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THE INTERNATIONAL PSYCHIC GAZETTE

No. 227. Vol. 20.

AUGUST, 1932.

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Our Outlook Tower.

THE TRUE AIMS OF SPIRITUALISM.

AT a moment when Spiritualism is being discussed from every point of view, both by persons who judge it from intimate knowledge and by others who view it from the outside with eyes of prejudice and dislike, we have pleasure in printing the following noteworthy expression of opinion from an esteemed correspondent:—

"I wish the Spiritualist community could be led to realise the world need for prayer, and the fact that it is only by the humble aspiration of the people, and by inviting beings of a power and wisdom beyond our comprehension to come in unseen, and influence world affairs, that civilisation can be led out into the dawn of the New Kingdom.

"Phenomena hunting and just personal satisfaction from proved survival, will not save humanity from its present danger.

"Those discarnate are little better than ourselves. They, too, need our prayers and the messengers from higher states.

"The coming change affects the whole solar system. It is of an order undreamed of by humanity, but those who call themselves leaders should shoulder their responsibility and lead the people out into the higher, purer, and more simple ways of spiritual understanding.

"The lot meted out to those guilty of murder is as nothing compared to that which those who have been given the light and heed it not find themselves faced with at their passing."

SIR OLIVER LODGE'S LATEST PERSONAL TESTIMONY TO THE TRUTH.

SIR OLIVER LODGE, in his new work entitled "Past Years," makes the following highly noteworthy personal declaration:—

"The subject of Psychical Research never roused my enthusiasm nor excited my keen interest in the way that physics had done. There was indeed an element of dislike but I found a series of facts which were unpalatable and mainly neglected by scientific men, and I felt they were worthy of attention.

"I was not primarily concerned with their bearing on the question of survival; it did not seem to me possible that a man could survive the death of the body. Then came the revelation through the mediumship of Mrs. Piper in the winter of 1889, not only that the personality of certain people could survive, but that they could communicate under certain circumstances with us. The proof that they retained their individuality, their memory, their affection, forced itself upon me.

"I cannot altogether be surprised that scientific men, absorbed in fruitful researches, still hold aloof. But the real question is, 'Are the phenomena true? Do they belong to the universe of fact?' If they do, they must be important. They have the effect of opening our eyes to another phase of existence, another world, of which we cannot imagine the scope and possibilities.

"Our first touch with that world is like the dead logs which Columbus found floating on the Atlantic Ocean, the sign or indication of a majestic continent beyond. Our business is to learn from the facts, not to call them trivial and pass them by.

"I admit the temptation. I find that it needs some courage to testify to them. But that being my sure permanent belief, which has stood the test of some forty years, would it not be preposterous for me to shrink from testifying to the truth, because of the ridicule and dislike poured upon it?"

THE "DAILY MAIL'S" SYMPATHETIC CONCLUSIONS ABOUT SPIRITUALISM.

FOR over a month the *Daily Mail* conducted an inquiry into what it called "one of the greatest religious and social problems of the day," namely:—"Spiritualism: Whither is it leading us?"

In summing up the bearing of the articles and letters published, it says:—

"No inquiry of this nature has ever before excited such widespread interest. Hundreds of letters have been received, not only from all parts of the British Isles, but also from far places in Europe.

"The time has now arrived when it is possible to indicate some of the outstanding facts disclosed by the voluminous correspondence and the frank and very intimate professions of belief which it has contained.

"In the first place, there can be no doubt as to the dominance of Spiritualism in the thoughts of people of all classes, but in fairness, and of course without the slightest disrespect, it must be added that the most eager seekers after knowledge of the subject are for the most part those past the middle age of life.

"As roughly a quarter of the population of England and Wales are over fifty years of age, this may in part account for the great vogue of Spiritualism at the present day.

"There is, everyone is agreed, something in Spiritualism—but what that something is is what is troubling most people.

"If it were possible to take a straight vote for and against Spiritualism from the letters sent to the *Daily Mail*, there is no doubt that there would be a vast majority in favour. The minority, however, raise many points of which so far the protagonists of the cult have failed to dispose."

If these points were clearly and succinctly stated by the conductors of the inquiry we have little doubt they could be satisfactorily disposed of by the leading thinkers in the movement. But meantime we thank the *Daily Mail* for having at last approached the subject of Spiritualism in a broad-minded and sympathetic manner, and for not concluding its discussion with a jibe.

"—AND AFTER!"

ON July 19 the hearing, before Mr. Justice Acton and a special jury, was begun in the High Court of Justice of an action in which Mr. Robert Sproull, chartered accountant, Lincoln's Inn Fields, W.C., claimed damages for alleged libel contained in a book entitled "—And After," of which the defendant, Mr. Herbert Dennis Bradley, of Dorincourt, Kingston Vale, London, was the author; the defendants T. Werner Laurie, Limited, were the publishers; and the defendants, Northumberland Press, Limited, were the printers.

Mr. Sproull complained that in the alleged libel he was accused of having been dishonest in having obtained by trickery contributions towards the expenses of a Spiritualist medium, a Mrs. Bertha Hamilton, who came to this country from the United States in 1911, and who, it is stated, failed to produce any Spiritualist manifestations; and that he had knowingly or recklessly acted as sponsor for dishonest persons.

The defendant, Mr. Bradley, by his defence, admitted the publication of the words complained of, but denied that they had the meaning put on them by Mr. Sproull. He further said that the words, in their proper meaning, were true in substance and in fact. Alternatively, he pleaded fair comment on a matter of public interest. The other defendants put in similar defences except that neither of them said that the words were true.

The hearing lasted for over two days, and resulted in a verdict in favour of Mr. Sproull with £300 damages and costs, which it is understood will run well into four figures.

The Judge also granted an injunction to restrain the defendants from further publishing the words complained of, or any similar words defamatory of the plaintiff.

It will be remembered that Mr. George Valiantine, the American medium, was "exposed" with others as a fraud in this same book, and that his innocence and honour were triumphantly vindicated by this *Gazette* without the aid or expense of the law!

J. L.

"Psychometry by Post." Will the contributor of the article on this subject, which appeared in June, kindly communicate with the Editor, as some letters have been received for him.

Memories in After-Life : Two Rejoinders.

By H. T. PEMBERTON.

THE article in the July issue of the *Gazette* by Mr. Will Carlos appears to strike a strange note coming from a Spiritualist.

According to his theory the etheric body functions without a brain. This body is always understood to be a replica of the physical, only of finer substance.

Davis and many others have given evidence of this. Even Bergson gives philosophic reasons to prove that this is so.

If on passing over we are to have this body of finer texture, but are bereft of its most essential part, it is hard to see why the less important functions should persist. Materialisations certainly prove that heart, lungs, features, form, are there still.

But *no brain!* It is certainly an astonishing statement. We are to have a sort of empty shell, which, for a time, may retain some echoes of our existence on this plane!

What a delightful future to anticipate! And what becomes then of these vivid life stories so graphically told by spirit entities who have passed over, in some cases, thousands of years ago? Are they all fairy tales or figments of the mediums' minds?

A theory such as this, without a speck of evidence to support it, might do an immense amount of harm to Spiritualism, particularly in the case of those commencing to study the subject. To me the idea of such a state seems almost equal to extinction.

If memory (and in a much more clarified form) does not persist, then our future as individual entities is lost. But we have overwhelming evidence that memory of even the most trivial incidents does persist. Happenings that in earth-life appeared to have been totally forgotten come back from our friends who have reached the Better Land, helping to assure us of their identity.

Of course, memory may also be a scourge, but are we cowards that we should shrink from such punishment if we deserve it? The Designer of the Universe will lighten this burden, as well as others, both mental and physical, that we sometimes find hard to bear.

By P. OSBORNE LANGTON.

I HAVE read the article on "Do earth-memories persist in the after life?" by Mr. Will Carlos in the July issue of the *International Psychic Gazette* with the feeling that the author's dominant motive must have been the provocation of controversy, with a view to emphasising one of the best-authenticated and most welcome facts in our knowledge of after-life conditions, to wit the extraordinary manner in which the function of memory is preserved and even intensified in those who have passed beyond the veil.

Life after so-called death would be a mockery but for the survival of personality, of which memory forms so large a part, and were we unable to offer proofs of this survival Spiritualism would have very little to commend it as against the teachings of the orthodox churches. The glorious knowledge that "we shall be known as we are known" is one of the greatest gifts we can offer to mankind.

Fortunately, however, the records of thousands of experiments, involving the patient collaboration of a host of diligent workers on both planes of existence, have established the survival of personality beyond any shadow of doubt, and these records are embodied in a number of volumes well known to all who have interested themselves in the question.

A few quotations from three of them will suffice for the purpose of this article:—

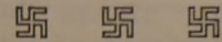
In *Life Beyond Death, with Evidence*, by the Rev. C. Drayton Thomas, the communicator, who is the author's father, and who passed over in 1903, speaks in 1920 of matters connected with the birthplace of his son. Three years previously (*i.e.*, in 1917) he had spoken of papers left in a bureau at the time of his passing, of a statuette and pedestal bought by him in 1873, of his meeting with a certain minister in the same year, of a visit to Sherbourne in 1894, of another minister (named Dawson) known to him during the years 1882-5, and of a place in which he was domiciled and where he occupied a prized official position taken up in 1888.

In *The Consoling Angel*, by Florizel von Reuter, the communicator, Hattie Jordan, in sending to her sister as tests, by means of an instrument used by Mrs. von Reuter, statements of facts unknown to the operator or her son, speaks during the year following her passing (10 July, 1927) of a friend named Jeanne known to her

in 1925, of a Hibiscus plant owned by her mother in 1886, of the preserving by her mother of some Bartlett pears in 1887-8, of persons named Rose and Love Erwin, and their aunt, known to her in 1888-93, and of persons named Matie L. and Ida V., known to her in 1895 and 1898-1903 respectively. The quotations given above include examples of memory retained unimpaired over a period ranging up to nearly fifty years, but these are by no means the limit of such recorded memories. Our literature abounds with examples of memories extending over a much greater period, and one further example will suffice for the purpose of this chronicle.

In *The Gate of Remembrance*, by F. Bligh Bond, the author, whilst engaged upon researches connected with the determination of the ancient foundations and lay-out of the Abbey of Glastonbury, as architect employed for the quest, records the information conveyed to him by means of automatic writing (through a scribe to whom the facts were unknown). These were professedly communicated by Abbot Beere, Brother Johannes Bryant (monk and stonemason), and other persons connected at various times with the famous edifice. The facts were unknown to *any living person*, and in many cases were quite contrary to the expectations of the architect, yet investigations made in accordance with the communicated data (by excavation) proved them to be perfectly correct.

We may, therefore, be satisfied that loss of memory is not one of the penalties of passing, and the writer would suggest that in any cases where the assumption would seem to be the opposite, it is the means of communication which is at fault, and not the eternal remembrance of our risen friends.



LETTERS TO THE EDITOR.

ECTOPLASMIC PHENOMENA.

July 7, 1932.

DEAR SIR,—The following extract from "Experiences in Spiritualism," published by James Burns in 1876, makes interesting reading at the present time:—

"Mrs. Berry felt a moisture come upon her, and the Rev. Mr. Dickensen had a similar experience. When a light was struck it was found that a quantity of white froth was on the body of Mrs. Berry's dress, and a large splat was on the Rev. Mr. Dickensen's forehead."

Surely this must be one of the first records of ectoplasmic phenomena when we consider that the incident occurred some fifty-six years ago.—Yours sincerely,

T. FINLASON.

THE DRAWING OF DR. PRICE.

Upper Montagu Street, W.1.

DEAR SIR,—I know nothing about Spiritualism, neither have I been interested in the subject, but having been shown the drawing of Dr. Price in your *Gazette* I feel I must write you.

The picture of Dr. Price, whom I recognised immediately, recalled my childhood days. I knew him well, as did my father and other members of my family. In those days he dressed, when walking out, very quaintly, wearing a head covering made from fox skins, a white linen coat, green trousers, scalloped at the bottom and bound with red. He was a great man, so kind and good to everyone in and around Llantrisant and he was loved by all. It is a wonderful likeness and I, my husband and family have no hesitation in so saying. That, at least, is due to Mr. Leah.—Yours faithfully, E. K.

SHOULD MEDIUM BAITERS BE PROSECUTED.

London,

July 19, 1932.

SIR,—Am I right in thinking that somewhere hidden away is a large fund—something like a thousand pounds—that many years ago was subscribed by the public for the defence of mediums?

If I am, could not Mr. and Mrs. Coleman claim from it a sum sufficient to meet the legal expenses of prosecuting the young woman who made the outrageous assault on the new medium they are training? Many people feel very strongly that something ought to be done about it.

That this young woman, a medium herself, though not always a convincing one, should go into the home of people who were earnest Spiritualists and prominent workers in the movement long before she was born, and violently attack their young protégé has filled all but some few personal friends with the most profound disgust.—Yours, etc.,

AN INQUIRER.

[NOTE.—Our correspondent is quite right about this fund, and we have frequently called attention to the fact that it has never been used for the purpose for which it was subscribed, namely "the adequate defence of mediums."—ED., I.P.G.]

