

THE INTERNATIONAL PSYCHIC GAZETTE

No. 152. Vol. 13

MAY, 1926.

PRICE SIXPENCE NET

Our Outlook Tower.

BATH AND "FORTUNE-TELLING."

THE fair and dignified city of Bath and its worthy magistrates have rather lowered themselves during the past month by engaging in the mercenary process of scooping in fines from palmists and astrologers, against whom no bona-fide complaint of any aggrieved citizen was even alleged. The prosecutions were a trumped-up affair; the evidence was that of hired witnesses sent out expressly to create offences; their testimony revealed nothing remotely discreditable; and the defendants were both perfectly well-behaved and inoffensive people. But the nine local pundits, "dressed in a little brief authority," branded them as "rogues and vagabonds" and mulct them of ten guineas in all to enrich their proud city's exchequer! This absurd abuse of the august process of law and justice does little credit to the police system of Bath. Instead of trapping respectable citizens and punishing them under a much-criticised legal decision (which simply regularised the extensive police malpractice built up contrary to the statutory law and all then existing authorities) and labelling them as criminals of a low order, they would be better engaged in capturing and dealing effectively with real criminals, who too often elude police vigilance and remain a menace to law-abiding people.—We are pleased to mention that that good man, Will Carlos, one of their victims, was not allowed to suffer any monetary loss from his uncalculated-for prosecution. As soon as the result of his trial was announced Mr. Henry Bubb, J.P., and Miss E. Maude Bubb, of Cheltenham, generously sent him a cheque for the amount of his fine and costs, and a local lady, who wished to remain anonymous, sent by a friendly messenger another £5 as an expression of her sympathy. Neither has Mr. Carlos suffered in the esteem of his many friends, notwithstanding the unmerited slur officially put on his good name by the misguided magistrates of Bath.

LOCAL OPINION.

"STUDENT," writing in the *Bath Chronicle* of April 19, says:—"Why is it the authorities pounce upon one and prosecute, and leave others to practise with impunity? Every summer season fetes are held, and we find palmists' tents. Why is this permitted? The two witnesses in the Carlos case admitted that their horoscopes were mostly true, so they received very good value for their money. Probably the advice was as good as the average medical man or lawyer gives for so small a fee. Some of our laws are antiquated, and should be repealed, or amended and brought up to date. When practised by properly-qualified men, the occult sciences are quite as useful as the other professions named above."

F. INIGO, Trowbridge, writing in the same paper on April 21, says:—"I am a great believer in astrological readings, and probably if our worthy magistrates would take a world tour they would come back broader-minded, and would then be able to differentiate between 'pretending' to tell fortunes and astrological readings. It would be far more to the credit of our magistrates to summon those people who do nothing to help their fellow-men than summon a person who was earning an honest livelihood by helping others with good advice."

AND GLOUCESTER TOO!

The *Bath Chronicle* further reports that "a round-up of alleged palmists by the police led to the appearance of three prisoners in the dock at the Gloucester Police Court," on April 20. The prisoners were Thomas Parker, 26 Clarence Street, Gloucester, his wife Gertrude Parker, and Lillian Maud Sherwood, 19 St. Mark's Street, Gloucester. They were remanded for a week! The words "prisoners" and "remanded" suggest that they have been proceeded against by way of warrant and arrest, according to the approved London method, so that they may have a pretty taste of prison confinement before their trial, and be shut off from securing legal or other assistance. "They were each charged," says the report, "with having used certain subtle craft, to wit palmistry, to deceive and impose upon certain of His Majesty's subjects, contrary to the Vagrancy Act 1824, section 4." "To deceive and impose upon" are words in the Act of Parliament, but the present Lord Chief

Justice and his predecessor in that high office, with accompanying judges, effectively deleted them and declared them of no importance—a thing even they had no right to do. "No judge," once said Mr. Justice Darling, "has the right to vary the wording of an Act of Parliament even by a hair's-breadth." But the Gloucester police may calmly proceed with their iniquity without the slightest fear of being rebuked by their judicial superiors, who themselves showed the way! It is high time the patient lieges took steps to protect themselves against such obvious legal wrongs, committed contrary to both the intention and the letter of the Act of Parliament.

THE S.N.U. PARLIAMENTARY COMMITTEE.

Meantime the Parliamentary Committee of the National Spiritualist Union does not appear to be making any headway with the task entrusted to it over nine years ago of appealing to Parliament for reform of the law, notwithstanding their hope-inspiring "gesture" last January that they were at last becoming busy! Mr. Richard Boddington, one of its members, reported to the S.N.U. London District Council's annual general meeting on March 24 that no Member of Parliament had yet been found to present the Bill!—How long, O Lord, how long! for Rome burns while Nero fiddles!

THE "MORNING POST" AND SPIRITUALISM.

SPIRITUALISM has been rendered the greatest service ever given to it by any great London newspaper, by the *Morning Post* having opened wide its columns to a full discussion.

A special correspondent set the ball a-rolling by a series of sympathetic articles, beginning thus, "Spiritualism can no longer be ignored. That is one of the few definite conclusions that readily emerge from any serious inquiry into the subject." He goes on to speak of the increasing interest of laity and clergy in its doctrine, "which is being expounded with great sincerity and ever-growing ability and enthusiasm."—For over a month thereafter many columns of articles and letters appeared, representing every kind of view, friendly and critical—much that showed intimate knowledge of the subject and also much that showed merely the vain imaginings of bitter prejudice. If collected they would make a useful and illuminating volume. The following are a few notable excerpts:—

Sir A. Conan Doyle: "There has never, in my opinion, been a time in the world's history when divine inspiration was more obvious than at present, but it is a common human error to magnify and idealise that which is distant, and to fail to appreciate that which is near. In a century or two this Spiritualistic movement will be viewed with reverence as one of the great turning points of human thought."

Dr. Percy Dearmer: "One of the most important facts about the whole matter [of Spiritualism] is that those who take the trouble to investigate come, almost without exception, to important positive conclusions. I believe I am right in saying that all the original founders of the S.P.R., starting as extreme sceptics, came in the end to believe in human immortality, and considered that they had found sufficient evidence . . . If by proof you mean the kind of evidence that is required to hang a man for murder, then everything that the Spiritualists affirm has been proved over and over again."

Lord Hugh Cecil: "It cannot be disputed that Spiritualism is dealing with 'familiar spirits,' and such dealing is throughout the Old Testament treated as a grave crime. If, then, the prohibitions of the Old Testament are binding upon us, the Christian Church can no more assimilate Spiritualism or any part of it than it could the atrocious idolatries and sexual vices from which it was the main effect of the divine revelation to rescue the people of Israel."

Mr. E. P. Hewitt, K.C.: "'It cannot be disputed,' says Lord Hugh Cecil, 'that Spiritualism is dealing with familiar spirits.' This is a misapprehension. The expression 'familiar spirits' is one definitely associated with black magic—i.e., the deliberate attempt to hold communication with the Powers of Darkness. And the expressions 'Witchcraft' and 'Sorcery' are also associated with black magic. Modern Spiritualism bears no resemblance to black magic, nor to anything prohibited by the Old Testament. If, however, a prohibition of Spiritualism could be extracted from any passages in the Old Testament it would be, like many other rules laid

down in those early days, a rule of conduct suitable for a rough and uncivilised people, but unfitted for those possessing modern enlightenment."

Sir Oliver Lodge : "Lord Hugh Cecil does not say that communication is impossible. He says it is sinful. I say that that is a human, conventional, traditional idea. We do not know what possibilities of communion there are. We can only ascertain by trial. Fifty years ago it was impossible to hold conversation with New Zealand by word of mouth, but, through instruments and the proper medium, it can be done. We might call it miraculous. But why call it sinful? Depend upon it that all our powers are for use, and in developing their use we have to guard against abuse. The evolution of man is very slow, but time is unlimited and we can afford to wait. In the meanwhile surely we can all agree to concentrate on truths which unite, and not on details which make for separation."

Mr. E. Wake Cook : "For fifty years I have been a Spiritualist. It has been the greatest boon in life, and I have not yet met any Spiritualist who has not been greatly benefited by it, and made immeasurably happier."

FAMOUS SPIRITS AT SEANCES.

MR. EDGAR TOZER, who has specialised in spiritual rescue work, as many of our readers know, tells us some most interesting things about his Melbourne seances in a recent letter. He says:

"Our Rescue Work still progresses wonderfully. For the time being our work of relieving the Egyptians is in abeyance, and they only come occasionally. We are concentrating upon the purgatorial planes, having been allotted the task of undoing some of the work of the earthly priesthood, who when in the body promised to relieve souls for payment.

"We had a visit from no less a personage than Pope Pius IX. He opened with a Latin prayer and crossed himself; he then tendered thanks, and afterwards went to each sitter and made the impress of a Cross on our foreheads, mouths, and hearts. Later I found out the symbolism of this from a friend, and it was very interesting. The Pope was profuse in his thanks and prophesied that some day there would be a merging of the Roman Catholic and other Churches one with the other. He explained that would come because of the fact that they were merging together in spirit life.

"We make no distinction of any creed, race, or colour in our circles. All spirits are welcome as brethren; therefore we make friends with all. Such to my mind is very necessary also in earth-life conditions. It is the only way to bring about the brotherhood conditions we 'prate' about so much.

"We had a very interesting talk with Queen Alexandra shortly after her passing. She said she could not quite understand why she was so much beloved by all her people. My reply to her was that it was because she first gave out her love to her people, and now it was returning multiplied to herself in spirit-life.

"I have become very impressionable, and the week previous to her coming I was impressed to tell our class that on the next Wednesday night we should be visited by royalty. Thus it eventuated; and the Queen told us that Queen Victoria, the Prince Consort, King Edward, and others of the royal family, accompanied her. Her beautiful words to us I will never forget.

"I know, of course, that the manifestation of a beggar can equal that of a king when in spirit, but there is no doubting the manifestation of a truly royal soul, be he beggar or king. The Queen's words came from a royal soul indeed, being so full of soul-force, which was felt by all of us."

"ROBERTSON OF BRIGHTON."

THE centenary celebrations of Trinity Church, Brighton, a few days ago, have recalled its former incumbent, the Rev. Frederick William Robertson, one of England's most famous and liberalising preachers. "A. B." writes in the *Sunday Express* about this "spell-binding preacher who hated preaching," and asks:—

What was the secret of his great popularity? It was probably his great sympathy for his fellow-men, a sympathy which his Master possessed, and which he earnestly strove to imitate. There is a famous passage in one of his sermons, in which he describes the incident of the woman taken in adultery: "There stood in His presence a tempted woman, covered with the confusion of recent conviction. And there stood beside her the sanctimonious religionists of that day, waiting, like hell-hounds, to be

let loose upon their prey. Calm words came from the lips of Him 'Who spake as never man spake,' and Whose heart felt as man never felt: 'He that is without sin among you, let him first cast a stone.' A memorable lesson of eternal truth. Sinners are not fit to judge of sin. Their justice is revenge; their mercy is feebleness. He alone can judge of sin—he alone can attempt the sense of what is due to the offended Law with the remembrance of what is due to human frailty—he alone is fit for showing manly mercy who has, like his Master, felt the power of temptation in its might, and come scathless through the trial. 'In all points tempted—yet without sin'; therefore to Him you may boldly go to find mercy."

And here is another fragment of one of his great sermons:—

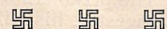
"In the desert, in Pilate's judgment hall, in the garden, Christ was alone—and alone must every son of man meet his trial hour. The individuality of the soul necessitates that. Each man is a new soul in this world; untried, with a boundless Possible before him. No one may predict what he may become, prescribe his duties, or mark out his obligations. Each man's own nature has its own peculiar rules; and he must take up his life plan alone, and persevere in it in a perfect privacy with which no stranger intermeddeth."

MOTORS v. PEDESTRIANS.

SOMETHING will have to be done to protect pedestrians from the selfish heedless rush of many motor drivers. Accidents and fatalities to members of the public are becoming so common that they are taken for granted and accepted as inevitable. The public are entitled to personal safety when peaceably walking along or across the streets. The danger to life and limb is greater to-day than ever happened in history through the combined malice of marauders, murderers, and other malefactors.

