

THE INTERNATIONAL
PSYCHIC GAZETTE

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Our Outlook Tower.

ANTI-SPIRITUALISM IN THE PRESS.

ONE notes with pleasure that the number of public newspapers writing scornfully about Spiritualism is visibly decreasing, but a few still maintain their virulence.

John o' London's Weekly, for example, describes Spiritualistic phenomena as "the apparatus of Sludgery," and Spiritualistic literature as "records of credulity and *prima facie* fraud." It credits Mr. Harry Price as the author of one of the few books on the subject "with any pretensions to critical value"! And it says of Sir William Crookes and Sir Oliver Lodge: "How utterly such men can be deceived has been demonstrated again and again by professional illusionists like the Maskelynes!"

The *Referee*, at one time a highly respectable paper when edited by George R. Sims, prints a satirical article by Victor B. Neuburg under the polite title of "Mediums 'Debunked,'" whatever that may mean. He writes: "I can say truly (*sic*) that the chattering nonentities who seem to haunt suburban and provincial back-parlours do not seem to me an improvement on the 'spirits' so common in the older creeds!"

In a later issue of the *Referee*, "V.B.N." says:—

"I would not be harsh, but Spiritualism has a habit of cheapening and coarsening the sanctities of life; surely silence better (*sic*) noble dead than tawdry chatter and sentimental backwash. This Spiritualism seems to me to be a blasphemy against humanity."—(It will be noted that this insolent scribe talks of "the sanctities of life!"—Ed., I.P.G.)

NEW SPIRITUALIST LEAGUE.

A MEETING of secretaries of local Christian Spiritualist Churches and other interested persons was held in Silver Street Hall, Durham, on September 1st, when the question of a new League of Spiritualist Churches was discussed.

One object of the League is to enrol all Churches accepting Jesus Christ's teachings, and no creed will be barred. Properly organised house meetings will be admitted to membership. Churches in financial difficulties will be helped.

The Spiritualist Churches in Consett, Brandon, Sacriston, Quaking Houses, Spennymoor, West Auckland, South Moor, Bishop Auckland, Coundon, and Ferryhill, have already decided to join the League.

A HAUNTED HOUSE AT BRIGHTON.

THE *Brighton Herald* publishes an account of psychic manifestations which have puzzled and frightened a succession of tenants in a haunted house at Kemp Town, where no one has, however, suffered any physical hurt.

One tenant told a reporter he was sitting alone in the haunted room one night when he heard the sound of slippers ascending the stairs. He immediately threw open the door. The stairs were empty but the sounds continued.

His wife said nothing would induce her to stay in the house alone, and when her husband went out she went out too!

A tenant who has lived in the lower floor for five years said he had seen many upstairs tenants leave because of the disturbances. One of them said he had seen the ghost of a very old lady, which was very terrifying; another said that this same old dame had sat on the edge of his bed and cackled at him; and an elderly woman said she had seen and heard her china ornaments being rattled together. A dog, usually quiet and lazy, would suddenly turn tail from the haunted room and bolt from the house. Another tenant, a woman, was so scared by a trying night of noises and visions that she at once had her belongings

packed on a truck and moved out in the snow. The narrator himself had seen his door opened and shut by invisible hands and had heard a noise like a tennis ball bouncing on his ceiling all night long. "Wherever one goes in this house," he concluded, "one feels he is not alone."

A Spiritualist Rescue Circle could free the disturbing spirits from their bondage and this house from its hauntings.

MECHANICAL MEDIUMSHIP.

MRS. CHAMPION DE CRESPIGNY, reopened the Edinburgh Psychic College for the winter session with an address on "The Mystery of the Life Force."

She remarked that she doubted if there would ever be a machine or instrument capable of giving spirit communication without the presence of a living medium.

This view is in harmony with the considered reply of Dr. Alfred Russel Wallace in the famous £1,000 Ghost Case—Maskelyne v. Colley. The Judge asked the great scientist, while in the witness-box: "What is a medium?" The Doctor said he wished to consider his reply, and afterwards sent it to the Judge as follows: "A medium is a person in whose presence psychical phenomena happen."

In this *Gazette* we have long laid stress on the fact that psychical phenomena do not and cannot happen through any material device without the presence of a living medium. Expensive instruments have been advertised for receiving spirit communication without the aid of a medium, and have been exhibited as working satisfactorily in the presence of a medium! But when they were bought in high expectation of receiving spirit messages in the home, just as one receives wireless messages, without a medium being present, they were persistently dumb! We know one indignant victim of this iniquity, whose instrument cost over £50, who could get no satisfaction whatever when she wished to return it even at a loss.

Any pretended mediumistic instruments should only be bought on trial, without any money passing until proved satisfactory.

Of course, if it were possible to receive messages from the spirit world pure from any possible personal colour given to them by an unscrupulous medium—for there are some—that would be highly advantageous.

A MARGATE APPARITION.

A WOMEN'S ghost is haunting Margate's Theatre Royal, say members of touring companies and some of the staff.

"Our Own Correspondent" of the *Sunday Dispatch* says:—

"The present lessee, Mr. Caspar Middleton, told me he had been almost close enough to touch it. It appeared at midnight a day or two ago when the company were rehearsing in the circle buffet.

"Miss Peggy Ford-Carrington had walked out of the buffet to read her part under a gas-lamp in the circle. Suddenly she was startled by a faint moan, and saw the transparent figure of a woman swaying on the edge of one of the boxes.

"She shrieked, and Miss Chic Elliott, another member of the company, who ran out to see what was wrong, fainted when she saw the ghost.

"Mr. Middleton ran round the circle, but as he reached the box the apparition floated into the air and disappeared.

"Some people say it is the ghost of Sarah Thorne, lessee of the theatre many years ago. She is said to have made a death-bed prophecy that she would return to earth."

"A CHANNEL FOR HEALING."

AN Ex-Hospital Nurse, writing in the *Edinburgh Evening Dispatch*, testifies:—

It is some time ago since I myself realised that my mission in life was to heal. When I was a hospital nurse I observed that whenever I touched my patients they felt better. I know I am being used as a channel for healing, and I am conscious of hearing "the still small voice" within urging me on. Many do not realise that Christ is as much alive to-day as ever He was and is still healing His beloved people.

September, 1934.

Chairman:
ST. CLAIR STOBART

CLAIRVOYANT:

Mrs. Helen Spiers
Mrs. Helen Spiers
Miss Lily Thomas
Mr. Thomas Wyatt
Mrs. Estelle Roberts
Mr. Horace Leaf
Mrs. Helen Spiers
Mrs. Esta Cassel
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A Wonderful Homecoming to England.

THRILLING INCIDENT AT MARYLEBONE HOUSE

BY MISS EVA BARRETT, OF ROME.

MY life, for the last twenty years, has been spent in work in Rome. But during the whole of the winter, my thoughts were always looking forward to the moment when I should go back to England, where I spent my summer holiday in my old home, with my father and mother.

During all these years, till my father passed on last year, he had never failed to meet me at the station, and the first thrill of my homecoming has always been the sight of his tall, fine figure watching the train come in.

I arrived at Victoria for my usual holiday on September 3rd, with feelings of sadness and blankness. My father would not be there; our old house, with its lovely garden, was too expensive to keep up, and was given up, and I must go for the first time in my life to an hotel. Apart from this, I had been in bed for three months with a poisoned foot. I could only walk a few yards with much pain, and I took the journey with some fear.

All the journey, however, went wonderfully well; strangers came and helped me; two English sailors helped me on and off the boat; and at Victoria Street I was cheered by the sight of the familiar face of our chauffeur, who had been with us thirty years and who had always been at the station with my father.

I drove off to an hotel. Passing Marylebone House, I saw it was not too late for the evening meeting. I thought to myself, "Perhaps my father is here, meeting me as usual, I will go in and see if he can get a word through."

I went upstairs; the room was full; messages through Mrs. Estelle Roberts followed fast one after the other. I was hungry for a word, but at last resigned myself to the fact that there were many people present who did not believe, and had more need of a message than I had. Mentally I asked Red Cloud (who had several times been to help at our Circle in Rome) to try and help me.

Just as I had given up all hope, and Mrs. Roberts was finishing for the evening, she turned to me, and for the benefit of the sceptical, I quote from the report of the official stenographer who was present:

"Do you know anything of an elderly gentleman who is standing there with you, and he gives me the name of Barrett?"

"That is my father," I replied. "I expected him to come."

"He says," added Mrs. Roberts, "Please say that I am here, and first of all please tell my daughter I have come all the way from Italy with her."

A little shiver of emotion ran through the packed room as I said with thankfulness, "Yes, I arrived an hour ago."

Then there followed loving family messages, familiar touches, advice and blessing, that piled up the evidence, and it ended up with Mrs. Roberts saying:

"I am to tell you he is so happy to come and meet you."

What a homecoming it was!

Has any reader a better tale than mine? I should like our Editor to publish it.

Ben Carter's "Busman's Holiday."

MR. BEN CARTER is one of the most ardent of our present-day Spiritualist missionaries. In his ordinary occupation in a Halifax factory he is occupied daily from early morning till late at night, but at Bank holiday times he sets out to spread the light of Spiritualism among the people and to communicate his own enthusiasm to Spiritualist workers in other centres.

On Saturday, August 4th, he called upon us after an all-night railway journey from the North, and we spent a very happy forenoon together before he set out for the Isle of Wight. At our request he has kindly sent us the following notes about his week-end mission:

My annual "busman's holiday" took me to the Isle of Wight and Hampshire during August, and after arriving at Ryde and meeting Mr. and Mrs. Perkis, of the National Spiritualist Church, Ryde, I journeyed to Newport where a start of my tour was made with a Circle at the home of Mr. and Mrs. Giffard. Having met the workers of the Newport and Cowes Society, I had the opportunity of a drive round Carisbrooke Castle and some local beauty spots.

