

THE INTERNATIONAL
PSYCHIC GAZETTE

No. 225. VOL. 20.

JUNE, 1932.

PRICE SIXPENCE NET

The Centenary of Sir William Crookes
HIS EXPERIMENTS WITH FLORENCE COOK AND D. D. HOME.
HIS LAST PUBLIC TESTIMONY TO HIS BELIEF IN SPIRITUALISM.

SIR WILLIAM CROOKES, O.M., F.R.S., was born at 142, Regent Street, London, on June 17, 1832, one hundred years ago this month.

He had little school education and no university training, but he devoted himself early to chemistry, and at the age of nineteen published his first scientific paper which marked him out as a young chemist of great promise.

In 1861 he discovered a new element, which he called Thallium, and he ultimately became the greatest living authority on spectroscopy.

He discovered the remarkable properties of the electric discharge in very high vacuum tubes—"Crookes Tubes" as they were called—and these were the basis of Rontgen's later discovery of X-rays, now used in surgery.

Sir William became known as one of the most famous and indefatigable workers in physical science. At the time of his passing on April 4, 1919, Sir W. F. Barrett said of him that

"His independence of spirit, his fearless courage as a pioneer, his liberality of thought, his affectionate nature, and his high principle, made his character as beautiful as his fame was great."

SIR WILLIAM AND SPIRITUALISM.

Sir William will ever be regarded as one of the great historical figures in Modern Spiritualism. He began his investigations about 1869. Eminent scientific and literary men, including Robert Chambers, Robert Dale Owen, and Alfred Russel Wallace, had already witnessed and testified to the verity of Spiritualistic phenomena, and had published important works on the subject. But Sir William was the first scientist to apply rigid laboratory methods to the examination of these super-physical facts, and to vindicate their right to be included in the realm of established science.

During the sixties of last century the interest in Spiritualism was as profound and widespread as it is to-day. Writing in 1866, Robert Dale Owen, at one time American Minister to Naples, wrote in his "Footfalls on the Boundary of Another World":—

"I found in Europe interested and earnest inquirers into this subject in every rank, from royalty downward; princes and other nobles, statesmen, diplomatists, officers in the army and navy, learned professors, authors, lawyers, merchants, private gentlemen, fashionable ladies, domestic mothers of families. Most of these it is true, prosecute their investigations in private, and disclose their opinions only to intimate or sympathising friends. But none the less does this class of opinion spread; and the circles daily enlarge that receive them."

The discussion of Spiritualistic phenomena was stirring the whole civilised world, and people everywhere were asking if it were really true that this world and the next were so closely related that intercommunication between the living and the dead was not only possible but a matter of common experience.

Science and religion exerted all the weight of their authority against any such idea. The former declared that mind, soul, or spirit, were mere modes of matter, and that they were snuffed out like a candle-flame at the death of the physical body. The latter believed heart and soul in the absolute reality of Death until the Resurrection, when "all the dead shall be raised up with self same bodies, and none other."

Sir William Crookes undertook his inquiry into Spiritualism at the suggestion of "eminent men exercising great influence on the thought of the country." He was no mystically-minded or gullible personage, but a Fellow

of the Royal Society, who had already made his reputation as a discoverer in the region of chemistry. It was probably hoped that he would find the phenomena fictitious and delusive. He was certainly not predisposed to believe in them. He wrote in his first paper on the subject (*Quarterly Journal of Science*, July, 1870):—

"At first, like other men who thought little of the matter and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick."

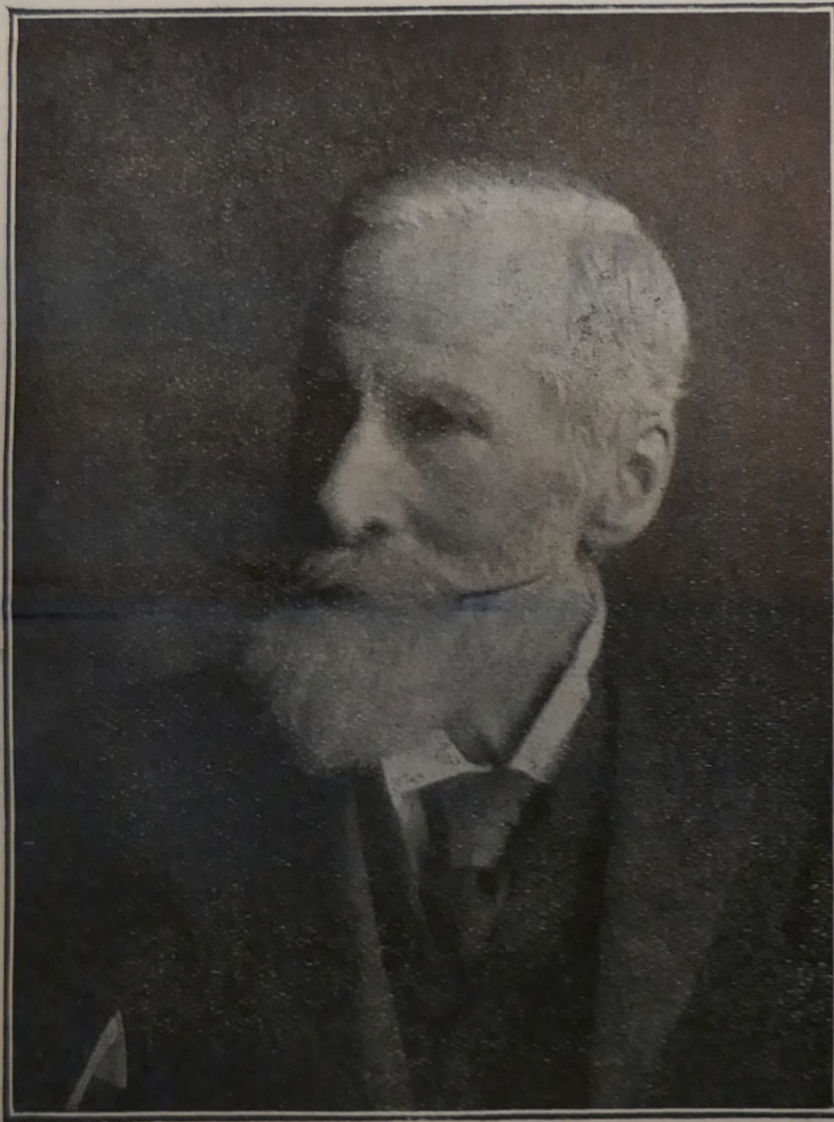
He was soon disillusioned however; his preliminary tests proved satisfactory, and in the same paper he said:—

"That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. . . . But I cannot at present

hazard even the most vague hypothesis as to the cause of the phenomena."

He set out what kind of experimental proof Science had a right to demand before admitting a new department of knowledge into her ranks. He said:—"We must not mix up the exact and the inexact; the supremacy of accuracy must be absolute." Here he found the great mass of Spiritualistic evidence to fail. Precautions against fraud had in most cases been totally insufficient, and instances were few of meetings held under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself." He said that "where every step is towards the marvellous and unexpected, precautions and tests should be multiplied rather than diminished."

Spiritualists had testified to bodies weighing fifty or one hundred pounds being lifted up into the air without the intervention of any known force; the scientist, said Sir William, was justified in asking that a power professing to be guided by intelligence should also cause his delicately poised balance to move under test conditions. Spiritualists spoke of rooms and houses being shaken by superhuman power; the man of science merely asked for a pendulum to be set vibrating when it was in a glass case and supported by solid masonry. Spiritualists told of heavy articles of furniture being moved from one room to another without human agency; the scientist,



SIR WILLIAM CROOKES, O.M., F.R.S.

Copy of Portrait he presented to the Editor, with that on next page.]

whose instrument divided an inch into a million parts, required the same force to move the index of his instrument one poor degree.

Twelve months later Sir William announced that he had conducted a series of scientific experiments with the medium Daniel Dunglas Home, and that he had arrived at certain definite results which he thought right to publish. He said:—

"These experiments appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organisation, which for convenience may be called Psychic Force."

The story of Sir William's investigation of the phenomena called materialisations—in which spirits appear in a temporary visible form—is one of the most convincing and interesting in the whole history of Spiritualistic inquiry, and carried Sir William beyond his belief in an impersonal Psychic Force up to a perfect knowledge of the fact that personalities survive bodily death, and are able to return and manifest themselves on the physical plane.

FLORENCE COOK'S ACCOUNT OF SIR WILLIAM'S EXPERIMENTS.

MISS FLORENCE COOK, "an innocent schoolgirl of fifteen," was the materialising medium who induced Sir William to take up this part of his Researches, and she gave the following account of the circumstances to a representative of the *Two Worlds*, in March, 1897:—

"I went to Mr. Crookes (now Sir William) myself, without the knowledge of my parents or friends, and offered myself a willing sacrifice on the altar of his unbelief. It was immediately after the unpleasant incident of Mr. Volckmann, and those who did not understand said many cruel things of me.

"Mr. Crookes, who had had a very little experience already, did not spare me with the rest; and something he said nettled me so much that I went straight to him without a thought, except to put myself right with him and with the world.

"I said in effect, 'You believe me to be an impostor. Well, you will see. I will come to your house; Mrs. Crookes will supply me with clothes, and send those that I come in away. You shall keep me under the closest observation as long as you like, make any experiment you choose, and satisfy yourself completely and finally one way or the other. I make only one condition:—

"If you find I am a fraud, denounce me as strongly and as publicly as you please; but if you find that the phenomena are genuine, and that I am but an instrument in the hands of the Unseen, say so honestly and publicly, and clear me before the world."

"And Mr. Crookes took you at your word, as we all know," remarked the gentleman who took down her statement.

"He did, and kept his part of the bargain like the perfect gentleman he is, though it cost him something to make the frank and unequivocal avowal that he did.

"Everyone who has the smallest acquaintance with the literature of Modern Spiritualism knows what happened; how from hearing me breathing and sighing in the cabinet whilst Katie (the spirit who materialised) was outside in full view, Mr. Crookes and the rest of his family came to see us both, often and often, in the full glare of electric-light, together and at the same time; how Katie entered into the spirit of the experiments, and learning to trust him fully and freely, fell in readily with his every suggestion, and furthered his plans in every possible way in her power; how he took dozens of her photographs alone, and the two of us together; how he satisfied himself that Katie when materialised was a woman of flesh and blood, with beating heart, throbbing pulse, and respiring lungs like the rest of us, and yet saw her melt into nothingness again and again before his eyes; how he was present at that last pathetic scene, when Katie, her work being done, bid me a touching farewell, my eyes blinded with tears and my voice choked

with sobs—all this is told in Mr. Crookes' book; and the end of it all was that he rendered me as ample and complete a tribute as I could have possibly expected or desired.

"I refer to this testimony, not because of its personal reference to myself, but because of its complete vindication of Katie King, the spirit who for three years used me for the production of some of the most marvellous phenomena on record."

SIR WILLIAM CROOKES' ACCOUNT.

The following is Sir William's own account of what happened at the early stages, and is quoted from his "Researches."

"During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little handbag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation, even of a less elaborate character than would be required for enacting Katie King.

THE SEANCE ROOM.

"I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door, and keep possession of the second key all through the seance; the gas is then turned out, and Miss Cook is left in darkness.

