

SIR ARTHUR AND FREEDOM

"Psychical Research is by far the most important work that is being done in the world."—

W. E. GLADSTONE.

PRICE 6d. Net.

Per Annum - - 7/- post free
" (Abroad) 8/- post free
U.S.A. and Canada, 2 dollars



Continental Editor : M. PASCAL FORTHUNY

No. 188. VOL. 16.

MAY, 1929.

PRICE SIXPENCE NET.

MARYLEBONE
SPIRITUALIST ASSOCIATION, LTD.

4 and 5 TAVISTOCK SQUARE, W.C.1

SUNDAY
SERVICE

AEOLIAN HALL
NEW BOND STREET, W.

— at 6.30 p.m. —

SILVER COLLECTION ON ENTERING

For Particulars of Week-day activities apply to the
Hon. Sec.: F. W. Hawken, 4 Tavistock Square, W.C.1
Tel.: MUSEUM 0676

CHIEF CONTENTS.

	PAGE
SIR A. CONAN DOYLE'S HOME-COMING: Special Interview on the South African Tour and the Battle for Freedom <i>The Editor</i>	113
My Adventures in Spiritualism <i>A Texan Spiritualist</i> ...	115
"The Life Story of a Phrenologist" <i>The Editor</i>	117
Brief Notices of New Books	119
EDITORIAL: FREEDOM FOR SPIRITUALISTS	120
OUR INTERNATIONAL CHRONICLE <i>Pascal Forthuny</i>	121
The Premonitory Scar. The Assassination of the King. A Fatal Presentiment. Reading an Unseen Letter. A Tea for "Twenty Suicides." M. Gabriel Delanne on Cremation. The Anger of Tutankhamen. A Thought Form. A Mother's Au Revoir. "The Glorious Company." The Battle of Slakia. Freemason's Last Rap. Baron Von Schrenck-Notzing. The Medium and the Photographs. The Fatal Vessel. The Fear of the Truth. The Prophecies of Saint Malachi. "Esmeralda." Doctors and a Healing Medium. "Petites Nouvelles."	
Description of the Great Beyond <i>Will Carlos</i>	125

Publishing, Editorial, Advertisement and Registered Offices:—

THE INTERNATIONAL PSYCHIC GAZETTE, LTD., 69, HIGH HOLBORN, LONDON, W.C.1
(Entered as Second-class Matter at the Post Office at Boston, Mass., U.S.A., under the Act of March 3, 1879, Sec. 397, P.L. and K.)

Humanities Research Center
UNIVERSITY OF TEXAS

SIR ARTHUR CONAN DOYLE
SPIRITUALISM LIBRARY

INTERNATIONAL PSYCHIC GAZETTE

May, 1929.

SCRIPTS OF CLEOPHAS

Five Christian Documents. Recorded by GERALDINE CUMMINS, 12/6



POSSIBILITY OF MIRACLES

By ANNA MARIA ROOS, Edited by FRED ROTHWELL, B.A.

The writer, a Swedish lady, begins by telling how she discovered that she possessed "healing hands," how she succeeded in curing various diseases, and how she explained the real causes of successful magnetic treatment. She considers the explanation of the possibilities of the soul to be the most important object of magnetism, equally with the answers to religious questions, afforded by the study of somnambulism and trance.

Crown 8vo. Cloth. 192 pp. 6/- net.

Now Ready.

PREHISTORIC MAN IN GENESIS

by The Rev. F. DE P. CASTELLS, A.K.C. 5/-

A study in Biblical Anthropology giving the true reading of the first chapters of the Bible and a naturalistic interpretation of the tradition about Adam and Eve.

THE "EITHER-OR" OF SPIRITUALISM

by ST. CLAIR STOBART 6/-

SANE OCCULTISM

by DION FORTUNE. (Shortly) 5/-

YOUR INFINITE POSSIBILITIES

by MARGARET V. UNDERHILL 5/-

Fourth Large Edition.

SCIENCE & THE INFINITE

or THROUGH A WINDOW IN THE BLANK WALL

by SYDNEY T. KLEIN, author of "The Way of Attainment." 4/6

THUS SAITH "CELPHRA"

A Spirit Revelation through H. HAINES. 5/-

OUR SIXTH SENSE

by Prof. CHARLES RICHTER. (Shortly) 7/6

LIVING SECRETS

by LUMA VALDREY. With Preface by Edouard Shuré. 5/-

NATURAL PHILOSOPHY

by A. E. THIERENS, Ph.D. 6/-

THE OPEN DOOR

By SULHAYHAS

This helpful little book will give comfort to the faint-hearted and renew the confidence of those whose faith in the Divine Scheme of the Universe and the immortality of the Soul has grown weak.

A Delightful Gift.
Tastefully produced 3/6 net

Paternoster Row

RIDER & CO.

London, E.C.4

SPIRITUALIST COMMUNITY SUNDAY SERVICES

At 11 a.m. and 6.30 p.m.

President:
SIR ARTHUR CONAN DOYLE

These Services are ever
BRIGHT and ATTRACTIVE

At the

GROTRIAN HALL

115 WIGMORE STREET, W.

(Nearest Station—Marble Arch or Bond Street)

For further particulars apply to Honorary Secretary, Miss Carpenter, 115 Wigmore Street, W.1. (Office).

IMPORTANT!

It has been brought to my notice that my own original design here shown is being used by a person giving himself a high-sounding scholastic title. He has also done me the honour of copying my style and formulas. I wish it to be clearly understood that I have no connection with this man, and am in no way responsible for the inadequately imitative efforts that he puts forth.

GABRIEL DEE



ANY OF THESE QUESTIONS YOURS?

Shall I change my residence? How shall I make money? Shall I go into business? If so, what kind? Shall I marry? What is the best profession for my child? What is my course of action? What has this year in store for me? GABRIEL DEE answers them by consulting the stars at your birth. Send birth time (if known), date and place. Test reading 2/9. Full reading, 10/6. £1 1s., £2 2s. Lessons in Astrology given. :: Psychic Requisites. Everything Occult. Send for Free Booklet.

Tel.: Gerrard 4473.

GABRIEL DEE, Carlton House,
11d, REGENT STREET :: S.W.1

Arthur Conan Doyle

THE INTERNATIONAL PSYCHIC GAZETTE

No. 188. Vol. 16.

MAY, 1929.

PRICE SIXPENCE NET.

SIR A. CONAN DOYLE'S HOMECOMING. SPECIAL INTERVIEW ON THE SOUTH AFRICAN TOUR AND THE BATTLE FOR FREEDOM.

SIR ARTHUR CONAN DOYLE, in ruddy health and apparently in as splendid vigour as ever, honoured us with an interview at his Psychic Museum on April 19. He was interrupted for a moment at the start by a press agency request for an early appointment, and he took a few minutes to explain vividly to an unknown lady caller the meaning of "The Eternal March," that great picture which fills one whole wall of the Museum.

Then he began to speak

Government had not only prosecuted our mediums, but had actually dragged the lady secretary of one of our chief Spiritualist Societies before the courts although she had done nothing beyond arranging interviews. I said they would have to wipe that out with a very definite assurance. The third person we saw was Miss Rosenberg, the secretary of Mr. Ramsay MacDonald, and she thoroughly grasped the whole position."

SIR ARTHUR continued :—" I could not conceive anything more successful than our tour in South Africa has been. When we landed at Cape Town 'Phineas' said, 'We have arranged the

beacons; go round with the torch and light them!' It is not too much to say that each town we visited flared up when we arrived, and nothing else but Spiritualism was discussed by the people and the press. The newspapers printed whole sheets giving reports of our meetings, with many letters and discussions, and the opposing elements were surprisingly small.

local Spiritualists were able to hold their own in my assistance. From nothing to regret and there did not leave the mark

amusing incident at Nairobi, posed. It was about a spirit where were newspaper placards the 'Exposure of Conan Doyle' better tell you about it. The thing were entirely with me. When I did himself off as a ghost in a



CECIL RHODES' GRAVE.

An Open Letter to a Mourner

BY

LADY CONAN DOYLE.

DEAR MADAM,

I feel I must write and tell you how deeply I sympathise with you in your infinite loss, and in all the sorrow you must have in losing the physical presence of your dear one. I wish I could bring a little of the comfort and joy to you which the knowledge of Spiritualism brings one, and put it into your sad heart. I know just all that you must be suffering, and as a woman who loves greatly too, let me try to bring a little comfort to your soul, and a little light into your darkness.

First, if you could only see, if you were truly clairvoyant, you would be aware of your lost one continually with you in your home. Those who have passed to the Higher Life always say that love never breaks, and that the power to love becomes even greater and deeper in those who pass on.

In God's own time when you leave this earth-plane, the first faces you will see will be your dear ones, and they will take you to the home which it will be their great joy now to prepare for you—a home so sweet and lovely, all peace and happiness, with beautiful Nature all around. There you will live with them and develop every gift that is in you, and life will be so full, so radiantly happy, that you will feel that all the trials and sorrows you went through in this world were well worth while, as it was those that fitted and prepared you for the indescribable joy and happiness which will then be yours—the contrast will be so wonderful.

An Open Letter to a Mourner

BY

LADY CONAN DOYLE.

DEAR MADAM,

I feel I must write and tell you how deeply I sympathise with you in your infinite loss, and in all the sorrow you must have in losing the physical presence of your dear one. I wish I could bring a little of the comfort and joy to you which the knowledge of Spiritualism brings one, and put it into your sad heart. I *know* just all that you must be suffering, and as a woman who loves greatly too, let me try to bring a little comfort to your soul, and a little light into your darkness.

First, if you could only see, if you were truly clairvoyant, you would be aware of your lost one continually with you in your home. Those who have passed to the Higher Life always say that love *never* breaks, and that the power to love becomes even greater and deeper in those who pass on.

In God's own time when you leave this earth-plane, the first faces you will see will be your dear ones, and they will take you to the home which it will be their great joy now to prepare for you—a home so sweet and lovely, all peace and happiness, with beautiful Nature all around. There you will live with them and develop every gift that is in you, and life will be so full, so radiantly happy, that you will feel that all the trials and sorrows you went through in this world were well worth while, as it was those that fitted and prepared you for the indescribable joy and happiness which will then be yours—the contrast will be so wonderful.

Arthur Conan Doyle

THE INTERNATIONAL PSYCHIC GAZETTE

No. 188. Vol. 16.

MAY, 1929.

PRICE SIXPENCE NET.

SIR A. CONAN DOYLE'S HOMECOMING. SPECIAL INTERVIEW ON THE SOUTH AFRICAN TOUR AND THE BATTLE FOR FREEDOM.

SIR ARTHUR CONAN DOYLE, in ruddy health and apparently in as splendid vigour as ever, honoured us with an interview at his Psychic Museum on April 19. He was interrupted for a moment at the start by a press agency request for an early appointment, and he took a few minutes to explain vividly to an unknown lady caller the meaning of "The Eternal March," that great picture which fills one whole wall of the Museum.

Then he began to speak to us about the question at present uppermost in his mind, namely the arrangements for Spiritualist united action in the cause of Freedom at the General Election to be held this month. He said:—

"Mr. Oaten and I went around to the various political headquarters yesterday, he officially and I unofficially as one who would be known to the people. The chief agents were away in two cases out of three. We saw two of the sub-agents, and in each case Oaten stated our case very clearly while they listened attentively and intelligently. They said they would put the matter before their principals, being in sympathy with our arguments, and before leaving I told them rather brutally that we number three or four hundred thousand voters who would as far as possible vote together as one man on this question. If any party opposed us they would receive no votes from us; if two parties were in our favour they would share our votes; if only one party undertook our cause we should give it our solid vote. I think myself that probably all three parties will give us their pledge. Then we shall be on velvet whatever happens. I told the Conservative agent he was starting behind scratch, because his

Government had not only prosecuted our mediums, but had actually dragged the lady secretary of one of our chief Spiritualist Societies before the courts although she had done nothing beyond arranging interviews. I said they would have to wipe that out with a very definite assurance. The third person we saw was Miss Rosenberg, the secretary of Mr. Ramsay MacDonald, and she thoroughly grasped the whole position."

SIR ARTHUR continued:—"I could not conceive anything more successful than our tour in South Africa has been. When we landed at Cape Town 'Phineas' said, 'We have arranged the

beacons; go round with the torch and light them!' It is not too much to say that each town we visited flared up when we arrived, and nothing else but Spiritualism was discussed by the people and the press. The newspapers printed whole sheets giving reports of our meetings, with many letters and discussions, and the opposing elements were surprisingly small.

We found that the local Spiritualists were generally very well able to hold their own in argument, even without my assistance. From first to last we had nothing to regret and there was no place where we did not leave the mark of Spiritualism deeply.

"There was one rather amusing incident at Nairobi, which is by no means closed. It was about a spirit photograph. I understand there were newspaper placards in England announcing 'The Exposure of Conan Doyle' about this affair, so I had better tell you about it. The audience at the Nairobi meeting were entirely with me. When the man said he had passed himself off as a ghost in a



WELCOMED BY SPIRITUALISTS AT PORT ELIZABETH.



ON THE VOYAGE HOME



GOING UP TO CECIL RHODES' GRAVE.

This life is the school life for our characters. The next is the real home life, and your dear one has, as it were, gone home a little before the end of the term. You will be with them a little later, never to part again, with sphere after sphere ahead of you of ever greater happiness and beauty. These grey years upon the earth-plane when you were lonely will seem so little then.

In the meantime, if you can get some good Spiritualist to help you to form a little circle in your own home you may well be able to get into touch with your lost ones, or possibly you may develop automatic writing, but whatever you do should be under good advice and in a religious spirit, guarding especially against self-deception. You will soon *feel* their presence in your home, and they will help you mentally with their loving care and advice. Read all you can upon the subject and if you can take a weekly paper which treats of it, do so, that you may help the Movement and so assist others to this God-given comfort and light.

I may add that I have myself lost many dear ones, my beloved mother, brothers, and many more, and I have been in touch since they passed on with every one of them. Sitting with good mediums, I have heard their own voices, and in the presence of witnesses have talked with them, and on some occasions have seen them. In our own home, without any outside medium, we constantly have most wonderful sittings, keeping in touch with all our dear ones who have gone on to the homeland.

With very much sympathy, and hoping that the sorrow in your heart will soon be eased, and a great new joy rise in its place,

I am,

With all best wishes,,

Yours sincerely,

JEAN CONAN DOYLE.

February, 1922.

Read "THE TWO WORLDS." Price 2d. 18, Corporation Street, Manchester.

"LIGHT." Price 4d. 5, Queen Square, London, W.C.

"THE PSYCHIC GAZETTE." Monthly, 6d. 24A, Regent Street, London, S.W.

haunted house, and was in fact the ghost whose picture I had thrown on the screen. I invited him to come to the platform, and he said he had simply played a trick twenty years ago and the photograph shown had been taken by his brother. This photograph had been sent me in good faith by a Nottingham Spiritualist, but I always make a point of saying when I exhibit a picture vouched for by one person only, 'This photograph is not evidential,' and I said so on this occasion. Before the man left the platform I said to him, 'I want you to tell the audience, did you see a ghost that night?' and he replied, 'I did.' He wrote me a letter that night. Here it is. He says:—

"I was greatly surprised to see that experimental photo of mine appear in your list. The *real spirit photo* I was concerned in was not taken at the haunted house. After I saw and felt the power of the real ghost in that haunted court I could not have posed again."

"So I said to the audience, 'I am here to prove preternatural power and this gentleman is my witness, although he admits he did this very questionable action of pretending to be a ghost.' Since then I have learned that copies of this picture had at one time been sold as of a genuine spirit photograph. My lady correspondent says that in his father's chemist's shop there was an enlargement of it, with the statement that it was a photograph of a real ghost, and that postcards of it were printed and sold representing it as a genuine thing. If that is true, then I think my interrupter has a great deal to explain. In any case, we have in it a startling example of the working of the press. Here I was rousing all Africa with my exhibition of sixty slides showing supernatural phenomena, and all the press took notice of was one questionable one and the fact that doubt had been thrown upon it. That was the one thing picked out to be cabled to England about what some South Africans regarded as a historical and epoch-making tour. That country will never be the same again spiritually, for so many thousands of new people have got the light."