Miss Lilian Whiting, the famous American authoress, wrote in this *Gazette* recently about the remarkable private mediumship of Mrs. Minnie Soule. In a letter to her friend Miss Elise Emmons, Leamington, she says Mrs. Soule had just telephoned her that her husband had been knocked down by a motor-car, but fortunately his injuries would not cause him any permanent disability. Miss Whiting continues:—"I am so thankful it is no worse. The motor-cars are so fatal here that I do not know what people can do. Yesterday was the funeral of the Rev. Dr. Leavitt, a minister for fifty years in Boston, killed instantly two days ago by a motor-car. Last night, in Cambridge, the Rev. Dr. Dougherty, on his way to dine at his daughter's, was killed right in front of what was formerly the home of William James. From twelve or fifteen to twenty persons are killed every week here in Boston, yet nothing is done about it! Almost all these fatal accidents occur after eight p.m., when the traffic officers go off, and the streets are simply race-courses! It is a most dangerous thing for anyone to venture out in the evening. I am within two minutes' walk of the Lilarm, and often want to go over of an evening, but do not dare attempt it. Even to cross the little side street to Trinity Church, whose cloisters are opposite the side door of my hotel, I dare not attempt it alone. If I want to go over, some man from the hotel, an employee or a guest, steps over with me. It is too incredible that a great city (Boston) pays no attention to this reckless state of things. New York is safe, so to speak; with its six millions of people to the one million of Boston, the motor accident rate in New York is not one-tenth what it is here in fatalities. That is one reason I want to get over to Italy, for one lives in constant apprehension here."

All reckless driving resulting in accidents should be ruthlessly punished by imprisonment and cancellation of licences until due respect is paid to public safety. J. L.



OUR READERS' TESTIMONIES.

A Lincolnshire Clergyman : "The *Gazette* seems to me to be one of the very few periodicals which are really interested in the deeper aspects of Spiritualism, and which have some regard for the true education of the public."

A New York Spiritualist Lecturer : "I have been particularly interested in the articles by the Grand Duke Alexander and Mr. Thurstan. I congratulate you on having both of them. I feel that the cause of Spiritualism is greatly advanced in having such articles in the chief Spiritualist paper."

The Persecution at Bath of Mr. Will Carlos:

"I CLAIM THAT ACT DOES NOT APPLY TO ME."

MR. WILL CARLOS, our highly-esteemed contributor, who moved from Hanley, Staffs. to Bath, seven months ago, and shortly afterwards established there a Spiritualist Church which he conducts with much acceptance to its adherents without fee or reward, was on April 16 charged at Bath Police Court with contravening the 4th clause of the Vagrancy Act, 1824, by giving readings in palmistry and astrology to two young women sent by the police for the purpose of manufacturing an "offence."

The magistrates were Mr. T. H. D. May (chairman), Mrs. Long, Mr. G. W. Duncan, and Mr. F. D. Wardle. Mr. S. Leighton Heard, Deputy Town Clerk, prosecuted, and the police witnesses against the defendant were Miss Alice Maud Robinson and Miss Kate Una Edwards.

The evidence was to the effect that the readings given chiefly referred to character. However, Miss Robinson testified that she was told there would be an offer of marriage about the age of thirty-eight.

Mr. Heard—The fact that you will have an offer of marriage in your 38th year cannot now happen?

Witness—No. (Laughter).

(The lady was apparently beyond that age at the time of her call, but she was not asked whether any offer had in fact been made to her about that period.)

Mr. Carlos, cross-examining—Did I assure you that these things would definitely take place, or that they would probably occur, according to the lines on your hand or the indications in your horoscope?

Witness—You said probably, and you put many "if's" in it.

Defendant—And on the whole your horoscope proved correct?

Witness—As far as character is concerned.

Mr. Wardle—In what respect beside what you have told us did defendant speak of the future?

Witness—Nothing.

Miss Edwards testified that a marriage when she was about twenty-six was foretold.

Defendant—Did I say that would definitely happen or probably happen?

Witness—Probably.

Defendant offered to call the evidence of several witnesses as to his character and respectability, but Mr. Heard said that was unnecessary as the police did not impute anything against his character.

Mr. CARLOS then addressed the magistrates as follows:—Your Honours, I plead not guilty to this charge, though I am well aware that according to recent interpretations of the 4th Clause of the Vagrancy Act, there is really no defence to a charge of fortune-telling. In that respect this alleged crime is unique in the whole category of offences, for should a person be accused of the crime of murder or theft, it is open to him to defend himself, by testifying and proving that he had no malice or evil intent and, if the evidence to that effect is found satisfactory and conclusive, the law would declare that he is not guilty of the charge against him. But according to the most recent High Court decisions (*Stonehouse v. Masson* and *Irwin v. Barker*) it is no defence in a fortune-telling charge to be able to prove that the person accused had no "malice," or intent to deceive or impose upon any of His Majesty's subjects, even though that is expressly required by the Act of Parliament itself, which says "pretends or professes to tell fortunes . . . to deceive and impose upon." Under these interpretations of the law this is the one crime in the calendar for which a man may be fined or sent to prison and branded as "a rogue and a vagabond" without having a shadow of evil intent, because in the words of the late Lord Chief Justice Lawrence, "fortune-telling is a crime in itself, apart from evil intention." Consequently, your Honours, it would be useless to take up the time of this Court by adducing evidence of my innocence of any criminal intent, and the defence I offer you with great respect, and which I feel sure under the circumstances your Honours will be ready most carefully to consider is that this prosecution is totally misconceived, and is a misapplication of an Act that was passed by Parliament over a hundred years ago, in the days of George the Fourth, for the purpose of suppressing the lawless hordes of wandering gypsies, tramps, and other irresponsible misdemeanants, and

was never intended by Parliament to be applied to respectable citizens of this realm—persons who are industrious and pay their way, who have their settled abode, and pay rent and taxes, and otherwise honourably discharge their duties as citizens. The purpose of the Act is well described in its title; it is called an Act "for the punishment of idle and disorderly persons, rogues and vagabonds." Now, your Honours, I claim that that Act does not apply to me. I am not an idle or disorderly person; I am neither a rogue nor a vagabond. During the sixty-seven years of my life I have always behaved myself as a good citizen, and discharged my duties as such; never during my whole lifetime has there been a single occasion upon which any person has been able to point the finger at me as a person who has transgressed the laws of this realm. It is quite true that I have practised the arts of palmistry and astrology, for I have made a serious study of these subjects for over thirty years, but I will in a moment quote to you an authority laying down that the practice of these arts, which have come down to us through the centuries, is not a crime in itself, and that the only occasion on which it can be regarded as a crime is when idle and disorderly persons, rogues and vagabonds, merely *profess* and *pretend* to tell fortunes with a view to *deceive* and *impose* upon His Majesty's subjects. Such persons are obviously pretenders and imposters, in the view of the Act dealing with them, and as such are quite properly liable to punishment, as pretenders and imposters are in other spheres of life. I have said that I would give you an authority for the view that it would be extravagant to hold that the mere practice of palmistry and astrology is in itself *prima facie* proof of roguery and vagabondry, which are the basic crimes aimed at by the Act. Before reading this ruling I think it well to mention, as a matter of historical fact, that for about three-quarters of a century after the passing of the Act, no attempt was ever made to apply its provisions, and especially the 4th Clause which is called the fortune-telling clause, against citizens living in their own domiciles, and maintaining themselves by their industry. When the Act was about half-a-century old it was for the first time made applicable to Scotland, and the first fortune-telling case brought in Scotland under that Act was that known as *Smith v. Neilson*, about twenty-five years later, when a residential fortune-teller was charged with pretending to tell the fortune of one Jane Allan, who was thereby induced to pay the sum of sixpence. The Glasgow magistrate who tried the case convicted the accused and fined her 10s. 6d. or seven days imprisonment. The case was appealed against to the Scottish High Court of Justiciary, and was reversed by the three judges, who acquitted the defender and awarded her ten guineas of costs. I wish now to read to you in full Lord Young's judgment in that case.

[The Presiding Magistrate asked the date of this judgment and on being informed 1896, said it was obviously less authoritative than the more recent judgments, and disallowed it. It is, however, printed overleaf.]

Now, your Honours, in conclusion, permit me to say that there is a totally erroneous opinion of the sciences of palmistry and astrology in the minds of persons who have never studied them. They are generally supposed by these people to be nothing more nor less than stuff and nonsense, and have even been described by prosecuting solicitors as "balderdash," but so far from that being true they have been seriously and respectfully studied by many eminent persons, including Kepler, the great astronomer, who practised astrology, by George Eliot, the famous novelist, who in her book, "The Spanish Gypsy," vindicated that science, and by Sir Walter Scott, who in the introduction to "Guy Mannering" makes one of his characters say:—"Let me only request that I may be informed of the exact minute of the birth; and I hope to be able to put you in possession of some particulars which may influence, in an important manner, the future prospects of the child now about to come into this busy and changeable world." Now, your Honours, I claim exemption from this charge on the ground that I am a British citizen and not a wandering vagabond, and am therefore not amenable to the provisions of the Vagrancy Act of 1824 nor liable to its penalties. I therefore request your Honours to dismiss this charge as having been utterly misdirected against me.

The magistrates, without any comment, retired to consider their verdict. After some minutes' interval they returned, and the Chairman said the charge had been found proved, and fined Mr. Carlos £5 and 10s. costs—allowing him on request a week's grace for the payment.

LORD YOUNG'S JUDGMENT in *Smith v. Neilson*, in the Scottish High Court of Justiciary, March 18, 1896:—

"I confess that from the moment I read it I thought that this charge was bad. We were informed that this is the first prosecution in Scotland for pretending to tell fortunes. The Act of George IV, it is said, and I have no doubt accurately, was made applicable to Scotland twenty-five years ago, and it was not till 1882 that it was decided—and then not without difficulty—that any part of the clause recited was made applicable to Scotland.

"During these twenty-five years, including the last fourteen, this is the first instance of any prosecution of the kind, and I should almost venture to express the hope that it may be the last. It is, of course, true that a professed fortune-teller may commit roguery or knavery through the exercise of that profession, just as anyone else may commit a roguery or knavery. But when you have a case of a professed fortune-teller committing roguery against those who require—that is, really deceiving and imposing upon weak people who require—the protection of the law, the charge ought to state what he did that was knavish or roguish and that amounted to an offence.

"It was never imagined, so far as I ever heard or thought, that writing, publishing, or selling books on the lines of the hand, or even on astrology—the positions of stars at birth and the rules on which astrologists proceed in telling fortunes therefrom—I say *I have never heard that publishing or selling such books is an offence, or that reading such books and telling fortunes therefrom is an offence.* Roguery or knavery might be committed that way, but it would be a special case.

"There is the word 'pretend' used, but the case for the prosecutor is that it is not necessary that there should be an intent to deceive and impose upon. Indeed, everything here is consistent with the fact that the

person who told the fortune had no belief in the thing herself, and knew that the person who gave sixpence had no belief in the thing either. That was the prosecutor's view, we are told by the counsel who represents him, and that was the view on which the conviction proceeded.

"So that it really comes to this, that anyone telling fortunes by reading the lines on the hand is guilty of roguery and vagabondry, and liable under this section to its penalties. I think that that is extravagant, and I therefore repeat that, as this is the first conviction of the kind in twenty-five years, I hope it will be the last attempted."

At the same Court on April 19, "Charo," a lady palmist, was charged with fortune-telling to the same two police witnesses. Mr. Heard again prosecuted and the magistrates were:—Sir Harry Hatt (chairman), Miss Helen S. Corbett, Alderman J. H. Colmer, Mr. P. Browning, and Alderman C. Cowley. Mr. W. F. Long, solicitor, appeared for the defence. The evidence in this case also was of the most trivial and non-incriminating character. In fact, it was admitted the readings were mostly true. Miss Edwards, for example, said defendant had told her she would marry, when between twenty-four and twenty-five years of age, a man interested in mechanics, and that she would choose a cluster of diamonds for her engagement ring. Witness said she had previously taken off her engagement ring, so that the defendant might not see it. The Clerk of Court (Mr. E. Newton Fuller)—Was it a cluster of diamonds? Witness—Yes. (Laughter.) Mr. Long—What is your young man? Witness—An engineer. Mr. Long argued that the view expressed in *Stonehouse v. Masson* was not the law, but a judge-made decision. The Clerk—You cannot go behind it. The Chairman intimated that this defendant also was found guilty and would be fined £5 with 10s. costs.