"On entering the cabinet, Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seances Katie muffled her medium's head up in a shawl, to prevent the light falling upon her face. I frequently drew aside the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light; and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

"During the time I have taken an active part in these seances, Katie's confidence in me gradually grew, until she refused to give a seance unless I took charge of the arrangements.

She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power and tests were freely given that would have been unobtainable had I approached the subject in another manner.

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals, so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's; Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant beauty of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitterest experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India!

KATIE'S PULSE AND HEART-BEATS.

"One evening I tested Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after was going at its usual rate of 90. On applying my ear to



LADY CROOKES

Katie's chest. I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough."

SIR WILLIAM'S FINAL TESTIMONY.

On November 7, 1917, we were accorded the great honour of a short interview at his residence with Sir William, who was then eighty-five. It was his last public profession of his belief in Spiritualism, and is of historic value.

In our fancy we had pictured him as a tall, broad shouldered, forceful personality, for he had never shirked strenuous battle for new truth during his illustrious career; but, somewhat to our surprise, we found him rather slender in build, with a manner at once gentle and unassuming.

Though his hair and beard were pure white, his eye was clear (he did not require to use spectacles, even to read small print), and his intellect was as acute as ever, though he mentioned that his memory was not so good as it was.

After tea and some general conversation, we asked Sir William if he would care to tell us some of the experiences which led him to a belief in Spiritualism?

"No," he replied, "I do not think I should care to do that, for whenever I have done so it has led to my receiving shoals of letters from persons I know nothing whatever about, and that is very troublesome."

"Then, perhaps," we said, "you would not mind giving a little message to the present times on the subject."

Sir William replied, with slow deliberation:—

"I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

"And that that fact has been scientifically established, as truly as any other fact in science?" we asked.

"Well, I feel so," he replied.

Sir William then said:—"I don't know if you are aware that I have had a great misfortune lately" (referring to the recent passing on of Lady Crookes).

We nodded affirmatively, and Sir William continued:—"I have had communication with her direct. I don't think I should object to this being mentioned, with no very great prominence. I have received a beautiful photograph of her. I went down to Crewe and had my photograph taken by the mediums known as 'The Crewe Circle.' My portrait was a very good one, and on the same negative was a good, recognisable portrait of my departed wife just by the side of me. Now that, I think, is a very good test. I had only the one photograph taken. The Crewe people had no idea what I wanted. There was no one visible by my side, and the lady who accompanied me saw nothing there. Everybody who has seen it who knew my wife—not simply our relations and family—recognise it as her portrait. It is not like any other portrait I have. The expression is similar to that she wore during the weakness of her last illness. She was interested in the subject of Spiritualism, so there would be nothing strange to her about this manifestation."

We then asked Sir William, "Is there any likelihood sir, of your 'Researches into Spiritualism' being republished, as for many years it has been difficult to secure a copy."

Sir William astonished us by replying:—"I had nothing to do with the 'Researches.' It was simply published by someone gathering together the papers I had written and bringing them out without my knowing anything about it. I never saw the proofs, and did not even hear of it before it was published, and (with a smile) I never got twopence for it! I reaped, however, a great deal of abuse!"

"But that has pretty well died away, has it not?" we asked.

"I don't think the subject is much believed in yet by scientific men," he replied.

"This study has, however, killed the old Materialism of the scientists?" we asked.

"I think it has," said Sir William, "It has at least convinced the great majority of people who know anything about the subject of the existence of the next world."

The Spectre of The Rose

THE PHANTOM WHO PLAYED AN ACCORDION.

PHANTOM forms and faces were, though rare, amongst the phenomena Sir William witnessed with the medium D. D. Home. Though they should not be, these phenomena are less well known than those with the medium Florence Cook. Sir William says in his "Researches":—

"Once a form came from the corner of the room, took an accordion in its hand, and then glided about the room playing it, Mr. Home being seen at the same time."

Perhaps even more remarkable was the Spectre of the Rose, when

"A beautifully formed spirit-hand rose up from an opening in a dining table and gave me a flower. It appeared and disappeared three times in the light whilst I was holding the medium's hands and feet."

It was with Home Sir William made his earliest experiments in the investigation of what at that time he described as "a new force—the psychic force."

Among the most remarkable phenomena he observed under Home's influence was the playing of tunes upon musical instruments, such as the accordion, under conditions rendering contact with the keys impossible.

Home would hold the accordion at the opposite end to the keys and a simple air would be played. Then he would take his hand away altogether, and the accordion would continue playing, no person touching it and no hand being near it.

Inside the cage that was specially made for it, in Sir William's own house, the accordion would float about without visible support, and when Home put his hand in the cage and took hold of it "it commenced to play, at first, chords and runs, and afterwards a well-known sweet and

plaintive melody, which it executed perfectly in a very beautiful manner."

Whilst this tune was being played, Sir William grasped Mr. Home's arm, and gently slid his hand down until he touched the top of the accordion. Home, he says, "was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him."

Sir William tried to get a committee of scientific men to examine this and other phenomena, but he found it was impossible. At that time—it was in the year 1870—scientific men hated facts that did not square with their own theories, and some of them were even spiteful.

Sir William, however, went on with his investigations, and the month or two which he originally intended to devote to them extended to four years, at the end of which time he placed on record a series of actual occurrences which had taken place in his own house, in the presence of trustworthy witnesses and under strict test conditions. The phenomena with Home included, in addition to those we have mentioned:—

Movements of tables and chairs when at a distance from the medium. On three successive evenings a small table moved slowly across the room.

The rising of tables and chairs off the ground, without contact with the medium.

Levitation of human beings.

On three occasions Sir William saw Home raised completely from the floor of the room, once sitting in an easy chair, once kneeling on his chair, and once standing up. "The accumulated testimony of the Home levitations is," he says, "overwhelming."

"THE DIVINE THIRD."

The following spiritual message was received by Mrs. M. Ethelwyn Hall, in Kew Gardens, on May 10.

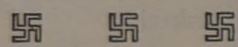
I WOULD speak—as you courteously permit—on that Picture which I thought into you a few moments ago: Two friends, like yourselves to-day, journeying along the hills and country roads—leaving Town behind with its sadness and fear—going towards Emmans!

Two FRIENDS! That is a great word, and I would have you realize that the approach and apprehension of The Divine Third depended upon the fact that they *were* friends.

To true friendship, the Divine Third is always a possibility. There are few perfect friendships on earth, for all have their reservations and angles. Nevertheless, it is friendship which prepares the way for Him; then, given the human as a starting point, He steps in, and completes in Himself, that which before was lacking for each of them.

So I would have you regard your human relationships as the forerunner of the realization of the Divine. Perfect such ties according to your best efforts, and by so doing invite to the feast The Divine Third, who shall indeed complete Life in all its aspects.

The more perfect the human relationships, the greater measure of Revelation can you receive. May this Presence be the fulfilment of all your Earth Life's associations.



LOST AIRMEN'S TRUMPET MANIFESTATIONS.

By DAVID BEDBROOK.

ON April 18 last I sat in a circle with Mr. Vivian Deacon, the medium, at a Direct Voice seance. The invitation was given to me by a lady friend who had been invited but found herself unable to be present at the last moment.

Remarkable evidence was soon forthcoming. The medium remained in his normal state and his hands were held throughout the sitting.

My brother, who passed on during the war, came through and gave his full name, informing me that he was my guardian, and the leader of my home circle. This information answered a question we had been turning over amongst ourselves, and speculations among the various helpers we had on the spirit side as to who would turn out to be the leader.

Another visitor was Captain Hinchliffe, whom I knew personally. He made his presence known by introducing the noise of an aeroplane engine into the room, which gradually increased in volume until it was for all the world as though an engine were in the room. I may mention that my business brings me into contact continually with various types of aircraft, and consequently I am in a position to know an aero engine when it is operating on half contact. It is a noise physically impossible to simulate by any human organism, because the rhythm would be broken, and this noise was kept up without a break for close upon twenty minutes. The vibration caused the whole room to shake, and ornaments, pictures, etc., to rock.

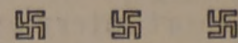
In answer to the medium's request that the noise be stopped, Captain Hinchliffe said he created it on a memory vibration as it would help others to come through. In reply to a test question I discreetly put as to where we had last met, the Captain very promptly replied, "Rue de Rivoli, Paris." This was correct. I dined with him in 1921 in a hotel there, the last time I actually saw him, when he was chief pilot for the Daimler Airways—a company in operation prior to the formation of the Imperial Airways.

Sir Sefton Brancker also spoke, and although I didn't care to break in on his conversation with one of the sitters—strangely enough he was a co-passenger with me on my maiden flight over the Channel from France to England—his voice was typical of the voice so well remembered.

Lastly, Mr. W. T. Stead came, and in a clarion voice addressed everyone with "God bless you all; it's

Stead speaking, William Stead; go forth and tell everyone you know to tell the others that the great drive has started. There will be a repercussion of the old-time phenomena throughout the world, and now is the time to sow the seeds. The world has yet to be brought to its knees."

I feel that at a time when so many enquirers new to the movement are seeking news of their loved ones, this experience will show them that although for many the earth song is ended, the memory lingers on—and on both sides of life!



MRS. MEURIG MORRIS'S LIBEL ACTION.

WHY MR. COWEN DID NOT GIVE EVIDENCE.

MR. LAURENCE COWEN gave at the Fortune Theatre service the other Sunday evening the history of his inability to gratify either the Judge or the defending Counsel, at the hearing of Mrs. Meurig Morris's libel action, by going into the witness box to testify to the plaintiff's character, which was otherwise abundantly vindicated.

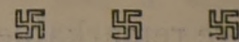
During fifty years, he recalled, he was in a Materialist firmament as journalist, capitalist, politician, novelist, playwright, impresario, and creator of a multi-millionaire combine "that still holds in bondage its hydra-headed component parts."

"When legal proceedings were taken in defence of Mrs. Morris's honour all concerned were of opinion that an opportunity would be afforded me," he said, "to lay bare the chequered record of my previous materialistic life. I was going to say to Mr. Norman Birkett, as he resurrected my past, 'I gloried in it then; I thought it clever; it may have ruined others, but it meant success for me. I hold it in abhorrence now; I am ashamed; I wonder can I ever be forgiven. Nothing you can rake up against me is as bad as I can tell you about myself.'

"I felt I would stand self pilloried for the world's censure; it was to be *my* crucifixion. Mrs. Morris is not here to-night to confirm this, but she can, and will.

"On the third day of the hearing of the action, when her own ordeal in the witness box had raised the standard of womanly courage and devotion to a saintly ideal, higher than it had ever reached in our time, Serjeant Sullivan said to me, 'Mr. Cowen, the other side want to make this *your* case. They shall do nothing of the sort. I am going to win Mrs. Morris's case, so I will not have the pleasure of examining you.'

That is the plain, frank story of why Mr. Cowen did not go into the witness box, and we hope Spiritualists will take every opportunity of repeating it to those uninformed persons who were so eager to make capital out of what they quite wrongly supposed to be Mr. Cowen's reluctance to face a ruthless cross-examination. Mr. Cowen's self-revealing statement completely disarms the whole army of hostile critics.



"GENUINE AS SUNSHINE."

Sonnet to Mrs. Meurig Morris.

