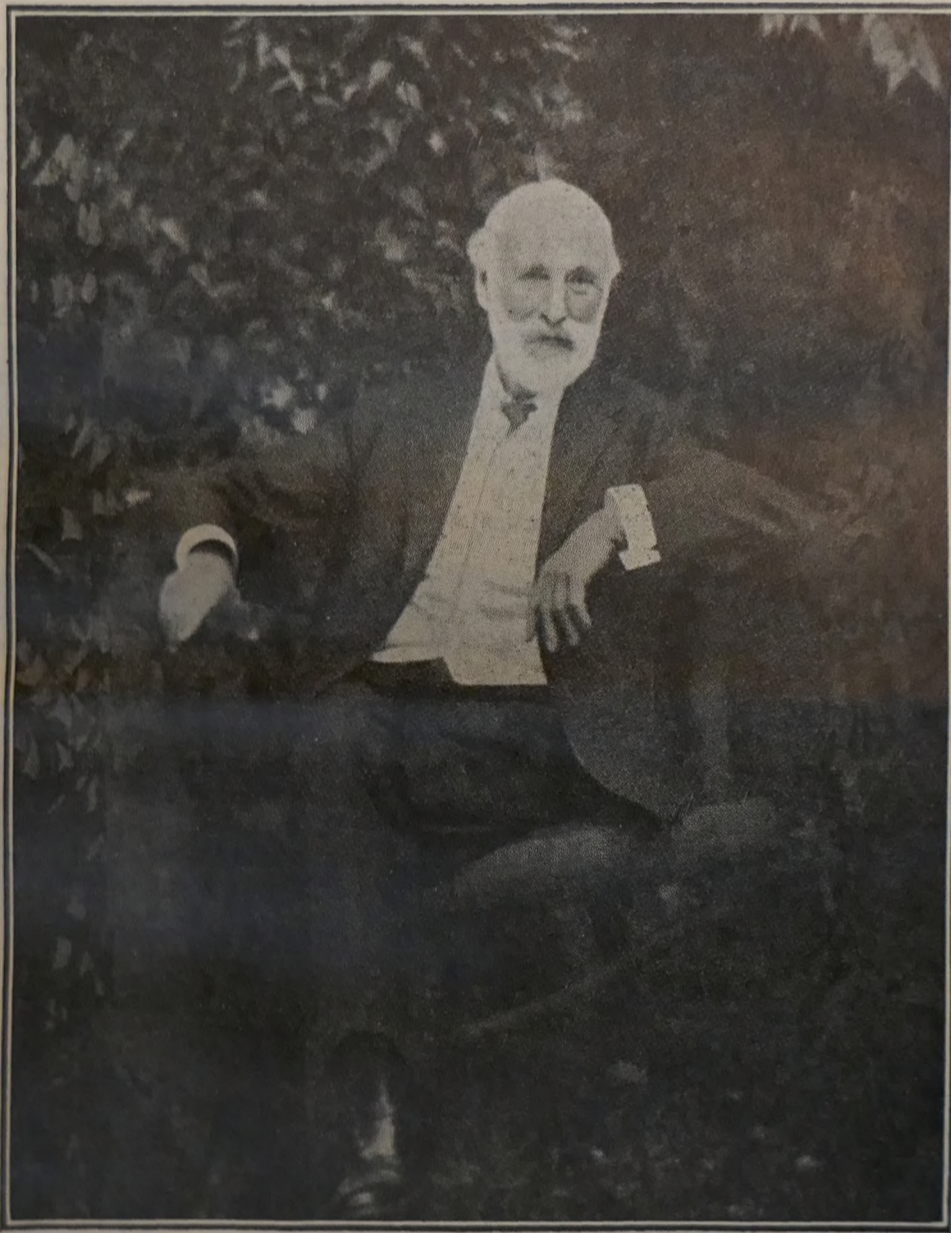
### INTRODUCTION TO HYPNOTIC EXPERIMENTS.

Sir William narrated to us the following reminiscence of his introduction to matters of psychic interest:—

"While I was still at the Royal Institution, an Irish gentleman, Mr. Wilson, called upon me and invited me to spend part of my summer holidays at his estate in the county of Westmeath.

"I went and there saw for the first time some hypnotic experiments. My host mesmerised the young daughter of his lodge-keeper, and exhibited some extraordinary phenomena which seemed to indicate transference of thought from one mind to another.

"That was about 1867. I was very incredulous, and was only convinced when I had repeated the experiments myself by hypnotising the subject. Then I found there was a complete community of sensation between myself and the person entranced. She could apparently taste substances I put, unknown to her, into my own mouth.



SIR WILLIAM F. BARRETT, F.R.S.

If sugar, she would say it was sweet; if mustard, horrid, and so on!

"Asking my host to write down her answers, I moved into the adjoining room, and with the doors closed repeated the experiments. I found her answers to be equally accurate. In a subsequent trial, I found that she could tell the number of pips on any playing card at which I looked, though she did not know the names of the suits."

#### VISION OF A LONDON SHOP.

On another occasion he asked the subject to go in imagination to London and walk down Regent Street. She did so and described the shops she passed. Then he asked her to turn into Beak Street and describe the shop of a Mr. Ladd, an instrument maker. She said, "Oh yes, I see a big clock." Sir William asked her to tell the time by that clock, and she did so accurately, notwithstanding the difference of twenty-five minutes between the English and Irish time. Then she described some large blocks of Iceland spar in the shop through which she saw objects doubled in size, and Sir William knew that was correct. Further equally interesting and instructive experiments followed.

#### TELEPATHY WITHOUT HYPNOTISM.

"On returning to London," Sir William said, "I succeeded in repeating the experiments on another subject. Anxious to see if the same phenomena would occur in a normal state I found evidence of what looked like thought-transference in various people, without any contact or signalling. For example, at Mrs. De Morgan's house in Chelsea, Miss De Morgan would strike any particular note on the piano, or blow out a particular candle in the room, that I mentally thought of.

"These varied results led me to prepare a paper on 'Some Phenomena connected with Abnormal Conditions of Mind,' which was read before the British Association in Glasgow in September, 1876. In this paper I also referred to some extraordinary Spiritualistic phenomena I had witnessed in London."

Sir William suggested at this meeting that a special committee of scientific experts should be appointed to inquire into the validity of the evidence of thought-transference and Spiritualistic marvels, and Sir William Crookes, Dr. Alfred Russel Wallace, and Lord Rayleigh warmly supported his proposal. Sir William Huggins, though not present, wrote also expressing his approval. In the whirligig of time, all these four men—Crookes, Wallace, Rayleigh, and Huggins—received the Order of Merit from the King, and three of them became Presidents of the Royal Society.

#### CO-OPERATION WITH SPIRITUALISTS.

Sir William, having described other experiments he had made, continued:—

"After these experiments I made it my business to see a number of mediums in London, and was brought into contact with Mr. Dawson Rogers, the editor of *Light*, and with Mr. Stainton Moses.

"Also, while giving a course of lectures at the Ladies College, Cheltenham, in 1880, I stayed with Mrs. Myers and met her son Mr. F. W. H. Myers. He and I found we were both anxious critically to investigate the whole subject, and he told me of experiences he and Professor and Mrs. Sidgwick had had with various mediums. He said they were all anxious to be brought into touch with well-known Spiritualists.

"This fact I communicated to Mr. Rogers and Mr. Moses, and we drew up a circular calling a meeting of friends to discuss the formation of a new society. This I felt was the more necessary as my paper on the evidence of thought-transference had been refused publication by one or two well-known scientific societies. It seemed important to have a society which would put on record facts already ascertained, and extend the investigation.

"Mr. Dawson Rogers very kindly arranged a place of meeting and printed the circulars, which were signed by myself, calling a conference. That was held on January 6, 1862, and I presided over it. A resolution was unanimously passed to form a society. Professor Henry Sidgwick consented to be President, with myself and Mr. Arthur James Balfour as Vice-Presidents. There was a desire that I should be first President, but as I was then living in Ireland I could not accept the position.

"The Society for Psychical Research was definitely constituted on February 20, 1882, and a Council appointed. All the original office-bearers are dead, excepting Mr. Arthur Balfour, Mr. F. W. Percival, and myself. That then, is the history of the beginning of the Society.

