

THE INTERNATIONAL PSYCHIC GAZETTE

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Our Outlook Tower.

"THE LIGHT OF SCIENCE AND FAITH."
THE MOST REV. DR. DOWNEY, Archbishop of Liverpool, delivered what the *Irish Independent* of October 12 calls a "brilliant lecture" in the Theatre Royal, Dublin, to a crowded audience.

Its title was "Modern Spiritism in the Light of Science and Faith." The Archbishop showed prejudice even in his title. He meant "Spiritualism" but he preferred to call it "Spiritism." Why not give it its proper name, since it was worthy of his attention for a brilliant lecture? Spiritualists would disdain to leave the middle syllables out of "Catholicism" and call it "Cat-ism," for that would be merely "catty," and silly and untrue and unworthy of reasonable people, though apparently it is quite becoming in a most Reverend Archbishop of the Catholic Church.

There was very little "light" either from science or faith in the Archbishop's lucubrations.

He told his gaping admirers that people seeking to obtain direct knowledge of the soul's survival "were not Spiritists in the real sense but gross materialists!"

That Spiritualism, "the 366th religion"—a splendid joke received with laughter—"had a somewhat unsavoury past"—and there he was on rather dangerous ground!

That the time of its early development, "from 1853 to 1882, was the Golden Age of fraud and trickery in England."—There is unhappily still a little left for medium-baiting by the Archbishop's followers.

That Eusapia Paladino "was caught producing her phenomena by fraud and trickery not once or twice but thousands of times."—We refer the Archbishop on this subject to his co-religionist, the Hon. Everard Fielding, who was sent to Italy by the Society for Psychical Research to investigate this trickery, and who reported that it was done unconsciously by Eusapia under the influence of mischievous controls. Eusapia herself wept over it. Mr. Fielding told us that his visit to Italy had taught him one thing and that was "that a medium might cheat and still be honest."

That "they seem to give the devil more than his due, and incidentally insult his angelic intelligence by crediting him with the appalling drivel churned out by modern mediums."—This noble defence of the devil's "angelic intelligence" was also received with laughter!

"That in no case did the medium in the trance state rise above the mental level of the waking state."—We humbly refer the Most Rev. Archbishop to the wisdom of Confucius coming in Chinese through the "illiterate" medium George Valiantine.

And more to the same effect to exhibit the light of science on Spiritualism. But this is not "light" but "lies" of the deliberate cold and calculated type against the New Revelation of Christian truth which is attracting so many good Catholics to-day. These have become tired of being misled by their blind leaders.

As for the "light of faith" the Archbishop expressed it oracularly thus:—"Catholics who attended seances did wrong because they disobeyed the Church in a grave matter."

Their natural desire for the truth on immortality at all costs is of no consequence; they must obey the Church, even when it strives against spiritual enlightenment.

APPARITION OF A ROMAN CATHOLIC PRIEST.

GREAT disturbance has recently been caused in a house at Eccles, Lancashire. Ghostly nocturnal noises and the moving of beds have terrified the occupants, who declare that during the past five years they have seen the phantom of a priest suddenly appear, and as suddenly disappear through a wall.

Father Sharrock, a priest at St. Mary's Roman Catholic Church, Eccles, formerly lived in the house and died there 35 years ago. The apparition is believed to resemble him. His successor, the Rev. J. Drescher, was called to the house by the occupants. He sprinkled holy water in the rooms and pronounced the usual blessing bestowed on houses. He did not perform the more elaborate process of exorcism. Prayers were also said in the old church "in accordance with the practice of making intercession for those believed to appear in spirit form after death."

Father Drescher said he did not think these manifestations had anything to do with evil. "The Catholic Church recognises that an apparition comes either because a dead person left something undone on this earth, or to serve as a reminder that another world awaits us beyond our own."

The previous tenants of the house for nine years noticed nothing unusual, but one of the present occupants is said to have been "interested in Spiritualism for some time, and has attended Spiritualist meetings!" He should take a good medium home to chat kindly with the restless spirit of the old priest and so release him from his trouble, as many others have been by this means.

SPECTRE OF A NURSE.

MANY fatal motor accidents have occurred at Swan Corner, Leatherhead, and the spectre of a nurse in uniform is now often seen lying there in the middle of the road.

Perhaps she had been killed herself and is still rooted to the spot. Anyhow, many motorists have been in terror when they have driven over the spectral body, or pulled up sharply out of the way to avoid it. A lady who lives nearby says she was walking there the other day, and saw the nurse lying in the road. Three motor-cars dashed over it, and when they had passed the body had disappeared.

A STOCKBROKER'S PSYCHIC DRAWINGS.

MR. F. GARNET STOBBS, a middle-aged London stockbroker, who has never learnt drawing and six months ago could not draw at all, exhibited at the Stock Exchange Art Society's Exhibition his sketchbook of "free-hand drawings of objects seen clairvoyantly."

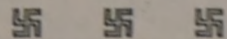
They are of visions he sees in the middle of the night, when he gets up and draws them at once. They include elaborate decorative designs in blue and gold, circles, cubes, and foliated figures. One is a symbolical sketch of "The Flight from the £." They are probably all drawn while he is under the control of a spirit artist.

MR. HARRY PRICE.

THE name of Mr. Harry Price, the "Foreign Research Officer" of the American Society for Psychical Research, has just been deleted without comment from the list of staff appearing monthly in the Society's official organ *Psychic Research*, of which Mr. Frederic Bligh Bond is the able editor.

Mr. Price has for years contributed the "International Notes" to that journal, but these have also disappeared, with the following delicate intimation:—"The International Notes, which have been a feature of this journal for seventy-one years, terminated with our August number. Their place will be filled by a selection of the more important items gleaned from the many sources of a reliable nature now available." (Our italics!)

