

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

### MEDIUMS AND MEDIUM BAITERS. SHOULD BOTH BE SEARCHED?

A PSYCHIC CORRESPONDENT writes us :—

"Re Cyril Budge, and his mediumship which was challenged by Miss Frances Campbell, I wrote to Mr. Maurice Barbanell, who issued a challenge in the name of the Spiritualist Central Council, and I stated that if the several members of that Council would be prepared to suffer the same indignities of a search as would be imposed on the medium they would be given the opportunity of setting themselves up as judges of young Budge at the Streatham Psychic Centre. I added that we, his friends, would also submit to an examination for concealed cheese-cloths and other paraphernalia. So far I have received no reply!"

But why not? What is sauce for the goose should also be sauce for the gander. The writer's offer was quite a fair and straightforward one. Why should it be ignored or slighted? Except in one notorious case, we know of no medium who has ever been found secreting articles in order to fake phenomena. But many medium baiters have hidden such paraphernalia. We remember a well-known conjurer admitting—

"I should consider myself perfectly justified in stuffing muslin into a medium's pocket during a seance, so that he might be caught cheating!"

Of course he would be unable to do so if he were searched with the same meticulous care as would be applied to the medium.

When Mr. Harold Evans was "exposed" by the *Sunday Chronicle* for "masquerading as a ghost" he said—

"I was examined before the seance by half-a-dozen men who certified that I had nothing suspicious upon my person. But none of the sitters were examined. They must have secreted on themselves the sheet that was thrown around me, and the electric torches that were flashed upon me, when I was in trance."

That reply was never met by the Committee of scientists, whose impartiality had been so greatly vaunted. It was, in fact, unanswerable. Someone in the seance-room had cheated, but it was not the medium. The poor victim was held up to public execration as a cheat and a vulture; his health was wrecked for the time being; and his remarkable gifts lost to Spiritualism for ever; but the rascally medium-wrecker got off scot free. That sort of scoundrelism would have been impossible had there been an impartial examination of everyone in the room.

This case is typical of others we could cite. "Exposures" of mediums are mostly villainous fakes, but they have had a highly detrimental effect on public opinion, by the importance given to them in the sensational press. So much so that nowadays members of the public can hardly hear the word "medium" without associating with it the idea of fraud!

But in our experience mediums are just as respectable a class as any other. There are black sheep in every fold, even among clergymen.

Dr. Alfred Russel Wallace, the great scientist, once wrote :—

"There is a great deal said about fraudulent mediums. I can only speak of mediums as I have found them. For the past twenty-five years I have sat in this country and in America with all sorts and conditions of mediums, but I have never yet met one who cheated."

Who could honestly testify the same of medium-baiters, whose whole policy is to destroy honest psychics by means of lying and cheating?

It has become a very crucial problem how to protect new materialising mediums—the rarest species of all—seeing they are apt to be promptly raided and their lives endangered by jealous members of their own profession whose gifts are inferior. Also, they are almost certain to be foully slandered the moment they appear by pseudo-Spiritualists hungering for notoriety and cheap sensationalism, who pretend that their lying "exposures" are undertaken in the sacred interests of truth and the purity of the Movement!

We should like to see some responsible Medium's Defence League started, which would take over the Fund raised sixteen years ago (and of which Mr. Maurice Barbanell is now Hon. Secretary), for the amendment of the old Witchcraft and Vagrancy Acts, and for the adequate defence of mediums, so that whenever an honest and innocent medium is attacked the aggressors would be forthwith prosecuted for assault and slander. Such a League would very soon be able to put terror into the hearts of the medium-wreckers, and we venture to hope that this suggestion may be taken up soon and seriously by mediums who have suffered, and by others who are determined that this mean species of pestilence should cease.

It seems absurd that honest mediums should continue to suffer cruel attacks from the lawless bandits operating from within our Movement for their destruction, while the funds publicly collected so long ago for their defence are being held up, or utilised for purposes never intended by the subscribers.

J. L.

### THE MARTYR.

Out of the dim mysterious aisles of story,  
I saw your form idealised appear,  
And I was haunted by the witching glory  
As of another sphere.  
Serene you pass along the illumined pages,  
With looks of love, unalterably calm,  
Your name still treasured by succeeding ages—  
Your crown the martyr's palm.  
But dark-browed envy and malignant scheming  
Could not abide that beauteous hymn of praise;  
The fire raged fiercely, and the swift sword gleaming  
Cut short those saintly days.  
So, launching on that lofty exploration,  
Which we, in ignorance, must Death still name,  
Your spirit flashed in mystic adoration  
To Him from Whom it came.

But, as I scan again with tense emotion  
The darkened page of human hate and wrong,  
I know that your unwearied, high devotion  
Has earned its meed of song;  
I know that like a diapason swelling  
The music of your life shall louder call,  
Till myriad tongues confess—your faith compelling—  
That Love is Lord of all.

A. M.

NOTE.—The above poem, two stanzas of which have been omitted, was written by the author in semi-automatic fashion a few years before the fateful 1914. He had no special martyr in his mind when he wrote the poem, but a friend, who has read a copy, thinks it can only refer to Joan of Arc.



## Dr. Lamond's Anxiety about a Pet Dog.

DR. JOHN LAMOND passed from his earthly life on July 18, and ten days later a message was received from the Other World indicating that the good Doctor was anxious about a dog. We shall let the story tell itself in diary form :—

Mr. R. H. SAUNDERS, in a personal letter to the Editor, dated July 30, wrote :—

"I was speaking with Abduhl Latif on Thursday (July 28) about the service to Dr. Lamond on Sunday, and he said :—'I was there, and the good soul will be grieved if the dog is not looked after.' I know nothing of the doctor's people, but you may be able to give a hint about the dog, as the message might imply that there might be some inattention."

We ourselves knew nothing about any dog in the Doctor's surroundings but we passed on the message to Mrs. Archibald, the Doctor's good friend, who had so loyally cared for him in his declining years.

Mrs. ARCHIBALD replied (August 4) as follows :—

"Thank you for the message. I quite understand it. I have a little dog, and Dr. Lamond was very attached to it and the dog to him."

"I hear that the Doctor has been through several times already. I wonder whether it be true. I do so want him to come to me. He promised he would if he could. I miss him terribly, more and more every day. If only he would give me a little evidence that he was still living I should be happy."

We replied to Mrs. Archibald on August 5, saying that the message seemed a piece of rather good evidence of the Doctor's survival, seeing that the two persons on earth through whom it had been transmitted knew nothing about any dog, and we asked for any further particulars about the pet which might interest our readers.

Mrs. ARCHIBALD replied, on August 6 :—

"Thank you for your letter. Yes, the message does seem evidential, especially as Mr. Saunders did not know I kept a dog. Dr. Lamond was very devoted to the dog, and it loved him better than any one, and would scarcely ever leave his side. Even when the Doctor was so ill, and was only able to get up an hour or two during the day, he never failed to play ball with the dog. During all his illness, it slept on the bottom of his bed; it seemed to know that something was wrong and would not leave him. After his death, the dog would not go near his bedroom; it seemed to sense death."

"Another extraordinary thing is that when Dr. Lamond went away for a night or two the dog would always watch by the front door, and put its little nose under the door and bark furiously if it heard anybody coming up the stairs, as if waiting for and expecting the Doctor. Now it never does that; it seems to know that he will never return. Also it is quite content to come out with me alone, whereas when Dr. Lamond was here it would not move an inch beyond the flat until he appeared, and then it was quite happy."

"I am rather worried about the dog, as since Dr. Lamond's death it has been so quiet, and nothing will induce it to play with the ball, which formerly it so loved. It seems to want to sleep all day. I do hope it is not pining. I shall take it to a vet. if it does not get any better."

If there be telepathy between the souls of men and animals on earth (and our Continental Editor quotes a convincing example in this month's Chronicle) there is no good reason for supposing that that is not continued from across the vale. The good Doctor had evidently become aware of his canine friend's sore distress on missing him, and he sent a prompt message to show that he had not forgotten it; he could have no anxiety about its still receiving every kind attention.

## Cornelius Dibbins, The Horse-Dealer.

By TOM CHARMAN, GODSHILL.

CORNELIUS DIBBINS was a horse-dealer and strawberry-grower who lived in what is called "No Man's Land," in Hampshire. He was a strong boisterous character who when in drink was ready to fight anyone to a finish with bare knuckles. He believed neither in heaven nor hell, God nor Devil, and people often spoke of him as "the worst man in the district."

At times he could be very cruel. For example, a certain woman in the village had made a false step in her youth, and though she was now a respectable chapel-goer, Cornelius on meeting her would torture her by saying, "You won't half burn presently!" This was a joke to Cornelius because he did not believe in hell, but it was no joke to the poor woman.

Cornelius had, however, many good points. He would do anyone a good turn who was really "up against it." For example, he would shield anyone in drink until he recovered, or he would give a tramp a shake-down in his house for the night and a good breakfast in the morning—the kind of thing good chapel-people would not think of doing.

He was not only a good judge of horses but he had a psychic instinct as to what ailed them, and could cure them as well as any vet. He could also make the gipsies afraid of their own horses, if he coveted any of them. He could make a horse restive by occult ways of his own, and he could subtly insert in its owner's mind a suggestion that the horse was really faulty when it was perfectly sound in wind and limb, and thus he could purchase almost any horse at his own price. He sold very good horses thus procured at fairs all over the country.

I used to call in occasionally at Cornelius' home, when passing. It was a little low forest shanty, whitewashed, with stables and piggeries adjoining. We would converse for an hour at a time on forest lore, and I tried occasionally to initiate him into the idea of a man's soul having a life beyond. He used then to get furious and said he did not want to hear any rot of that kind; nobody would ever make him believe that there was any life hereafter. "Take it from me, my boy," he would say, "there is nothing after this; when you are dead you are done with. All this religion and stuff is sheer rubbish and tomfoolery!"

One night he came out of the village public-house at closing time in a state of advanced intoxication, and my sister heard him from her window shouting to his fellow-roysterers—"I don't care what all the Bishops in England

say, nor Tom Charman either; when we're dead we're dead, and that's the end of it!"

At intervals spread over years the same subject always cropped up. He could not let it alone; it was his sore point, and when I argued with him his wife would say, "Ah, you will never do anything with him; he will never believe."

Cornelius had a daughter who died about twenty years ago, when eight years of age. She was a beautiful girl and he idolised her. After her death no reference could be made to her without bringing tears to Cornelius' eyes. The night before she died I took a medium to visit her, but she quickly saw there was no hope.

From this time I often tried to give Cornelius some comfort by telling him that his daughter still lived and that he would meet her again, but he invariably replied that there was no chance of that. Two years ago he himself died, after a short illness, of septic poisoning.

Recently the same medium was visiting me, and as we sat talking by my wood fire she described spirits she saw in the room. All at once she showed great interest in one more vital than the others and described Cornelius' appearance and dress in detail. She spoke of his strong North American Indian nose and cast of features, his mushroom-shaped hat, and the curious way he tied up his corduroy trousers. She said the look on his face was one of tremendous surprise. He could apparently see us and hear us talking in his presence, and he was astounded. The medium said—"He is very excited and is striking his fist in the palm of his hand. He is exclaiming, 'Well, I'm blown; dash't if it ain't all true; here you be; who would have thought it; by gosh, Tom, you were right after all!'"