Ryde was my next place to serve, and at the little Church, Belvedere Hall, three services were held and good seeds were sown. My visit gave me the pleasure of meeting again my one-time co-worker in the North, Mrs. A. Patterson. My visit to her residence, "The Gate of St. John," will long be remembered.

I was also able at Ryde to address a group of many men, at the close of a Fascist meeting, on "Spiritualism's attitude to Social Reform."

addressed a full Church and answered questions. My host, Mr. Yeomans, took me around on a sightseeing saunter that was quite an education before I left for Portsmouth.

After a most enjoyable journey by motor coach, a real Portsmouth welcome awaited me. My first meeting at the Portsmouth Temple was presided over by Captain Lawrence, and my next address was to the newly-formed Unity Church, where I spent a very successful time. This Church has a great future before it, and its workers are a very earnest band.

Mr. J. MacFarlane, the genial energetic Secretary of The Southern Counties Union, had organised a special propaganda open air meeting for Saturday evening on the Southsea promenade. This was attended by a large gathering of obviously intelligent people, and for an hour and twenty minutes the address and questions held the assembly deeply interested. This innovation of open air work is to be followed up by other meetings.

A steamer voyage around the Isle of Wight gave me the chance of a deeply interesting conversation about the truths of Spiritualism with a fellow passenger, who happened to be a Roman Catholic priest from Westminster Cathedral. I told him about how Florence Maryatt had spoken to her Father Confessor about her historic psychic experiences, and he gave me his blessing on parting and hoped we might meet again.

My happy and very enjoyable tour was concluded by two services at the Portsmouth Temple and a visit to a most interesting Lyceum session.

I was grateful for the help dear Hanson G. Hey in spirit gave me during this tour. He always, along with my other guides, enables many good seeds to be sown, and encourages the workers to greater service.

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Elizabeth Lady Mosley's Book on The Unseen.

BY ROSA M. BARRETT.

In *Touch with the Unseen*. By Elizabeth Lady Mosley. Published by The Seekers, 29, Queen's Gate, S.W.7. Price 1/-.

THIS very attractive booklet records the personal experiences of Elizabeth Lady Mosley. She is very psychic herself, and has been continually conscious of spiritual guidance.

A very striking incident is recorded of a warning given her that saved many lives. During the war, when she had a house on the Thames for tired workers, she used to have daily parties of wounded soldiers in her grounds, taking them for a sail in a launch. One day just before the arrival of her expected party she received a warning through her assistant matron, also very psychic, to say that on no account must she take the launch out or it would founder. This astonished and dismayed her, but on asking an engineer to overhaul the boat he found a serious defect that might indeed have led to great loss of life, had it been used.

This is just one of many incidents given. As many know, Lady Mosley is deeply interested in spiritual healing and has herself, though very delicate, great healing gifts, but she feels that Spiritualism has a higher lesson for mankind than even the great blessing of bodily healing.

Lady Mosley has always taken a generous interest in the healing work of "Dr. Lascelles" and his City of Prayer. The following personal incident is worth quoting:—

"Early one morning I received a message from 'Dr. Lascelles' telling me to go to our Cottage Hospital at Welwyn, where there was a child who had been knocked down by a motor lorry. She was seriously injured, having a broken leg, a fractured skull, and other injuries. She was unconscious, and the doctors gave no hope of her recovery. 'Dr. Lascelles' promised to meet me there to help restore her life. I was doubtful of being able to help, as I was myself in bed at the time, suffering from heart trouble. Then I thought: 'Why doubt? I know I shall be helped! So I started in my car to see what could be done.

"The parents, who were strangers to me, were at the bedside of the unconscious child. I asked the heart-broken father and mother to kneel with me by the bedside, and to offer a silent prayer that the child might be restored to them, for she was an only child.

"As we prayed I felt so strong a power that I was almost lifted off my knees, and as I held my hands over her for a few moments, consciousness returned. The child opened her eyes and called out, 'Daddy' and 'Mum,' and asked, 'Where am I?'

"I returned daily for some time to give treatment. The child made a wonderful recovery and became perfectly well, as she continues to this day.

"The surgeon said that he was bound to admit that admit that a miracle had happened, and the matron and nurse were equally astounded."

The following are some observations her Ladyship makes on Spiritualism and its critics:—

"Though people may still doubt the truth of psychic phenomena and dislike its manifestations, they cannot deny the effect which spirit communication produces on Christendom.

"As to the assertion that it is *impertinent* to intrude into the next world, I am surprised that those who make it should pit their ignorance against the wisdom of men like Sir William Crookes, Sir William Barrett, Camille Flammarion, Archdeacon Colley, Sir Oliver Lodge, and many others who have made a life-long study of the subject.

"Many, who oppose Spiritualism, however, maintain that we can establish communication only with devils. They argue that it is expressly forbidden in the Bible. Yet in the Bible St. John tells us to *try* the spirits. How can we do so if we do not get into touch with them? It is a definite encouragement to get into touch with spirits that we may discover whether they be of God or not.

"Let us admit at once that Spiritualism has its dangers, dangers of delusion, moral degeneration, even of obsession, if it is approached in the wrong spirit. On the other hand, to those who approach it from a loftier angle it can be a vital and regenerating force for good. For Spiritualism means establishing contact with some stratum of the next world ranging from the higher heavens to the lower hells. We must blame the lower levels of the Beyond for the delusive information, the cases of obsession, and the trivial messages and frivolous phenomena which deter so many would-be investigators."

I should like to quote a few of Lady Mosley's concluding words, which are full of wisdom and long experience. She writes:—

"The dangers of Spiritualism were discovered long ago . . . Suppose someone denounced chemistry because of an explosion in a laboratory in which someone lost his life?

"The sturdy thinker will say 'What is this danger? Let us find out about it.'

"Why not seek aid and advice from the myriads of benevolent spirits who watch over us. . . . Surely we ought to welcome gladly whatever help we can get from the higher spirits in the Beyond, and go forward hand in hand with them to face the darkness and difficulties which confront us on every side."

* * *

The London Christian Spiritualist Brotherhood opened its new Church at 69, High Holborn, W.C., on Sunday, September 16th, under the happiest auspices, a representative gathering of well known and prominent Spiritualists being present. The Church is very tastefully decorated and the floral tributes were particularly impressive. The Brotherhood's medium, Mr. Edward Keith, conducted the service, supported by Captain Herbert Bland, whose address was listened to with rapt attention. Some very convincing clairvoyance was given by Mrs. Grace Newton, and the choral side was in the able hands of Mr. R. Cross. These Sunday evening services will supply a much needed want in this part of London, and some of the best speakers in the Movement have been booked to follow the inaugural service.



ELIZABETH LADY MOSLEY.

Photo from a Snapshot.

goes on missions to the realms of darkness; the star gleams on her brow."

Question.—Who is she?

Reply.—"A girl who remembers you; she has gone now; they all left when I began to write, only Michael stands on guard smiling. Show some of these pages to convince people we come back with our own personality."

Question.—Where did you pass over?

Reply.—"Kington. God bless you.—TOM."

SITTING ON JULY 22ND.

Mother speaking.—"Father has come with me this lovely morning. My Mother is here, too."

Question.—Where did she live?

Reply.—"Leominster." (Correct.)

Question.—Give the names of Father and Mother?

Reply.—"George and Elizabeth." (Wrist held only.) "You do seem pleased. Oh, I now understand and feel the value; you suggest that people think that a mind can influence a hand. How extraordinary. Well, well! Now I see a boy in uniform coming near, so I will step aside, dear child; you are to be the means of bringing these truths to many seekers. With Father's blessing I leave."

Question.—Will you give me your name in full.

Reply.—"George Francis Bedford."

Question.—Who is writing?

Reply.—"Thomas Hawkins. The sun shines on us both, for I have been closer than before. This conscious communion has made it easier." (Conversation too sacred and personal to print.) "Gordon has done well."

Question.—What is his first name?

Reply.—"Percy."

Question.—Name the house where you passed over? (Name of house given correctly.)

Question.—How old were you when you passed over?

Reply.—"Forty years; now I feel twenty."

Question.—Can you see us face to face, like we see each other on earth?

Reply.—"When I am close by, and you are thinking of me, I see you spiritually, far more beautiful than ever you appear to your friends. Just now you are looking more than earthly, for you have both left the mundane plane while in touch with us. Daisy is here looking up at you, she loves to come along with me. Now on Thursday we will come again. Go for a walk under the trees, I'll come too.—TOM."

SITTING ON JULY 25TH.

Someone writes.—"We are all to have a short time with you."

Question.—Who is this?

Reply.—"Tom."

Question.—Give me the name of your uncles who passed over?

Reply.—"Uncle Jack Lloyd and Uncle Tom Lloyd. When my Mother awakens to life in reality I shall be there to meet her. My Father's name was Tom; Mother's, Sarah. (Surname given.) My Mother is still young at heart, she is eighty years old." (Gave correct names of sister and brother.)

Question.—Who met you when you passed over?

Reply.—"A nurse. I was in a healing home awhile, and we were often in the garden gaining strength. Well I am happy at present, helping many, chiefly you, dear; but we all have some joyful anticipation of re-union; then when you join us, after a busy life's work, perfect happiness will be mine. There will be so much for us to learn together, so many happy hours wandering in the garden of love. Now, darling, your Mother is holding out the rose.—TOM."

Question.—Who is going to write?

Reply.—"Mother. You are better, and will feel the benefit even more when you are back at home. Irene means Peace."

Question.—What is her first name?