You stood up swaying, like a little flower,
Backwards and forwards, as when breezes blow;
And when we listened to your voice, not low
But full of volume, then we knew that "Power"
Had come to teach us for one sacred hour.
But some would not believe—'twas ever so—
They thought you fooling, for they could not know,
And were not thirsting for the heav'nly shower.
Pure as a lily, fragrant on its stem,
Bright as the sunshine after shadows throng,
Sweet as a theme from some angelic song—
We see these graces deck your diadem.
Entranced, we hearken, as in days of old
Mortals heard wisdom which the prophets told.

H. MARION BUCKNOLE.

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New English Materialising Medium.

CECIL HUSK, JOHN KING, AND MANY OTHER GUIDES HELPING.

A NEW materialising medium has been training for two years under the careful guidance of two sincere and earnest Spiritualists, Mr. and Mrs. W. T. Coleman, of 4, Leahurst Road, Lewisham, S.E. His gifts are now so far developed that he is able to give seances to sympathetic sitters.

The new medium is Mr. CYRIL BUDGE, a fine athletic young man of eighteen. Cecil Husk and John King are amongst his guides. He sits strapped in a cabinet, and though Husk discarded his cabinet in his later years, his seances remind us very much of those at Peckham. If he goes on as he has begun he will very likely become as great as Husk. And he will, we are sure, always bear in mind that he is but an instrument through whom our spirit friends are able to work.

Mr. Budge, whose father lost his life in the battle of Jutland, is a nephew of Mrs. E. Coleman, the wife of Mr. W. T. Coleman, who has been associated with the Movement for half a century. Mr. Coleman was one of the founders of the old South London Spiritualist Mission, and conducted its Lyceum. In more recent years he assisted in starting the Spiritualist Church and Lyceum at Lewisham. He is an ardent Spiritualist of the old school, whom it is a pleasure to meet in this modern world, and he is now continuing the good work of his earlier years by helping the development of his young nephew.

Mrs. Coleman, a clairvoyant and psychometrist, herself conducted for a year the Lyceum at Lewisham, and has done a good deal of platform work in various parts of the country.

HOW THE MEDIUMSHIP BEGAN.

Two years ago our new medium, being unable after an illness to find employment, went to Mrs. Coleman for advice. "We sat down at a table with a planchette," she told us in an interview the other day, "and we both asked the spirit friends to point the way. The answer came immediately in three words, 'Do this work,' meaning the psychic work."

Mr. Budge, taking up the narrative at this point, said he had already sat for development, and from this time he sat regularly with Mrs. Coleman for an hour twice a week. Mrs. Coleman's Egyptian guide, Hassan, constantly encouraged them to go forward, giving them messages and answering questions by taps and table tilting.

Experiments with photographic plates were made after the first three months. On these plates they got marks and faces, even when held in their hands. The trumpet, which had been in the seance room from the beginning, was now occasionally lifted, and spirit hands were materialised whilst Mrs. Coleman held the medium's hands in her own.

HASSAN FLOATS FROM THE CABINET.

After the ninth month materialisations were obtained. Hassan floated out of the cabinet and shook hands with Mrs. Coleman, and with him there came another of her

guides, Sister Hahn, a nun who was killed in France whilst on hospital duty in the Great War. Both these spirit guides showed themselves at the same time, whilst the medium was seen by Mrs. Coleman in trance in the cabinet.

With the beginning of the second year's sittings for development writing on locked slates was obtained. As the phenomena grew stronger a chair with straps was placed in the cabinet, and the medium was securely fastened.

"We would have that," Mrs. Coleman insisted, "in order to convince people." A fencing helmet was also fixed over the medium's head and face so that no contact was possible with the trumpet.

The spirit guides now began to speak both with and without the trumpet, and to lift, as no man could have done, a heavy table to the high ceiling. Hassan brought other guides, Agar and Nawab, Egyptian friends of his who, it was stated, were educated in England. A well-known local physician, who had passed over at Lewisham, also joined the spirit band and advised the electrical machine which is now in the seance room for improving the health of sitters.

Mr. Stead had already manifested and given advice about the cabinet, and now came Cecil Husk to give help and power to the sittings. Little Reggie, a child who passed over recently at the age of four and has made such a remarkably rapid advance in the spirit world that he already speaks to his friends here on earth with the assurance and knowledge of a grown-up person also became attached to the circle, and found great delight in taking little articles from the sitters and placing them in a box that was locked and sealed. By the light of a luminous slate the sitters could see the articles taken to the box and disappear. Reggie then rattles the box, and after the seances,

as we have had an opportunity of observing, the slip of adhesive paper that is placed over the lock and signed by one or more of the sitters, is found untouched, and indeed so adhesive is it that it takes a minute or two to scrape it away and get the box unlocked.

JOHN KING TALKS THROUGH THE TRUMPET.

Now, at this seance we attended, an extraordinary thing happened. After all the spirit-guides, each in turn, had manifested—faint figures in the dim red light—outside the cabinet, and Cecil Husk had spoken of old times and materialised an arm with the circle of the iron ring he used to wear, there came through the trumpet a voice of such power and volume that the room itself seemed shaken by the vibrations.

It was Husk's own chief guide, John King, speaking here for the first time. "Good evening, good evening," he shouted, "I keep my ship still sailing." This was a reference, of course, to his pirate days.

At Husk's no trumpet was ever used and John King spoke with the direct voice there. He now referred to his manifestations "at Peckham, beside the railway." His trumpet voice to-day is much greater in volume than the direct voice we used to know.

He mentioned the musical box that flew round Husk's room and recalled its passage through the ceiling and out into the garden.

Someone asked him if Kate King, who used to manifest



MR. CYRIL BUDGE.

Special I.P.G. Photo by Reginald Haines.

through Florence Cook at Sir William Crookes' was a relative of his. "No," he said, "but we weighed her," (that was a reference to an incident at Sir William's), and he mentioned how smooth was her neck and how rough her medium's (Florence Cook's).

"What are you and Husk doing now?" he was asked.

"Still mediums," he answered in his tremendous voice, "mediums for the higher spheres."

Hardly had he finished speaking to Mr. Coleman, recalling still more the old times, than little Reggie came along, wound up an engine, played with other luminous toys on the floor, gave us tunes on a dulcima, and took articles from the sitters, including a knife, a ring, a pencil and a lady's cigarette, and put them into and rattled them in the locked box.

We then talked to him, though we could no longer see him, about his new home in the spirit world. It was here, speaking in a soft, whispering voice, he seemed more a grown-up person than a child. "When I was on the earth," he said, explaining some of the differences he finds, "if I touched the table I made a noise. Now, if I touch it my hand goes through it. Our table we can touch as you can yours, but your hands would go through ours. It is all very real to us in this spirit world. We meet one another; we have work to do; but we never get tired. We never sleep. This is why we learn much quicker. The guides live together, and we discuss what we are going to do, and there is generally one of us in this house."

The Dawn of the New Millennium.

A UNIVERSAL CRISIS OF ALL MORAL VALUES.

THE following is part of an Easter Message received by Professor Ubaldi Pietro, Modica, Sicily, from the same inspirer called "His Voice," whose remarkable Christmas message appeared in our March number.

My voice comes from beyond space and time, and speaks to all the world and to all times. Truth does not change when looked at by different nations or races, and the human soul remains essentially the same.

I come to you this Easter-time to bring you light and encouragement, because you are overwhelmed by a great wave of distress. You call it a crisis, an economic crisis, but I tell you it is rather a universal crisis of all your moral values, of all your greatness. It is the falling to pieces of a millenary world. The change is most of all in men's souls. It is a crisis of faith, of direction, of hope. The moment is fraught with great ripenings.

I speak to-day the word of Truth and Love, a word you have forgotten, to bring you back to the origin of faith, and to a new understanding. Withdraw yourselves for a moment from the noise of the world and listen. I am Spirit and to the Spirit I speak. My voice will not reach you through sight or hearing, but from reading this you will feel it blossom in your inner self in the language of your own personality. My voice does not come from outside, but will arise inside of you, in the divine depth, which is within your self.

The universe is infinite, and I come from afar, attracted by your suffering. Nothing calls me so much as suffering, because often man is only great when enduring pain, and in his distress he rises towards redemption. To all who suffer I say, be of good cheer, for you are but as a fallen angel striving in darkness to find again the lost greatness of yore. Your suffering is but the lost path to higher joys; it compels you to reflection and teaches you how to find again in your inner self the forgotten truth.

Do not revolt, for suffering is not the vengeance of God. Be eager to pay the debt you owe for the misuse of the liberty God gave you. Bless the power of Goodness that may enter into the secret self of everybody. If you love suffering it will lose its power. Accept this necessary school of progress.

Gather up courage! Love, forgive, and rise up! Do not seek in other people the cause of your suffering, but seek it in yourself and only condemn yourself. Remember that suffering is not everlasting, but will only last until the causes from which it was born is exhausted. Your pain is measured and will never burden you beyond your powers. The world was created for happiness and to happiness it must return. From the other shore, enlightened souls stretch forth their arms to you, more anxious than yourself for your happiness.

The greatest error of your time is the ignoring of the moral factor, the very foundation of social life. Modern man looks to his fellows to give him advantages; in social life he wants always to gain, never to lose. Your economic civilisation is based on the psychology of exchange which is the psychology of egotism. Economic power is the power of the stronger man. It is not an

SLATE WRITING.

Not less remarkable than the Voices and the materializations were the writings and drawings on the locked slates and the signatures of the spirit guides written on sheets of paper. The slate writings were just three or four single words, and a statement that "two pieces of pencil" were in the slates. The drawing by little Reggie was that of what appeared to be a cat—probably Timbo of whom poets write—with two bodies and three whiskers.

Through the trumpet, we are told, the spirit friends of sitters often speak, but they have not yet materialised their forms. It is probably that that development will come in a little time. In the meanwhile we should like to add that we, and the friends we took with us, were most favourably impressed with the interview and seance we had with the medium and his relatives. Mr. and Mrs. Coleman are thoroughly genuine and sincere Spiritualists, who will be glad to welcome others to their home, and the medium himself is so young and alert, so frank and so winning, that he gains at once everyone's confidence and affection. We should like to see him give up his straps and his helmet and limit his sitters to those who can appreciate honesty when they see it and do not require these aids to their faith. In such a household as the Coleman's we are thoroughly convinced that no mediumship but honest mediumship could exist for a moment.

instrument of justice and goodness, but of power, and is an end to itself.

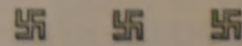
But the aim of all your work should be not your own selfish advantage but the good of others. Remember that the poor are not asking for the superfluity of your riches, but only that you should step down to them and share their sorrows.

Do not trust the world that smiles with you only so long as you are joyful and merry. The fundamental change that must come in human society pertains to goodness and wisdom so that righteousness may triumph.

The world is ripe for this change. It is tired of experiments and is uncertain of the future, but feels it must seriously solve the great problems of life. This is a historical moment. With this century your experimental system of observing will be over, and it will be replaced by an intuitive system of observing which will carry science farther and farther on. New men will spread truth, not martyrs or solitary men as in old times, but men of thought, action and faith, who will work with modern means; righteous men who will give their example in the ebbing tide of past life.

You must break the iron cage which the past has made for you, wherein there is no more room for your grown up soul. Dare to move out of the old paths; strive boldly towards the highest, and then you can never be daring enough. From the great sea of latent powers a great wave will arise unseen and uplift the world.

Meantime be full of faith. Your crisis, if it is painful, will bring to birth the new man of the third millennium. Your second millenary cycle of civilisation will be soon exhausted. You must live on a higher level, live more deeply and completely, not only believing but "seeing." To everybody I say, "Rise up in my Resurrection!"