Memorial Services for the Rev. Dr. John Lamond.

THE FORTUNE THEATRE.

SURELY never in the history of strange things has anything more unwonted happened than the immediate celebration of the passing of a venerable Scottish Divine in a fashionable London theatre, but that is what happened on Sunday, July 24, when a Memorial Service in honour of the Rev. Dr. John Lamond was held in the Fortune Theatre, Covent Garden.

It was presided over by Mr. Laurence Cowen, a theatre proprietor who had been steeped in atheism and materialism until awakened to higher spiritual conceptions by a trance sermon delivered by "Power" through the delicate organism of Mrs. Meurig Morris. And the chief orator at the service was Sir Frank Benson, one of the greatest actors on the British stage. Here also was Major-General Sir Pomeroy Holland-Pryor, K.C.B., D.S.O., who paid a warm tribute to the humble servant of the Prince of Peace. And Lady Conan Doyle, too, was on the stage, accompanied by her elder son Denis, along with Mrs. Champion de Crespigny, Mrs. Barbara Hewat McKenzie, Mrs. J. J. Cadwaladr, Mr. R. H. Saunders, Mr. David Gow, and Mr. G. H. Lethem, all united by the double bond of their sincere belief in Spiritualism and their strong affectionate admiration for the brave departed Apostle. The stage was beautifully decorated by a profusion of tall arum lilies, standing in deep sparkling crystal vases.

THE CHAIRMAN spoke of Dr. Lamond as a most lovable man who had taken a deep interest in the Fortune Theatre services, who had always been their stalwart champion, and who would continue to work for them and inspire them as he had done as an earthly comrade.

He paid a high compliment to Mrs. Archibald, the widow of one of Dr. Lamond's ministerial associates in Edinburgh, for her devotion to the Doctor's comfort and happiness in his declining years, and she occupied a seat of honour on the stage.

He read a letter from Sir Oliver Lodge who spoke of the Doctor as a saintly man who had rendered invaluable service to Spiritualism and to whom they did not grudge the hand-clasp of his beloved Master and the "Well done!" promised to the faithful servants who had laboured for the well-being of their fellows.

A letter was also read from Mr. Graham Moffat, the dramatist and actor, who said:—"Dr. Lamond was the kindest soul in our movement. He was not only a brilliant writer and thinker and in his day a great preacher, but he had the heart of a little child. He sacrificed everything for the truth that he had found, and though his income was little better than poverty he was ever ready to share it with anyone in need. He was a Christian in the true sense and came nearer to living in accordance with the Sermon on the Mount than any man I have ever known."

SIR FRANK BENSON told how the Doctor had come straight to his house in London, on his arrival from an engagement in Glasgow, to deliver a message received from his (Sir Frank's) son at a seance in Glasgow. He never spared himself, said Sir Frank, to render anyone a kindness. Might God grant him eternal peace and forever shed the light of His countenance upon him! This service was not one of sadness and lamentation and tears, but of hope, joy, triumph and courage!

MRS. CHAMPION DE CRESPIGNY said the Doctor was one of the greatest souls she had ever known. He was also one of the finest figures in Spiritualism and he gave himself to it with both hands.

MR. DENIS CONAN DOYLE said he knew the Doctor was present with them that evening and was listening with gratitude and happiness to every kindly word that was being said of him. He loved the Doctor not only for his saintly, unselfish, and noble life, but also for the deep affection he had shown to his own father (Sir Arthur). Dr. Lamond embodied his own conception of modern sainthood. If every clergyman had such strength and courage as his the world would soon be in a very different state from what it was to-day.

MR. LETHEM said the Doctor was a man of many sympathies, many activities, and many enthusiasms, and he had been a faithful son of the Scottish Church to the end of his days, thus showing there was no need for any distinction between religion and Spiritualism.

MRS. MCKENZIE recalled that she and her husband had called on Dr. Lamond in Edinburgh sixteen years ago. Her husband had told the Doctor he ought to be promulgating Spiritualism, and he replied:—"You are quite right; it is what we ought to do; and I give you my solemn promise that when I am released from my

work here I will devote the remainder of my life to Spiritualism." And he had nobly kept his word.

GENERAL HOLLAND-PRYOR said that when they thought of the Doctor as a Scottish Presbyterian minister who had come forward and courageously avowed his belief in their Christian Spiritualist principles and beliefs, it was a wonderful privilege and incentive to them all to follow in his footsteps. Though he had been called to the higher plains to do other work for our Lord they might feel assured that his influence would always pervade these theatre services and help those who tried to carry out the gospel of Jesus Christ.

MRS. CADWALADR spoke of Dr. Lamond's connection with her Spiritualistic circle, and said he had gone home to his reward as a shock of corn fully ripe.

"POWER," through Mrs. Meurig Morris, thereafter delivered an appropriate discourse on "The Relativity of Death," showing on lines laid down by Herbert Spencer and Henry Drummond that all life in the world was correspondence with environment, physical, mental, or spiritual, and that death was simply the failure of this correspondence in any region. Though the Doctor was no longer able to correspond with his physical environment through his physical body with all its imperfections, he had gone forth free and unfettered in his perfect spiritual body to respond to the greater and grander environment of the spiritual world, for which he had already prepared himself by the development of the God-power within him. He would still continue to help those on the earth who had fought beside him in the battle for truth.

THE GROTRIAN HALL.

MR. J. ARTHUR FINDLAY'S REMINISCENCES.

AT a Memorial Service held in honour of the Rev. Dr. John Lamond by the Spiritualist Community in the Grotrian Hall on Friday, July 22—Mrs. St. Clair Stobart presiding—Mr. J. Arthur Findlay, author of "On the Edge of the Etheric," was introduced as "Dr. Lamond's oldest friend," and delivered the chief panegyric.

MR. FINDLAY said that when he entered that hall he had no thought that he would be called on to perform this honourable function. He was certainly one of the Doctor's oldest friends, for he had been intimately acquainted with him for twenty-three years, and the Doctor had known members of his family for a considerable distance beyond that.

The Doctor had recently told him the story of a very happy day he had spent long ago when he was a young student at the University. He was out spending the day with a party in the north of Ireland, and his (Mr. Findlay's) aunt was one of that party. She had then, and still has, a very beautiful voice, and she sang to the party a number of evangelical hymns in a way that made an impression on the Doctor's mind that he had never forgotten.

Dr. Lamond was a Celt, who had been brought up in a Highland clan, and he had all the enthusiasm, vim, vigour, imagination, and vision of the Celt. In his youth he had read "Uncle Tom's Cabin" and had recounted that story to children, who were so deeply interested by his narration that he decided to become a preacher, and everyone in Scotland knew that there was no greater honour a Highlander's son would prize than to become a minister of the Church.

The University of Edinburgh had accorded to John Lamond the greatest honour it could bestow in making him a Doctor of Divinity. He had been brought up in the narrower views of Evangelical Christendom, but he came to see that that was only part of the truth and that there were greater truths beyond.

He was very psychic. He (the speaker) once attended a seance with him in Glasgow, and at the end the Doctor's vital forces were so depleted that he was like a washed-out rag. He had investigated psychic matters for forty years and Mrs. Susannah Harris had had a great deal to do with his conversion to Spiritualism. Being a minister of the Church of Scotland he could not at once speak in public of his new belief, but he appeared on the platform in Edinburgh ten years ago with Sir Arthur Conan Doyle and gave him his support. He also helped to start the Church of Scotland's investigation into Spiritualism and signed the minority report in its favour.

Dr. Lamond had a very large church, and was a very popular and eloquent preacher. Before he (Mr. Findlay) was married his fiancée expressed a wish that he should join a church. He went to Dr. Lamond and said there was no church of which he would like better to be a member than his, but he held certain unorthodox views

and asked whether he would have to sign any theological tests. "Oh, no," replied the Doctor, "just come as you are, and we shall welcome you." He was a broad-minded man who took the whole world within his creed and made no difference between rich and poor, gentle and simple.

The Doctor was quite lately told at a seance that this year he would be shown great things. He had interpreted that as referring to psychical phenomena on earth but

the promise had now been fulfilled in a more wonderful way he did not anticipate.

So they were all gathered that day to remember this great hearty man who never said a nasty word about anybody and never did a nasty deed to anyone. He was always full of the milk of human kindness.

Miss Estelle Stead and Mr. Hannen Swaffer also paid eloquent tributes, and the proceedings were closed by Mr. George Craze pronouncing the benediction.

Birthday Messages to the Editor from Sir A. Conan Doyle and Mr. W. T. Stead.

"JOHN KING" ON MATERIALISATIONS.

MR. GERALD DE BEAUREPAIRE, one of the ablest and most estimable of the young trance mediums in London to-day, was in the *International Psychic Gazette* sanctum on June 23 last, which happened to be the Editor's birthday. While we were conversing he was suddenly aware of the impinging of spirit influences on his consciousness and said that Sir Arthur Conan Doyle and Lord Haig were with us. He said, as if delivering a message:—

"This is our headquarters; this is the headquarters of our Generalissimo." I get a picture of you with a telephone receiver to your ears, or rather two receivers. It is not an ordinary telephone; it is like a wireless; and I get a counterpart headquarters on another plane. I don't know why Haig stands out so plainly with Sir Arthur. I get that they are transmitting ideas to you through space, which you turn into the printed word. They say, 'We have no other headquarters on earth which transmits with such accuracy our wishes. Write down unhesitatingly what you receive from us. Have no fear of consequences. We shall see to it that our agents will bring up to you the necessary reinforcements, not necessarily in the physical body but working just outside of it.—ARTHUR.'"

We asked, "Do you approve, Sir Arthur, of our reference to your Memorial in the *Gazette*?"

"Yes, I am pleased," he replied, "not for my own satisfaction, but, Lewis, realise that personality counts for much in our Movement to-day. Around my name there is much interest in Survival, therefore it is fit that the name 'Doyle' should be used as a vibratory substance. It is, as given to me by my superiors, a force. I do not desire to gain—as you know, Lewis—any personal publicity. I am finished with fame on the earth, but I am not finished with the earth. There are some surprises ahead and it is our intention to see that a journal such as the *International Psychic Gazette*, which is not run for personal aggrandisement or profit, shall become a corner-stone of the new revelation which has already begun upon the earth. . . . There is much to contend with over here as well as on your side. We are just as subject to the onslaught of the enemy as you are on the earth. Our task is colossal. Rest assured, we—I—am grateful for all that you have done and are doing to uphold pure Spiritualism. With your aid, my dear Lewis, we shall sift the wheat from the tares, that is, certain individuals on the earth who desire fame, the plaudits of the mob, not so much advantages, Lewis, as fame, power, as they believe it. We are working to remove their influence, yet we cannot interfere with freewill. They must have their chance. It depends upon themselves. . . . As usual, have no fear of personalities who will attack you in the near future. Continue to act and write as dictated by higher power. You, when released from your body in sleep, confer with us, although you do not take back into the brain a full recollection of the details we have discussed, but it sinks into the repository of your soul, and is resurrected and used at the psychological moment. God bless you!"

After a pause a quite different personality spoke through the medium, Sir Arthur, calm, kindly and impressive, being succeeded by someone more restlessly energetic, who swayed the medium about in his chair as he poured forth his sentences.

"Oh yes," the voice began; "W. T. Stead speaking. I have managed to get through young Beaurepaire at last. . . . I just want to add my quota to what Sir Arthur has passed through the medium's consciousness. May I congratulate you on your birthday! My dear Lewis, I can assure you it is celebrated over here in a way few birthdays are celebrated in connection with the people of the earth. Now, let me say this, you will have

reason to rejoice and be exceedingly glad when you come over to us. Sacrifices have been in all your life's service, but remember—need I ask you to remember?—how glorious is the land of spirit! But you will still go on wielding the pen, you know, when you come over here, and there will be much for you to do with us—many individuals banded together for the one great purpose of Truth upon the earth. You will be going back to the earthly condition to do your part through various instruments to further the great cause. You are not the sort of man, any more than I was, who arriving in the valley of happiness would want to sit down and say, 'Well, a long holiday for me!' You will say, 'What more can I do? I will snatch moments for rest and recreation, but let me get on with this war, for there is much to be done!'"