J. L.



OUR READERS' TESTIMONIES.

A Worthing Subscriber: "The *I.P.G.* is really the most interesting psychic paper going—not one line dull in the whole of it."

A New Zealand Subscriber: "I have subscribed to your journal for many years and always look eagerly for its coming as it is most interesting."

A Pretoria Subscriber: "The *Gazette* gives me a lot of comfort and although I am an old subscriber, I gladly read it before any other paper that may come with it."

A Boston (U.S.A.) Subscriber: "The *Gazette* is splendid and seems to grow better all the time. Please accept my very best wishes for its continual progress and growth."

A Canadian Subscriber: "We were so sorry to read in our *Montreal Star* of Dennis Bradley's convicting George Valiantine of fraud. What a pity! We are eagerly looking forward to the *Gazette* to see what you have to say about it."

A Detroit (U.S.A.) Subscriber: "The *Gazette* is a splendid paper, rich in information concerning the work being done throughout the world by the valiant band of Spiritualists. May its circulation increase a thousand-fold!"

A New Life of Sir Arthur Conan Doyle.*

LADY CONAN DOYLE'S EPILOGUE.

SIX years before the passing of Sir Arthur Conan Doyle he himself wrote the thrilling story of his life, which, for variety and romance, he thought could hardly be exceeded. That work, entitled "Memories and Adventures," will ever rank high in the list of classical autobiographies.

It is now supplemented by a homely memoir by another hand. The venerable Dr. John Lamond, one of Sir Arthur's personal friends and most devoted admirers, was accorded the high honour of writing it by Lady Conan Doyle, who wrote:—

"We feel convinced you are the man that we would choose for the task, and I think that is why you have been left on the earth-plane to do this last work for the man you so greatly loved."

And the Doctor has accomplished his work in a very charming way, narrating all the chief incidents in Sir Arthur's adventurous life as almost a fresh story, and introducing interesting side-lights of his own.

For example, he mentions that he was the prison chaplain of the Calton Jail, Edinburgh, at the time when Oscar Slater was arrested, tried, and sentenced to be hanged.

Slater said to him with great earnestness one day:—

"I have not been a good man, but as to this murder with which I am charged I know absolutely nothing about it. I did not even know the woman. I never heard of Miss Gilchrist in my life."

"In a long life I have witnessed many scenes of deep distress," says the Doctor, "but never have I seen anyone so completely convulsed with agony as Oscar Slater in his cell, after the trial, with the sentence of death hanging over him."

Two days before the time fixed for the execution Slater was reprieved and sentenced to penal servitude for life. After eighteen years Sir Arthur Conan Doyle secured Slater's release, with £6,000 compensation for his unjust conviction and imprisonment.

"I am a clergyman," says the author, "and I trust not entirely destitute of benevolent feelings. I certainly visited Oscar Slater. I sat and talked with him, saw him prostrate under his awful sentence, saw him, poor man, writhing in his agony. But it never occurred to me, even when my attention had been called to the possibility of a miscarriage of justice, to investigate the evidence, or to lift my little finger on behalf of this unhappy man. Nor did I ever learn of any other clergyman who made Oscar Slater's case his own."

"Strange that it should have been left to Arthur Conan Doyle to champion this man's cause, and to gain for him in the end, after an agitation extending over eighteen years, not only that his unjust sentence should be quashed, but that some fitting compensation should be paid to him for his unmerited sufferings."

"Taken in connection with the Edalji case, the case of Oscar Slater shows what were the governing motives in Conan Doyle's life. He was out to champion the innocent victims, whether of the law or of any other institution. Wherever wrong was done, he regarded it as his mission to have the wrong put right."

"Had he lived in the days of Edward III, that period he loved to pourtray in *The White Company* and *Sir Nigel*, who can doubt that he would have proved himself to be "a very gentle perfect knight."

Lady Conan Doyle's "Epilogue" is a beautiful tribute to her husband's gentle, affectionate, heroic and self-sacrificing character. It must be read in full but here are a few extracts:—

"His great tender soul—who can depict it? the hundred facets that made the man—the son—the brother—the husband—the father—the friend—the enemy."

"One of the outstanding features of his character was the deep humility of his beautiful nature. Not one grain of conceit or petty pride was there in his mind or soul."

"He also was devoid of every kind of jealousy. No one gave praise more heartily to any fellow author, or dramatist, or Spiritualist leader than he did. He loved to see the success of others."

"In all the twenty-three years we were married, I never heard an ignoble or unkind word pass his lips. His soul and mind were above it."

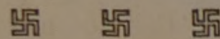
"He was like a boy in the house, so full of fun always—the central battery of happiness."

"I have known him write a Sherlock Holmes story in a room full of people talking. He would write in a train or anywhere—when the precious flow of inspiration was in his brain."

"His championing Spiritualism showed how little he cared for the world's opinion. His name was famous in every country in the world; and because he knew the truths of Spiritualism, and what comfort and hope the knowledge would bring to the hearts of mankind, finding that the subject was scoffed at and mis-represented—with his usual chivalry for the down-trodden—he travelled the world over to get face to face with the people in order to tell them the facts of the great knowledge. He thereby sacrificed yearly an income of thousands of pounds."

"Truly in each other's heart we found the most wonderful possession Life has to offer to Humanity—the Holy Grail of a perfect love—a love, thank God, which will continue through all eternity."

"Because of that glorious love in the heart of the one for the other, I will endeavour to work and fight for the Great Cause for which he gave his life, so long as there is breath in my body."



MRS. ESTELLE ROBERTS' CLAIRVOYANCE. INTERESTING EVENING AT THE GROTRIAN HALL.