"Let me add, that the early history of the Society owes an enormous debt to the wise and critical guidance of Professor Henry Sidgwick and his distinguished wife. Mr. Myers became the first honorary secretary, and shortly afterwards was joined by Mr. Edmund Gurney, whose brilliant career was unhappily cut short. Various committees were also appointed to investigate different branches of psychical phenomena.

"Sir Oliver Lodge did not join the Society until some years later. In fact, when I lectured on Thought Transference in Liverpool (where he then was) he was somewhat contemptuous of the whole subject, but confessed he knew nothing about it. With his splendid candour he agreed that he ought not to condemn until he knew, and he thereupon took up the matter with the result we all rejoice in."

## The Nets of Remembrance.

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

LET us become detached from our mundane selves, and draw in our nets of memories and overhaul them! Time has probably made big holes in these nets, so that some of the little and tender things have slipped out of them. This is a serious loss.

Life is made beautiful by little nameless acts of love and kindness; life can be made lovely by very small things. So the simplest of us can make a garden of joy for ourselves and others, because if we make flowers to grow in the garden of another's life, flowers will bloom in our own—a happy memory.

Even out of the crushed petals of life's sorrows an essence of sweetness can be distilled. Shut out ugly thoughts but remember lovely and beautiful things. Let happy memories fill our nets with things of love and joy.

Let us call up the memory of the scent of a pressed flower, or the vision of a garden where lilies and roses grow—fragrant memories. Or the picture of the sea on a glorious summer's eve: its distant horizon, its glittering surface and changing hues, under the influence of sun or cloud, and the wonders of its hidden deeps . . . profound memories.

When our mind is the home of pleasant thoughts then are we among the angels of light,

and souls need joy and light to make them grow!

As we become detached from our little selves, and from the seeming solid, so in our thoughts we slip the earth cable and sail on more beautiful seas. We see the compassionate Ones bending over us and smiling. We feel a joyful uplift, and gather in Their happy teaching.

Recalling these halcyon moments and Their love and care, we will emulate Their kindly blindness to the little faults and failings of those They would so lovingly guide to cast their nets into beautiful, deep, sunny seas.

Let us follow Their lead and gather in our nets in readiness, mending the small holes as well as the large ones so that the small sweet things remain and do not escape us, the big and ugly can easily be thrown overboard when we bring our nets of remembrance in. Preserve only pleasant and fragrant memories.

"So, train the thoughts as best you can  
To dwell on happy things,  
On all that makes life beautiful,  
For every thought has wings."

"Then the night shall be filled with music  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And silently steal away."

## Some Experiences of a Veteran Devonshire Spiritualist.

### REMARKABLE PHENOMENA IN THE HOME CIRCLE.

**M**R. JAMES FERGUS BOWERMAN, of Buckfastleigh, Devon, is one of the veterans of the Spiritualist movement who are rich in experience, but with little opportunity of narrating the wonders they have witnessed to present day adherents and investigators.

In recent correspondence Mr. Bowerman has mentioned to us some interesting facts, and at our request has now kindly written us the subjoined summary of his experiences to pass on to our readers.

His present home is, as he says, "in rather a lonely part of the world as regards Spiritualism"—on the edge of Dartmoor—and he is therefore unable to attend meetings, but since he started his investigations in 1885 he has witnessed every species of Spiritualistic phenomena excepting materialisation in his own home.

It was through what happened in a seance at his house that the Newton Abbot Spiritualist Society was started, and it has been principally through his hearty, loyal, and substantial support that that Society has now its own church.

The following is Mr. Bowerman's narrative, which will give encouragement to many others who believe our doctrines but have no opportunities of attending seances or meeting with mediums in the localities where they live.

#### MY INTRODUCTION TO SPIRITUALISM.

I may, in the first place, say you have given me a task I feel I shall not be able to fulfil, for I could not write one hundredth part of the proofs of survival after the so-called death of mankind that I have witnessed.

Spiritualism was introduced to me here by a Yorkshire man called John Hodgson, who gave me a good account of his experiences at seances in Keighley in the seventies with some of the mediums of his day. It was after some long talks in 1885 that he and I decided to start a circle amongst ourselves. Unfortunately our lady friends hung back and gave us very little help, so the two of us went on alone.

I often go back in thought to my first sitting. I had no idea what to expect would happen, but we had not been sitting long before I felt a trembling all over me and I was considerably shaken. I felt as if there was an electric battery working within me. I did not then get much further, but we decided to take in *The Medium and Daybreak*, the then Spiritualist organ, and I got into touch with Mr. James Burns, the editor, and also with Mr. Alexander Duguid, of Kirkcaldy, in Scotland. I had a good deal of correspondence with Mr. Duguid, who told me not to go too fast or I should suffer.

In 1889 I met Mr. James Burns at Plymouth, when he was giving phrenological readings. I went on the platform to be "read" and he told me I would not be a great platform worker but I was to follow out my own impressions and I should not go very far wrong.

I went to Keighley at the Christmas of 1887, and there met a lady medium called Mrs. Summersgill. I had a sitting with her alone, and she was, like myself, just a beginner. But the small table at which we sat began to move and rock about and did the same when the lady only touched it with one finger, while standing well away from it. This happened in broad daylight and was my first real psychical experience.

From there I went to Bradford and met Mr. and Mrs. Burchell, who also had not been long in the Movement. They were grocers in Otley Road, Bradford. I met some others at their home, and we had a seance. I was given the description of my sister in the spirit world, and also her name. On being asked if I knew her I said I did not as I was the youngest of the family and she had died young, but I had been told about her. That seemed wonderful for I was a complete stranger in a strange land.

In the year 1888 three ladies from Keighley came to stay with Mr. Hodgson in Devon. They were all young in the Movement, not what to-day would be called well developed psychics, and I drove them around what is called the Buckland drives on the upper reaches of the River Dart. There in the open country one of the ladies described an old man beside my horse's head. She said he was a labourer, and told me how he was dressed. I said I did not recognise him, but she said, "You must know him, as he is pointing to his boots with his toes turned up." I then recognised who it was, and I can only say this was one of the best tests I had had.

Circumstances prevented me then from going much further, so I will come to my more recent experiences. When the subject had become more popular I was fortunate in 1917 to meet two gentlemen interested. One of them had had some experience but the other was a complete novice. Five of us, including a local policeman, used to meet once a week and one of the circle became a good clairvoyant and gave us good proofs.

#### WONDERFUL PHYSICAL PHENOMENA.

Well now, I will try and give a little of what I have seen in my home with Mrs. Trueman, a medium of Plymouth. I have seen her controlled by people who have passed on whom I know she had never met and who were altogether unconnected with my family. I have been able to recognise them by their mannerisms. At Mrs. Trueman's dark seances a little toy harp played "Lead, kindly light," and "Abide with Me" perfectly, and led us in our singing. The harp was placed underneath the table around which all the sitters had joined in holding each others hands. We had also spirit lights floating around the room. These lights gave no illumination and the nearest thing I can compare them with is the glow of a glow-worm. We had a luminous card carried all around the room, flowers were brought in from my front garden, articles were brought us from the bedroom, and an umbrella was brought in from the hall, as well as hats and keys. And all these things happened though the door had been locked by a gentleman who was a complete stranger to Mrs. Trueman, and he kept the key in his pocket.

A small slate was washed clean and placed with the harp and trumpet under the table. When the slate was taken up after the sitting there were three messages written on it, two on the upper side and one underneath, and all were in different handwriting. The harp was brought up from underneath and placed on the table and the trumpet was also brought out from underneath and floated around the room. I have heard a voice singing in a manly voice with a Scotch accent, and louder than any of us could sing.

#### WHO PINCHED THE CAULIFLOWER?

Mrs. Trueman one Saturday evening was controlled by my son Gerald, and he said, "Mother, I will try and speak to you to-morrow night through the trumpet." My wife asked, "How shall we know it is you," but there was no answer. Next evening we held a seance with twelve people, including the medium and her husband. A voice said, "Father," three times. I did not speak; in fact, I did not know it was for me. My wife said, "Father, why don't you speak," and added, "Who is it?" Gerald then said, "Father, what about that cauliflower I pinched up in the garden?" And I at once said, "You rascal!" This was sixteen years after it happened, and I know none of the other sitters knew of it. I had myself forgotten it, but I had told my children at the time that if I knew who had done it I would give him a good hiding. That took place in 1904, and the culprit confessed in 1920!