"I said one sensational thing but there were two, the other being about a monument to the Boer women and children who died during the South African war. That monument had my sympathy, but on it was an inscription in the Afrikaans language, which I read as suggesting that the death of these people had been brought about by the British and they should have revenge. A Dutch journalist was with me and I said to him, I thought that was an infernal lie. He did not contradict me, but he published a venomous account of what I had said. He made out that I had disparaged the claims of the women and children to a monument, whereas I was merely defending the honour of British troops. There was a great ferment over this, but it did not reach me in a personal way up to the time I went, accompanied by Mr. Ashton Johnson, to see the editor of the Dutch paper, *Folksblad*. He was a very nice fellow, and said I had misunderstood the inscription which intended no insult to the British at all. I said if I had misunderstood it, his own representative had not contradicted me. However, if he assured me that no insult to the British was intended, I would withdraw what I had said under a misapprehension. He said, 'If you write that down we shall put it in the paper, and that will set the matter right.' I did so and thought that finished it, but the rough element in the town did not know it was settled and in the evening 'a lynching commanda,' as it was called, came to my hotel. However, I had happened to go out on a long motor drive and I did not get back until the police had dispersed this rather dangerous crowd. But the impression was spread abroad, even in the English press, that I had withdrawn under the pressure of the crowd. That, of course, was untrue. We left that town next morning. Owing to the excitement on the previous night, I was advised to motor to a station further along the line, but that I would not do. I departed from the town station and nothing happened."

"Apart from these incidents to break the monotony, everything went well with us individually and as a family, excepting that while we were at Victoria Nyanza, the biggest lake in the world, in the very centre of Africa, my son Malcolm got ptomaine poisoning, but with attention and nursing we pulled him round all right."

"I have now travelled 75,000 miles abroad on this job, this last tour being 15,000 miles, and I have never spent one day in bed, or disappointed any audience, or failed to see anyone who wished to see me. I attribute that to spirit care; for we have been passing through mosquito infested countries, where malaria and fever is common, but everything passed us by."

"Another fine development. My elder son, Denis, took the chair for me at a meeting with 2,000 people, and did it with great dignity. At another meeting I called on him to give testimony, and he came forward and told a very evidential psychic experience he had

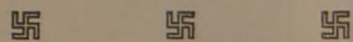
himself, in which I was not concerned at all. In doing so he impressed the audience immensely by the charm of his delivery. And now he is ready to take up my work, and so far as his studies will allow him he will go down to the East End or elsewhere and help any meetings where he feels his presence would be useful. He has now decided to become a barrister and will go in for the study of the law, instead of medicine, as he formerly intended."

"We arrived back on the 8th of April, coming through Paris to Victoria Station, which is across the road from my London house. Since then I have been snowed up, for everybody seems to want to see me and to hear about our journeyings."

"I am delighted on coming home with the state of the Spiritualist movement as I find it. This political thing is putting us on the map as never before. Even the *Times* printed a paragraph about us the other day, which treated us quite respectfully. It has recognised that there is a large body of opinion quite favourable to our views. Then the *Daily News* plebiscite was a great bull-point for us. Houdini's Return, too, was the clearest thing that has ever been. We are frightening our opponents and they are beginning to take measures against us. I must not forget to mention that we have secured the Grotian Hall for Spiritualism. Nothing could be too flattering to say of Mrs. St. Clair Stobart's having succeeded in that enterprise in spite of every opposition, and of her speedily raising the £15,000 cash required."

In regard to the photo incident at Nairobi, Mr. Stanley Lavers, of Limaru, wrote to the *East African Standard* as follows:—

"I fail to see that Mr. Palmer proved anything definitely by his ill-mannered interruption of Sir Arthur Conan Doyle's lecture last night. To me the face in the photograph of the ghost bore very little resemblance to the interrupter's features, and the height of the ghost figure would seem to preclude any possibility of its being Mr. Palmer. . . . It seems quite possible that a photograph was taken of Mr. Palmer in that very house under such circumstances, but since he admitted that afterwards he saw the ghost himself, thus making his interruption quite indefensible, it is also quite possible that another photograph may have been taken without Mr. Palmer's co-operation, in which his likeness does not appear." Mr. Lavers concludes by describing the incident as "a boorish attempt at a dramatic exposition of fraud which deserved the tolerant contempt with which it was received."



THE SPIRITUALIST MAY MEETINGS.

THE annual May Convention of the London District Council of the S.N.U. will be held at the Memorial Hall, Farringdon Street, London, on May 16, when there will be quite a feast of good things for Spiritualists and new inquirers.

The morning paper will be read by Mr. Hannen Swaffer, to be followed by open discussion. The afternoon will be devoted to clairvoyance by Mrs. Estelle Roberts, and at the evening mass meeting Mrs. Barbara McKenzie, Mr. Horace Leaf, and Mr. Hannen Swaffer will deliver addresses.

It is hoped there will be large attendances at the three sessions, to be held at 11 a.m., 3 p.m., and 7 p.m.

"SPIRITUALISM ON TRIAL."

Following on the long discussion of Spiritualism in the *Daily News* under this heading, the plebiscite taken of its readers showed:—7,502 voters believed that Spirit-communication had been definitely proved; 2,766 that it had been definitely disproved; and 1,987 that it might be possible but that it had not been definitely proved. So the "ayes" had it by a very substantial majority over the antagonists and doubters. Many good things were contributed during the discussion, and even the hostile attacks must have stirred many readers to investigate the matter for themselves.

A LYCEUM AT ROCHESTER SQUARE.—On Sunday, the 21st April, sixty-seven Lyceumist delegates and friends attended the inauguration of a Lyceum at the Rochester Square Spiritualist Temple, London.

The many friends of the late Mr. R. Ellis will be gratified at the rapid realisation of his ardent ideal, and it is felt that in the dedication of this Lyceum to his memory no greater tribute could be paid to his pioneer activities.

My Adventures in Spiritualism.

By A TEXAN SPIRITUALIST.

Part II—PERSONAL PSYCHIC EXPERIENCES.

SOON after my introduction to Spiritualism, through the mediumship of a healer in Fort Worth, Texas, I began attending "message" or clairvoyance meetings of the Rev. C. L. Sharp of that city. Although Mrs. Brantly has now passed to higher spheres, Mr. Sharp is still doing fine work. He is, by the way, of Scottish descent, and his features are of strikingly Celtic cast.

One of this medium's specialities is the reading and answering of questions passed up to him from the audience in sealed envelopes, which he does not open but merely holds in his hand for a moment. He then gives both question and answer with almost invariable correctness. Mr. Sharp's meetings have always been attended by large numbers of interested people. His powers contributed to my early conviction.

I should like to describe a rather striking message given me about this time by one who was not at all a Spiritualist, but was unconsciously mediumistic. It happened at a little party in a friend's home. A lady present had a ouija-board, on which she invited me to ask a question, telling me that while, of course, "there was nothing in it," yet she had often "told people things" which had come true. Although Spiritualists had told me that ouija-boards were usually to be avoided, still in order not to seem ungracious, I put my hand on the board with hers. For want of a better question, I aimlessly asked:—

"Shall I be in my present business position long?"

The answer was "No," and I then asked:—

"Shall I have to leave it?"

"Yes."

"Shall I make another connection soon?"

"Yes."

"Will the new work prove more to my especial liking?"

"Yes."

"Will my salary be as large?"

"No."

I was quite amused at this, as I was then holding a position I had had for some years, and which there seemed no possibility of my losing. Just two days later, however, I was told that reductions in the force had suddenly become necessary, and as I was the youngest in point of service in my department, of course I had to go. I almost immediately secured another position, at a smaller salary, but in a line of work I had for some time wanted to enter. Thus, every detail of my ouija-board message was proved to be correct. I have since had many interesting messages, from both professional and non-professional mediums; but I do not know that I have ever received one which was more convincing in correctly foretelling something which absolutely was not in my mind at the time.

Shortly after becoming interested in Spiritualism, I moved over to Dallas, another small city about thirty miles from Fort Worth. Here I found fresh conviction, through coming in contact with a medium named A. Cervin. Some phases demonstrated by Mr. Cervin are healing, message-bearing, "development circle" work, and, at times, inspirational lecturing. He is a man of intense earnestness and consecration, who has proved the truth and beauty of Spiritualism to many Texans. I may mention that this medium has reared a family of eight children, and cared for his wife and two aged parents, entirely on the proceeds of his psychic work; yet he never made a fixed charge for a reading or a "treatment," but took as his motto the text: "Freely ye have received, freely give."

For several months I sat in Mr. Cervin's development class. To my surprise, the first personal "demonstrations" I had were physical, coming in the form of loud raps on the wall of my room at nights. Also, as I was about to fall into the sleep state, my bed would frequently be violently shaken. I was not over delighted, being desirous of higher manifestations. However, it is plain to me now that these things came because I was not then psychically prepared to perceive higher phases.

Presently I began to see spirit lights—at first extremely faint, then gradually increasing in size until they were at times as large as small fireworks.

Early one morning, in my sleep I was privileged to hear and understand the voice of my mother's mother, speaking in my ear. I waked much startled, and was overjoyed at the manifestation, yet disappointed that it

could not have come in the waking state. However, the following morning at breakfast my mother (who I should say is an anti-Spiritualist, but is apparently quite psychic) asked my father:—

"Did you call me this morning?"

On being answered in the negative, my mother stated with conviction:—

"Well, a man's voice called, 'Kate'!" (my mother's name).

I later received a message from a medium to the effect that with my grandmother had come a deceased brother of my mother, which would account for the voice that she had heard being masculine. And by a medium visiting Dallas, who knew nothing of this little occurrence, I was given a very interesting message from my grandmother describing this manifestation to me.

A more convincing experience came to me later, when one night just before falling asleep, I was shown a vision of a Civil War soldier in the Federal uniform; whose features, colouring, approximate age and weight, I saw very vividly. I remarked to myself the fact that he was bareheaded. I was given the impression that this man had been a friend or relative of a medium of my acquaintance. On next seeing the latter, I began to describe this occurrence, but the medium stopped me, saying:—

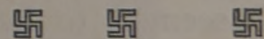
"I know exactly whom you saw. Let me describe him to you, so that you may know you actually had the experience."

He then told me the soldier's features, colouring, age, etc., just as I had seen them, and mentioned especially the fact that he wore no cap!

My own personal demonstrations, however (which I should state have been very few and slight considering that they have been spread over a period of three years of attempted "development") have come most often in the form of strong "impressions" that certain things were to happen. For instance, I was one day "concentrating" for the recovery of a sick friend who hovered between life and death. A large light burst in front of my eyes, with the effect of a firecracker, and there came over me a sensation of great well-being, coupled with absolute assurance that my friend would get well. I later learned that on that very day she had "turned the corner," from which time she steadily mended.

The reader will pardon the recital of these personal "demonstrations." They are the experiences of one whose psychic faculty, even after years of effort to "develop," is exceedingly slight and spasmodic. But they do show, I believe, that if one is sufficiently in earnest, certain individual proofs of life beyond can usually be obtained even though the mediumistic gifts be very weak. "Seek and ye shall find; knock and it shall be opened unto you."

Part III.—"A Semi-Materialising Seance," next month.



THE BENEFICENCE OF SPIRITUALISM.

WE take the following stirring passages from a letter in defence of Spiritualism by Mr. J. Nicholls Turner, Ropsley House, Porthcawl, published in the *Dinas Powys News*:—

Condemnation of anything is easy. What is needed are builders of truth, not destroyers of labour. With God all things are possible, as experience has shown.

Like thousands more I have spoken to those who live and love (mark these words), and who have passed through the Valley of the Shadow, and in God's good time have returned to earth with the glorious news that our loved ones still live. I have spoken to scores of spirit friends, who do not return to haunt, but to help.

By their wise counsel they have taught us to realise the importance of building up character and becoming broad-minded men and women. They have been the means through mediumship of saving people from murder, suicide and crime. Here in Wales we have scores of wonderfully developed sensitives of both sexes—healers, speakers, psychometrists—who have rendered valuable service. Spiritualism is neither black magic nor fortune-telling, but Truth. Its teachings point the way to a broader, newer, better, purer, surer, happier conception of life here and hereafter. Its simplicity enables anyone to grasp its meaning. Its mediumship is the greatest jewel the world has ever received.

Throughout the world the subject is being taken up by all classes of all colours and creeds. Love is its driving power. Its literature runs into thousands of volumes. Victory over death has been established, and all honour to those whose labours have helped to bridge the gulf. Their names deserve to live for evermore.

WRITE TO YOUR CANDIDATES!

THE following letter, sent by Mr. R. H. Saunders to Mr. F. G. Penny, M.P., may serve as a model to Spiritualists seeking to enlist the help and sympathy of Parliamentary candidates to our cause during the present month. Every such letter sent to a candidate will help the good work:—

Oxford Lodge, Surbiton.

"DEAR SIR,—There are so many things inviting attention at, and after, the General Election, that one might hesitate to burden you with further objects, yet there is one matter I should like your views upon.

"There is the archaic Witchcraft Act of 1746 (never yet invoked) and the Vagrancy Act of 1824, which treats as a crime the visiting of mediums, on the police view of 'fortune-telling.' No Spiritualist would place any barrier in the way of prosecution of fraudulent mediums, but to treat respectable and law-abiding citizens as criminals is a crying injustice. The Vagrancy Act was framed for the punishment of 'idle and disorderly' persons, and not for decent people, and Spiritualists are determined to use their 250,000 votes (in and around London) for those who are willing to see justice done to a large body ranking high and low in the social scale.

"May I hope to include your name in an effort to set right a great wrong?—Yours faithfully,

R. H. SAUNDERS."

MR. PENNY'S REPLY.

12, Buckingham Gate, S.W.1.

"DEAR SIR,—Replying to your letter, I have forwarded it to the Home Office to see what action, if any, can be taken so that no hardship would fall upon people who are not committing any breach of the law.

"You are perfectly correct in pointing out that the purpose for bringing in legislation is to deal with people who are transgressing against the common weal of the community, and I feel you are unduly alarmed in considering that hardship accrues to decent people under the Acts you mention.

"Should I find that such hardships do occur, I would certainly do all in my power to see that an adjustment was made.—Yours very truly,

F. GEORGE PENNY."

HUGH WALPOLE'S INTERPOLATED NOVEL.

GEORGE ELIOT wrote "Silas Marner" when she was in the midst of writing a longer novel.

Mr. Hugh Walpole has apparently done the same, in circumstances that strongly suggest psychic inspiration. George Eliot said that when writing certain dramatic scenes in "Middlemarch" she was "seized by a not-self." Mr. Walpole says when he read the proofs of his interpolated novel, "I seemed to have had nothing to do with it."

Here is Mr. Walpole's own account, as it appeared in the *Glasgow Herald* of April 1:—

"Some years ago," Mr. Walpole recently told the Kilmarnock Rotary Club, "I was staying at a Swiss hotel with my father and sister. I was in the middle of a very long novel and had not another idea in my head but this work. On several occasions I noticed in the dining-room an ugly, morose woman who was always alone. One evening I saw her rise from her seat and cross to another table where sat a very pretty girl. The girl was wearing round her neck a beautiful string of beads, and the woman fingered these and spoke of them.

"And suddenly as I sat there I was obsessed with an idea—something which I could not resist, which was stronger than myself. I saw this woman in a certain situation, longing desperately to possess some beautiful thing which someone else had got, and straightway I went to my study and began a story about this woman. Writing from morning to night without cessation, I finished the story in a month, and it was published as 'The Old Ladies.'

"Then I went back to my long book and completely forgot the characters in the other. When I re-read 'The Old Ladies' in proof I seemed to have had nothing to do with it. I did not know at all where these old women came from, or how I knew anything about them, or why I had been driven to write about them. The whole thing was very mysterious."

Mr. John Aulay Steele has an article in the same newspaper on "The Author as Amanuensis." He mentions that Robert Louis Stevenson confessed to having

had the kindly collaboration of nocturnal "Brownies," who provided him with plots quite apart from his own conscious seeking. George Sand said that on completing a novel all its characters would vanish, leaving no trace; so apart from her ordinary self were they that she could read her own novels as if they were the work of others. Sir Walter Scott said that a demon seated himself on the feather of his pen whenever he began a novel and led it astray from his original plan.