By HELEN D. PRIDHAM.

ON Saturday evening, October 24, at the Grotrian Hall, a highly interesting and convincing demonstration of clairvoyance and clairaudience was given by the gifted medium Mrs. Estelle Roberts. It would hardly be possible, after hearing her messages given out to strangers in the audience, to go away without a feeling that here in our very midst are those "we have loved long since and lost awhile."

Two special instances will suffice to show the wonder and comfort of these communications:—

(1).—Mrs. Roberts clairaudiently heard the name of "Michael." She described him, and a lady in the audience said he was her husband. He sent her various messages, all of which applied personally, and Mrs. Roberts described a book he had written, saying his portrait was in it, which proved correct. He also sent a message to his wife's sister, who happened to be in the hall, sitting some distance away. A group of names were given belonging to the same family, and all were acknowledged. Michael also said that he had had a difference, whilst on this earth, with the late Sir Arthur Conan Doyle, but that he had since met him on the "Other Side" and apologised, and they were now good friends.

(2).—The other case was that of a little girl of nine, who told Mrs. Roberts that her father and mother were in the hall. She said her Daddy had something belonging to her in his pocket. This proved to be the case; he had a small doll, and his wife had a small bracelet. The little girl gave a message to her parents not to think of the "rails," for their thoughts brought her back and held her there. They then said she had had an accident which had caused her death, hence the "rails." This was very pathetic, but she begged the clairvoyant to tell her parents she was happy, and begged them to be happy too!

During the demonstrations, Mrs. Roberts described a family group of no less than fourteen, giving all the names correctly. She said she was merely a "telephone box" for getting messages through!

Such proofs of spirit return serve to show that the shadows and mists in which we are here enveloped are indeed being dispelled by the light, growing ever stronger, shining down on us from the inner realms, which are but styled the "Unseen" until we have attained that finer rate of vibration which opens our eyes to the glorious realities beyond.

Mrs. St. Clair Stobart gracefully presided, and Mr F. Alford Armstrong delighted the audience with his organ recital, ending with a beautiful composition of his own, "Morning Mist." Senora Elena Mayer sang with great talent and charm, her last song, "There is no Death," being most feelingly rendered and encored.

November, 1931.

Mrs.

GREAT disappointment to Spiritualists at the Congress at Thessalonica, due to the speaker's inability to be present, but hitherto few details have been published.

Mrs. C. H. Noë, who attended the Congress, was feeling very strenuous work the anxious months of autumn, and was determined to pay a visit for treatment. With Suttie, she made the trip to Budapest by aeroplane early in October, and has very kindly sent us the following account of her adventures and observations:—

THE CITY OF BUDAPEST.

We are living in such a different world—continually getting new impressions and seeing such a variety of startlingly beautiful architecture and glorious natural scenes in this exquisite city and its unique surroundings—that I am in a whirl and hardly know how to send a decent account of our visit for the *Gazette*. The river Donau cuts this city in two. On one side it is Buda and on the other Pest.

ADDRESS ON THE CONGRESS.

Last night Miss Suttie and I were invited to the Parapsychological Research Society, of which Mr. Röthy is president. He had asked me to give an address about The Hague Congress, and as I do not know the Hungarian language I had to give in German. I must say of them Spiritualists—very with my shortcomings, they my ideas as a greatly interested.

A REMARKABLE

Among those present the oldest Hungarian exclusive society, and I It works only for the therefore very strict was at once introduced the next Sunday sitting activities at the Congress retired superior officer, from what we hear, truly religious person seances and no talking

A MESSAGE TO

At the conclusion of Mr. Röthy asked me to address to Lady Conan I did, in English. And hearted people wanted her Ladyship's wonderful world how we can be bereavement, when the death or separation is addressed a large poster the forty present sign

*ARTHUR CONAN DOYLE: A Memoir. By the Rev. John Lamond, D.D. With an Epilogue by Lady Conan Doyle. London: John Murray, 1916.

Mrs. C. H. Noë's Visit to Hungary. MRS. WUNDERLICH'S HEALING MIRACLES.

GREAT disappointment was caused to many Spiritualists attending the recent World Congress at The Hague by Mrs. Wunderlich's inability to be present as announced. Her fame as a worker of healing miracles is well known, but hitherto few details of her wonderful cures have been published.

Mrs. C. H. Noë, who was the heroine of the Congress, was feeling greatly fatigued by her strenuous work there, as well as by many anxious months of active preparations, and determined to pay a visit to the Hungarian healer for treatment. With her friend Miss A. M. Suttie, she made the long flight from The Hague to Budapest by aeroplane early in October, and has very kindly sent us the following account of her adventures and observations:—

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A REMARKABLE SPIRITUALIST SOCIETY.

Among those present was General Encsy, president of the oldest Hungarian Spiritual Union. It is a very exclusive society, and has been in existence for 56 years. It works only for the release of suffering spirits, and has therefore very strict rules for admittance. The General was at once introduced to us and invited us to come to the next Sunday sitting, having already read about our activities at the Congress. He is a very fine specimen of retired superior officer, with a keen and open mind, and, from what we hear, he is a deeply earnest man. Only truly religious persons are admitted to this society's seances and no talking whatever is allowed.

A MESSAGE TO LADY CONAN DOYLE.

At the conclusion of my address, lasting 45 minutes, Mr. Röthy asked me to repeat the toast I was privileged to address to Lady Conan Doyle at The Hague, which I did, in English. And now these simple-minded, warm-hearted people wanted to express their admiration for her Ladyship's wonderful way of showing to the whole world how we can be comforted even in the greatest bereavement, when the doctrine that there is no real death or separation is not a mere phrase. Mr. Röthy addressed a large postcard to Lady Conan Doyle and all the forty present signed it. This country is, alas, so

poor since its best and greatest port was taken from it by the Peace Treaty that nowhere is there money, otherwise I feel certain they would have sent a telegram to honour her Ladyship. Who knows if this simple card does not honour her more in its genuine feeling and sympathy.