Reply.—"Florence." (Correct.) My dog is here, 'Roger,' and my hunter, 'Rufus'."

Questions.—Do you remember where I was born.

Reply.—"Fern Cottage," 10 p.m. (Correct; also month of the year and date given.) In the joy of the future life, all trials will seem trivial. Love is Eternal, and Father blesses you!"

SITTING ON SUNDAY, JULY 29TH.—LAST DAY OF SITTINGS.

Father speaking.—"Please add the words of the first card as a preface to the actual communication; we will all have a short time with you before our farewell. It has been our pleasure to be the spectators of the happy hours you two have spent together, helping each other on the upward path. You will meet again."

Mrs. Hughman asked if her knee was better.

Reply.—"You do not feel the stiffness now? (She replied no.) Your healer, Red Quill, has asked, in answer to your earnest request, that you should be cured, so continue rubbing with the winter green."

Question.—Will it get better? (Sitter's chest.)

Reply.—"There is a great power brought each night; you feel the vibrations; and so there will be a marked improvement. You are now aware what we try to do.—YOUR LOVING FATHER."

"Hope."—"The link is strong between you two, and nothing can sever such a chain forged here. The days may hold much; they will bring the usual trials, but strength now is two-fold to bear sorrow and annoyance. Yes, I do say to you, 'Be still, and know that I am God.' 'Thou wilt keep him in perfect peace whose mind is stayed, on Thee,' and thus the helpers round you as you silently utter the words of life, pour balm on the soul and peace is yours. There a battle is won against the temptation to be annoyed openly."

Question.—Will sitter see you?

Reply.—"The lights lead to visions, and I would like to show myself to you. I may be able to do this at the Circle on a Thursday."

Question.—Do you know where the Circle is held? The name of the house, road and suburb was given correctly, then—"Yes, I accompany you, and Tom comes, too."

Question.—Will I get Direct Voice?

Reply.—"The Voice mediumship is what will be of most value, no deep trance, but an overshadowing of the personality; so that you may feel impelled to speak. You gain much from the Circles, and give forth vibrations of help to the others."

I do see rays (said by sitter).

Reply.—"Yes, the mauve rays are very powerful, and the lamps of the great healers hang above you all at the circle."

Mirror writing.—"You do fully realise our loving interest, and how we are entrusted with great powers to use, to bless all humanity (hand pointed to a little lamb in picture at sitting). Yes my little lamb, to shepherd safely home."

Question.—Do you remember your brother's name?

Reply.—"Yes, Charles Price. He is in a higher sphere, with a sweet and noble woman his affinity. He has a full and happy life, serving the beloved Master as he best may; he is still the lover of the children, and helps at the home. Daisy is a great pet there with the children."

Question.—Do you remember Uncle Charles' dog?

Reply.—"Yes, 'Rebie'; it died of old age, but now he is young and lively, and wears a golden collar with his name engraved."

Question.—Do you remember my old Nurse's name?

Reply.—"Yes, Mrs. Husbands. (Correct.) She is still busy with the little folks.—Your loving Mother, ANNIE BEDFORD." (Written in her own writing.)

Question.—When you awakened on the other side, how did you find your friends?

Reply.—"When I recovered from the weakness, and had time to realise where I was, I wanted to return and see how those I had known on earth were getting on; so whenever I thought of one I longed to see I found myself near them; how I don't quite know. When I was close to you, I found that sadness had entered your heart, so my wish was to eradicate it. I gave you the joy of finding out about survival. I often came, and at last we got you to attend a meeting."

Question.—Where was the first meeting held?

Reply.—"Russell Square. (Correct.)

Question.—Who was the medium?

Reply.—"Mrs. Roberts, whose control is Red Cloud, gave you personal evidence. (Correct.) From that day you have begun to be one of those who can put aside depression, and thus leave room for our impressions of joy. We can do so much if you will all try to disperse the clouds. Love surrounds you.—TOM."

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How I Renewed My Friendship with Dr. Lamond After He Passed Over.

BY MARY WINEFRIDE SLATER.

IT was a proud moment when I first met Dr. Lamond, the eminent Scottish divine, and stalwart champion of Spiritualism. Our meeting came about in a rather unconventional way. I was present at a Sunday evening service of the Spiritualist Community at the Grotrian Hall, London, where he gave the address. I was greatly impressed by his dramatic power, quiet reserve, and keen sense of dry humour, and I determined to know him. My opportunity came later when I went to the London Spiritualist Alliance to hear a trance address given by Mr. W. E. Foster, under the control of the great North American Indian chief, "White Wing." Dr. Lamond was sitting near the back of the hall, and after the meeting I spoke to him. I made no apology for speaking, and was uncertain how he might treat my approach, but with a charming smile, the Doctor led me through the crowd to a bench at the back of the hall, where we sat down while many people came forward to speak to him and to bid him "Good night!"

"Now tell me why you were so anxious to speak to me," he said at last. "Because it is an honour to know you," I replied, "I greatly admire your strength and courage, and in the years to come I shall be proud to remember that I have once talked to you."

"But, my dear child," he said with amusement, "there is nothing wonderful about me, I assure you. I am a very ordinary person!"

"You are a great pioneer," I answered, "and have suffered and sacrificed everything for your convictions. You have written books that have made people think. Your addresses are a spiritual and mental tonic; and with all that you have a keen sense of humour."

"Yes, I do thank God for that!" he said, laughingly; "it has helped me through many troubles." Then he told me much of the fascinating story of his life as a Scottish clergyman and a Spiritualist apostle, until we were surprised to find we had talked for about an hour. Then we went downstairs, out into the street, and my last earthly memory of him is as he stood there for a moment, bareheaded, while the breeze

ruffled his long white hair and he gathered around him the cape of his voluminous black cloak. "Well, good-bye," he said, drawing from his case a calling card on which he pencilled his address. "Come and have tea with me some afternoon."

Unfortunately, I left town two days later, and could not then go to see him; and the next time I heard his voice, it came from the Great Beyond.

Shortly after my return to the North, I wrote to ask his advice about a book I had written, which described various psychic experiences that had happened to me. I had been unable to afford to have it published as a volume, and I told Dr. Lamond I was so disappointed that I felt inclined to burn my manuscript. His reply to my letter was "Do

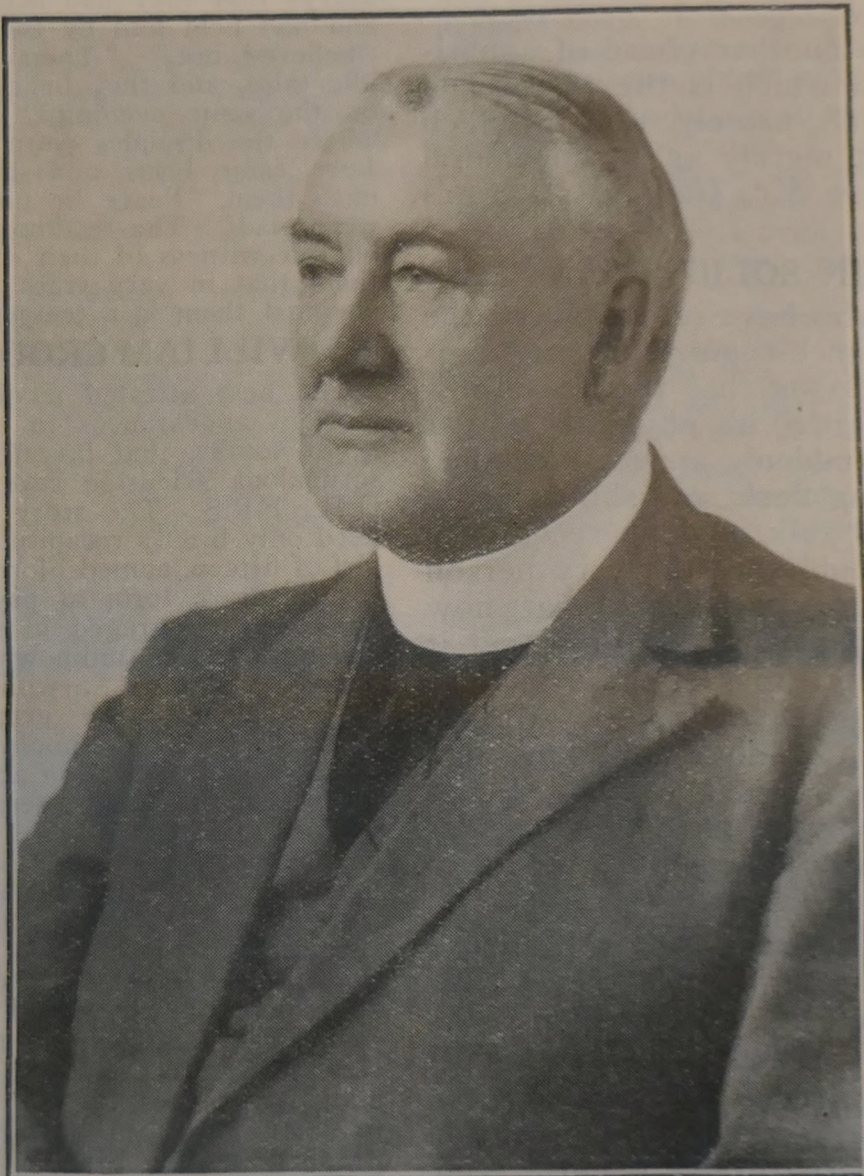
not throw your work in the fire. **Go on with the work.** If the work is to be published ways and means will be found. I am busy writing Sir Arthur Conan Doyle's *Life* and cannot promise to be able to look at your manuscript for some considerable time. But, **The work is the main thing. Go on with the work!**"

Dr. Lamond's words have proved correct, for my work has been published, not as a separate volume, but as a series of articles in the *International Psychic Gazette* every month for over a year.