☞ ☞ ☞

CONCERTS BY THE INVISIBLES.

By V. MAY COTTRELL, Napier, New Zealand.

SIX months ago I attended a series of ten concerts given by completely invisible performers. No! not wireless, in the ordinary accepted sense of the term. Those of us who were privileged to attend these unusual performances sat in a brightly lighted room. Deep chords were played on a piano. In a few minutes a voice was heard singing, softly at first, but gradually gaining in strength and clearness. Those who had heard it greeted the spiritual singer by name and were greeted by name in return. Other voices were soon heard and cheery greetings and perfectly natural conversation exchanged between the invisible concert party and their audience.

There was a gaiety and joyousness about these visitors from another plane of existence—ten of them spoke, sang, and played instruments in my hearing—which was most infectious. They loved their audience to be happy and bright, but when anyone was in real trouble their voices and words expressed a wonderful depth of sympathy and understanding.

These strange happenings only became possible because of the presence of a simple, natural young girl.* This girl possesses, to a remarkable degree, some mediumistic power that enables folk who are no longer in the flesh to make their voices clearly audible to those who are. She supplies some strange channel for communication, and the vibrations set up by the piano seem to act as a "carrier wave."

It is these spirit-peoples' own characteristic voices that are heard coming out of space. For the young girl's vocal chords are not used in the production of the sounds. I have heard the singing of these invisible folk as clearly as ever while she (the medium) has been eating cake. So that disposes of the ventriloquial hypothesis.

No ventriloquist could create the clear-cut, vivid, and lovable personalities of these folk and sustain them night after night, for three hours at a time, nor could he produce all the varying tone qualities of the voices and instruments.

The childish treble of Wee Betty, the deep, rich tones of Sahnai, the Arab, and the full, clear notes of Charlie, the soldier-boy, once heard were unmistakable. The voices of the other singers were each so distinct and different as to be readily recognised at the second hearing. Violin, cornet, and banjo solos were played by invisible artists at each concert that I attended, and encores were given on request. Judging by the laughing acknowledgments of our praise and appreciation the performers were just as pleased at the success of their items as you or I might have been.

There was never any set programme at these unique concerts. On several occasions nearly the whole evening was taken up in conversation with just an occasional song or instrumental item, at the request of the audience.

As nothing could appear stranger to the average mind than the fact that we, being alive, should converse thus easily and naturally with those who are "dead," I count this by far my strangest experience.

*The medium referred to is Pearl Judd, of New Zealand. Full particulars of the phenomena produced in her presence are contained in the book, "The Blue Room."

☞ ☞ ☞

SPRINGTIME.—'Tis Spring, and we look back upon the fond hopes of yesterday, with many a sigh, and look to the future with fond hopes to be fulfilled, with no tears of regret, but only a lasting hope, for in the Spring all things give promise. The tiny crocus, the primrose, and the violet, noblest of sweet flowers, raise their heads and bring brightness to our hearts, and all the birds carol their glad songs. And so into each and every heart steals the glad awakening of Spring.—Mary E. Lily.

"The Life Story of a Phrenologist."*

HIS EARLY STRUGGLES AND FINAL TRIUMPH.

PROFESSOR J. MILLOTT SEVERN long ago attained the undisputed title of "Prince of British Phrenologists." The eminent men and women whose characters he has read by a tactual examination of their bumps are legion. Many hundreds of thousands of young people can gratefully testify to the real service he rendered them in early life by revealing their special aptitudes and setting them on the right vocational path in which they would be most likely to achieve success.

The Professor was born in the Derbyshire village of Codnor on May 20, 1860, and he has now published the story of his sixty-nine years of adventurous life. It is a work of over 500 pages, written with great zest, and it will be read with thrilling interest.

The author is a native of the Derbyshire countryside described by George Eliot in "Adam Bede" and "Silas Marner." His father was a weaver of silk stockings, and his hand-loom now reposes in the South Kensington Museum. He was a Quaker and attended the same Meeting House as William and Mary Howitt. His wife (the author's mother) was a Quakeress, and worshipped at the same Friends' Society in Derby as the parents of Herbert Spencer, the famous philosopher.

"After the death of my mother's parents, she was adopted by Herbert Spencer's parents, with whom she lived for a considerable time. Young Herbert was then a sprightly youth in his teens, training to be a school teacher. My mother told me of many interesting incidents during the time she lived with the Spencers. Both father and son were keen experimenters, and would on occasion fill the rooms with nauseating smells from burning chemicals; for even at that period they had between them a notion of making india-rubber soles for boots. Serious as Herbert Spencer was in later life, as a youth he delighted in boyish games, and on one occasion got severely reprimanded for frightening my mother by meeting her on the stairs, covered with a sheet, and pretending to be a ghost!"

Mr. Severn's memories go back to incidents that happened before he was three years of age. His little sister and playmate Lucy died then, and shortly thereafter his father and mother separated owing to incompatible temperaments, and Joseph went to live with his uncle and grandfather, where his father visited him at week-ends and took care of him from Saturday afternoon till Monday morning. When he was six his parents came together again, and he was intensely delighted. He remembers looking admiringly into his mother's face as she sat sewing, and saying, "Mother, all the time you were away I had a big lump in my throat, but it has gone now." His mother turned her face away to hide her tears, for he had touched a very tender spot.

He had little liking for going to school and often played truant to wander among the lanes bird-nesting and black-berrying. Between seven and eight he was taught to do silk-winding for his father and other weavers at a farthing a skein. He had also to take his baby brother out into the country on Saturdays by carrying him on his back. That was before the day of prams. He often visited a kingfisher's haunt, where he once let his brother slip over his head into the water!

At ten and a half he became a farmer's boy to help the family income, and soon became expert at haymaking and cutting corn with a sickle, his wages being sixpence a day and his food.

Before he was twelve he was given another six months' education, and the day after his twelfth birthday he began work as a miner's boy, being immured twelve

hours a day in the pit for a wage of six shillings a week or a penny an hour. His work was to convey trolleys of coal to the pit mouth with the aid of a restive yellow-coated pony named Taf. That was a very hard and dangerous life for a boy, and owing to the long hours, there were six months of the year during which he never saw the sun, excepting on Sundays.

He became a teetotaler, a Bible student, and a Sunday school teacher. His mother introduced him to the study of phrenology, of which she had acquired some knowledge from Dr. Spencer T. Hall, a lecturer on the subject who was a friend of her family. Joseph became so keenly interested that he spent his penny a week pocket money on Mr. L. N. Fowler's penny lectures on the subject. Later he was able to buy threepenny and sixpenny books, and became acquainted with a youth who had a good library of phrenological books and a marked china head.

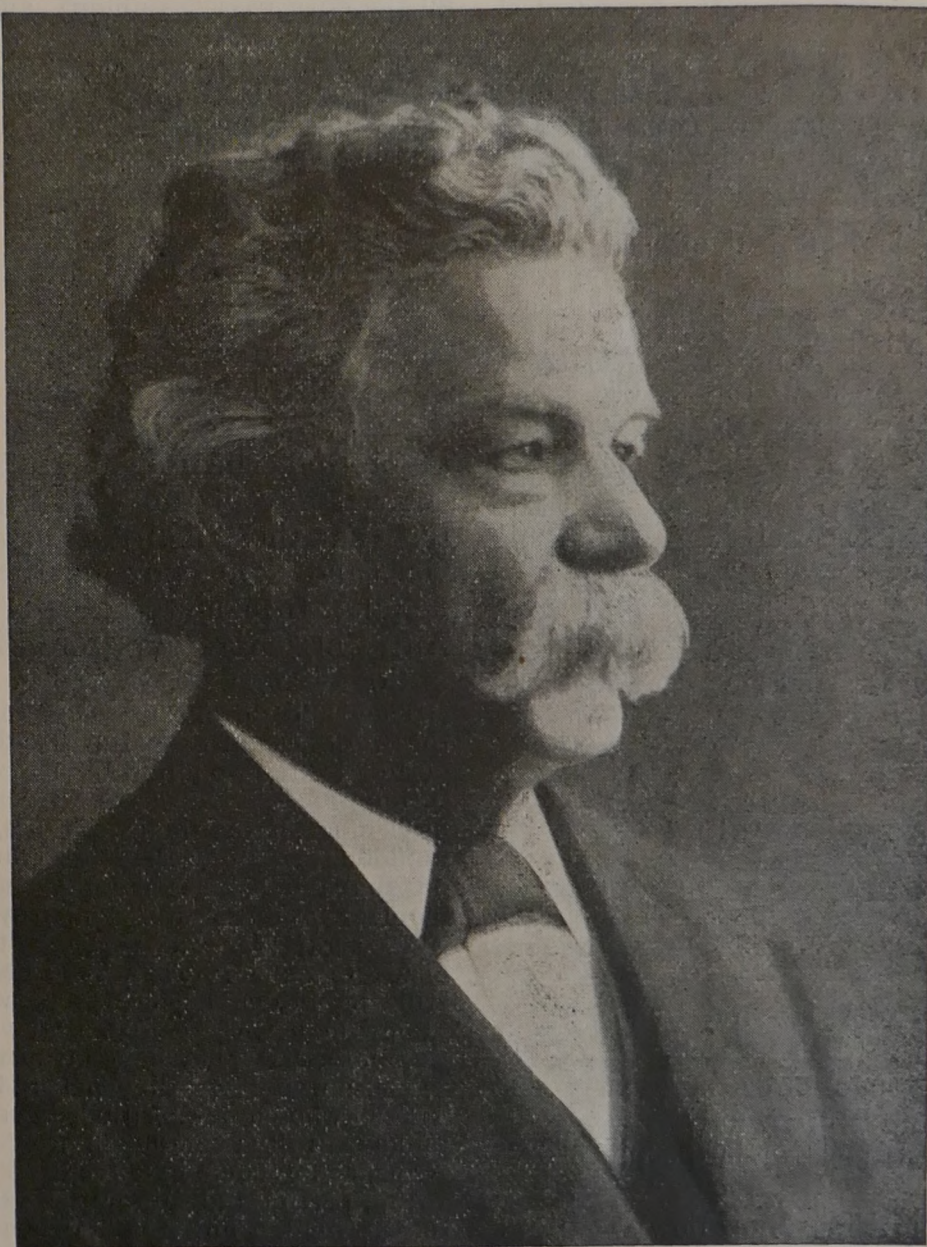
The iron ore pit in which he worked was closed down owing to

a disaster, and he became a coal miner, when he nearly lost his life owing to a sudden fall of the roof of the mine.

Next he learnt stocking-weaving with his father, who made the silk hose for the trousseau of Princess Alice, daughter of Queen Victoria. Then he served his apprenticeship as a joiner, and when twenty set out for London in search of fame and fortune! Here he made the acquaintance of the O'Dells and Mr. L. N. Fowler, and then his real intellectual life began, greatly stimulated by such great preachers as Dr. Parker, Charles Spurgeon, Newman Hall, Frederic Myers, Stopford Brookes and General Booth.

His principal achievement as a skilled carpenter was having sole charge under the priests of the restoration of St. Etheldreda's Church in Ely Place, Holborn, for which he designed a reredos, made in Rome.

By-and-by Mr. Severn determined to take up phrenology as a profession, on the advice of Mr. O'Dell, and started in partnership with a young, eloquent but rather irresponsible youth at Southsea. They lectured on alternate nights in the Portland Hall and gave consultations during the day, and at the end of five weeks were over £50 in debt! Then they went to Portsmouth, where the partnership was dissolved. He started business on his own account at Ryde, Isle of Wight, and from



J. MILLOTT SEVERN, F.B.P.S.

Photo by Pannell, Hove

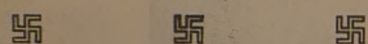
*THE LIFE STORY AND EXPERIENCES OF A PHRENOLOGIST. By J. MilloTT Severn, F.B.P.S., 68 West Street, Brighton. Price 12/6.

there went to Bournemouth. He now began to flourish and invited his father and mother to spend a fortnight's holiday with him. Till then his father had never seen the sea. Next he went to Sheffield and gave an average of fifty delineations a day.

He made his first contact with Spiritualism at a Sheffield meeting. He says, "It was a most astounding revelation to me—something I was wholly incapable of comprehending; and I often afterwards thought and reflected upon it, trying to discover reasons for such singular psychic manifestations. Being myself an ordinary student, intellectual achievements had always meant hard, concentrated study, but here was a speaker of seemingly ordinary intelligence, though perhaps a little above the average as regards the reflective and moral faculties, who came on to the platform, and after sitting awhile, got up, shook himself a bit, as if to throw off some unpleasant influence that had associated itself with his outer garments, and then without opening his eyes gave a most astounding address, which from the standpoint of grammar, science, and philosophy, was absolutely beyond criticism. Before coming out of this trance state, the chairman invited questions from the audience, which were dealt with by the medium in the same logical manner."

His life was temporarily blighted by the death from rapid consumption of his first wife within nine months of his marriage, but later he found consolation and sympathetic support in all his future work when he married his present wife, to whom he dedicates his book thus—"To my loving wife, Alice Maud—comrade in all my interests and concerns, and my helpful, encouraging and constant companion, whose good sense, sympathy, affection, courage, ready wit and practical intelligence have always been an inspiration and incentive to all my efforts, and without whom I could not have achieved a tithe of what I have done—I dedicate this work."

The book is chokeful of interesting reminiscences of the celebrated people who have submitted themselves to the Professor's analysis of their mental, moral and spiritual faculties; accounts of his extensive travels in foreign countries, with his ethnological observations; and many instructive essays on the phrenological science of which he is a master. It is the most fascinating work that has ever been written on the subject, and is bound to become an acknowledged classic. It contains thirty beautiful illustrations and is handsomely printed and bound.



"THE SHADOWED VALE."

The following beautiful poem was given by automatic writing to Miss Marjorie I. Rowe, by a Spirit who claimed to be the poet Shelley, on Tuesday, February 19, 1929.

From distant hills the coming storm descends,
The stilly air waits on its swift approach,
The sweet and joyous song of birds encroach
No longer on the lyre of Nature, while
Faint rustling leaves the tuneless hour beguile.

Fair day, where is thy loveliness now flown?
Art thou a wanton maid who steals away,
When tempests threaten and swift lightnings play
Upon thy countenance. What sudden mood
Has come, that shadows o'er the sunlight brood?

'Twas never given to man to choose thy robe,
Or twine sweet garments in thy radiant hair;
To man no power is rendered to prepare
The chariot that shall bear thee o'er the Vale,
To flee the storm-clouds hastening in thy trail.

The curtain of the evening folds around,
Wooing with quickened ardour yonder view,
That had of late reflected the bright hue
Of sunlit garments; and soft-sighing breeze
Is stilled by louder tumult in the trees.

With quickening breath the spirit of the storm
Tosses his arms in exultation fierce,
Seeking with swift and deadly aim to pierce
The radiance of thy beauty, that its spell
May cease to charm this Vale I love so well.

SHELLEY.

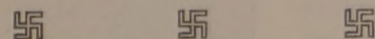
FALSE MESSAGES.

BY CATHERINE EGAN.

IN speaking recently with several people regarding spirit communication, I have found some grievously disappointed, even to the point of ceasing communication altogether, because of false messages.

It seems to me, however, when faced with this problem, that the responsibility lies very much with ourselves. Few persons realise that before touching the psychic realm they ought to aspire to become truly spiritualised men and women. It all amounts to "Seek ye first the Kingdom of God."

Then comes the testing time. It seems we have all to go through the fiery furnace of doubt, and during that period, as in this world's concerns, those who are themselves false try to deceive us. But it is for us to have perfect trust in the love of God for each one of us, and to love Him knowing that He never forsakes His children. It is for us to hold on through the seeming desert, and, if we love enough, and trust enough, we shall pass through all the dark passages unhurt, and come into the Blessed Light. Then we shall know without any shadow of doubt, and with divine love in our hearts, all false influences will drop away, and the Veil will be opened more and more for perfect communication between ourselves and our dear ones on the Other Side.



SPIRITUALISM VERSUS BOLSHEVISM.

BY M. DE VERE.

THE great antidote to Bolshevism is Spiritualism! When Moscow, as we now know, is setting out to make a world revolution, she forgets that the world does not consist only of those who are alive in it to-day, but that those many, many persons killed in the war, and living now on the other side, are also helping to counteract the forces of evil, the Anti-Christ foretold, the vicious mistaken tenets, of Sovietism.