AN INSPIRATION.

"They are not dead! We must not call them dead, They who have passed from out this earth-bound sphere;

For can we hear the sounds beyond our ken? No? Well, that does not prove they are not there!

"They are not dead! All reason, knowledge, tell There is no death in God's great world of love; For all is love, if we but truly know The laws that bind us to the realms above.

"They are not dead! Nay rather do they live In glory passing fair our mortal sight, Yet when need calls they leave, at love's behest, Their heaven of light.

UNA MONICA.

The Passing of Count Chedomille Mijatovich. DIPLOMATIST AND SPIRITUALIST.

COUNT CHEDOMILLE MIJATOVICH, formerly Serbian Minister for Foreign Affairs, Finance and Commerce, and Minister Plenipotentiary to the Courts of St. James's, Constantinople, Bucharest, and The Hague, died in a London nursing home on Saturday, May 14, aged ninety years.

For many years the Count was well known in Spiritualist circles and sometimes, adorned in the full regalia of his high distinctions, presided at important Spiritualist assemblies.

His autobiography, "The Memoirs of a Balkan Diplomatist," were published by Cassell's in 1917, and were not only most instructive on account of the light they threw on Balkian and European history and politics from an inside point of view, but they were written with such fascinating grace of diction, and such quaint touches of humour and romance, as to be delightfully refreshing.

He began this volume by saying he wished to speak of himself as little as possible, and therefore he would first of all introduce his mother, for whom he had the intensest admiration! She was a typical Serb, from whom he says he inherited

"my faith in God and God's Providence, my pity for all who suffer, my wish to help everybody, my love for everything that is beautiful, my adoration of chivalry, my love of music, singing, and poetry, my fearlessness in speaking the truth, and several of my weaknesses."

And in making this beautiful filial acknowledgment he summed up his life and character as we knew them, in very few words.

He never made any apology for being an ardent Spiritualist, and he mentions in this connection that Queen Carmen Sylva often summoned him to the Palace at Bucharest.

"We often spoke of Spiritualism, in which she wholly believed. She told me that her mother, Princess of Wied, was a very great psychic, and that she—Carmen Sylva—saw with her own eyes one day her mother being suddenly lifted up mysteriously and floating through the air along a corridor in Wied Palace."

When King Alexander and Queen Draga of Serbia were assassinated the Count immediately resigned his post as Serbian minister to the Court of St. James's as "a protest against three Serbian officers who, forgetting the obligations of chivalry, were capable of assassinating a woman."

In connection with this tragic event, which happened on June 11, 1903, he narrates two incidents of particular interest to Spiritualists.

On March 12, 1903, Mr. W. T. Stead invited the Count to meet, at the office of the *Review of Reviews*, an extraordinary clairvoyante (Mrs. Burchell) whom he had just discovered. He asked the Count to bring with him something connected with King Milan or Queen Nathalie,

and he took with him the signature of King Alexander (their son, then ruling king) which he had cut off from a letter in his possession. This he enclosed in an envelope and sealed.

The room was packed with too many people and the first experiments in psychometry were all wrong. Mr. Stead thereupon invited fifteen guests to dinner at the Norfolk Hotel the same evening, where the experiments might be continued. The Count could not go as he had to attend a Court reception at Buckingham Palace, but he entrusted the sealed envelope to Mr. Eugen Lazarovich, without telling him what it contained.

Early next morning Mr. Lazarovich came to him and said, very excitedly:—"What a pity you could not have been with us last evening. We had a very dramatic and quite an extraordinary scene with Mrs. Burchell.

"When I placed your envelope in her hands she immediately said: 'Inside is the signature of a young man; it is the signature of a young king, but I cannot read his name, as it is written in characters which I have never seen before.'

"She proceeded to describe the young king, and I recognised at once she was describing King Alexander. Then she said she saw a lady near him, somewhat older than he was, and she supposed she must be his wife, and she described Queen Draga quite correctly.

"She next proceeded to describe the Old Palace at Belgrade and stopped all of a sudden, gazed for some moments silently into space, and exclaimed, 'But what is this? I see soldiers surrounding the Palace; I see others breaking the closed doors by a dynamite cartridge; many of them rush into the Palace; all the rooms are dark; the officers with revolvers in their hands rush about in a great rage through the dark rooms, looking for the king and queen, to murder them.

"I see now someone bringing two lighted candles, and with them they make a fresh search. Oh, they find them!' screamed Mrs. Burchell, and fell on her knees, raised both her arms and prayed to God to save them, and nearly swooned, saying they had murdered them.

"Some ladies and two or three gentlemen rushed to her, raised her, and begged her to quiet herself, as she was in a state of great agitation and weeping. We were all deeply moved, and did not care any more for further psychometric experiments after her graphic descriptions of Queen Draga and King Alexander."

The Count called on Mr. Stead, who confirmed the accuracy of this account, and the assassinations occurred three months later, precisely as Mrs. Burchell had foreseen.

Early in 1904, the Count visited the well-known medium, Mr. J. J. Vango, without any introduction and without having made an appointment. He describes in his book how Mr. Vango fell into trance, was controlled by the murdered King Alexander, and carried on a conversation with the Count in Serbian. He says, "I consider that incident as the most remarkable in my life. More than any other experience it convinced me that there is a life after death, that there is a spirit world, and that the spirits sometimes desire and find means to communicate with us."

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A Christian is of no sect. He can dwell in the midst of sects, and appear in their services without being attached or bound to any. He hath but one knowledge, and this is Christ in him.—Jacob Boehme.



COUNT CHEDOMILLE MIJATOVICH.

THE International Psychic Gazette

The Independent Monthly Organ of
Spiritualism and Psychical Research.

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

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

Our Twentieth Birthday. REVIEW OF PAST AND PRESENT.

TWENTY years ago, on June, 1912, this *Gazette* began its career as the official organ of the International Club for Psychical Research, and hence its name. After a few months the Club's connection ceased on account of the heavy expense, and the Editor thereupon assumed the sole responsibility, and has carried it on ever since as a totally independent journal, with the unfailing help of a few loyal and trusty Spiritualistic friends. In December, 1916, a private Limited Company was formed at the generous instance of Mrs. Etta Duffus, who was its first fervent and devoted Chairman.

It was at first chiefly intended as a record of the Proceedings of the Club, "with a view to the wide dissemination of the fruits of study of many earnest students and lecturers" in the realm of Psychical Research.

Mrs. Annie Besant, the President of the Theosophical Society, gave it her blessing and heartily wished it success. She pleaded that it should sound "the note of full liberty of thought and speech in all directions," for that, she said, "seems to me as necessary to progress in psychical science as in all other branches of human knowledge." She uttered a warning against "the petrifying of knowledge already obtained," and said:—

"If we make no barriers out of what we have learned the younger generation will be able to walk on unhindered and 'what our fathers and mothers believed' will no longer be a barrier across the way, but an interesting milestone on the road of infinite progress."

"For myself," she said, "the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous, for then new truth was an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare virgin soil which shall repay human culture."

In loyally accepting her inspiring key-note for the policy to be pursued, we proclaimed:—

"At the same time one function of the *Gazette* will be to defend the faith of those who believe in the deeper or more occult sides of Truth when these happen to be attacked, and we shall make it our duty to examine criticism from whatever quarter it may come, with a view to elucidate whether it be well or ill-founded, whether it be inspired by an ardent zeal for truth, or by hostile prejudice, or, what is perhaps more common, by a 'stay-at-home' desire to disparage and discourage adventurous inquiry into regions unknown, and unknowable by the merely materially-minded."

It is highly interesting to-day to examine our first number and to see how our two-fold programme was carried out. Its contents opened appropriately with an illustrated article by Miss F. R. Scatcherd on Mr. W. T. Stead, entitled "A Prince and Pioneer of Psychical Research," for he had only six weeks before tragically finished his earthly career in the sinking of the "Titanic."

Then followed a lecture by Dr. Julia Seton Sears, the Founder of the London New Thought Church, on "The Modern Mystic."

Next there was an address on "How to Attain Health and Wealth" by Mr. Frederic Thurstan, M.A. It was a lesson in initiation into the Wisdom of the old Schools.

Among other contents were a trance address by Miss Violet Burton on "The Spirit World Result of Earthly Professions"; a lecture by Miss F. T. Gill on "The Power Within"; an elucidation of "Life's Story in Numbers" by Madame Rousseau; a lecture by Mr. A. P. Sinnett on "The Unseen Rulers of the World"; an address by Miss F. M. M. Russell on "The Great Masters"; a lecture by Mr. Ernest Meads on "Spirit Photography"; an article on "The Wisdom of the Stars" by Mr. Alan Leo; a lecture by Count Hamon ("Cheiro") on "Marvelous Psychic Experiences" he had witnessed, including

the taming by boys of fierce tigers and deadly snakes; a lecture on "Scientific Prediction" by "Sepharial," who was then looking for "strife, stress, and a shuffling of cards, but out of chaos they would get cosmos in the end"; a lecture by Lady Muir Mackenzie on "The Mystical and Ethical Side of the Feminist Movement," etc., etc.

There was quite a mine of interesting fresh thought on psychical subjects unveiled at that time, some of which we now propose to recall, month by month, under the title of "Twenty Years After."

On the critical side we dealt with Mr. Andrew Lang's disparagement of palmistry and astrology in the *Morning Post*, and showed how he had gone as sadly astray on these subjects as Anatole France had done in his book on Joan of Arc, through not verifying his references! And during that same month of June, 1912, Andrew Lang, our own fellow-townsmen, passed into the land beyond the shadows.

Also we dealt faithfully with Mr. William Marriott, the conjurer, who in a lecture at the Club had described all Spiritualistic phenomena as merely "tricks, cheater, falsehood, bunkum and rubbish." Happily he had soon to retire from the field of controversy! One of his proud boasts we exposed was that he would think himself perfectly justified in stuffing muslin into a medium's pocket during a seance so that the medium might be caught cheating! People of his type are still carrying on similar methods to-day, and it behoves all true Spiritualists to counter their wicked and deceitful operations against mediums—whose gifts are the essential basis of Spiritualism—in the interests of truth and honesty.

When the Great War broke out in August, 1914, the *Gazette* had to suspend operations for fourteen months, and when it resumed in October, 1915, psychical questions of academic interest had sunk into a position of minor importance compared with the duty of offering "comfort to the world in tears." In our initial number we therefore said:—

"To-day in many homes 'Rachel is weeping for her children and will not be comforted.' Sorrow is widespread throughout the land, owing to cruel ravages by the present World War. It is consequently an urgent humane duty of all who have real Comfort to offer not to withhold it, on account of that habitual reserve of ours which is ashamed of tears, or of appearing too sympathetic. If there be Balm in Gilead, let it be freely applied to heal the broken-hearted. If there be comfort in our Religion or Philosophy, let them go forth to the sorrowing. For it is surely a noble work 'to give light to them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace.'"

We addressed a letter to the most eminent men and women in the country saying, "the present is peculiarly a time of testing for all beliefs regarding Death and the Hereafter; they will now be proved to be wheat or chaff, substance or shadow, comfort or mockery, in face of the great widespread cloud of sorrow that is at present overshadowing the world," and we asked for their "Consensus of Comfort." We had a wonderful response of sympathetic messages, but none at all containing any real light or comfort excepting from enlightened Spiritualists.