A Dream of Fairyland and a Vision.

BY A. S. WORMALL.

THE following dream of Fairyland proved to be prophetic. In my dream, a lady friend called to see me, and was accompanied by a gentleman I had only once met in normal life. He looked round the room and then said, "I must do something to this window, so that more light may come into the room, and so make clearer to our friend the wonderful experience we have had in Fairyland." Presently he called my friend to him, and as they stood together by the window they seemed to become almost as one.

When telling me of their mystic experience he at first spoke normally, then almost like chanting, and being very musical I felt this to be very appropriate to the wonderful story he related, which was as follows:—

They were having their usual walk in the country, and feeling very appreciative of the beauty and peace of their surroundings. Presently they came to a hill, at first with a very gradual ascent, but it became steeper as they progressed. There they became conscious of a strange feeling of mystery. What could it mean?

On arriving at the top they saw a meadowy expanse of beautiful country and, behold, it was Fairyland! And the fairies were all about them, dancing and singing in their merriment. Joyfully they walked amongst them, laughing and talking as if feeling the childhood of life renewed in them. Life truly felt to be ideal, and they longed to be always with these little people, for the fairies are always friendly to those who love them, and do their best to make them happy.

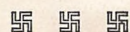
As the two friends wandered along through this mystic country they saw a river, on which was a boat that looked as if intended for them, so his suggestion that they should make use of it met with a ready response. And then they two glided slowly and softly away from land.

But the river was as full of mystery as the Fairyland they had just left. They were not allowed to go far, for the oars were held by the spirits of the water, the Undines. But the two friends were quite unconscious of this, for time itself had come to a standstill, as it is very apt to do under such conditions, especially in Fairyland! Surely that must have been a perfect day, for

"How softly fall the feet of time
When its footsteps tread on flowers."

About twelve months after my dream I found myself again in this same room of my vision, but on this occasion

I was wide awake. There was a very beautiful dog by me, and when my two friends appeared the dog became very much interested. They walked slowly towards the bay window, he talking to her on the subject of fidelity, the dog being the emblem of faithfulness. The frieze on the paper had some mystic lines, every stroke and curve having a mystic meaning, the markings being of pure gold. On one side of the room was a beautiful door. The gentleman described to his companion how he had left the spirit spheres in order to see her. He said the room they were in was only an ante-room, and he knew she would find it easier to meet him there seeing she was still on the earth-plane, than if he had suggested the spirit sphere where he usually dwelt.



MADAME HURST IN CALIFORNIA.—The *Colfax Record* gives a glowing account in its Society column of unusual festivity at Sunny Creek Ranch, Colfax, when the neighbourhood gathered in force to give a rousing Californian welcome to Mrs. Simmonds and her young friend, Miss Violet Durrant, from England. The *Record* says:—"Mrs. Simmonds is an English lady of great charm and culture, and is resting for a while at her brother's ranch before taking up the serious work of lecturing on 'Side-lights on Spiritualism' in this country. She is a valued contributor to that well-known organ, the *International Psychic Gazette*, and an inspirational writer of prose and poetry of great originality and beauty. Mrs. Simmonds, who writes under the pseudonym of 'Madame M. Hurst,' has recently visited San Rafael, and while there was inspired by the beauty of the bay region to write a poem entitled 'California, the Golden,' which Mr. E. W. Barker read aloud to the gathering. It was very highly appreciated. The porch of the house was transformed into a veritable arbour of blossom, in which Chinese lanterns of varied hues glowed amid golden acacia and the snow-white bloom of wild plum and cherry. The young people danced to the music of lilting songs and happy laughter, and the older staid people sat under the stars adding the fragrance of tobacco to the scents of acacia." Then later the guests sat down to "a table that groaned under the weight of eatables that would have made Pickwick's Fat Boy gasp with amazement and envy." A speech of hearty welcome was delivered to the visitors amid many expressions of pleasure from the guests.—We learn that Madame's later address is 145 Southern Heights Boulevard, San Rafael, Marin County, California, U.S.A.

From Self to Selflessness.

By "HEATHER B.," Author of "Healing Thoughts."

FROM Self to Selflessness: this in very simple language is the *practical* way of initiation into true spirituality. No doubt there is much to be learnt intellectually regarding spiritual laws, which help one to advance more quickly along the road of initiation. These are, as it were, mere mechanical aids. The simple or unlearned can and do travel along the same road, with slower steps, often with much suffering and many setbacks, but they arrive perhaps more surely and the stronger owing to the harder experiences they have had to meet and overcome.

It is easier and quicker to travel by motor-car, by steam, or by air, than to walk, but these aids to travel sometimes spell disaster. They illustrate the quicker path of the intellectual and learned initiate, who occasionally makes some tragic mistake and falls from the seeming pinnacle to which he had attained. Intellectual pride is an insidious foe to true spiritual progress; it lurks in the hidden recesses of man's nature; it is the lower self ambushed behind the intellect; and it is often dressed up and disguised as something noble and fine.

Jesus the Christ was a great initiate, but He never posed as such. It was He who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." He showed the simple way of initiation by the pathway of love, which opens the gate whence the "divine splendour" may manifest. So we take the simple words at the head of this article to blaze the way for Christ's "little children."

Life itself is our school of instruction. We have to rise from the natural man's love of self, his absorption in his personal surroundings, his unique devotion to all that concerns his own welfare; we must leave that narrow circle and enter the larger field of spirit. Self and the world-consciousness blot out the light of the spirit. With developed perception comes the dawn of a higher consciousness. Profounder enlightenment and knowledge come from fields previously hidden from view by our own blindness.

The attainment of this higher consciousness is the Alpha and Omega of all spiritual teaching. Many learn these things but few *practise* them in their daily lives. They study maybe religious methods, and forms or formal prayers, even ethics and philosophies; they become perhaps proficient in abstruse learning, and yet if they have not with these studies taken the first step in the *practical* Christ-life they know nothing of spiritual wisdom.

A very important and by no means easy step is this first turn towards a wisdom more profound and far-reaching than any book-learning. And it is this *premier pas qui coûte*. This first essential step seemingly so difficult is only so because it is strange. It is a turning into a path where we need to drop our self-made material burdens and to concern ourselves with something more than "me" and "mine." For the first time we fully realise that "myself" must not occupy so much of our attention and thought, and that to strive to save our own soul while forgetting other souls is a futile waste of time. The child cries, "I want this or that," or "look at me." When older we do much the same, and not until we have deeply realised the fallacy of this absorbing self-love do we understand the heavy handicap it is on the path of spiritual progress.

Even after the love of God has been awakened in the soul we find the mortal self still claiming knowledge, happiness, health and wealth for itself alone! It is still in the child stage saying, "I want," and must grow into a larger understanding and wisdom, often helped thereto by pain, sorrow, and disappointment. The cry of the spirit shackled in its mortal prison is for more light, for a bigger life, for more freedom. When this initial stage of struggle is at last passed the external man changes, and little by little the outer is moulded into a nearer semblance of the inner. Then a great light shines on the understanding, revealing the deep mysteries that are hidden from the unregenerate man, however learned he may be.

This selflessness we are speaking of does not mean

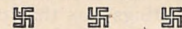
neglecting the right care of the body, or loss of control or interest in our material affairs. Self-preservation is one of the primitive instincts of man, as of the animal world. It is a necessary instinct implanted for the preservation of the race or species, to supply the needs of physical existence. Instincts are God-given, but the spiritualised man becomes the wise guide and controller of his instincts.

The growth from self to selflessness is a slow and gradual process, and it takes some courage to enter on to this path of practical rather than theoretical initiation. For it means the complete control of the desires of the senses, and constantly recurring battles against these formidable foes—not self-glorious battles in the open with onlookers to encourage and cheer the victor!

No, these battles are fought and won only in the silence, unseen and unsung by our neighbours on this earth, though neither unseen nor unknown by our Guides and Helpers on higher planes, who silently encourage us, and bind the wounds we receive in our gallant struggle to keep ever face forward towards the goal, on this upward path of spiritual attainment.

The quiet consciousness of power, the unostentatious happiness of the initiate who has passed from self to selflessness, is like the steady light of a beacon, guiding and encouraging others to enter on the path, where though the trials and difficulties may be great, the joy of achievement is far greater. Such practical initiates mixing with their fellows in the work-a-day world are like leaven in the whole, the very salt of the earth and much needed in the everyday of this life.

"The task before us is to discipline ourselves by labouring for others, not to gratify ourselves by disciplining others."



SPIRITUALISM REVEALS THE AFTER-LIFE.

E. W. and M. H. WALLIS write thus in their classical "Guide to Mediumship":—

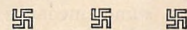
The fact that the life beyond death is one where law reigns supreme, and where ignorance and wrong-doing affect the status of the departed, holding them in the conditions of spiritual darkness and limiting their liberties—(while knowledge, purity, and loving kindness are necessary to the spirit's progress and well-being)—is constantly enforced from the other side, and Spiritualism has shown us the *real* life beyond the tomb, not the stained-glass personalities nor the mythical conditions of the orthodox sectarian, but the natural and human beings who have persisted.

It has banished misconception and miracle by giving us glimpses of the facts and the reign of law in the spiritual world. The law of continuity, of consequences, is as inexorable on the spiritual as upon the physical plane, and that which is written *is* written and cannot be effaced. No magic or incantation can suddenly transform the dying John Jones into the saintly soul who is fit for the celestial heights and the companionship of the wisest angels.

The revelation of the simply human life of the departed, of the persistence of character, of the maintenance of individuality—with its shortcomings, prejudices, limitations, and personal characteristics, as well as the preservation of all the wealth of intellect and the treasures of soul resulting from life's toil, study, and unfolding—the revelation is, to our thinking, the greatest blessing which Spiritualism has conferred upon humanity.

If it did no more than awaken within us a divine discontent with the pettiness of the majority of our thoughts, feelings, and troubles, it would be of great service to the world—(and those who deplore the trivialities are unconsciously condemning the small and narrow conditions of the daily life of the average mortal)—because, such as we are here so shall we be over there, until we can grow to appreciate the fuller spiritual life, to realise our ideals by application to the task of development, and to recognise that beauty comes by use.

But Spiritualism does infinitely more than this; it demonstrates the "going on" of human beings, the preservation of identity, and the orderly continuance—the sequential character—of life. It dignifies the present stage of expression. It gives an added incentive to effort, a new grace to affection, and an increased lustre to goodness and worth.



Don't let us rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches just saved from shipwreck; can we feel anything but awe and pity when we see a fellow-passenger swallowed by the waves?—*George Eliot*.

Can Spirits Eat and Drink ?

By R. H. SAUNDERS,

IN his article in the March issue of the *International Psychic Gazette* the Rev. W. A. Reid, M.A., asks this arresting question—Can spirits eat and drink? From the phrasing of the query one might assume it was intended to apply to spirits in the Spheres, but I see it refers only to “materialised” spirits when manifesting here. In both cases the reply is in the affirmative.

There are many instances on record of materialised spirits partaking of food in the presence of a number of people, but the power of our present-day mediums for materialisations is not equal to that of some living in the middle and latter part of last century. In the days of those two wonderful physical mediums, William and Horatio Eddy, some of the most remarkable manifestations occurred that have ever rendered materialisation the most striking feature of all psychic phenomena.

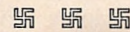
In 1874, Col. H. S. Olcott was engaged to examine their mediumship by two leading New York daily newspapers. He attended the Eddy's homestead (they were farmers) in the little hamlet of Chittenden, for three months, and in a series of the most extraordinary sittings, he thoroughly tested their powers. He started his investigations in a sceptical attitude, and although he says he took an open mind to the sittings, his records indicate the great difficulty he had in accepting the Spiritualist hypothesis. Yet he was ultimately convinced of the genuineness of the phenomena. He saw some 400 materialised forms, ranging from babies in arms to adults six feet three inches in height. One form which appeared at many sittings was that of an Indian squaw, “Honto.” This spirit smoked a pipe—(“I saw her face illuminated by the glowing tobacco,” says Olcott)—also a cigar. She played the organ, danced, sang, took a bracelet from the arm of a sitter, and made several shawls, and tissue twelve feet in length, from ectoplasmic matter. As Olcott justly observes, “Enough for one spirit to do at one performance; a leading woman in a variety show could hardly be asked to do more!”