They laid down their lives in the glorious hope that the world would be better for their sacrifice. And it is better. Our Two Minutes' Silence on Remembrance Day, turning all hearts towards the spiritual, and stilling for a brief moment the things of sense, and the clamour of the mundane, is a power for good in the world, beyond all imagining. All classes are welded together for one brief moment in unison and sympathy, all minds reaching up. The World War was not fought in vain. Our glorious dead are repaid. They have helped to open up further still the bridge between the two worlds. They have taught man once again that the spiritual is greater than the material. They have given vision to the world!

Those who follow the tenets of Sovietism are destroyers. Those who are Spiritualists are builders. And the builders will triumph in the end, no matter what Armageddon come upon us first. I can and do say this, with a perfect and sure faith. Right is the victor always in the final count. Bolshevism is Anti-Christ, and as such will be overthrown. And Spiritualism and all it stands for will be one of the principal factors to overthrow it. Moscow is pitting her strength against the unseen hosts as well as the seen, and she will fall, as Jerusalem fell!

When I say Spiritualism, I mean the belief that man is a spirit encased in flesh, sojourning for a brief space in this world, and that he passes over unchanged to take up further work in another sphere; he that is filthy, is filthy still, till through remorse and tribulation and awakening he becomes liberated and free, then to progress.

I tell you, there is more dynamic power in one simple, earnest, faithful prayer than in all the destructive, warlike forces of modern science. For prayer is thought transmission from man's spiritual self to the Highest, and such prayer is intercepted and carried by angelic messengers to the Divine itself, and sets in motion unlimited and omnipotent beneficial spiritual forces.

In modern scientific language, prayer is thought vibration on the highest known wave-length, as it connects us directly with the higher beings (angels) and the Absolute. "Ask and ye shall receive," for prayer is the greatest dynamic force in the world. I who write know this to be truth. Prayer united with love is invincible! "An answer not that you long for, but diviner, will come someday, your eyes are too dim to see it, but strive and watch and pray."—Proctor.

All thought is dynamic, but the thought winged to the Absolute, working for good with God, is unconquerable.

Brief Notices of New Books.

W. T. STEAD'S TRAGIC CRYSTAL.

PSYCHIC PHENOMENA IN SOUTH AFRICA TO-DAY. By F. V. M'Laren. London: Psychic Bookshop. 3/6.

Mrs. M'Laren herein gives a series of articles on the various psychic faculties, illustrated by incidents in her own experience. It will help new inquirers as an interesting introduction, and it gives references to the larger works with which they can fill out their knowledge. The author mentions that some of the controls who have manifested in Mr. Dennis Bradley's house in England, "have been heard many times in South Africa by scores of people under conditions which seemed to preclude fraud."

In the chapter on crystal-gazing, Mrs. M'Laren gives the following reminiscence. In the year 1893 she called on Mr. W. T. Stead, and was chatting with him on the spirituality in the "Letters from Julia." An office boy entered and laid a magazine on the desk. "Ah," said Mr. Stead, "you have called on a memorable morning, for this is the first copy of a magazine that will mark an epoch in these matters, and I hope will help to revolutionise public opinion with regard to them." And thereupon he handed her the first copy of *Borderland*, fresh from the press. Then he asked her to look into a crystal. She did so, but saw nothing.

"A pity," said Mr. Stead, "but I try it with friends who are interested, and hope someday to make use of it, although neither myself nor anyone else has seen anything in it. Yet I actually gave £5 for that piece of glass, which ordinarily is worth about twopence," and he laughed whimsically. "For in that identical crystal you are holding the Empress Eugenie saw the death of her son, the Prince Imperial, with the Zulus attacking him, long before he thought of going to South Africa. In it also the Princess Royal (the Kaiser's mother) saw her husband's accession to the throne, and a second picture of him on a sick-bed, and she turned away, saying she could look no more. The Empress of Austria also saw several family tragedies in it. Many other historical cases, and well-authenticated too, are told of the disasters and tragedies, and more rarely, pleasanter happenings, seen in this innocent piece of glass. But it began to gather to itself a very sinister reputation, and became associated with so many sudden or tragic deaths, that its owner locked it away, and after his death his son sold it to me, knowing my interest in such matters. No one seems to have seen anything in it since I've had it, and I'm wondering whether its uncanny properties departed with its owner."

CROSS REFERENCES PROVE SURVIVAL.

JAMES H. HYSLOP—X: HIS BOOK. A Cross Reference Record. By Gertrude Ogden Tubby. York Printing Co. York, Pa., U.S.A.

This valuable piece of scientific inquiry is by Miss Tubby, the former secretary of the American Society for Psychical Research. In May, 1924, she resigned official connection with that Society and sailed across the Atlantic on what may be called a semi-secret mission of exploration in her chosen field of study. She had received a posthumous sign, posthumously chosen, from Dr. James H. Hyslop, the eminent psychic researcher, and hoped to get cross-references from European mediums. She secured anonymous appointments in England with Mrs. Osborne Leonard, Mrs. Annie Brittain, Mrs. Hester Dowden, Mr. A. Vout Peters, and Mr. Glover Botham. She also met Mme. Girard and Mlle. Gourson in Paris. On her return home she checked the results of her sittings with a private psychic, Mrs. L. M. Chamberlaine, whose development she had guided. She feels sure that not only her own gratitude but also that of her communicators, flows out in a generous flood towards all who participated in her efforts. Full reports are given of the various sittings which she says are "more than usually full of evidential pertinence." They yielded ninety-six points in cross-references between psychics of three different countries, including America, and she concludes her record thus:—

"A new day has dawned. The sun of survival has risen upon human consciousness, and we have its light henceforth to illumine the dense obscurities of hitherto uncharted regions, and to define the bounds of the sub-conscious memory and its possible capacity. . . . To place the identity of the communicator lets in a flood of light that reveals the correct setting, where 'telepathy' and 'subconscious memory reading' could merely pick out a detail here and there from the general darkness. . . . Telepathy *per se* has been thought to turn the human element out, leaving an empty concept. But it can only formally and arbitrarily dispossess the owner. . . . The full light of day brings all into clear vision at once,

and we see, not a succession of separate items, but a complete picture. . . . Interhuman psychic communion and communication throw full light upon the human scene and show us at last a world unlimited by those old familiar and possibly fictitious boundary-markers—time, space, and death."

SOUL PROJECTION AT WILL.

THE PROJECTION OF THE ASTRAL BODY. By Sylvan J. Muldoon and Hereward Carrington. London: Riders. 18/- net.

Mr. Sylvan Muldoon claims in this work that he has not only had involuntary projections of his astral body since the age of twelve, but that he has acquired the art of deliberate conscious soul projection at will. He describes his own specific methods for soul-projection, and wants them to be squarely judged by the experience of others who may put them to a personal test.

Mr. Carrington says, "The great value of the present book consists in the fact that this information is given to the world for the first time. . . . I feel that the psychic world owes Mr. Muldoon a deep debt of gratitude for this self-sacrifice and determination in undertaking the labour involved in writing it when ill in bed and in great physical pain. I desire to record here my complete conviction of his sincerity, his truthfulness, and his remarkably detached and scientific attitude toward his own experiences."

For the encouragement of experimenters Mr. Muldoon says, "Once you experience the projection of your astral body, you will no longer doubt that the individual can exist apart from his physical body. No longer will you be forced to accept theories. No longer will you be forced to base your belief in immortality upon the word of the medium, the pastor, or the holy books, for you will have the proof for yourself—as sure and as self-evident as the fact that you are physically alive."

The book is embellished by some instructive illustrations, including a picture of the departure of the astral body at death, according to the clairvoyant vision of Andrew Jackson Davis.

AN ORTHODOX MEDIUM.

EXPERIENCES OF A MEDIUM. By Edith M. Wood. London: Stockwell. 2/6 net.

This is a well-written book of personal experiences by a lady whose psychic vision began when she was nine years old. Before she knew anything of Spiritualism she saw her sailor husband at home in front of her, dressed in his overalls, and muffled just as he was when in the engine room. She went forward to shake hands with him, but he vanished through the window. That same night the husband returned home clad precisely the same, and explained that while tramping home from his ship he had lain down by the side of a hedge, fell asleep, and had apparently come to see her in spirit while his physical body lay inert by the roadside. Wholly by her spiritual warning her husband ran out of the house and caught two youths stealing their coals. Once when her husband came home he told her he had fallen overboard and was nearly drowned, and she took him to a spot where she had written down on the wallpaper the date and hour on which the accident took place. When she first went to a Spiritualist meeting she felt guilty, as if doing some great wrong, because of her rigid Church upbringing, but the medium described her mother's death scene with all its surroundings, and oh! what a joy Spiritualism had been to her since. Her first control was a little dark girl, who made her dance for twenty minutes at a developing circle. She has had many phases of mediumship and says, "I still hold on to the Rock which I had been brought up with, I still believe in God's holy will and commandments, and that Jesus is the Light, the Truth, and the Way."

KNOWLEDGE THROUGH SPIRITUALITY.

THE MYSTERY OF MAN. By S. D. Ramayandas, D.Sc., LL.B. (Fowlers. 1/6.)

This is an instructive work by an Indian philosopher, who says:—"He who would solve the mystery of man must first solve the mystery of his own being. He must have a plan of life that is practical and yet ornamented with the ideals of goodness, truth, and beauty." He says that "living for God" is the most essential thing in life, for thus man reaches the universal principles of truth. Man is a universe within himself, he has within him all the principles of natural law, he can become aware of them by living spiritually, and thus solve every mystery of man, for "mystery" is merely a synonym for ignorance.

J. L.

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.

Freedom for Spiritualists !

SIR ARTHUR CONAN DOYLE has arrived home on the eve of a Parliamentary General Election in which Spiritualists will unite under his forceful leadership to make the long overdue question of their Civil and Religious Freedom the one supreme consideration.

No sooner had he reached London than he visited the headquarters of the Conservative, Liberal, and Labour Parties, and intimated that half-a-million votes of Spiritualists and their sympathisers would at the end of this month be given or withheld entirely according to the three Parties' official attitudes on this most urgent question. Half-a-million votes is obviously no negligible matter when the two chief parties in the State are admittedly very closely balanced, and it may easily have the effect of turning the scale in many a closely-contested constituency.

At the time of going to press, the replies of the Party leaders have not yet been received, but their purport will be published at the earliest possible moment and a clear cue given us as to the party or parties which should have our whole-hearted support, and the party or parties from whom it should be withheld. When this information is broadcast through the press and otherwise, it will be the duty of every loyal Spiritualist in our ranks to support our just demand for Religious Freedom irrespective of whatever party ties may have influenced him on previous occasions. Thus those among us who have been wont to vote for the Conservatives may find ourselves in duty bound to vote for Liberals or Labourists, and *vice versa*.

Fortunately there is at present no great crucial question dividing the electorate, or exciting any keen party antagonisms. The chief matter in the air is the relief of the wide-spread unemployment at present afflicting the land, and each of the parties professes to be equally determined to deal with that trouble in the near future, with a view to its alleviation. All their aims in this respect appear to be identical, and though their methods may vary, we doubt not that whichever party is elected it will deal wisely and effectively with the matter, with the sympathetic, if critical, co-operation of the others.

When Sir Arthur was on his voyage home, he wrote, near Malta, a most inspiring appeal to Spiritualists, which has already been published in *Light* and the *Two Worlds*. From this we may quote some of its most ringing passages :—

The General Election is nearly upon us, and it may be the one chance in many years for us to win our Religious Freedom.

We can never have a clearer case or more brutal provocation. When the Home Secretary authorised a prosecution of the Secretary of our Chief London Organisation on no charge save that of arranging an appointment with a medium, things reached a point which could not be exceeded. If we do not fight now, what challenge would ever induce us to fight ?

It is not pleasant to have to mix religion with politics, but things are so arranged in this country

that there is no other way of righting a wrong. Would not Catholics or Ritualists work politically if their forms were interfered with, or Nonconformists if their methods were made illegal ?

We have no choice, but to use this weapon, and it can only be effective if we combine for the sake of that which is so much more important than any worldly matter. When we have won our cause we can then all take our several ways.

We have to be clear as to what we want. We do not want to cover cheats or charlatans. But of the two it is better that they, or some of them, should escape punishment than that the religious and scientific progress of Spiritualism should be delayed by the persecution of real mediums or of the officers of societies which employ them.

The first step, it seems to me, should be to cancel those Acts concerned with Witchcraft or Vagrants, which were framed before modern Spiritualism existed, and which have been so unreasonably used against us. Then a single Act should be passed to regulate the situation. The National Spiritualists' Union, in an excellent paper on the subject, has suggested a clause that :—

"No criminal proceedings shall be instituted or carried on against any person acting or purporting to act as a Spiritualist medium in the absence on the part of such a person of a deliberate intention to deceive or defraud."

If such were the law, and if certificates of honesty from recognised Spiritualist Churches or Societies were honoured by the police, then we should at least have made a great if not a final advance.

For whom then should we vote ? Since the Conservatives have treated us in this shameful way, and since Sir W. Joynson-Hicks has written to say that he can hold out no hope of a change in the law, it would seem that they are definitely excluded, unless we have some complete proof of a change of heart before the Election. I say that we must break our old political bonds. We must harden our hearts, turn away from those who have used us so ill, and find our support in one or other of the remaining parties.

Suppose that the representatives of both these parties give us an assurance that religious liberty will be observed by them, and the law set right, then obviously we can vote for either of them according to our views on other matters. If however we get a hearty response from one, and no response, or an uncertain one, from the other, then we should act in accordance, and throw our whole organised vote upon the side of our friends, passing the word to every church and every society in the country.

It is no small thing which we have to offer. Apart from 500 registered churches and many unregistered ones, we have a great number of supporters who would take our point of view, even though they do not belong to any organisation. Indeed, there is a considerable section of the public who would resent so clear a case of religious persecution even if they had no sympathy with our particular tenets.

When one considers how many seats there are which are held by small majorities and when one remembers that there are few in which our people are negligible, it would appear that we may often be the deciding factor.

But it is now or never. If we miss this chance we carry on into the same dreary routine of secret information from the bigots of the police, agents provocateurs, ignorant and prejudiced magistrates, prison sentences upon honest mediums, and all the other evils from which we suffer. If we break our ranks or fail now, then we deserve even such a fate.

Within the present month the future course of Spiritualism will be decided for the years to come by the individual and collective action of its adherents at the polls. The day has now arrived when we must make it clear to politicians that we can no longer be treated with ignominy and contempt as "rogues and vagabonds" but must be regarded as respectable citizens having precisely the same rights to Religious and Civil Freedom as the adherents of any other denomination within the British realm. We have a just cause, and it behoves each and all of us to acquit ourselves as good soldiers in a united and determined army.

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.)

Some Personal Recollections.

THE PREMONITORY SCAR.

BEING personally convinced that our destiny is written on our hands, I am a believer in the science of cheiromancy.

I offer a significant personal experience which happened when I was entering on my tenth year. I was rather a turbulent scholar. One day, in the end of June, I was rushing headlong out of the class-room at the same moment as a comrade was entering. He was holding in front of him a penholder, like a little lance. We collided and the pen pierced my right hand, its two fine points breaking deep in my flesh. I may observe that this particular brand of pen was called "death's head," its body being in that form, surmounted by the customary two points for writing. When the surgeon extracted the metal points from my hand I suffered terribly.

Years passed, and I had almost forgotten this incident of my youth when, shortly before the Great War, I met a famous palmist in Paris. While gazing at my hands he suddenly saw an almost imperceptible scar in the hollow of my right palm, and said, "You were wounded on this spot in your youth, and that is not an ordinary occurrence. Truly on that day a serious misfortune, to happen later in life, was announced. Notice particularly, the wound is exactly on your line of life, not at the side of it but on it. That is a melancholy indication."

The man took a pair of compasses and measured carefully certain distances on my lines. Then he said, "Sir, you will live to be old, but very certainly, at the age of forty-seven, you will morally have your heart pierced, by an accident in which there will be iron and wood, just as there was in the penholder of your little schoolmate. On what month did he wound you?" I replied, "The month of June." The palmist said no more; I left, I was sceptical, and I thought little more of this conversation.