I was present at my first trumpet seance a year after Dr. Lamond had passed over. Many well-known Spiritualists were there, and the Doctor continued a conversation he had begun with one of them a fortnight before his passing. He said he had found no creeds or dogmas on the Other Side, nor was there any vicarious atonement. The Cross, he said, was a symbol of Christ's love and sacrifice but had our Lord

chosen to be stoned to death, the result would have been just the same. "I am still a long way from Heaven," he said humorously, "but I am equally far from the other place, so I am quite happy, and have never had any wish to return to earth again!" His last words were, "I do beg of all of you to **go on with the work! It is God's work!**"

I have lately read Miss Estelle Stead's book, "My Father," for the third time. Mr. Stead's admiration for General Gordon made me wish to know more of this great soldier, mystic, and visionary. I was able to obtain a book of his letters, written to his sister, which impressed me deeply, and I was also able to buy a picture of him which was too large to fit any frame I had except one which held a photograph of Dr. Lamond. "Would he know if I put General Gordon in his place?" I asked myself. That night I saw Dr. Lamond in spirit standing at the foot of my bed. He was illumined with a halo of bright light, and I was over-awed with the sense of great power, noble dignity, and spiritual peace he brought with him. He looked towards his photograph and smiled with the same charming smile I had seen when we met for the first and last time on earth. I realised that he was again giving me encouragement to "**Go on with the work! It is God's work!**"



DR. LAMOND.

THE International Psychic Gazette

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

Spirit Materialisations.

WE have already dealt with apparitions of the living and of the dead, cited authentic cases in which deceased and living persons have shown themselves to their friends in an ethereal form that quickly passed out of sight, and indicated their vast significance in any earnest study of Psychic and Spiritualistic Science.

We come now to another phase of apparitional manifestation which is the rarest and most wonderful of all, namely, that in which a spirit appears not merely as an ephemeral phantom but, to use Mr. Gambier Bolton's phrase, as

"A GHOST IN SOLID FORM."

To most people who have not explored the mysteries of the seance-room it seems absolutely contrary to reason that the spirit of a person who has discarded his physical body at death should again suddenly appear embodied in a garment of living flesh, and should again be able to walk and talk, and be recognised by his friends as indubitably the very person whom they once knew as living, but now believed to be "dead and gone." And yet it has been proved many times in these modern days through the mediumship of Monck, Florrie Cook, Husk, Craddock, Williams, and others, that spirits have so materialised, and have resumed for a short space their former method of functioning through a physical body.

The Rev. Charles L. Tweedale, in his work on "Man's Survival after Death," aptly calls this species of psychical phenomenon "the crowning wonder in a series of wonders." It is indeed a miracle: a happening beyond the power of all human ingenuity and invention to produce: a "supernatural" event. And, therefore, rationalistically-minded persons would say, it ought not to be believed in by sensible people!

HUME AND RUSSEL WALLACE ON MIRACLES.

David Hume, the great Scottish philosopher, once defined a miracle as "a violation of the laws of nature," and he went on to say that "as a firm and unalterable experience has established these laws (of nature), the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." But Dr. Alfred Russel Wallace tersely demolished this argument by showing that it was "radically fallacious," because if it were sound no perfectly new fact could ever be proved." Hume's "unalterable experience" becomes at once "altered" when perfectly "new facts" come within the range of experience and proof.

Not so long ago it was "a firm and unalterable experience" that men could not possibly fly by any

means whatsoever, but already we know that they can, to great distances, much more speedily than by the fastest railway trains. The impossibility has become dissolved by a new fact, namely, the invention and successful use of aeroplanes.

THE MATERIALISATIONS OF JESUS.

Similarly the anti-Christian scepticism as to the miraculous post-mortem appearances of the Founder of Christianity might still have some justification if the "new facts" of Spiritualistic experience had not come to light, and been scientifically tested, and been abundantly testified to. These "new facts" have rendered a service to Christianity whose importance is momentous, though strange to say the Church itself has refused to believe in them or acknowledge the service.

It still seeks to force, upon the faithful, acceptance of the miraculous psycho-physical appearances of Jesus after his death as an act of blind faith, when it might to some purpose rely upon the testimony of trustworthy witnesses who have seen similar happenings in our own day. It imitates to-day the example of the early disciples, who when told by the two Marys that they had actually met their risen Lord, and had held him by the feet, and worshipped him, "believed not." "Their words seemed to them as idle tales, and they believed them not." But when, on the same evening, "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you,' they believed and were glad." The testimony of others did not suffice, but the witness of their own eyes and ears convinced them that in very truth their Lord had again been amongst them in a temporary fleshly re-embodiment.

SIR WILLIAM CROOKES' EXPERIMENTS.

The best attested modern instance of such post-mortem appearances in a temporary physical body is, of course, that investigated for three years with scrupulous scientific care by Sir William Crookes, O.M., F.R.S. The story is so well known that we need only briefly recapitulate it. An innocent school-girl of fifteen, named Florrie Cook, who was a medium for this rare form of psycho-physical manifestation, had been disparaged in some way by Sir William, and went to him, unknown to her parents, and offered herself to him as "a willing sacrifice on the altar of his unbelief." She proposed that he and other scientists with him should submit her and the phenomena of materialisation accompanying her to any and every test that might seem good to them.

The experiments were conducted for a period of about three years. Sir William arranged a cabinet for the medium by drawing a curtain halfway across his laboratory. Florrie would sit down within the curtained portion and go into trance, and in a short time someone altogether different in features, height, and colour of hair, would emerge and walk about the room, talk familiarly to the sitters, submit to being examined as to the speed of her pulse and heartbeats, and allow a tress of her hair, traced up to its roots, to be cut off. This was Katie King, who was photographed beside Sir William, and also beside the medium Florrie Cook. Sir William testified:—

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals. Photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features—now overshadowed with sadness, when relating some of the bitter experience of happy girlhood, when she had collected my children around her, and was amusing them by recounting anecdotes of her adventures in India? . . . To imagine Katie King to be the result of imposture does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

ONLY ONE OF MANY CASES.

The story is one that ought to be read in full in Sir William's "Researches into Spiritualism." It makes as abundantly clear as any collectively scrupulously scientific testimony can that the materialisation of persons after death is not only possible but has come within the range of present-day experience. Doubtters within the Christian Church and outside of it may ignore or ridicule this testimony of a three years' test, but the facts and photographs concerning Florrie Cook and Katie King are overwhelming, and this is only one of many well-attested cases. J. L.

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The Life Story of Mrs. Gladys Osborne Leonard.

AS TOLD TO THE EDITOR IN HOMELY CHATS.

VII.—TRAVELLING IN THE ASTRAL.

I GENERALLY rest in my room in the afternoons when I have given a sitting in the morning and expect to give another later in the day. One afternoon I was resting on the bed in my partly darkened room, when I felt a strange sensation of being lifted above the bed. I could not feel the bed with my physical body at all. I thought I must be going out of my physical body, and became alert and interested and a little excited, but immediately the feeling of floating in the air left me. For some weeks after that I always laid down in a state of expectancy and mental alertness, hoping for a repetition of the experience.

One afternoon I was expecting a lady and gentleman. They had been coming regularly once a week to communicate with their son, who had been giving them wonderful evidences as to his identity and his continued acquaintance with the earthly affairs of his own people.

To prepare myself for my sitting I laid down on the top of the bed on my right side. I felt a little sleepy, but suddenly the sleepiness vanished, and gave place to a very calm feeling, without any sleepiness. Then I felt a tingling sort of thrill as if a slight current of electricity were passing through my body, and I again had a sensation of not resting on the bed. I could think quite clearly, but taking a lesson from my previous disappointment I held my mind under control, saying to myself that I would notice anything that happened but would not anticipate or wonder.

What happened I shall never forget. I did not move consciously in any way, in either limb or muscle, and my eyes were closed. I wondered how far my astral body might be above the bed, and I opened my eyes and looked down and saw my physical body resting on the bed. To show how clear my thoughts were, I noticed that the head of my physical body was lying on a particular nightdress case with an embroidered corner. I was surprised at seeing it there, because I was not aware of it having been changed that morning for the one I had been using.

The next thing I felt was that my astral body was getting further away from my physical body, and I seemed to be hovering over the edge of the bed for a few seconds. Then I began to feel just a little nervous, and the thought flashed across my mind: "Shall I be able to get back easily?" That question and slight fear drew me back towards my physical body, but my interest got the better of my fear, and I thought, "Whatever happens, let me go through with it!"

The moment I so determined I became aware of my husband opening our flat door, which makes a slight noise on being opened, and speaking to someone in the hall outside. He was speaking in a low voice so as not to disturb me. I thought: "I should like to go and see who he is speaking to." I don't know how it happened, but I found myself at once standing at my husband's elbow at the flat door. I was not aware of having passed through the bedroom door, which is kept closed, but here I was!

I looked through the open door, and saw that the man he was speaking to was from the Gas Company. What they were speaking about I did not notice, because just after I joined them (in my astral body) a maid from one of the upstairs flats passed them, and I saw my husband, without speaking to her, take a coin from his pocket and hand it to her. I thought: "That's funny! Why did he give that servant a coin?" I thought also: "I will remember that and ask him." I arranged all this methodically thus: "Two things to remember: (1) the gas man; (2) the upstairs servant!"

Then I found myself again back in the bedroom without knowing how. I noticed my clarity of thinking was leaving me, making me less conscious, and I thought that was possibly because I was about to return into my physical body. So I gave myself up to it, and ceased thinking, so as to make the return easier.