A new control then took possession of the medium and announced himself as "John King." His mannerisms were quite different from those of Sir Arthur and Mr. Stead. He said:—

"I will keep the medium's vocal cords well under control, as you know I am a loud speaker, but I just desire to say this, on behalf of a vast band of spirits, who are working with various mediums to give proof of the continuity of life, we thank you especially for the championing of more than one instrument. I want to tell you that although some of us, when in the body, used our power for our own selfish ends—I for one was a pirate—now we are working and using our power for a Supreme Intelligence. We have passed through our hell, many of us, and are all the better for it, but we have still power to protect those who ally themselves with the Christ, and if anyone should endeavour to injure you we shall see to it that they will be defeated. There is a spirit here who is a guide of a young medium whose work you are championing. His name is Hassan. He wishes me to say that he is grateful beyond measure for what you are doing for that young man, not only for the boy who is the instrument but for humanity. Remember that through that channel it is the desire of the spiritual world to bring comfort and consolation to many souls. Few mediums are to be trusted for materialisation, and I can assure you that for a long long time materialisation has been crude and exceptionally difficult. Yet materialisation will become one of the primary methods of proving survival in the future. Why should not spiritual beings materialise, even as The Master did of old, and talk to their loved ones even in the light of day. These things are of the future, but they will come to pass. Materialisations will become so beautiful that your world will become a far different world as a result of them. Mental mediumship, clairvoyance, *et cetera*, are admirable, but when the time comes when spiritual beings shall materialise clearly and fully, and speak without hesitation in their own voices, then will the two worlds be much more closely linked in an objective sense than they are at present. Let no man say that materialisation is wrong, or against the will of the Father. Would Christ himself have used it had it not been to accomplish the divine purpose? Then let it be used on earth in the future for the divine purpose, and just picture in your mind, if you can, the beauty, the magnitude, the inspiration, the joy, that materialisation will give to the people on earth. God bless you, who have sacrificed so many things on the earth! These sacrifices have earned for you a crown with such jewels in it as will dazzle not only you who will wear it but those with whom you come in contact on this side. How can I give you an idea of the joy that awaits you? How can I show you how you are protected from the onslaughts of the evil ones? Remember that even the effort to help that young medium and his guides to do their work for the Christ has advanced your progress many points in this world. God bless you! Not often do I use an instrument at such length, but this being the anniversary of your natal day we felt it would be fitting for us to give you a word of encouragement and appreciation through this young man. Again, God bless you!"

August, 1932.

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The Spirit-Controls of Cyril Budge.

'AGAR' AND 'NAWAB' SKETCHED FROM LIFE DURING SPECIAL SEANCE.

MR. FRANK LEAH, whose beautiful pictures of "Mediums' Invisible Controls" appeared in our July issue, kindly offered to make drawings of some of Mr. Cyril Budge's controls if a special seance could be arranged for this purpose. Mr. and Mrs. Coleman, the sponsors of their gifted nephew, readily accepted this proposal, but fixed the sitting for Sunday, July 17, three weeks ahead, so that the medium might recover from the assault committed on him by the young woman who grabbed the ectoplasmic drapery during one of his materialisations and screamed "Fraud!"

Young Budge's materialising powers were for the moment completely destroyed and the shock he had received had unnerved him to such an extent that he was contemplating never sitting as a medium again. A non-Spiritualist doctor who examined him found a large black patch over his stomach and said he had obviously received a very severe blow as if a heavy brick had been thrown at him. He gave him treatment to ease the pain, remove the bruise, and calm his shattered nerves, in accordance with ordinary medical practice, and the boy has fairly well recovered with the further aid of his spirit doctors.

On the afternoon of Sunday, July 17, the seance was held at 4, Leahurst Road, Lewisham. The sitters were:—Mr. and Mrs. W. T. Coleman, Mr. John Lewis, Mr. Frank Leah, Mr. H. Russell (a Catholic friend of Mr. Leah's), Miss Ermen, Mr. B. K. Kirkby, Mrs. L. E. Singleton (a young materialising medium) and her son Ronald, and Madame de Beaurepaire.

The seance room with its furniture was scrupulously examined and the seats arranged by Mr. Kirkby, who arrived half an hour in advance to perform this duty, and four of the men sitters took the medium to an adjoining room to be searched. He willingly stripped to the buff and his clothing was examined in detail. On their return to the seance room the examiners reported that they had found no cheese-cloths, muslin, wigs, false beards, masks, or any other properties suitable for producing faked phenomena! Their conscientious examination might be criticised as incomplete from a "scientific" point of view as they did not burrow into the several orifices in the medium's body, a disgusting method

which is insisted on—even in the case of ladies—in such up-to-date institutions as Mr. Harry Price's so-called "National Laboratory of Psychical Research!" Further, the medium was not strapped or bound in his usual chair, no clumsy wooden gloves were clamped over his hands lest he should cheat, and no electric wires were attached to him lest he should move. In such inhibiting conditions psychical phenomena of any value rarely occur, and the sitters on this occasion wanted such convincing phenomena as would enable Mr. Leah to do his sketches.

THE SEANCE.

Mr. Coleman opened the proceedings by pronouncing the following invocation:—

"Oh God, our Father, Thou who hast led us through many times of turmoil and stress, Thou who hast comforted us in times past, we know that Thou art with us to-day. Help Thy ministers, oh God, to be with us, so that they may bring proof—which they alone can give—of the truth about ourselves to each one here. Help them, oh Father, that they may demonstrate, not only for those here to-day, but for all mankind, that Thou has made us not simply as walking machines, but as beings like unto Thyself, who art all life and no death, and that there is no cessation of life but one continuous stream, coming from Thee, manifesting through all creation, and returning to Thee again. Oh Father, help them to make these facts manifest here to-day. Help them to accomplish the purpose for which we have met, and give to

each soul a rich proof of Thy love, Thy care, and Thy wisdom. And when we ask for this, we ask it for our spirit friends as well as for ourselves, for Thou art always thinking of them, always helping them, even as they help us to rise higher, purer, and nearer to Thee.—Amen."

Led by Madame de Beaurepaire, the little company sang "Abide with Me," "Shall we gather at the river?" and other hymns while the medium was relapsing into trance, and in about ten minutes the trumpet, with its luminous band, rose in the air and then tapped various sitters in greeting, to which they responded with a hearty "Thank you, friend!"

In the brief silence which followed, the Jobson Vibrator sounded a continual soft humming note, and Mr. Kirkby announced that the box, which weighs about five pounds, had been brought by spirit power from the sideboard at the far end of the room and placed on the floor in the centre of the circle. He said also that he had heard some of the spirit-controls discussing the preparations for the building up of the first form.

Then the strong voice of "Agar," one of Mr. Budge's controls, was heard. It said, "We are making vibrations that will smash up all hostile intruding influences and then we can come through."

In a few minutes another voice, with a quite different inflection, said cheerily, "Good evening, everybody.



"AGAR."

"A venerable human form came forth and stood erect."

Sketch by Frank Leah.]

We are doing fine. God bless you.—John King." Then as if addressing the spirit-friends around he said, "Now come along, and show them what you can do."

Metallic raps were heard on the trumpet and John King, who was once a buccaneer, asked the sitters to sing a sea chanty. "Ship ahoy!" was sung with spirit. When that was finished, another voice said, "That's right; keep it going; I am coming; carry on."

"Loch Lomond" was being sung when one of the red lights in the room was turned up by the spirits themselves, and Mr. Kirkby exclaimed, "Here they come," and a mass of white cloud was seen slowly emerging from the cabinet. This soon took the shape of a venerable human form, who came forth and stood erect on the floor. He was recognised by the Colemans as "Agar." He said, "Good evening, friends. We are weak yet, but by the time we have finished this seance everything will be all right." Pointing to his voluminous robe he said jocularly, "This is not cheese cloth! It did not come from the boy's tummy!

He could not have swallowed all this." The sitters laughed heartily at this playful reference to Mr. Price's famous explanation of spirit robes, what they are made of, and where they come from!

"Agar" then picked up two luminous slates from a table, and after tapping Miss Ermen and young Ronald Singleton with them under the chin, he threw one across the room on to Mr. Kirkby's knee and laid the other on the floor.

In a little while he picked them up again, and while holding them on each side of his face, asked Mr. Leah to bring his table and drawing board forward nearer the cabinet. He did so in a modest way but "Agar" himself pulled the table forward saying, "Nearer, nearer," until the artist and the spirit form were absolutely face to face. "Agar" then turned on a stronger red lamp and tilted his face upwards towards the light, while Mr. Leah went on with his sketching. Holding one of the luminous slates over the drawing-board "Agar" exclaimed,

"My word, you are flattering me!" and when the drawing was finished, he took the board in his two hands and examined the picture under the red light. This all occurred so naturally that anyone might have thought the "sitter" was an ordinary earthly being.

The next materialisation was that of "Hassan," who appeared clean shaven, and drew attention to a band tied round his head, which he said was the Bedouin head-dress. He stood in perfect pose while being sketched and had little to say. One remark of his is, however, worth recording, namely, "The most crowded and yet the most empty place on earth is the cemetery, but the most neglected place and yet the most crowded is the seance room."

Next "Nawab" appeared and said he was a Mahommedan, and Agar's brother. His beard was pure white, and he kept stroking it, saying it was not so long as his brother's. He did not appear so tall as the two previous materialisations, and being asked his height said "5 foot 7." And what is the height of your medium? "About 5 foot 11," he said.

Mr. Leah said he would like to see the forehead, and "Nawab" made a circular motion with his right hand round his head which seemed to dematerialise the drapery in front and showed a good forehead with abundant hair. He said, "That is as much forehead as I have, and I have had to borrow some of the medium's to get as much as that." He also said, "I am not like Father Christmas as the little boy called my brother!" Then he said to the note-taker in the room, "Will you make

a note of that, and will you tell that young woman that she has done no permanent harm to the medium but she is responsible for the terrible nervous condition Mrs. Coleman has been in ever since. Cheer up, Mrs. Coleman, it will be all right!"

When he disappeared the voice of Cecil Husk was heard through the trumpet. He asked, "How is Mrs. Duffus?" and on being told by a sitter that she was very well, he said she was the kind lady who had looked after him during his last years on earth, and he remembered very well her many visits to Peckham.

A sitter asked, "How was it you were blinded, Mr. Husk?" and he replied, "They struck a match, and poor old Uncle and John King had great difficulty in pushing the ectoplasm back into my body, and I was left blind."

Another sitter asked, "Can you materialise yourself, Mr. Husk?" and he replied, "No, materialising is not my work."

He was further asked, "What do you think of the young medium?" and he replied, "The boy is already very good, and the dear lady Mrs. Singleton is doing as much as her strength will allow and even more. He thanked the circle for helping John King and himself to manifest, and when the next melody was sung he loudly whistled an accompaniment.

Then "Bob Reynolds," a rollicking sailor spirit, spoke, making free use of the word "Blimey," which, he said, was the only expressive word he was now allowed to use! He held one of the luminous slates face downwards and showed the ectoplasm slowly streaming down from it like a waterfall, until it eventually reached the floor. He told Mr. Leah that he might draw that from memory. Then he threw the slate on the floor with such a loud clatter that Mrs. Coleman told him not to break it. He replied, "I only did it as a joke. That is how we threw things about on deck when we had a bottle of rum." Mrs. Coleman said, "Show us, Bob, how you used to open the bottle of rum?" and he immediately

imitated the loud "plop" of a cork being drawn. Then Bob made wonderful imitations of the booming foghorns of cutters, destroyers, river traffic, and passenger vessels, including the "Mauretania," "Majestic," "Lusitania," and White Star liners, finishing up with the double echo of boats going through the Suez Canal. (If the young medium could only perform half as well in his normal state as "Bob Reynolds" now did he would soon be earning a large salary as a star mimic on the music hall stage!)

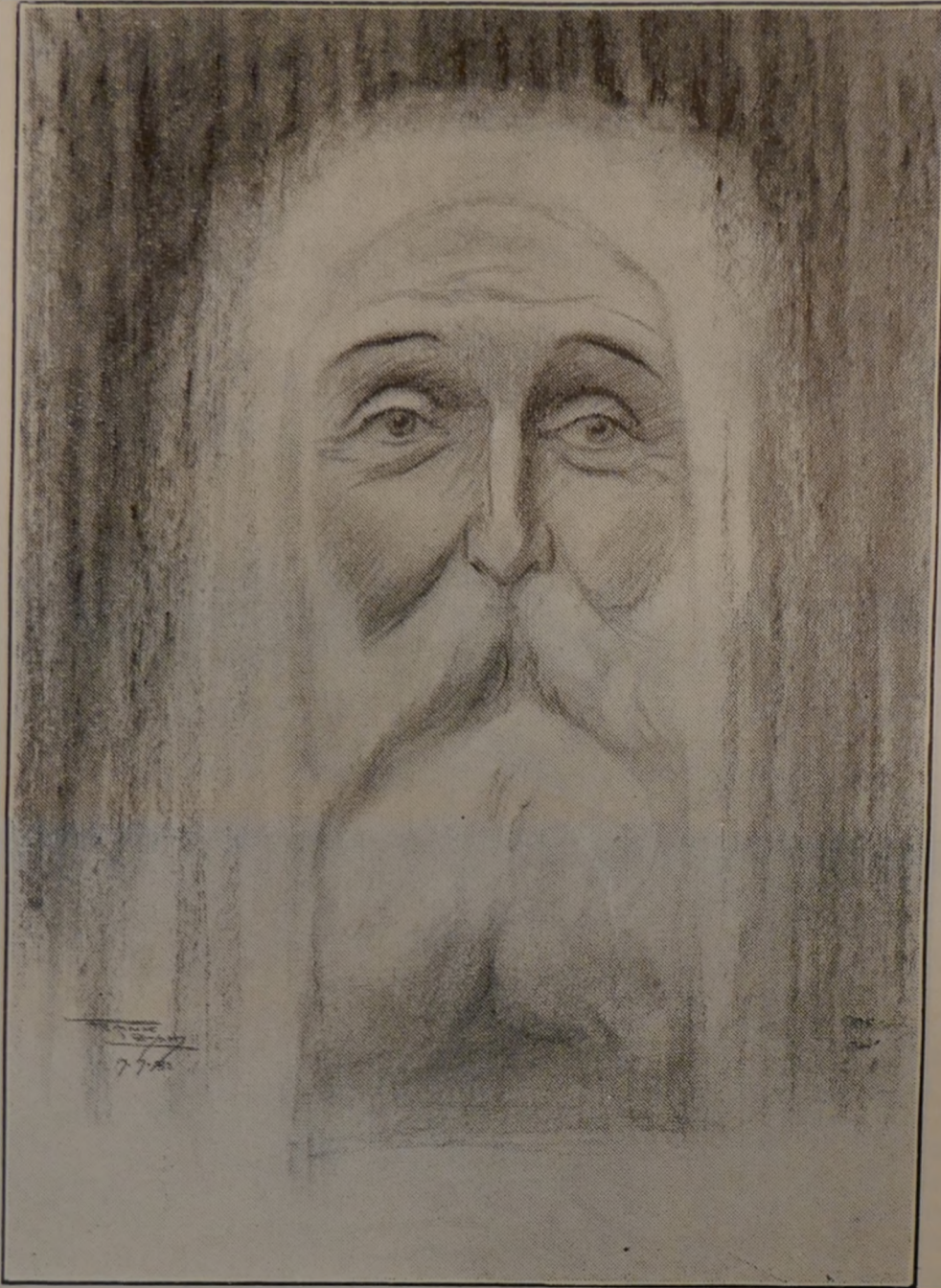
Mr. Leah asked "Bob" if he could show his face, and he replied he would do so in a photograph at some other time.