Now at the end of the War, on the day the Peace Treaty was signed in the end of June, I had just become forty-seven, and on that very day my dear and gallant son was suddenly killed, by crashing in an aeroplane made of wood and iron! My heart was rent by this calamity. That palmist when reading my fate in my hands had not lied. I still sometimes look at that scar, which so long before had unerringly announced the death of my boy.

THE ASSASSINATION OF THE KING.

Eighteen months before the present king of Italy mounted the throne I published a novel of 343 pages entitled "Le Roi Regicidé."

In the first chapter I described the hereditary prince of the kingdom of Sylvania (an imaginary realm) sailing with a company of philosophers and scientists, in order to forget, between the seas and skies, the boredom of being called upon one day to wear the crown and don the royal purple. One night when passing, on the open sea, the shores of his native land, the young prince Harold sent luminous signals to the shore which were immediately responded to by the semaphores. These gave him the terrible news that his father, the king, had been assassinated. The whole country was in mourning and Harold was urged to return to the capital as speedily as possible to be present at the funeral, to call together the royal councillors, and to hear himself proclaimed sovereign by his ministers, parliament, and people. This dramatic scene is described at length in ten pages of my book. It finishes with the hasty return of Harold, and his reception by his army and people on his debarcation.

Now I had already completely forgotten this episode in my romance, "Le Roi Regicidé," when later Humberto, the king of Italy, was assassinated. In reading the details of the crime in the newspapers I recognised all the circumstances I had described in my book. The future king, Victor Emmanuel, had learned the news of his father's assassination while at sea when he was navigating for the ostensible purpose of oceanographic research, with the same circumstances of the signalling, his recall, and his debarcation! Thus many months before I had been clairvoyant without knowing it, and had foreseen this historic event sufficiently clearly to describe it with much circumstantial detail before it was written in blood in the book of fate!

A FATAL PRESENTIMENT.

One day I was working in my home in the country when I received a visit from M. Alberto de Monsaraz, the very distinguished poet, who wished to honour me with his friendship.

As I had an appointment in Paris for that evening my friend proposed that I should accompany him in his automobile, instead of going by train. I accepted, and we set off. As soon as we reached the high road M. de Monsaraz greatly accelerated his speed. I had really no fear, but I thought that if we should meet with any obstacle a fatal accident might easily happen. In going through a village the motor made a sudden rapid swerve. There was a high wall on the left, and the idea of a grievous accident again became vivid in my thought, but nothing amiss happened.

At that very moment, however—and truly I know not why—there formed before my eyes the face of a certain Portuguese author, M. de Homen Christo, whom I used to know well, and whose talents I appreciated. I said therefore to my friend, "Have you any relations with de Homen Christo?" "Yes, certainly," he replied, "he is a close friend of mine. And, moreover, you see this car; I am going to lend it him, so that he may journey to Italy. He leaves in a few days."

We then spoke of other things, but I continued to be confused by anxious and troubled thoughts. I thought all the way to the gates of Paris of an accident. I said nothing of this obsession to M. de Monsaraz and got down in the Place de l'Opera. As the car moved away I saw once more the face of M. de Homen Christo vividly before my eyes. Then I forgot all about it.

Less than three weeks later the newspapers announced that M. de Homen Christo had been killed while travelling in Italy, his automobile having fallen into a deep ravine. That was the very car in which I had driven to Paris with M. de Monsaraz, and in which I had been haunted by the idea of death, when I saw and spoke of the vision of M. de Homen Christo!

READING AN UNSEEN LETTER.

At the meeting in Paris on March 28 of the Circle of Parapsychic Research, I had a rather interesting clairvoyant experience.

There were about 200 persons present, and from the platform I said, "I am not going to address myself directly to any one of you. I presume there is in this assembly someone for whom I can give a good example of clairvoyance, better than to all the others. Now, think of nothing. Do not try to influence me. I shall put myself in a negative receptive condition and try to enter into mental communication with the person for whom I may have something to say of particular interest."

Half of the electric lights in the salon were extinguished. Some pastilles of incense were lit. I concentrated, and almost immediately said, as if I were reading a letter with closed eyes, "My dear, I can now tell you that nothing prevents your return. I think therefore very positively that you will be able to embark at the end of the month of April. As for the wound to your foot, which you received on the staircase, I am happy to know that it is now nearly well. Concerning my legal troubles, I am convinced that all will be satisfactorily arranged and that this wretched affair will be speedily terminated to my entire advantage."

At the conclusion of this reading I added that I saw this letter coming from the other side of the ocean. A young lady stood up and said, "All that M. Forthuny has just said concerns me. It reproduces almost word for word a letter I have received from my husband who is an official in the colony of Senegal. I will bring the letter to our next meeting, so that all may see that I am speaking the truth. In reality my husband tells me he is anxious for my return home, and wants me to sail at the end of April. He speaks of a wound I received some months ago in going down the gangway from a steamboat at Bordeaux. I may add that he is at present being persecuted by his administrative chiefs and that he is waging legal proceedings against them, which will prove his perfect innocence. He assures me of this in his letter. The clairvoyant, therefore, has obviously gained knowledge of this letter supernormally, for otherwise he could know nothing about it."

I believe this experimental method might produce many satisfactory results analogous to this, when a medium is exercising his lucidity before a large audience. I recommend it to my fellow mediums all over the world.

A TEA FOR "TWENTY SUICIDES."

I have just suffered a little disillusion and, as it is connected with my clairvoyant work, I may suitably mention it here.

During the time I have tried to put my mediumship at the service of suffering humanity, many women have come to me for counsel, and some when they were in such desperation that they meditated putting a revolver bullet through their heart or throwing themselves into the river. To every one of these unhappy women I have ever given my best encouragement, and I verily believe that in restoring their hope and confidence I have prevented many suicides. Certain of these visitors became personal friends of Madame Fortunny. They had recovered their taste for life and had learnt that there is ever the possibility of happiness for souls possessing real courage and goodwill. Since my first case of "soul-saving" of this kind fifteen years ago I have written down the names of these sufferers in a special notebook, and find that they now number twenty.

Recently I had the idea of writing to them all, giving them an invitation to assemble at my house for tea. It seemed to me that would be a sort of spiritual feast. The thought of their coming delighted me, for these women were in a way my own daughters, seeing that I had given them a second lease of life. More than half of them, however, replied that they would not care to be present at my "afternoon tea," for they might recognise some of their own friends among those who had determined to shorten their lives. I appreciated at once their delicate feeling and abandoned the festival, but I confess I should have liked to have seen them all together and to have addressed them in paternal fashion thus—"Now you see that however cruel or atrocious life may seem, it ever merits to be lived to its natural conclusion."

The Chronicle.

M. GABRIEL DELANNE ON CREMATION.

The *Annales du Spiritisme* for February publishes a message on this subject which it is claimed was given by the spirit of Gabriel Delanne, the well-known French Spiritualist, to a Spiritualist circle at Rochefort-sur-mer.

Before quoting the message I may mention that M. Delanne, whom I knew, declared to me several times, "I do not wish to be interred, but cremated." Also, I was present when his mortal remains were reduced to ashes at the crematorium of Pere-Lachaise Cemetery in Paris, and it was I who delivered the funeral oration. Now here is the message credited to him:—

"Certain people believe that I left my mortal body painfully. That is not so. I did not suffer at the time of my deliverance, and my first spiritual vision was clarified by the efforts made by charitable spirits who surrounded my deathbed. Then there was the easy flight, aided by former friends who had sustained me in my daily life; they encircled me with their pure forces, to lead me towards my happy home. I did not suffer from the incineration of my body, but I recognised that mine was not an example to be always followed, for the spirit most often suffers from it. I wished to be cremated, because I had a horror of my body decomposing in the grave; I anticipated with fear that hideous dissolution. I thought my spirit might possibly suffer at the cremation, but I also told myself that this suffering was perhaps illusory. However, I prayed my dear Invisibles to help me in that hour, and my prayers were heard. But knowing now how much a spirit may suffer from this mode of destruction I do not counsel my friends on earth to be cremated.—GABRIEL DELANNE."

If this message be genuine it contradicts his declarations to me during his lifetime, which I vividly recalled on the morrow of his death when I was alone in his room beside his body, sorrowing to see him abandoned through the ingratitude of brethren who owed much to the admirable part he had played as a militant Spiritualist. In his villa at Montmorency (Paris XVI^e), which they appeared to have so quickly forgotten, the Spiritualists who had been nurtured by his instruction had not even the notion of organising a fraternal guard. In the room of Gabriel Delanne, scarcely dead, not a flower, not a friend! After several years that is still for me a very painful memory.

THE ANGER OF TUTANKHAMEN.

In Czecho-Slovakian newspapers published at Prague on March 19 I find the following extraordinary story. Is it a hoax or does it tell of an authentic phenomenon? The facts are narrated with the utmost seriousness, and are within the range of possibility.

Violent supernatural happenings have occurred, it seems, in the studio of Mr. Folt, a well-known sculptor, who possesses a superb mansion at Vinohrady, a suburb of Prague. Many persons celebrated in intellectual and artistic circles attended a Spiritualistic seance there. Everything proceeded calmly until the conclusion, when a sitter asked that the spirit of Tutankhamen, the celebrated king of Egypt, should be evoked. The medium thereupon sank into trance and announced that that spirit was approaching. Then he uttered a cry of pain, accompanied by unearthly shouts of furious anger. And immediately there was let loose in the studio a fearful uproar, with a tempest of wind so powerful that it broke most of the window panes.

The witnesses of this sudden storm were terrified. They rose at once from the table and put up the lights. Before their eyes the studio lay completely devastated. All the statues of Egyptian figures sculptured by Folt had been broken. One of them, in bronze, had been thrown through the window into the courtyard. Another was lying on the floor bearing traces of blood on the lips and forehead. A painted portrait of the Egyptian Minister had been turned round, face to the wall, and its canvas shattered. Other statues had been displaced and upset, including a life-size bronze of the Czecho-Slovakian celebrated artist Sedlackova. These extraordinary perturbations took place with such rapidity that they did not last more than thirty to thirty-five seconds.

I hope to have confirmation of these facts from highly qualified psychical researchers in Prague. A serious inquiry on their part is called for, even though the most serious newspapers in the capital assure us that the story is no mere journalistic invention.

A THOUGHT FORM.

On the subject of thought forms the following reminiscence of sixteen years ago is narrated by a reader in the *Greater World* of March 23:—

"In the year 1913, while resident at Simla, I was invited to spend the day with a friend who had just come up from the plains to recruit at a well-known hotel some eight miles above Simla. As I was proceeding in my rickshaw at walking pace up the gradual ascent, a mile or so from my destination, I distinctly saw my friend seated on the low boundary wall at a bend in the road only a few yards ahead, dressed as usual in her familiar grey costume, and looking down the road as if in expectation of my coming.

"At the same moment my rickshaw men exclaimed, 'There is Miss Sahiba come to meet you!' for they were all well acquainted with her from her previous visits to our house. But to our surprise she made no response to our welcoming greetings, and when we reached the spot she was nowhere to be seen! On arriving at the hotel I found her eagerly awaiting my arrival in her own room, which she had not left all the morning; and the only explanation seemed to be that she was becoming impatient at my being later than she had expected."

A MOTHER'S AU REVOIR.

Was Mr. David Belasco, the celebrated dramatist, spiritually inspired when he wrote his play, "The Return of Peter Grimm"?

The *National Spiritualist* (U.S.A.) says it was written when Belasco was living at Newport, U.S.A., while his mother was at San Francisco. One day he was working hard at the theatre directing the rehearsals of a new play. When he reached home he went at once to bed overwhelmed by fatigue, but he soon woke up and was surprised to see his mother standing beside his bed. She was smiling, and called him by his pet name from infancy, "Davy, Davy, Davy." She stooped over him, made a gesture of embracing him, and said, "Do not grieve. All is well, and I am happy." Then she walked towards the door and disappeared.

Next morning Belasco told his family about this vision and said, "I believe my mother is dead." He went to the theatre, set himself to work, and soon forgot the sinister presage. But by-and-by a telegram was sent him from his house. It had come from San Francisco, and told him that his mother had died the previous night about the time he had seen her in his room. He learnt later that his mother at the moment of expiring had pronounced the words, "Davy, Davy, Davy."

Mr. Belasco did not consider this a mere transmission of thought, but believed that the spirit of his mother had actually come to him at the moment of her passing. It was during that period in his life when he was so dolefully affected by this psychic experience and the loss of his mother than he wrote "The Return of Peter Grimm."

"THE GLORIOUS COMPANY."

History and legend alike contain prodigious stories of multitudes of phantom soldiers being

seen at certain fixed dates of the year on ancient battlefields.

The most recent narrative of this kind appears in a book entitled "Reincarné," by Dr. Lucien-Graux. This work presents Spiritualistic facts under a romantic form, and has had enormous success. The Doctor was certainly inspired by the tradition of these processions of dead soldiers when he previously wrote his moving story of the medium Feliu, who from the top of the cathedral tower of Strasburg saw on the Alsatian firmament innumerable combatants who fell in the Great War of 1914-1918. Someday I may here translate that dramatic story.

To-day I wish merely to refer to an extremely curious article which appeared recently in the Cretan journal *Idi* published at Eraclion. It speaks of astounding phenomena which have long been seen periodically, a little before dawn, at the Cretan town of Sfakia and surrounding country, between the 15th of May and the beginning of June. On one of the days in these two weeks a multitude of military figures and silhouettes are seen forming in the sky. This prodigy occurred in 1928 on the 4th, 6th, and 7th June, a little later than customary. Many farm labourers affirm that they saw the ghostly parade when going to their work.

General Hadjiniscalis comments in *Idi* on this marvel, and tries to explain it on physical, atmospheric, and optical lines. Other persons believe the phenomena to be really objective, though not properly speaking phantoms of spirits. They might be, they say, ideoplasms, materialised thought-forms, sent forth in olden times by the combatants at the moment of death. Finally other Cretans believe that the phenomena are Spiritualistic, and are analogous to those photographically observed at the London Cenotaph every 11th day of November since the close of the war. For these persons the phenomena are explained by the reappearance of ancient soldiers who died over a century ago in a celebrated battle at this spot.

THE BATTLE OF SFAKIA.

At that period Greece planned to annex the island of Crete which belonged to the Turks.

The Cretans had suffered much from the rule of Ibrahim Pasha, and the moment seemed well chosen for an attempt to free them from their Turkish oppressors. The Greek general, Epirote Hadjiniscalis Dalianis (perhaps an ancestor of the general above mentioned) made a first landing with 380 men on the island. Other troops were to follow immediately. This landing took place on March 12, 1828, and the little troop first camped on the seashore and then advanced foolhardily into the interior. Suddenly on May 17 they met an army of 8,600 Turks, commanded by Mustapha Pasha, Ibrahim's generals. The battle was swift and decisive. The poor Greeks were slain to the last man, and their bodies were thrown into a cavern at the edge of the sea, towards which they had retired during the fight.

Frequently since then the shades of these warriors have been seen. Can that have been only a "collective hallucination"? That will soon be put to the test, for efforts are to be made this year to photograph this glorious company of ill-fated Greeks. The operators will await them on the path of phantoms between the village of Franco-Castellon and the monastery of Santo-Caralambos. How heartily we wish they may succeed in securing photographs fully demonstrative!

FREEMASON'S LAST RAP.

ARCADIO FREDERICO DE SOUZA MENEZES, a Brazilian Freemason, was interred on July 11, 1928, in the presence of 300 friends to whom the Venerable Master of the Grand Lodge of Para discoursed on the deceased brother's virtues.

When this was finished, says *A Revelação*, a violent rap sounded on the wood of the coffin, which resembled that struck by the president's mallet in a Freemason's lodge. All efforts to find a natural cause for the sharp sound were in vain, and many of the witnesses inclined towards a Spiritualistic explanation, believing that the spirit of the departed one, deeply moved by the oration on his honourable life, appropriately manifested his thanks and said farewell, by imitating the rap of a Masonic hammer.

BARON VON SCHRENCK-NOTZING.

We briefly announced last month the death of the very famous psychical researcher, Baron von Schrenck-Notzing.