I asked the medium to wait a moment while I fetched a great chunk of wood Cornelius had given me a few days before his death for my carving. I put it down on the floor and he immediately recognised it and roared with laughter. The medium said, "He seems to know I can see and hear him," and then she added—"He has beside him a beautiful young woman who looks like an angel. But surely I know her face. I seem to remember having seen it before."

I replied, "Yes, you saw it twenty years ago when I took you to see her on her deathbed."

The medium said, "The father and daughter now seem very happy together, and the father is saying that their meeting all came about just as you had repeatedly assured him it would."

I still often feel Cornelius about me. His character has become mellowed, and he seems full of goodwill to everybody.

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## Spirit Teachings for the Present Times.

### MESSAGES DIRECTED TOWARDS THE WORLD'S REDEMPTION.

**I**N view of the present widespread crisis and the alarming seriousness of world conditions thinking people are beginning to realise that, unless influences and teachings of a higher spiritual nature are brought to bear upon the peoples of the earth, international diplomacy, leagues, and conferences will be of little avail.

With a view of putting forward constructive thought along the lines of mankind's latent spiritual potentialities, which are too seldom visualised, we propose to publish month by month some spirit teachings of a very high order, which will be helpful to all who desire to serve, in finding a way in which they can co-operate with higher intelligences, and thus become real factors in the emancipation of the world.

These important messages have been received at intervals in recent years, and it has been noted that as the World Crisis increased in intensity they became of increasing value.

The wish has been expressed that the channels through which these inspirations have come should remain anonymous, so that the attention of the reader should not be distracted by thoughts of the mediumistic personalities who have been their recipients.

#### INVOCATION.

**O** ETERNAL LIGHT, in Whom is no shadow; cast Thine immaculate and infinite glory upon us! Thou art in the swing of the pendulum! Thou art in the hidden light! Thou art in the grains of corn! Thou art in the falling dew! Thy Light is in the crystal of the snow! Thou art in the roaring of the sea! Thou art in the star-dust that falls upon the planets of the earth! Thou art in the gases of the atmosphere! Thou art in the great and uncharted seas of space!

O Infinite Eternal Holiness, Thou art in all things!

Thou art here!

Thou art in the secret places from whence our thoughts come forth! Thou knowest our desires before they are born, as Thou knowest us before we were shaped in the wombs of earth, or in the creative shells of the spheres! Thou knowest our first birth as we came forth!

Almighty art Thou!

Thou knowest the visions that we have put aside in our ignorance! Thou hast looked upon the pathway, and seen the broken mirrors of our fruitless efforts. Thou hast seen what we call our failures.

But Thou art Love as well as Power.

Thou art Wisdom as well as Life.

Thou canst take up these broken fragments, and make them whole again, and give them back to us burnished, and filled with Thy Light.

O most glorious, transcendent Holiness, clothe us now each one with Thyself. Enter into our hearts and minds consciously. Enter into the infinite millions of beings that flow in our blood-stream, that that stream may rejoice consciously in Thy Light.

And so, as we lift up our thoughts, and our hearts with this great prayer, and with Thy Light possessing us, may our bodies and souls be lifted in a high frequency unto a new plane, so that we may become super-alive **TO THINK—TO DO—TO BE—THY WILL!**

#### HOW TO MEET THE WORLD'S NEED.

##### COUNSEL FROM THE BEYOND.

**T**O be able to meet the avalanche which is sweeping over the face of humankind there must be the introduction of that which cannot be churned out of the ordinary mind of man.

No matter how the industrialists try to benefit their position by examining the events of the past; no matter how they try to learn their lessons on the basis of calm reflection of past events; the result of their meditation will not give them the key to meet the new condition of need in the world to-day.

The same can be said of your statesmen. No matter how they try to examine impersonally the history of this nation, or of any of the European nations of the past; no matter what deductions they may make, they will not find sufficient data to enable them to act with sufficient insight into the world's great unrevealed needs, so that their action alone will be adequate to meet the exigencies of the time.

The same of the financiers. International finance has followed a path like nearly every other phase of life. It has evolved until it has become a new entity which cannot be disregarded by governments or industrialists, or economists. And yet this great entity—and it is a world-wide being—will not be able to find within itself the capacity to deal with the present conditions which have come to stay.

No matter how they may see the causes, and effects, and repercussions that are likely to occur, that in itself will not give them the key by which they can adequately deal with this world note.

Now your work cannot be given over, to take any position in statesmanship, industrialism, or economics, or finance. You cannot deal with the minds of the world, placing as it were a live shell which shall travel telepathically, and move these warring centres to harmony. Not that way.

We are presenting to you a new law not recognised before: The law that, if the human unit will recognise that he himself is a microcosm *not* of the physical manifested cosmos, but, a microcosm of the will and purpose of divine destinies; and, that, because of that he has not only redemptive and emancipating powers but also that he has within him all the harmony of purpose, and if he stands in the great light, pregnant with omnipotence, it will allow the power of the fulfilment to act through him **NOW**. It will bring the future of that which is to be into the present **NOW**.

If you read the contributions philosophers have made to the great problems of life—philosophers who have used histories, cosmogenies, and various sciences, upon which to build their philosophies—you will find a great many who have entered the field. Not just a few outstanding names, as Aristotle, Socrates, Plato, Heraclitus, Archimedes, Euclid, Copernicus, Kepler, Galileo, and all the list from then on, but many other names beside these outstanding lights. You will find in them quite a welter of thought. You will find one an antithesis of the other. You will find rivalries because they look at truth from different standpoints; speak under different conditions, in different countries. The difference between Augustus Comte and Descartes, and Kant, and Nietzsche, and Spencer, and so on, are great. You will find such confusion that you will not know what to believe. A babel of thought, and yet with wonderful streaks and flashes. Temporary inspiration here and there, but, no matter what you examine or no matter if you feel, "Ah, this great teacher belongs to the group to which I belong!" We want to tell you without any sense of superiority that you will not find such daringness of exposition as we now place before you.

This is **NOW**, in the sense that the Light of God is always **NOW**! **NOW** in the sense that it has to meet a great new Newness in this world, such as there never was—becoming unified with consciousness such as you have never known.

The question is not, What can I **DO**? But, How can I **BE** this **BE-NESS**?

Just by talking to your thoughts, and commanding them to be still.

It is not by rushing to the Himalayas, or to Paris, or to the Vatican.

It is by silencing all, and standing still in the centre of the Infinite, Eternal and Radiant Light!

Standing so still in your own consciousness, that you make the freedom which is yours the opportunity by which this all-knowing completeness can flow through you, into all humanity, tortured on the rack of civilisation.

We are going to say this again until it becomes as familiar to you as the air you breathe—until you are able by the reiteration of this glorious fact to take hold of it and to incorporate it into the very essence of your being.

#### TRIBUTE TO DR. JOHN LAMOND.

**M**RS. CHAMPION DE CRESPIGNY, Principal of the British College of Psychic Science, writes:—

"Few active workers in Spiritualism will carry with them so rich an endowment of affection and respect as Dr. John Lamond. It was once explained to me by an 'other world' teacher, that the affection and gratitude we draw to us here from others, constitute wealth on that side of life. If we live here a hermit's life or think only of self, and do nothing to earn the love or gratitude of our neighbours, we enter the new world as paupers, with nothing to offer and no 'services' to our credit. We are bankrupt in the currency of the country."

"Dr. Lamond has taken with him the love and admiration of countless of his fellow men. He scattered the seed here generously and unselfishly and we may be sure his harvest is abundant."



## Memories in After Life : A Reply to my Critics.

BY WILL CARLOS.

I DO not think I gave it as my opinion that the etheric body functions *without a brain* : I merely asserted that the carnal brain left behind us would *retain* our crudest and most unpleasant memories which would not be carried into the spirit life.

To suppose or infer that the etheric body would function without a brain would be a ridiculous proposition entirely contrary to my convictions.

What I wished to suggest was that after the soul had passed through the progressive spheres—contiguous to earth—the cruder memories of blunders and offences would cease to operate, and the memory shorn of its culpability, its remorse, its self-blame, as the etheric form is being moulded into more perfect grace and the character rounded off to conform to the conditions of the higher life. The finishing touches of the Master Sculptor would affect the mental as well as the corporeal being.

All sorrows and sores shall cease, we are taught, and therefore the festering memories of bygone follies and sins should also be obliterated.

Men of strong passions are not to be judged in the same category as men of milder propensities. Our passions may confer passing gratification, but invariably they produce an aftermath—a percussion of regrets and self-blame, which continue through earth life; but surely in the after-life—if we are to stand purified in the sphere of the All Holy—the accompaniment of self-blaming would cause a spiritual phase of the “inferiority complex” incompatible with perfect peace.

I did not send this thought out as a “provocation to controversy,” but as a “feeler” to test the dogma of imperishable memory.

I do not doubt, have not doubted, the persistence of memory in the earth bound spheres, or within the period of our spiritual probation, but think that in the after-life, if perfect bliss is to be attained, there must be no recurrence of guilty memories.

There is, I think, too much of a tendency to dogmatism in our ranks. If we are to be “washed clean” the purifying process must be mentally and corporeally thorough.

## A Canadian Medium Tested.

### CLAIRVOYANT VISION OF A MISSING TRAPPER.

IN our May issue we referred to a challenge made to a Canadian newspaper by Mr. George Blatchford, a medium and spirit-artist, who used to attend the Spiritualist Church in Plymouth fifty years ago.

The newspaper, the Fort Williams *Times-Journal*, had published a leading article on “Dabbling with the Occult” in which it referred to “hordes of necromancers” who pretended to bring back the spirits of the dead for a sum of money!

Mr. Blatchford wrote in reply that he had practised as a medium and spirit-artist in the neighbourhood for twenty-five years, that he had been congratulated by the police on help he had given them by his clairvoyance in a difficult case, and he invited the newspaper to appoint a committee of doctors, clergymen, and men of education to test his powers.

An occasion for this test soon arose. The newspaper reported on March 14, 1932, that a trapper named Samuel Kimbers had been lost on the bleak east shore of Lake Nipigon, and that Provincial Police-Constable Harvey Blair had made a 280 mile trip with dogs, accompanied by an Indian guide, in an effort to find him, and had failed.

Kimbers had left his camp on Geikie Island on November 20 in a power-boat to seek supplies at McDiarmid. He was never again seen. An Indian had recently reported seeing a blanket tied to a tree, evidently as a distress signal, on the shore of East Bay. The search party identified this blanket as Kimbers', but could find no trace of the motor-boat or the man, though eleven days were spent in the search.

On the evening of March 14, Mr. Blatchford, having read this report, had a vision of the missing man and wrote an account at once of what he had seen. This was submitted to a Committee of six laymen and a doctor at the Kam Club on March 19. The *Times-Journal*, who had selected them, reported that—

“Mr. Blatchford volunteered the information that he had seen in a vision the missing trapper, Samuel Kimbers, first of all staggering along the top of a hill, and later lying on the ground, dead. The spot is some distance from where a blanket had been found flying. If a body is found, Mr. Blatchford said it would be located near to the boat and on high ground.”

This statement having been made the Committee investigated Mr. Blatchford's claims to mediumistic powers as a medical diagnoser and spirit painter. The newspaper reported :—

“The general feeling of the company was that, while Mr. Blatchford was probably quite sincere in his belief in his capabilities as a medium, his demonstrations were not clear enough to convince the doubtful.”