I have been privileged to attend many “voice” sittings, and have taken the opportunity of asking questions of our spirit friends on the eating and drinking of materialised spirits. I asked whether food was eaten in the spheres. “Food?” said a recently-arrived spirit—“yes, we can take food if we like. No killing for food though! There are luscious fruits you can partake of, but one of the many remarkable things I have discovered here is that no desire for food exists. Where there is affection and harmony in our homes on earth we can attend there, and in some wonderful way we get satisfaction in seeing our own people consume food. I can't explain how this is, but I find it so to me. I shall know more about these matters in time, no doubt.”

A stock subject for amusement with some is the assertion made in Sir Oliver Lodge's “Raymond,” on the authority of his son in the spheres, that whisky and soda can be obtained there. With the hazy idea many have of conditions in the spheres, they would not be surprised to find a typical bar with alcohol on tap. To others the idea comes with such a shock, so that they regard the statement as verging on blasphemy. Both lose sight of the relative conditions prevailing in the spheres. I was at a voice sitting some years ago when a spirit manifested giving the name of “Raymond Lodge.” “Oh!” I said, “I've read your book.” (I really meant to say “the book about you,” but the spirit, Raymond, corrected me thus—“Father wrote that book.” R. H. S.—“Yes, and people disputed some of the information in it.” Raymond—“You mean about the food?” R. H. S.—“Yes, but more particularly about the whisky and soda.” Raymond—“Well; it's perfectly true. When people come here first they want to do just as they did when on earth, and it takes time to wean them.” R. H. S.—“I realise that, but I think the objection is to the statement that such things as whisky and soda exist in the other world at all.” Raymond—“It is open to critics to accept or reject the statement; but it is nevertheless a fact that when a dipsomaniac enters here, one of the first things upon his awakening is to ask for a drink. The craving engendered by probably years of habit does not die with him, but is as intense as ever; and what is more, he seeks some measure of gratification in endeavouring to influence those still in the flesh to drink. Clairvoyants on your side have seen these unhappy souls at the side of mortals urging them to drink. There are those specially qualified here whose work it is to cure this craving, and they have their own way, and an effective

way too, in dealing with it. Of course, in time, determined by the hold drink obtained on their physical frame and moral nature, this unwholesome desire is cured, but at first they think they are really consuming alcohol. It would be far better to give these poor souls your sympathy and prayers than your ridicule.”

At an amateur medium's sitting—(after some years' development this gentleman obtained the “voices”)—I broached this subject to his guide. I said, “A book has been written in which it is said that whisky and soda are procurable in the spheres. What is the explanation?” The guide, who had been a famous comedian on earth, replied, “I know what you refer to. Well, spiritualise the whole thing, and there you have it! It is true. You can't expect, and you don't get either, John Barleycorn in any form here. It was a courageous thing for Sir Oliver Lodge to give publicity to, apparently, so startling a statement, but despite the ridicule given to it in some quarters, the boy intended to convey an important truth, and that is that the desire for drink in these soakers does not expire with the physical frame, but the craving is carried over here with the spirit-body, and is a further instance of ‘as you sow so shall you reap.’ The ministering spirits take these souls in hand, and induce a belief in the newcomer that he is really consuming whisky and soda, say, and when you think you have a thing, you do have it; just as with you on earth! It is the same with those who have acquired the drug habit, and the same method is adopted. The humblest soul, on its arrival here, is attended with the same solicitude as a king. This is work for vast numbers, and they have a double duty, for not only have they to cure their craving, but to nullify or lessen the injurious influence such spirits seek to exercise on living mortals, and great rejoicings here follow a victory. It is often a battle, but success ultimately comes.”



IN THE CITY.

By LEOLA GREIG.

IN the city I wander, gazing idly into shop windows as only woman will. I interest myself in the faces and voices of my fellow-creatures as they pass by me. How few seem to have time to live.

At a street corner stands an old toy-seller with his tray of walking pigs and bunch of brightly-coloured balloons. Opposite are women selling flowers of every hue, and I find myself craving to be rich enough to afford such beautiful things. A beggar in rags trudges by, muttering; his face reveals nothing of his soul and in his eyes there is a vacant look. Fashionable ladies chatter of new spring styles, and above the sky streams with golden light. A weary-looking ballet-girl with painted lips and wistful eyes walks gracefully unconscious of the rude stares; she lifts her face to the sun-bright sky and her lips quiver—her soul is brave. Money-craving business men hurry along heedless of all else but themselves.

I stroll into a by-way, and I hear youths discussing racing. Here is a bank built of smooth grey blocks of stone, and to the windows are steel bars. Inside it is very beautiful, the floor is of mosaic and everything speaks of wealth. Money spent to guard money which seems so much more precious than human lives.

I turn back into the high road where the trams clang their bells with undignified impatience, cars swiftly pass along, railway drays drawn by strong horses rattle over the cobbles of a side street. Everywhere is noise and bustle, and I long for solitude and quiet once more.

A sweet old lady with silver hair and a happy face sits opposite to me in the tram. Immeasurable love and contentment radiate from her. She is old-fashioned, with an air of having come from the country, but as I look into her eyes I know that she has had time to live her life and has grown old gracefully, as the leaves of the trees gradually transform themselves into red and tawny brown. I let myself dream of her little world away from all this, and it is much like contrasting jazz with the nocturnes of Chopin.

I alight and pass into a suburban church standing amidst forgotten graves. A dim light shines through stained-glass and upon the altar. Only my echoing footsteps break the silence. I stand worshipping gladly, praying wordlessly and knowing my spirit is not alone. Melodies of heaven weave holiness around me—kneeling I thank God for this great gift of life.

The Union of Souls and the Creation of Sources of Light.

By THE GRAND DUKE ALEXANDER OF RUSSIA.

HUMANITY for the most part lives in spiritual darkness. I mean that the general mass do not realise the existence of their souls, and do not feel or understand the necessity of developing the spiritual side of their being. Consequently the life they pass on earth is without real utility for their souls. They exist but do not live. They see before them only a blank, instead of a continued life, and so they are preparing for themselves a future existence that will assuredly be painful and obscure.

A certain number of human beings believe in the soul's existence, but have no clear comprehension of life and its purpose. The future for them also is dim and hazy; they live in twilight. A smaller number believe and act as if realising their souls, but live in terror of punishments awaiting them in the future life. Fear hinders the evolution of their souls. They live in perpetual anguish which makes it impossible for the true light to reach them; and they walk in a light that is spurious. Finally there are hundreds, perhaps thousands, of human beings conscious of their souls, who clearly see the truth, and who live and evolve in preparing for the future life—and their path is illumined by the true light. It is to these last mentioned that I address myself, and to all who feel the call of truth.

You will recognise that the first group I have referred to is under the power of evil or may fall under that power, for it has no basis on which to organise its defence. The second group is less accessible to evil; it defends itself; but its conceptions lack clearness and persuasive force for itself and for others. The third group, while appearing able to fight against evil, in fact helps in its propagation, because it is arrogant and intolerant, and its conceptions lack logic and commonsense. It is controlled by those clergy with whom the letter is all important but the spirit dead.

I should like all of you who are Spiritualists—whether Christians or of other faiths—to become conscious and active sources of the light of which Christ speaks. Like every source of light which sends its equal rays in all directions you too should be sending forth the light of your soul, that is to say the living truth within you, to all around—to the poor and rich, the humble and vain, the wise and ignorant, the good and the evil, your friends and enemies; in a word, to all, forgetting their race, their nation, and their creed, but always remembering that it is to their souls you speak.

Your light will be a sweet influence, sparkling with Christ-like love, not hurtful in any way to the eyes of any soul. If necessary you will increase and intensify the light for those capable of receiving it so, and you will mitigate it for those who are just coming out of darkness. You will ever act according to the circumstances, putting foremost the sentiment of love and compassion for your neighbour.

All of you who are Spiritualists, inasmuch as you are so, will form a great network system of light; you will be luminous sources scattered over the whole earth; you will constitute the Union of Souls. Little by little new sources will spring up which will not become extinguished. Their intensity will grow greater until they all unite in a dazzling splendour which will flood the earth. Spiritual twilight and darkness will be cleared away, and humanity will at last see, for you will give it a view of the light of Christ coming direct from God.

The organisation in whose formation I invite you to join is the terrestrial manifestation (but not material) of The Union of Souls, which will be purely spiritual, having for its supreme chief God himself, with Christ as intermediary for Christians, and other great Masters as intermediaries for other religions. It will be the reflection on our earth-plane of the same organisation existing on the spiritual plane. The two organisations should be closely interlinked, and that on the spiritual plane will inspire and animate the one on earth.

The statutes by which the organisation should be guided are expressed in the seven principles of Spiritualism, from which flow that religion of love professed by all sources of light, whatever may be the religions or beliefs to which they belong.

The field of action is without limit; it is wherever two or three souls meet. These sources of light ought to show themselves in every place; sex, age, and civil condition should be no hindrance, for they are souls who have given themselves to the service of the light, and are themselves its radiators.

The souls who will form this spiritual organisation by becoming living centres of light, must eradicate from their consciousness the sentiments of vanity, jealousy, and the wish and will to dominate. They must be guided by the words, "Blessed are the pure in heart, for they shall see God." Every such soul should be at its post—not in a desert, a convent, or in some solitary retreat; on the contrary, his light ought never to be hidden; it should be seen of all men. He should play his part in the general manifestations of the life of mankind; he should remain in the tumult of life. It is thus that his light will be seen by all, and that he will show forth the quality of that life which never forgets its own soul.

Everyone must work according to his strength, capacity, talents, and means; each must carry his own burden, just like the ants which work without ceasing at their astounding constructions, on the principle that each works for all and all for each.

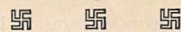
Everyone will thus bring a new light into this great new system of Spiritual Illumination we are forming, and all will desire to be joined together in our Union.

The concourse of artists of every kind would be very precious, for by their masterpieces they would reflect the great aim of all so united, and thus effectively influence the masses. We should say to these artists that as creators of beauty they are already sources of light, for everything that is really beautiful proceeds from a soul touched by the light divine.

The principal aim of the Union of Souls with its Sources of Light is to re-awaken human souls, to force them by love and gentleness to realise that they are immortal, and, without enchainning them by any set religion which always deprives a soul of its liberty, to leave them free, inspiring them with the religion of love alone, which is the only religion under which truth can evolve unhampered.

This is the most important work on earth; nothing can equal it; it is a continuation of the work of Christ himself, which has hitherto been so badly adapted to the needs of humanity by so-called religious artifices.

(To be concluded in our next.)



THE GREAT SINS.

"Hast thou sinned?" A voice rang out like the breath
Of myriad angels, and with head bowed low,
He who in dream had passed the veil of death
Trembling and quiet stood: "I do not know!"

"Thou knowest not? Then list to me awhile.
A little shivering child half starved, afraid,
Pleaded for comfort, but no answering smile
Upon your cold face gleamed, no sign you made;

"A stranger called, you shelter gave him not;
A woman sinning came to you for aid,
You laughed in scorn. I see you had forgot
These petty sins, and now you stand afraid.

"This is not death, 'tis but a passing dream,
And you shall wake again with morning light;
Take back this thought, these tiny sins which seem
So insignificant to mortal sight

"In God's kind eyes are great; give alms, give all
The comfort in your power to suffering man,
Answering however faint and weak the call,
And live a life as blameless as you can.

"Then when real death shall beckon you at last,
And once again you shall review your sin,
Your book of life will show a cleaner past,
And you will be one who has lived to win—

"Not just the crown, the wings, the harp and song,
But life, full life filled with a lasting peace;
Go back to earth, live wisely and live long,
Do good, and then your joy will never cease."

JESSIE FREEMAN.

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.

Evidential Clairvoyance.