He was born on the 18th of May, 1862, and while still a youth was deeply interested in psychic questions, which

started with his study of hypnotism at Munich. He knew and worked with Dr. Carl du Prel, who directed his researches and had a highly favourable influence upon him. Beside this master he absorbed all the literature on the so-called occult sciences, and made his first experiments with the assistance of the medium, Luna M., in the studios of the Bavarian artists Gabriel von Max and Albert Keller. He then occupied himself particularly with the problem of the transmission of thought. Later he entered into relations with the philosophers Von Hellenbach and Edouard von Hartmann, with whom he made methodical studies. When he came to Paris in 1889 for the second International Congress of Psychology and Experimental Hypnotism he met Charles Richet, Myers, and Sidgwick. In 1891 he translated Richet's work, "Experimental Studies in the Transmission of Thought and Clairvoyance." It was Schrenck-Notzing who introduced therapeutic hypnotism into Germany, and he published a book on that subject which was translated into English and Italian.

Thereafter this Bavarian savant occupied himself constantly with the problems of mediumship. His life was laboriously devoted to ascertain the verities in this vast domain, so difficult to explore. He had to fight constantly against the scepticism and the irony of his contemporaries. But pursuing steadfastly his work of research he experimented with a great number of mediums, including Eglinton, Heine, Schrap, Carancini, Politi, Lucia Sordi, Linda Gazerra, Eusapia Paladino, Stanislaw Tomczyk, and Eva Carrière. The last important mediums whom he experimented with were de Brunau and the brothers Willy and Rudolf Schneider.

In Schrenck-Notzing metapsychic science has lost one of its most active champions. He brought to bear on all his work a perfect eclecticism which permitted him to examine any working hypothesis without prejudice. He was a noble example to the scientists of all countries, who have not his uncompromising spirit of justice and who regard all researchers in the psychic domain as fools.

THE MEDIUM AND THE PHOTOGRAPHS.

Some critics say, "It is impossible for a medium to have exact psychic perceptions in touching inanimate objects, photographs for example." *Psychica*, however, publishes the following story, which proves that it is quite possible.

A young man died while mountaineering. He fell over a precipice. His brother went to visit a materialising medium in Lyons, taking with him a number of photographs from the family album of relatives, friends, and comrades. This medium had never seen his visitor and could have no information about him through normal channels. He fell at once into trance and was soon controlled by the spirit of the unfortunate young man who had been killed on the mountain.

This spirit was shown the photographs and asked if he recognised the persons, and what he thought of them. He replied to the first, "That is one of your neighbours." To the second, "That is a good friend." To the third, "I do not recognise that." All these declarations were correct. Another photograph was produced and the controlled medium threw it violently away from him, saying, "That is the portrait of a person who has become an enemy of the family." Finally photographs of mountain scenes were shown, and the medium picked out one, saying, "Ah, that is the abyss!" It was, in fact, a photograph exposed by the unfortunate young mountaineer a few moments before he slipped into the gulf below!

THE FATAL VESSEL.

Some weeks ago a violent fire totally destroyed the transatlantic vessel, *Paul-Lecat*, in the port of Marseilles.

This ship seemed to be under fate for a long time. On its last voyage to the Red Sea, one of its sailors voluntarily cast himself into the sea, and he was not its first suicide. The Paris *Intransigeant* reported that at the fire a sailor exclaimed, "That ship is cursed. On every voyage to the Red Sea it devoured one of our comrades. The last was the seventh." The bewitched vessel at last disappeared in flames!

THE FEAR OF THE TRUTH.

The review, *Psychica*, gives an account of the public experiments in clairvoyance I make every Wednesday at the Circle of Parapsychic Research in Paris.

It comments quite justly on the great mistake many persons make during such seances. The clairvoyant

describes to them realities, actual facts, but they are often afraid to confess their truth. They remain silent, then after the seance they go to the medium and say, "I did not dare to speak before the public." How wrong that is! It is thus I find I have often given convincing examples of clairvoyance before the public which were apparently not recognised, then when the audience dispersed I was told, "It is all quite true what you said, M. Forthuny, but I was afraid to confess the truth."

The other day I described to a lady a spirit I saw who had died suddenly from a heart attack while sitting on a garden seat in a suburb of Paris. The lady was so frightened by my description that she cried, "No, no!" and yet confessed to me afterwards that it was quite true!

Psychica demands that in all such cases people should have the frankness to reply, "Yes, yes." And that is what fortunately happened at my experimental circle on March 27. I approached a stranger and told him he was a Roumanian. I gave to him the name of one of his friends in Roumania, a lawyer in Galatz, who happened also to be a friend of mine. Finally I touched his arm and said, "Here you have a terrible wound; your flesh is cruelly torn." The man very bravely stood up, took off his coat, turned up his sleeve, and showed to the audience a fearful scar which covered part of the arm both back and front. That was an excellent "Yes, yes," which did not fail to convince the spectators. All who have any sincere intention to serve the cause of truth should be equally frank when they visit Spiritualist centres.

THE PROPHECIES OF SAINT MALACHI.

As the result of recent arrangements between the Italian Government and the Vatican, it was thought that a Pontifical State of about 165 square miles with 10,000 inhabitants would soon be created, of which the Pope would be the sovereign.

It is reported that this project has not been fully realised, and that the Court of Rome has only been benefited by a very small enlargement of territory. But there exists at the Vatican the expectation that before very long Italy will fully accord to the Pope his little kingdom with 10,000 subjects.

The future alone will elucidate that problem, but if such a project should one day be realised a famous prophecy will be verified of Saint Malachi, who many centuries ago predicted that the present Pope would merit the name of King of Italy. The prophecies of this Saint have proved correct for all the Popes who have succeeded each other from far back times. The one on *Religio depopulata*, for example, corresponds perfectly with the period when Benedict XV was Pope, "during the war." Similarly, Malachi foresaw the great saintliness of Benedict X (who was a medium) and prefigured him by the highly Spiritualist phrase, "*Lumen in coelo*." If we are to believe this astonishing prophet the next Pope will contribute to the restoration of the monarchy in France, with the aid of a great Celt, whoever he may prove to be. After which there will only be seven more Popes, the seventh about the year 2000 A.D., being named Peter II. Then the papacy will disappear at the same time as old Europe will undergo great cataclysms. A new era is to begin in the year 2000. None of us may live to see these events, but one thing is certain, namely, that Saint Malachi has not yet merited the title of "false prophet."

"ESMERALDA."

The Notre Dame Cathedral in Paris was on March 26 the scene of magnificent funeral ceremonies for the great Generalissimo, Marechal Foch.

It is well known that this cathedral inspired Victor Hugo's famous novel in which figures Esmeralda, the little gipsy ballet-dancer. But it is not so well known that the name "Esmeralda" has many times been unlucky. Drawn from Victor Hugo's book an opera bearing that title was staged in Paris in which the principal artistes were Mademoiselle Falcon and Monsieur Nourrit. Shortly after acting in that play Mdle. Falcon lost her voice and M. Nourrit committed suicide in Italy. A vessel named "Esmeralda" sailing between England and Ireland sank with all hands. A mare of great value which the Duke of Orleans named "Esmeralda" collided with a horse in a steeplechase and had its head totally shattered.

DOCTORS AND A HEALING MEDIUM.

The following story drawn from *Mondo Occulto* will interest spiritual healers:—

Many years ago there lived in the Italian province of Terni a Signora Amalia Innocenti, who had the faculty of falling into trance and prescribing to sick people the

medicines that would cure them. When this woman lay on her death-bed many persons came to ask her to reveal what they called her "secret." Amalia replied quite loyally that she possessed no secret, and that when she emerged from her hypnotic state she did not remember a single word of what she had said when giving her counsel.

The Signora had a daughter who is to-day Virginia Fontana. While her mother lived she was not gifted with any supernormal faculty. Neither had she ever fallen into a trance. But exactly one month after her mother's death, on April 11, 1899, Virginia fell into trance and showed she had inherited her mother's extraordinary faculty.

At first she sought to hide the fact, thinking it would injuriously affect her life. But the phenomena persisted, and she began to dictate remedies to sick people of her acquaintance. Speedily the news of it spread in Terni and throughout Italy. The spirits counselled her to continue her mother's beneficent work, and she obeyed. Her case interested many professors, including the celebrated physician Umberto Rossi, of Perugia, who came to the conclusion that it was an instance of "double personality."

The local doctors became alarmed when sick people from all parts of the country streamed constantly to the medium's house. They accused Virginia of practising medicine illegally and were eager to drag her before the courts. They did not act, however, until 1912, and then the judges at Spoleto acquitted the Signora Fontana as innocent.

After this trouble she retired to the village of Collescipoli where, in the hope of sheltering herself from her persecutors she opened a "magnetic bureau." Thus she thought the diploma'd doctors could not harm her. She had received advice to do so from the spirit of a former English doctor who spoke through her lips. That did not prevent the doctors of the district, however, from starting another case against her. She defended herself well and explained to the Court that she did not physically visit the sick people, but that she treated them by means entirely spiritual, even without seeing them, by touching objects or pieces of hair which had belonged to them. The judge of the Verni tribunal acquitted her on June 23, 1923.

Then the ecclesiastical authorities accused her of being a collaborator with the devil! It was proved on the contrary that she was a devout and excellent Christian. To-day there is a threat of a third legal attack. *Mondo Occulto* says:—"We think that this extraordinary subject should be left in peace if it is desired to study seriously one of the strangest and most inexplicable of psychical phenomena. There is no occasion to confound this woman with charlatans." That is our own opinion, and we trust that Virginia Fontana will win her third case as she did the two others.

"PETITES NOUVELLES."

A Circle for Parapsychic Research has been started in Seville, Spain.

Professor Alonso de Amaral intends to start a centre of Spiritualist instruction for the youth of Rio de Janeiro.

Mr. Isidore Pugliese, who is a Spiritualist healer as well as an orchestra conductor, has been prosecuted by the French Institute of Doctors, and fined 100 francs with 500 francs of costs to the Institute—another case of professional persecution.

Lys over Landet, Copenhagen, devotes an article in its March number to Mr. Alfred Vout Peters and his tour in the northern countries.

Mondo Occulto records the death of Armando Pappalardo, who devoted himself as an author to the diffusion of psychic knowledge, and who leaves behind three remarkable books on (1) Spiritualism, (2) Telepathy, and (3) Dictionary of Occult Science.

P. F.

NOTE—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Montmorency, Seine et Oise, France.

EDITOR'S NOTE.

On Easter Saturday we had the pleasure of spending a very happy afternoon and evening with our dear friend, the Continental Editor of this GAZETTE, and his charming wife. When Monsieur Forthuny drove us from Montmorency Station to his villa we found his beautiful property faced by a new substantial and ornamental wall, which he said was a present he had just received from his dear Father, then in his 89th year. He spoke to us with great affection of his venerable parent, but alas, within a week of our return he wrote us of his Father's passing on suddenly, and of his own poignant sense of desolation. We have sent M. Forthuny the expression of our own sincere affectionate condolences, and feel confident that all our readers who enjoy month by month his brilliant *Chronicles* will associate themselves with our fraternal sympathy.—ED. I.P.G.

Description of the Great Beyond.

By "J.H.N.," TRANSCRIBED BY WILL CARLOS.

THE CAMP OF RECEPTION.

I FOUND on my arrival here that my destination was termed the Camp of Reception. It was perched on a hill which commanded a very extensive view of the plain—extensive even to my enhanced vision. There dwelt a hundred or so of souls who were philanthropic by nature, who all had in earth life taken more or less interest in the welfare of their fellow-beings, and had taken parts in efforts made to reclaim the fallen or home the outcasts. They were people of various creeds, and some without creeds, whose common motive was to help the distressed.

Now, as a band of brothers and sisters, their duty is to receive newcomers into the sphere, and place them in company and surroundings harmonious to their natures. I need not repeat that earthly rank is no qualification here, and confers no precedence, unless it has been won by, or accompanied with, well-doing out of a common love for humanity. It is the voluntary Humane Society whose diplomas carry weight in our future progress. I do not mean that they are in any sense our arbiters or judges; instead, their help and sympathy enables their guests the better to apprise themselves, so that after a short stay they are ready for the new regime.

The camp was formed by three concentric circles of evergreen shrubbery, each circle having four gates. Places had been prepared for our reception in the outer circle. At regular intervals inside the outer-hedge were a number of small grottoes or arbours, one for each individual. Within were such furnishings as were needed, and mine was equipped with a couch, a table, a desk, easy chairs and books. Carpets, hangings, pictures, etc., were not needed, for the floor was already carpeted with flower-decked grass, and the drooping leaves and vivid blossoms of vines formed the tapestries.

My neighbour, who was an Oriental, had his furnished to his own exquisite taste, and so I believe everyone was suited. Our dwellings were all in this outer ring. The second ring was used for educational purposes and discussions, perhaps being divided temporarily so that several meetings could be held simultaneously. The inner ring was the great amphitheatre for mass-meetings and festivals.

After I had spent some time in reverie and some time in perusal, I heard without a clamour of voices. My Oriental friend called out my name. I responded, and going to the entrance of his grotto found there a man of goodly aspect whom we knew as Jacinth. "Will you join us in our discussion group," he asked; "you may have something to contribute to our knowledge."

"Sir," I replied, "we will join you with pleasure, but we can hardly expect to add to your knowledge, since you have outsoared us."

"In a general sense we have, but not in the particular sense," he returned; "each individual soul has his own revelations, and surely you both have insight to things not yet revealed to us. You have your predilections, so have I, but each soul best knows his own."

THE DURATION OF IDENTITY.

In such company I passed through the gate into the second circle, and found a goodly number of people assembled, eagerly awaiting the opening of the proceedings. Several themes were suggested, but finally "The Duration of Identity" was the subject adopted.

The opener of the debate, a man with the fervour of an enthusiast, claimed that identity was an illusion, merely a transitory phase of the true self. Another voiced the opinion that our sense of identity arose from the true self, and was therefore eternal. A third defined identity as a dent in the edge of the Infinite, like the teeth in a circular saw, or a watch wheel, which while not really an identity was yet one of the expressions of the Infinite. My Oriental friend opined that identity was the external manifestation of the true self; and so it went the round.

For a while I refrained from joining in, feeling my own incompetence to settle the question, but at last my impetuous friend insisted on hearing my views. I claimed that as all being was merged in Being; all spirit in One Spirit; so all identities must be merged in One Identity, and therefore the duration of individual identity must ultimately cease. My wishes and my thoughts on the subject could thus be expressed:—

"As rivers run into the sea
Oh, let my soul like this
Become absorbed, O God, in Thee.
And lost in sacred bliss!"

Some could not understand the negation of egoism, and one ventured to ask, "Do we then become God, or does He become us?" At this point we took a vote on the problem, and by a large majority decided that "it were more probable, although not understandable, that God would become us, rather than the reverse." Then with devout prayers for greater understanding the proceedings terminated.

THE SPHERE OF HARMONY.

Shortly after the occurrence last described, I was conducted to the edge of the camp and found an assemblage thronging what at first appeared to be a vast cathedral, for it was flanked with massive and very lofty columns on both sides, and in the far end a lighted space of glowing colours which conveyed the idea of stained glass windows, as contrasted with the subdued light of the aisle.

On closer examination of the pillars of the structure, I was amazed to find that they were growing trees, whose coating of bark at certain intervals curled back, and gave them the appearance of being carved in relief. Far above our heads the tall shafts sent forth branches laden with graceful foliage, which formed a roof more exquisite than any vault of stone could have presented. In the abundant foliage numberless singing birds filled the air with their melody. I learned that these had been carefully selected, trained, and blended, so that at given times the voices of nightingales, thrushes, blackbirds, linnets, canaries, and others could be heard tuning in unison.

I expressed wonder at the infinite patience and time required to produce such marvellous effects, but was told that infinite patience and the requisite taste would work wonders where there were no time limits.

"They are living birds, I suppose," I ventured, "not mere automata?"

"Yes, living birds."

I was then instructed that any form of life which would enhance our existence in the sphere was obtainable, and that as there were many bird-lovers in the sphere it was deemed desirable to perpetuate the existence, especially of such birds as had been pets during their mortal careers, or of such wild birds as had evoked the fancies of the poets, lyrical writers, or inspired musicians in their compositions. The same law applied to other pets loved, such as dogs or horses.