OUR SURROUNDINGS.

Now I come to the reason for our hasty flight to this far-away country—Mrs. Wunderlich! Her kind husband awaited our arrival and took us in his own car to the Hotel Bristol, where arrangements had been made for us by Mr. Röthy. Our rooms overlook one of the great suspension bridges and we have a view of the Royal Palace, the Fortress, the Tisher Bastion, an old historical building dating from the time of the Turkish occupation, with the background of mountains.

THE HUNGARIAN HEALER'S PERSONALITY.

Mrs. Wunderlich came the same day to give us her first treatment at the hotel. It is not easy to render the impression we received from her first welcoming greeting. Something indescribably sweet and good emanated from her wonderful personality. A penetrating look from her kind eyes, full of love and understanding, went straight to our hearts. Here, indeed, was a friend for all humanity, suffering or not; with a real fraternal feeling in meeting strangers as friends and calling forth our answering sympathy.

HER CURATIVE POWER.

Unpretendingly she does her work, unlike all other magnetic healers and their treatment I have met, and she repeats with utmost gratefulness how her power is distinctly a divine gift, and God should alone be praised for any help or cure.

In my own very old chronic case many treatments will be needed as my nerves and muscles have been terribly weakened, in some places beyond recovery, but I already feel distinctly the loosening of different

joints, and experience a new mobility in my ankles and knees, so I am full of hope for further recovery. A feeling of intense warmth comes forth from the medium's hands.

CURING A PROTRUDING VERTEBRA.

What we witnessed yesterday I can testify here. We were at the Wunderlich's house to lunch, and just before going to the dining-room a farmer's wife, in picturesque Czecho-Slovakian dress, came in carrying a child of about three years. This little girl had a protruding vertebra of her spine, causing terrible pain. The doctors had put that part of the back in plaster of Paris and let the child lie, removing the plaster from time to time in order to tend the wounds caused by the pressure of the cast. Naturally the child could neither stand nor walk, and her legs looked like sticks. As Mrs. Wunderlich passed her hand over the spine the child shrieked as if in terror of further treatment such as she had been accustomed to from the doctors. However, after a few minutes of magnetic passes her cries became gradually subdued to quiet sobbing.

Mrs. Wunderlich then let her hand rest gently on the protruding vertebra, through all the clothing the child wore, excepting a couple of shawls, and said:—"There will be no more pain; the wound will heal; I will magnetise some cotton wool to apply; bring the little one back in a few days; she will soon get healthy and strong; now set her down!"

The poor mother, hardly daring to risk it, put the little patient on her feet on the floor. And there the child stood for a moment, then tried a few steps to reach her



MRS. WUNDERLICH.

mother, and actually succeeded! The grateful tears of that poor woman, who had worked and slaved to earn the necessary money for the doctors' unavailing treatment were indeed moving to witness, while the evident desire of the child to try again her newly found strength told volumes for the effect of the healing.

No money was asked for or given. The wealthy patients, but only in case of complete recovery, are allowed to leave a little gift, which is strictly reserved for the need of the poor.

MRS. WUNDERLICH'S RELIGION AND PRACTICE.

We have been invited to watch more healing, especially of hopeless cases, such as blindness, deafness, etc., in order to be able to report on these unique proceedings. No trance is needed; simply a downright religious good woman's trust in God's power working miracles, as in the days of Christ and His Apostles. Mrs. Wunderlich is a convinced Spiritualist, but she declares that she feels she receives her gift of healing direct through divine help. She is a pious Roman Catholic, but freely helps whoever come, whatever may be their religious belief. Priests, clergymen, rabbis call to receive her treatment; doctors attend to witness cures and bring hopeless cases; they even come themselves for treatment. Other doctors are jealous and try to go against her, but most of them have to confess that their own learning and practice cannot do what this wonderful woman achieves. She has been persecuted and slandered, and has had to pay a big sum in order to be left in peace to give treatments in her house. She has even had to engage an old doctor's presence to shield her from interference, though she does not charge any fees or give any medicines!

COMING TO HOLLAND THIS MONTH.

As a consequence of Mrs. Wunderlich's having been unable to come to The Hague Congress—partly owing to the financially bad times, and partly to her engagements with patients—I had been charged to try and induce our famous benefactress to come to Holland, and her healing mission with us will begin on November 24. The Hague, of course, claims her, as that is the centre of our country, and it is easily accessible from England, France, Belgium, or Germany. The railway trip to Budapest is too long and expensive for many.

On Saturday, October 10, we were invited to Sachalin, Mr. and Mrs. Wunderlich's house in a very poor suburb, which has, however, charming country surroundings and big private gardens.

The Falconer Brothers' Vindictive Sentence.

AFTER the longest criminal trial in the history of South Africa—it lasted six weeks—the two honest respectable young Edinburgh lads, Craig and George Falconer, have been convicted of fraud at Johannesburg for taking psychic photographs, and they have each been condemned to pay £150 fine or suffer twelve months imprisonment with hard labour—probably the severest penalties ever meted out to any mediums in the history of Spiritualism.

The magistrate found that the spirit "extras" were photo-mechanical reproductions, and that the white substance surrounding the photographs was not ectoplasm but cotton-wool! He said the evidence he had listened to did not justify him in disregarding "all the known physical laws of nature."

He had obviously no acquaintance with the laws or miracles in the psychic realm of nature, and, therefore, "he had no hesitation in coming to the conclusion that these photographs were absolute frauds and nothing else."