This Committee had been appointed by the newspaper

in response to Mr. Blatchford's challenge, and it claimed to act “impartially,” but like all such “testing” committees it showed great reluctance to admit the truth! The medium, for example, diagnosed trouble in one gentleman's ears but was promptly contradicted. Then he asked, “If there is nothing wrong with your ears, why are you so deaf?” To which there was no answer!

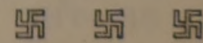
He told another gentleman that he suffered pains between his eyes, above the bridge of his nose. This gentleman also said that was wrong, but admitted a minute later that his glasses caused him pain there.

The next gentleman to be diagnosed was told that he broke his shoulder blade a long time ago in an accident. Mr. Blatchford was about to tell how and why the accident had happened, but the gentleman jumped up in a fury and said he did not want to hear any more! Mr. Blatchford was thus prevented from saying that the shoulder blade was broken from a fall when the man was drunk!

And so on with other diagnoses!

And now as to the question of Mr. Blatchford's vision of the missing trapper. The *Times-Journal* of May 23 reported that the body of Sam Kimbers had at last been found by Constable Blair on Grand Island. There were indications that the man had died from sudden illness, as he was warmly clad and had an abundant supply of food. The body was lying about twenty-five yards from the shore of the lake, and a small boat, usually kept in tow of the power-boat, was found not far from the body!

Thus George Blatchford's clairvoyant vision was fully vindicated but the *Times-Journal* omitted to mention that part of the story! So the doubters still doubt!



Grief sharpens the understanding and strengthens the soul.—*Franz Schubert.*

Be glad of life!—because it gives you the chance to love and to work, to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice!

*Henry Van Dyke.*

I would be true—for there are those who trust me.  
I would be pure—for there are those who care.  
I would be strong—for there is much to suffer.  
I would be brave—for there is much to dare.  
I would be friend to all—the foe—the friendless.  
I would be giving—and forget the gift.  
I would be humble—for I know my weakness;  
I would look up—and laugh—and love—and lift.

*H. A. Walters.*

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## Dr. Gustave Geley on Materialisations.

IN his great work, "From the Unconscious to the Conscious," translated into English by Mr. Stanley de Brath, and published by Collins, Dr. Gustave Geley gives a scientific description of materialisations and dematerialisations, as he had personally observed them. The following is a summary of his observations:—

I have been able to see, to touch, and to photograph the materialisations of which I am about to write. I have frequently followed the event from its beginning to its end; for it was formed, developed, and disappeared under my own eyes.

The phenomena begin with painful sensations in the medium. The substance known as ectoplasm then exudes especially from the natural orifices and the extremities, from the top of the head, from the nipples and the ends of the fingers. It is most easily observed when it comes from the mouth.

The substance appears as a plastic paste, a true protoplasmic mass, and as fine threads, strings of varying thickness, a wide band, and a fine tissue of irregular shape.

Its visibility varies, and it seems soft and elastic at times, hard and fibrous at others. It is extremely sensitive to light and touch.

To its sensitiveness the substance seems to add a kind of instinct not unlike that of the self-protection of the invertebrates; it would seem to have all the distrust

of a defenceless creature, or one whose sole defence is to re-enter the parent organism. It shrinks from all contacts, and is always ready to avoid them and to be re-absorbed.

The "representations," or materialisations, are of the most diverse character—sometimes indeterminate inorganic forms, but more often organic forms of varying complexity and completeness, up to living beings, whose hearts beat, whose lungs breathe, and whose bodily appearance is perfect.

Whatever may be the mode of its formation the materialisation does not always remain in contact with the medium; it is sometimes observed quite detached. The materialised organs are not inert, but biologically alive. A well-formed hand, for example, has the functional capacities of a normal hand. The forms I observed were always three-dimensional. The better they were materialised the more power of self-direction they appeared to have. Some forms are mere simulacra, without warmth or flexibility, like aborted forms in normal physiology.

Every impression received by the ectoplasm reacts on the medium and *vice versa*; the extreme reflex sensitiveness of the forms is closely connected with that of the medium. Everything goes to prove that the ectoplasm is, in a word, the medium herself, partly exteriorised.

Referring to the materialisations of Eva C., the Doctor writes:—"I do not merely say, 'There was no trickery'; I say, 'There was no possibility of trickery.'"

## The Larger Outlook.

By WALTER H. SCOTT, Author of "How Know?"

A GREAT many Spiritualists appear to be feverishly anxious to develop some psychic or mediumistic faculty whilst under-estimating the spiritual and religious aspects of their philosophy, such as The Fatherhood of God, The Immanence of the Divine Spirit, The Inherent Powers and Possibilities of the Soul, the Brotherhood of Man.

As a matter of fact, very few people can hope to become psychic or mediumistic beyond a few stray experiences, not possessing the necessary faculties, and much valuable time is wasted by great numbers in vainly striving after and longing for the unobtainable in these directions. Hence the object of the true Spiritualist or Spiritual Scientist (a more comprehensive term) should be not only psychic but spiritual; not only occult but religious, aiming at a philosophy sufficiently capacious to include all.

Religion is not the acquirement of psychic faculties, although it may awake these in some cases, neither is it merely a code of ethics. Of course, the practice of the virtues and doing good and being kind, are essential to any religion worthy of the name, and very many have to be content with the steady practice of these all important qualities. Religion, or the religious aspect of Spiritual Science, however, is more than these.

Those who are far advanced in this phase of the Higher Life tell us that religion is an expansion of consciousness, the sense of a deeper, fuller and more spiritual life within and without, an inspiration, a thrilling experience, an inner state of joy, rapture and peace inexpressible in words. I shall never forget how splendidly that eloquent preacher, the Rev. Dr. Arthur Hill, of Glasgow, emphasised this in a fine oration broadcast recently, the occasion being the historic Heckmondwike Lecture.

Those of us who have enjoyed even very intermittent glimpses of what we believe to be the glory of the soul are of opinion that the fortunate ones in this respect, and we in a minor degree at times, are conscious of some manifestation of the Divine Life itself, that Infinite Spirit, that Supreme Power we call God, whatever our religion or philosophy.

As to the life after death, most of us who have investigated for ourselves do not merely believe in survival. We know—either from tests obtained through others, or by personal experience, or both, as the case may be—that survival is a fact, and quite a lot is known about the nature and conditions of the after-life. This knowledge is ably summarised in Lieut.-Colonel Powell's little book entitled "The After-death Life," published by the Theosophical Publishing House, 68 Great Russell

Street, London, W.C.1. It may be pointed out, however, that the author touches upon Reincarnation, an unproved Eastern theory which I, along with most students, find repellant.

Some of us have a love for Theosophy only second to that of Spiritualism, and we deeply deplore its present deterioration. We cannot believe all its gifted president, Dr. Annie Besant, says; far from it, for recent events have demonstrated that she has taught some wildly erroneous things. Nevertheless, Theosophy enshrines some precious and noble truths.

Likewise, as to Spiritualism, we are told that there are many fraudulent and unreliable mediums, but this does not detract from the value of the genuine ones, and the vast amount of evidence of survival Spiritualism places on record, nor from its glorious teachings. Spiritualism is in a much more fortunate position than Theosophy and other occult organisations because many of the teachings of these depend entirely upon the pronouncements of a very few eminent leaders. Authority, which is so easily magnified into infallibility, is always to be distrusted. On the other hand, Spiritualism has no need to depend upon individual decrees, its investigation being open to all. Much of it is demonstrable, and there are hosts of witnesses.

If the seeker after Truth desires personal experience; he experiments with methods of development such as concentration, meditation, receptivity, prayer, until he finds the one which suits him, and is best calculated to make "the things of the Spirit" realities to his consciousness. Details of how these things are done are furnished in my book, "How Know?" published by the C. W. Daniel Company, 46, Bernard Street, London, W.C.1, price 2/6. What direction or blend of faculties your development may take no one can tell. This depends upon many complicated factors, such as individual aptitudes, emotional tendencies, and temperament.

Whilst not unduly striving after the attainment of mediumistic or psychic powers, the student may find, especially if naturally psychic, that his spiritual experiences may at times include awareness of the presence of the departed, and even communion with them, as well as visions appertaining to higher planes of Being. Most aspirants, however, learn to know only too well the fluctuating nature of all spiritual and psychic experience, which is aggravated by such drawbacks as personal faults and failings, ill health, and the various sorrows, trials, difficulties, problems, and disappointments of mundane existence. All these impediments "war against the Spirit" and obscure the Inner Light. Hence it is not wise to be over anxious about lack or slowness of results, and, especially at periods of spiritual depression, to seek the aid of public worship, or anything that appeals to your higher nature. Lovers of the Beautiful are inspired by scenery, music or art in its varied forms. Also psychic groups or developing circles, if properly conducted,



greatly help many people, and, most important of all, we should never become "weary of well doing."

There is still very much more to be learned about methods of development, for we do not know how to overcome the disappointing fluctuations mentioned. Spiritual and psychic knowledge is in its infancy yet. Progress therein has lagged far behind the enormous advances made in the material sciences for many reasons, amongst which are the conservatism and narrowness of outlook of the various religions, with their adherence to tradition and worn-out dogmas, such as, in the case of Christianity, the personal devil, vicarious atonement, resurrection of the physical body, hell or everlasting punishment, the last judgment, scriptural infallibility, which theological absurdities are happily losing their hold in this day. Then there is their incomprehensible neglect of proofs of survival and of progressive thought and science. Further, each separate religion has a tendency to look upon its own way as the only way, and to regard all others of little or no avail. For instance, in Christianity, evangelical methods, which have played a large part in the Nonconformist churches (although much less now than formerly) utterly fail in

vast numbers of cases. The Spiritual Scientist recognises that there are many approaches to the Divine to suit different individuals and temperaments.

The result of all this is that those things appertaining to the Higher Consciousness have been, to a large extent, remote from the common life of the people hitherto.

Revelation did not cease with biblical times as so many imagine. Revelation and Inspiration cannot, by their very nature, be confined to one faith, one book, one person however exalted, or to one period, for what is suitable for one Age is inadequate in many things for another. The laws of expansion, research and discovery apply just as much to divine things as to material. The last word can never be said.

The world awaits new discoveries in the region of Spiritual Science, in soul and mental psychology, the potentialities and subtle workings of which so little is known. The clearer understanding of these will render the attainment of spiritual life, psychic faculties, and understanding in all things much easier, and the Religion of the Future will surely be so universal in character that it will comprise all these elements without the limitations named.

## Spiritualist Thought in Tennyson's "In Memoriam."

By JOHN K. BROWNING.

How pure at heart and sound in head,  
With what divine affections bold  
Should be the man whose thought would hold  
An hour's communion with the dead.

ON reading "In Memoriam" one cannot fail to be struck by the harmony that prevails between Tennyson's ideas of a spirit-world and the ideas held by Spiritualists. The great Victorian's views on the after-life—views which he must have reached by hard personal thinking—are on many points consistent with present-day Spiritualist teachings.

When "In Memoriam" was written, Modern Spiritualism was in its earliest infancy. The death of Arthur Hallam, whose loss provoked the poet's utterance, occurred in 1833; the poems that make up "In Memoriam" were written between that date and 1849; the collection itself was published in 1850. Modern Spiritualism is usually dated from the year 1848, when spirit-rappings were manifested in the New York home of Mr. and Mrs. Fox. It was not till 1855 that the famous medium, D. D. Home, made his visit to England. It seems safe to say that Tennyson's thought was not influenced by the fame of these early mediums.