When we came to the end of the avenue I perceived a wonderful sight. An exceedingly graceful and apparently fragile structure of glittering crystals, emanating or reflecting every imaginable tint of colour, like some fairy palace of our childhood's dreams, stood upon a plateau on the centre of the vista. Innumerable delicately moulded columns or pillars supported a circular gallery, which was in turn surmounted by a vast dome, the peak of which towered so high in the heavens as to be almost lost to sight. A mighty throng was waiting in pleasurable anticipation of what was to come.

Suddenly a radiant coruscation of light shot up around the structure, and then died out, as soft strains of rapturous music filled the air; so dulcet, so sweet were the notes that the ear could only discern the sense of sound, rather than hear it. The vibrations came so gently, and so exquisitely blended, that it was impossible to define whether it was vocal or instrumental. It came upon my consciousness as a whisper of the infinite, pure unadulterated melody beyond comparison. It was sound, it was colour, it was perfume, and, what was more, it conveyed to the myriads standing there some forecast of the peace which passeth understanding; a subtle something emanating from the soul Divine.

It carried me out of the sense of self into an exquisite delirium, wherein I apprehended something of the eternal, the tranquil, the permanent, the all-comprehensive, but alas, it proved too evasive for me to grasp, and I ceased trying, and became lost in a maze of wonder. I cannot tell you whence this mysterious music came, for it seemed to come from above, beneath, each side and all around us, but I honestly believe it emanated from the supernal realms lying beyond our present cognisance.

Then, slowly as the music ceased, the people who had stood in reverent silence, all overwhelmed by its power, began to awaken from entrancement, and then an orchestral band stationed in the crystal structure began to discourse music which was at once solemn and stately, and seemed to have the effect of composing the multitude. Then with gradually increasing vigour, as though inciting to action, more sprightly music came, and all the people began to move, and presently breaking up into circles began gliding round and round, and performing the most graceful evolutions imaginable. The infection spread even to the group immediately surrounding me,

and I was drawn into the vortex not at all unwillingly, and found myself gyrating with the rest.

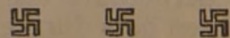
It was an experience so uncustomary with me, who had never indulged in terpsichorean exercises, that I was surprised at my own audacity, but it had awakened some hitherto dormant faculty in my nature, and I gave up myself with zest to the novel enjoyable experience. Then the concerted action of the people, inspired by changes in the music, took the form of long files of the people following some labyrinthine mazes, thus winding in and out in sinuous lines as though representing spiral circles, squares, triangles, and some very ingenious complicated designs which I could not understand, but I was content to follow my leader.

Judging by my own feelings, the exercise was intended first to represent the entire gamut of human emotions, afterwards leading off to the higher emotions akin to ideality and sublimity. When this last stage was reached the whole assembly sank upon their knees in worship and the music died away in a magnificent *Te Deum*. Not the *Te Deum* of the Christian Churches, be it understood, but something analogous—something that is beyond description and defies analysis, but having the effect of reverent adoration for the Divine Being.

Then out of the silent ranks there arose two figures who with reverent tread ascended the steps of the crystal structure and seated themselves in a panoplied seat and drew together the curtains. More sacred music stole forth from the structure itself, and then, in sight of all the waiting multitude, came forth a group of radiant beings, one of whom spoke unto us words of power, of encouragement and love, and raising his hands bestowed a benediction upon all. Not mere words, be it noted, but living visible radiant beams or shafts of light, which penetrated and blessed every soul present. With bated breath I asked my neighbours the meaning of this wondrous scene. I was informed that it was a materialisation of the higher souls from the realms above, who through the mediumship of the two persons in the curtained alcove or throne were enabled to manifest to us.

When I looked again the glorious throng had disappeared; the two figures slowly descended and were lost in the multitudes; the glittering lights faded, and the people dispersed.

(To be continued.)



ROCHESTER SQUARE SPIRITUALIST TEMPLE ITS SECOND BIRTHDAY.

DURING Eastertide, Rochester Square Spiritualist Temple celebrated its second birthday by a series of special services and meetings, which had been arranged chiefly by its beloved Founder and President, Mr. Richard Ellis, who had just passed on to the higher life.

On Good Friday morning, Sir Frank Benson, the Shakespearean actor, discoursed on The Great Achievement of Jesus, the Christian Master, from the Agony to the Resurrection or the Easter Dawn, narrating personal experiences which had proved to him conclusively that there is no death.

In the afternoon, Mr. Ernest Mead discoursed on the early life of Jesus and his associates, and clairvoyance was given by the Rev. J. J. Welch.

In the evening, the Rev. J. J. Lamond, D.D., eloquently addressed a large congregation on "Life after Death," and the significance to Spiritualists of Jesus' saying, "In my Father's house are many mansions."

On Saturday night, Mr. Hannen Swaffer, the eminent journalist and dramatic critic, gave a delightful discourse on his personal Spiritualistic experiences with actors, artists, and men distinguished in public affairs. He counselled all inquirers to make a sincere search for the truth of the matter as he had done, and assured them that they would become abundantly convinced.

On Easter morning, the Rev. Drayton Thomas delivered an inspiring sermon appropriate to the day, and clairvoyance was given by Mrs. Beehag.

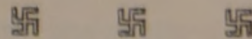
In the afternoon the usual Sunday Healing Service was held, and was attended by many spiritual healers and patients.

In the evening, the Rev. G. Vale Owen discoursed on the Resurrection to a full church, explaining the epochal event in the light of Spiritualism, and claiming that the Christian Bible was full of Spiritualism for all who had their eyes open to see it.

On Easter Monday, the celebrations were concluded by a soirée for tea and hearty social intercourse.

"WHAT IS THE SOUL?"—We have received 4d. stamps by post for a copy of this pamphlet, but the sender has omitted to give his name and address.

PSYCHO-THERAPEUTIC SOCIETY (LTD.).—The twenty-seventh annual general meeting of this Society was held on Saturday March 23. The President briefly reviewed the year's work. Sixty-seven patients were treated beneficially and 870 treatments were given. The cases were of various kinds, including pulmonary, kidney, spinal, nervous, mental, rheumatoid trouble, growths and injuries. Instructions and interesting lectures were given during the year by Dr. Octavia Lewin, Dr. Bertrand Allison, and Mr. A. Hendrick. The President, Mr. Richard A. Bush, gave a course of four lectures with practical demonstrations on the use and cultivation of the gift of healing. These were followed by two classes for deep breathing and health exercises. All the work of the Society (healing, lectures, and classes) is freely given. The extension of the work of the Society is restricted through lack of funds. Donations are solicited and especially an increase of membership, costing only 10/6 per annum. Further information obtainable from the Hon. Sec., Miss L. Polhill, 1, Dane Road, Merton Abbey, S.W.19.



OUR READERS' TESTIMONIES.

Miss Louise Owen: "I wonder if you realise how much your journal is appreciated, for I am receiving on all sides tributes regarding the help that my correspondents have received from it. It travels to the most far-away corners of the world, and by this mail I have had letters from India and the Far East, invariably mentioning the great interest the *Psychic Gazette* rouses in all its readers and the help they receive. . . . I am so pleased to know of the enthusiasm for my picture displayed by your readers, and have sent off nearly a thousand already! People write to me and say how they have already gained much spiritual help from having a copy."

A Hampstead Subscriber: "I wish continued success and long life to our *Gazette*. I remember, years ago, when I first saw it advertised in the Tube stations, I bought a copy and was so impressed and delighted with it that I have been an admiring subscriber ever since, and have certainly gained much spiritual knowledge from it, while the 'International Chronicle' keeps one conversant with all the principal psychic happenings of the day."

A Southampton Reader: "I like the magazine very much, though I am an R.C., and I know many others who like the articles in your paper. May it comfort many is my sincere wish, not for the sake of looking into the future but to raise their thoughts higher."

MY MYSTERIES AND MY STORY A BOOK ON PALMISTRY

By *Velma* (The Famous Seer).

Crown 8vo.

Illustrated.

5s. net

"If I were asked who is the most charming person whose hands I have read, I would answer immediately 'Her Royal Highness the Duchess of York'."

During a thirty years' practice as a palmist, crystal gazer and astrologer, Velma has had some strange experiences. Monarchs and princes, statesmen and diplomats, actors and actresses, and even criminals have consulted him about their future. Now, on the eve of his retirement, Velma has written an account of some remarkable sittings he has had with notable people. This fascinating book also introduces the simplest possible method of hand-reading, giving numerous diagrams illustrating the various lines on the hand, as well as the hands of prominent personages. A few of the chapters include: The Features of the Hand; Mounts of the Hand; What I told the Duchess of York; General Villa; Fatal Curse from the Tomb (How Lord Carnarvon was warned); Tragedy of a Beauty Queen; Tragedies I have Foretold; The Crystal and the Gazer's Philosophy.

Just Published.

JOHN LONG, Ltd., 34-36, Paternoster Row, E.C.4



PSYCHIC

It develops and makes

THE AUDIENCE MEANS

MENTAL PERSONS

A ADVANCE

Write

TO S

W

TATIVE

informa

PSYCHIC

Publish



"O Lost or

The

A Society graphically Readings

Write for

Automat

Mrs. Cantlon has her Psychic W

10 CLIVE

Please

PSYCHOSENSICS

PSYCHIC UNFOLDMENT and APPLIED PSYCHOLOGY

PSYCHOSENSICS.—The Brittain Correspondence Course has a world-wide reputation for achievement.
PSYCHICAL—MENTAL—PHYSICAL.

It combines theory with practical exercises. Students not only unfold their psychic gifts, but develop the powers of the spirit, using them as a dynamic force upon the machinery of the body and mind, thereby gaining greater physical and mental strength.

The six text-books used deal with:—**PSYCHIC SENSING—CLAIRVOYANCE, CLAIR-AUDIENCE, AND PSYCHOMETRY. THE MAGNETIC FIELD OR AURA, USED AS A MEANS OF REVEALING CHARACTER AND HEALTH. THE POWER OF HEALING, MENTAL AND MAGNETIC METHODS. THOUGHT TRANSFERENCE, SPIRIT TRAVELLING, PERSONAL MAGNETISM, THOUGHT AND MIND POWERS, ETC.**

A Scientific and Practical Training. Enrol as a student at once and derive the benefits of an advancing age.

Write for pamphlet, "The Key to the Powers and Gifts of the Spirit," and full particulars, enclosing 1½d. stamp to :—
THE SECRETARY, PSYCHOSENSIC INSTITUTE, 28, ST. STEPHEN'S ROAD, BAYSWATER, W.2.

TO STUDENTS OF SPIRITUALISM AND PSYCHOLOGY IN SOUTH AFRICA

We are pleased to announce that Mr. L. CHARLSTON GOCH, P.O. Box 4122, Johannesburg, is our REPRESENTATIVE in this Colony, to whom all enquiries must be sent. He has studied the course, and will be pleased to give all information, and enrol students.

PSYCHIC STUDENTS SHOULD READ PSYCHIC SCIENCE PRIMERS. :: NO. 1 NOW READY
"SYMBOLS AND THEIR INTERPRETATION."

By F. BRITTAIN. Price 1/6 net. Postage 2d. extra.

Published by THE PSYCHOSENSIC INSTITUTE, 28, ST. STEPHEN'S ROAD, BAYSWATER, LONDON, W.2. Obtainable from all booksellers, or direct from the Publisher.



PTAH-HETEP Astrologer and Clairvoyant

Practical and Esoteric Astrology, the progressed horoscope with detailed future, 5/- and 10/-. Birth and Progressed Horoscope 21/- and 42/-, no generalities, but practical circumstances of life.

"Listen within yourselves, and look into the infinitude of time and space. There can be heard the Song of the Constellations, the Voice of the Numbers and the Harmonies of the Spheres."

"Each Sun is a Thought of God, each Planet a mode of that Thought. To know Divine Thought, O Souls, you descend and painfully ascend the Path of the Seven Planets, and of their Seven Heavens."

"What do the Constellations? What say the Numbers? What resolve the Spheres."
—Fragment from Hermes.

The Society of the Three Paths

A Society for earnest Students of the Occult. Monthly Lessons, Photographically Illustrated in colour, stiff covers for preservation, and Monthly Readings to all parts of the World.

Write for Prospectus to Ptah-Hetep, 139 Brook Hill Road, Ward End, B'ham.
Telephones:—East 229, Midlands 4555.

MRS. CANTLON

Automatic Writings and Trance Mediumship

CLASSES FOR DEVELOPMENT

Mrs. Cantlon having completely recovered from her recent operation, has now resumed her Psychic Work and will hold her Developing Circles on Mondays and Wednesdays as usual. Private sittings by appointment only.

10 CLIVEDEN PLACE, SLOANE SQUARE, S.W.1

Please Note—Telephone is Changed to: SLOAN 6909

SPIRITUALIST REST HOME ON SEA FRONT BRIGHTON

Opened Saturday, April 27th. Every Comfort Good Table. Late Dinner
INCLUSIVE TERMS - - - From TWO GUINEAS Weekly
Book now for Whitsun and Summer

Apply London Office: 58 SOUTHWARK BRIDGE ROAD, S.E.1

KIRKWICK HOTEL HARPENDEN - - - HERTS

Situated in delightful country. Ex. train service.
St. Pancras 40 minutes. Terms from £3 3s.
Open to Non-Residents. Tel.: Harpenden 195.
Personal Supervision of the Resident Proprietors.

OUR MAY MEETINGS !

London District Council of the Spiritualists National Union Ltd.

28th ANNUAL CONVENTION on Thursday, May 16th, 1929.

MEETINGS: Morning, Afternoon, and Evening at

MEMORIAL HALL, Farringdon Street, E.C.4.

Morning, 11 a.m. Hannen Swaffer, Esq. Paper for discussion—
"The Place of Spiritualism in Modern Thought."

Afternoon, 3 p.m. Clairvoyance. Mrs. Estelle Roberts.

Evening, 7 p.m. Mass Meeting.

Speakers: Mrs. Barbara McKenzie. Horace Leaf, Esq., F.R.G.S.
Hannen Swaffer, Esq.

Elocutionist: Miss M. Ella.

Soloist: Miss H. Tiffin.

ADMISSION FREE. - - - COLLECTION.

X X The PERFECT HOROSCOPE! X X LIGHT ON YOUR PATH BY PSYCHO-STEELAR SCIENCE

A Horoscope calculated and interpreted by a skilled astrologer is a revelation; when it is accompanied by real psychic insight it is a guide in all the serious perplexities of daily life.

Mr. A. P. Sinnott, the author of many well-known works on Occultism, says:—

"If some really important, momentous question concerning your life, health, or fortune is preying on your mind, Astrology most likely could answer the question for you."

Send date, hour and place of birth to

WILL CARLOS

Rear of 98a, SOHO ROAD, HANDSWORTH, BIRMINGHAM with fee of 5/-, 10/6, or 21/-, and he will send you a document revealing the stellar indications particularly applicable to you. The difference in cost merely indicates the range of research. A brief general reading will be given for 5/-, but one based on more elaborate calculations of the progressed aspects for 10/- or 21/- as required.

C. A. LARENOLD, Astrologer & Healer

Astrological Charts portraying the influences in your life, giving attention to Financial Prospects, Marriage, Business, etc. Answering questions on any points. All readings in precise terms. Fees from 2/6 to 5/- and 10/6. Psychometry by post from article worn, 2/6. Time (if known), date and place of birth required.

TALISMANS that work can be inscribed on parchment squares, and will bring about that for which they are made. These Charms or Amulets are constructed according to astrology and are real luck bringers; they can be made for success in Business, Speculation, Travel, Love, Marriage, Prosperity, etc. One Talisman for one purpose, 2/6.

54, KITCHENER ROAD, IPSWICH.

London Astrological Research Society.

Founder—Mr. G. WHITE

PUBLIC LECTURES will be held at the Tent Tea Rooms, 10, Regent St., S.W.1 (close to Piccadilly Circus) on the dates given below at 8.15 p.m.

- May 1. "Yes" and "No" in Horary Astrology.—J. H. COX.
" 8. "Eclipses"—G. WHITE.
" 15. No Meeting.
" 22. Discussion—Are we Masters of our Fate?
" 29. "More Leaves from my Notebook."—R. H. T. NAYLOR.

All interested in Astrology and Astrological Research are invited to attend.