Then "Little Reggie," another of Mr. Budge's controls, fetched a dulcimer from a side table and played a tune, and Ivy, one of Mrs. Singleton's guides, played another tune with a quite different touch.

After some further manifestations of this kind "Hassan" said he had been in charge of the materialisations during the whole time of the medium's development, and now he would suggest that Cecil Husk should take over the chief control.

Mr. Husk thanked "Hassan" for the way he had carried on the work hitherto, and said he would be pleased to do his best, provided that another proposition put forward by an outsider, who had claimed to be an old personal friend of his but whom he did not remember, was not insisted on. Mr. Husk added that "if he could do as well as Master Hassan had done hitherto he would do well indeed."

"Hassan" said, "Well, Mr. Husk, I wish you the



"NAWAB."

"He said he was a Mohammedan and Agar's brother."

Sketch by Frank Leah.]

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best of success and believe that you will do the work better than I have done."

Mr. Husk—"Thank you very much; I will do my uttermost; and I hope you will tell the medium that he must not give up this work as he has thought of doing; he must continue. We do not yet know in what ways his work will develop but the pathway will be opened up. His friends must gather around him and defend and protect him. And now to you, Mr. Lewis and Mr. Coleman, my old friends, and to all the other sitters, including the friends of Mr. Jobson, I wish good-day! And I must not omit to say to the artist that I thank

him for the very wonderful sketches he has drawn during this seance.

Mr. Leah reported that his clairvoyance, which is usually called into play when sketching invisible controls, was completely shut off, and that his work was done in the purely normal way of an artist drawing the physical features of visible material beings in front of him, with the added difficulty of having to do them in the dark. The materialised spirits posed for periods of about ten to fifteen minutes, and we have pleasure in reproducing here the sketches of the brothers "Agar" and "Nawab."

The Spirit Photography of Cyril Budge.

MR. COSMO LEON KENDAL, writing us from the Streatham Psychic Centre, on June 20, says:—

DEAR SIR,—Re your article in last month's issue of the *Psychic Gazette*, concerning the mediumship of Mr. C. Budge, personally I have had the pleasure of attending one of his seances at 4, Leahurst Road.

The medium was bound, padlocked, and strapped in his chair. It might have been possible for Houdini to have freed himself from the manacles, but it would have been impossible for him to have re-secured himself intact with the seals.

The phenomena which you mention I witnessed, and I am amply satisfied that they were genuine phenomena submitted from the other side.

After the seance I asked if he would care to take a spirit photograph of myself. He agreed, and yesterday, June 19, visited me for that purpose. He produced a camera with quartz lens, which he dissembled before myself and two other sitters. He then showed us the plate holder—I am a photographer myself unbeknown to the medium—and gave his apparatus many tests. He then worked with a plate which had been previously sealed in a plate holder by a photographic exposure expert, who can tell the exact length of exposure, and every detail in connection with the negative, including the light factors under which it was taken. He then erected the camera and made the exposure while two sitters and myself were seated at the table.



PHOTOGRAPH OBTAINED WITHOUT A CAMERA
The white face on this skotograph has not been recognised, but Mrs. Coleman says the feathered figure resembles her own Indian Guide. Other faces can be picked out on the picture.

then utilised for the procedure. I took the plate from the holder myself and developed it. To my amazement I noticed that three psychic objects were appearing on the negative, which after printing were the results I now submit. Two of the faces shown here I recognise. One face is that of my late wife, just as she was before passing over, and there is no existing photograph of her whilst in that condition. Other sitters and those who knew her when in the body have identified the photograph. The second recognised face is that of her father. The plate was given to Mr. Budge in a special Houghton Butcher plate holder and was sealed.

To my mind Mr. Budge is the most genuine medium I have ever met or encountered during my twenty years of occult work and experience, and the indisputable proof which has been given to me through his amazing mediumship will only serve to make me bring him before the public for the general benefit of humanity.—I am, Yours faithfully,
COSMO LEON KENDAL.

Writing on July 12, Mr. Kendal says:—

Mr. Budge called upon me yesterday at 17, Streatham Hill. I had bought a fresh packet of Wellington anti-screen plates a fortnight ago. I asked Mr. Budge if he had his camera; he had not. He there and then suggested that we two should sit for a skotograph, that is, a psychic picture obtained without any exposure through the camera. One plate out of the fresh packet was used, and this was never out of my sight from the loading into the holder to the development, which we did together. The amazing result, which I attribute to his mediumship, is herewith enclosed. You may publish this if you so desire.



MY LATE WIFE AND HER FATHER

I had previously prayed that my late wife should appear especially, knowing that the medium had never seen her or any photograph whatsoever. Neither did he know that I was thinking about her. I was somewhat sceptical as to the results, and insisted that if the negative was being developed the following day I should retain possession of same until that operation.

The following day Mr. Budge arrived. The dark room which I had previously prepared was

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.

John Lamond.

WITH the passing of the Rev. John Lamond, D.D., on July 18, the Spiritualistic Movement has lost one of its most dignified apostles. He was a learned Doctor of Divinity whose *perfervidum ingenium Scotorum* and great oratorical gifts were unsparingly devoted to religious and social reform movements for over half a century, and were consecrated at last to the promulgation of Spiritualism.

For several years past, notwithstanding his advanced age, he has carried the torch of Spiritualism north, south, east and west over the land. When he retired full of honours from his ecclesiastical duties as minister of a famous metropolitan Scottish parish, and as Chaplain of the Royal Scots Regiment he came to London saying to the Spiritualist Movement:—"Here I am at your service; do with me as you will." And since then he has wandered all over Great Britain fulfilling almost weekly engagements in its principal towns.

Two years ago the Doctor in a fireside talk told us, in characteristically humorous and hearty fashion, the story of his eventful life.

He was born at Auchterhouse, a small village nine miles from Dundee, on February 2, 1855. At five years of age he removed to Glen Clova, fifteen miles from "Thrums," made celebrated by Sir J. M. Barrie, and there, as he told us, he "awoke to consciousness." Before he was nine years of age he had read "The Pilgrim's Progress," "Robinson Crusoe," "Guy Mannering," "The Scottish Chiefs," and Robert Burns' poems, all highly calculated to awaken the Celtic genius within him.

"We were five miles from any church," he said, "and religion did not enter into our lives, but there was all sorts of supernormal talk about witches, kelpies and brownies, and my grandfather, on whose farm I stayed, claimed that he had seen fairies.

"From the time I was five years of age I herded my grandfather's sheep on the steep hillsides, and used to sit dreaming beside the wimpling burns, and listening to their musical murmurs.

"When I was eleven I went, after the harvesting, to Forfar Academy. I was tall and ungainly for my years, and soon the boys 'stroked my buttons,' a schoolboy ceremony that meant, 'you must fight me,' and I had to fight them all in turn with bare knuckles, and usually got the worst of it, for I was rather raw and not up to their town tricks.

"At thirteen I went back to the farm and learnt to plough, cut hay and corn with the scythe, and to cast peats, like any farm hand. It was a hard life, and there were no wages at all!

"About 1870 a religious impulse was awakened within me, and I studied very seriously the Shorter Catechism

and the fundamentals of theology. News had come to me that my brother Henry, who was a sort of hero to me, had been drowned in the Fitzroy River in Queensland, and I remember still how I wandered one moonlight night along the seashore at Montrose, crying, 'Where is Henry?' the natural cry of the human soul bereft. That was the beginning of my thinking about the future life: What had become of him, my brother? Was he extinct?"

For some time the Doctor was engaged as a clerk in a woollen factory, where he had ample leisure for study. Then he became a tutor in Dr. Bowman's Boarding School for Boys at Melrose, where he taught the present writer's elder brother James. He proceeded from there to Edinburgh University, but owing to lack of funds had to break his course and accepted a travelling lectureship for the Scottish Temperance League, which he continued for five years.

The Doctor, referring to this period, told us in Court during the recent Meurig Morris trial, "I was in clover then, for I had a very handsome salary, but I gave

it all up for the sake of the sweet face of a bonnie lassie!" The future Mrs. Lamond had wished him to continue his University course and qualify for the ministry.

This course he concluded in 1885, and in 1886 he was licensed as a Minister of the Church of Scotland and was ordained to Kelton Parish Church, Kirkcudbrightshire. Later he went to Skelmorlie Parish Church, on the Clyde, and then to Greenside Church, Edinburgh, where he remained until he retired.

It was in 1878 that the Doctor made his first acquaintance with Spiritualism. He heard Mr. J. J. Morse deliver in a state of trance "one of the most brilliant orations I have ever heard. The fluency of language and the sublimity of thought were alike amazing." He also had a sitting with David Duguid, the painting medium, and within a few minutes received a wonderful picture in oils of Loch Lomond, which he sacredly kept to the end of his life. Later he came to London and heard Mrs. Cora Richmond, a famous medium,

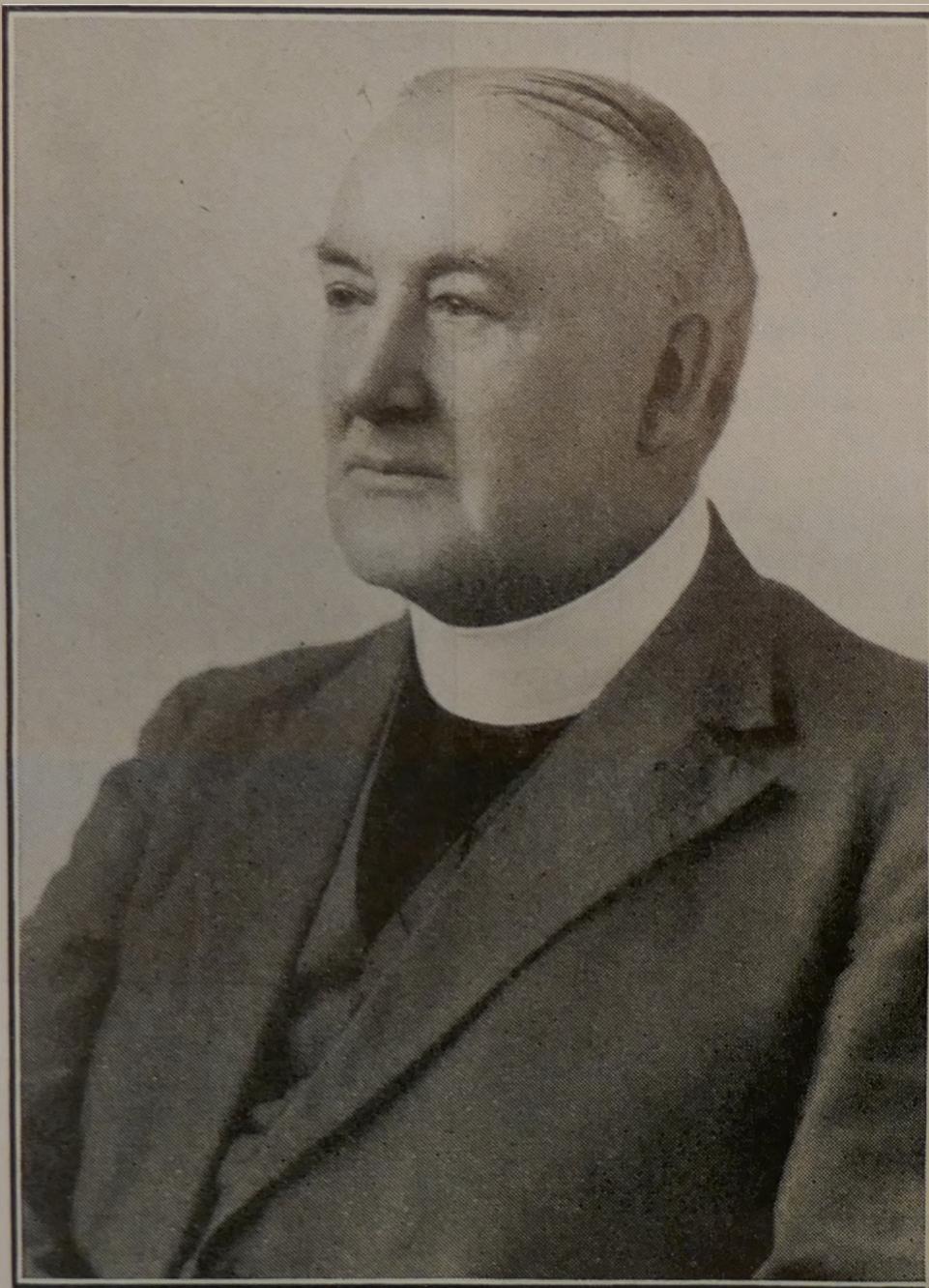
give a wonderful address, and he continued his investigations of the subject in sittings with many mediums, including Miss S. M'Creddie, Mr. Craddock, Mrs. Osborne Leonard, Mrs. Lamb Fernie, Mrs. Falconer, Miss Goligher, Mrs. Etta Wriedt, and Mrs. Susannah Harris.