The *Gazette* has since then given chief prominence to the promulgation of Spiritualistic knowledge and the defence of mediums against the parrot-cry of fraud that was constantly raised against them (sometimes from within our own ranks), as well as against their iniquitous persecution by the police. The *Gazette* has thus played a useful part in spreading enlightenment among the people and it has successfully vindicated the honour of honest sensitives in many cases when they were fraudulently "exposed," while police interference has largely died down.

On this twentieth birthday of the *Gazette* we look back on its strenuous history with some satisfaction, and we look forward to its future career with hope and confidence. For there is still much useful work that needs to be done by those who love the truth and are prepared to fight for it.

For the subtle attacks that are still to come—and are even now preparing—let us be "Ready, Aye Ready!" It is due to our faithful, if variously-gifted, mediums that they should be effectively protected from the unscrupulous inquisitors who attack them by tricks and falsehoods on pretence of "testing" them! There is lying idle somewhere £1,000 which was publicly subscribed many years ago for "the adequate defence of mediums." That money should now, at long last, be produced and utilised for the benevolent purpose for which it was collected. It has been far too long "tied up in a napkin."

J. L.

OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

A MYSTERIOUS TRAVELLER.

ONE has often heard in the past how inquisitive "dabblers into the occult" suffered from and were even killed by the powers of darkness they had invoked.

Happily one hears little nowadays of mediums being haunted by evil forces, which render their lives miserable and send them to the madhouse. In modern times their faculties are better understood, and intelligent people usually know that to protect themselves from evil obsessions they have only to eschew evil and seek for that which is good, both for themselves and for their neighbours.

However, I once observed the tragical case of a young clairvoyante, tyrannised over by malignant influences, which she did not know how to control, master, or ward off. Unhappily I was unable to be really helpful for at the time I had not yet discovered my own psychic powers, and knew little or nothing about such things.

The war was still desolating the world in July, 1918, when, broken down by overwork and nerve strain, I sought repose and recuperation in the Savoy mountains. I put up at a little hotel in the village of Pesey, a charming sheltered spot in the midst of the solitude of a vast pine forest, 4,000 feet above the level of the sea.

At this hotel, far from the turmoil of the world, the few guests were mostly old people, but among them was one young woman whose pale face, anxious eyes, and profound melancholy at once attracted my attention. I thought this sad creature had probably come there to bury some great sorrow, and while I pitied her greatly I did not dare to speak to her.

A VICTIM OF EVIL FORCES.

On the third evening of my visit I was walking along a path near the edge of a deep precipice. Night was falling, the weather was fine, and the first stars were twinkling timidly in the purple sky. Suddenly I saw someone coming quickly towards me, almost running, and in a minute I saw it was the young woman whose visible distress had moved my pity.

I had learnt by now that her name was Mademoiselle W. Z., that she was a Pole, and that she had arrived at the village two weeks before.

When she came up she asked me nervously, "Are you a priest?"

I answered, "No, mademoiselle."

Then she said, "Your face, your large beard, made me think you were a priest, but even though you are not, I want to tell you what I cannot speak of to anyone else, for your physiognomy gives me perfect confidence in you."

Then, while we walked slowly along that mountain path in the starry night, she told me the whole story of her life; her miserable youth, her departure from Poland to escape from a family in which no one loved her, and finally how for the past two years she had been earning a livelihood by fortune-telling. But her experiences as a sensitive clairvoyant had been terrible. Spirit entities, violent and brutal, had pushed her into every species of misfortune. They had revealed to her nothing but illnesses, disasters and deaths in the future lives of her clients. She constantly saw frightful phantoms forming before her, and often in her own room the furniture had moved about and pressed her against the wall. This existence had at last so terrified her that she had at last resolved to flee and end it by suicide.

I thought her case was more one for a skilful doctor than for me, for the poor girl was so obviously unhinged. But with all the strength of a pitying heart I made a super-human effort to restore her courage and to awake in her hope for a happier future. I counselled her to pray earnestly to God and the guardian angels who would watch over her and protect her from all evil. I pointed to the heavens and the horizons, so beautiful in their purity, and said her sincere prayers would be heard and answered as surely as a glorious dawn would succeed the present darkness.

A STARTLING PREDICTION.

But she cut me short and said, "Monsieur, you are wasting your time—you who believe you are happy."

I protested, "No one can possibly be happy at present while the world is covered with blood, and filled with the sorrows of war."

Then the young woman seemed to have a vision. She opened wide her eyes, seized my hand, and in a strained unhappy voice, said, "No, alas! You cannot be happy! I see in the sky an airman who will die. In less than a year you will weep for him. Have you a son?"

"Yes," I replied, "and he is an airman."

"Ah, my God! Very well, pray for him!"

I was startled. I was not then a Spiritualist. I knew nothing about the Beyond. I was, in fact, a complete sceptic. But this terrible prediction, uttered so tragically in the silence of the sleeping mountains froze my heart. I thought of my dear son so gallantly waging war day by day against the enemy and exposing his life in his aeroplane. Could this clairvoyant be right? (Unhappily the fateful prevision was terribly realised, as my readers know.)

She resumed—"Now, you understand. I am accursed! The spirits only reveal to me cruel tragedies and misfortunes. I scatter nothing but sorrow around me. It is necessary that I should die."

As we walked back to the hotel I beseeched her to cling to life, and made her promise to renew her conversation with me on the morrow, when I meant to resume my combat against whatever evil influences infested her. She told me of several cases in which her previsions of the future had been frightfully true. When we reached the hotel I said, "Till to-morrow then! Believe meanwhile in the goodness of God, who can save you."

THE SEQUEL.

Next morning the young woman's room was found empty. Before the dawn, carried away by what she thought was her irresistible destiny, she had gone out through the forest towards the mountain torrent, and thrown herself into the water. Some hours later her body was dragged from the stream in the valley below. A gendarme brought us the news of the discovery and I accompanied him with others to identify our fellow guest. She was lying on the floor of the church, and had been frightfully mutilated by the rocks. Her remains were interred that same evening.

And that was the first time in my life that I understood that we were surrounded by good and evil spirits, and that it is the greatest good fortune of mankind to cultivate and live under the protection of good spiritual guides, who can ward off the perfidies of evil entities. The reality of guardian angels is no mere ancient myth; their protection is no idle dream.

P. F.

The Chronicle.

A BIRD OF ILL OMEN.

MADAME SYLVIA (Countess Beck) is an Austrian aristocrat, who is consulted as a clairvoyant and foreteller of future events by the most celebrated personalities in the Reich.

It was she who, in 1912, in the drawing-room of the Archduchess Isabelle at Vienna, announced in the presence of an assembly of the nobility that the Archduke Ferdinand and his wife would be killed "with the same bullet" within two years, and that a great red splash would extend over the map of Europe—a perfect prediction of the tragedy of Sarajevo and the war of 1914-1918.

She has just confided to the German newspapers another evil prophecy of an approaching world war, and everyone will ardently hope that this time she is mistaken. She says that the years 1932-1933 will be unforgettable in history, that every nation will be shaken, that war will begin in Manchuria, and that a wave will come from the extreme East that will submerge the nations as far as a high range of mountains. In Germany there will be two new Governments, one elected from within the State, and another imposed upon it by the foreigner. The recovery of Germany will occur later owing to an entente with America and Russia. France is to lose much of her influence by the death of a great man, and the Great Powers will gradually draw away from her!

Let us read all this prediction with a calm eye, and await events without trembling!

IF KING DAVID RETURNS !

A former judge of the State of Missouri, U.S.A., Mr. James Rutherford, who is President of the International Association of Students of the Bible, has a particularly trustful belief in the prophecy that King David, the writer of many psalms, will return some day among those living on earth, and that that is an event which may reasonably be hoped for.

However that may be—and many American people are credited with the belief that King David's return is not far off—a financial trust has been inaugurated under Mr. Rutherford's auspices, in order to acquire for 75,000 dollars a handsome villa and a 16-cylinder automobile to be put at the disposal of "The King of Kings" when he returns once more to this earth! This villa has been named "Beth-Sarum."

I reproduce this story from American journals which are apt to invent novel burlesques by mixing a little portion of truth with a strong dose of ridicule, and think it would be interesting to know what Judge Rutherford himself says of this news offered by his facetious fellow-countrymen for the amusement of the world!

GERMANY'S DESTINY.

Let us be equally placid in hearing the prophecies of a German astrologer, a director of the Institute of Occult Sciences of Berlin.

In drawing up the horoscope of the German Republic he foresees great political complications for May-June, 1932. The re-election of Marshal Hindenburg to the Presidency, he says, seemed certain to him several months ago. In 1934 there are to be considerable disturbances in the Reich, and the frontier is to be displaced towards the interior of Europe. The period 1936-1940 is to be peaceable for Germany, but from 1940 to 1943 that country will participate in a world war. Hitler is to succumb very soon as a giant with clay feet.

It is comforting to note that this astrologer's warlike prophecies contradict those of the Countess Beck! One of them must be wrong, and let us hope both!

THE SPIRIT CALL BELL.

Three years ago we announced the invention in Belgium of a spirit call-bell by M. Henri Vandermeulen, which was to open up direct mechanical communication between the two worlds.

Since then, the *Bulletin* of the Council of Metapsychic Research in Belgium has published several articles on the apparatus, and has affirmed that communications from the other world have been received through its agency.

In France, on the other hand, Spiritualist journals profess that the Belgian call-bell has been a failure, and that no one can possibly hold communication with the dead by its means. Mr. Robert J. Strong, of Verona, Pennsylvania, U.S.A., devotes, however, an important chapter of his book, "Spiritual Engineering," to the instrument, and Mr. J. A. Hiet, of Kansas, U.S.A., reports that he has obtained excellent communications from it. Mr. Harry Van Walt, secretary of the Organising Committee of the recent Spiritualist Congress at The Hague, declares that he is delighted with results he has obtained when experimenting with the apparatus. He proposes to undertake a tour in Holland and England to make known its success.

Thus a controversy is going on between the defenders of the spirit call-bell and those who do not believe in it. We only mention the fact so that our readers may know that opinions differ. The Belgian experimenters pursue their studies with assiduity, and we need hardly say that we hope they will succeed at last in producing such convincing proofs of the instrument's utility that all scepticism on the matter will be overcome.

"A JUDGMENT OF GOD."

Italy is a country whose inhabitants believe readily in miracles. Here is an anecdote in which the Transalpine press and people incline to see a prodigy.

The event happened at Cassino. A woman, Dominica Picano, fifty-two years old, borrowed 1,000 liras from a certain Raffaele Josio. Josio died and his widow claimed these 1,000 liras from Dominica, who swore she had already paid them back. Hence a great dispute, and Dominica wished at last to appeal to the testimony of the deceased Josio.

She went accordingly to the Church with the widow Josio and many witnesses. She knelt before a large antique crucifix. There she made solemn oath that she had repaid the loan of 1,000 liras to Raffaele before his death. She had not finished her declaration when an arm of the Christ image broke off and fell on her head. At the same moment the crown of thorns on the head of the Redeemer became detached and fell. Dominica was terrified and fainted.

The whole town of Cassino is convinced that a striking judgment of God was thus pronounced. The intervention of some spirit from the other world—perhaps Josio himself—might be suggested as a possible explanation, but if that idea were mooted the Italian clergy would probably say that the arm of the Christ must have been broken off by the devil himself!