I have had lights switched off, doors opened, knocks rapped on different parts of the rooms I have been in; and I have been locked or barred in my fowl house when I have not had my knife to lift the bar and had to wait until some one came to undo the door. I have had my bed clothes pulled off, and have felt the bed shaken as if I was in a motor car with the engine running but the car not moving.

There never is a day passes but what I am touched on the face or forehead by invisible hands, and there is no mistake about it. At times it is like little fairy fingers tapping me on the forehead. Mrs. Ruth Darby once truly told me I am always conscious of spirit presences.

I think I had better stop now. I could give you an account of some of the remarkable dreams I have had from childhood up to the present day, but I think I will leave that for some future time. There is one thing I should like to add, and that is that I have never gone to a seance and come empty away, and that I have always been very critical, and metaphorically pulled all I have been told and seen to pieces, and put it together again. I think the reason I get such good tests is because I go to seances absolutely free and without any desire to get a message for myself. If it comes, well and good. In my home circle the influences are always peaceful and good and I have come to the conclusion that the home circle is the place to get the real knowledge of Spiritualism. I would advise all investigators to start in their own homes, and prove the truth for themselves, with the world shut outside, and where they know there is no deception.

## THE International Psychic Gazette

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### Psychical Research "Control."

PSYCHICAL RESEARCH as an illuminating and successful art—"by far the most important work that is being done in the world," said Mr. W. E. Gladstone)—has gravely degenerated since the days when Sir William Crookes, Dr. Alfred Russel Wallace, Mr. Frederic Myers, and Sir William Barrett, showed the way, by exercising scientific precision along with perfect readiness to conform to the necessary conditions under which psychical manifestations happen, and above all by their ardent desire to find the truth and proclaim it at any cost.

Psychical phenomena in their day were a comparatively new study, and they were jeered at by the masses as ridiculous "spookery," in which no sane or reasonable person could possibly believe. But these great men risked their reputations on the altar of truth. The consequence was that they then obtained supernormal phenomena that have never been excelled. Crookes during three years personal investigations in his own house, with the assistance of other men of science, obtained those marvellous materialisations through the mediumship of Miss Florrie Cook, which are recorded in his historic "Researches." Sir William Barrett was scoffed at when he read an account of his first experiments in hypnotism and thought transference before a meeting of the British Association in Glasgow, but he had his revenge later when he founded the Society for Psychical Research under most distinguished auspices. Mr. Frederic Myers combined philosophic reflection with his observations, and tested how far so-called spirit manifestations might be explained or left unexplained by the hidden sub-conscious elements in human personality. Myers, Gurney and Hodgson critically studied the records of "Phantasms of the Living"—many of them at the moment of death—and found that there was a great deal more in these records than mere idle tales. Dr. Alfred Russel Wallace was an industrious investigator and his conclusions were published in his immortal work on "Miracles and Modern Spiritualism." Compared with such achievements, Psychical Research is to-day barren and unprofitable.

The point we want now to put forward is that these men did not make a fetish of what is called "control," the *sine qua non* of present-day Psychical Research. They exercised their acute observational faculties conscientiously, and they had confidence in their God-given common-sense. Sir William Crookes told us in an interview that Florrie Cook would simply go into trance in an ante-room from which there was no exit excepting by the doorway of the room in which he sat. A simple curtain hung in this doorway, and in a little while the materialised spirit of "Katie King" would step forth. He applied all reasonable methods to make sure that Florrie Cook and "Katie King" were different and distinct personalities. He found they varied in height, had different coloured hair, and he saw them separately at the same moment. "Katie King," the materialised spirit, was so real that she became a familiar friend of his family, and on one occasion carried one of his children across the room.

His observations were confirmed by photographs, taken at the same moment from different angles. He did not, like his mountebankish successors, attach wires to the medium lest she should move, or enclose her hands in clumsy wooden boxes lest she should conjure with them! These absurd methods of so-called "control" he left to

be devised by our modern geniuses, such as Mr. Harry Price and his confrères in their so-called "National Laboratory of Psychical Research," which is in no sense a National institution, as it pretends to be!

Dr. Alfred Russel Wallace conducted his independent Researches as an honest man and a reasonable being, and he was richly rewarded. For in this science, as in all others, people succeed in accordance with the sincerity and ability they take into it. He did not fail in his efforts, for he faithfully observed the necessary conditions under which psychical phenomena can occur; he did not lay down his own personal conditions as to how they ought to occur; and he once testified that he had not found Spiritualism riddled with fraud, which is the obsession of modern pretenders to Psychical Research. He had, he said, sat with all sorts and conditions of mediums in this country and in America for twenty-five years, and he had never yet met a medium who cheated.

The "control" of Psychical Research in its palmy days was a common-sense "control," with faith in the five physical senses with which all sane men are endowed. Simply with the hands of sitters and medium being joined in a circle, we have seen as many as fifteen distinct materialisations in a single afternoon. And that with a medium who had been publicly denounced as a fraud! Such results are nowhere obtained nowadays where fantastic electrical contraptions and ridiculous wooden boxes are fastened on to the sensitives lest they should cheat!

These "control" devices are based upon the senseless "fraud complex" which is a distinguishing element of the present-day official research. They hinder and inhibit phenomena, for spirits, like ordinary living beings, are sensitive to the atmosphere of persons who approach them in an attitude of—"Now, we know to begin with that you are simply fakes and frauds, so get on with it and let us see what you can do!"

There is another aspect of this "control" question that is important if Psychical Research as a science is ever to get out of its present miserable stagnation and ineptitude. Let us admit that reasonable "control," such as was exercised by Crookes and Barrett, is necessary before supernormal facts can be admitted to the category of science. But "control" should not be one-sided. If the mediums are "controlled" the investigators should be "controlled" also. When that promising young materialising medium, Harold Evans, was "exposed" for "masquerading as a ghost" with a sheet around him we asked him what had occurred, and he said in effect, "I was examined by half a dozen men before the seance, and they certified that I had nothing suspicious upon my person. Then I was roped in a chair. I was examined, but nobody else was examined. One of the sitters must have brought that sheet to throw around me in the dark when I was in trance in order that I might be 'exposed' as a fraudulent medium masquerading as a ghost." That incident is illustrative of the sort of rascality that happens in most of these so-called "exposures." There was a cheat in the seance room, but it was not the medium. It was some supposed scientific researcher (or intruding reporter) who had introduced the sheet for the purpose of creating a sensational newspaper stunt and incidentally destroying the medium's character as an honest man. That could not have occurred if the sitters had all been "controlled" or searched with the same scrupulous care that had been applied to the medium.

The same kind of deceitful process was applied when William Hope was "exposed" for substituting photographic plates in a box of X-ray marked negatives. Hope had never touched the plates as it happened. The substitution was done by his crafty inquisitors, and then palmed off by them on the innocent medium so that the world might be made to shudder at his alleged iniquity. That could not have happened had some independent jury of respectable men been appointed to watch and report on all the operations of medium and investigators alike in the interests of fair-play.

We might mention other notorious cases in which perfectly innocent and inoffensive mediums have been held up to contempt and infamy by so-called scientific investigators, who pose as fair-minded experts but are mostly animated with one wicked purpose, namely to prove that the true is false, the false is true, and the honest man a rogue.

Some check ought to be put upon this malignant process before it is permitted to go any further in hindering the free course of that truth which alone can save the world from its Materialism and lift it on to a higher plane of Spirituality, by giving back to the Christian religion the solid basis on which it was founded two thousand years ago. When dishonest "investigators" and honest mediums are "controlled" with the same scrupulous care the day of faked and scoundrelly "exposures" will be gone for ever. And let that be soon!

J. L.

April, 1932.

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## 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.

#### MY REMINISCENCES OF PASQUALE ERTO.

IN my *Chronicle* this month will be found an abundance of details about an interesting series of experiments carried through in Italy by Mr. Septimo Mobilio with the much discussed Italian medium, Pasquale Erto, who gave seances in London early this year and received some attention from the English press in consequence. I think, therefore, it will be agreeable to readers if I devote my "Personal Recollections" to this medium.

#### ERTO IN PARIS.

For Erto and his mediumship were well known to me in Paris when he gave a month's seances in 1924 at the International Metapsychic Institute, at the time the regretted Dr. Gustave Geley directed that centre of supernormal research. Erto was a man of fine figure and gallant personality, and there was much competition for invitations to his seances among Parisians, for the number of seats available was strictly limited.