In a moment or two I was surprised to find my mind begin to work again, but on looking around I saw at once that I was not on my bed, nor even in my bedroom, but in some other room I had never seen before. What interested me most was, I saw that the lady and gentlemen I was expecting that afternoon were in this room, talking to a gentleman I had never seen before. I heard my own name mentioned by the lady. There was quite a conversation which I could not wholly catch, but I gathered that my sitters were inviting the stranger to share their sitting that afternoon. I pulled myself up at this and thought: "I must be dreaming, because these two people would never allow anyone to join them in what they regard as a very private and sacred matter." I looked at the stranger and saw he was a man of striking personality—not of an ordinary type at all. I got the impression of his appearance well in my mind, to carry it back with me into my physical body. I thought: "I will hurry back and tell my husband at once, for it will be a good test if this gentleman should after all come with them."

Then I seemed again to lose my power of thinking connectedly, and when I resumed consciousness I found I was back in my room, lying just over my physical body. I did not know how I got there. I began to be afraid I might not be able to get back into my physical body. My astral felt quivery and the feeling came to me there was going to be difficulty about it. Then I told myself: "There won't be any difficulty; if you keep calm about it you will slip back." I thought that, or made myself think it. I seemed then to slip lower and lower, when suddenly I found I was resting on the bed again.

I was immediately quite alert, and keen in mind and body too. I remembered everything that had happened in detail. I jumped off the bed and went downstairs. My husband had just prepared tea, and I found it was three o'clock, my usual time for getting up. I started at once to tell him of my experiences.

When I told him I had heard him speaking to someone at the door, he said: "Oh, yes, but you may have been half asleep, and heard me even though I lowered my voice." I said: "Yes, I thought of that, too, at the time, but I want to tell you it was the gas man you were speaking to, for I saw his uniform."

Next, I told him about seeing the servant from upstairs, and his giving her a coin. Then he had to give in, and said that I must have seen him, although he certainly had not seen me. He said it was the gas man, and that while speaking to him he had given the girl sixpence for some trifling service she had done some days before, when he did not happen to have change. He had not mentioned the matter to me. In fact, he had himself forgotten it until he suddenly remembered on seeing the maid passing.

Then I told him of the strange gentleman I had seen with my sitters, and said I heard him invited to come with them that afternoon. My husband said: "Well, that is bound to be wrong; for you know they would never let anyone else come to their sitting; they never do." I said: "Yes, I suppose it is bound to be wrong, but I saw him so clearly." I then gave my husband a detailed description of the man.

By this time it was 3.30, and a ring at the door bell announced the arrival of my sitters. My husband went upstairs to let them in, and a minute or two afterwards he came down looking quite excited, and said: "By jove, you were right; they have brought that gentleman you described to me!" I was amazed, and exclaimed: "They have brought a gentleman with them." He said: "Yes, as you described him." I said: "You don't simply think it is like him, do you? Anyhow, I shall see for myself when I go up."

When I went into the room and saw the stranger he was so identically the same man as I had seen when in my astral body that I scarcely knew how to pull myself together and speak in an ordinary way to my sitters. I could not even collect myself before our sitting to tell them anything about my experience. The lady explained that this was her brother, and that she could not let us know beforehand that she was bringing him. I gave them the sitting, but immediately it was over the brother had to leave in a hurry to catch a train, and thereupon I told the lady and gentleman about my experiences that afternoon in the astral.

"Twenty Years After": Things Worth Recalling.

From the "International Psychic Gazette" for October, 1915.

SPIRIT INTERCOURSE A DUTY.

MR. W. T. STEAD, in reviewing messages he received by automatic writing from the Beyond, arrived at the following conclusions:—

1.—That death makes no break in the continuity of mental consciousness.

2.—That the period of growth and probation is no more complete at death than it is on leaving school or retiring from business.

3.—That it is not only possible but lawful, and not only lawful but an absolute duty on the part of all mortals, to renew and keep up a loving intercourse with the loved ones who have gone before.

MISS ESTELLE STEAD.

Our Gallery of Psychic Celebrities had a beautiful and life-like picture of Miss Estelle Stead as she appeared as Juliet during her Shakespearian tour through the chief cities of England, and in the biographical notes accompanying it we wrote:—

"Miss Stead has lately edited a new edition of 'After Death,' which consists of the remarkable series of letters her father received automatically from an American journalist who had 'passed over the border.' Her two pamphlets on 'When we speak with the Dead' and 'Why I believe in Spiritualism' are convincingly written and should be in the hands of all who wish for a short intelligible introduction to the study of the future life."

"From her earliest childhood Miss Stead has been conscious of the spirit world around her. When quite young she was clairvoyant and clairaudient, and once shocked a lady who asked her, 'Are you not frightened to sleep alone at the top of the house?' by saying, 'I am not alone; lots of people always come to me when I go to bed. I go away with them and sometimes I remember where I go to.'"

HOW THE BOYS WHO FELL IN THE WAR WERE MET.

"My father has told me," wrote Miss Stead, "that spirit bands of helpers have been organised (composed of boys and men, many of whom went down with the *Titanic* and the *Empress of Ireland*, and others who have, as it were, been thrown into the spirit world) to meet the soldiers and sailors who are now continually passing over.

"They help them to understand, and tell them of the reality of the spirit world—some come over hungry, some tired—oh, so tired. They are comforted and put to rest till they are able to throw off the thoughts of suffering which they have brought over with them.

"Then, as the boys recover, and realise they are not dead but living, and are able to work and help, they, too, join the bands, and already many of our soldiers and sailors are meeting and helping their comrades as they arrive."

THE STEAD BUREAU.

The W. T. Stead Borderland Library and Bureau were at Bank Buildings, Kingsway, the President being Miss Estelle Stead, and the Vice-Presidents, the Baroness Barnekov, Miss Katherine Bates, Mrs. Bayley-Worthington, Miss Lind-al-Hageby, Lady Muir Mackenzie, Miss Felicia Scatcherd, Mr. Hereward Carrington, Mr. Sherard Cowper-Coles, Dr. Drakonides, Lord Leigh, Count Chedo Mijatovich, Dr. Peebles, Capt. H. W. Seton-Karr, Mr. J. W. Sharpe, M.A., Mr. A. P. Sennett, and General Sir Alfred Turner.

A series of Wednesday afternoon meetings was announced for October, 1915, in the W. H. Smith Memorial Hall in Portugal Street, Kingsway, the speakers being Mr. Robert King, Mrs. Wesley Adams, Mr. J. J. Vango, Miss Florence Morse, Miss Scatcherd and Count Mijatovich.

MR. W. H. EVANS.

"The one outstanding fact of Spiritualism is its triumphant affirmation of man's immortality: it not only affirms man's survival but demonstrates it." Thus wrote W. H. Evans, whom we then described as "a humble shoemaker during the week and an inspired channel of mystical illumination on Sundays, when he addresses large audiences in England, Scotland and Wales."

MARYLEBONE SPIRITUALIST ASSOCIATION.

The Marylebone Spiritualist Association was holding Sunday meetings at the Large Hall in Paddington Street, Baker Street. The speakers for October, 1915, were Mr. Percy R. Street, Mr. Horace Leaf, Mr. Robert King, Mr. A. Vout Peters, and Mr. H. Ernest Hunt.

LETTERS TO THE EDITOR

MY WRISTLET WATCH.

Harrogate, August 30th, 1934.

DEAR SIR,—I had a wonderful experience of what spirit-people can do for us mortals who are still carrying on on this earth plane. I felt I must pass it on for the benefit of others.

It must be quite twenty years since I got in touch with Spiritualism. I went to three seances conducted by Mrs. Annie Johnson, and her spirit guide, David Duguid. At one of them, in answer to a question about my husband who had recently passed on, Duguid answered in broad Scotch, "Why! he's always with you." And I've proved the truth of it.

He is always with me. I neither see nor hear him. I just feel he's with me. We communicate by—I suppose it would be called—thought transference.

The following experience happened a few days ago. I wear a wristlet watch. I came in one evening after being out for a short time and found its glass had disappeared. I couldn't account for it in any way. I, as I always do when I lose anything, asked my husband about it. "Should I ever find it?" He said, "Yes, you'll find it." Three days passed, and I couldn't find it. I looked in all sorts of places, possible and impossible. To my repeated inquiries the answer was always the same: "You'll find it; you are silly; I can't make you understand," and he continually assured me I should find it.

I must confess I didn't think there was much chance, though I prove daily what a wonderful finder he is, and tell him so. I'm often amazed. It wasn't the loss I was troubling about, but rather the truth of help from the Other Side.

To-day I'd been out, and had the watch in my hand to go and have a new glass put in, when I happened to look down on a mat at the foot of the stairs, close to the front door, and there was the glass! How it escaped my sight and not been trodden on I cannot imagine.

I look forward to the *Psychic Gazette*. It helps me along.—Yours sincerely,

DORA ROBINSON.

HINTS FOR BEGINNERS.

St. Nicholas, Goodwick.

DEAR SIR,—The following notes might be of interest to your readers who have never been in a seance of any kind:—

- (1) The Kingdom of God is within us.
- (2) Therefore the concentration of self is essential.
- (3) First concentrate on a given part of the body, and then gradually this door will be open.
- (4) All our thoughts must be stilled and out every action be free from malice.
- (5) Whatsoever we sow, so shall we reap.

If beginners carry out these practices at home in the morning, afternoon, and evening, they will become experts in telepathy, clairvoyant, healing, etc.

I myself have practised them, and the remarkable things I have come in contact with are so astonishing that they altered my whole life of thinking.—Yours sincerely,

J. A. WILLET.

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Patrick Branwell Brontë and his Stars.