A POET'S LAST WISH.

There exists in Brazil a Syrian colony sufficiently important to have a newspaper of its own, the *Sphinx*, printed in Arabic, and published at Sao Paulo. It is in this journal that I find the following story:—

In the city of Beyrouth two mediums one night united their efforts to evoke the spirit of Jubran Kalil Jubran, the great national poet, who died at Luban. They received from him communications of a highly convincing nature. They were not only magnificently philosophical, but they gave precise details about his literary friends present at the seance, mentioning facts in the past which could not be known by the two mediums. In addition, the poet approved the desire of his admirers to remove his body from its humble tomb and to give it a more worthy sepulchre. He said he wished an extremely simple tombstone, with his face sculptured on the stone. And this has been duly done, according to the last wish of J. K. Jubran.

THE DISTANT BROTHER'S CALL.

La Revue Spirite Belge narrates the following interesting case of dream clairvoyance in its February issue:—

"In a dream," says the author, "I was walking in the public park of the city of A—, where there is a pond, in the middle of which is a little island covered with reeds and trees. When at the side of this pond I suddenly saw my brother come out of the verdure on the island. I was dumbfounded, for I knew my brother was then living in Sydney, Australia. My brother signalled to me to come over to him on the island, but that was impossible, on account of the depth of the water. This I made him understand by gestures, but he insisted and seemed to supplicate me to join him. Finally, seeing that I could not come, he shook his head sadly, and disappeared from view among the trees.

"Some weeks later I received a letter from Australia which told me of my brother's death in a Sydney hospital during a surgical operation. My calculations showed me that I must have had this dream on the very day and hour of my brother's passing."

A VETERINARY DIAGNOSER.

Let me now mention the curious faculty of a French veterinary surgeon, Mr. Abel Martin, of Airaines, in the Department of the Somme.

This gentleman diagnoses the illnesses of animals by means of a little pendulum, which he balances in a way similar to the diviner and his twig. He says:—

"All the organs of living beings emit radiations, which vary according to the health or disease of the organs, and they therefore affect the nervous system of the operator in different ways which he learns to interpret. The pendulum swings freely in the vicinity of healthy organs, but it oscillates and hesitates in the zones affected by illness or disease."

A number of French doctors and "vets." have witnessed Mr. Martin experimenting and they have been much impressed.

It seems to me that this faculty is similar to the diagnosing faculties of healing mediums. The veterinary requires a balancing instrument to aid him in catching the radiations of animals, but the sensitive medium requires no such aid. More and more I find the faculty developing in myself, and even when near a person unknown to me I can diagnose the illness from which he suffers and can locate it in the organ affected. These experiences are not always pleasant, for one feels all the pains and discomforts of the sufferer for the time being. They are, however, an important part of the process of healing.

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CAGLIOSTRO.

Cagliostro, far from being the miserable imposter he is usually represented, was one of the great mediums of all time.

Some years ago Dr. Marc Haven described his mediumship in a work of great historic value, "*Le maitre inconnu, Cagliostro*." To-day, Mr. Constantin Photiades publishes "*Les Vies du Comte de Cagliostro*," and I observe that it is receiving the praise of those persons who for religious reasons declare war against all mediumship as the work of Satan.

These works view Cagliostro from opposing angles, but it is the duty of impartial history to vindicate his memory against the slanders of his bitter detractors. Cagliostro was assassinated by the Inquisition in the cellars beneath the Vatican at Rome. Against this incontestable fact no denials can destroy the affirmations of Lavater and Hirt, the antiquarian, or the confessions of a secretary of the Pope in 1795. Mr. Photiades' book cannot overthrow this historic verity. Cagliostro, the medium, was a martyr; he was strangled after having been condemned as a heretic by the Holy Office; but his condemnation was no more just than that of Joan of Arc.

TWENTY YEARS AGO.

It was on the 15th of April, 1912, that the gigantic liner, "The Titanic," foundered near the shores of Newfoundland.

1,635 persons shared in that great drama of the sea. Only 705 were saved from death. When the huge vessel struck an iceberg, an S.O.S. signal was immediately sent out. That was picked up by the vessel "Carpathia," which hastened to the spot but arrived too late. At 2.17 a.m., the "escape who can" signal was sounded, and ten minutes later the "Titanic" disappeared beneath the waves. How can we ever forget that William T. Stead, one of the noblest champions of modern Spiritualism, perished in that disaster. And with him went down, we recall, a young bandsman who had continued to play "Nearer my God to Thee" until the vessel was engulfed; he was the brave son of the well-known London medium, Mr. Ronald Brailey.

RHABDOMANCY.

A Congress of rhabdomancers—persons who use the divining-rod to discover water and layers of metal under the earth—has just been held at Verona, Italy.

400 practitioners of this occult art assembled from various countries. Several of the orators, and particularly Professor Cazzamalli, of Milan University, presented the art of rhabdomancy as showing the exercise of a supernormal faculty. The Professor has for seven years been studying the electro-magnetic faculties of the human brain, and he believes that the awareness of underground water and metals, which certain gifted persons possess, is similar to the sensitiveness of mediums and their awareness of unseen personalities now in "the next world."

We recall the famous instance when the existence of a buried chapel in England was revealed by a medium, and precise correct plans drawn of it, before it was uncovered by the excavators. But the medium in that case received his information from a spirit who had been familiar with the chapel when he had lived on earth some centuries before.

A NEW PYRAMID.

By the normal methods of patient archaeological research, a new pyramid has just been discovered on the banks of the Nile.

It is in the neighbourhood of the pyramid of Ghizeh, and its existence was previously only confusedly suspected, but it is already being called the fourth pyramid. It is believed to be the tomb of an Egyptian queen, Ken-Kanes, wife of Neferkara, third king of the fourth dynasty. The opening to a gallery leading to the chamber of sepulture has already been discovered.

I was talking the other day with a learned French expert, who had himself been present at these excavations. I asked him if the Egyptian workers were not afraid of drawing upon themselves similar misfortunes and fatalities as occurred at the opening of the tomb of Tut-ank-Amen. He replied, "Up till now no fear has been manifested by any of my eminent Egyptian confrères, but the native workers have not the same assurance. Some of them have told me that they are disquieted by having to disturb the sleep of so many centuries of Queen Ken-Kanes. They have not forgotten the mysterious incidents that occurred in violating another royal sepulchre, but up to the present the Queen has tolerated the opening of her tomb."

THE SCOTTISH DUKE'S TOMB.

In my *Chronicle* for March I narrated how the tombstone of the Scottish Duke, James Douglas, had been discovered by mediumship at the Cluny Museum in Paris.

A Glasgow reader of the *Gazette* has written me for some further details, and these I am happily able to give.

A few days ago the Society of the History of French Art received a report on this very subject from Mademoiselle Sainte-Beuve, who had just discovered in the national archives of France the written contract between the Douglas family and the sculptor Michel Bourdin. It was Bourdin's duty to chisel a tombstone to the memory of James Douglas and to erect it in the Church of St. Germain-des-Près, Paris, facing the mausoleum already built there to the memory of William Douglas, James's grandfather.

At the Revolution the two tombs were thrown down, but their sculptured stones were afterwards gathered and put in the Museum for Historic Monuments. An important part of James's tombstone bearing the family coat-of-arms was, however, recovered from the Cluny Museum in the extraordinary manner I have already recounted.

CYNICAL SCRIBES.

Mr. Bernard Shaw and Mr. H. G. Wells, two eminent English authors, have been interviewed by a Mr. J. Collomb on Spiritualism, and the Portuguese review *Revista de Espiritismo* says that in speaking of what they do not know they have only made themselves exceedingly ridiculous.

Shaw is quoted as saying:—"My mother was one of the first persons in Ireland who sat at a table to evoke spirits; she was always in communication with them. Although she was a woman of good judgment she took the thing seriously. I myself tried it, but I got tired of the folly after a week. If the departed occupy themselves in such ways it is needless to incite them to continue. For me it would add a new terror to death. What can one think of the notion that instead of resting the dead employ their time in rapping on tables and ringing bells in order to give pleasure to the mad people who remain in this world?"

The quotation from H. G. Wells is as follows:—"A man of science is a good judge concerning the phenomena of nature, but he is not so concerning conjuring. Now a conjurer, who can extract flowers from a hat can astonish us with more miracles than the most talented medium. . . . I should like to know the alimentary regime and the hygienic system of those who follow the dead into the other world."

The Portuguese journal is fully justified in its criticism. Shaw and Wells are poor authorities on psychic subjects. Did not Shaw describe the saintly Joan of Arc as "One of the most eccentric worthies of the Middle Ages"? That flippant phrase reveals his ultra-mediocre calibre, and his classing his own mother among "mad people" is by no means to his credit.

DO ANIMALS SURVIVE?

"M.D.", of Sidney, writes on this subject to the *Harbinger of Light* as follows:—

While in England recently, I paid a visit to the well-known psychic photographer Mr. Hope, of Crewe, and sat for a photo. The result of the sitting was a photo of myself with two "extras" surrounded by a cloudy mist in the background. The one—a recently passed over relative (in New South Wales) and easily recognised—the other a small dog's face, partly showing. Besides these two "extras" there is a perfect shadow form of a silky terrier poised on my shoulder—quite different in effect to the solid looking forms of the "extras."

On returning to London, I obtained a sitting with a well-known automatic writer medium (Hester Dowden). When the sitting was in progress, I placed the photo on the ouija board, telling the medium to ask who these photo extras represented (for the benefit of relatives in Australia). The deceased relative at once gave his name, claiming one extra was his photo and saying how proud he was to show himself so well, adding, "the one alongside me is 'Lassie' (a dog which had predeceased him) and the one near you is 'Bully.' Tell Flo (widow) I stole 'Bully' while he was asleep."

The remarkable part of the photo is the difference in form between "Lassie" and "Bully." The former having died is solid looking, and the latter (still alive) being a shadow. "Bully's" foot was twisted in an accident some years ago. The defect shows in the photo. All names and forms are true to life. Of course animals live again with their owners!

P. F.

SIR ARTHUR'S MESSAGE TO HIS FAMILY.

THE *Referee*, a Sunday or two ago, gave great prominence on its posters and in its pages to a letter from Mr. Denis Conan Doyle, concerning the spirit messages he has received from his father, Sir Arthur.

The letter was a reply to an article by a correspondent in which reference was made to the absence of any illuminating message from the great Spiritualist leader since he passed beyond the Veil.

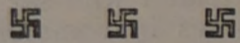
"My father," Mr. Denis Conan Doyle wrote, "never promised to send any sort of code or special message from the Other Side. Nevertheless, he has kept in the closest touch with each and all of his family since he passed on, and he has proved his identity on numerous occasions beyond the slightest doubt or dispute."

Messages of a highly evidential character were mentioned, in which Sir Arthur "has shown the most intimate and private knowledge," and "he has clearly proved that he still takes as great an interest as ever in our welfare and happiness."

"On many occasions," it was added, "he has given me much needed information and advice at critical times in my life during the last two years, and again and again he has proved to me that it was indeed my own father who was communicating with me."

Commenting on this letter, the *Referee* says "the whole Spiritualist world, and all interested in the claims put forward by its adherents, will be deeply interested in it."

What a happy change in tone this comment shows from that which prevailed only a few years ago under a former editor, who published such outrageous attacks on the Movement that many readers vowed they would never take the paper again.