#### HIS LUMINOUS PHENOMENA.

His mediumship was of an unusual type, and, I think I ought to say, of fascinating interest. He was a veritable man of fire! From his body, while he stood entranced and gesticulating, there emanated vivid flashes like "summer lightning," also rays of white light about eight metres long. Luminous balls, from the size of a walnut to an orange, white, reddish or bluish, appeared close to his body. Zigzag flashes, really dazzling, darted from his arms and head, and bright sparks projected from him like rockets, which faded as they fell. These lights were intense and lit up the whole room, or at least the part occupied by Erto. The different kinds of phenomena succeeded one another or alternated without any regular sequence. The lights were cold and inactinic, making practically no impression on photographic plates.

#### DR. GELEY'S VIEWS.

I have here quoted almost verbally Dr. Geley's own description of the phenomena from his famous work, "Clairvoyance and Materialisation" (pp. 335-336), and I permit myself this further quotation, which is highly important in view of the cloud of doubt thrown over them afterwards:—

"The control of the medium was complete. Before each seance Erto was completely stripped and medically examined in all cavities—mouth, ears, rectum, and even urethra. He may be shut into a cage which has been minutely examined beforehand. He has no means of producing an artificial light. Moreover, the varied form of the lights renders any single form of trickery improbable. In the present state of our knowledge of physics it would seem impossible to produce fraudulently all of the different phenomena.

"I must, however, make one reservation. Erto demands absolute darkness, and will not permit his hands to be held. Efforts to obtain phenomena by red light or when his hands were held were always without results.

"But I think it my duty to say that Frau Silbert has given me manifestations very similar to those of Erto in an experiment conducted by moonlight (full moon) when I was holding one of her hands, and the other was plainly visible on the table. She made no movement at all."

Then Dr. Geley adds this devastating postscript:—

"The reservations made above were unfortunately justified. I have found that most of Erto's phenomena are imitable by the use of ferro-cerium, and that the medium seems to have used this trick, however much he protested to the contrary. Tests continue."

#### MY PERSONAL IMPRESSIONS.

I was present at several of these seances, which finished with an accusation of fraud. A small piece of ferro-cerium had been found in the syphon of a wash-hand basin, and it was alleged to have been put there by Erto, and that therefore he was a trickster! And yet the phenomena which he had exhibited before our eyes had been so amazing that one could hardly imagine their

being produced or imitated by any morsel of chemical or metallic substance!

I can see him now, hermetically clothed in tights, standing in the midst of the large hall at the Metapsychic Institute, and awaiting the extinguishing of the lights before he fell into trance. Then he sat down in an armchair and abandoned himself to mediumistic slumber. Next he stood up and with vigorous supple movements, like those of a dancer, he exteriorised the luminous forces within him. Lights poured forth from him which lit up the walls, and we were all filled with wonder. To encourage him we shouted, "Bravo! Erto; continue!" And these words seemed to whip up the activity of his faculties, and luminous radiations, mostly blue, spread around him. Never before had we seen such prodigious phenomena.

I did not witness the production of any phantom faces, nor hear any Voices of the medium's controlling spirits, of which Mr. Mobilio gives remarkable accounts in his book, as having occurred in Italy. I only saw the luminosities proceeding from this incandescent man, which so surprised us all. Some of the audience expressed the opinion that they were the result of an ingenious trick, but the majority of the witnesses believed in their absolute authenticity, and did not for one moment doubt the probity of the medium who had won their enthusiastic admiration.

#### DR. GELEY'S MISGIVINGS.

Dr. Gustave Geley was profoundly distressed by the allegations about the ferro-cerium. I used to see him often at this period, and can remember, as if yesterday, the sadness of his expression when he reviewed before me all the circumstances which appeared to point to trickery on Erto's part. But I can say now, and others can say with me, that notwithstanding the visible anguish of that critical savant, so upright and equitable, he seemed to feel that all had not been said when he had felt bound to yield to the alleged evidence pointing to Erto's culpability. The accusations seemed to be true, and that prevented the Doctor studying the Italian's mediumship further, but he continued to think that Erto might be a veritable medium all the same, and this hankering doubt disquieted his conscience up to the very moment when he set out on his fatal air voyage to Warsaw, from which, alas! he was never to return, except in spirit.

How many times since then, when sitting alone in the great hall of the Metapsychic Institute, have I closed my eyes and seen again that great luminous gesticulator called Erto, and deplored the scandal which made him leave Paris at once, without submitting himself to new experiments. In this I thought he was wrong, and I think so all the more in the light of Mr. Mobilio's new book on the mediumship of Pasquale Erto.

### The Chronicle.

#### "IN THE KINGDOM OF SHADOWS."

UNDER the title, "*Nel Regno delle Ombre*," the book by Mr. Settimio Mobilio, referred to above, has just been published in Italy.

Its sub-title is "Spiritualistic Experiences with the Medium, Pasquale Erto," and it is "dedicated to Messrs. F. Zingaropoli, E. Servadio, and Ernesto Bozzano, valiant defenders of the new doctrine of Spiritualism, who devote themselves as fervent apostles to the study of the problems of Spirit, which we trust will one day open the sacred gate of the invisible world."

In his preface, the author declares he has the single intention of describing a series of seances he himself had with Erto, and he offers his report as matter for research and discussion. He believes that Erto is no trickster, and that when he was accused of fraud that was due to mal-observation of the circumstances at the experimental seances.

#### ERTO AT PARIS.

I have already described the impressions made on Dr. Geley and other experimenters at Paris by Erto's luminous phenomena, and now give some particulars of his denunciation.

After some convincing demonstrations of his powers, the authorities at the Metapsychic Institute thought it time to test whether by any possibility Erto could have resorted to artificial means to produce his lights.

On April 2, 1924, Erto, after having achieved very good results, went to a washstand and washed his head. Next day, there was found in the syphon under the basin, through which the used water passes, a small rectangular block of ferro-cerium, and the assumption that he and no one else hid it there was the main reason for his "exposure."

On April 6 there was another seance at which equally striking phenomena were produced, and immediately afterwards the entire body of the medium was minutely examined. At this he became angry and said that rather than continue his seances he preferred to go away.

After his departure, a narrow slit was discovered in the tights he had worn, through which he might have passed a minute piece of ferro-cerium if he really wished to cheat.

On April 7 Erto wrote to the Committee of the Institute saying he had never cheated, and that he was an honest man. He concluded his letter thus:—

"The history of poor mediums, accused by scientists, is rich in examples. It is now my turn to ascend the Calvary."

#### DR. GELEY'S CONSIDERED STATEMENT.

At the time of the "exposure" Dr. Geley loyally accepted what appeared to be the damning "facts," but on re-reading his article published at the time one finds certain sentences which indicate that he retained distinct doubts in favour of the medium. For example, he says:—

"Grave presumptions of conscious fraud have been adduced: The flashes seem at times to be totally exterior to the medium. . . . The colour of the lights is sometimes white, sometimes reddish or bluish. . . . The hands of the medium have been sometimes imprisoned in enormous boxing gloves, sealed at the wrists. . . . With Erto I obtained, besides the lights, other phenomena which made me think he was a real medium. . . . We have not been able to obtain the 'Reproduction'—(that is, the artificial imitation by other experimenters)—of the following phenomena:—(1) Multiple luminous points flashing simultaneously; (2) the phenomenon of the illumination of the ceiling, in a sector very localised, as if by a projection; and (3) flashes in zigzag. . . . The case of the medium Erto is less simple than a mere employment of ferro-cerium. . . . Can it be that Erto is at once a clever conjurer, a conscious trickster, and a veritable medium? We have witnessed phenomena of his which are not only unexplained, but which also seem to be unexplainable by trickery."

#### MR. MOBILIO'S TESTIMONY.

Mr. Mobilio says that he has had about fifty seances with Erto. His description of the phenomena is very much the same as that of Dr. Geley, though given in greater detail, and he says with emphasis that neither Erto nor any other person in the world could possibly produce such a large variety of luminous phenomena by simply making use of a piece of ferro-cerium. He says:—"What is their origin and nature we cannot say; the truth remains surrounded with mystery; but the Spiritualist hypothesis appears to us the most probable."