On March 11, 1922, his beloved daughter Kathleen died quite unexpectedly, and within eleven days of her passing Mr. James Wilson, who held a Spiritualistic circle in his own home, came to tell him that Kathleen had sent him a message for him from the other world. It was that she (Kathleen) had been wrong and he (her father) had been right in thinking that he ought to devote himself wholeheartedly to Spiritualism, and that there was still a great work for him to do in that Movement. The Doctor told us, "I took a year to think over the matter, and then at seventy years of age I departed from my Greenside Church, with its 1,200 members, and ventured out into the world on my new mission."

The Doctor's unceasing work for the Cause ever since is so well known that it need not be recapitulated here, so we conclude this memorial notice with his prophetic words uttered at the close of our homely chat:—

"I think we are now at the beginning of a new era, and that theology will develop and be transformed along psychic lines. I believe also that there will be a rapprochement between science and religion as a result of Spiritualism, which supplies the missing link between them."

J. L.



THE REV. JOHN LAMOND, D.D.

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OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

THE VISIT OF A FRIEND.

ONE of the purest joys in this lower world is to receive in one's home a friend who is particularly dear. I experienced this joy on Sunday, July 10, and my readers will understand my wish to speak of it in my "Recollections," when I say that the friend whom I had the good fortune to welcome under my roof was John Lewis.

He had come to France to lay in a store of health and vigour at Yport, a quiet fishing village on the coast of Normandy, famous for its saline breezes, its lofty cliffs, and its picturesque woodland surroundings, which attract many artists, and he had not hesitated to spare twenty-four hours to make the long double journey to and from Paris and Montmorency to visit myself and Madame Forthuny.

We were so happy to receive him, and we had so many things to speak of, for apart from the sentiments of the most loyal friendship which unite us we wished to discuss verbally those spiritual ideals and activities in which we have been so closely associated for years past in the conduct of this journal. We have both had the satisfaction of receiving letters from Spiritualist readers throughout the world saying that the *International Psychic Gazette* has been a monthly messenger of light and inspiration to their ardent souls, and that they have ever admired its militancy in defending the oppressed and vindicating the right.

At the foot of a winged statue, which stands encircled by roses in my garden to symbolise the glorious death of my dear son, Frederic Forthuny, the heroic air ace, who distinguished himself in many a life and death combat during the Great War, we reviewed the great fight now going on in which the spirits of the living and the dead, in the heavens above and on the earth beneath, are leading the way to a glorious victory for Spiritualism throughout the world. The darkness and the shadows of past ignorance and error are being speedily dispelled and the light is now steadily breaking through.

Standing with the smiling panorama of the plains of the Ile-de-France, the cradle of Lutèce, before us, my friend John Lewis and I turned our thoughts towards all those regions populous and isolated where fraternal souls are finding the echo and the transcription of their ideals expressed in the journal which is so whole-heartedly consecrated to the triumph of the Spirit.

And around my table later we, along with other Spiritualist friends whom I had invited, toasted in a generous sparkling wine from the vineyards of France, the health and the happiness of all the good friends of our review who are scattered over the entire surface of the earth.

These sweet moments were, alas, too short. As the evening fell, our friend had again to leave the home which had been so happy to receive him, so that he might have another brief spell beside the sea to reanimate him for the work still to be done. It was the hour when purple shadows were spreading over the plains and Madame Forthuny pointed out to us the first evening star as it brilliantly shone forth in the heavens. John Lewis and I clasped hands, seeing in this symbol a signification profound. It represented in our thoughts the beneficent Spirit which overrules all things—all the acts, passions, and spectacles in this mundane world—and it appeared at the moment of our separation to say to us "In hoc signo vinces" (under this sign thou shalt conquer), the motto assumed by the Emperor Constantine after he had seen a cross in the air, which he regarded as a sure presage of final victory!

"A PEARL OF A VALET."

To-day I will narrate an unusual psychic happening which has just occurred in my house. For four months I have had in my service an admirable *valet de chambre*. He performed his duties with exemplary fidelity and punctuality. His religious sentiments were fervent, and his probity was faultless. All my friends said, "You have a pearl of a valet!"

One afternoon as George (the valet) was busy putting everything in order in my cellar, I was myself in the study on the second floor, preparing my Chronicle for the *International Psychic Gazette*. Suddenly an interior voice said to me in an authoritative manner, "Go at once to George's room. You will find his coat on a chair. Have no scruples about searching the pockets. You will find therein some information about his character."

This message did not please me, for I did not like the idea of going through the pockets of a seemingly honest man, in my service. Therefore I hesitated, but the voice was insistent and at last I obeyed. I went to George's room, found his coat on a chair, put my hands in the pockets, and drew forth therefrom a carton box torn into small pieces. This box had been in a bureau on the first floor and had contained 2,300 francs, together with a list of taxes for that amount which were due for payment. There was also the envelope of a letter I had sent to the post the night before—a letter to my wife, who was on holiday in the south of France—and other papers torn in pieces, which all showed me that my paragon of a valet was in reality a wretched thief.

I was unhappy and perplexed. Never in all my life had I examined any person's pockets. To do so now had been distasteful to me, but the order I had received by the voice of the spirit was authoritative, and had it not been proved right in giving me an irresistible instruction? In the meantime I said nothing to the valet about my discovery. I deemed it better to consider the course I should take in dealing with the rascal and recovering, if possible, the stolen money.

Early next morning I went to Paris on business. When I returned home the cook told me that George had had a fall and had been conveyed at his own request to the Necker Hospital in Paris. I telephoned at once to a friend, "Go quickly to the Necker Hospital and let me know if George has broken any limb. You will find him in a ward on the first floor; his bed is No. 17."

My friend went to the hospital and two hours later telephoned me, "I found your valet in a ward on the first floor of the hospital, and his bed was No. 17. He is not wounded; he had simply pretended to have had an accident as he was afraid of your reproaches. He confessed that he had stolen the money."

So my clairvoyance had not led me astray in signifying the ward and the number of the bed of this pretended patient.

The rest of the story is of no interest to my readers. George was at once dismissed from the hospital and he has not returned to my house. Doubtless he fears that he will have to appear before a judge. But that is another story, as Rudyard Kipling said. The point of chief interest here is that a voice from the astral gave me an imperative order to do a certain thing whereby I found that my absolute confidence in this rascal had been sadly misplaced.

A PREMONITION OF MISFORTUNE.

The newspapers recently reported the complete destruction by fire of the large passenger steamer, *George-Philippar*, near the Red Sea. The cause of the fire remains unexplained.

Among the passengers were Monsieur and Madame Lang-Villar, whom I had the honour to know. They were deeply interested in psychical phenomena and on several occasions I gave demonstrations of clairvoyance and psychometry at their gorgeous flat in Paris, which strongly impressed them. But I hasten to add that I never announced to the husband any indication of his tragic death, for I had no mediumistic warning of it. Singularly I apprehended a sudden passing for his wife but I refrained from saying anything about it. My testimony to that fact is therefore of no more value than what my readers care to accord it by their confidence in the author of these lines.

Regarding the terrible calamity that overwhelmed M. and Mme. Lang-Villar I will mention a moving story I was told yesterday, my informant being absolutely trustworthy. When they were rescued from the burning ship, the *George-Philippar*, they were conveyed to Egypt. They were most anxious to return as quickly as possible to Paris. A French aviator, named Goulette, offered to carry them immediately through the air, and M. Lang-Villar accepted the offer. They set off, crossed the sea,

encountered fogs after leaving Brindisi, then—you already know the finish—their aeroplane crashed to the earth between Naples and Rome, and the aviator, M. and Mme. Lang-Villar all perished in a moment.

Now this frightful death had in a vague way been anticipated by the lady. Before she mounted the plane she was seized by gloomy presentiments. On the eve of departure the young woman several times expressed to two Italian journalists her acute dread, almost anguish, at the thought of the air journey. Her husband did his utmost to reassure her, but at last said, "If you are so disquieted you will return by steamer and I shall go by the air." But Mme. Lang-Villar responded, "No, my dear, it is because I am so horribly anxious about this voyage that I cannot consent to let you go alone."

Events proved, alas! that her sad apprehensions had in reality been an urgent premonitory warning, and it is a pity her husband took it so lightly for if he had given heed they would not have both gone to their doom.

P. F.

Foreign Chronicle.

THE MEDIUMSHIP OF ILMA MAGGI.

OUR Spiritualist contemporary, the *Revista internacional do Espiritismo* of Brazil, gives many particulars concerning a young lady medium named Ilma Maggi, claiming that she is "the greatest psychometrist known in South America."

She resides at Buenos Ayres, and the press of the country has published accounts of experiments in which she was handed photographs of deceased persons, and from these revealed particulars of their personality and events known and unknown that occurred to them in their life on earth. This information was recognised by their relatives and friends as perfectly correct, and even the unknown events were found true after investigation.

Ilma was born in Italy, of an honourable family, and was reared in sentiments of honour and goodness by an exemplary mother. The family sailed to the Argentine Republic to improve their fortunes. The mother died and Ilma was plunged in despair. But one night she heard a voice from the spirit-world which restored her courage and desire to live. Shortly afterwards she discovered her mediumistic gift by placing her hands on a little table, when she received affectionate messages from her mother. Then she received written communications; "direct voices" were produced in her presence; and finally she tried psychometry by touching objects, and in this she was speedily successful. So much so that she soon devoted herself exclusively to that phase of mediumship.

She made rapid progress by means of repeated experiments in the presence of witnesses qualified to judge. She became frightened by her astonishing lucidity and wished to put an end to these new experiences, but from the astral the voice of her mother counselled her not to renounce the use of her wonderful gifts. "You must accomplish your true mission," said this voice "through the veil." She continued therefore and astonished many people, who from being incredulous became convinced of her ever increasing mediumistic capabilities.

ILMA'S PERSECUTION AND COURAGE.

And here ends the first part of the story. We now proceed to the natural sequel. It often happens that when a new medium exhibits extraordinary powers, surpassing in brilliance those of the less gifted, jealousy, hatred, slander, and malice begin at once to operate. It would almost seem as if the powers of darkness are promptly let loose to extinguish any new bright light that has begun to shine on the earth, and these evil forces naturally find suitable instruments to do their will.

Ilma Maggi was soon sufficiently celebrated to be harshly persecuted by the people of the Church and by the jeering critics of materialistic circles. But Ilma did not allow herself to be shaken by these attacks, and she carried on her experiments more and more in the presence of fair-minded University professors and physicians of repute. People belonging to every class in the social scale soon came to her for that moral succour which a good medium can so powerfully give. Frail in body, modest in demeanour, Ilma devoted herself unsparingly to one and all, and became a real blessing to many.

HER METHODS.

M. Mariano Rango d'Aragona, the author of the article I am abridging, has something interesting to say about Ilma's methods. From early morning she prepares herself for the work by spiritual meditation in perfect calm. Before a seance she likes to listen to sweet music, and sometimes she stimulates her faculty by singing

soothing melodies which, she says, "attract the superior fluids." When she finds herself well-disposed for the work she holds the articles or photographs whose influences she has to analyse, and gives forth her impressions, sometimes in speech and sometimes in writing. She affirms that she hears the words spoken and dictated as if by a guide. The voice is nearly always the same, and she believes it is that of a leading Spirit who is the interpreter of many other Spirits who sense the fluidic vibrations of the various articles and photographs and the persons associated with them.

PSYCHOMETRICAL READINGS.