MR. J. ARTHUR HILL, writing on this subject in the *Occult Review* for February, sums up his twenty years of experimental sittings with Mr. Aaron Wilkinson, the well-known medium, as follows:—

"Reports of this long series, details of which began to appear in my 'New Evidence in Psychical Research,' published in 1911, were continued in 'Psychical Investigations,' published in 1916, and were brought up to date in my book, 'From Agnosticism to Belief,' published in 1924; and these sittings have satisfied me as to the most scientific explanation of the whole mass of evidence.

"In the present article I have given further evidence, but it must be considered along with what has gone before. The old faggot argument holds good in all inductive science. You may break the sticks if you take them one at a time, but you cannot break the faggot. You may 'explain' one incident by fraud, and another by telepathy from someone else, but you cannot explain all the facts by any one of these hypotheses—at least they do not seem explicable in a way that is reasonable and scientific.

"I have considered all these curious facts from all points of view, particularly from the sceptical point of view which I so long occupied myself—and I am satisfied that only one explanation covers the lot; that is, the Spiritualists' explanation. I believe it to be the true one."

This unequivocal pronouncement by a researcher so careful and critical as Mr. Arthur Hill is highly noteworthy, especially when we remember that he has enjoyed the absolute confidence of Sir Oliver Lodge from the beginning. Here is an instructive example of his method of observing and recording psychic facts, and of testing them by rigid inquiry before admitting them to the category of "evidential." He writes:—

"Among my psychical correspondents is Miss E. M. Bubb, of Cheltenham, daughter of Henry Bubb, Esq., J.P. In this case I am allowed to give the real names. . . . Mr. and Miss Bubb are interested in psychical matters, and have the courage of their convictions. . . . Well, Miss Bubb had written to me perhaps a dozen times during a period of a few years, giving me information about psychic cases which she had heard of, or asking my opinion about this or that psychical question. . . . I have never met either Mr. or Miss Bubb, and I knew nothing about their family affairs; for instance, I did not know whether Miss Bubb had parents living or not. I had no reason to expect any communication from her people on the other side, at my sittings with mediums, nor had any such idea occurred to me.

"But on August 21, 1924, at a sitting with Mr. A. Wilkinson . . . the control made the following statements:—'There is an old lady here, a very well dressed old woman. She lived a great way from here, and passed out near the water. A great age. Someone belonging to her was called Henry. The lady was a rather outstanding personality. She lived in affluent circumstances. Somebody belonging to her was called Henry Walker.'

"This meant nothing to me, except that I thought of a Mr. Walker, of Crewe, who kindly fixed up a sitting for me with Mr. Hope some years ago. . . . However, the control continued as follows:—'There is something like "Bubbles." You can put "Bubble" down, without the S. Three B's. Bubbles. Bubb. Not Bubbles. Bubbs. Someone has brought this old lady here. Quite a stranger. There is likely to be some sequence to this. She has passed away not far from the ocean.

"J. A. H.—In England or America?"

"Control—In England, I think. A rich dress on. You will hear something about her. Singular, not plural; not an S. A woman of strong mind. She wants a message given to somebody. She has come here to get a message through to someone. I hope that old lady's curiosity will be satisfied. Did you get it down about Bubbles?"

"J. A. H.—Yes.

"Control—There is someone called Henry, and something about the ocean. Got to the other side of the tide. A very old person, and very well cared for."

The name "Bubb," of course, made Mr. Hill think of Miss Bubb, and he sent her a copy of the report. The following was her reply:—

"Ullenwood, Cheltenham,
August 25, 1924.

"DEAR MR. HILL,—Thank you for your letter of the 22nd inst. Yes, the description of the old lady is for us, and to me it seems a very valuable test, inasmuch as you and I have never met, and Mr. Wilkinson had never heard of me.

"The old lady is my stepmother, who passed over on January 30, 1924. She was an *exceptionally* clever woman, with a scientific type of mind, and of late years her greatest interest has been in Psychical Research and Spiritualism, in which latter she sincerely believed.

"She was much interested in my correspondence with you, and was much disappointed at the contretemps which prevented my meeting you and your sister at Harrogate last year. She was very much of an 'outstanding personality,' with a clear brain and great determination. It is just like her to try to get a test through in such a way that telepathy can hardly be evoked as an explanation; and a well-known scientist and Spiritualist such as yourself would have been a very likely person for her to have chosen for the experiment. My father and I are very grateful to you for sending us the account of the sitting. He thinks it probable that my stepmother appeared to him a few days after her passing, and she has twice communicated with us, once with me through Vout Peters and once through Mrs. Lamb Fernie. In both cases she got such information through as quite to convince us of her presence."

Miss Bubb enclosed her annotation of the report, item by item, which discloses the following particulars. The manifesting spirit was Mrs. Henry Bubb, who dressed well, often in silk, lived near Cheltenham, and passed out at Weston-super-Mare on the day following her ninetieth birthday. She was a very outstanding personality, and lived in affluent circumstances. The only mistake in the communication was the association of the name "Walker" with that of "Henry" her husband, but "Walker" was the lady's second Christian name! Now none of these facts was known by the medium, Mr. Aaron Wilkinson, or by the recorder, Mr. J. Arthur Hill; they only learned afterwards that they were true; and the whole circumstances of their revelation to two strangers, with some difficulty in spelling them out bit by bit, and not like some well-rehearsed tale concocted by a fraudulent medium, constitutes it a highly evidential instance of clairvoyance and clairaudience truly drawing aside the veil between those in this world and a living personality who had passed hence.

In a later sitting, on December 12, 1924, Wilkinson was not in trance but used his clairvoyant gift in normal fashion. He said he saw a lady in a corner of the room; she had a very nice face and very white hair of which she was proud. (Miss Bubb says her stepmother's hair was the most striking part of her appearance, of which they were certainly proud. "It was the most beautiful white hair I have ever seen; so soft, fine, and silky, as to be almost like spun silk, and of the purest and most silvery white imaginable, without a trace of cream colour.") She correctly gave her Christian names, "Sarah Walker." Wilkinson said she lived in a beautiful house with trees, and this would equally apply to her two residences, one near Cheltenham and the other at Rapallo, in Italy. Also there was "something about a dog"—there were two dogs at different times in her life to which she had been passionately devoted. And other highly evidential details were given, of which perhaps the most striking was, "She has something in her hands—a handkerchief." When Miss Bubb was annotating this part of the report she wrote, "I don't understand the handkerchief." But later she mentioned it to an old servant who had been with them over thirty years, and she exclaimed, "But, oh, Miss Maudie! don't you remember that Mrs. Bubb was never without her handkerchief? She always carried it." "Then, of course," says Miss Bubb, "I remembered—how can one forget things one knows so well?—that her constant and perhaps fancied need of a handkerchief was almost a family joke, and that when sea-bathing she always took a handkerchief with her, even in the water, about which she was much teased. Our old servant tells me that the maids used to notice that if she was worried the handkerchief would be much to the fore."

And thus the unremembered handkerchief became a highly dramatic proof in a case which the eminent Professor Ernesto Bozzano of Italy considers to rank with some of the Piper and Leonard evidence, and to clearly confute the "merely telepathic" theory. J. L.

SS. Paul's and Peter's Remains : Are they in Britain? - V

By FREDERIC W. THURSTAN, M.A.

WE have seen that within three years of the signing of the private contract between King Oswy and Pope Vitalian regarding the loan of the two Apostles' bodies, both principals were removed from this earth. Immediately before his death Vitalian seems to have been preparing to have the bodies restored to Rome, for orders late in the year 671 reached Adrian which caused Biscop to relinquish his official work—that of establishing the Benedictine rule in Northumbria—and to join Adrian and Theodore at Canterbury. There he took up residence as if to hold himself in readiness to carry out some further order expected from the Pope. If Vitalian had survived till next spring he would have planned for the secret return of his treasures, but the order never was given. All the parties privy to the secret facts were now in England and were devoted to England's Christian advancement. They must have met again for deliberation, either at Whitby or at Canterbury to consider—Were they now in duty bound to inform the Pope's successor of the state of affairs? From their actions we can see to what decision they came. Doubtless they appealed in prayer to the Apostles, and received guidance by impression or directly. They decided that they were under no obligation by the terms of the contract to return the trust or reveal the secret until orders came from Rome. When, if ever, that order should come was now the business of the Apostles alone to determine.

Certain steps of procedure were evidently determined upon. A permanent place had to be erected at once as a secure and consecrated resting-place for the Apostles' remains. Consequently the orders were issued for their institution at Wearmouth. Secondly, Adrian had to apply to the Vatican for leave to reside permanently in England, and ask that his appointment of assistant-adviser to Theodore should be made a permanent one. This application was made. In the pontifical records of Adeodatus, Vitalian's successor, we find a papal bull recorded confirming "at the request of the Abbot Hadrian" the liberties and the work of St. Peter's Monastery at St. Canterbury. Thirdly, Biscop, before he started to construct the Wearmouth monastery, had to journey to Rome to visit the Pope and petition him for a blessing and a special charter. It was evidently advisable to make sure that Vitalian had left no sealed communication for his successor. Accordingly, we find Biscop safely arrived and had an audience. Adeodatus appears to have been a mild and benign person, but a very inefficient business administrator. His pontificate lasted only four years. Biscop must have returned with the report that all the officials in Rome were evidently completely in the dark. Consequently, acting on his king's orders, he set at once about the task of providing a secret mausoleum for England's precious charges.

Ecfrith issues a concession of land to him on the north side of the mouth of the Wear, at the spot now called Bishop's (evidently a corruption for Biscop's) Wearmouth, with orders to build thereon a monastery dedicated to the Blessed Apostles, St. Peter and St. Paul. Biscop consults no architect; himself designs the plans "in imitation of the Church of St. Peter at Rome"; himself journeys over to France, and engages a band of Flemish masons and returns with them, bringing also some special newly-invented materials for fastenings and vaultings. A camp is made for them in the domain. Biscop, unaided by any intermediary, daily superintends their work. In two years' time the first building was completed and duly dedicated to the two Apostles jointly. Benedict Biscop was appointed first abbot, and a special charter of immunity from inspection was granted him. Then a chapel built in the precincts was dedicated to St. Peter, and a private oratory attached as a crypt, where the abbot might daily perform his private devotions. Beneath the pavement of that crypt we may speculate that a specially-constructed vault was built, very carefully concealed from above.

When this chapel had been completed and consecrated a further grant of land was assigned him by Ecfrith

farther up the stream at Jarrow. There a second monastery was erected, with a second chapel, which was dedicated to St. Paul. To this new building all the lower orders and novitiates were transferred. Biscop evidently wanted no spies around him. The two places had separate directors to administer the daily routine, but they were worked as a single institution of the Benedictine Order of St. Peter and St. Paul. As he wished himself to be free to leave the place occasionally, when missions to Rome or elsewhere called him away, he selected for the posts of managing abbots a personal relative and a personal friend he could trust. Easterwin, his cousin, a young nobleman "of great strength, pleasant looks, handsome appearance, and kindly disposition," in short a very replica of himself, is made Abbot of Wearmouth. Colefrid, his old trusted co-worker, described as a man "of great perseverance, acute intellect, experienced judgment and zealous," is made Abbot of Jarrow, and under him is placed Biscop's nephew, the young orphaned lad Beda—afterwards our recorder for what we now know.

While Biscop was thus engaged in building work Theodore and Adrian set about the task of the new mission as if inspired by St. Paul himself, for the first step they designed shows consummate discrimination. They left Canterbury, and fixed on a central spot where they might initiate a training school for the rising generation of Saxon priests and monks. This was a village called Grekislade (now Cricklade), some twenty miles out of Oxford, then only an agricultural town. There they made a "settlement" and schools, and themselves daily gave professional lectures in divinity, music, Latin, Greek, and polite French culture. Bede is enthusiastic over this work; he calls it the springhead of all his country's after-civilisation. To these two pioneers Oxford should look in gratitude; it owes to them the subsequent honour of having been selected by Alfred as the most eligible site for his first University of United England.