#### MUSICAL COMPOSERS.

A number of phenomena were associated with the music played on the gramophone. One evening when ten persons were present the disc of "Semiramis" by Rossini was being played. The medium was groaning in a chair and could scarcely breathe. He asked for the disc of "The Barber of Seville" by the same composer. While that was being played the luminous image of Rossini himself appeared in space as if projected by a magic lantern. There were lights and shadows on his face. On another occasion Rossini showed himself still more clearly, just above the gramophone, and those present said it was his living image, judging from the published portraits. At another seance the image of the composer Puccini was seen—distinct, animated, living. Mobilio says:—"These phenomena are sufficiently convincing to discountenance the incredulous and to give the lie to sceptics. The memory of what we saw remains vividly

in our thoughts, and we are neither hypnotic subjects nor fanatics."

#### DIRECT VOICE PHENOMENA.

Erto's voice phenomena are described. One of the invisible talkers is named "Fagal," a cultivated spirit, who gives counsel and formulates moral precepts in elegant language, and in a slow mystical voice. Another is "Anna," who sings sadly, prolongs her notes, and lets them softly die away. Her voice is a mezzo-soprano, the medium's voice, on the contrary, being bass. Anna has also brought apports of flowers into the seance room and produced lights.

#### A SURGICAL OPERATION.

Another of Erto's guides is "Dr. Alfonso," a medical surgeon. "He has cured my eyes," says Mr. Mobilio, "and occultism could not have cured them." In a voice, sympathetic though guttural, Alfonso invited his patient to go into a room near the seance room, listened to his breathing, recommended calm, then examined the eyes by raising the eyelids and pressing lightly on the eye-balls. Then he told the patient that his doctors had falsely diagnosed the trouble in his visual organs and treated them wrongly. The root of the trouble was in the nervous system. He promised, "I will cure you, and promptly." He kept his promise. He treated Mr. Mobilio in the little room before and after each seance. "One day I felt him inserting a liquid into my eyes with an invisible syringe. He spoke as if he were addressing other spirits helping him with the operation. I heard one of their voices replying. And I also heard very well the characteristic sound of the syringe pumping in the liquid. The doctor then made an incision, and made me open my eyes, into which he projected luminous rays, very intense, which came forth from his mouth. He asked me if I saw better, and I replied that I was now able to distinguish objects in the room. It seemed to me as if some incandescent substance was falling into my eyes, but it was really cold rays. During this operation my friends saw the silhouette of a bearded old man on the wall."

#### ERTO'S DENUNCIATION NOT CONCLUSIVE.

After describing in detail other treatments he received, Mr. Mobilio says:—"People may laugh and speak of tricks, but to deny evidence is a sign of bad faith. I have experienced these phenomena." He testifies that his eyesight was completely restored, and that Alfonso cured another patient of cataract.

These are only little samples of the wonderful things Mr. Mobilio narrates in his book, and he concludes:—"I leave my readers to judge for themselves the nature of the things I have seen. I only wish to say that my experiences have demonstrated to me with certitude the survival of the spirit." Few readers will suppose that Mr. Mobilio's book is a work of pure imagination. It will probably convince many that Erto is in reality a great and wonderful medium, and that his denunciation because a small piece of ferro-cerium was found in the syphon of a wash-hand basin on the day after he had used this basin was not at all conclusive that Erto had ever seen the substance, much less made use of it to cheat. His accusers, who were so confident, ought to have been made to demonstrate what they themselves could do in the way of producing luminosities with the chemical substance they alleged accounted for Erto's phenomena!

#### AN INFANT PRODIGY.

The review *Vida Domestica*, of Pelotas, Brazil, records the existence in that city of a little girl of three years who is already a remarkable pianist.

She sustains her part brilliantly at concerts when the piano is accompanied by an orchestra. Her name is Arita Gomes e Silva, and she is heartily applauded by the musicians and by the public who cannot understand how one so young can have become an accomplished virtuoso. The Spiritualist journals of the country declare that Arita is "certainly" the re-incarnation of some great pianist of past times, but whether or not that be the true explanation, it is certain that this diminutive artiste produces splendid effects.

#### A TRANSLATOR OF MANY TONGUES.

And here is another story of remarkable endowment for which Reincarnation is given the credit.

Mr. Gabriel Gobron, an excellent Spiritualist author, narrates in *La Revue Spirite Belge* the curious case of Dr. Barnard B. Balogh, a Hungarian, twenty-nine years of age, who is the translator of foreign languages for the newspaper *Pesti Hirlap*, of Budapest. He translates easily English, German, French, Italian, Spanish, Portuguese, Dutch, Danish, Swedish, Norwegian and Arabic.

He attributes his remarkable faculty to the "fact" that he spoke all these different languages in his previous existences. But that "fact," in the present state of knowledge, would be more correctly called a hypothesis. He claims to have learnt Dutch in two weeks, and Arabic in a month. He says:—"When I did not know Arabic, or only a few words of it, I had frequent dreams in the course of which I spoke Arabic fluently. On awaking I could remember entire phrases, for which I sought an explanation in a dictionary. Every time I have gone to a foreign country I have been startled to find that my pronunciation was the same as that of the natives."

Of course, many clear dreamers have become acquainted with totally unknown persons and places with the help of their invisible guardians and inspirers, and it is quite possible that Dr. Balogh has been helped in his study of languages in the same way. That seems more probable than his previous existences!

#### A PROPHECY FOR THE KING OF ITALY.

The prophecy I am about to relate was not made yesterday but in 1920, and it is that circumstance that makes it noteworthy.

In that year there lived in India a certain Brahmin, named Manmath Bhataharij, and when King Humbert of Italy was shot at Monza by the anarchist Gaetano Bresci, this Brahmin, whose prophetic faculties were already well-known, made a prevision which was published at the time in the Hindoo paper *Mirros*, of Calcutta.

Manmath then announced, speaking of King Victor Emmanuel, who had mounted the throne:—"The new King of Italy was born under the happiest of planetary influences. At his birth many planets were grouped in the same portion of the heavens. This favourable disposition of stars marks out Victor Emmanuel as a veritable statesman, wise and energetic. During his reign Italy will acquire a new and remarkable splendour. Its political influence will be greatly increased and its territory will be considerably augmented. This king will live for eighty-three years and will celebrate his jubilee in 1950."

The first part of the prophecy has already been justified by events, and if we live long enough we may see him attain his eighty-third year amid national rejoicings.

#### THE MANTES CIRCLE.

We have already described in this Chronicle the amazing phenomena that have been witnessed during many years in the famous "Alexandre Circle" of Mantes, in France.

These phenomena have excited violent discussions between the members of the circle and outside critics, and we have made use of the official records periodically issued by M. Jules Thiebault, an ardent defender of their genuineness.

He has just published his account of the phenomena observed during 1931, from which we extract a few interesting items:—

June 20, 1931.—Five complete materialisations—two women, two men, and a child. The phantoms moved about the room and passed between the rows of chairs. They sometimes appeared two together. The entity "Madeleine" manipulated the electric lights, using first the red light and then the white. Thus for some seconds one saw her in full light. The entity known as "The Egyptian" permitted the sitters to touch his beard and white turban. The entity "Genevieve," who died in childbirth, appears in the ample figure she must have exhibited about that time. Another female spirit appeared who had died from an operation to her breast, and she showed her chest with one breast lacking.

October 10, 1931.—Madeleine appeared in the full white light of a strong electric lamp. She presented some flowers to her parents and then helped in their dispersion among the sitters. She diminished in size, took the form of an elongated cone, descended to the floor, was transformed into a vapour and gradually disappeared. She was soon reconstituted and embraced a lady sitter.

December 5, 1931.—Madeleine came forth from the dark cabinet, then turned round and received from an invisible hand a scarf she had forgotten. She stretched this out to the size of a large veil, dressed herself in it, turned on the white light, opened her arms, and disappeared.

#### PECULIARITIES OF ECTOPLASM.

The following interesting observation on ectoplasm is contributed by a correspondent to the *Harbinger of Light*:—

"I have found that a steel knife is rusty the next day if handled by a materialised spirit, proving some chemical action by ectoplasm upon steel. Sometimes the touching

of a materialised arm by a 'positive' sitter causes the spirit to lose an arm. When I placed my cheek against the cheek of a materialised spirit, or against the hair, I felt a peculiar clammy sensation but no moisture. It was something like touching a spider web."