A volume is being prepared giving an account of the Maggi experiments at public and private seances. Of these I am able to summarise two:—

A lady placed a handkerchief in Ilma's hands. It was well closed up and knotted, so that no one could see what it contained. The medium had scarcely touched it when she made a gesture of fright, and became pale and sorrowful. Then she said, "Within this handkerchief is a pearl which was part of a necklace belonging to a lady who died tragically under a railway engine. I see a large railway station—that of Buenos Ayres. An express train enters, a lady is attempting to cross the lines, she falls, the engine passes over her, and she is carried away covered with blood. She wore a pearl necklace; it is broken; another lady stoops and picks up one of the pearls from those which had scattered. It is the one which is here in this handkerchief. The dead woman was an actress and an accomplished musician; she had become deaf and at the time of the tragedy her life had become sad and desolate."

All these details were found to be absolutely correct.

Then here is another striking example:—

M. Alfonso Depascale, Editor-in-Chief of the Spiritualist review *Constancia*, put in the medium's hands a photograph of M. Mariano Rango d'Aragona, whom she had not yet seen. Without hesitation Ilma recounted with fidelity the events of his past life, described his occupations and tastes, imitated his habitual attitudes and the tone of his conversation, enumerated the maladies from which he had suffered, spoke at length about his work as a Spiritualist propagandist, and finished by giving many particulars of the dear ones who awaited him in the next world.

All this was excellent; it was given on seeing for the first time a photograph of an unknown man. Those very clever people who at once cry "fraud" when such marvels are produced by a new medium should try to produce them themselves. Then they would learn that any malevolent stupid person can scream the word "fraud" or repeat it parrot-like with an air of authority, but only supremely gifted persons can manifest in such wondrous ways the workings of the faithful invisibles.

CAN BEES FORETELL DEATH?

In all countries the fact is known—or at least the belief is widespread—that when a death is imminent in a family, the dog living in the house gives a peculiar "death-howl" shortly before the decease.

But there is another belief of the same kind not so well known, though it belongs to many parts of the world. It is there alleged that if beehives are near a house in which someone is about to die, the bees fly away and often never return. I cannot vouch for the reasonableness of this belief, but certain it is that many peasants in France, Germany and Russia—and perhaps in other countries—act in accordance with this curious notion. When someone has died in the house these country people go at once to their beehives and fix on them with pins a little cross cut out of black cloth. And they affirm that this manner of conveying the news of the death to the bees prevents them from abandoning their hives.

This belief has a distant connection with another which holds sway among the Tziganes in Russia. These people positively believe that certain animals were once human, and that a bee has a soul just like a man. Therefore they treat their bees as intelligent souls and when anyone dies they hasten to announce the fact beside the hives. Folklore contains many singular beliefs of this kind which have grown up with people from primitive times when the sense of wonder was less controlled by reason.

THE DOCTOR'S MUSICAL BOX.

"M.D." communicates the following interesting letter to the *Harbinger of Light*, of Melbourne:—

"I wonder if the following is an unique experience. Before leaving England last year, an old friend presented me with a small musical box, the sort which when wound up goes on playing until it runs down, then stops until

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wound up again. We made a pact that whichever one of us passed over first, would let the other know by some means, if it were possible.

"Three weeks ago while resting and reading in an easy chair in my sitting room I was suddenly startled by two loud raps on the wall alongside me, and almost at the same time the musical box, on my desk in the hall, began to play by itself, although it was run down and no one near it. It played a few bars loudly before stopping.

"So sure was I that something had happened to my friend, that I made a note in my diary, ceased sending my usual weekly letter and paper—and awaited results. Last week I received the news that my friend had 'died' suddenly from 'flu, a week or two before I had heard the news from Spiritland."

A SCIENTIST ON LEVITATION.

Not so long ago Science smiled ironically and shrugged its shoulders at the very mention of certain mediums being able to rise above the earth and remain in the air.

This phenomenon has, however, been studied with loyalty and respect by M. Olivier Leroy, a French scientist, who has just published a work entitled, "Levitation: a historical and critical contribution to the study of the marvellous." The author reports therein many cases of levitation, which are incontestable, their reality being beyond dispute. Thus in his person, Science accepts levitation as not only possible but true. It is no longer laughed at as an absurdity. Later other psychical phenomena, of a physical and intellectual order, will be similarly recognised in scientific circles which at present remain refractory. We need only exercise a little patience!

SIGNS AND WONDERS.

Ancient peoples often attributed to certain commonplace facts the value of "signs" of the intervention of supernatural powers.

The mechanical explanation of the world which has been the fashion since the time of Descartes, the French philosopher, has not suppressed the mystery of things; and the belief in Providence as well as in the operation of superior forces in the world continues in spite of the objections of materialism which cannot explain them. And here is a little example:—

There has long existed in the Erechteion at Athens a little olive tree, credited with being a direct descendant of the veritable olive-tree of Minerva, thus continuing on the Acropolis the tradition of the wise goddess. Now on the 10th May last a furious storm broke down this famous symbol of peace. The misfortune had the appearance of a serious portent to certain Athenians, who said—"How could it be otherwise at a time when civilisation, that laborious victory over barbarism, is being threatened with destruction? Has not our sacred olive been shattered at the very moment when instinct is overruling morality, when passion dominates reason, when a world-wide economic crisis is the tragical consequence of a profound spiritual collapse? Has wisdom taken flight from the earth?"

No, we reply to these Athenians, wisdom does not die; it continues to live in spite of every passing eclipse. It is the mission of Spiritualism now to restore spiritual health and intellectual sanity to the world. It is by its knowledge and higher perspectives that wisdom will be preserved. We need not bewail the broken olive-tree of the Acropolis. Other olives are ever shooting up to demonstrate that the all conquering Spirit ever lives. Branches may wither away but living roots and stems remain.

A HEALER'S SUCCESSFUL APPEAL.

Spiritual healers, who have no diplomas from the Medical Faculty, have often been dragged before the Courts and condemned, but wise judges in several countries have frowned upon such uncalled for persecution.

On March 2, 1931, Signor P. F. Georgis, an Italian, was fined 1,500 lire by the magistrates of Turin for illegally exercising the art of medicine. He did not accept this condemnation but appealed to a higher tribunal to give a decision as to his criminality. The Supreme Court has now acquitted him, and in its judgment compliments him thus:—

"This man contents himself with calling upon divine help to ameliorate the physical ailments of his patients, and thus he has been successful in the cure of many people. He has committed no crime, and one can only suppose that his accusation has been the result of professional jealousy."

This verdict will give satisfaction to all who believe in the beneficence and efficacy of spiritual healing.

PHENOMENA IN ITALY.

A little Italian town called Cormons has been frequently the scene of startling psychical phenomena.

At the present moment singular phenomena are perplexing certain ecclesiastical investigators, including Don Balladen, Father Basile, Professor of Theology in a Franciscan monastery, Don Pagnoul, and Monseignor Maghoi. They are provoked by Anna Nunir, a young girl of thirteen. Notably a chair in her house topples over backwards when no one is touching it, and this strange somersault happens seventeen times a day. All the explanation the Church people can offer is that it is the manifestation of a soul shut up in Purgatory who is demanding masses to be said for him so that he may get out as quickly as possible! That is an explanation which is worth . . . precisely what it is worth!

ECTOPLASM IN THE STREET.

Madame Ghimel claims, in *Les Annales Initiatives*, to have seen ectoplasm in a Paris street, and this is how:—

"In June, 1923," she says, "I had an opportunity to study ectoplasm in full daylight, at eleven o'clock in the forenoon, on the pavement in front of the headquarters of the Learned Societies in Paris. Mr. D., a Belgian psychist, had come to the French capital to be present at a Congress of Experimental Psychology. I met him on the street and we discussed several questions. While we conversed, Mr. D. was rubbing his hands which he held out before his chest. As I looked at them I saw a sort of extraordinary vegetation coming forth from the ends of his fingers. It exuded from the pores of the skin and from beneath the nails. I was astounded and greatly interested by this spectacle, but I dared not speak to Mr. D. about what I was seeing. He continued to speak to me, holding himself erect before me. Then suddenly the phenomenon ceased, and the Belgian psychist shook hands with me as he departed. But my glove remained damp, as if soaked in some oily gelatinous substance."

PETITES NOUVELLES.

Mr. A. Guimet, writing in *La Luz del Porvenir*, Barcelona, advises Spiritualists all the world over to learn one of the artificial languages—Esperanto or Ido—so that they may converse, correspond, and become better acquainted than at present, when the barriers of language hold them apart.

An institution, named *Domus Nostra*, has been in existence at Venice for three years, which aims at the development of Spiritualism in Italy, and the spiritualisation of science, art, and letters.

The Vandermeulen "call-bell" is being hotly discussed in Belgium at present. Its sponsors, Messrs. Vandermeulen and Rutot warmly defend its efficacy in conveying direct communications from the other world, but certain Spiritualist writers deny that the results obtained can be attributed to the action of the departed. The different opinions are probably due to an honest difference in experience. Even in consulting the best mediums some investigators can apparently get nothing satisfactory while others get perfect proofs. Personal temperaments are an important factor in the science of spiritual communion.

Certain places seem to be fatally associated with tragedy and misfortune. Mr. Manby, the proprietor of the A. R. R. Manby gold-mine in the United States, was recently assassinated in mysterious circumstances. The two previous proprietors of the mine had tragical deaths, one being murdered in 1920, and the other poisoned in 1921. It will require some courage to buy this mine!

A very audacious book by M. Grillot de Givry has just been published in Paris under the title of "The Survival and Marriage of Jeanne d'Arc." The author claims that authentic documents discovered at Orleans prove that the Maid was never burned, that it was a substitute who suffered her imprisonment and martyrdom, and that Jeanne married some years after 1431 the Chevalier des Hermoises, to whom she bore several children. The documents may be authentic in the sense that they are old, but the important point is, do they contain a particle of truth. There were lying scribes 500 years ago, just as there are to-day, and their most ingenious tales are often aimed at destroying the fair fame of those who are innocent and saintly. The existing records of the trial and martyrdom of Saint Joan are far too complete to be contradicted by old fairy-tales, however long they lay hidden.

The Spiritualist Central Council and Cyril Budge. WAS MR. MAURICE BARBANELL DISCARDED ?

WE have received the following correspondence from Mr. W. T. Coleman with a request to publish it in our columns :—

Lewisham, S.E.13.

To the Editor.

July 19, 1932.

DEAR SIR,—I shall be obliged if you will publish the enclosed letters as I think they throw some light on what I am inclined to believe was an organised plot to destroy our promising young medium at the very outset of his career.

No sooner had the young lady who visited us grabbed the robe of the materialised spirit and shouted that Cyril Budge was "a fraud" than Mr. Maurice Barbanell joined in the hullabaloo, and publicly denounced him as "a bogus medium," and "a fraudulent materialising medium exposed," although he himself had never seen either young Cyril or any of his astounding phenomena. Then he had the insolence to invite his alleged "bogus medium" to a "test!" This looks to me like hanging a man first and trying him afterwards, a sort of justice practised in olden times.

Now Mr. Barbanell is a very assertive, if not the most assertive, member of the Spiritualist Central Council, whose letter I enclose, and your readers will observe that its members have expressly excluded him from their proposed "test" and thus dissociated themselves from his manoeuvres to destroy the young medium in order to make for himself a sensational press stunt. His medium-wrecking zeal has apparently overreached itself!

When Madame de Beaurepaire was at our house on July 17, she remarked that Spiritualism's worst enemies were now to be found within our gates and not outside the movement, and I am inclined to think that was a very pertinent observation.—I am, Yours faithfully,

W. T. COLEMAN.

The following are the letters referred to :—

SPIRITUALIST CENTRAL COUNCIL.

London,

July 4, 1932.

To Cyril Budge, Esq.

DEAR MR. BUDGE,—At the last meeting of the above

Council I was asked to write to you and enquire if you would be good enough to grant the Council a sitting one evening in your own house and under your own conditions.

I am asking you to do this as we have seen some contradictory accounts of your mediumship in the papers, and determined as the Council is to stop wherever possible fraudulent mediumship, they are also equally determined to offer all the protection they can to genuine mediums.

I can assure you that if this seance can be arranged the members will sit in a sympathetic and unbiassed frame of mind. The members of the Council, in case you do not know, are—Mrs. de Crespigny, Mrs. St. Clair Stobart, Miss Estelle Stead, Mr. George Craze, Mr. Hannen Swaffer, Mr. Maurice Barbanell, and myself. **Mr. Barbanell will not be sitting.**—Yours very truly,

FRANK HAWKEN,

Hon. Secretary.

MASTERS OF PSYCHIC AND OCCULT SCIENCE.

Lewisham, S.E.13.

To Frank Hawken, Esq.

July 5, 1932.

DEAR SIR,—Your letter received *re* the Council's request for a free sitting.

Personally, as a Spiritualist of fifty years standing, and a worker for most of that time and now, and seeing how mediums have been treated in the past by the various organisations for trying, testing, and proving the mediums to be "frauds," in common parlance "we don't think it matters." We have had one of your clique and suffered through that one; and, after fifty years experience, I *think* I know mediumship when I see it.

And now a word to your Council—(and please next time you have to communicate *re* this matter, please address, Mr. W. T. Coleman, 4, Leahurst Road, Lewisham)—we dare to be free-lance mediums, whether your Council or any other council exists or not. Mediumship is, and goes on, irrespective of cliques; and whether you or any other clique give us their blessing or not, *we go on*. God is good, and right will ever come uppermost!—I am, yours faithfully,

W. T. COLEMAN.

"Twenty Years After": Things Worth Recalling. EXTRACTS FROM THE INTERNATIONAL PSYCHIC GAZETTE OF JULY-AUGUST, 1912.