After two years' work in this way Theodore started on a second tour of diocesan visitations, having now received the pall of the Archbishopric of Canterbury. It was at this point that Wilfrid began his intrigues, and publicly asserted his claim to right of inspection of the monasteries at Wearmouth. He was evidently piqued and suspicious about the mysterious proceedings going on there and at Whitby. Whenever he attempted at either place to gain entry on the excuse of a private or official visit he was denied. So he appealed to Theodore as his superior to maintain his official right of inspection. Theodore played a clever counter-move. He called at Hertford an ecclesiastical synod of all bishops and abbots to discuss and decide on the question of the right of inspection of private monasteries. He knew the way the abbots would vote, and the abbots outnumbered the bishops. Wilfrid, it is worth noting, disparaged this way of settlement, and excused himself from attendance. The assembly passed the following resolution:—"That monasteries should not be disturbed by any of the bishops in matters of temporal concerns, or have their property and possessions arrested from them by any of their bishops." Wilfrid counter-moved by appealing to the Pope against the right of this decision by synod. He knew the Pope would support the central authority of the Vatican. But the Vatican was in the confusion of change. Adeodatus had died in 676, and been succeeded by an invalid old pontiff called Domnus, too ill and infirm to attend to any business. It was not till a year and a half afterwards, when this incapable Pope died, and was succeeded in June 678 by a vigorous administrator called Agatho, that business between the Vatican and the various sees of the western church was resumed.

Immediately on Agatho's succession we find Biscop again deputed to visit the new Pope on behalf of the monastery dedicated to the two Apostles. After reporting the new extension of the Benedictine Order at Wearmouth, he petitioned the innocent Pope for a special bull of immunity from inspection for the said property—and obtained it! Wilfrid countered by sending a reminder to the Pope of his previous appeal, and asking to be summoned to Rome to explain the situation in person. He won this petition, and had a close audience with Agatho. This must have given him an opportunity for enlightening the pontiff regarding the mysterious transactions at Whitby and Wearmouth, and the importance therefore of endowing him with the rights of espial. Anyhow, the Pope considered the dispute grave enough to be decided by a special conclave in the Vatican, to which Theodore as Archbishop of England was formally invited, and Wilfrid was deputed to appear in person and plead his cause.

Theodore had no intention to allow the Pope an opportunity to cross-examine him closely regarding the mysterious doings in the royal abbeys, so he excused himself and sent a legal deputy with instructions how to plead, and suspended Wilfrid from office meanwhile. The upshot was therefore that Wilfrid won this rally, and obtained from the conclave cancellation of his official suspension, and a new bull giving him permission to inspect any monastery "in his diocese." Armed with these documents he returned to Ecfrieth and demanded his rights. Some unusual cause of contest must be behind the political game that follows. Ecfrieth refers Wilfrid to Theodore. Theodore responds by dividing the see of Ripon and appointing a nominee of his own to the new diocese, which would include Whitby and Wearmouth. Wilfrid counters by denying Theodore's rights to redistribute dioceses in Northumbria, and appeals to his sovereign to maintain his country's privileges. Ecfrieth responds by retiring Wilfrid from his episcopal work, and appointing him the ecclesiastical adviser at court.

Wilfrid, established at court, employs his personal charms to win Ecfrieth's queen, Ethelreda, to espouse his claim. He gets her to intrigue on his behalf with her relative Wulfhere, King of Mercia, still looking out for an excuse to attack Northumbria. He plays upon Ethelreda's whim to take the veil, and so to rival the Princess Ethelfleda's devotion. He obtains such a mastery over her that at last, in the year 678, he actually induces her to run away and hide herself in a nunnery near Ely, outside Ecfrieth's jurisdiction. Ecfrieth, enraged, first imprisons and then banishes Wilfrid from his territory. And all the while this desperate drama was thus being played at court on the Apostles' behalf, there appeared in the heavens a portent to show its celestial import. Bede tells us that "during this crisis at court there appeared in the fiery August of this year a wondrous comet shooting up into the sky like a pillar of light and lasting for three months." Truly the gods were at work and battling.

Let us continue the drama. Wilfrid retaliates by going to Wulfhere in Mercia, and induces him to espouse Queen Ethelreda's cause. Wulfhere starts an expedition, but suddenly dies as the year closes. Aethelred, his son and successor, next year withdraws the expedition, but is induced to send a mission to Pope Agatho on Wilfrid's claims and other questions. Again Wilfrid goes with this mission to plead his cause, taking an out-of-the-way route via Frisland, where he tried to induce their king to help him. Pope Agatho acquits him of all charges and reinstates him in all his Northumbrian offices, and his bishoprics of Ripon and York, claiming the Pope's right to supersede civil decrees.

Ecfrieth, acting on Theodore's advice, refused to acknowledge the papal decree, and forbade the banished prelate right of entry into Northumbria, but he might continue to be called Bishop of Ripon if the Pope so willed. Wilfrid rebuffed sought the court of the King of Sussex, who had kept himself out of the Northumbrian overlord's association, and consequently was free from the ecclesiastical control of Canterbury. From this king he obtained the right to found a small monastery for himself on the promontory of Selsea Bill. There he kept himself quiet and waited events. Ecfrieth meanwhile had married again and his new queen, Ermerburga, was a lady of court openly opposed to Wilfrid and his lady-killing. She appeared before the synod of clergy summoned by Ecfrieth to decide on Wilfrid's status. There she denounced Wilfrid, showing evidence that Wilfrid's real motive in claiming right of entry into monasteries was to enrich his personal collections at Ripon by sequestering any treasures in charge of the abbots. Is not this an amusing counterstroke, evidently devised by Biscop and Theodore? Wilfrid was indeed trying to get at their treasures. Wilfrid's old supporters turned against him. Wilfrid was kept from his see as long as Ecfrieth ruled Northumbria.

As soon as Ecfrieth's younger brother Alfrid succeeded, Wilfrid petitioned Theodore to allow his return. Theodore recommended Alfrid to pardon him, and allowed him to be reinstated at Ripon, but carefully arranged for that diocese a *new very circumscribed boundary*. Wilfrid restored did not, however, behave himself tamely. He again intrigued to have the royal abbeys inspected or spied upon, and being discovered was again deposed and expelled. Again he visits Pope Agatho and induces him to spy upon Theodore and Biscop.

This was done by means of John the Precentor, a man whom Agatho had just found for Biscop and Theodore, in reply to their request for an expert instructor of church singing. As music-master he had a frequent residence both at Whitby and Wearmouth. This gave him a chance to observe any suspicious proceedings and report. Agatho now orders him to return to Rome to confer

with him and Wilfrid. After a close confabulation John the Precentor is sent back with orders to attend the council which Theodore in 680 had called at Hatfield, and to return immediately with a report of the proceedings. The pretext was to test Theodore's orthodoxy on the One Will question. The real report wanted could only be made verbally. It regarded what John could discover suspicious in the royal abbeys. John on his way home was set upon by paid brigands and killed, but his report on the proceedings at Hatfield was discovered on his dead body, and forwarded to Agatho, who remained silent. All these proceedings seem as mysterious as the doings in a detective story. Sir Arthur Conan Doyle might well try his hand on it, or America might make a film drama of it.

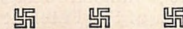
It goes on a bit more, but we have shown enough to establish the presumption that when Vitalian sent over to England what he named as "relics of the blessed Apostles Peter and Paul" as a present to King Oswy in A.D. 667, there was something in that consignment kept secretly at Whitby or Wearmouth more valuable than mere trumpery articles or baubles—something known to but five living persons—Eanfleda, Ecfrieth, Biscop, Theodore, and Adrian. On Agatho's accession as Pope, Biscop was sent to ask of the Pope the bestowal of the remains of a couple of saints to consecrate the two chapels now erected in his monastery. We read of the success of this journey and his return with the same. These saints' bodies would have acted conveniently as a blind whenever the time was ripe for the bodies of the two Apostles to be transferred from Whitby to Wearmouth. After a substitution had been secretly effected, under the queen abbess's supervision, the Apostles' remains, passing as those of these saints, could have been carried in public pomp and procession from the one resting-place to the other.

Both these places, in subsequent history, have been pillaged and wrecked more than once by Dane and Norman, and finally both at the Reformation period were despoiled by Henry VIII's Commission, and handed over to private proprietors. It would be impossible nowadays to trace and identify the exact spot where the oratory of Benedict Biscop stood. A special circle of Spiritualists might be formed to inquire of spirit-world associates, as has been done with regard to Glastonbury. But the success might be dubious. It would depend on the consent of the two Apostles concerned. Do they now wish their mortal remains to be returned to Rome or to be left in their English last resting-place? Had they wished for a disturbance of the *status quo* they could easily have devised some method of disclosure. But they have not.

If the actual state of affairs is as we have endeavoured to trace, they have allowed Rome to go on century after century in ignorance of it. Where ignorance is bliss it is folly, it is cruel often, to make a man wise. So the secret remained in our land, confined to the above five confidants. One by one—Adrian, of course, leading the way—they dropped off from the tree of earth-life, to join the saints above whom they had served so well; and their secret, as they had arranged between themselves, died with them. The deathbeds of each are detailed, but not one is recorded as having left a confession or disclosure.

But one record of Bede tells us at least of one fact that will corroborate that the two same Apostles, Peter and Paul, were jointly at work in Britain at the time of Theodore's labours there. For Bede records the apparition of these two Apostles to a lad in the very monastery that Wilfrid as a refugee had been impelled to build for himself at Selsea Bill in Sussex. Bede is full of spirit-world experiences. His books are a mine for psychic research, hitherto unworked. Next month I will start with the details of the above story. It is an interesting cause.

(To be continued.)



"An article by Mr. Loftus Hare in the *International Psychic Gazette* is evidence that the Theosophical Society in England, at any rate, recognises the danger of the pernicious influence exerted by Mrs. Besant and Leadbeater on the Theosophical movement. In various parts of the world, as is now notorious, theosophical lodges at the behest of these two 'leaders' have bowed themselves down in adoration to the Leadbeater Neotheosophy, and have shown themselves ready to accept as a World Teacher that egregious youth Krishnamurti, the new Star in the East. It is satisfactory to know that English Theosophists are not so easily taken in. The Theosophical Society here has a constitution which gives its members certain powers, and they should be used to offer the strongest opposition to the insane movement which is led by the unsavoury Leadbeater and his satellites."—*Truth*.

Miraculous Phenomena in Australia.

By EDGAR TOZER, MELBOURNE.

THROUGH the intervention of a male sensitive in a country district in Australia, some remarkable psychical phenomena have presented themselves, and I now essay the task of reporting them as faithfully as I know how. Needless to say, I have personally satisfied myself of their genuineness before attempting to report them. To do this I journeyed to the town concerned to investigate the phenomena in company with the sensitive, and I spent a week there in doing so. I cannot enumerate all the cases, but will recount several, and that will illustrate their remarkable nature:—

A HEALING CASE.

A man had been hobbling on crutches for some time, and had been under the care of a doctor who had unsuccessfully treated his semi-paralysed legs. One day the sensitive called to see him and gave him his sympathy. Shortly after he left, the man put down his crutches and walked without them. This happened some years ago, and there has been no recurrence of the trouble. Strange to say, the doctor claimed the "cure," and the sensitive received a solicitors' letter threatening to sue him, even though he had made no claim that he cured this man! It was the maimed man who told the towns-people that it was the sensitive, not the doctor, who cured him. This man was very definite about it to me, because he and his relatives had verified the phenomena of hearing and seeing spiritual beings at the sensitive's house. Spiritual music had been produced which he avowed they had heard many times. The sensitive himself also told me of it. The sufferer was conversant also, as were many of the towns-people, with other phenomena actuated through this medium and this, of course, was a strong basis for his belief in the phenomenal relief of his malady. It was in a spirit of thankfulness that he told me his story.

MIRACULOUS QUELLING OF A CYCLONIC STORM.

The following is an account of how Mr. Albert W. Burns' crop of oats was providentially saved from being beaten to the ground and destroyed; he avers that both his crop and himself were saved from ruin. I quote from the sworn testimony of the participant.