SEQUEL TO A TALK WITH ABDUHL LATIF

THE production of the Brontë plays, and the broadcast, recently repeated, of "Wild Decembers," have deepened the interest in the illustrious Brontë family, which for nearly a hundred years has been the subject of extraordinary literary discussion.

In the Spheres, as this *Gazette* related a month or two ago, our wise old friend, Abduhl Latif has met them, and there has been (writes a Correspondent) a curious sequel to the little talk I had with him about Charlotte and Emily.

As everyone knows who has once been in touch with Abduhl, we should always be able to renew the link with him, even without a medium. So mentally one night I continued the talk. Biographers, he impressed upon me, have dwelt too much on the hard lives of the Brontës. The truth is they dearly loved Haworth and the moors, and though they lived simply they were as happy there as they could have been anywhere.

And what of Branwell, I asked mentally, surely there was some explanation for all his troubles?

"Yes," he again impressed upon me, "there was, and you will find it all in a book." But what that book might be I could neither learn nor imagine.

I began to doubt. I wondered whether I had really been in touch with Abduhl, or whether it was not all imagination. I could think of no book that could so explain Branwell's unhappy life as to put it in any other light than that in which his own family viewed it. Yet the impression "you will find it all in a book" was not lightly to be thrown off.

Two days later, a book of which I had no knowledge, "The Brontës and their Stars," was found in an unexpected way. It gives a view of the family that has escaped that of the biographer, namely the view of the astrologer.

The book is written by Maud Margesson, author of "Astrology in Epigram," published by Rider. Miss Margesson has unravelled in the most fascinating and scholarly way the horoscopes of each member of the family, some fifty pages being devoted entirely to Branwell.

THE SOURCE OF ALL HIS TROUBLES.

Branwell was born at Thornton, Yorkshire, on June 26th, 1817, at four minutes thirty-four seconds past two in the morning. The first decanate of Gemini was on the cusp of his Ascendant, and his Ruler, Mercury, was rising in the Libra decanate of the same sign. This close connection between Sign and Ruler made him very mercurial. Miss Margesson mentions in her preface that Mr. V. E. Robson, co-editor of *Modern Astrology*, undertook the task of calculating the horoscopes from the large amount of data available. That the work has been done in a most masterly way all astrologers will readily acknowledge.

The source of all Branwell's troubles, we find, was his Uranus and Neptune opposition Mercury. Uranus was also square to Saturn and in bad aspect to Mars.

Branwell's sociable disposition led him to seek companionship wherever he could find it, and that was more often than not at the "Black Bull."

"The moon in the Sixth House inclines to intercourse with inferiors unless well aspected to elevated planets, an advantage which Branwell's Moon cannot claim.

"And the tragedy of it all was that the very aspect which made him so open-hearted, generous and lovable was the cause of his undoing. The conjunction of the Moon and Jupiter in Watery and Fiery signs—the Moon is in the Cancer decanate of Scorpio, and Jupiter in the first decanate of Sagittarius—together with the planet's adverse aspects, induced those convivial habits which, developing into intemperance, finally ruined him."

HIS VIOLENT LOVE AFFAIR.

He spent a deplorable time as a railway clerk, which is explained by Mercury's inharmonious aspects; and when after that unhappy period he became a tutor he fell violently in love with Mrs. Robinson, his employer's wife, who was seventeen years his senior.

Of this episode Miss Margesson writes:—

"It is scarcely possible to imagine a horoscope where love affairs and marriage prospects are more disastrous than in this one. Mercury rules the House of lovers and opposes both Uranus and Neptune in the House of marriage.

"Saturn in the Eleventh House throws another shadow across the Seventh by squaring Uranus; and Jupiter, ruler of the Seventh, is in opposition to the Ascendant. On the top of all these troubles we find the Moon in Scorpio in opposition to Venus in Taurus, from the Sixth to the Twelfth, indicating a secret and unhappy love affair.

What Branwell suffered on account of Mrs. Robinson we know from a letter he wrote to his friend, Grundy, dated October, 1846. For nine long weeks, he says, he was "utterly shattered in body and broken in mind." Eleven continuous nights of sleepless horror reduced him to almost blindness, "and being taken into Wales to recover, the sweet scenery, the sea, the sound of music caused me fits of unspeakable distress."

His last years were miserable years. "If we look at his House of death," says Miss Margesson, "we see that the planets governing it are disastrously placed: Jupiter is opposition Ascendant and square to Saturn, and Saturn is square to Ascendant and square Uranus. Nothing but sickness and misery surrounded the end of this unhappy young man." He died of consumption on September 24th, 1848, when only thirty-one. "His many planets afflicted in mutable signs were the cause of the trouble, the bad aspects of Mercury and the Ascendant being particularly fatal."

Branwell's horoscope, as we have indicated, forms but one chapter of Miss Margesson's book. Those of Charlotte, Emily, Anne, their father, the Rev. Arthur Bell Nicholls, Ellen Nussey and Monsieur and Madam Héger are all unravelled with the same masterly skill, showing that "to the astrologer a door is open that is closed to other enquirers," and that—may we not add—"to know all is to forgive all."

FROM SHADOWS TO SUNSHINE.

By JESSIE FREEMAN.

HIGH up on the hill I stood, gazing far below me at the Autumn mist which hung like a silver curtain. Through it, the fields, woods and villages seemed but misty phantom pictures—a world apart, unreal—but above this cloud the sun shone in all its brilliant glory, tipping the hills with gold, and lending wonder and grandeur to the blushing leaves and purple heather. I watched, until gradually this misty curtain rolled away, and the valley below smiled up, catching the warm rays of the sun, which bathed it in mellow light.

Then the thought came to me that what I had just witnessed in nature is happening in our world. To us at present the earth is enveloped in a fog, hiding from us the beauty of the sun, which is ever shining, though now we may know it not; but these mists of ignorance and fear are gradually fading away, and already the rays of knowledge and understanding are beginning to gleam through.

Above, in the heights of heaven are angels watching the struggles of our little world in the valley below, and wondering how soon it will be before the time comes when those clouds will have completely rolled away, and the blissful sunshine of happiness and peace be ever shining. It will not be until men and women realise that there is no death, but only a wonderful re-birth from this life, which is a valley of mists and sorrows, into the glorious realm of sunshine and beauty where our loved ones live, just a little way across the Border-line.

Then only will the hopeless misery and ache of death be banished, for, in the knowledge of the sweetness of Life after Death, fear will give place to a wonderful anticipation, a longing to be reunited with our loved ones on the Other Side.

* * *

Love All.

The following poem has been received automatically from the Other World by Miss Rita Ramm, Stockport.

Speak good of all,
Speak ill of none,
Love all—help all,
God's will be done.

Speak ill of none,
No ill can find
A resting place
In Spirit's mind.

Love all, for all
God's children are,
Though some have strayed,
Yes, strayed afar.

Sad is their lot
Till they return,
For Master's home
Their spirits yearn.

For all must come
To spirit spheres,
Through devious paths
Of sorrow — tears.

For spirits all
Must find the road
"That serving others
Leads to God."

A CLAIRVOYANT'S "TURBULENT FEELING."

FREDERICK GEORGE RUDMAN, a clairvoyant, was fined £3 and 15s. costs for professing to tell fortunes, at Bristol Police Court, on September 12th.

The paltry evidence against him was that of a woman detective, Miss Frances Boulter, who was frank enough to testify that Rudman said to her: "I have a turbulent feeling about you that I cannot understand, I feel uneasy inside as though I had something to fear."

Cases of this kind may occur anywhere at any time so long as the old Vagrancy Act remains unamended, but it is surely time the police gave up leading people into committing "crimes" for a purely mercenary purpose.

A DECEASED HUSBAND'S HELP.

MRS. RHODA HADDEN, of Northallerton, Yorkshire, who has just won a prize of £666 13s. 4d. in a *News of the World* crossword competition, testified in the *Leader*:

"I believe that the spirit of my dead husband helped me to win this big prize. I have faith, you know . . . Before he died in February last year we were the greatest of pals, and spent countless happy hours working out competitions."

Her husband in his lifetime was a winner in a previous competition and there no reason in the world why he should not co-operate with his wife still, for she says she had a hard struggle after his death and "the money will come in useful."

DREAM OF A POM'S PASSING.

N. C. PEARSON, Nether Edge, Sheffield, writes as follows in the *Daily Mail* of September 11th:—

On June 23rd last I was a patient in a nursing home here in Sheffield, and while resting after lunch I dreamt most vividly that my little dog (an orange Pom., left at home in Horley) was gently scratching my knee, pleading to be taken up.

In my dream I lifted her on to my lap, and after a sad, loving look she nestled down and fell asleep. Suddenly she became a shadow and vanished.

I awoke very distressed, for the love between us was great. From letters later received, I was informed that my little dog had died at 1.30 p.m. on June 23rd.

This story is confirmatory of many similar happenings that have been recorded, and we should be pleased to have our readers' opinions as to whether the dog at its dying moment visited its mistress in its spiritual body, or did its mistress visit the dog in her dream state and witness its passing?

Next day, September 12th, the *Mail* published the following letter from Mrs. W. Moore, of Falmouth, Cornwall:—

I came to live in an old house in Cornwall, and shortly after my arrival was sitting alone in the dining-room one evening when I suddenly felt a light touch on my knee and, looking down, I thought I saw the head of an Irish terrier.

Some weeks after this, on chatting with some new acquaintances, they told me that a gentleman who lived in the house several years ago had an Irish terrier of which he was very fond. I was not aware before this that an Irish terrier ever lived in the house, but I am sure now that what I saw was the "ghost" of the dog.

In this case it is obvious that it was the spirit of the dog who was the visitor.