THE NORTHCLIFFE PALMISTRY CASE.

WE very well remember being present in Court when two Regent Street palmists were prosecuted.

The evidence had to be procured by means of female spies paid for the purpose, and one of them fainted right away as soon as she was faced by a cross-examiner.

The prosecutor himself, a well-known newspaper proprietor (the late Lord Northcliffe before his conversion to the cause), was forced to admit by Counsel for the defence that he and his firm had been pocketing three-pence out of every sixpence which had been got for readings in palmistry by one of his publications. It was a fine example of Satan reproving sin!

MR. STEAD'S TRAGIC LIFE LINE.

As I looked closely down the life line I was amazed to see that several semi-circular lines and a transversal island were forming at the bottom of the line at the period between 62 to 64—an appalling configuration. A terrible presentiment came to me that the life was going to be cut off in a most unexpected fashion. Mr. Stead laughed and said, "But what about my other affairs?" To which I replied, "My dear Mr. Stead, all your lines at the present time indicate difficulties."—*Mr. de Keylor in a lecture (Dr. Abraham Wallace presiding) on his interviews with Mr. Stead before his fatal voyage.*

DISEASE AND POVERTY CONQUERED.

Just as I had conquered disease by inducing a health consciousness, so I cured poverty by consciously inducing a supply consciousness, and I said good-bye for ever on this planet to grinding need and lack.—*Dr. Julia Seton Sears, the New Thought Leader, in a personal account of her life and spiritual development.*

WISDOM FROM FLOWERS.

Soul-less things cannot be beautiful and could not have inspired Wordsworth to write :—

God made the flowers to beautify
The earth and cheer man's careful mood,
And he is happiest who has power
To gather wisdom from a flower.

To get peeps into the future or the unseen such things as crystals, mirrors and water are used, but I know of none which can compare with flowers, for they are full of soul. Through flowers I personally have seen visions which these other means could never bring.

In the spirit-world you may not only stroll through glorious plantations of the most delightful flowers, but you may gather them from lovely beds here and there in such abundance as is never seen here.

Clairvoyance from flowers is normal, but nevertheless spirit-given. The flowers must be made up in a small bouquet with green all round and placed so low on a small table that one can look into them comfortably with one's back to the shade and allowing all light to fall on them.

Those in the spirit-world who have taught me these things have shown me not only lovely gardens and plantations but their own homes and sometimes real palaces; and some spirits who have attained to great wisdom have outside their palaces very lovely trees, the leaves of which appear to me like silver, meaning truth, and around some I have seen wonderful golden fruit like gold, meaning good.—*Mrs. Mary Davies.*

THE MEDIUMSHIP OF J. J. VANGO.

Mrs. Ella Anker, the London correspondent of the *Dagbladet Kristiania*, related in a lecture how she went to Mr. Vango, then engaged at Julia's Bureau, and handed him a letter from a deceased friend.

He held the letter, was silent for a while, and sank back in his chair asleep. Then he began to speak quite calmly and fluently and naturally, but in quite another manner, so different in voice and expression, that she involuntarily must look upon him as another being.

She was too deeply interested to feel afraid, and when this new personality began to describe several of her dear dead ones and to give her their thoughts and feelings, she felt a wonderful joy. He told her what she least expected to hear, and reminded her of events many years back of the deepest importance.

Then another voice spoke through him, and at her side someone was speaking to her as nobody else in the world could speak except one whom she knew was dead.

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The Children's Progressive Lyceum or Spiritualists' Sunday School.

By ALFRED KITSON.

IN 1866, that is 66 years ago, the first Spiritualist Sunday School, or "Lyceum," in England was started at Nottingham. This movement has since spread all over England and has done a great beneficent work in training Spiritualists of the best type—their physical, mental, moral, and spiritual education having been carefully attended to from childhood (and sometimes to old age) on lines parallel to those employed in the higher world. The man principally associated with the rise and development of Spiritualist Sunday Schools in England is the now venerable and universally beloved Alfred Kitson, who has kindly written for us the following brief historical sketch.

"God bless the Lyceum evermore!
It is a link twixt earth and heaven!
God bless the eyes that seeing gave
To earth the light by angels given!
God bless the hearts and hands that toil,
E'en for the little children's sake,
That out of earth and its turmoil
A loftier purpose may awake."—

Cora Richmond.

LINES three and four of the above stanza have reference to Andrew Jackson Davis, the Poughkeepsie seer, who saw clairvoyantly the little ones in their Summer-land homes and witnessed how they were taught in their schools and colleges.

His revelations were first made public to friends of Reform in Dods-worth's Hall, Broadway, New York, U.S.A., on the 25th of January, 1863. Their implications carried a healing balm to bereaved mothers' hearts, and assured them of angel care and tuition being given to their departed children.

A number of prominent ladies and gentlemen who had been attracted to Davis's Sunday morning lectures on social, moral and religious reforms were so stirred by his discourse on "Children in Spirit Life or Summer-Land" that they volunteered their services to give similar training to children on earth under his conductorship. Davis therefore compiled and published a *Lyceum Manual*, containing this discourse with a general outline of a Lyceum Session. His own personal copy of this work he kindly presented to me long afterwards as a mark of appreciation of my devotion to the Children's Progressive Lyceum movement in England.

The revelations caught on and spread so rapidly that a *Lyceum Guide*, containing helpful information, with suitable hymns, music, recitations, etc., was compiled and published by Emma Rood Tuttle, J. O. Barrett, and the Rev. J. M. Peebles, and this book had a rapid sale.

Mr. James Burns, London, enthusiastically advocated the Lyceum method of tuition, and printed the largest portion of Mr. Davis's *Lyceum Manual* in weekly instalments in his *Medium and Daybreak*.

The first Lyceum in England was opened in 1866 by J. Hitchcock, in Robin Hood Chase, Nottingham. The second was begun at Keighley, Yorks, on July 23, 1870.

And the third was started at Sowerby Bridge on October 2, 1870.

The Lyceum at Nottingham was visited by Mr. Burns at its first anniversary, and he spoke highly of Mr. Hitchcock's abilities. There being then no textbooks he gave lessons from nature. He would take an apple or orange and describe its parts, and their value to the human system. At the close of each lesson, he delighted the children by distributing the sections of the fruit amongst them. The task proved too great for his physical strength and the school lapsed after a few years.

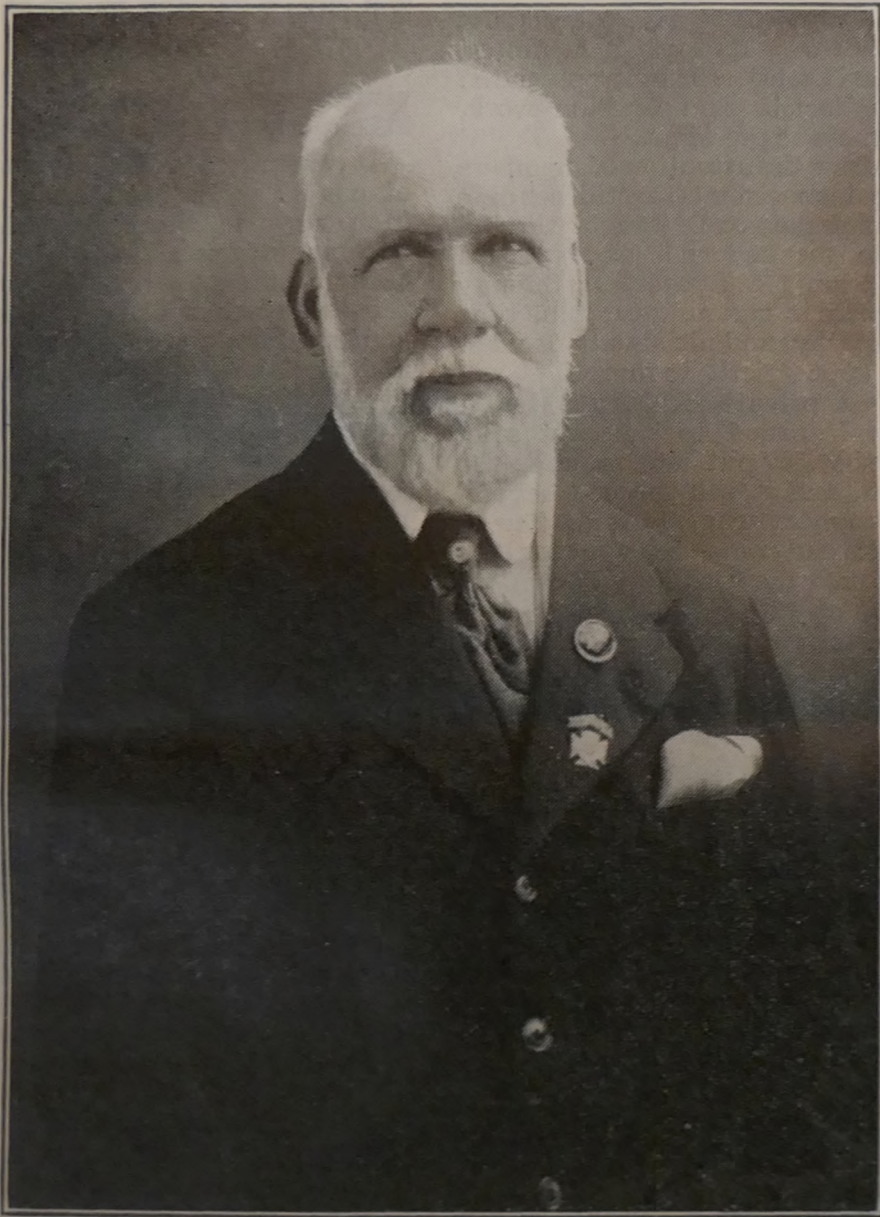
The Lyceum at Keighley had a similar fate, but it struggled on for a longer period. It had the help and inspiration of David Rickman, who had come back from the Shaker Community in America and who had established the first Spiritualists' Society in England, at Keighley in 1853. Mr. David Weatherhead, a prominent local gentleman, had built a small temple in East Parade, and on the opening of the Lyceum, in July, 1870, he allowed the use of the upper room for the Lyceum. The leaders used the New Testament for the lessons and explained its teachings in the light of spirit-revelations. This venture also lapsed in the course of a few years.

The Lyceum opened at Sowerby Bridge has had the honour of continuing its sessions without a break. After meeting in an upper room at Causeway Head, it was able in the course of time to build a substantial Temple of stone, with the name LYCEUM over the door. On the 2nd of October of the present year it will hold its 62nd anniversary. The Church members have from the start been imbued with a desire to work in harmony. Even aged men and women have loved to meet there and take

their place with the children in the Lyceum sessions. No bickerings, no "splits," have ever marred their progress. "The greatest good of the greatest number" actuated their deliberations. The Sutcliffes, Thorps, Lees, Booths, Greenwoods, and Wrights are a few of the honoured names attached to that Church and Lyceum. It was always a pleasure and inspiration to one seeking the best to spend a day with them.

I pass over the Lyceum that was opened at Gawthorpe, my native village, in 1871, except to say that here I first met Mr. James Burns and the Rev. J. M. Peebles. The latter was on one of his world tours—the first one I believe—and I felt very shy and inclined to sit on a back form, but he insisted on having me by his side during the service. Later he plied me with questions about my old Sunday School tuition concerning the horror of death, the devil, and hell, that had filled my youthful life with dread. He enjoined my parents to take special care of me, saying it had been revealed to him that I had a special mission in life. He did not explain what, and left them wondering and hoping that their boy would someday develop into a brilliant speaker!

After the closing of the Society at Gawthorpe I obtained permission from Mr. John Booth, a retired business man, to hold classes in his parlour until another Spiritualists' Society should be started in the district. This was opened at the Green, Ossett, in 1874. Here we were visited by such celebrities as J. J. Morse, E. W. Wallis, James Burns,



ALFRED KITSON.

Special I.P.G. Photo by Mark Cross, Dewsbury.]

and A. T. T. Peterson, a retired legal gentleman who had practised in India. Still without text books we struggled on under adverse circumstances. Mr. Peterson placed a pound to our credit with Mr. Burns, which enabled us to get a supply of books on "Familiar Lessons on Phrenology and Physiology," by Mrs. L. N. Fowler, etc. An American lady who visited us in company with Mr. Burns remarked to him, "If we had that young man in our State we should send him to the University, where his talents would be trained!"

I was greatly surprised sometime later to learn that Mr. Burns had spoken of my deep insight into the problems of spiritual philosophy and of my work as a teacher; he added my name to his list of Order of Spiritual Teachers ("O.S.T.") Some of the elder members of the Society on seeing it announced in the *Medium and Daybreak* twitted me about the distinction conferred!

After my marriage I removed from Gawthorpe to Batley, and ultimately had to resign my position as conductor of the Lyceum, as the distance was too great to walk. We had the misfortune to lose our two children in February, 1882, which nearly broke our hearts.