A PLANE OF ILLUSION.

By TUDOR A. MORGAN.

IN cogitating upon the Third Sphere, it seems that Sir Oliver Lodge misses the truth by a hair's-breadth. He dubs it the Plane of Illusion because, if a spirit desires anything, the object may be constructed from his imagination.

The Vale Owen Script gives many instances of this form of creation, of images fashioned by the imagination and made concrete by the will. Such instances include the erection of a large house, and even the enlarging of the landscape to receive it. No visible materials were to hand, and nothing was done by the concentration by a large number of spirits of their combined wills upon the erection of the house, according to a preconceived plan. This was in Sphere Four, and according to the Script, the same method was used in spheres higher again.

True imagination is constructive thought, and Sir Oliver misses the way in not realising that when we of this plane indulge in true constructive imagination, we are fashioning the corresponding images of spirit substance in the "Plane of Illusion." Instead of "Plane of Illusion," would it not be more accurate to say "the plane where desire is a force acting directly upon its own substance?" In physical life desire is still a force, and still effects its will upon the substance of its spiritual environment, but when these effects are translated into the physical actions which yield satisfaction to the desire, this may be accomplished only by the mechanical intervention of the body and its adjuncts.

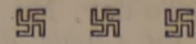
Few people realise how little is the difference between a strongly held imaginative vision and the average clairvoyant vision. In imagination the spiritual channels are opened from below—a spiral motion to the right. In clairvoyance they are opened from above—a spiral motion to the left.

Much of the confusion which sometimes occurs in clairvoyance is due to the inability of the medium to distinguish between those visions inspired from above and those excited from below. No blame can be attached, because the task of differentiation is very difficult. It will be seen, however, how essential are purity of character and excellence of development, so that the clairvoyant vision may be extended into the desirable higher spheres. Comparison between a vision from these more refined spheres and one of imagination would leave no room for doubt.

Despite these difference of refinement, it must not be forgotten that the environment of Sphere Three is as

concrete to its denizens as that of Sphere Seven is to its inhabitants, as earth is to us, or water to fish.

Perhaps it will be realised from these little illustrations that the illusory nature of Sphere Three is due simply to our lack of understanding of the spiritual nature of that which makes for illusion to the physical senses, namely imagination.



SPIRITUALISM IN EDINBURGH.

DESPITE one or two violent protests from Fundamentalists, the permeation of the Edinburgh religious community by Spiritualistic teaching is progressing slowly but steadily.

It would be difficult to show a gain in any official census of Spiritualist Churches. From various causes, there has been recently a considerable shuffling in the personnel and housing of the leading Missions. One popular Association gave up its wonted meeting-place several years ago, and, after flitting about to other quarters in various parts of the city, it has apparently ceased to advertise. But a glance at the Church Notices in the *Saturday Evening News*, shows that there are now ten separate intimations of Services instead of the two or three formerly advertised.

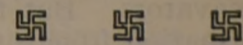
Few of these missions claim affiliation to official bodies, but the workers in all are animated by sincere and hearty devotion to the cause. Unfortunately the rooms are sometimes not suitably equipped for such gatherings, and often not conveniently situated, but the services are well attended. The expense of bringing prominent mediums from the South is, in most instances, prohibitive, but there is a good supply of local talent. Helpful and encouraging messages are usually transmitted, and these are eagerly welcomed by recipients.

There is little demand for technical or metaphysical addresses by noted speakers. These lectures indeed rather tend to stereotype the form of service and cause it to follow in the wake of the orthodox Churches. On occasions when great names have been billed, interest in the speaker and the subject has drawn large audiences. Edinburgh is, however, already well served with religious and ethical lectures for all varieties of belief.

The charm of Spiritualism, for most inquirers, in the first instance at all events, consists in the presence of their loved ones and the proof that those in spirit can be spoken with. The didactic and sublimating inferences from this communion will follow, if the study is sincerely entered upon. But, first of all, friends on this plane must know that they can meet with friends in spirit. They must have time to drink in the wonderful knowledge that death does not terminate identity or affection.

There are many developing and healing classes ancillary to these missions, and in one prominent Circle a "Coloured Ray" clinic is held weekly with marked success.

It is said that there are numerous private seances carried on regularly throughout the City and that clergymen are interested in these select assemblies. But with one or two exceptions, Scottish ministers are evidently waiting for an advance in public opinion, before openly avowing their sympathy with Psychic Research.—A.M.



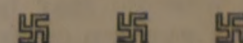
OUR READERS' TESTIMONIES.

A Kew Subscriber: "It is good to see the *Gazette* with its steady courage and quiet faithfulness to the medium as a worker."

A Spiritualist Leader: "What a splendid number is your current issue—*facile princeps!*"

The Rev. Dr. John Lamond: "God bless you for so bravely championing the persecuted mediums during so many years!"

Mr. P. Goedhart, President of the Spiritualists International Congress at The Hague:—"You have done a splendid work. Till now many persons seemed to think it was easy to throw an accusation of fraud against a medium. You have proved, however, that it is difficult and that the accusation falls back on the head of the accusers. You have shown yourself to be a terrible antagonist, and God bless you for it!"



Scholastic Success.—The friends of Mr. and Mrs. Vivian Deacon will be pleased to know that their elder daughter, Sybil (thirteen years of age), has just won a Scholarship, entitling her to four years higher education at the Mary Datchelor Girls College, for which she has passed the entrance examination.

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The Fundamental Unity.

By W. H. EVANS, Co-Editor of "Beyond."

A STRANGER who does not know the inner side of the Spiritualist movement would probably think it is hopelessly disorganised. There are so many points of view, so many different aspects presented and emphasised, that all seems in confusion. From a superficial glance, it looks as if the movement is going to break up into a number of sects, with the usual accompaniments of bitterness and antagonism.

One frequently hears references to different aspects of the movement accompanied with the remark that "such-and-such does a great deal of harm." No doubt harm is done, but not to the extent which is supposed. The old saying, "what is one man's meat is another's poison," is applicable here. The thing to remember is that all men are different and unequal: different in their mental training and point of view; unequal in their capacities to assimilate truth.

The great problem of our leaders in spirit-life is how to meet all the varying needs of the people. As we look round with this thought in mind we see that even the things we may deplore have a use. How often does one hear the intellectual deplore the sloppy sentiment which so often does duty for an address. He scornfully refers to it as piffle. Many of us have felt this, but the piffles talker has his place and he will be with us as long as we have people who mistake a rush of emotion for religious feeling, and verbosity for learning.

Where you have numbers of people who are dominated more by feeling than by thought, the only way to reach them is to endeavour to awaken in them a desire for higher things through an appeal to their emotions. This should not be taken as an excuse, it is an explanation of a phenomenon, and of some of the difficulties our friends in spirit life have to contend with.

Then there is the other type of mind, whose ultra scepticism can only be broken down with the bludgeon of facts. A tambourine flung at the head of such a one by supernormal means, at once becomes an object of interest. His attention is arrested. Here is a new fact, an object has been moved by some strange and mysterious power. It is something tangible.

To such minds, interested in facts as such, metaphysical subtleties have no appeal. The purely physical phenomena excite interest, and so we have the scientific psychical researcher. He may theorise, but he never gets away from the facts, and he ultimately arrives where the more humble and less ambitious folks are, at the point of accepting the fact of human survival.

For those interested in the philosophic aspect of Spiritualism there are those mediums through whom pours a continuous stream of teaching. Much of it is of real value, much of it is indifferent stuff being mere fustian, but still meeting some need. It is necessary in these matters to keep a level head. The sectarian spirit is always to be deplored. The difficulty with the sectarian is that he cannot realise he has not all the truth, so he is apt to anathematise those who differ from him. The philosophic Spiritualist rises above all this; he views the movement from the standpoint of the Leaders in spirit life, and so realises the wisdom they exercise in their guidance of humanity.

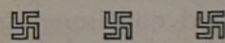
The one basic fact which unites the Spiritualists of the world, whether they be Christian, Buddhist,

or Mohammedan, is the survival of man over bodily death. Devotees of all these religions can meet in a seance and unite upon this basis. Is it too much to ask that they be mutually tolerant of each others views? It ought not to be. We are all God's children, and he in His wisdom has set us upon the path of unfoldment. He has made some Jews, some Christians, others Mohammedans and Buddhists, and each of them reflects some facet of the great jewel of Truth.

If we can realise the fundamental unity of the great religions of the world, we shall see it is this power we know as Spiritualism, which is not a religion, but which is religion. In the present state of human evolution each religion plays its part, each is essential to the whole. Each soul is met upon his own plane of development and so helped up the ladder of life.

It is wise, therefore, to remember that beyond organisation is the spirit which should inform it. Machinery is necessary, but unless we can apply the motive power of the spirit it is as useless as a model in a glass case. If those who are called upon to serve our movement in official capacities as directors of unions, alliances, leagues, etc., can keep open the channel between the two worlds, so as to receive the inspiration necessary for their guidance, it will be possible for each to work in harmony with the rest, while at the same time meeting the needs of those who are attracted to them.

Given the spirit of goodwill and an intelligent perception of the power which guides the movement, even greater things may be done, and the work of our Leaders in Spirit Life be made more abundantly fruitful.



THE PSYCHIC EVIDENCE SOCIETY.

(Letter to the Editor.)

74 Trinity Rise, Tulse Hill, London, S.W.2.

DEAR SIR,—The scientific investigation of manifestations once attributed to superstition and delusion, but which are known to-day as psychical phenomena, was initiated in this country in 1876 by the late Sir William Barrett, F.R.S., then Professor of Experimental Physics in the Royal College of Science for Ireland.

Active participation in these investigations by men and women of high character and attainments in many parts of the world, has revealed a mass of evidence which proves beyond all reasonable doubt that the spirit hypothesis is the true explanation of phenomena, the reality of which cannot be refuted.

The Christian Church should endeavour to satisfy a rightful thirst for knowledge—a thirst that will not be denied. The knowledge is available and waits to be applied to clarify, augment, and infuse with new vitality and reality the orthodox presentation of Christianity.

Psychic science and religion are the only combination which can cope effectively with the fundamental error of atheistic teaching.

On the 15th January, 1931, an interdenominational gathering of clergymen was held in the Church Room, All Souls', Langham Place, London, "to discuss the fact of survival, the possibility of verbal communication with the spirit world and its bearing upon Christian teaching."

As a result of that meeting and the interest taken in the open discussion, periodical gatherings are held to afford opportunities for clergymen to discuss the claims of psychic science and the actuality and meaning of psychical phenomena.

Under the name of the Psychic Evidence Society an interdenominational organisation is therefore being formed, and any person above the age of twenty-one is eligible to become a member. The development of the work of the Society will be controlled by a Committee and applications for membership and further information should be sent in the first instance to the undersigned.—
Yours faithfully,

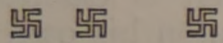
J. ENGLEDDOW.

MEMORIAL TO SIR A. CONAN DOYLE.

A MEMORIAL Tablet in honour of Sir Arthur Conan Doyle was unveiled by Sir Gilbert Parker in the library of the Authors' Club, Whitehall Court, London, in the beginning of last month.

Sir Gilbert said that Sir Arthur had the heart of a saint and the courage of a lion. He never from first to last offended anyone by anything he ever said or did. Not that he was not a fighter, but his fighting was always on the right side. The Club had lost what no one else could ever replace—an unostentatious, simple-minded, great-hearted literary and public man, comrade, and friend.