SPIRITUALISM IN BROMLEY.

"IT is ten years since the first Spiritualist service was held in Bromley," said Mrs.

Stanton, speaking lately at the Christian Spiritualist Church, Mason's Hill.

"For ten years Spiritualism has been taught amongst you," she said. "People come, listen and go. I wonder how much of what they hear stands by them. Has the ten years' work been worth while? If it has helped you or me or those who have passed on to realise more of God and of themselves, then it has been worth while. If we had realised fully that we are spirit here and now, we should have made a great revolution in Bromley. We have not appreciated that fact. We can get anything we need if we realise we are spirit."—*Bromley Mercury*.

Consolation for the Non-Psychic.

BY THOMAS WEIR.

THERE are probably few Spiritualists who have not the desire to possess psychic power, so that they may receive communications uncoloured by the personality of the medium. However, we cannot all be psychics, and we who are not so gifted must just make the best of it.

One of the great spiritual truths that Spiritualism has emphasised is that Spiritual Development is not alone for those psychically gifted, but for the most commonplace, who are nevertheless capable of living in personal relationship with the Unseen Power that rules the Universe.

You may see God in your neighbour, but your neighbour cannot find Him for you; that you must do for yourself. We cannot know what are the powers and nature of God, but we may seek to know His character. If you look abroad on Nature, scan the lives of men, search your own heart, study not one book but all good books, reject the hearsay, and if you are broadminded in doing these, you must come to the conclusion that if there be a God, He is beneficent and unvengeful towards all, always on the side of righteousness, and apparently caring nothing for right religion, but everything for right living.

THE POWER OF PRAYER.

If you conceive of a Supreme Being with these attributes the first step in spiritual development is to put this conception to the test for yourself by prayer. Rigidly excluding all selfish personal desires, pray daily to God for guidance in your daily life, and watch for the answers, while living the best life you know. Hudson Tuttle tells how, when he was a boy, having accidentally broken a garden fork, he held the detached part in position while he prayed that God would make it whole. But when his prayer was done, the broken part fell off as before, and then he states that for the rest of his life he never prayed again. Tuttle made the common mistake of thinking that God's answer must be either Yes or No, whereas it is more often something better than either; indeed, there is no better proof that answers to prayer come from God, than their unexpected and superlative character. But whatever happens keep on praying, till you are confirmed in believing that there is a God who has answered your prayers. There is no psychic gift possessed by mankind equal in value to this power of prayer to God, and receiving answers that make life wonderful. Many more and better subjects of prayer might be suggested than just your own affairs, but these are best for a test.

TEMPERANCE IN ALL THINGS.

But your life must be consistent with all this. Imperfection is inseparable from humanity, but you must be trying to live in purity of mind, applying the Golden Rule daily in your conduct, and making cleanliness of body an imperative duty. Psychic power is increased by temperance in all things, and light meals make clear heads. The time when we are all psychically gifted is between the evening and

the morning, but suppers often turn human beings into hogs or logs. We cannot have things both ways, and suppers are best done without. If your conscience does not prevent you eating butcher meat, eat as little of it as possible; if it does, all the better, you will live longer and healthier, and the animalism in you will be less and the Spiritualism more.

Naturally, if you live near to God by prayer, you will have more peace of mind, which will help your psychic power. Be forgiving, kind, considerate, sympathetic, helpful, and loving to all. These are the gifts that will make you attractive to your fellow-creatures, the very cats and dogs will show it, but you will also attract the high spirits in the other world who never speak through mediums, but who seek out and by suggestion help aspiring souls on earth. There is no psychic gift equal to the power of a good life, a life lived in the spirit of the Sermon on the Mount, and the immortal thirteenth chapter of First Corinthians. Observe the incidents of your life as they pass; there is no picture show that should stir your interest like that moving picture of your own; act well your part in it before the audience of interested and appreciative spirits.

PSYCHIC EXERCISES.

There are one or two little psychic gifts that nearly everyone may practise with pleasure and advantage, but remember that development is slow, so be patient. Thought transference is a fine thing if practised honestly and kindly. You can send out your good thoughts to anyone you like, simply by thinking intensely of the matter (not desiring intensely to communicate) and giving expression and direction to these thoughts. I say "good" thoughts advisedly, for if you have bad thoughts you will do yourself harm by letting them go, so crush them in self-defence.

Another simple psychic gift easily developed, is the power of visualising objects and scenery with the eyes close shut. It is partly due to repeated impressions on the eyes when open in the light, and undoubtedly the spirit people make use of this power to make suggestions to us; at least I have found it so. If you have been, say, picking gooseberries for two hours in a good light, when you lie down to sleep at night and shut your eyes close in the dark, you will see, as it were inside your brain, nothing but clusters of gooseberries and leaves, and something similar happens if you fix your eyes intently on the landscape as you walk, or if you give close attention to the crowds in the streets. The scenes visually developed in this way are often of great beauty and interest, and if the spirit people help, you may see the upper astral world in its splendour, or the weird grey rocks and gorges of the lower planes.

Lie down in peace of mind with the eyes close shut while breathing regularly and deeply, but without effort. Do not give constrained attention or expectation to the matter. After five or ten minutes a faint yellow light may appear, and gradually brighten into a show of rolling clouds of yellow, blue, and sometimes red, that take fantastic and sometimes symmetrical forms beautiful to see, which may rapidly change into lovely landscapes, streets with figures, lakes and rivers, weird places that frighten one, and sometimes just for a moment you will see a face looking at you, or a car will rush through the picture, a band or a funeral may pass.

Sometimes these have been so vivid and beautiful that I have put up my fingers to see if my eyes were really shut; indeed I have never seen anything on earth equal to some of these pictures. The scene usually passes in five to ten minutes, though it is sometimes longer. Some of the most conclusive proofs of the truth of Spiritualism which I have received, have been the interjections and sentences that I have heard when waiting for these pictures.

Psychic gifts are useful, interesting, valuable, and honourable, whether we have them ourselves or benefit by them in others, but the non-psychic person who lives in personal relationship with a beneficent God, and is able to trace His hand in this poor struggling life of ours, is endowed with spiritual wealth that surpasses all psychic gifts.

BRITISH COLLEGE OF PSYCHIC SCIENCE

MATERIALISATIONS IN LIGHT.

MR. WILSON, of Leeds, a medium with whom partial and full-form materialisations, chiefly of children, are produced in sufficient light to allow adequate observation, is to visit London next month, and the British College of Psychic Science has been fortunate in securing his services for a series of seances under the sole control of its officers. Results, of course, are not guaranteed. Members who wish to sit are merely offered the opportunity of judging the phenomena for themselves.

In addition to this specially attractive feature the College has arranged a very full programme for the autumn session. Mr. Wallis Mansford, author of "Bridging Two Worlds" will open a fascinating series of "Wednesday Evenings," on October 3rd, with his experiences of a cruise to Greece under the psychic guidance of the poets Byron, James Elroy Flecker, and Rupert Brooke. Miss Nellie Tom-Gallon will be his chairman.

On the 14th of next month, Professor E. W. MacBride will tell the College why he is only half convinced of the reality of survival. Professor MacBride is a distinguished Fellow of the Royal Society, and if, like Sir William Crookes, Sir William Barrett, and Sir Oliver Lodge, he would patiently investigate psychic phenomena he should be able in another session or two to tell us why his half convictions have been replaced by full conclusions. At the College the best mediums in England are at his disposal. Has he ever talked, for example, with Abduhl Latif; and, if not, why not? Scientists, if willing to investigate patiently, should never suffer from these half convictions.

Three of the evenings are to be devoted to demonstrations of clairvoyance by Mrs. Helen Spiers, Mrs. Estelle Roberts and Mr. T. Wyatt; and on Wednesday, December 5th, there is to be a medium's reception. The lectures and demonstrations, which are free to members of the College, are open to non-members, admission one shilling. For the medium's reception admission will be by ticket only, members half-a-crown, and non-members four shillings including refreshments.

Discussion Teas and Demonstration groups for clairvoyance, psychometry and aura reading are also in the programme. At the Tea on Thursday, December 13th, Mr. H. S. L. Polak will state the case for reincarnation.

Another attractive feature of the session will be the classes for psychical development (to be taken by Miss Nina Francis), automatic writing (Mrs. Hester Dowden), and psychic astrology (Mr. H. C. Schofield). All new applicants for Miss Francis's carefully conducted classes must be interviewed by the honorary principal of the College, Mrs. Champion de Crespigny, or the secretary, Mrs. M. W. Hankey, and the class leader. On Tuesday afternoon, October 9th, a demonstration of platform clairvoyance will be given by Mr. Ronald E. Cockersell.

The tenth annual general meeting of the College will be held at 15, Queen's Gate on Wednesday, October 10th. The report to be presented will show that the work of the College is steadily growing and that the membership now stands at 533.

AUTOMATIC PAINTINGS.

AN exhibition is being held in Edinburgh Psychic College of coloured drawings which have been done by a spirit automatist through Mr. John K. Browning.

The crayon drawings are definitely of a Japanese and Red Indian character, and it is claimed that they have been done under the influence of independent entities. The artist, in a talk on the subject, explained that his automatism began with an involuntary circular movement of the pencil, which gradually worked into designs and caricatures or figure drawings. A number of the crayon drawings, carried through with a considerable richness of colour, had Buddhist subjects. Most of these had been done in answer to a request for a drawing of such a subject by the automatist. The Red Indian drawings, in addition to complicated designs in vivid colour, include illustrations of Longfellow's "Hiawatha." Mr. Browning normally sketches in water-colours.

OCCASIONAL JOTTINGS BY X

SPIRITUAL VERSUS PSYCHIC POWER.