On the 2nd of December, 1919, a most terrible devastating storm, accompanied with unprecedentedly large hail stones, thunder, lightning and wind, passed over the district, coming right on to his crop of oats, when he declared—"I saw the sensitive standing in the middle of the crop. I called out, 'Hallo! what are you doing there?' and just before the gale reached the crop he approached me saying, 'Don't be afraid; I have come to protect your crop.' Knowing as I did that the sensitive was at the time 130 miles away, one can easily imagine my consternation and surprise. Just then the storm reached the edge of my crop, and I saw the sensitive, as it were, wave the storm to one side, so that it just cleared the paddock, without touching the crop at all, or even wetting myself, so that when I went home three-quarters of a mile away, my wife would not at first believe it had not rained in the field and wet me through and through. I may add that previous to this I had, along with others, always laughed at the healing and other miracles said to be done through the instrumentality of this remarkable sensitive, but this caps all. I saw it myself; it was done before my very eyes, right in broad daylight; and I will never again question his powers. I am quite satisfied now of their genuineness and am now prepared to believe that power has been given this man to do even greater things than have ever been recorded. These miraculous happenings have given me such a shock, and so changed my views, that I feel it my duty (after what has appeared in the local newspaper to the contrary) to make this most solemn declaration, which I do in the interests of justice, and out of gratitude to this wonderful personality, and last but not least to my God, who has so favoured me, that I now boldly and openly proclaim it to the world. I have therefore much pleasure in attesting to this statement, which I now swear to be true and correct in every particular."

"(Signed) A. W. BURNS,
Contractor and Farmer.

"Taken and sworn before me on the 23rd day of December, 1919

"(Signed) H. G. AMOR, J.P."
(The latter is the editor of the local newspaper.)

A CONSUMPTIVE PATIENT QUICKLY CURED.

A young girl past medical aid, and pronounced incurable from consumption, was visited by the sensitive, who was impressed that he could help her. Two days afterwards he was surprised to hear that she had attended an evening party in quite restored health, when she indulged in dancing and other amusements, and she has not since had a recurrence of her ill-health.

THE DEAD RESTORED TO LIFE.

I visited a lady who told me her husband was certificated as dead by the doctor, and in due course a friend was assisting her to lay the body out, when the sensitive called to see her husband. He viewed the body and left her house. Shortly afterwards her husband awakened and asked for his clothes. When the sensitive passed by the house next day, he was surprised to see the "dead" man sitting on the veranda, and he lived for many years afterwards.

ACCIDENT CASE RESTORED QUICKLY.

I visited a house and met a mother and a son. The latter told me of a buggy accident, in which he had his leg severely injured. The family had been much surprised, shortly after the sensitive had visited the injured man, to find that the injured leg could be used, and never since has it troubled him. They conversed with me about several similar miraculous happenings in the district, and they expressed themselves freely in full belief that these supernormal doings only occurred after a visit from the sensitive.

A HOSPITAL CASE.

A young man in the hospital was placed behind the white screen, and his death was expected in a few minutes. The sensitive asked permission to see him, and this request was reluctantly granted by the nurse in charge. He laid his hands upon the patient's dying body in sympathy, and then left the hospital. As in the case of the "dead" man, this one awoke to consciousness and rallied, and shortly afterwards was able to leave the hospital, restored to normal health and strength. This happened several years ago, and he still lives.

MIRACULOUS FLOW OF WATER.

I talked with a neighbour of the sensitive, and he avowed that due to his intervention a phenomenal happening had occurred. He said the sheep and cattle were dying of thirst owing to a shortage of water in the creek and in the springs they relied upon to water them. The sensitive said he had just returned home, when his man told him of the drought, and that the cattle and sheep could not live much longer if water could not be procured. He told his man to go to bed and not to worry about it, because it would be all right next day. The following morning early the man came to him excitedly and told him there was plenty of water in the creek and springs, and thus the cattle were saved. This the neighbour certified to me.

I could multiply these phenomenal cases further, but I feel that those I have enumerated sufficiently show (to those at least who are versed in such matters) that in Australia we have a very remarkable mediumistic personage, through whose organism spiritual powers have manifested in no uncertain way. I feel that the phenomena quite parallel similar miracles of two thousand years ago. Of course, there are still sceptics in this Australian town, and they will probably remain such; but many who live there are like the people who "came to scoff but remained to pray." Whatever sceptics may say concerning this report it matters not to me. I have reported only some of the things I have personally verified, and will stand or fall by my statement, made only in the interests of truth and spiritual knowledge. I believe these things should not go unpublished to the world of truth-seekers, who can perhaps narrate similar experiences. We who *know*—why should we fear the ultra-sceptic? He does not know, and in his spiritual ignorance is quite sure the other fellow is lying. Too long have we allowed consideration of him to retard our progress, by suppressing the publication of phenomenal happenings which have undoubtedly occurred. I, for one, no longer fear doubter or sceptic, and write of my carefully accredited experiences so that the inexperienced may benefit if they are so inclined.

LETTERS TO THE EDITOR.

"THE GREAT LAW."

Surbiton.

DEAR SIR,—The story by Emile Souvestre in your April issue, which bears the above heading, is of great beauty, and illustrates the Great Law of the Creator—Love. It is the key of the spheres, as it should be of earth. One may imagine that the author had clear intuition of psychic matters, even if he had had no actual experience. This double vision of earth and celestial objects has often puzzled me. In the story you translate a mortal views the wonders of creation here, and the marvels of the invisible world, and derives happiness from both. This is a privilege granted to few but, reversing the process, there are uncounted myriads in the spheres able to discern earthly objects, and at the same moment the wonders of the spheres! For example: I was told at one of Mrs. Roberts Johnson's sittings that a company of North American Indians had encamped in some grounds, which contained a lake, and upon asking the medium's guide what he saw, he replied, "I see several Indians and their squaws, with their wigwams and canoes, and I also see the lake and trees of your world. The place has attraction for them; good influences are there of a psychic kind; and the water is a help. They will pass on in time, but other tribes will take their place. It is only one phase of their development here."

The difficulty is to conceive how two separate and distinct views such as he described can be discerned at the same instant of time, occupying the same space, without the possibility of their blending into a confused or dissolving view.—I am, Yours faithfully,

R. H. SAUNDERS.

TELEPATHY AND CLAIRVOYANCE.

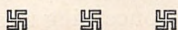
Birmingham.

DEAR SIR,—Telepathy does not, and cannot in the nature of things, explain many Spiritualistic phenomena, which some of our friends believe may be explained by it. But that is far from saying that telepathy is not a fact, or that it is impossible of any resulting good. There is such a fact in nature as the transmission of thought from mind to mind.

The late Mr. Victor Wyldes (perhaps in his day the best psychometrist in this country) used on occasion to make use of a little test when he and I were taking a walk together. He would say, "Now I am going to talk upon a certain matter, and I want you to follow my words, and when I suddenly cease speaking I want you to tell me the word I was about to make use of." There might be any one of half a dozen words that would have equally applied to the substance of his talk, but I was able to give my friend the right word every time, thus proving the existence of sympathy and comradeship between us.

Thoughts and messages may be sent and received by minds attuned to each other, not only within the walls of a room, or when friends are walking in the open, but also, and more convincing possibly, over long distances. But what our Psychic Research friends appear either to lose sight of, or not to be aware of, is that while telepathy may be well used within the limits we have here referred to, there is a boundary line beyond which telepathy breaks down as an explanation. No individual can transmit to another that which they themselves do not know. A teacher cannot convey to another lessons on a subject they have themselves never learned. But the clairvoyant faculty bridges that gulf and enables those gifted with it to continually give to others names, places, dates, and descriptions they have never themselves known. Where telepathy breaks down, clairvoyance succeeds.—I am, Yours faithfully,

JOHN G. WOOD, Dpl., S.N.U.



MR. F. W. THURSTAN, M.A., was elected a Member of Council of the London Spiritualist Alliance at its annual general meeting on April 14, Sir Arthur Conan Doyle, the President, remarking that he had rendered great service to the cause of Spiritualism by his series of remarkable articles in the *International Psychic Gazette*.

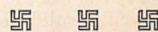
KRISHNAMURTI'S PORTRAIT IN WAX.—In a studio on the left bank of the Seine is a portrait in wax of Krishnamurti, a delicately modelled thing showing the straight, regular features of the Oriental face, the inscrutable black eyes gleaming beneath a white turban. The head of the young Indian who has been proclaimed by the Theosophists as the new Messiah is by a Russian artist for whom he posed in Vienna while attending the Theosophist Congress in that city two years ago.—*Weekly Dispatch*.

HOPE'S ETERNAL SPRING.

By M. MORRIS, DUDLEY.

"HOPE springs eternal in the human breast," says the poet. It is God's everlasting spring which makes man renew his forward march. It matters not how distressed he may have been, nor what bitter disappointments may have clouded for a time his outlook, there is ever that divine urge to rise again and go forward. He goes home at nightfall tired and worn, but he rises on the morn fresh to take up the struggle; he steps out again with the hope of something better, for life looks better and more promising by far in the light of day.

It is the hope instilled in every breast that is the great power of Love's direction, that power of our Father that leads His children on until the heights are reached. When we hear those around us lament let us take them aside and show them God's handiwork. Then hope must again spring anew. Just as we look at the flowers of spring as a promise of brighter times before us, so when we clasp hope to our hearts we have the spring of eternal joys. Hope springs eternal. Hope on yourself and thus instil it in those fellow-travellers who may be weary on the road.



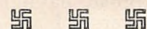
HILLTOPS.

By JESSIE FREEMAN.

I HEARD two women talking in the street. "What a miserable day it is," one said, and the other heartily agreed, describing it as "wretched." I glanced up surprised. Truly it was inclined to be damp, and after an uncomfortable drizzle the roads were muddy and puddles gleamed everywhere.

Yet I looked over the housetops toward the hills, where the bare branches of trees were making black silhouettes against the grey sky, and noticed the real emerald of the damp grass, the blue misty distance. Was there not even beauty in drear winter for those who had eyes to see farther than a dirty road and a few puddles? It brought to my mind a little story I heard of two prisoners, who were looking out from their captivity on the night. One saw only the mud below the window of his cell, but the other gazed at the stars. To-day I knew the clouds would part, and each one of those puddles would be a mirror for the blue of the sky, while some would form baths for tiny hungry birds. The sun would soon peep through and light the damp earth with her radiance, drawing out the latent perfume, and filling all hearts with joy.

And so with life. No matter how dark the horizon, how sad the outlook, there is glory somewhere, if one has the eyes to see, the heart to understand. The clouds of winter are bound to break sooner or later, and let the sunshine of happiness peep through. Take heart then weary one; however hard your lot, there is gladness in it somewhere, if you will but look for it. Sorrow cannot last for ever; even the deepest wounds will heal in time. Look over the housetops to the hills beyond; are they not beautiful? So, if you have understanding you will find wonder spots in your own drear life. Seek for them, and the dark clouds will roll away—to let the sun of great happiness shine.



A DOUBLE CHRISTENING.—At the Edinburgh Psychic Centre on Sunday, 4th April, there was a double christening. The service was opened with a hymn and prayer, and during the singing of another hymn Mrs. Falconer was controlled by Dr. Wilson, late minister of the Barclay Church. The doctor addressed Mr. and Mrs. Gaydon, the parents, and baptized the baby with water, giving her the names "Emily Catherine." Thereafter "White Rose" (a spirit-guide) gave the baby the spiritual name "Blossom," placing a bunch of white flowers on her breast, and blessing the little one. Mrs. Gaydon's mother, in spirit, was described as standing near. She said she was pleased to be at this christening and had brought a spiritual name for her daughter's second son. The name was "Character," as the boy would grow up to have a fine strong personality. Mr. and Mrs. Gaydon have now four children, whose spiritual names are "Victor," "Character," "Excelsior," and "Blossom."—*Com.*

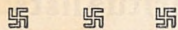
A VISION OF THE POWER OF PRAYER

By MARION J. CARPENTER.

THE following vision was vouchsafed to a clairvoyante (one of our regular members at the Spiritualist Community Services at the Grotrian Hall) during the healing service which Mr. Hendry was conducting:—

The walls and ceiling seemed to become indistinct and fade away, and a wonderful shaft of light appeared, as if from the very highest spheres. At the same time a wall as it were of water materialised which, sparkling and lit by the radiant light, became a rushing waterfall. Presently innumerable hands appeared, each grasping a faded or apparently dead bunch of lilies of the valley, which they tenderly placed in the flowing water. As that life-giving force touched the blossoms they gradually revived, until each tiny bell stood erect, all glistening in the radiant light, like pearls of wondrous radiance, as beautiful and pure as when the sun first called them into being. More and yet more bunches appeared until the whole cataract was studded with these beautiful flowers, and the scene was one of indescribable beauty.