For Particulars of Classes, etc., apply to the Hon. Sec.: Miss A. Geary, c/o The Tent Tea Rooms, 10, Regent Street, S.W.1

The Ashrama

45, Lancaster Gate, Hyde Park, London, W.2.

ROOMS TO LET for Residence and Meetings

Proprietor—A. E. ELLIS.

Tel.: PAD. 3033.

TO SPIRITUALISTS

THERE IS A GREAT AND GROWING DEMAND
FOR SPIRITUALIST LITERATURE.

Our Speciality is the issue of Cheap Publications such as Spirit Communications in Prose or Poetry, Automatic and Inspirational Addresses and Writings, Stories Articles, etc. At prices within the reach of all.

We read and prepare your "MS." for the Press—Give us a trial.

KEALEY'S LIMITED, 2, Johnson's Court, Fleet Street, London, E.C.4.

MISS FRANCIS DAUNTON

PSYCHOMETRISTE and CLAIRVOYANTE
Tuesdays at 8 p.m.—Psychometry. Fee 1s:

By post (from article used and birthdate). Send P.O. 2/6 with stamped envelope for full detailed reading.

Extracts from unsolicited testimonials.—"I envy you your powers."

"You are very clever."

"Your reading was really wonderful."

94, CROWTHER ROAD, SOUTH NORWOOD, S.E.25.

C. A. LARENOLD MAGNETIC HEALER AND HERBALIST

Herbs are Nature's true remedy, and by skilful blending much can be accomplished in the art of healing. All herbs are magnetised, and where necessary, bandages are also impregnated with this vital fluid. Rheumatism, Neuritis, Nervousness and all nerve troubles are very susceptible to herbal and magnetic treatment. Stiffness of Joints successfully cured, as is indigestion, etc. No matter your complaint, I will help you. Send stamped envelope with your enquiry. All treatment by post.

54, KITCHENER ROAD, IPSWICH

Shop all the Year round at THE PSYCHIC BOOKSHOP

2, VICTORIA STREET, LONDON, S.W.

Proprietor: Sir ARTHUR CONAN DOYLE.

THERE is no present so permanent as a book, no books so consoling and interesting as ours.

For example:—

Projection of Astral Body	(Muldoon)	- 18/-
Highest Psychical Development	(Carrington)	- 12/-
Clairvoyance and Materialisation	(Geley)	- 15/-
Abdul Latif on Health	(Saunders)	- 6/-
He Healed Them All	(Home)	- 5/-

The Library has 1,000 psychic books in circulation: 2/6 monthly, 12/6 six months, £1 1s. per year. Books sent by post to any part of the British Isles at small extra charge.

Psychic Museum Open Daily, 9 to 6. Entrance 1/-.

ABBEY HOUSE, 2 VICTORIA STREET, LONDON, S.W.1
(Opposite Westminster Abbey.)

THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD. 59, HOLLAND PARK, LONDON, W.11

Tel. Park 4709.

Hon. Principal: Mrs. Hewat McKenzie

Syllabus on Application.

Best equipped centre for the study and demonstration of Psychic Science in Britain. For membership and experiments apply to the Hon. Secretary.

"PSYCHIC SCIENCE."

Vol. VIII. No. 1.

April, 1929.

Special Illustrated Article on

"THE DIRECT VOICE IN ITALY." (contd.)

Photographic Experiments. Voice Phenomena. Physical Mediumship, etc.

Editor: STANLEY DE BRATH, M.I.C.E.

Can be obtained from the College: 2/9 Post Free: 11/- yearly. Sample Copy Free

OLIVE STARL WRIGHT gives Material and Spiritual Advice. Also Magnetic Treatments. Appointments only. Telephone: Paddington 9503.
49, PORTSDOWN ROAD, MAIDA VALE, W.9.

Are You Making the Best of Your Life?

Or, do you only recognise an opportunity when it has passed? To save future mistakes send for an Astrological Horoscope.

Horoscope with three years' directions, 5/-

Detailed readings, 10/- and 20/- up to 60/-

Hand reading, 5/- Hours, 11—7 p.m.

MISS A. BULL, 36, Shaftesbury Avenue, Piccadilly Circus, W.1
Telephone: Regent 6896.

Beama R. Morgan, (Interview or Post, 2 to 6-30)

Astrology,

Palmistry,

Clairvoyance.

12, OXFORD STREET, near Tottenham Court Road.

YOU CAN GET WELL IF YOU KNOW HOW—your business can improve if you put it on a sure foundation. The problems of your life can be solved. Write enclosing P.O. to Mrs. McGLASHAN, Mental Healer and Consultant, 55a, Weymouth Street, London, W.1. Phone Welbeck 9613. Interviews by appointment only. No help refused. Pay what you can afford.

SONG POEMS WANTED.—Successful Composer invites known or unknown authors to submit Lyrics for prompt consideration.—Send MSS. and stamp, "COMPOSER," (270), c/o Rays Advt. Agency, Cecil Court, London, W.C.2.

Free Astrological Test Life Reading. SEND STAMPED ENVELOPE AND BIRTH-DATE.

JESSE ROY, (Dept. N.) Produce Building, Customhouse Street, CARDIFF.

HEALER accepts cases for treatment. Patients visited. Appointments only. Write Miss Lewis, 110 Cambridge Street, London, S.W.1

A VISIT TO BRIGHTON

is incomplete
unless you give the Eminent Phrenologists a call,
Professor and Mrs. J. MILLOTT SEVERN,
68, West Street and West Pier, Daily.
25 Years Practical Experience.

Names and Numbers NUMEROLOGY.

Your Number will tell you what it is **best for you to do at the present time** and how to make the **greatest Progress.**

Write for your Number and its meaning.

Send full name given at birth, also month, day and year of birth.

ANALYSIS 5/-.

Madame Patricia, 50, Shoebury Rd., London, E.6.

Vera Mervyn, Renowned Trance Medium.

Interviews Daily 10 to 6; Sunday 7. Psychometry, 1/-
Thursday, 3.30. Seance, 2/6. Developing Circle,
Friday at 8.

52, PENNARD ROAD, SHEPHERD'S BUSH, LONDON, W.12.

Do You Wish For Success?

If so, consult the woman with a master mind and 23 years' experience on Health, Vocation, Marriage, and Future Prospects. Send 1/-, birth date and stamped address for a short study of your Horoscope and Coming Events in the near future.

PAULINE DESTI, M.B.I.M.S., F.T.S.,
Dept. S, 137, KYRWICKS LANE, BIRMINGHAM.

HELEN, THE GREEK

Writes up your former incarnation story from photograph (snapshots preferred) and birth-date.

Fees, 5/6 and 10/6. Address—

"Helen," c/o Occult Review, Paternoster House, E.C.4

MRS. B. HAMILTON holds Public Developing Classes every Wednesday and Friday at 8 p.m.

Saturdays at 8.—Circle for Psychometry and Clairvoyance. Sundays at 7 p.m.—Short Address and Psychometry. Saturday and Sunday Services taken by well-known Public Mediums.

At 69, Westbourne Grove, Bayswater, LONDON, W.2
(Exactly Opposite Post Office.)

TOM QUINN DIRECT VOICE MEDIUM

VISITS LONDON: May 12-18, June 16-22

Write for appointments and open dates.
Magnetized trumpets and advice on sitting 10/6 post free.

37 Dudley Road, LIVERPOOL

Reference and Sittings arranged by Open Door
Circulating Library: 69 High Holborn, London, W.C.1

On and after May 25th, address will be 14, Hand Court, High Holborn, W.C.1

NAMES AND NUMBERS! Write for your number with message and significance. Send full name and birthdate, P.O. 1/6 and stamped envelope. Miss Berry, c/o 39 Alphington Street, Exeter, Devon

A NEW BOOK BY F. HESLOP.

"LIFE WORTH LIVING."

A Little Book with a Great Message. 1/8 net.

"SPEAKING ACROSS THE BORDERLINE."

9th Edition. Paper Cover, 2/-; Art Linen, 3/-.

"FURTHER MESSAGES ACROSS THE BORDERLINE."

Second Edition. Paper Cover, 2/6; Art Linen, 3/6. Postage extra.
LONDON: CHARLES TAYLOR, BROOKE HOUSE, WARWICK LANE, E.C.6.
And all important Booksellers.

"THE LAMP RELIT"

Notes of addresses by exponents of Spiritualism, with examples of messages and descriptions given in Daylight Clairvoyance Psychometric Circles, etc.

COMPILED BY "VESTIGO"

Illustrated by Psychic Photographs from studio of Messrs. Craig and George Falconer, Edinburgh.

This beautiful work was privately printed but owing to the generosity of the author, we are able to offer a few copies at 6/- Post Free.

INTERNATIONAL PSYCHIC GAZETTE, LTD.
69 HIGH HOLBORN LONDON, W.C.1



HOROSCOPE BY YE METHODS OF YE ANCIENT EGYPTIANS AND WISE MEN OF THE EAST.

Events, Changes, Fortunate Days, Numbers, Colours, etc. Business Guidance, Planetary Influence on Friendship, Marriage, and important Epochs. Two Years' GUIDE added FREE if you mention this Paper. SEND BIRTH DATE AND 1/- P.O.

THOMAS GOULD, "THE NOOK," HEATHFIELD ROAD, CARDIFF

Let me help you. Astrology.

Send full name, with date of birth and year.
State married or single. Questions answered.
Fee 2/6 (Stamped envelope.)

MISS JACKSON,
"Holmlea," Mottram-in-Longdendale, Cheshire.

MRS. FLORENCE SUTTON CLAIRVOYANTE and PSYCHOMETRISTE

HOLDS A

Select Circle on Tuesdays at 3, 2/-. Tuesdays at 8—Developing Circle, 1/-. Wednesdays at 8—Circle, 1/-. Private Sittings by Appointment. Buses 7, 107, 15, 52.

111, OXFORD GARDENS, LADBROKE GROVE, W.10

Miss E. Alcock, Practical Chiropodist,

COLONIAL AND BRITISH
EXPERIENCE.

PATIENTS VISITED.
TERMS MODERATE.

37, DUDLEY ROAD, LIVERPOOL.

ANOTHER PSYCHIC BOOKSHOP!

The Rev. George Ward, who in October moved to Brockley, S.E.4, has opened a Psychic Bookshop and Library, at 104, Foxberry Road, S.E.4.

He already possesses a good Library of Psychic Books, and devotes the hours between 7 and 9 p.m. to interviewing "anxious enquirers."

Mrs. Robinson-Williams, of the Forest Hill Christian Church, is acting as Manageress, and Mr. Ward is circularising the local Clergy and Ministers, offering the FREE loan of Books on Psychic matters, and volunteering undeniable evidence as to the reality of Spirit Return and Communion.

All the Psychic Journals will be on sale, and a call from interested friends is cordially welcomed any evening after 7 o'clock.

visits London occasionally.

Write for appointment.

J. J. VANGO

Established 1882

Trance and Normal Clairvoyant Medium
Also Magnetic Healer. By Appointment.

17, VIOLET ROAD, WEST BRIDGFORD, NOTTINGHAM.

"No medium more accurate and trustworthy."—W. T. STEAD.

JAMES KENNEDY

Astrological Work: Horoscopes, Natal, Progressed, Special, etc. Send time, date, year, place of birth, and sex. Fees for calculations only, 5/-, 10/-, 20/- according to detail desired. Full reading Free with each horoscope.

MRS. KENNEDY (nee MacNair).

Psychometry: Any 3 questions answered, 2/6. No articles required. Stamped addressed envelope with every order.

Address: 14, BUCHAN STREET, GLASGOW, C.5.

Mrs. B. PERKINS

Clairvoyante & Psychometriste

3, ROSEWOOD TERRACE • ST. JAMES • EXETER • DEVON

Thirteen years' experience as a Medium, will give advice by post from small article worn. Send P.O. 2/6 and stamped envelope.

Mme. Marie Stewart, the descendant of a famous old Scottish Seer, and a well-known Medium Clairvoyant and Psychic Adviser. Advice by post from 2/6. Addressed envelope, Birth-date. Consulting hours, 11 till 8; Saturday, 11 till 5. Every client a personal care.—6, Pitt Street, Edinburgh.

NOTE CHANGE OF ADDRESS

MADAME BISHOP ANDERSON

CLAIRVOYANTE AND CLAIRAUDIENT.

Aurio Readings and Psychological Studies, Hands, Photographs, Letters, etc.

Lectures, At Homes: Spiritual, Material and Health Advice.

Appointments: Daily, 11 to 8. Saturdays, 11 to 4. Phone: Gerrard 4163.

Arcade House, 27, Old Bond Street, W.1.

MADAME ZAZA

(MRS. COOK-HOLMES)

SOUTH AFRICA'S LEADING
PALMIST & CLAIRVOYANTE

Authoress of

"Hands of Famous People" "Crystal Gazing Stories"
"Character from Handwriting."

Daily by Appointment. Write for particulars of Psychic "At Homes," Now Forming. 54a, Portsdown Road, Maida Vale, London, W.9.

Phone: PADDINGTON 2910.

IMMORTALITY

Monthly Magazine for
Progressive Thinking People.

EDITED BY JOHN HEISS.

Associate Editors:

REV. ARTHUR A. FORD and HORACE LEAF, F.R.G.S.

Price single copy 1/- or 12/- per annum.

IMMORTALITY PUBLISHING CO.

312-316 East 23rd Street, New York, U.S.A.

That Book you Want!

FOYLES CAN SUPPLY IT.

Special Department for Books on Spiritualism, Occultism and allied subjects. Immense Stock on every conceivable subject. Call and examine the stock at leisure. Twenty Departmental Catalogues issued. Outline requirements or interests and suitable Catalogues will be sent (free). Books sent on approval.

THAT BOOK YOU DO NOT WANT!

FOYLES WILL BUY IT. A single volume up to a library.

FOYLES, 119-125, CHARING CROSS ROAD, LONDON, W.C.2.
Phone: GERRARD 9310 (3 lines).

Madame VIVIAN

CLAIRVOYANTE, PALMIST, and NUMEROLOGIST

GIVES HELPFUL READINGS AND ADVICE.

By Appointment.

First Floor, 37, Upper Berkeley St., W.1

Phone: PADDINGTON 2168.

DESTINY

OBTAIN REMARKABLE
ASTROLOGICAL STUDY
OF YOUR LIFE BY AN
EXPERT

Post 1/- P.O., Birthdate
and stamped addressed
envelope.

No Personal Interviews.

Testimonials received from
all parts of the world.
Write to-day. You will be delighted.

Professor BARTON

13, Morley Street, Dept. (P.G.),
Ashley Vale, — Bristol.

Everyone should read

THE OCCULT REVIEW

(Founded 20 years ago)

80 Pages

1/- net.

LONDON, RIDER & CO., PATERNOSTER HOUSE, E.C.4.

"LIGHT."

A Journal of Spiritual Progress
and Psychical Research.

The Official Journal of Spiritualism with weekly contributions from all the leading authorities.

Published every Thursday. Price 4d. Subscription for twelve months, 22/-

HUTCHINSON & CO., 33-36, Paternoster Row, LONDON

Price, Twopence

Post Free, Twopence-Halfpenny.

THE TWO WORLDS,

The People's Popular Spiritualist Paper.

Edited by ERNEST W. OATEN.

"The Two Worlds" is acknowledged as the newspaper of the Spiritualist Movement in Great Britain.

One Year, Postage paid, 10s. 10d. 6 Months, 5s. 5d. Three Months, 2s. 9d. to all Countries.

Office: 18, CORPORATION STREET, MANCHESTER.

THE LYCEUM BANNER.

Official Organ of the British Spiritualists' Lyceum Union. A Monthly Journal of Educational Articles for Lyceumists and Spiritualists. Edited by G. F. Knott. Published on the first Sunday in each month.

Single copies 2d.; annual subscription 2/6 Post free to all countries. Office: 39, Regent Street, Rochdale.

The Harbinger of Light,

Austral Buildings, 117, Collins Street, Melbourne, Australia.

Edited by W. BRITTON HARVEY, Author of "Science and the Soul."

Published Monthly. Subscription per annum, post free, payable in advance: Commonwealth and New Zealand, 9/6; Great Britain, 10/6; South Africa, 10/6; America, 2 dollars 75 c.