OUR spiritual communicators frequently stress the truth that communication with the Other Side will never of itself bring that peace which is the result of knowing God. The fact of survival is of course proved thereby, but since many spirits are no more advanced in cosmic understanding than we are ourselves—indeed, many are still in gross darkness and need our help—it is necessary for us to seek for teaching that will help us to understand God's laws and inspire us to abide by them; something, in fact, that will feed our souls as well as instruct our minds.

All that is needed to establish touch with the departed is psychic faculty, whose quality varies greatly, and that has its proper place in the scheme of things; though it may not lead one to much spiritual enlightenment. We must earnestly seek contact with the truly advanced spirits, the teachers, the great souls—who belong to the Christ Sphere; and this can only be attained by right living and right aspiration, which generate spiritual power within us.

Only those who are seeking the highest, can understand the vast difference between psychic power and spiritual power. The first often causes restlessness, discomfort, and unhealthy excitement, due to the eagerness with which many spirits endeavour to regain contact with the earth. But spiritual power is always uplifting, peaceful and happy, for it inspires one with the love for all mankind which Christ himself shewed.

Moreover, spiritual power helps to purify psychic power, and to make spirit communion more beneficial to the spirits communicating as well as to their loved ones still on earth. When aided by the spiritual element the descriptions of spirits are more satisfactory, more convincing, and the accompanying messages are more helpful and more enlightening. It is this spiritual power we need most of all to cultivate in our movement to-day; for in this way and in this way alone shall we free ourselves from the dross of crude psychism, and become true Spiritualists and followers of the living Christ.

PROGRESSION THROUGH SPIRIT MESSAGES.

Enlightened spirits who communicate with the people of earth do so in order to help the spiritual progression of their loved ones and others. Therefore their utterances may not always please their hearers, and often their messages are misconstrued or wrongly interpreted. I know a man who was once contemplating a business partnership, and was advised through several mediums to accept one that was offered him, and an advanced spirit said he must accept it. He interpreted this message as meaning that the venture would be a success, but it was not. Judged by earthly standards it was a failure, but as time went on and he became more spiritually awake, he realised that the message had been given for his own good, because through this experience he had learnt some very necessary lessons. He had been deflected from pursuing a future that would have been disastrous to his best interests, and as things turned out he became truly grateful for the guidance that had been given him at an important turning point in his career.

ASTROLOGICAL LECTURES.

THE Astrological Lodge of the Theosophical Society in England has arranged as usual a most interesting series of lectures for the autumn at the Hall of the Art Workers' Guild in Queen Square.

On October 1st, "New Light on a Famous Horoscope" is to be Mrs. J. Norman Rhodes' subject; and a week later Mrs. George Francis will lecture on "Man as a Cosmic Being."

October 15th will be devoted to a children's evening; and the three Mondays that follow will be taken successively by Mr. C. E. O. Carter with "Thoughts on Transits," Madame Mertens-Stienon, "Astrological Symbolism," and Mr. Robert Wittey, "The Moving Finger Writes."

"Sensitive Points in Notable Activities" will be discussed by Mr. W. Frankland on November 15th, and "Horary Figures" by Mrs. Allen Chubb on November 26th. The December lectures will be given by Mrs. Barraclough on "Body Balance through Pisces to Aquarius," and Mrs. A. Sudbury Harren on "The Lodge Horoscope."

BRIEF NOTICES OF NEW BOOKS

How to Make the Best of Life. By Stanley de Brath, M.Inst.C.E. Rider. 3/6.

MR. DE BRATH introduces these "letters from an old man of eighty to young people of twenty" by a brief sketch of his own life, which has been partly devoted to the education of youth.

He stresses that real religion consists in being truthful, clean-living, and kindly in all the relations of life, a matter not of differing creeds or opinions but a guiding influence which makes a life strong and beautiful, free, bright and happy. He treats of the manifest evil which results from successive generations entering on life's perils unwarned and ignorant of laws well-ascertained and proven, which underlie any Art of Life. The letters are full of ripe wisdom and deal with Life, Law, Power, The Consistency of all Knowledge, Psychical Research and Spiritualism, and the Law of Spiritual Consequence. They will have a deep and abiding influence on young people preparing for life's battle who may have the good fortune to read them.

Here are one or two passages we have marked for quotation:—

"All self-seeking lives must necessarily be spiritually blinded lives, and fall short of their true aims, however glossed with outward refinement, by well-bred manners, or by personal charm."

* * *

"One single moral ideal, that of Truthfulness, consistently and whole-heartedly carried out, would make every life a completed picture for the walls of memory, fit to adorn the house not made with hands which each of us is building, whether we think of it or not."

* * *

"The power of the Spirit can use any life as its vehicle in any age, that of a king like Charlemagne, a slave like Epictetus, an anchorite like the Baptist, a soldier like Washington, a philosopher like Socrates, or an artist like Dante. It can use the humblest life material and touch it with light.

"And because the Christ-ideal includes all others, this for ever commands and ever will command the heartfelt wonder, the faltering imitation, and the devoted allegiance of noble souls of every race and clime. For it is to that character that every knee must bow."

J.L.

A Peep Into the Spirit World. By Ada Amiley West. Rider. 5/- net.

Here we have a vivid description of life in the seven spheres surrounding our planet given in trance by "Pat O'Leary," the spiritual guide of Mrs. West, president of the Patrick Spiritual Church, Chaucer Street, Nottingham, at the Sunday public services. Then comes a series of talks about the Higher Heavens, through the same medium, by spiritual guides named "Peace," "White Rose," and "Life."

The book is full of gentle, loving, but frank statements of Truth, as the Guides understand it; and it will stir the finest emotions in every reader.

Foretold. By "Streamline." Eneas Mackay, Stirling. 3/6 net.

These stories of modern second-sight are told by a well-known air-pilot who served in the R.N.A.S. and R.F.C. during the Great War. He was also well-known for his aero-engined car races at Brooklands. Level-headed, matter-of-fact, fearless, and yet psychic, he had some strange and exciting experiences during his war service; with warnings from the Unseen for himself and some of his colleagues. Some of these found their own psychic faculties "loosened" in moments of danger. If the reader finds difficulty in "explaining" any of these weird and remarkable happenings, he at least cannot fail to be thrilled and interested.

The Mystery of the Universe. By James Gordon Stabb. Rider. 7/6.

Many people wonder whether spiritual progress is really possible in this world of doubt and illusion. The author endeavours to unite Religion, Science, Art, and Philosophy, blending them with the fact of Survival, and stressing the spiritual relationship of man with his God. His effort, written in the simplest terms, will help and interest many.

Letters from a Living Dead Man. By Elsa Barker. Rider. Now 3/6.

A friend "returns" through the hand of Elsa Barker, and recounts his absorbing experience sub-

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ZODIAC PROPAGANDA MEETINGS

Oct. 7th. **Forest Hill, S.E.**—St. Luke's Church, Queen's Road, 6.30. Admission free.

Oct 14th. **Hastings.**—White Rock Pavilion, opposite the Pier, 6.30. Clairvoyance by Mrs. Hayward Henderson. Admission free. Reserved seats 1/-.

Oct. 19th.—**Ilford.**—Town Hall, High Road, **Friday**, 8 p.m. Clairvoyance by Mr. Gerald de Beaurepaire. Admission free. Collection.

Oct. 27th. **Saturday, Leeds.**—Philosophical Hall (Museum), Park Row, 7.30. Clairvoyance by Mr. Duke Major (G. W. Dip).

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sequent to his passing. Neither she nor the "dead" man were Spiritualists, so that his observations are the more remarkable, and free from pre-conceived notions about the After-Life. This remarkable book, already a classic of Spiritualism, should be read by all earnest Spiritualists, and lent by them to sceptics and scoffers. It is now produced at the reduced price of 3/6.

Other Lives in the Summerland. By "Gef." Rider. 1/-.

Here are some further experiences of a little boy, given through the hand of his mother after his passing. This book-pamphlet follows his first one, "My Life in the Summerland," to which we gave a special notice in last month's "I.P.G." (page 187). Parents who have "lost" their little ones will derive much solace and understanding from a perusal of its 42 pages, printed in clear and readable type.

G. de B.

* * *

OUR READERS' TESTIMONIES.

A YORKSHIRE SPIRITUALIST.

"I enjoy the *Gazette* immensely, and hope to until my journey's end. Spiritualism is to me most wonderful and beautiful. I pass my *Gazette* on to others."

A TESTIMONY FROM ITALY.

"I could not help subscribing to your *Gazette*, as I find it the most interesting journal dealing with psychic matters."

A STOCKPORT SUBSCRIBER.

"This September number is a particularly interesting one."

AN ESSEX SPIRITUALIST.

"I would like to say your paper has been a great joy to me for many years. May it long continue to be popular!"

* * *

Spiritualism, with its great truth, will never make headway while the belittling of Christ is a prominent feature of some of its disciples. We need to raise our standard of virtue—seeking first the kingdom of righteousness, assured that all things needed will be added.—E. P. Prentice.

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6.30 p.m.—Mr. R. Dimsdale Stocker Mrs. Stella Hughes
Oct. 14th.—11 a.m.—Mr. J. B. McIndoe Mrs. Helen Spiers
6.30 p.m.—Mr. Hannen Swaffer Mrs. Estelle Roberts
Oct. 21st.—11 a.m.—Mr. Harold Carpenter Mr. Glover Botham
6.30 p.m.—Mr. Horace Leaf Mr. Horace Leaf
Oct. 28th.—11 a.m.—Mr. Lewis Jefferson Mrs. Annie Johnson
6.30 p.m.—Mr. Ernest Hunt. Mr. Thomas Wyatt

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