Lord Gorell, Chairman of the Authors' Society, said there came from Sir Arthur Conan Doyle an irradiating sympathy. He was entirely without jealousy, always willing to share his success, and to help the lame dog. Whether they agreed with his Spiritualistic views or not, no one could feel anything but admiration for his giving up the later part of his life to promulgating the gospel in which he believed.



MR. J. ARTHUR FINDLAY'S ADDRESSES IN LONDON AND GLASGOW.

MR. J. ARTHUR FINDLAY, the author of "On the Edge of the Etheric," gave his first important Spiritualistic address to a large audience at the Queen's Hall, London, on May 1.

Mr. GEORGE CRAZE, President of the Marylebone Spiritualist Association, extended to him a very hearty welcome as an author who had received very remarkable evidence of survival and who had a great message to deliver.

Mr. Findlay's subject was "There is no Death," and he began by saying there were no thinking men or women who had not at some time asked themselves whither they were going at the end of their life on earth; what would happen to them as personalities, would they become extinct, or would their life go on, retaining its memory and affection? The Church and Science were equally afraid of giving specific answers to these questions, but Spiritualists had acquired abundant evidence that life was indestructible, that everyone possessed an etheric body which was a duplicate of the physical body, and that that passed on and continued to live in a world of higher vibrations at the time of death. Moreover, they knew that when a person passed into the etheric world, which was very similar to this, he was able to return from time to time and manifest his continued existence provided he was given an opportunity. He (Mr. Findlay) had spoken to hundreds of people whom the world called dead, had heard their voices, and had received from them infallible proofs of their personalities though these were absolutely unknown either to himself or to the medium through whom they had manifested. Mr. Findlay gave many examples of the proofs he had obtained from persons who had passed from the earthly to the etheric phase of life and said that what was called death was merely a change of appreciation, only a bend in the road, and that people lived on though those left behind could not see them. This new revelation would, when generally accepted, make an enormous difference to the world, socially, morally, religiously, and scientifically. It would give scientists a new world to explore; it would make religion more acceptable to the masses; and it would stimulate all to develop their characters here in every way possible, knowing that as they sowed here they would inevitably reap hereafter.

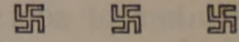
Mr. Findlay's highly instructive and impressive address was accorded a hearty and spontaneous mead of applause at the conclusion.

At Glasgow Mr. Findlay addressed an audience of 3,000 people in the St. Andrew's Hall for about an hour, and held their engrossed attention. The *Glasgow Herald* only noticed this meeting by an eight-line paragraph in an obscure place, which shows that it is by no means as fair or progressive as the *Scotsman* so far as Spiritualism is concerned.

A correspondent writes us that Mrs. Estelle Roberts' clairvoyance at this meeting was remarkable. She gave evidence of survival to seven different people and did not make a single mistake. Each person got on an average seven to eight family names, which were recognised, and each one got an evidential message. She walked up and down the platform while giving her tests, and when not speaking to the public addressed the spirits who were communicating with her, with such

remarks as, "Just a minute and I'll mention it"; "Yes! I'll get that through for you all right"; "Now, not so fast; speak more slowly," and so on.

Mrs. Roberts had never been in Glasgow before, or even to Scotland in her life, yet she stood on the platform and gave out fifty evidential names. In one case she could not get a woman to understand who William was, and then she said, "Was your father-in-law not called William?" to which the woman assented. Then William said, "Well that's the limit, Margaret; I am astonished you do not remember your own father-in-law!" It was altogether a very remarkable meeting, lasting two hours, and everyone went away thoroughly satisfied.



DOES THE HUMAN AURA EXIST?

By MARY MILLS.

MANY people who have been convinced of the reality of Spirit Return are by no means sure that man has an aura. But I have seen and described so many auras that I know man is surrounded by a luminous light, comprising all the colours of the rainbow, in differing proportions and shades, and that this light (termed the aura) is the record of his character, his thoughts and his desires; is, in fact, himself, and can be seen by those who have the gift of clairvoyance.

In order, however, to try and prove to those who have not this gift I wish to relate the following incidents:—

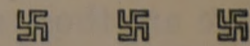
Some years ago I was leading a development circle and my students asked if they might have some lessons in "The Human Aura." The circle had been sitting every week for about a year, and consequently most of them had developed either clairvoyance or clairsentience. The method employed consisted in all the members (seven in number) concentrating on one individual among them, and in this manner six members read alternately the different auras.

One Tuesday evening A's aura was read, and on the following Sunday the weather was so wet that neither A nor B attended their usual Church, but, unknown to each other, went to one much nearer. B is always punctual and arrived in good time, taking up her position in the front. A is always late and so slipped in at the back of the Church after the invocation had been pronounced.

That night instead of giving clairvoyance in the usual manner the medium decided to read some auras. I had always taught my class that no two auras were alike, and when B heard a certain aura being read she thought to herself, "I shall be able to prove to Miss Mills that it is possible for two auras to be similar, for that is exactly like A's aura." However, she was unable to prove her point, for the aura being read was A's! I may remark that the medium who read the aura did not even know that the developing circle was in existence.

Last year I was reading auras publicly at the Spiritualist Church of Hastings, and on the conclusion of the readings a gentleman rose and said, "Miss Mills read my aura in 1923 at a public meeting and the reading she has given to-day coincides in all respects with what she read then." This gentleman was a complete stranger to me, and as I read hundreds of auras every year it is not possible I should remember them and repeat them, unless I saw the aura again before me.

There are many interesting experiments that can be made in connection with the human aura, and I think it time that more mediums should know about this "book of life" with all its wonderful possibilities.



NEW BOOKS RECEIVED.

- From Inner Light Publishing Society.*
THROUGH THE GATES OF DEATH. By Dion Fortune. 3/6.
- From L. N. Fowler & Co.*
THE PRIMARY PROGRESSED HOROSCOPE. By O. H. W. Owen. 5/- net.
THE ASTROLOGY OF ACCIDENTS. By Charles E. O. Carter. 4/6 net.
THE LAUGHTER OF GOD. By Walter Clemow Lanyon. 5/- net.
- From Elkin Mathews & Marrot, Ltd.*
THE CRADLE OF REALITY. By John Hilsyde. 2/0 net.
CULMINATION. By John Farnill. 7/6 net.

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“Psychometry by Post”—An Experiment.

By A CORNWALL READER.

IT has been my lot to experience a very great trouble recently. About last October my daughter, a girl of fourteen, developed mental instability and had to be sent to a nursing home kept by a lady doctor.

This worried me to the utmost extent, to such a degree that I had no hope of ever feeling happy again. At last it got so unbearable that I looked up an advertisement in the *International Psychic Gazette* where psychometry by post was offered for the small fee of 2/6. I cannot say that I had any great faith in any definite result, but I reasoned that if there were any truth in psychometry mine was surely a case where some hope or comfort might be obtained by post without my presence at all.

I wrote the following letter to the clairvoyante:—

“MADAM,—I am at present in need of light on a certain matter. I will not say what it is as I feel it will be more satisfactory if you may discern it by your own powers. I enclose a small article (a wooden tube about an inch long) that has been in my pocket for a long time but has otherwise no associations.”

I received the following reply:—

DEAR FRIEND,—Many thanks for your letter. I will try and do my best for you. As I am holding the article I feel very nervous. I should say you are very sensitive to other people's influences and take on their conditions. You have been worrying over a matter that concerns others beside yourself, and are now at a loss at what to do or think for the best. I also get a health condition of someone near you who is not at all well and there is a fear of an operation taking place.

“There need be no fear because even if this has to be done it will be all right for them. There has also been a loss of money or position with you.

“You will be enabled to get part of the money back. The position I am not so sure of just for the present, for there will be a delay of rather an unpleasant time for you for a little while, and you will need a little courage and patience until about March, then you will find that there will come about a big alteration in your affairs and you will eventually succeed in getting what you have been working for for years.

“There has been a misunderstanding with a lady friend of yours, but if you will bear with it for a little while you will find things will clear themselves, for your good. Now don't worry, friend, for everything will come right for you.

“Have faith, for you have good Guides helping you. I do hope this will help you, friend.”

On January 7, 1932, I had the following letter from my daughter's doctor:—

“DEAR MR. —, Thank you for your two letters. I got Dr. — to examine E— yesterday, and she made a very careful examination. She came to the conclusion that there was nothing internal requiring attention. I am very glad as I was afraid an operation might have been required.”

Now the clairvoyante's letter was so startlingly correct, as regards all the several points touched on, that I felt there really was something very wonderful behind it, and from that moment my depression fell away from me, and though I have since naturally been very concerned I have remained cheerful and hopeful.

Let me explain the clairvoyante's statements one by one, where I have not already thrown enough light on them:—

I feared an operation as the doctor had hinted at it in a former letter, and her letter dated two days after the clairvoyante's confirmed this.

I lost money on the sale of my house. Getting part of the money back refers, I think, to a small gratuity I shall get in my approaching retirement; and getting what I have worked for for years is my pension that I will soon have.

The clairvoyante, I think, did not get the next section of the message clearly. The unpleasant time did not refer to my work, but as I interpret it, to the worry about my daughter, and certainly I did have an unpleasant time for she broke both legs about a month later. However, in March, strangely enough, her mind began to clear, and at present she is about normal, and will I hope recover.

The misunderstanding with a lady had to do with a political matter, and it was one of the points that worried me.

The clairvoyante dealt specifically with the only things that worried me and these only. I must say that the exactitude of her results have impressed me very much.

A cousin of mine in America took one of my letters to a clairvoyante there, who described me and said, E—, the little girl across the water, sick in body and mind, will get better.”

Another clairvoyante gave her my name and even a fuller description, also the name of a nephew about whom I am concerned.

I enclose the original letters that the Editor may be able to vouch for the authenticity of this communication which I feel I ought to make public, but it is too personal a matter for names.

I may say that once I called on a clairvoyante who said to me, “Do you know a little girl called Margaret? She has been very ill lately; she will get better.” This happened as predicted. The name was correct, and she had meningitis, from which few recover. I was not thinking about her at all, but I told her father on my return home and it cheered him. This child is well now and has been for about a year.

In my own trouble it would appear that there will be a happy ending, but in many instances the end is not happy and the only outcome that can justify this universe at all is that life continues elsewhere and that there are rich recompences for the ills of this life. This world on the physical side is governed by cast-iron laws, and the rain falls alike on the just and the unjust. Without a world to come this one would, to a sympathetic mind, be absolute hell.

Psychical research is the most important pursuit in which man can engage. Tragedy at some time or other enters into the lives of us all and at such times the greatest support a man can get is the hope of everlasting happy life.

Only recently a relative of mine died, after two years of a plucky battle with intense suffering, and her last words despite it all were, “God is Love.” God certainly would be anything but love if we were produced for this life only. We are all apparently sent to this school of earthly life to be disciplined and to learn something essential that could not otherwise be assimilated. It certainly requires some great fruition in the future to justify the tragedies of this present world.

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June 19—11 a.m.—Rev. C. Drayton Thomas	Mr. Thomas Wyatt
6.30 p.m.—Mr. Hannen Swaffer	Mr. Glover Bodham
May 26—11 a.m.—Mr. Ernest Hunt	Mrs. Esta Cassel
6.30 p.m.—Prof. H. P. Shastri, D.Litt.	Mrs. Estelle Roberts

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