It is a pitiful thing, and highly derogatory to the dignity of the law, when a magistrate arrives at so serious a verdict upon no better ground than his own crass ignorance of one phase of psychical phenomena that has thousands of times been proved to be genuine, and been publicly vouched for by such eminent authorities as the late Sir William Crookes, F.R.S., and Sir Arthur Conan Doyle.

When the magistrate, Mr. W. C. Lawrance, gave his decision, Mr. Lowenburg, solicitor for the defence, pleaded eloquently for a lenient sentence, pointing out that "apart from the larger issues involved in this historic trial the nature of the charge did not call for the serious consideration of the Court."

The magistrate, however, said he took a very serious view of the case and had no doubt that the accused had committed deliberate fraud of the worst kind, carried on under the cloak of religion!

From a letter, written to us during the trial by the Brothers, we learn that they set out from England with their mother, Mrs. Falconer, President of the Edinburgh Psychic Centre, on March 8, with a view to give sittings for psychic photography and lantern lectures on the same

As we came at eleven we had treatments first, and then witnessed a couple of healing cases through magnetism.

A BAD FOOT FROM CHILDHOOD.

One was a girl about nineteen, who had suffered since childhood from two bad falls affecting her left foot. An operation had not had any good result, in fact it had made the lameness more pronounced. Apparently a bone near the ankle could not be replaced in its proper position and caused great pain when the foot had to be used. The girl, with very great difficulty, went to her work and the little she was able to earn went to the doctors.

Mrs. Wunderlich took the painful foot between her hands and showed us there was no movement in it. After ten minutes of magnetising she made the patient try to move her toes and ankle joint. At first she had to be helped, but gradually life came into the stiff limb, until at last the patient could stand on it without pain and walk! The poor girl could not speak, so great was her emotion.

Mrs. Wunderlich gave her a supply of magnetised cotton-wool and vaseline to apply at night, and she left with the certain hope that she would soon be entirely cured. She was to come back after three days.

STRAINED MUSCLES AND NERVES.

Next came a young man who had ridden 120 miles on a bicycle over a mountainous road because he was unable to pay railway fares. He was suffering severe pains in his arms and legs, which he had overstrained in mountain trench work, and was now without a job. After about 15 minutes treatment he felt the pains leaving him, and as he had friends in the city he arranged to stay till Monday for another treatment, after which he will probably have no more pains from overstrained nerves and muscles.

FUTURE ARRANGEMENTS.

Next week we hope to witness more cases, and will probably meet the medium in Vienna about the 20th, where she is due for mass-healing. It is hoped that there will be, as before, the most astonishing cases treated under the eyes of the doctors. She generally has about 150 patients at a time, being busy from morning till night, with hardly time for meals or rest. And so this generous unselfish woman untiringly uses her divine gifts to help rich and poor for just God's love!

subject. They arrived at Cape Town on March 28, and after a successful time there went on to Johannesburg in the middle of June.

Owing to unfavourable conditions they had no results until the end of their first week, when they received "extras" that were recognised by the sitters. A Psychical Research group then booked a sitting, and as there was no result, one of its members lodged a complaint with the police.

On July 9, the Brothers were visited by the police, who took away all their negatives and lantern slides. Next day they were arrested, taken to the police office, had their finger prints and photographs taken, and were locked up in the cells until they were brought before a magistrate and let out on bail of £100 each.

The trial lasted from August 4 till September 28, and ended with the vindictive sentence above stated.

Mrs. F. V. McLaren, author of "Psychic Phenomena in South Africa To-day" (which Sir Arthur Conan Doyle called "a valuable first-hand contribution to psychic knowledge") has taken a great interest in the defence of the lads. She writes to tell us that the Brothers "did truly come to Darkest South Africa, where great ignorance of psychic matters still prevails." Had not a generous Johannesburg citizen come to their aid and offered his bail for £200 they might have languished in jail for months. This same gentleman, a perfect stranger to the boys, also guaranteed the expenses of the defence up to £1,000, which amount has already been exceeded. The fines of £300 were paid at once, and the boys released.

An appeal was lodged which will come before the South African Supreme Court at Cape Town in due course, and Mrs. McLaren is appealing to Spiritualists in South Africa and throughout the world to help with the expenses. She trusts everyone who can will send 10/- or £1 so that the boys shall have an opportunity of getting this harsh and iniquitous sentence reversed.

Subscription may be sent to The Secretary, "Falconer Defence Fund," 52, Smal Street, Johannesburg, and we heartily recommend Mrs. McLaren's appeal to the sympathetic and generous consideration of our Spiritualist readers, for this malignant blow delivered against the two young psychic photographers is undoubtedly a blow aimed at the whole Spiritualist movement.

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Dennis Bradley's "Exposure" of George Valiantine!

A MOVING MELODRAMA: WAS VALIANTINE "THE VILLAIN"?

FIRST ARTICLE. By THE EDITOR.

MR. H. DENNIS BRADLEY, author of "The Wisdom of the Gods," "Towards the Stars" and other notable works, has just launched a new book bearing the enigmatic title of " . . . And After" (T. Werner Laurie, Ltd., 10/6).

A NEWSPAPER'S PRELIMINARY PUFF.

Even before its publication its sensational character was proclaimed by a "Daily Express Special Representative" in an article, based on an interview with Mr. Bradley himself, which had the following scare headings:—

- "Tricks of a Famous Spiritualist Medium Exposed."
- "Finger-prints of the Dead Faked."
- "Big Toe used as 'Spirit' at a Seance."
- "Medium Caught in Act of Fraud."
- "Mr. D. Bradley's Exposures."