#### ANCIENT BOOK-TESTS.

I have discovered a document which shows that the phenomena of "book-tests" are quite ancient, and that they were used as a sort of fortune-telling.

In Brittany towards the middle of the fifth century, many people made use of this means called "the lots of saints," when they wished to know the secrets of the future. They would open the Bible or some other book at hazard and they would find their fate in the first words that met their eyes. Monks made a business of this kind of divination. The people consulted them as experts in prophecy. The Bishops of Brittany at Vannes in A.D. 470 forbade these practices and ordered that those who engaged in them should be excommunicated from the Church. St. Augustine had already condemned it, but the Church never succeeded in extinguishing it, although it was prohibited by the Church Councils in France at Agde in 506, at Orleans in 511, at Auxerre in 585, and later under the Carolingian kings. The ecclesiastics declared that these book-tests were an abominable survival from paganism.

#### PETITES NOUVELLES.

Little Doris Wright was acclaimed "the youngest psychic in the United States," at the thirtieth anniversary meeting of the First Spiritualist Church of Galveston (U.S.A.), according to the Hollywood "Spiritualist Monthly." Doris, who is only ten years old, gave "very remarkable" demonstrations, which were recognised and acknowledged by the audience.

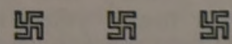
A series of articles by Dr. Emil Mattiesen is to appear in *Zeitschrift für Parapsychologie* on "The Exteriorisation of the Ego as a Spiritual Element." The Doctor proposes to demonstrate that the soul can live outside the body before death.

*Egy Vilagossag*, the Spiritualist review of Budapest, edited by Dr. Grünbut Adolf, devotes a certain number of pages to translations of articles by the best-known Spiritualist writers of Great Britain. In its February number it paid respectful homage to the mediumship of William Hope, of Crewe.

We thank Miss C. T., of Gunterstone Road, West Kensington, London, and Mr. St. B., for having sent us very remarkable messages received by a highly inspired medium in trance.

P. F.

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



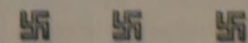
#### IMMANUEL KANT ON A GOOD WILL.

IMMANUEL KANT, the great German philosopher who had a Scottish ancestry, says in his *Metaphysics of Ethics*:—

Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a Good Will. Intelligence, wit, judgment, and the other talents of the mind, however they may be named, or courage, resolution, perseverance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad or mischievous if the will which is to make use of them, and which, therefore, constitutes what is called character, is not good.

It is the same with the gifts of fortune. Power, riches, honour, even health, and the general well-being and contentment with one's condition which is called happiness, inspire pride, and often presumption, if there is not a good will to correct the influence of these on the mind, and with this also to rectify the whole principle of acting, and adapt it to its end.

The sight of a being who is not adorned with a single feature of a pure and good will, enjoying unbroken prosperity, can never give pleasure to an impartial rational spectator. Thus a Good Will appears to constitute the indispensable condition of even being worthy of happiness.

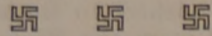


A nation's genius rises as its consciousness of God deepens, and the one is highest when the other is most intense. The point where the genius and culture of Greece culminated was the very point where it had come to realise most vividly the being and government of God.—*A. M. Fairbairn.*

### "THE OBSTINACY OF OUR TIME."

SIR ARTHUR CONAN DOYLE, in his preface to "The Edge of the Unknown," his last book, published a fortnight before his passing, wrote:—

"We who believe in the psychic revelation, and who appreciate that a perception of these things is of the utmost importance, certainly have hurled ourselves against the obstinacy of our time. Possibly we have allowed some of our lives to be gnawed away in what, for the moment, seemed a vain and thankless quest. Only the future can show whether the sacrifice was worth it. Personally I think that it was."



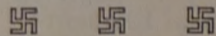
### "THINGS NO ONE COULD KNOW."

PROFESSOR EINSTEIN (according to a *Daily Mail* cable from America) "has started in California a furious discussion about his 'amazing metamorphosis' from the purest of scientists into an encourager of psychic demonstrations."

The Professor, it would seem, had a sitting in California, with a clairvoyant named Miss Gene Dennis, whom Sir Arthur Conan Doyle is said to have once described as "the eighth wonder in the world."

The famous scientist says his experience "was like talking to a divine being. . . . She told me things no one possibly could know. Things on which I have been working. She demonstrated to me that she has a power to do things I cannot at this time explain. I must talk to some of my associates about this. It was miraculous."

This is only another case in which materialistic scientists are at last opening their eyes to an important range of facts which they formerly treated with contempt as unworthy of consideration.



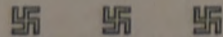
### DR. LAMOND AND DUGUID'S PAINTING.

MR. J. ARTHUR FINDLAY'S work, "On the Edge of the Etheric," has become, we are glad to hear, one of the most widely read books of the year. The author tells us that eighty-three separate spirit voices have spoken to him and his friends, and he has obtained one hundred and eighty "A.I." (fool-proof) separate items of information. A typical case may be quoted:—

One day when in Edinburgh Mr. Findlay visited the Rev. John Lamond and noticed on his mantelpiece an oil painting by the medium David Duguid. Dr. Lamond told him that, as his family did not believe in trance painting, he kept it for many years in a tin box, until at a seance Duguid, who had died in the meantime, returned and said, "You surely do not value my painting, Dr. Lamond, for if you did you would not keep it in a box in your room." Dr. Lamond had almost forgotten where he had put it, but told Duguid he would look for it and put it on his mantelpiece, as he did.

Some time after Dr. Lamond told him this story, Mr. Findlay took to Mr. Sloan, the voice medium, Dr. Lamond's neighbour, Mr. Robinson, who knew nothing about the painting. Duguid spoke again. "Mr. Robinson," he said, "tell your friend Dr. Lamond I am much obliged to him for keeping his promise and putting my painting on his mantelpiece." Mr. Robinson, was bewildered, and said, "I don't know what he is talking about." Mr. Findlay said he knew and promised Duguid to deliver his message.

Mr. Findlay's comment on this case is that it is "quite free from any other explanation, to my mind, than that the personality of Duguid was present, and spoke, as how else could such a message have come, Mr. Robinson having never seen Sloan before, and Sloan certainly did not know him."



### "SUNSHINE HOLIDAYS."

SPIRITUALISTS thinking of their summer holidays will be interested to know that a Travel Agency has been started, which will specially cater for their interests. Mr. David Bedbrook, one of the directors of Bedbrook & Page, Ltd., is a well-known public worker for the Spiritualist cause in London and the Southern Counties, and we recommend the advertisement appearing on the second page of our cover to the attention of our readers. Mr. Bedbrook will welcome inquiries by letter or personal calls from his fellow-Spiritualists, who should make themselves know to him.

### DO ANIMALS SURVIVE?

"DO Animals Survive?" is a question that is always being asked. A correspondent, who is not a Spiritualist and says he does not want Heaven without his cats, plays with the suggestion in a graceful little poem addressed "To Timbo with the Soulful Eyes," Timbo being a cat friend:—

I wonder, Timbo, what you think  
Of us poor human creatures,  
With furless bodies, rather pink,  
And plainer type of features!

Some people say you have no soul;  
O, what a shameful libel!  
If that were true, what use the goal  
Foretold us in the Bible?

For how could we to bliss pretend  
Without our pets to cherish?  
If death for them should mean the end,  
And they would merely perish?

No soul indeed! Shall you not rise?  
The answer needs no telling:  
The've but to gaze into your eyes  
And see the soul indwelling.

Abundant evidence of the survival of animals is constantly coming from the Other Side. The Rev. Drayton Thomas, in one of those long and intimate conversations he has had with his father through our own gifted medium, Mrs. Osborne Leonard, put to him this very question, "Do Pet Animals Survive?" ("Life Beyond Death, with Evidence," p. 135).

"They do survive," his father answered. "The animals who come to this sphere are such as have grown naturally attuned to man. We have horses, dogs, cats and birds. I have seen birds on the higher spheres which are quite unlike any seen or heard of on earth. They looked like glittering gold and silver, shot with colours more beautiful than anything pictured by man."

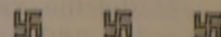
Florizel von Reuter, the famous violinist, in an automatic writing sitting with his mother, received from their friend Hattie Jordan ("The Consoling Angel: The Case of Hattie Jordan," p. 25) a most vivid message describing her life in the spirit world, in which she said "We have a garden with lovely flowers and birds and butterflies, and I have my cat Nino, big and fat. He lies on the grass."