"In Memoriam," besides being a beautiful tribute of friendship, is a very remarkable work from the scientific and religious aspects. How remarkable it is we cannot properly appreciate unless we set ourselves to consider it as it appeared to its first readers. As an example of the way in which it stood in the forefront of scientific opinion, it is worth while to recall Poem CXVII, which alludes to the creation of the solid globe from "tracts of fluent heat," and sees man as an evolving being "working out" the ape and tiger within him—this, be it noted, ten years before the publication of Darwin's "Origin of Species." From outbursts of distress and despair, the poet goes on increasingly to trust in a cosmic spirit of goodness moving ever towards fuller expression, until he arrives at the assurance that

Somehow good  
Will be the final goal of ill.

In no aspect, however, is the collection more remarkable than in its Spiritualistic content.

It is true that although Tennyson yearns to hear the voice of his departed friend (Poems LV, LXXXI), and sometimes longs to have sight of him (Poem XC), he does not believe that spirits *can* be seen by those who are still in the flesh. For himself, if he were actually to behold his former comrade, he would think himself deceived by his imagination:

If any vision should reveal  
Thy likeness, I might count it vain  
As but the canker of the brain. (Poem XCI).

In this thought Tennyson is scarcely a Spiritualist; but *Spiritualist he is in his general view of a Spirit-world*. We may separate out from the various currents of thought and emotion the following six articles of faith:—

1. *Death is not the end.* Existence on earth, and the experience of death, have a meaning in relation to the life of the spirit, which is enlarged and enriched by these means. The poet trusts

That not one life shall be destroyed  
Or cast as rubbish to the void. (Poem LIII).

And later he asserts—  
I know transplanted human worth  
Will bloom to profit elsewhere. (Poem LXXXI).

2. *The spirit retains a bodily shape.* Those who pass into the Beyond must retain the appearance that they had upon the earth; friends separated for a time will meet in the Spirit-world, and will be able to recognise each other.

Eternal form shall still divide  
The eternal soul from all beside,  
And I shall know him when we meet. (XLVI).

3. *The spirit continues to develop after death.* The poet does not believe that the spirit reaches a state of completed perfection when it leaves the flesh, but feels that it must continue to make progress through many spheres.

Eternal process moving on,  
From state to state the spirit walks. (LXXXI).

In the case of his friend, prematurely taken from the earth, the fame that his worth deserves will be acknowledged on a superior plane; his noble spirit will not rest from good works and high achievements:—

So here shall silence guard thy fame;  
But somewhere, out of human view,  
Whate'er thy hands are set to do  
Is wrought with tumult of acclaim. (LXXIV).

4. *The spirit on leaving the body is met by other spirits.* Speaking of his friend's death in Vienna, Tennyson does not hesitate to say:—

The great Intelligences fair  
That range above our mortal state  
In circle round the blessed gate  
Received and gave him welcome there. (LXXXIV).

5. *Friends are reunited after death.* Besides the sentence already quoted, "I shall know him when we meet," we have Tennyson's assertion that his friendship with Hallam is "a friendship . . . which masters Time . . . and is eternal."

6. *The spirit revisits earth, and knows what takes place there.* The friend who has passed on must sometimes be near the loved ones who remain on earth. Spirits must look upon us, and see us with understanding eyes.

Be near us when we climb or fall:  
Ye watch, like God, the rolling hours  
With larger other eyes than ours  
To make allowance for us all. (L).

Just as on earth we may look compassionately from the height of our manhood upon suffering animals, so may friends in another sphere look lovingly from the height of their spirithood upon sorrowing men:—

So may'st thou watch me where I weep,  
As unto vaster motions bound,  
The circuits of thine orbit round  
A higher height, a deeper deep. (LXII).

Again the poet, addressing his friend, says:—  
Far off thou art, but ever nigh;  
I have thee still, and I rejoice. (CXXIX).

And we may conclude this study with the comforting words:—

Thou, dear spirit, happy star,  
O'erlook'st the tumult from afar,  
And smilest, knowing all is well. (CXXVI).

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# The Portrait of a Celebrated Missionary.

## AN UNEXPECTED AND SEVERE TEST.

By M. M. S.

IN view of the great interest that is being shown in the remarkable spirit portraits by Mr. Frank Leah I here show a panel of four drawings which I feel ought to supplement those already published in the *Gazette*.

I suggest this because of the extraordinary circumstances under which Mr. Leah, absolutely unknown to anyone of our sitters, was sent to us without warning, and under which he did the drawings, and it is, indeed, not too much to say that he was literally "crashed in" on us at the behest of Mr. Collen-Smith's control, "John W."

This happened at the house of Colonel and Mrs. G., in Knightsbridge, on July 29. Mrs. G. was at this date receiving treatment from "Red Feather," one of Mrs. Collen-Smith's guides, for a severe complaint which had defied specialists for nine years. After six treatments she appears and feels practically cured.

Before Mr. Leah was admitted to the circle, however, we decided to consult the controls, and "John W." told us to fetch Mr. Leah into the circle. He was accordingly admitted. "John W." welcomed him in his thick Welsh voice and then disappeared, "Red Feather" following immediately and demanding to be drawn first. This was the first intimation that Mr. Leah was to make any drawing at all. He readily obliged but was not satisfied with the result, and accordingly a special sitting for the purpose was arranged at my house in Hertford Street, Park Lane, W., on August 5. On this date instead of "Red Feather" returning to have his portrait finished, "John W." came, with the result that a life-sized portrait was produced, but not to Mr. Leah's entire satisfaction. He said the conditions were not of the best, and he refused to pass the drawing as correct, though to us who had never witnessed such phenomena, it appeared to be finished, except for one important detail, to which I will refer later. The sitters on this occasion were Col. and Mrs. G., Mr. T., and myself.

On August 10, Mr. Leah resumed work on the portrait, the sitters being, in the absence of Col. and Mrs. G., who were on holiday, Lady C., Mr. T., and myself.

"John W." again came through and with extraordinary celerity Mr. Leah finished the picture, putting in the important detail (a wart over the right temple) and also drawing afresh "Red Feather" (right-hand bottom of the panel), "Tamora," an Afghan with pearl necklace, and the profile of one who claimed to be Professor Ridgeway, Professor of Archaeology, Regius Professor, Cambridge, and Fellow of Caius College, and added to this information by signs and spelling:—"Wrote books, became blind, walked with the aid of a stick."

"John W." then came through and said that this last description and portrait was for the medium entirely.

When the medium (Mr. Collen-Smith) came out of trance he recognised the portrait at once and verified the information. He said that Professor Ridgeway had been a friend of his father's. "John W." added that his own portrait was so life-like that he asked that his surname should not be attached to it, because his grandchildren, who were distrustful of Spiritualism, would recognise it and be "embarrassed."

The portrait of "John W." has been recognised as that of a celebrated missionary who passed over sixty or seventy years ago, and "John W." himself has since fully proved his identity and mentioned the work in which he was engaged in the Pacific Ocean when on earth.

The important point to remember is that "John W." on July 27 gave us (that is Col. and Mrs. G., Mr. T., and myself) a full description of himself, which description I produced after Mr. Leah had finished his portrait, and found that it tallied with the drawing not only in detail but also in character. I can vouch too, for the fact that neither Mr. Collen-Smith nor Mr. Leah knew anything whatever about the existence of this description, part of which I, too, had previously verified by actual clairvoyant vision. The beard and the outline of the top of the head I could not see, and "John W." promised to project these latter with a large "W" across his chest. He kept his promise, so far as the "W" was concerned on the night Mr. Leah finished his portrait.

I have been very impressed with this drawing, and with the fact that it was given through what was then to me an unknown hand, and in a manner that I did not know was possible at the time.

That the spirits could introduce Mr. Leah, a complete stranger, into the house of a lady who is a stickler for etiquette and then project themselves so that the artist could draw them is a startling proof of both their powers and his.

At a sitting on August 12, "John W." had a long talk with Mr. Leah and myself, when Mr. Leah asked him for his full identity. This was readily given, but not for publication. Mr. Leah pressed the point, asking if there was any reference to him in any work of national importance, and "John W." agreed that there was. Mr. Leah had since the last sitting proved this, and said that an old friend of his, as a boy sixty years ago, collected subscriptions for the mission which "John W." had had in charge.

Explaining why Mr. Leah had so abruptly been sent to us, "John W." said that he and the other guides were drawing in by degrees those they thought most useful, and through whom they intended to do much valuable work. Hence the motive for the description of himself which he originally gave to me and the highly successful test imposed so swiftly on Mr. Leah.

I shall be pleased to answer any enquiries connected with the mass of evidence concerning these drawings which is not given here.—M. M. S.



A CELEBRATED MISSIONARY.

Sketch by Frank Leah.]



## 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.

### Three Great Preachers' Views of Spiritualism.

NEARLY forty years ago there was a remarkable discussion of Spiritualism in a newspaper of that time called *The Morning*. The Rev. Dr. Joseph Parker, the Rev. H. R. Haweis, and the Rev. Dr. John Pulsford, three of the most eminent preachers of their day, whose eloquent sermons we found ever nobly inspiring, took part in it, and their frankly expressed views, then considered advanced, are well worthy of perusal to-day.

Dr. PARKER opened the correspondence, in January 1893, with "An Open Letter" to Mr. W. T. Stead, the Editor of the *Review of Reviews*. He wrote:—

MY DEAR MR. STEAD,—I thank you very warmly for calling my attention to your notes on Spiritual Communion, which you have published in the Christmas number of your *Review*.

I am glad to accept your statement without the faintest shadow of reserve as to its literal accuracy, because you have given me evidence which makes scepticism impossible.

#### "GROPING AFTER GOD."

For myself, I have no difficulty in believing that all seances, all inquiries of the kind you indicate, all earnest endeavours to test the Reality of the Spiritual, represent so much groping after God Himself.

God is a Spirit. If men were to give themselves might and main to an inquiry concerning God, I should regard that inquiry as expressing the deepest interest in true Spiritualism.

It seems to me that a congregation, properly regulated, ought to constitute the largest and most effective seance possible . . . . Of course, if congregations will not lift up their thoughts to this high level, they cannot expect to receive visions from God.

#### WHAT IS INSPIRATION?

I cannot make light of the suggestion that Inspiration is a present-day fact. I believe that men may now receive direct messages from God. From any point of view, Inspiration neither began with the sacred canon, nor closed with it.

It is the very Life of God in the Universe. It is the Voice of God to the human soul. . . . We do not want a new Bible. We want a new reading of the old Bible.

I have met with several Spiritualists, and have been struck by their personal earnestness. One or two of the godliest men I have ever known were simply infatuated with Spiritualism. Other men have been sober-minded, earnest, simple, and straightforward in all their supposed realisation of the higher forces.

#### THE PROPHETS WERE MEDIUMS.

Inspiration will come to men in different ways. Holy men of old spoke as they were moved by the Holy Ghost. They did not know what they were going to say. The prophets probably did not understand one tithe of what they uttered. They were literally and in very deed the mediums through whom God spoke His word to the world.

I thank you (Mr. Stead) for all you have done in this matter of Spiritualism; but I venture to submit to you that all you have done is but alphabetic and elementary,

and that it ought to be no surprise to you, or to anyone else, that communication between the worlds is possible.

The Bible has been teaching this during all the centuries of its existence. It is not a truth outside the Church but inside the Church, and upon the very centre of the altar of the Church.