The writer of the article is probably the same scribe who a few days before had made a virulent anti-Spiritualist stunt for the *Express* out of an alleged medium's alleged confession with the following attractive titles:—

- "Medium's Amazing Confession."
- "Hundreds Duped by Pretence of Spirit Guide."
- "Seance Frauds."
- "His Own Voice in the Trumpet."
- "Seance Quackery Revelations."

Our contemporary *Light* promptly and cleverly identified the subject of this article, a man named Beare, with an unnamed medium who had already made a similar "confession" in the *Catholic Times*, which paper described him as "a Catholic who strayed and now repents," wishing "to return to the faith of my fathers, trusting God will forgive me for being an arch-deceiver for thirteen years!" The Catholic connection with this virulent attack on Spiritualism should not be overlooked.

Similarly Mr. Dennis Bradley reveals in his new book:— "I am on intimate terms with several of the leaders of the Catholic Church," who "have discussed my psychical studies with me at considerable length." He says further that "to seek to replace such artistry and beauties (as those of the Catholic Church) by banal services conducted by ignorant and illiterate mediums and preachers, with confused ideas and a smattering of knowledge, is absurd." His leanings, therefore, like Beare's, are at present distinctly away from Spiritualism and towards "a return to the faith of my fathers."

THE PURPOSE OF THE BOOK.

The *Express's* flattering recommendation of Mr. Bradley's book reveals its intention thus:—

"Spiritualists the world over will find their faith shaken to its roots by disclosures which are made in a book to be published in England at the beginning of next month. The author is Mr. H. Dennis Bradley, one of the leaders of the Spiritualist movement in this country" (*sic*).

But was he ever a Spiritualist leader? We have never heard of his following. He was not, however, denied an ornamental place at the tail of the movement.

The article continues:—

"George Valiantine, an American, hitherto regarded by Spiritualists as the greatest medium of all—a man beyond reproach—is exposed as a trickster."

Few Spiritualists in this country have ever seen Valiantine, who was always strictly reserved by Mr. Bradley for the entertainment of himself and his distinguished friends. Other Spiritualists had no chance of witnessing his phenomena, but they had no reason to believe that Mr. Bradley's glowing descriptions of his superlative gifts and personal honesty were untrue.

A SIMILAR "EXPOSURE" RECALLED.

As for his now being "exposed as a trickster" by Mr. Bradley and his two clever confederates, Noel Jaquin and Charles Sykes, we believe that is probably no more true than that honest William Hope, the famous psychic photographer, was "exposed as a trickster" by Harry Price, with the assistance of Eric Dingwall and James Seymour. Just as Hope's character was triumphantly vindicated by a critical analysis of the crafty one-sided story of his accusers, so we predict will Valiantine's, when Bradley's bold assertion of guesses as facts, and his own admitted guile and craft during the

experiments, are subjected to the same process. It strikes us that this whole story of Valiantine's "decline and fall," when carefully read in the book, smacks much more of the nature of a cunning Jesuitical plot than of a fair-minded and impartial inquiry.

"SPIRIT IMPRESSIONS."

The *Express* report continues:—

"At a series of seances held at Mr. Dennis Bradley's house, with George Valiantine as the medium, a number of 'spirit impressions' were produced. These spirit impressions were found to have been produced by Valiantine himself."

Now it is not true to say that these impressions, whatever they were, "were found to have been produced by Valiantine." If they were actual "spirit impressions" he had, of course, nothing whatever to do with them, beyond providing (along with the other mediums present) the essential element of his mediumistic organisation for their production by spirit entities. Dr. Alfred Russel Wallace once defined a medium as "a person in whose presence psychical phenomena happen." They do not happen without the presence of mediums, and when they do happen it is not because the mediums have indulged in pranks or conjuring tricks with hands or toes or elbow joints!

If, on the other hand, it is claimed that the imprints were "physical impressions" produced by George Valiantine's or anybody else's toes, Mr. Bradley must first prove that that was physically possible in the circumstances under which they were produced.

THE CIRCUMSTANCES OF THE EXPERIMENTS.

Let us try to visualise the scene from the particulars given in the book.

There is a small circle in Mr. Bradley's house on February 20, 1931, consisting of Mr. and Mrs. Bradley, Mr. and Mrs. Charles Sykes, Mr. Noel Jaquin, and Mr. Valiantine. (It is just as well to mention here that Valiantine was a guest in Mr. Bradley's house, and was giving his services in a long series of seances without a penny of reward.) :—

"The circle was a carefully chosen one," says the author, "because each of the sitters was experienced, and one could rely on meticulous observation, and also on expert knowledge of imprints."

"We all dined together, and immediately prior to the sitting, which began at 8.50 p.m., Mr. Jaquin carefully smoked two sheets of blank foolscap paper."

"One of these sheets was placed on top of a small, but heavy, old oak coffin stool, and the other on the carpet beneath the stool."

"The sheet on the top of the stool was placed on a blotting pad, measuring 14½ inches by 9½ inches."

"The coffin stool has four bars, 2 inches thick, at the bottom between each of the four legs, and standing 1½ inches from the floor."

"The four legs are 2½ inches square in thickness."

"The sheet of smoked paper on the floor was placed underneath two of the legs of the stool . . ."

"The sitting was, of course, held in darkness, with the exception of the distinct luminosity from the spots on the diagonal wires on the celluloid trumpet."

WERE PHYSICAL IMPRESSIONS POSSIBLE?

No particulars are given as to the position in the room or the height of the coffin-stool, and these may be of consequence.

Was the stool, for example, within easy reach of Valiantine's toes or not? That should have been stated.

Was there space for a man's foot to pass between the bars of the small stool and so reach the paper under the legs of the stool?