As to the evidence, Florizel von Reuter remarks that "Hattie" had a favourite cat in life called Nino. I remembered this, whereas my mother, whose hand was on the board, only remembered that Hattie had been fond of cats. The fact that I remembered the name is probably accounted for by the additional interest children take in pets. I was a small child at the time."

In a subsequent message received through the American medium, the Rev. Arthur Ford, Nino is mentioned again, and Hattie added, "Your grandpa has lots of animals and I go with my children (in the spirit world) to play with them."

Then we have George R. Sims. When asked whether on passing to the next world he had seen his favourite Poms, he said he found them existing to-day just the same as on earth, only that their coats were much more silky and more ethereal. "There is the same affection and response for them," he said, "that you are always accustomed to."

We have never heard of anyone who has returned who in effect has not said the same thing. We know also persons (not Spiritualists or clairvoyants) still on the earth plane who have actually seen their pets who have returned after death and have heard them in their own homes make their accustomed affectionate little cries of joy. In the seance room, of course, such incidents have often happened.



Knowledge when wisdom is too weak to guide her,  
Is like a headstrong horse, that throws the rider.—

Quarles.

Wisdom is more and greater than omniscience;  
righteousness is more and higher than omnipresence; love  
is vaster and diviner than omnipotence.—*Principal Fairbairn.*

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.

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## Scotland's Intense Discussion of Spiritualism.

### THE QUESTION OF MAN'S DUAL OR TRIUNE CONSTITUTION.

PERHAPS never in the history of Scotland has Spiritualism been so eagerly discussed there by theologians and the people generally. The Scots, as is well known, are a thinking people, though tenacious of old religious prejudices, and they only require the truth of Spiritualism—its indubitable facts and its consistent philosophy—to be plainly put before them to realise that Spiritualism is no fantastic tale but the most consistent religious doctrine being promulgated in the world to-day.

#### THE PHYSICAL AND SPIRITUAL BODIES.

The Very Rev. Dr. NORMAN MACLEAN delivered the third of his historic sermons on "The Blessed Dead" in St. Cuthbert's Church, Edinburgh, on February 28.

He said that St. Paul never imagined that anyone would believe that decomposed bodies were going to rise out of the grave. At death the soul, in the etheric body, separated from the material body and started immediately on the resurrection life.

"When St. Paul spoke of the trumpet being sounded and the dead being raised incorruptible he never imagined there would be on earth a race of men so dull-witted and lacking in imagination that they would believe decomposed bodies would again rise out of the grave."

The Very Rev. Doctor asked the question—"What was a spiritual body?" and answered frankly that he did not know. They could be sure of one thing however, he said, namely that at death they were done with the physical body. The law of life was never retrogression. The bird that poured out its song to the heavens did not go back again to be a prisoner in its shell. The soul that was delivered from the prison-house of the body would never be sent back again into that prison-house. They were grateful to be done with it. What a worry it was! They spent their years feeding it, clothing it, caring for it, anointing it, painting it. And what a poor servant it was. When they needed it most it failed them. From the day they were born till the day they died, this body hampered them. Who wanted to get back into it once they had got rid of it? Whatever the body in which they came (back) might be, it was not a physical body; it was a spiritual body—whatever that might mean.

Eminent psychical researchers had taught them that in every personality there was not one but two bodies. There was the physical body with which they were familiar; and there was also the etheric body, the real habitation of the life and the personality. When death occurred what happened was simply this—that the etheric body separated from the physical body. The physical body decomposed; but the etheric body continued just the same—only with this difference, that the vibrations of the ether, which were hid from the personality while in the flesh—because in the flesh they could only see from ultra-violet to ultra-red, but beyond that there was a vast mass they could not see, and suddenly that mass became visible to the liberated soul in the etheric body. Colours undreamed of leapt before the eye; music unheard came to the ear; the glory and wonder of the universe was revealed to the soul and the soul put forth the fulness of its power.

#### AN ALLY OF RELIGION.

Was this hostile to religion? Supposing this to be established and accepted, did it anyway undermine the appeal and the force of religion? So far from doing so, he suggested it was the greatest possible ally of religion. No intelligent person to-day would believe in a physical resurrection. If they spoke to them of that, they listened with a detached smile. But go to them and speak of a resurrection in the etheric body, and they could listen with a detached smile no longer. The thing was conformable to the laws of the mind and intelligence. Not only so but it made the fact upon which Christianity rested intelligible. Christianity rested upon the resurrection of Jesus Christ from the dead. When they read the story at the end of the Gospel, how baffling, how contradictory in many ways it was. But when read in the light of this new science the story suddenly became unity and a thing of beauty. The body with which Jesus came in through the closed doors was the etheric body. He suddenly became visible, and suddenly vanished. The etheric body! They were no longer

worried and harassed by questions as to what happened to the physical body. The one thing that mattered was that Jesus Christ was alive, the risen Lord. The narrative could not be dismissed as a myth by anyone who had felt the touch or heard the voice of the returning dead.

#### MAN'S DUAL CONSTITUTION—A FRIENDLY CRITICISM.

This is a very brave and enlightened exposition of Spiritualist doctrine, far surpassing in excellence the teaching of present-day theologians of any other nation in the world. If we may venture one criticism it is that the Very Reverend Doctor speaks of the soul as being "in" the etheric or spiritual body, as if it were something different from and apart from it, instead of being, as we believe, identical with it. It raises the old question—Are we dual beings or triune beings? Have we a physical body and a spiritual body, and a something more? A third undiscoverable part, sometimes called "the man himself," which uses the possessive case, saying "my body and my soul"? An individual "Spirit" of the same substance as God? Or is what we call the "spirit" of man not merely another name for his soul or spiritual body, after it has been freed from his physical body and passed to the life beyond?

We have for many years taught in this *Gazette* that man has a dual constitution, a body and a soul—a physical body and a spiritual body—and that that is all there is of him; that the physical body is of corruptible substance and dies, but that the spiritual body is of ethereal substance whose essential nature, like the ether known to science, is that it never grows old or dies, and hence its immortality.

There is, of course, "within us but yet not part of us," as Sir Thomas Browne says in the *Religio Medici*, another element, namely the One Universal Spirit of God, "in whom we live and move and have our being." But that there is a third integral part of our constitution contained in or inhabiting the spiritual body, either here or hereafter, is, we believe, an error and a confusion which everyone who understands the philosophy of Bishop Berkeley (so nobly expounded to Scottish minds by Professor Campbell-Fraser and Professor Pringle-Pattison, of revered memory), can readily appreciate.

We can only briefly refer to the massive correspondence these sermons have excited in the *Scotsman* and *Evening Dispatch*, which have with praiseworthy liberality opened their columns to the discussion.

#### THE QUESTION OF ETHER.

Professor E. T. WHITTAKER, of Edinburgh University, claims that more than twenty years ago, the theory of Relativity destroyed all ether theories, and he doubts if any man of science under seventy years of age now believes in the existence of the ether. And his rather rabid conclusion is thus expressed:—"The 'new science' of spiritism is, then, not a science; and so far from being new, it is one of the oldest things in the world. It was numbered among the abominations for which God destroyed the Canaanites before Israel!"

"J.M.N." succinctly replied to this by quoting Professor A. S. Eddington, an eminent authority on present-day science, who said in an article on ether in the B.B.C. Year Book for 1930:—

"As far as and beyond the remotest stars space is filled with ether. It permeates the interstices of solid matter. It is everywhere. Ether bears the radio waves from the transmitting station to the listener. . . . There is no space without ether and no ether which does not occupy space."

"A few distinguished physicists maintain that modern theories no longer require an ether—that the ether is abolished. I think all that they mean is that, since we never have to do with space and ether separately, we can make one word serve for both together; the word they choose is 'space.'"

#### CHRIST AND THE APOSTLES SPIRITUALISTS.

The Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorks, made the following excellent contribution to the correspondence, from the point of view of an enlightened Spiritualist Churchman:—

"Psychic phenomena, as illustrated by materialisation, clairvoyance, clairaudience, the direct voice, levitation, etc., are the explanation of practically the whole observed spiritual or psychic phenomena of the Old and New Testaments, and no one with a real practical experience

of the phenomena and a real knowledge of the literature of modern psychical or spiritual happenings can deny it. These phenomena are termed Spiritualistic, and using this term in its broadly accepted meaning, it must be said that the Prophets were Spiritualists, the Christ was a Spiritualist, the Apostles were Spiritualists, and the members of the early Christian Church were Spiritualists.