The Church ought not to look upon Spiritualism, when the processes are honestly conducted, with any but a friendly eye, because the Church well knows that every step in that direction means advancement toward the sublime fact that God is Spirit, and that He is willing to communicate every day with the spirits of those who wait upon Him in faith and love.

Mr. W. T. STEAD, in his reply, said:—

#### THE SPIRIT THE REAL MAN.

I am a Spiritualist only in the sense in which every person who accepts the Bible is a Spiritualist. I am simply an investigator. I am perfectly open to conviction, but I am also ready to recognise facts, and I hope I am at least free from that old kind of superstition against which it makes war.

Spiritualism is inexplicable, except upon one hypothesis, which is that the doctrine which finds its expression in almost every page of the Bible is a true doctrine and not a false one, namely that our bodies are not any essential part of ourselves, but that

The Spirit is the Real Man, which is clothed with flesh for a certain period, during which it lives and moves upon the surface of the earth, but it no more ceases to exist when the body is laid upon one side than you cease to live when you put off your overcoat.

The Rev. H. R. HAWEIS, in the course of his contribution, wrote:—

The time has come when we may properly abolish the word "supernatural," and distinguish merely between "the known" and "the unknown" in nature.

Face to face with certain alleged phenomena of an unintelligible character, repeated experience has at last placed one conclusion beyond dispute, namely that it is unsafe to denounce what it may be difficult to examine, but still more risky not to examine what we propose to denounce.

#### A NEW WORLD OF SPIRITUAL ATTAINMENT.

The importance of ghosts, if they exist, and if they are what they profess to be, is quite incalculable.

I think it possible that by ascertaining the conditions under which communications may be had, and intelligently testing the means, an increase of human faculty may be acquired, and a new source of knowledge and power, perhaps a new world of spiritual attainment, opened up, which may raise our descendants in the near future as much above us in the scale of life as we are above the cave men of the past, or the bush men of the present.

The Rev. Dr. JOHN PULSFORD, after remarking that Mr. Stead's statement was "transparently simple and ingenuous," wrote:—

#### UNITY BETWEEN EARTH AND HEAVEN.

I said to Mrs. Parker, after I had read the statement, that if the ultimatum of Christianity is to be absolute unity, between heaven and earth, there must be some law of that unity, and what is so likely to be a law of the unity as communication between spirits departed and persons living in this world?

Relatives of mine in America lately said, as to what transpired at seances at which they were present, that although a low order of spirits did often descend upon them, and make communications of a less important description, yet for all the world they would not have missed being present, as some of the communications were undoubtedly from departed spirits with whom they had been acquainted.

The transfiguration of Christ was really a Spiritualistic seance of a very high order, and if we denied the uses of Spiritualism in this age we should be led too far, for we should be induced to treat with scorn all instances in the Scriptures in which we are told that communication did take place between spirits and persons in the flesh.

In forty years Christian clergymen have made little advance on these expressions. Can it be that moral courage and manly independence are now less in evidence?

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 TALE OF TWO FIANCES.

I HAVE several times said here that there are tragical moments in the life of a medium when he almost wishes he had no clairvoyant faculty. That is when people come to him seeking good tidings when they are on the very eve of some inevitable blow of evil destiny.

Here is a recent example which will show what I mean. One day in the springtime a young man employed in one of the great *magasins* of Paris came to see me. He said he had been present at one of my lectures and wished further information about Spiritualism, so that its doctrine and ethics might become part of his life. I received him cordially and we talked together for some hours. He went away pleased with our interview and promised to follow my counsels.

Two months later he wrote to me saying he was becoming more and more attached to Spiritualism, and asked me to receive him once more.

When he arrived he was scarcely seated when he said, "I would be very happy if you would permit me to come next week with a young lady, who is my fiancée. She is very much disposed towards Spiritualism, and since you are clairvoyant you would perhaps be able to tell us whether our union would be happy and fortunate, as we propose to marry quite soon."

In listening to my visitor my soul was at once invaded by a sense of fear. It was just as if some interior voice cried to me, "No, no, do not receive these two young people in your house! Do not speak to them of future happiness! Avoid meeting the fiancée absolutely!"

I was sadly perplexed but controlled my emotions, and excused myself on the ground of preoccupations from receiving these visitors next week, but added that perhaps at some other date, left undetermined, I might be able to give them an interview.

Some weeks later the young man wrote, "Can you now receive me and my fiancée?" The interior voice obliged me again to reply, "No, my friend, not yet, but perhaps a little later we may arrange for your visit." In writing thus I felt convinced that the interview ought not to take place, for if it did it would not only be painful but useless. My guide assured me that if I were to give good hopes to these young people they would not be realised.

Then one evening I received from the young man a letter which startled me. He said, "My dear fiancée has just died after four days illness from diphtheria. I am in despair, and do not wish to live!"

Ah, now, I understood. My guide had not wished me to speak to this poor lady of any happy marriage when she was on the very eve of quitting this world. As for the distraught young man, I invited him to come to me at once, and he came to my house and I also visited him, when we talked together as brothers about the perplexing mysteries of life and death. I am happy to be able to say that the obsession of his tragical loss soon became less overpowering, when he realised that his dear one lived and loved him still, and would watch over him until their reunion in a brighter realm where there will be no more sorrow. He has completely abandoned his first mad thought of suicide, and he will continue to live, sustained by the Spiritualist doctrine that there is in reality no death, and that the communion of souls may begin even now when his dear one has just passed over the bridge and is already hailing him from the other side!

#### THREE QUESTIONS AND THREE ANSWERS.

I have already had occasion to be interrogated in advance by candidates for matriculation about the questions, oral and written, they would require to answer in their examinations, and I have given here some examples of this curious sort of clairvoyance.

Not long ago, a young man came to see me who was about to undergo his crucial test. He was trembling with nervousness lest he should fail, for so much depended on his passing. Could I, he asked, give him a clue to the questions he would have to answer, so that he might concentrate his studies on these questions and be thoroughly prepared.

The three subjects on which he was to be examined four weeks later were Philosophy, Physics and Natural Science.

In regard to Philosophy I counselled him to study well the relations between Attention and Perception. And the question actually put to him was, "How may one say that Attention at the same time enriches Perception and restrains it?"

In Physics I advised him to prepare for questions on Energy and Electrical Oscillations. And the test he had to undergo was to "describe energy in its various forms and transformations in the electrical domain."

In Natural Science I said he would be questioned about Circulation, and he had in fact to write "a descriptive summary of circulation."

I venture to say that I thought these results truly astonishing. I have little doubt that at the time of my clairvoyance the examiners had already decided on the questions they would put and that I had probably caught their thought-vibrations, which had been projected unconsciously into the air.

The event is therefore not so amazing as my "Experiment with the Chair," which was "controlled" by Dr. E. Osty at the Metapsychic Institute in Paris, when I accurately described, with many details in the life, the unknown person who three hours later would enter in a crowd of persons who would take their seats at hazard. That sort of prevision could hardly have been due to vibrations in the air, for neither the person who actually sat on that chair nor any other member of the audience could possibly anticipate where they would chance to sit. Now can anyone instruct me about the other essential factor that had come into play in making this prophecy?

### Foreign Chronicle.

#### A CATHOLIC PRELATE ON SPIRITUALISM.

M. GABRIELLE MORELLI comments in *Ricerca Psichica* on opinions expressed by the Italian Monsignor, Vincente Paoli about doctrinal and experimental Spiritualism.

The prelate, in spite of his prejudices, wished to study the question seriously, and what he saw convinced him of the reality of Spiritualistic phenomena. In that respect he excelled many Church people, but he finished by formulating objections against them.

For example, he said that certain people claimed that Spiritualism had one merit which the Church could not claim, namely that it furnished positive confirmation of the existence and immortality of the soul, and offered a sure and efficacious means of combatting the mad theories of the Materialists. It was true, he said, that some Materialists had become Spiritualists on account of having witnessed Spiritualistic marvels. That he would not deny, but he knew also that certain persons after a very demonstrative seance had confessed that they had believed ever since . . . in the Devil!

This feeble criticism from a Catholic prelate calls for the obvious rejoinder that many Catholics who used to believe in the Devil no longer believe in him at all after their personal experience of Spiritualism. Henceforth they have refused to be frightened by the Church's hypothetical Devil! Further, they have realised that in the other world there are many darkened, miserable, and even malignant souls whom the fraternal prayers of Spiritualists have released and saved from their unhappy state. These poor beings were not devils at all but merely misguided human souls in need of light and sympathy. They received that from Spiritualists, and not from the Church, which treated them harshly as demons to be hated and shunned.

#### "PLEASE RESPECT THE MEDIUMS!"

We turn with pleasure from this prelate to another of an entirely different calibre, namely Monsignor Paoli, who writes:—

"We believe that by the permission of God, an angel, a saint, or a departed one, can appear to men, but when they do appear they have been evoked not by ourselves, and they do not depend on our will, but on that of a Superior Being, who is the arbiter and judge of the visible and invisible worlds. The apparitions of angels and saints have only occurred rarely, and that without the



aid of another person, while the Spiritualist apparitions are daily occurrences that may happen at any time.

"It is very strange that these latter apparitions, which, according to Spiritualists, have the approbation of God, cannot be produced without the intervention of an abnormal man or woman, a medium, who sometimes has neither moral correctness nor dignity of life."

The Monsignor seems to have a bad opinion of mediums, but the *Ricerca Psichica* justly observes that there are many mediums entirely disinterested, of a very high moral and intellectual level. And let me add that if "angels, saints, and departed ones" have often appeared in past centuries it is because, in the great number of cases, those who saw them were themselves mediums and clairvoyants without knowing it!

### PSYCHISM IN THIBET.

Signor Guiseppe Tucci, an Italian scientist, has for two years been publishing a series of articles in *Il popolo d'Italia* on his psychic observations in Thibet during a long stay there.

He refers especially to the importance given to thought transmission by the disciples of esoteric doctrine in all stages of initiation. It is quite common for the thought of the Master to be transmitted to his disciples at a distance. The author says that European psychists would find a vast field for study in Thibet, and that the science of psycho-analysis would gain much by imitating the Indian, Chinese, and Thibetan methods. The Thibetan religion is based entirely on interior experiences.

### A FALSE PROPHET OF 932.

In the year 932, the monk Theodosius conceived the idea of writing down his prophecies of what would happen in the world in 1932, a thousand years later!

Professor Charles Richet has just found the manuscript of Theodosius in the Franciscan Library at Ravenna, and in translating it and comparing its predictions with what is happening in the world to-day he has discovered that the prophet was not a prophet at all! He could not have been clairvoyant, or he would not have gone so far astray. He wrote, for example:—

"In 1932, the frightful religion invented by Mahomet will have been long ago destroyed along with that hideous book called the Koran. The Cross will have annihilated the Crescent. . . . The most powerful ships will be unable to venture far from the coasts because the limitless ocean will prevent navigators from going out on the high seas. . . . Explorers will never reach further than India for behind that land there is nothing but impenetrable forests. . . . Order will be re-established everywhere, thanks to the power of kings. . . . The Church will make the populace sweeter and purer. There will be no more thieves on the roads. People will be able to go from Rome to Lyons in three weeks. . . . The electron can attract to itself corpuscles when it is rubbed, but that is a freak of nature and nothing can be deduced from it for practice. . . . It is folly to imagine that man will ever fly in the air in the manner of birds."