Assuming that there was, a barrier 3½ inches from the floor all round the stool inhibited free access to the floor. Would it be possible for anyone to curve his foot over this 3½ inches high barrier so as to enable him to reach the smoked paper lying on the carpet with his big toe, and make such an impression of its delicate lines and ridges that it could afterwards be identified?

A CHALLENGE TO MR. BRADLEY.

If Mr. Bradley thinks that feat is possible he ought to demonstrate it himself before independent witnesses. We challenge him to do it.

As for the paper on the blotting-pad on the top of the stool, to make a toe imprint on it would, it seems to us, be still more difficult. Even if the paper lay no higher

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.

The Book of the Year. JUDGE DAHL'S DAUGHTER.

WE have sometimes in reviewing some conspicuously notable new book on Spiritualism described it as "the book of the month." In the psychic experiences of Ludvig Dahl, a well-known and highly respected Norwegian Judge, published by Rider (7/6) under the title "We Are Here," we have the great Spiritualist "book of the year." Sir Oliver Lodge in a Foreword specially commends it to the attention of the English public and remarks that "with its wealth of significant and consistent material it is an outstanding pioneer work in Norway."

The Judge's family consisted of father, mother, three sons, and a married daughter, named Ingeborg. The eldest son, Ludvig Dahl, was killed in an accident in 1919; and soon afterwards the daughter developed mediumistic powers. When asleep and unconscious she moved the planchette with great rapidity, her brother Ludvig being the usual communicator. After a time the second son Ragnar died, and he too came and took control.

At one of the sittings Ludvig and Ragnar describe the whole of the spirit process with the planchette:—

We form an independent arm which in its turn conducts Ingeborg's arm. You probably think it is our own hand that directs, but have you not read about the psychic arm? We do not always need that arm. We are always using the same power from Ingeborg, but when the connection is particularly easy, we can direct her hand with our mind alone.

LIGHT ON CLAIRVOYANCE.

An interesting and instructive light is also thrown on the nature of clairvoyance, which Ingeborg afterwards developed. At the end of a planchette sitting, Ludvig and Ragnar would say they were going to let Ingeborg see them in order to ascertain whether she was able to act as an interpreter for them and the invisible guests who happened to be present. Judge Dahl, describing this experience, says:—

Ingeborg then awakes from her deep sleep into another plane without any conscious connection with us. She sees and hails her brothers with an indescribably beautiful and radiant expression in her face. It shines with serenity, and her eyes are beaming.

Gradually they are able to make her repeat what they want to say, and when "she is clever and prompt to repeat" she pleads to be allowed as a reward to go with them afterwards to their home in the spirit world. Whenever this has been granted she beholds beautiful visions and converses with the spirit friends around her.

On more than one occasion while the medium was in trance her two spirit brothers—we quote here Sir Oliver's summary of the experiences—"were represented as going into another room and reading aloud passages from a book still on the shelves, the number of which was selected by one of the sitters, the medium successfully repeating or transmitting what they read in a foreign language, and far beyond her comprehension. And this is Sir Oliver's definite

conclusion on the nature of clairvoyance, that it clearly indicates that those on the other side have access to documentary evidence and are responsible for the information retailed by the medium.

HOW EASY IT IS TO DIE.

Whilst the light thus thrown on the technique of clairvoyance should be of special value to psychical researchers, the messages the spirit brothers have to give are full of consolation for bereaved people.

"If I had only known how easy it was to die," declares Ragnar, "I should not have been afraid. Perhaps I feared the moment of death more than anything else, and then it was no worse than falling asleep." When he awoke in the spirit world he was rejoiced to find Ludvig standing there smiling at him.

It is one of Ludvig's duties to help new arrivals. All who have read "The Return of George R. Sims" will remember his impressive description of his own judgment of himself. The "whole of his life, all the wrong he had done and all the good he had done, came before him like the pictures of a cinematograph."

Remembering this vivid passage it is of deep interest to read—it is Ludvig now writing through the planchette:—

Then I have the duty to be with the new arrivals when they see their life gliding by. It is rather unpleasant. I do not see it myself, but I see a great deal of mental anguish. It is quite a task then to hold them steady. "Patients" is what I must call them at this stage. And I have, praise God, reason to rejoice over my patients.

Assistance is available for all who pray for it. That, I think, is so wonderful; don't you too? No forced hell for anybody, not even for the most hardened criminal. All have access to a helping hand in passing over to this existence.

NO SPYING.

What seems strange to the brothers is that their friends in this world cannot see them. "Ragnar feels so solid," says Ludvig, "that he thinks you are nearly bound to see him."

At one sitting Judge Dahl learned something that "was quite interesting to learn." It will interest many others also. The spirit brothers were talking about being present invisibly, when Ludvig said:—

"Oh, you know we will never be allowed any spying—that is, to see what we ought not to see. There is severe punishment for that. You know there are many curious people, and they do not get cured of that weakness all at once. It is tempting to make use of that ability to see, which is pretty soon acquired here. That is why the punishment is so severe."

CHRISTMAS IN THE SPHERES.

Wonderfully interesting are the messages the family receive at Christmas. "Would you like to hear about our Christmas Eve?" the brothers ask. And then they tell them how thousands of bells are ringing, and how they go to something akin to a church, and thence to grand festivities in the most magnificent of marble halls.

And He for whose sake Christmas is celebrated still, they tell us, looks after all His children.

He then speaks to us all. In other words, he reveals himself to us. We are temporarily in a higher sphere than our own. What we hear, or rather see, I cannot describe in mere words. The firmament opens, and through the opening we see Christ descend; we receive Him in our midst as one of our own.