"Men do not rise again at the last day, as the Churches allege, but resurrection is practically immediate, as in the case of Christ, and the same evidences of resurrection are available in modern times as in days of old. All the appearances of the Christ after His Crucifixion were materialisations of the "spiritual body"—nothing less and nothing more—and were not the appearances of his arisen mortal body."

#### "PRAYERS FOR THE DEAD" OLDER THAN "PURGATORY."

"VERITAS" in a letter on "Fundamental Beliefs" wrote:—

"As one who was present at the meeting addressed by Dr. Warr, I noted that he expressly rejected the

Roman idea of Purgatory, and also pointed out that prayers for the dead were a practice of the Church long before the idea of Purgatory had been developed at all.

"So far from being a danger signal, does not the broad, sympathetic, and reasonable attitude adopted by leading ministers of the Church of Scotland towards this subject indicate the high spiritual standard which our Church will always keep before her in any doctrines she may formulate to-day regarding the blessed dead and the world beyond the veil?"

#### A NEWSPAPER'S CONCLUSION.

The *Edinburgh Evening Dispatch* thus pointed to the effect on Church doctrine the controversy must have:—

"The Church in its corporate form will have to face the question squarely. It has attempted to push it aside as a matter not essential. But it will not be set aside. The controversy over praying for the dead is really only one aspect of this problem, and behind all looms the great question of revision of the creed. Forces are at work which will not be stayed; the Church must soon make a decision which will have a mighty effect, one way or other, upon its fundamental doctrines."

## Brief Notices of New Books.

### "SPIRIT VOICES."

#### A LITTLE BOOK OF INSPIRED SPIRITUAL POEMS.

In one of Hans Andersen's beautiful tales (more correctly termed psychic than fairy) an inconsolable mother is shown, in a vision, two roads of destiny, either of which would have to be travelled by her son if he should be given back to her.

One path reveals a career, happy and honourable; the other sad and sacrificial. She is not permitted to foresee which, but it is certain that he will need to tread one of these paths, if she calls him back to take up his earth-life again. The bereaved mother cannot take so great a risk and resigns her child to the keeping of Higher Wisdom.

The observant reporter in far-off Judea has chronicled that King David in one dramatic scene of his stormy life said to his puzzled attendants, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

Some passages like these are brought from memory when perusing this slender volume of verse. The authoress, Mrs. A. H. Snow, has had her cup filled to the brim with the sorrow of bereavement, and it is only natural that the shadow should here and there fall on her pages. All her children—four lads—made the supreme sacrifice in the Great War, and she writes with sympathy and understanding, in the hope that her poems may help others who have suffered in the same way, as they undoubtedly will.

Such titles as "The Garden of my Soul; The Old Cobbler; My Boy; Great Ideals; Earth-bound; Sweet Bird of the Green-wood Tree;" sufficiently indicate the choice of subjects, and the thought is natural, uplifting, and easily followed. The metre shows a welcome variety, without approaching the eccentric freedom of modern *vers libre*. The book is tastefully bound, and should make a nice Eastertide gift for Spiritualistic Church members, as well as for all interested in the sweet low tones of sad humanity.

As will be seen from the advertising columns of this *Gazette*, copies may be had from the authoress, in various bindings, post free, 1/3.—A.M.

### "THE GATE OF HEAVEN."

This work is the third series of "Leaves from the Autobiography of a Soul in Paradise" recorded for its spirit-author by the late Robert James Lees (Riders, 5/- net). The earlier volumes, "Through the Mists" and "The Life Elysian" are famous and have gone through many editions. Mr. Lees indicates the scope of this new volume thus:—

"In the present pages the reader will find himself invited to visit old scenes in the pilgrimage of Aphraar, but he will do so with new and larger powers of vision, deeper revelation, far clearer comprehension. Aphraar, in passing forward, meets with new teachers, who expound to him the old truths in the fuller light of new interpretations, not inconsistent with, but rather with a wider amplification than he has so far been able to grasp, so that he begins to understand the relationship of part to part in the expanding scheme of existence, and comprehend the use, meaning and purpose of details which had hitherto proved to be mysterious stumbling blocks in the path."

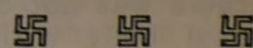
This is one of the really highly inspired books that are occasionally dictated through the veil to sensitives on

earth, and it can be confidently recommended to all students of Spiritualism.

### "THE MEANING AND PHILOSOPHY OF NUMBERS."

Leonard Bosman in this book (Riders, 5/- net) gives the why and wherefore of all systems of divination by number. It deals with the basic principles of number itself and quotes from most of the great authorities on the subject from the time of Pythagoras. Students of the philosophy of numbers will find it most instructive. The author says:—

"Fundamentally understood, number is rhythm. Unless this is borne in mind the study of number may well be fruitless. Such a study, pursued reverently and without selfish ends, does not seem to bring difficulties in its wake. And since it is the purpose of these pages to treat rather of the deeper and theoretical side of numbers than the practical and arithmetical, it is necessary to realise that numbers, in the deepest sense, represent cosmic and creative processes. They represent states of a performed act from the ideal conception to completion of the constructed form in which the idea is to dwell, *i.e.*, the states that range from the potential zero to the complicated ten. They are the rhythms of the universe, and show its emanation or production from out the depths of the boundless and illimitable space which is God 'in the beginning.'"

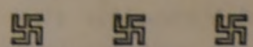


#### BOOKS RECEIVED.

THE INITIATE IN THE DARK CIRCLE. A Sequel to "The Initiate" and "The Initiate in the New World" by His Pupil. Routledge, 7/6 net.

OTHER-WORLD STUFF. A Challenge to the Dictum of Hegel. By Charles J. Whitby, B.A., M.D., Author of "The Wisdom of Plotinus." Riders, 7/6 net.

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#### INSPIRATION.

He stood amid the heather, where the hills  
Break upward into pinnacles of stone,  
Crowned by ethereal light—and there alone,  
He gained that harmony with God, which thrills  
The soul of man, and highest thought instils—  
A touch of some great mind upon his own,  
Releasing mystic powers, before unknown,  
Which all the longing of his soul fulfils.  
To noble ends he consecrated art,  
Depicted scenes made glorious by the light  
Within: new beauty in the common sod—  
In rocks—in trees and flowers—a bird in flight—  
A sunset sky—and he himself, a part  
Of won'drous nature, and of nature's God.

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### THREE GREAT MEN AND DR. MAYO.

A CORRESPONDENT, writing with regard to M. Forthuny's reference to the statement made by Mr. William J. Mayo at a recent Congress of surgeons in New York that Sir William Crookes, Sir Arthur Conan Doyle and Sir Oliver Lodge only took up Spiritualism in the autumn of their scientific lives—thus suggesting that they had become more or less stupid in studying the subject—thinks it would be interesting to know the facts, as he believes Mr. Mayo's statement to be absolutely false.

Mr. Mayo's statement is, of course, quite untrue, as everyone knows who is familiar with the lives of these three great men. Sir William Crookes' investigations into the subject were begun when he was thirty-eight and completed before he was forty-two, and were all recorded in the "Quarterly Journal of Science" between the years 1870 and 1874.

Sir Oliver Lodge's interest in the subject, as he recalls in his recently published Autobiography, began about half a century ago; and it was in 1889 that the fact of survival was definitely established for him during his series of sittings in Cambridge with the famous American medium, Mrs. Piper.

As for Sir Arthur, the subject had interested him for thirty years before his death. Mr. George Moore in his Recollections (described in "A Mixed Grill" by the author of "A Garden of Peace," reviewed in these columns two years ago) recalls an incident at the annual dinner of the Royal Society thirty-one years ago—that is to say when Sir Arthur was in his early forties—to show that he was even then giving some thought to the subject. Both Crookes and Lodge were at that dinner and one of the guests commented in Conan Doyle's hearing upon the strangeness of Crookes' belief. "Oh, I'm not so sure that there's nothing in Crookes' belief," Conan Doyle said firmly; "I'm beginning to give some attention to all that Crookes and some other men that one must trust—Myers and Lodge, you know—have investigated, and I believe that there's a great deal in it that's worth thorough consideration."

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