This symbol of the wonderful power which emanates from that healing service, for which Mr. Vale Owen receives such countless letters of gratitude from sufferers who have benefited from it, seemed so beautiful, that I have ventured to send it to your paper.



SOME SPIRITS I HAVE SEEN.

By LILY JARVIS.

THE first spirit form I ever saw was that of a beautiful young girl who seemed to be about twenty. She had a round rosy face, lovely curly hair hanging over her shoulders, and wore a white robe, with a girdle round her waist. She came from behind my chair and stood smiling in front of me, as if waiting for recognition. I remembered her face quite well as someone I had known but could not place her, and the more I puzzled the more she smiled. At length I said, "Well, I shall have to give it up, for I cannot remember who you are." She said, "I am Rosie White." Then I remembered her in a flash, for Rosie had been a little school friend of mine, and had passed over when about twelve years of age.

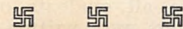
One Sunday at dinner time, while sitting at table with my husband and three children, I closed my eyes for a moment while the eldest boy said grace. Instantly I saw five very luminous spirits hovering over us. Their bright faces were in a circle, and their bodies, clad in robes of pale blue, were in a floating position. They all had their hands clasped together, and were looking upwards, as though they too were giving thanks. Although I have often looked for them since, I have never again seen them.

On another occasion while in bed I saw two spirits come into my room. One was a clergyman wearing his surplice. The other was an old gentleman about seventy, with white hair and beard, and he was dressed in a black suit. He walked round the bed and stood behind me, and placing his arms over me he offered up an earnest prayer for myself and family. The clergyman meanwhile stood resting his arms upon the opposite bedrail, gazing at me. I did not know either of them.

At one time my grandfather, who was well over eighty when he passed over, often used to come to my bedside, and offered up beautiful prayers on my behalf. Some time ago I was suffering from an attack of bronchitis. I was sitting by the fireside, with a steam kettle going, trying to get my breath easier, when I became aware of a strong smell of disinfectant, which always announces the coming of a spirit doctor to me. Almost at once I saw a big strong man of about fifty, who said in a loud voice, "Halloo, Halloo, what's the matter here?" I replied that I had a touch of bronchitis. He threw his head back and laughed loudly, saying, "Well, if you have only a touch of it, show me someone who has it properly; that's all." Then becoming serious he said, "You ought to be in bed, you know." I replied, "Perhaps I ought, but I am not going all the same." He then

told me to get a large square of cotton wool, and sprinkle it with thirty drops of spirits of turpentine, and to lay it across my chest. He also gave me a prescription for my cough, which I had made up, but unfortunately I have lost it now.

Another spirit I was privileged to see appeared to stand about three feet behind my chair. I was resting at the time, and had my eyes closed, when the room seemed to fill with heavenly vibrations, and I saw a lady of about thirty, whose lovely face looked quite transparent. She wore a beautiful robe, as fine as a spider's web, and held an olive branch in her hand. She slowly recited a verse of that well-known hymn, "Peace, perfect Peace." When she had finished I thanked her, and asked if she would tell me her name. She answered, "My spiritual name is 'Peace,' and I have come from the higher spheres to bring you peace and a blessing." She then prayed that a blessing should rest upon myself and family, and I have never—before or since—experienced such a beautiful peaceful feeling. I remained quite still for a long time, feeling that the slightest movement might break the harmony.



AN ABUNDANT ENTRANCE.

By E. P. PRENTICE,

"One star differeth from another star in glory."—*Bible.*

"Let us not aim at common degrees of merit."—*Emerson.*

TO all who are interested in the question of "an abundant entrance" into the everlasting kingdom I would put one vital question—When disembodied where do you expect your emancipated spirit to fulfil its destiny? Remember there is no death in any human spirit's career, only dissolution of the physical body—"the cutting of the cord umbilical that frees the higher birth." Life alone appeals to the person who has made a satisfactory investigation of human survival. He sees in every phase of existence, whether here or elsewhere, a freer spirit-expression, a purer environment, and an eternal progression for the fulfilment of his God-like attributes. What you have done here for God and humanity will decide your future destiny.

Why not make it your life's endeavour to go into the kingdom of love and righteousness with honour, realising to the full that "God never put one man or one woman into the world without giving each something to do in it, or for it—some visible tangible work to be left behind when they die." Why rest content with being a doorkeeper in the house eternal in the heavens, when daily and hourly you may qualify by "bringing in the sheaves," knowing that with a multitude there is plenty, and that "God's blessing giveth increase—and with it more than enough"?

I would not steal to bliss
Just as life's sun goes down,
I ask a dower of souls,
A dazzling starry crown!
I would not steal to bliss,
I crave some beauteous place,
To worship at Love's feet,
And gaze into His face.
I would not steal to bliss,
I yearn for fullest light,
For a harp of sweetest tone,
A robe supremely white.
I would not steal to bliss,
On some fair angel's breast,
In Christ's strong arms I'd go
To His unsullied rest!
I would not steal to bliss,
Although 'twere matchless grace
That in the kingdom such as I
Might ask the lowest place.

We boast of our free agency. What is this but to say God has put into our hands the elements of our character, the iron and the brass, the silver and the gold, to choose and to fashion them as we will.—*Emerson.*

Brief Notices of New Books

THE PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP.

By Horace Leaf. Rider & Son. Price 10/6 net.

This work by a well-known medium deals in thirteen chapters with mediumship in its relation to psychology and telepathy; treats of impressional mediumship, psychometry, clairaudience, crystal gazing, clairvoyance, magnetic healing, and physical mediumship; and gives hints on the development of mediumship and signs of development. It is more a discursive work for students than a practical guide for aspirants to mediumship. Mr. Leaf draws upon his own personal experience and that of his friends, as well as from the wide literature on the subject.

THE MAHATMA LETTERS TO A. P. SINNETT from the Mahatmas, M. and K. H. Compiled by A. T. Barker. London: Fisher Unwin. Price 21/- net.

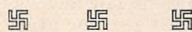
The publication of this important collection of original letters from the occult Teachers of Madame Blavatsky, who founded the Theosophical Society, is an event of great significance to all students of Theosophy and Occultism. The letters were written to the late A. P. Sinnett from the Trans-Himalayan fastnesses of Tibet, by two members of the Occult Brotherhood, and contain much valuable information and occult wisdom which will deeply impress all interested in the origin and development of the Theosophical Society. They cover a wide field of discussion in science, mysticism, philosophy and Spiritualism. Facsimiles are given of "M.'s" and "K. H.'s" handwriting, and a thirty-page index makes its information readily accessible.

THE LAND OF MIST. By Sir Arthur Conan Doyle. London: Hutchinson & Co. Price 7/6 net.

This splendid Spiritualistic novel by the chief Apostle of the movement is, we think, vastly improved by its presentation in volume form. When it appeared in monthly instalments in the *Strand Magazine*, with its many distracting illustrations, there was always a weary month to wait for a new chapter. Now, as George Eliot once said of one of her novels that had appeared first in *Blackwood's*, "It is a pleasure to see it released from the tight-lacing of double-columns and expanding itself at its ease." As a novel it is handled in Sir Arthur's most masterly manner, and as a frank piece of Spiritualistic propaganda it will familiarise the novel-reading masses with the true rationale and rationality of Spiritualism in a way they would not be likely to reach through the usual channels of information. The redoubtable sceptic, Professor Challenger, pursues a stormy career through "The Land of Mist" but at last emerges into the light, and admits that "a new avenue of knowledge seems to have opened up before me."

THE LIFE BEYOND THE VEIL. Vols. I and II. By the Rev. G. Vale Owen. London: Thornton Butterworth. Price 4/- net each volume.

These volumes are a cheap and handy edition of the spirit-messages written down automatically by Mr. Vale Owen on "The Lowlands of Heaven" and "The Highlands of Heaven." Everyone remembers the sensation they created all over the world when published by Lord Northcliffe in the *Weekly Dispatch*. Sir Arthur Conan Doyle contributes a new introduction in which he says that "if any inspired document of the new revelation could get really into the hands of the mass of the public, it would be sure by its innate beauty and reasonableness to sweep away every doubt and prejudice. Now world-wide publicity is being given to the very one of all others which one would have selected, the purest, the highest, the most complete, the most exalted in its source. Verily the hand of the Lord is here!" The first volume contains messages from spiritual beings relating to the borderlands of heaven and the spheres of music and colour, and the second volume treats of the inter-relations of this and the after-life. They form in themselves a complete answer to the frequent assertion that all spiritual messages are trivial, for they throw a flood of light on after-life conditions and states which could not have been obtained otherwise than by the God-given faculty of mediumship.



Astrologers who read French will be pleased to know of a new work of over 250 pages by Paul Choissard on "Saint Thomas d'Aquin et l'Influence des Astres," which can be had post free at present exchange rates for 3/- from Librairie Felix Alcan, 108 Boulevard Saint-Germain, Paris. The study of Aquinas' works is a present fashion in France, and in this book (translated from the Latin) are contained his treatises on the influence of the stars on human action and desires, and their effect on free-will and destiny, also the help of the science in attaining knowledge, more or less exact, of coming events.

JOAN OF ARC'S SOLILOQUY.

MR. BERNARD SHAW thus pictures the heroic soul-communing of "Saint Joan," in his great play of that name:—"France is alone; and God is alone; and what is my loneliness before the loneliness of God and my country? I see now that the loneliness of God is His strength: what would He be if He listened to your jealous counsels? Well, my loneliness shall be my strength too; it is better to be alone with God: His friendship will not fail me, nor His counsel, nor His love. In his strength I will dare, and dare, and dare, until I die. I will go out now to the common people, and let the love in their eyes comfort me for the hate in yours. You will all be glad to see me burnt; but if I go through the fire I shall go through it to their hearts for ever and ever. And so, God be with me!"

THE ORIGIN OF "SHERLOCK HOLMES."—Sir Arthur Conan Doyle, when lecturing on Spiritualism at the Queen's Hall last night, April 7, showed a lantern slide of the *Morning Post* Special Correspondent who has been inquiring into the subject recently. In this picture another head appears above that of the *Morning Post* correspondent, which Sir Arthur said he was certain was that of the late Dr. Joseph Bell, of Edinburgh. The original Sherlock Holmes was suggested to Sir Arthur by Dr. Bell's deductive methods in medicine. Sir Arthur stated that the correspondent did not recognise the head, but that as the creator of Sherlock Holmes was present, his influence probably accounted for the spirit photograph.—*Morning Post*.

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Morning, 11 a.m. Mr. Geo. F. Berry. Subject: After the Proofs for Survival, WHAT?
Soloist: Madame Queenie Braund.

Afternoon, 3 p.m. Clairvoyance: Miss Mary Mills, Mrs Frances Tyler.
Soloist: Madame Maria Aveni.

Evening, 7 p.m. Speakers: Mr. Geo. F. Berry, Mr. Hannen Swaffer, Mr. Richard Boddington.
Soloists: Madame Queenie Braund, Madame Maria Aveni.

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Marsh all: Mr. J. W. Humphries.

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11 a.m. Rev. J. Lamond, D.D. 6.30 p.m. Rev. G. Vale Owen.
 May 9th. 11 a.m. Rev. H. Browning. 6.30 p.m. Dr. Quetta Woodbridge
 May 16th. 11 a.m. Admiral Henderson. 6.30 p.m. Rev. G. Vale Owen.
 May 23rd. 11 a.m. Rev. G. Vale Owen. 6.30 p.m. Mrs. St. Clair Stobart.
 May 30th. 11 a.m. Rev. G. Vale Owen. 6.30 p.m. Mrs. Gardiner.

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 { Mrs. ROBINSON. Clairvoyance.
 Friday, May 7, at 7 p.m. Mr. W. ROBERTSON. "Spiritualism."
 Monday, May 10, at 7 p.m. Mr. ANTEN. Clairvoyance.
 Friday, May 14, 7 p.m. Mr. CHARLES HARWOOD. Lecture.
 Monday, May 17. Rev. J. M. MATTHIAS. Clairvoyance.
 Friday, May 21, at 7 p.m. Mr. H. O. EDWARDS. Lecture.

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