Poor Theodosius! If after 1,000 years he should come back amongst us, how ashamed he would be to find his prophecies were all false!

### THE JUMPING CHAIR OF CORMONS.

I have already briefly spoken of this wonderful chair, but *Mondo Occulto* gives further details about the phenomena produced at Cormons, between Udine and Gorizia, in the house of a priest, Francisco Balladen.

This priest has two servants, one an old woman, Caterina Donda, and the other a young girl of thirteen, Anna Nunin. Which of these two is the medium has not been decided; perhaps both are. One day they heard loud raps on the wall and a chair toppled over. Anna put it on its feet and it tumbled again. This happened repeatedly.

The curé and his domestics were frightened, and a nun who lived in the vicinity was brought. The raps redoubled their fury and the chair kept somersaulting backwards worse than ever. Journalists came to see this prodigy and professors of theology came in turn to witness them. One of them had the notion of tying the chair to the chimney with cord and leaving it, to see what would happen. The investigators went into an adjacent room, after locking the door in which the chair was standing tied up. Immediately they heard violent blows in the apartment they had just left. They returned, found the chair lying on the floor with its bonds broken. The experiment was tried again, and the result was the same though the chair had been tied by four cords tightly

knotted. Then five strong ropes were used to fasten it to the wall, but immediately the chair shook itself furiously and stood up on its hind legs! Between the morning and evening these violent gymnastics were repeated seven times. The theologians concluded:—

"We believe that these phenomena have been evoked by a soul in distress. We shall pray for his salvation."

The investigators have learned that in the same house in 1875 chairs danced and pictures swung about on the walls. And better still, one of the chairs at that time beat out with its feet the winning numbers in a lottery, and Giordano Petronio won a great sum by selecting one of the numbers thus strangely announced!

### INSENSIBILITY TO FIRE.

Monsieur O. Leroy has just published in France a very curious work on human "salamanders."

The author describes astonishing cases of human incombustibility, and does not fail to mention that several mediums have displayed the singular faculty of being insensible to the stings of fire. The history of saints abounds in examples and theology explains the phenomena by the intervention of protecting angels. But one cannot be entirely satisfied with this explanation for secular occultists have often claimed that immunity from the effects of fire can be obtained from natural spiritual forces when these are operated according to methods which have been frequently practised.

### A DELUGE OF PHENOMENA IN ITALY.

*Mondo Occulto*, commenting on the facts that have occurred at Cormons, remarks that mediumship goes on developing in Italy. Cases of spontaneous mediumistic phenomena and haunted houses are being increasingly reported.

Stones have landed mysteriously in the house of Dr. Petri, at Udine, and others have fallen inexplicably in the dining-room of Signor Ciacco, at Serra Capriolo. Those stones were all burning hot. They clattered noisily on bottles but did not break them. They struck a child on the head, but he was not wounded.

In the Via Pinamonte, at Milan, all the windows were smashed by enigmatic projectiles in the house of Signor Cargiani. At Caprano, near Rome, invisible spirits were heard dancing in a house. At Bergano the furniture in a house waltzed to the tune of an invisible phonograph, the medium in this case being Ottilia Mazzoleni, a girl of fourteen. The aerial music is accompanied by rhythmical blows struck on the walls.

At Ortiglia, near Syracuse, a family had to move out of a house because of the fearful nightly din. At Peveregno, Signor G. Mazzucco, had to defend himself for several nights against malignant entities who threw themselves on his bed and tried to strangle him. At San Bernardino d'Intra, a workman, whose daughter Rosa is mediumistic, had to leave his poor hovel because it was rocked by heavy blows against all its walls. At Crotone, in the house of Signor Maletti, a frying pan was seen one night to rise from the stove and fly around the kitchen. Other objects in this kitchen fell on the floor and then bounded into the air. The chairs and tables arranged themselves higgledy-piggledy. A young girl who lived in the house was conducted to the church, and the chairs of the church itself danced!

In a village called Gallipoli a white ghost has been seen. At Barge, the peal of church bells rang out of themselves a funeral knell. At Molfetta a woman, living with her young daughter, reported that they had heard continuous inexplicable noises and that they had seen the face of a ghostly young man all covered with blood. The mother added that one morning she touched the wall with her fingers and that they were covered with blood.

These are all incidents that will awake inquiry into things "super-normal."

### THE MEDIUMSHIP OF FREDA WEISEL.

Countess Wassilko-Serecko recently published highly interesting accounts of the young medium Eleonora Zugun, whom she studied for many months.

Since then she has been studying the mediumship of Franka Frieda Weisel, and now reports on her observations in *Zeitschrift für Metapsychische Forschung*.

Frieda lives in the countryside of Eggenberg, near Gratz, Austria. Several scientists, and especially Professor Dörfler, have tested her. The Countess has witnessed many of her phenomena, including the displacement of objects without contact, the flight of some of these objects in the air, raps, and noises; and many of these occurred in the full light of day. They were observed by witnesses while the medium was rigorously watched.

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When Frieda was in Vienna from November 24 to December 15, 1930, she gave seances which totalled 203 hours before 120 persons. Her mediumship sometimes affected the electric lighting, which suddenly went out. She claims to be controlled at times by "Nell," Madame Silbert's guide. The messages given through her are often coarse and aggressive, even against the medium. One of these messages announced that Frieda would soon die by suicide, but forewarned she should be able to combat this wicked suggestion.

#### WHO SOUGHT THE SICK-NURSE?

We reproduce the following quaint story from the review *El Siglo Espirita* :—

One night a tall man knocked at the door of a sick-nurse and told this woman in a low voice that her services were urgently needed by a poor woman about three miles away. The nurse at once set out and on the way the same man rose up at her side and without saying a word accompanied her until they reached the entrance to an isolated country house. Then the man disappeared. The nurse entered the house and found a woman in severe suffering, who in great astonishment asked, "Who told you to come?" The nurse said that a tall man had come for her, and described him minutely. She added, "I thought he was your husband."

The distressed woman said, "The man who brought you was certainly my husband, according to the description you have given me, but he died five months ago."

This episode resembles many others of the same kind that have been published by Spiritualist historians, and is interesting in itself. One regrets, however, that it cannot be verified as the author gives no indication whatever as to when or where the event happened.

#### ELEMENTARY SPIRITUALISM IN MADAGASCAR.

Curious information about the rude Spiritualism of the natives of Madagascar has been kindly sent me by Madame A. Siegrist, one of our readers, who has lived on the island for many years.

The natives, she says, all believe without exception in a life beyond. They claim a life intense for their dead, and they give them a veneration profound. They conceive the spirits of the dead as moving about in the astral, animated by sentiments both good and bad, and deeply interested in the existence of the living. They even admit that a woman can conceive a child through the intervention of her deceased husband. Thus the king, Radama I. gave his widow a son who was born eleven months after his death, and this son was considered his legitimate heir by the people who crowned him Radama II.

What a native of Madagascar fears above all things is that his dead body should not be deposited in his family tomb. Should he die far from his tomb his body will be transported along the high roads enveloped in many-coloured winding sheets until it is put in the grave.

Every year, during the cold months, the tombs are re-opened for pious ceremonies. Then the bodies are dressed in new winding sheets, sometimes of expensive silk. For this ceremony the bodies are taken to a place where eloquent orations are delivered about the deeds they accomplished during their life on earth. Then the women dance and sing before the decomposed bodies. And the dead are left alone together for one whole night so that they may converse together about their mutual memories of what happened to them during their existence on earth.

Another curious detail. When anyone dies he must be buried underneath all his relatives who died before him. Hence all the bodies have to be resurrected, and that is a considerable and frightful task. The veneration for the dead is so great that many people carry about with them a bone of a dead relative as a fetich. Madame Siegrist has seen a Madagascar cook carrying about wherever she went the bones of several ancestors in an old box which had contained candles.

Sorcerers are very powerful at Madagascar. Fortune-tellers, astrologers, and healers are numerous. Some of them are undoubtedly remarkable mediums, but they are practically unapproachable by Europeans. Prophetic clairvoyance is sometimes manifested in a way that strikes the imagination of the people. There is one especially celebrated case.

A king of the Betrilos, a tribe in the south of the island, was a great collector of sacred objects. He irritated his family by his extravagant claims and the sorcerers persuaded them that an order had been received from his royal ancestors to bury him alive. Before his tomb was closed the king cursed all his relatives who were present at his martyrdom, and prophesied that no king

among his descendants would exceed the age of twenty-five years. That happened more than a century ago, and it is said that all the young men of the royal family have died before they were twenty-five. The last died two years ago, aged twenty-four years and a few months.

I thank Madame Siegrist for having sent me these curious details.

#### PSYCHICAL RESEARCH BECOMING SPIRITUALISED.

Mr. R. C. Keast, of Sydney, publishes a comparative history of Spiritualism and Psychical Research in the *Harbinger of Light*.

He insists on the vexatious element of suspicion that characterises the operations of the London Society for Psychical Research, both as regards mediums and their phenomena, but he announces that in spite of that Psychical Research is orienting itself more and more towards Spiritualism, for the reason that it is being directed from the invisible. He says :—

"Now, it cannot be too often repeated, there are mighty, intelligent, spiritual forces seeking to direct the activities of both Spiritualism and Psychical Research. These great discarnate intelligences, many of whom were actively interested in these studies on earth, are incessantly and assiduously endeavouring to lift Spiritualism on to a higher plane, for, even to the most enthusiastic devotee, the position of Spiritualism in the world is by no means satisfactory.

"To Sir Oliver Lodge, the greatest living exponent of Spiritualism, and to practically all those honoured scientists whose herculean efforts have done so much for this cause, Spiritualism is essentially a science—a science from which there has been gradually evolved the most rational, wonderful, perfect and beautiful system of philosophy extant. And the writer has been informed that they are scientists, principally, who, from the spiritual world, at the present time, are concentrating their united forces upon the earth.

Dr. A. R. Wallace, and his former scientific colleagues, Mr. Charles Darwin and Mr. Herbert Spencer, have themselves told the writer that they have been appointed to direct activities in England. Other scientific groups are concentrating their energies elsewhere; and a great spiritual awakening throughout the entire scientific world is declared to be imminent. It is for the enlightened students of both Spiritualism and psychical research, on earth, to render their utmost co-operation."

#### A BERLIN CLAIRVOYANT'S PREVISION.

During recent motor races on the autodrome of Berlin, Prince Leibkovitz, who was piloting a Bugatti car, was killed.

The Prince, rebounding under the violence of the shock, described a wide semi-circle in the air before falling at the spot where he was picked up with his bones broken and his skull smashed.

Now a celebrated Berlin clairvoyant, Jean Hanusson, had foreseen this fatality to the Prince, and had taken the trouble to warn the society who organised the races about it. He wrote down his declaration on the subject, which contained numerous details, and had it deposited in advance at the offices of the society. He said therein that the Prince would positively perish unless he was prevented from starting. Whether any effort was made to prevent the Prince taking part in the fatal race is not stated, but in any event the calamity was foreseen and might have been avoided had the warning been heeded.

#### HEALERS IN GERMANY.

The *Siècle Medical* of Paris publishes the following statistics relative to the increase of unofficial healers in Germany from 1876 to 1930 :—

Year.	Healers.	Proportions per 10,000 inhabitants.	Proportions per 10 doctors.
1876	670	0.16	0.49
1887	1.713	0.36	1.08
1898	3.058	0.56	1.24
1909	4.168	6.70	1.46
1927	11.761	1.86	2.70
1928	12.098	1.90	2.63
1929	12.413	1.94	2.61
1930	12.942	2.01	2.74

And the French medical journal adds with an air of melancholy :—"These figures demonstrate that in 1930 there were 27 healers in Germany to every 100 doctors!"