I attended the Spiritualists' Society at Batley Carr, where I was already well known to its leading members, who had often visited us at Ossett. They appreciated my active interest both in Society and Lyceum work, and I was soon in official harness as president.

As president I repeatedly drew the attention of members to the fact that they were inconsistent in still sending their children to orthodox churches to be taught the old horrible doctrines we no longer believed, and pleaded for volunteers to help in forming a Lyceum, or Sunday School. I revolved the problem in my mind for some time how best to overcome their apathy, and ultimately decided on a definite course, which I kept strictly to myself.

Being invited to attend a private circle at Mr. J. Armitage's, the spirit-control turned to me and said, "I have to advise you, brother, to put into practice the plan you have in your mind, and it will succeed beyond your wildest hopes." The prophecy seemed too good to be true, as all my previous efforts had come to nought for lack of support. However, I thanked the friend, and promised to act on his advice. I again appealed for help on behalf of the children, without success.

In the meantime I had seen an orthodox Sunday School anniversary hymn sheet. One of the hymns selected for the children to sing contained the following verse:—

"Working will not save me,
Purest deeds that I can do,
Holiest thoughts and feelings too,
Cannot save my soul anew;
Working will not save me."

I held that such teachings were subversive of the teachings of St. Paul, as given to the Galatians:—"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

St. Paul's injunction is not only endorsed but emphasised by all the denizens of the spirit world, as forming the basis of all true morality, without distinction of race or colour.

MY FIRST LYCEUM.

At the close of the evening service on May 14, 1882—just fifty years ago—I announced that a Lyceum would be started at 10 a.m. on the following Sunday and invited parents to send their children. I also appealed for friends to come along and help. Accordingly I presented myself on May 21, 1882, at 9.50 a.m., arranged the forms, and waited to welcome any scholars or helpers. No one had arrived at 10.35, so I locked the door, and resolved to make another appeal to members of the Society in the evening. However, on entering Town Street I met six of Mr. Joseph Armitage's daughters—namely, Emily, Rachel, Ann, Mary Louisa, Clara and Lily. On learning that they were coming to the Lyceum, I returned and welcomed them, and then and there we had our first Lyceum.

This reminds us of the adage that small beginnings often lead to big results. It is reported that Robert Raikes, the Founder of Sunday Schools, was with a friend one Sunday morning, in Gloucester, and had his attention arrested by the rude play and vulgar talk of boys and girls playing in the streets. He remarked to his friend that it was a pity something was not done to teach them better things. As if in answer to his remark, he heard a spirit-voice whisper in his ears, "Try, try, try." He was so deeply impressed by this miraculous voice that he sought the help of his friends to undertake the instruction of boys and girls on Sunday mornings, and he succeeded in obtaining the help of three women and one man. Evidently Robert Raikes was clairaudient and was spirit-guided in beginning his wonderful work.

On the Sunday following I had other children from the Mortimer, Dobson and Firth families, whose parents were members of the Church. The membership grew steadily, but the members of the Church themselves left me severely alone with my self-appointed task of instructing their

children, morning and afternoon, and presiding over the evening service.

Having only one copy of the *Lyceum Guide* we had to memorise the "Golden Chain Recitations" and "Musical Readings," and took our hymns out of the "Spiritual Harp." In the course of a few months we were able to repeat several of the above, and to sing our hymns during the marching and calisthenic exercises. Our children also began to sing and recite them at home and in their play. They were a marvel and a wonder to their parents and neighbours, and won new members. Ours was no sleepy Sunday School!

Mr. James Burns, Editor of the *Medium and Daybreak*, came to speak at our Lyceum anniversary, and there were also visitors from Bradford, Leeds, Morley, etc. Instead of hymn sheets, we depended entirely on the items we had memorised. And as we had already learned two verses of a new hymn containing three eight-line verses, we committed the third one to memory as in our ordinary sessions. The visitors marvelled at the clever way the children acquitted themselves. Mr. Burns was delighted, and gave a glowing report of his visit in the *Medium and Daybreak*.

Mr. David Richmond, of Keighley, paid us several visits and entertained the children by describing some of his experiences with the Shaker community of America.

It was my invariable practice to send a brief report of our Lyceum Sessions to the *Medium and Daybreak* each week in the fervent hope that its readers would become interested and do something for the children. Quite a number wrote asking for information as to where the necessary books could be purchased, and I had to confess there were none published in England. To one and all I tried to explain how the ordinary Spiritualist hymn books might be used for "Silver Chain Recitations." I would also transcribe a "Golden Chain Recitation" for them and explain the nature of the Musical Readings, describing several movements of the calisthenics and marches. I also gave the titles and explained the duties of the officers required and thus seventeen or eighteen pages of ordinary notepaper would be filled in this way!

I met and addressed the old Yorkshire Spiritualists' committee at Walton Street, Bradford, on September 7, 1884, which led to a Lyceum being opened there on the understanding that I would attend one evening per week to put them on the way. This I did for seven weeks.

In 1885 I supplied to the *Medium and Daybreak* a series of calisthenics, marches, and musical readings, to which I was able to refer inquirers, and so save time.

Mrs. Emma Hardinge Britten was deeply interested in the C.P.L., and during her world-wide travels collected much information and many original items. She compiled a small *Manual* and handed the MSS. to Mr. Harry A. Kersey, Newcastle-on-Tyne, urging him to send for me to open a Lyceum in connection with their Church, as she said it was very important that the spiritual welfare of the children should be attended to.

I appealed to Mr. Kersey to enlarge the MSS. supplied by Mrs. Britten, by adding a number of my own items and to print an edition of a 1,000 copies instead of the 100 he intended for his own Lyceum. I explained to him how the young movement was languishing for want of the necessary books for the work. This was a big proposition to a busy business man, but he consented, and thus became a benefactor of the movement. The English *Lyceum Manual* was thus published in 1887.

I felt a strong urge to write a textbook, under the caption of *Spiritualism for the Young*, in 1889. This I subsequently revised and enlarged, and presented it to the Lyceum Union in 1892, who rather spoiled its appeal to the young by altering its title to *Outlines of Spiritualism for the Young*.

The Rev. Dr. J. M. Peebles and Mrs. M. E. Cadwallader (now the Editor and Proprietor of the well-known American weekly *The Progressive Thinker*), honoured by their presence the Spiritualists' Federation Conference, held in the Masonic Hall, Keighley, on the first Saturday and Sunday in July, 1898 (the Spiritualists' year of Jubilee). Mrs. Cadwallader then presented me with the American Sun-flower Badge, inscribed:—"To Alfred Kitson, in recognition of his long and unselfish labours for our young people." Dr. Peebles in adding his congratulations, referred to the incident at Gawthorpe when he first met me as a youth. It had been revealed to him then, he said, that I had a "special mission" in the Spiritualists' movement, namely to adapt the teachings of Spiritualism to the understanding of the rising generation, and was pleased to see that I had responded so whole-heartedly to the inspiration of his (the Doctor's) guides.

I hope the day will soon dawn when Spiritualists will look upon their Church activities as being as incomplete without a Lyceum as would the Christian Churches without a Sunday School.

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HUMANITY AND MEDIUMSHIP.

MEDIUM-BAITERS and IGNORANT EXPERIMENTERS.

MR. DAVID GOW, the advisory editor of Light, has a striking article on "The Resources of Trance Mediumship" in the July number of the Journal of the American S.P.R. He deals principally with the mediumship of Mr. J. J. Morse, and concludes:—

"My conviction, after many years study of mediumship and mediums, is that the question is primarily a human one, and that those who approach it from this point of view are best equipped to arrive at the truth.

"When it is treated in an inhuman (or perhaps I should say an unhuman) way, it is apt to behave accordingly.

"The reactions are very much those with which we are familiar in the social life of every day, when kindness, courtesy, consideration, and a sympathetic understanding of others, usually evoke a like response and vice versa.

"If Morse, for instance, had fallen into wrong hands in the early stages of his mediumship, it would probably have been inhibited, or distorted to fruitless ends, by medium-baiters and ignorant experimenters.

"We can still see around us examples of the kind of psychical researcher, barren of experience and understanding, who destroys (like a clumsy craftsman) the very material in which he works."

LIBELLING A VICAR.

"ATTACKS FROM MAD FEMALES"

CONSTANCE SANDERSON, aged 38, a dispenser, was at the Old Bailey on July 19 sentenced to three months' imprisonment for uttering a defamatory libel against a vicar.

The Recorder of London, Sir Ernest Wild, in pronouncing sentence, said: "This is one of the things that clergymen are subject to—attacks from mad females."

Clergymen have their troubles, but these are as nothing when compared with those of honest Spiritualistic mediums who are often attacked and slandered by wicked people sheltering themselves behind the fact that mediums get little or no protection from the law. These wretched maligners should all get three months!

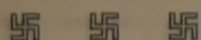
OUR SPIRIT CLOTHES.

THE EASILY MOULDED SUBSTANCES OF THE NEXT WORLD.

VERY few people get messages from their loved ones in the next world except those who take trouble about it, said the Rev. C. Drayton Thomas at the Queen's Hall the other evening. He spoke of his own communications with his father and sister. "I hear them speak," he said, "I write down what is said, and study it when I get home."

"When I die," he went on to say, "I shall be where I always have been, living in my psychic body." His people, talking to him of the conditions in the next world, told him that the substances of that world were so easily mouldable, whether by hands or by thought. They could make things there far more easily than they could on earth, and if they could not make them themselves there were those who could make them for them.

Speaking of clothes in the next world, he asked what about the clothes of our Lord Jesus when He returned from the other side of death? He came clothed, and with clothes that came with Him through walls and through locked doors. Where did He get them? From the same place where you will get yours in ten, twenty, or thirty years' time or more. From the substances of that world—those substances that are so easily mouldable.



MR. ALFRED KITSON, in a personal letter to the Editor, says:—

"Dr. Lamond's passing has been sudden, but we have not lost him. He has only been promoted to the Summerland of perpetual prime of life. Think of it! No ideal dream, but fact. By and by we too will go hence, happy to withdraw from the tired heart and weary brain and nerves. I want to see Mrs. Kitson safely through to her journey's end, and then follow on—go to sleep at night and wake up in the spirit world in the morning!"

MEURIG MORRIS HOUSE OF LORDS APPEAL.

AN influential committee has been formed, with Mrs. Philip Champion de Crespigny as chairman, to organise support for Mrs. Meurig Morris's appeal to the House of Lords against the recent judgment in the Appeal Court in the case of Morris v. Associated Newspapers, Ltd.

A circular which has been issued states:—

"It is felt that the decision of the Court of Appeal in this action is most unsatisfactory, and one which opens the door to the possibility of grave injustice to British citizens in future. Mrs. Meurig Morris has therefore decided to take the case to the House of Lords.

"This course will naturally entail considerable expense, but it is regarded as something which should be undertaken, not only in the interest of Spiritualism and Psychical Research, but also in that of the public at large.

"It is no longer an issue personal to Mrs. Meurig Morris, who has been completely vindicated, but one of principle, affecting the right of all to equality of justice and religious freedom.

"It is proposed to create a fund and to invite the co-operation of those who are interested in the question and in sympathy with the need for the revision of the judgment given in the Court of Appeal. A Committee has been organised for this purpose and subscriptions large or small will be very gratefully received.

"Cheques and money orders may be forwarded to Mrs. P. Champion de Crespigny, Artillery Mansions, Westminster, S.W.1, or to the Editor of Light, 16 Queensberry Place, S.W.7."

"HOT GOSPELLERS" AND SPIRITUALISM.

AN interesting and highly successful open air propaganda meeting was held in Carlisle on July 17, under the auspices of the National Spiritualist Church of Lonsdale Street, in the Town Hall Square, within the shadow of the house from which Sir Walter Scott led his bride to the Cathedral.

A crowded assembly listened with rapt attention to Mr. Ben Carter, of Halifax, who gave an address on "The Great Truths of Spiritualism," and for over an hour answered questions.

An attempt was made by the local "Four Square Hot Gospellers" to break up the meeting, but Mr. Carter held his ground and they left the field in dismay.

At the local Friends' Meeting House Mr. Carter spoke at the morning service, and he also addressed a party of tourists in the Cathedral precincts.

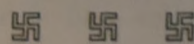
This is the first open-air propaganda meeting ever held by the Spiritualists in the ancient City, and more are to be arranged.

TWO GREAT PRECURSORS OF SPIRITUALISM

MR. F. W. MYERS, in his famous work on "Human Personality," says:—

It was to Swedenborg first that the unseen world appeared before all things as a realm of law: a region not of mere emotional vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse, which we may in time learn partially to apprehend.

Just as Swedenborg was the first leading man of science who distinctly conceived of the spiritual world as a world of law, so was Sir William Crookes the first leading man of science who seriously endeavoured to test the alleged mutual influence and interpenetration of the spiritual world and our own by experiments of scientific precision.



THESE ARE THE THINGS.

The song of a lark, the green of the moor,
White storm clouds tossed on an azure sky;
The sun to warm me and the wind to cool:
These are the things which turn my thoughts on High,
The misty blue of the dim distant hills,
The shade of the trees, cloud shadows flying:
Oh, these are the things which give my soul wings,
And put an end to my weary sighing.

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