In Saxa there were 1,750 healers to 3,550 doctors, almost 50 per cent; at Hamburg there were 1,119 healers



to 1,523 doctors, or 73 per cent; and in a district of Upper Bavaria there were 21 healers and only 17 doctors! It would be interesting to have the figures for other countries.

#### TELEPATHY BETWEEN MAN AND DOG.

Dr. Foveau de Courmelles has sent the following story to the *Courrier Medical*, of Paris:—

"I testify personally to a case of telepathy which has occurred between a man and an animal. It concerns a little dog which has lived with me for thirteen years. One night it was lost in the street by one of my servants. At the very moment when my dog was lost sight of on the public road I was at the extreme end of Paris engaged in an important discussion with several doctors. But suddenly I was obsessed by the idea that this dear pet had just been lost. I tried to put aside this idea but it was too real and insistent. To try to find my dog I had posters placed on walls throughout the city and had advertisements in the public press, and fortunately these means were effective in restoring the little animal to the master who had clearly received its message of distress when he was otherwise very much engaged."

#### PETITES NOUVELLES.

Three employees at the principal railway station in Marseilles bought a ticket in the Dublin sweepstake and gained a prize of three million francs. They had previously visited a clairvoyante who had indicated to them the number they should choose to win.

The *Ricerca Psichica*, Milan, devotes one page and a half to a sympathetic translation of the article on the centenary of Sir William Crookes which recently appeared in the *International Psychic Gazette*.

The *Revue Metapsychique* publishes important extracts from the recent work on Sir Oliver Lodge's *Souvenirs*. They refer to his first experiences in psychical research, and to the chiefs of the S.P.R., including Myers, Sidgwick, Gurney, Hodgson, Moses and Wallace.

The *Forum of Psychic and Scientific Research*, of Los Angeles, publishes an account of the mediumship and art of Mrs. Inez Wagner, of whom Sir Arthur Conan Doyle speaks favourably in his book, "Our Second American Adventure." Mrs. Wagner possesses the precious gift of being able to paint with great facility faithful reproductions of celebrated works of art. For example, she painted from memory a magnificent copy of Rosa Bonheur's "Highland Cattle," a canvas famous in the history of art.

*Mondo Occulto* publishes an article on re-incarnation by Mr. E. F. Petransch, in which it is stated that Miss H. M. Cormick, a niece of Mr. John Rockefeller, claims to be Queen Tut-ank-amen reincarnated! Many people have made such claims, but unhappily they must simply be taken with a pinch of salt!

Signor Luciano Berra publishes in Italian a book entitled, "Eyes which have seen the Lord," referring to Teresa Neumann, of Konnersreuth, the young German medium.

P. F.

## "Twenty Years After": Things Worth Recalling.

### EXTRACTS FROM THE INTERNATIONAL PSYCHIC GAZETTE OF JULY-AUGUST, 1912.

#### ATTEMPTED ASSASSINATION IN SPAIN SEEN CLAIRVOYANTLY IN ENGLAND.

All at once I saw (whilst giving a seance at Portsmouth) a marvellous panoramic vision of a State procession in progress. There was the carriage with the newly-made King and Queen of Spain, the streets gay with decorations and filled with dense throngs.

Suddenly I heard a crash, and saw the sparks which follow an explosion. "Oh," I exclaimed, "a bomb has been thrown at the carriage of the King and Queen of Spain."

Then came a message, "Neither of them is hurt," and I saw the form of Queen Victoria on what seemed a vibrating cloud, and as far as the radiance from her extended there was a zone of safety.

The next day the world heard with horror of the attempted assassination and the marvellous escape of the young King and Queen.—*From a review of "My Psychic Recollections," by Mary Davies.*

#### WHY I CANNOT ACCEPT REINCARNATION.

I cannot understand how anyone believing in reincarnation can be a Spiritualist. How can spirits communicate with us if they are going through another incarnation? If I have ever been on this earth before I know nothing about it now. Therefore I am practically here for the first time.—*Madame Du Verge (Marquise de Konde) in a lecture on "Reasons why I cannot accept Reincarnation."*

#### BELIEF IN PRAYER.

I am so keenly alive to the dangers and pitfalls experienced by persons exercising psychic gifts that I have often said I could never have touched psychical research in any form had I not from childhood onwards been a firm believer in prayer. I mean by this the good old-fashioned prayer of the child to the Father, which is the right as well as the privilege of every human being sent into this world. To that ineffable Source of my being I have always gone for care and protection in every danger and difficulty in my life.—*Miss E. Katherine Bates.*

#### SIR WILLIAM CROOKES' SPIRIT PHOTOGRAPHS.

"Sephariel," in a lecture on his experiences among the psychic researchers, said Sir William Crookes showed him some of the photographs he had taken of "Katie King" and Florence Cook.

Sir William had seen the medium in a huddled-up condition with a rope about her neck, her hair in two plaits, her hands and feet tied to a chair pinned down to the floor; and, at the same time, there appeared the beautiful form of "Katie King," an Oriental maiden, who, in height, girth, pulse-beat, heart-beat, brain development and respiration, proved to be an independent entity from the medium. When he looked at the photo-

graphs he said there was never a greater word spoken for Spiritualism.

#### SPIRIT RETURN IN NATIONAL GALLERY.

One day, said Mr. Ernest Meads, lecturing on "Some Experiences of Spirit Return," he was walking with a friend who was a remarkable medium, through the National Gallery, and they stopped in front of a beautiful picture of John Crome's. He said to his friend, "What an exquisite work, Hobbema must have been Crome's guide. His last words were, 'Hobbema, Hobbema, how I do love thee.'"

As he was speaking his friend's eyes closed, and he went under the spiritual control of Hobbema, who said, "Yes, friend, it is quite true. I loved my art when on the earth plane and when I passed beyond I found this man (Crome) who loved art as I had loved it. Love drew me back to his side, and what one man unaided could not have achieved, we two, working together, from love of our art and love of our fellow-men, produced this work."

#### THE RETURN OF ANIMALS.

"I think dogs are fonder of us than some of our own friends," said Mdme. Clara Irwin, in a lecture on some proofs of the survival of the love of animals after death.

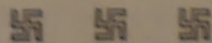
After a little pug dog she was very fond of died it used often to return. When she lay down to rest in the afternoon the dog would come and lie down beside her. "I used to feel it come," she said, "as distinctly as when it was alive; only it was not quite so heavy."

Her cats, too, returned after death. One she heard purring, and she stroked its fur. A Persian cat which had to be destroyed because it was poisoned returned and went to the basket where its kittens were.

She spoke also of a man and his favourite horse, killed in the Boer war. Each time the man was seen by mediums and described to his sister he had his horse with him.

#### THE GIFT OF DIVINING.

I believe that many people possess the faculty of divining for water or minerals who have no idea of their powers. Six months ago I had not the vaguest idea of divining until one day while Mr. Foot-Young was explaining some experiments to me to my astonishment I discovered when standing over a coin there was a perceptible sensation in my fingers. I have since tried many experiments with coins, and my brother and I have also been able to trace the course of underground streams.—*Miss M. M. Lambert.*



Mrs. Lucy Smith, the well-known South African Spiritualist missionary, expects to arrive in London about December 20 for a month's stay, accompanied by her husband and three of her daughters. She hopes to be able to give some addresses in London and the provinces.

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## Letters to the Editor.

### "WORLD DAY FOR ANIMALS."

47, Hamilton Road, Highbury, N.5.  
August 12, 1932.

DEAR SIR,—Your readers may be interested to know that October 4—St. Francis' Day—is now universally known as World Day for Animals.

The object of this observance is threefold: (a) to direct attention to the wrongs inflicted on animals; (b) to focus thought on the speediest means of abolishing these wrongs; (c) to inspire action on behalf of all suffering animals.

Activities in connection with World Day have, since its institution in 1928, spread to every part of the globe, and the slogan "Think—Speak—Act for suffering animals" is familiar to animal lovers in many lands.

It is an inspiring thought that on one day in the year the attention of all and sundry should be directed to the needs and woes of "our little brothers and sisters," and efforts made to render their lives less burdensome.

If any of your readers would like further information regarding World Day, I shall be very happy to supply it.—Yours faithfully,

(Miss) M. E. FORD.

### NAVAL PAYMASTER'S PROOFS OF SURVIVAL.

1 Sussex Terrace, Southsea,  
August 15, 1932.

SIR,—I am sending you four of my experiences which prove survival up to the hilt. I have been a Spiritualist for nearly seventy-six years.

#### A REPEATED SMELL OF CALCIUM.

Fifty years ago I served in H.M.S. *Turquoise* on the Pacific Station, and one of my messmates, the staff-surgeon, had served in one of the ships which had accompanied the *Serapis*, with the late King Edward on board, to India. While at Bombay he spent much time at the Byculla Club and thought it was one of the finest clubs in the world. He used to rave about it, and I used to astonish him with stories of the wonderful things which happened through my mediumship on board the battleship *Monarch*, which took the body of Mr. Peabody to America in 1868. We returned to England in 1882 and paid off. Shortly afterwards he was appointed to one of the Indian troopships, passed away at Bombay, and was buried at Byculla.

In 1904 I lived at Wimbourne, in Dorsetshire. One morning in my breakfast-room I had a very strong smell of calcium under my nose. The same thing happened again before I left the house. Again it happened when I was living at Waterlooville, Hants, and again two years later when living in Southsea. In 1921, when staying at Shanklin, Isle of Wight, the calcium was put under my nose in the open air. We had a lady medium staying with us, and at dinner I commenced to tell her about it. She asked me not to speak as someone wanted to give a message. "It is someone for you, and he says you will know who it is if I mention Byculla." I said, "I should think I do; it is old Hanbury." "Yes it is," said the medium, "and he is smiling. He says he has been trying for eighteen years to thank you for what you told him about Spiritualism. It has been of great use to him." I said, "Ask him how he managed to get the calcium?" and his reply was "A friend of mine over here did that; he was a chemist."

#### SIR GEORGE WARRENDER'S CALL.

I was a messmate for three years with the late Admiral Sir George Warrender in H.M.S. *Amplion*, and when I married he was my best man. I dreamt one night that I was standing on a bridge over a wide river. There was a solitary boat, rowed by one man, coming downstream to go out to sea. As the boat approached the bridge the man turned and looked up. It was George Warrender. I told my wife about it on waking up.

About an hour afterwards, the *Daily Mirror* came, and with a picture of the Admiral, stated that he "died yesterday afternoon."

About eighteen months ago, just after my wife got into bed at eleven o'clock, she saw a white cap cover forming in front of her face, and then a face came underneath. She said, "That looks like George Warrender," and he replied, "I am George Warrender, Mrs. Watson, your best man, and I have come to see you both, and tell Wally that what he told me was quite true. Now it is late and I cannot stop longer, but I hope to be able to come again. Good-bye."

#### CONVINCED AT LAST!

Dr. Sir Archdall Reid, of Southsea, was my friend and doctor for about fourteen years. I often told him about my spiritual experiences, but he only laughed at them.

One day he said, "Now if my friend, Professor Gregory (Editor of *Nature*) could believe in it, I might do so."

On one occasion we had a heated argument and he said to me, "Look here, if you could convince me of a God and a future life I should hate you." But we remained the best of friends.

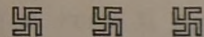
On November 15, 1929, he attended me professionally at 10.30 a.m., and about three hours later he collapsed and died. About 11 p.m., on the 18th December, 1931, my wife saw him standing by the bedside. She asked, "Who are you?" He replied, "Archdall Reid; how is he now? I have come to tell him that what he told me was true, and to thank him gratefully, over and over again, for all the patience he had with me." My wife asked him, "Are you happy, doctor?" His reply was, "Fairly so." His face was rather misty, but she recognised him by his voice, and the grey suit of clothes he always wore when visiting me.

#### A MESSMATE CALLED "RICARDO."

Three or four months ago, having gone to bed but not to sleep, I heard someone call out "Watson" very loudly, and I said to my wife, "Did you hear that?" She said, "No, but what is the meaning of 'execrable'?" I told her, and she said, "I have heard that word three times." She asked me if I ever had a messmate called "Ricardo"? I told her that was the nickname of my old schoolmate Richardson, who entered the Navy three months after I did in 1863, and retired shortly after I did; that we had often met both at home and abroad, and that twelve months before he passed away we were on the spree together. "Well," said she, "it is Ricardo, and he says, 'I could not come before, Mrs. Watson; I died of drink.'" He passed over about eighteen years ago. He asked us to pray for him. We did so. He said, "Oh, Mrs. Watson, you are good to me," and I said to him, "My dear old chap, come again whenever you can, and we shall be only too glad to do anything we can for you."

If these four experiences do not prove Survival I should like to know what will. They give the lie to people who say, "We go out like the flame of a candle and that is the end of us."—Yours, etc.,

W. S. WATSON,  
Paymaster-in-Chief, R.N.  
(Retired.)



#### OUR READERS' TESTIMONIES.

*The Viscountess Molesworth*: "I feel that the two copies for which I subscribe are well worth a guinea, and I propose to pay a cheque for a guinea every year at any date most convenient to you. The copy that goes to British Columbia is much appreciated."

*Note*.—Quite a number of our readers thus spontaneously send us enhanced subscriptions. We are grateful for such testimony that the *Gazette* meets with hearty appreciation.—ED., I.P.G.

*Mrs. M. J. C. Crookes*: "My warmest thanks are due to you for your kindness in sending me a copy of the *International Psychic Gazette* for June, and I was very pleased to see such a beautiful article about my revered father-in-law (Sir William Crookes). . . . It is wonderful how this Truth is going ahead in these days, and in my own little sphere only the inquiries that are being made show that we are in the wake of great things."

*A Veteran War Correspondent*: "The *Gazette* is awfully interesting this month, as usual. It cheers me up amidst my troubles and losses."

*A Gloucester Subscriber*: "I beg to congratulate you on the able and interesting way in which you discharge your duties as Editor."

*The Rev. John Lamond, D.D.* (in a letter dated May 16, 1932): "God bless you for so bravely championing the persecuted mediums during so many years! I cannot understand Harry Price going so far astray with regard to Mrs. Duncan. This cheese-cloth theory is utter nonsense. I am getting old and rather tired. I wish I was on the other side, but I am content to stay if I can be of any use as a witness to psychic facts."

*Dr. George C. O. Haas, New York*: "Hearty congratulations on the twentieth birthday of your excellent journal, which has done and is doing such valuable work. I trust that you are embarking with a stout heart on the second *vingtaine*, and I certainly wish you every spiritual blessing and all success."

*A Bath Subscriber*.—We have read with interest the current issue of the *Gazette*. It does link one up with movements and research at home and abroad most helpfully, and we shall look forward to future issues.



## Brief Notices of New Books.

**THE RAPTURE OF THE SPRING.** A Book of Verse. By Elise Emmons. Stockwell. 2/6 net.

Miss Elise Emmons is a good Spiritualist whose poems of sweet and simple verse have already filled several volumes and given comfort to many people who best enjoy their spiritual teaching in a graceful poetic dress. "The Rapture of the Spring" is the first ecstatic poem in this volume, but as usual a great variety of topics is treated, and the following on Sir Arthur Conan Doyle will be of special interest to our readers:—

He has passed hence, in lovelier lands to dwell,  
And we shall mourn his loss for many days;  
For his great labours here our thanks we'd tell,  
Knowing that now, in joyfulest amaze  
He sees how great the victory he has won.  
He worked for all men, lover of his kind,  
And still he labours, 'neath no earthly sun;  
Joyful and free, untrammelled, unconfined,  
A beacon fire for ages yet to be,  
Herald of newer light, that after days shall see.

**STATION ASTRAL.** By Bessie Clarke Drouét. Illustrated. Putnams. 2.50 dollars.

This volume is a homely family record of many seances held at the home of the author with such mediums of good repute as Arthur Ford, Marion Tafe, Cecil Stewart, and William Hart. It will be found immensely enlightening by readers who have never had the privilege of attending seances, and will show how a sincere and simple soul is led step by step from ignorance of the spiritual side of life into a complete and comforting knowledge of spirit-communion, which will be sustaining during life here and preparatory for the life to come. The volume is adorned by portraits of members of Mrs. Drouét's family who took part in the sittings and by the photographic reproduction of a handsome bust of the Rev. Arthur Ford, done by the author, which was exhibited this year at the annual exhibition of the National Association of Women Painters and Sculptors. Mr. Ford contributes the following foreword to the book, which is beautifully produced:—

"It is a great source of satisfaction to me to see what has resulted from our first casual meeting. This is a beautiful book, and will certainly bring happiness to many people. You have compiled your material in a clear and interesting manner. So many people approach Spiritualism as though it were a problem to be solved; you have demonstrated rather that it is the solution of all other problems."

J. L.

**THE PRIMARY PROGRESSED HOROSCOPE.** By O. H. W. Owen. L. N. Fowler & Co. 5/-.

This work must have taken up a great deal of time, and the purpose of it seems to be an effort to rectify the old system of primary directing, which is generally wanting in exactitude. On page 17 the author uses degrees instead of hours, and on page 21 gives 20.33 Pisces for the M.C., and 20.33 *Scorpio* for the Nadir, whereas it should be 20.33 Virgo. He styles the Nadir as the Lower Meridian, which is to be found by adding 180° to the R.A.M.C. He is dealing with the horoscope of the ex-Kaiser, and on pages 57 to 60 traces the planetary effects during the Great War. Chapter 3 on the mundane horoscope is very explicit, but would appear to be more applicable to mundane than to individual affairs.

**THE ASTROLOGY OF ACCIDENTS.** By C. E. O. Carter. Fowler & Co. 4/6.

In this work the author has made out a strong case, and shows how accidents of various kinds are recorded. He takes into consideration the psychology of the subjects, giving them inclinations which, added to the astrological aspects at birth, and the completion of the threatening directions, brings about the tragic occurrences. On page 105 is one particularly interesting case: the sun in the 8th semi-square Mars: Saturn in opposition to Mars, and Pluto from 1st and 7th, and also square Mars, the latter ruling the Nadir, and in bad aspect to it. Sagittarius was rising, and in Table I it is shown to have the highest percentage of accidents. Saturn and Neptune in the ascendant are shown by Table II to have the highest percentages of fatalities.

W. C.

**CULMINATION.** By John Furnill. Elkin, Matthews and Marrot. 7/6 net.

This new book will repay reading because it presents the case for Spiritualism in a very original manner. Those who have a flair for what is termed the occult will enjoy it, and re-incarnationists will revel in it. There is, in fact, a bit for everybody. In the shape of sensational fiction the author endeavours to explain the present world chaos, suggests a remedy, and utters a warning, and

although at times we disagree with what he says, there is no doubt that many will recognise in John Furnill a seer with a message.

**MAN: His Evolution, Physical, Mental and Spiritual.** By John Tibbitts. "The Citizen," Leicester. 4/- net.

We have read many books about the evolution of man and had thought the subjects theoretically exhausted; but, hey, presto! our old friend John Tibbitts has come out with another at the ripe age of 82; and having read it we retain our admiration of his tireless efforts over a period of many years in the cause of Truth as he sees it. We congratulate the author on his simplicity of language, and originality of treatment.

**LOVINGLY IN THE HANDS OF THE FATHER.** By Evelyn Whitell. L. N. Fowler & Co. 2/6 net.

This book rings true, and one will be the better for having read it. The subject matter, presented in a series of short stories, was found by the author in real life. By practical demonstrations of truth, as the characters went about their everyday affairs, these flesh-and-blood people succeeded in casting out fear of failure, poverty, disease, and death, and resurrected, instead, the Infinite Power *within them*, whereby they opened the door to true happiness for themselves and for others, and found the *raison d'être* of a material universe.

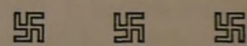
**THROUGH THE GATES OF DEATH.** By Dion Fortune. The Inner Light Publishing Society, 3, Queensborough Terrace, London, W.2. 3/6.

Many will find this little book helpful for it tells how to meet death; what happens after death; and how we can help those we love as they cross the threshold. The author utters a note of warning as to selfish and spurious intercourse with the departed, yet allows that legitimate touch with them from motives of love and service is one of the blessings of our sojourn here below.

**THE CRADLE OF REALITY.** By John Hilsyde. Elkin, Mathews & Marrot. 2/6 net.

John Hilsyde gives in this work his conceptions of space, time and life. Readers must, as usual, be left to decide for themselves as to the validity of the author's suppositions; but the novelty of treatment will appeal to the astronomer, the physicist, and the mathematician alike; while the layman and man-in-the-street (who is to-day more than ever eager to glean some knowledge of the why and wherefore of his existence) will find the text fairly easy of digestion.

G. de B.



### CIGARETTE LIGHTER'S FLIGHT THROUGH WALLS.

#### DR. STENSON HOOKER'S EXPERIENCE.

THE following interesting statement is sent us by the well-known physician, Dr. Stenson Hooker, of 14, Weymouth Street, W., who has been a student of psychic matters for over thirty years.

"I happen to have a lady housekeeper who at times is exceedingly mediumistic. On one occasion recently she had been greatly disturbed and excited in mind by domestic trouble, and had gone to bed much exhausted.

"I myself was sitting in my bedroom, quietly meditating—my usual custom before going to bed. I was clothed save for my coat and waistcoat, for which I had substituted a dressing-gown. The said garments were hanging on the back of the easy chair, on which I was sitting. In the waistcoat pocket was a cigarette lighter, which after just then using I had replaced in the pocket.

"While thus quietly at my devotions, three loud raps sounded on my housekeeper's door, and were plainly heard by myself. She, frightened, screamed out for me, and I rushed to her door, but no one was there. The raps were repeated, very loudly, several times while I watched.

"I tried to quiet the lady, and thus saluted any departed friend (or otherwise) who might be the cause of the knocks:—'We are good people here, or at any rate try to be good, and if you have come to help us in any way, please do so in some sensible way; if only some mischievous entity, please go away.'

"Fifteen minutes of silence; then a few less loud knocks, and I went back to my room. But soon after a loud scream brought me back to my housekeeper, who showed me in her hand my little cigarette lighter. She said, 'I just felt it come there, and my hand was closed.'

"Some unseen force or entity had dematerialised the article and passed it through the walls. Nothing else transpired that night or subsequently, except occasionally a few raps on the same door."

September, 1932.  
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