And so we close this impressive book. The outline we have given reveals but a fraction of its wealth of golden material, but it is sufficient, perhaps, to show how fully justified is Sir Oliver Lodge in so specially commending it to the attention, not of Spiritualists only, but of the whole British public.

November, 1931.
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OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

THE LOST MANUSCRIPT.

I HAD a curious dream one night. On awaking I thought it stupid and meaningless, but it was not so; it was really a clairvoyant revelation!

I dreamt I saw one of my friends in his drawing room. In front of him stood Anatole France, the famous French author, who died some years ago. France took off his cap and slapped my friend's face with it violently, saying, "Listen! I forgive you for once but if you do it again I will throw you out into the streets to hawk vegetables!"

Nothing could seem more absurd or ridiculous! However, when I visited my friend I told him about the dream and he said:—"Your dream, my friend, is by no means so stupid as you imagine. A year ago I bought one of Anatole France's manuscripts at a public sale. It was the original manuscript of *Crainquebille*, the book in which the principal character is an amusing seller of vegetables in the streets. I lost this manuscript and all my efforts to find it have failed. Now, after your dream, I feel convinced that Anatole France came to you in spirit to assure me that I would soon find it."

Next day my friend telephoned to me in triumphant mood:—"I have found the lost manuscript without any trouble. Anatole France was right in pardoning my carelessness for once, and I shall take good care to give him no opportunity to send me on the streets to sell vegetables!"

THE FALLING PICTURE.

Here is a case in which my prevision of an accident came just two minutes too late.

One night not long ago I was sleeping profoundly, as I have the happy habit of doing, when I was suddenly awakened by an irresistible command (purely psychic) to leave my room and rush to the rescue of Madame Forthuny.

Without a moment's hesitation I obeyed the command and just as I was crossing the threshold of Madame's room a large picture with a glass front fell to the floor from its hook on the wall. It was hanging almost straight above Madame's head and as I switched on the electricity and saw it falling I was struck with terror, thinking a frightful accident must happen. But nothing did happen. By a sort of miracle the picture glided straight down between the wall and the head of the bed, and reached the floor without either the glass or the gilt mouldings of the frame being broken or injured. They were so absolutely intact that I at once exclaimed, "The picture must have been deposited there by invisible hands!" My wife and I were much startled by this incident, but we wondered why, since some good spirit guide had awakened and warned me, he did not come just two minutes sooner!

PENALTIES OF MEDIUMSHIP.

Mediumship is accompanied by pains and penalties other than those prescribed by the law.

The hypersensitiveness of a medium lays him open to feel all the pains and sickness of persons whose hands he holds for a minute in order to diagnose the nature of their illness. Many times I have been grievously afflicted by continuing to share the sufferings I have diagnosed in others, and sometimes this vexation has been prolonged for a day or two, particularly if the trouble was one to which I was personally predisposed.

Many years before I knew that I was a medium I had an instinctive dread of approaching sick people. I said I would catch their malady, and my family reproached me for this conduct, but I said, "No, I am not afraid, but some irresistible force obliges me to keep at a distance from the bedside of persons who are ill."

Now I fully understand. Being a medium without knowing it, I felt that proximity would be enough to communicate illnesses to myself. To-day I accept the risk with indifference, and am only too pleased when I can accurately diagnose the physical troubles of my visitors. If one suffers for a little while that is not too great a price to pay for the satisfaction of knowing that one's mediumship has been useful to unhappy people who have suffered much more.

WEINGARTER'S SPIRITUALISM.

Weingarter, the celebrated orchestra conductor, has given concerts in all the capitals of Europe, but how many in his audiences know that before he was the inspirer of massed orchestras he was a fervent adept in Spiritualist doctrines? I am able now to reveal some information not generally known:—

Felix Weingarter makes this principle the basis of his belief: to approach God it is useless to rely on the help of established creeds. Everyone carries within himself the living God. The spiritual life is the only way to follow if we would find our true selves. It is at the heart of our being that we must discover the original Light, the illumination of Paradise. We carry within us a spiritual being which is the image of God. The initial spark, a portion of the divine light, the living God, the veritable reality, dwells at the base of our being. One day we shall see this Light shine, and our soul shall blossom at that mystical moment, as the lotus flower, in receiving God. The problem of the After-life is only mysterious for the ignorant. It is foolish and even dangerous to seek explanations through a table.

"Manifestations, even when they appear sincere and authentic, do not always come from the kingdom of spirit. What one sometimes calls the materialisation of a deceased person may be the work of entities who live in a part of the physical world yet unknown to human beings. Whole regions of the material universe escape our senses, just as infra-red and ultra-violet rays escape our vision.

"We can suppose beings we cannot see who can make use of forces purely physical, by the help of which they can manifest themselves. Many Spiritualistic manifestations do not come from deceased persons who have passed to the spiritual state, but from those beings who by means analogous to those used by spirits, can amalgamate with the organism of a medium, and thus render themselves capable of being sensed. These are like parasites which infest the spiritual world.

"Deceased persons only separate themselves little by little from the earth. Between them and life here there remain adhesions from which they release themselves slowly. Elemental beings attach themselves to those semi-detached spirits, they gather up the models of their terrestrial forms, the empty shells which the dead have abandoned but which still exist (as ghosts). They clothe themselves in these left-off garments, and it is thus that they can materialise. The true spirits of the dead possess spiritual senses, the use of which is only given them after they have left this life. Death is for them merely a change in the aspect of the world."

These are the ideas of M. Weingarter. They are not on all points orthodox Spiritualism but I think them worthy to be published.

P. F.

The Chronicle.

HOW MANY BONES?

In a jocular tone the *Revista Internacional do Espiritismo*, Brazil, narrates the following curious adventure that happened to a healing medium there named Ben Colson.

One day an unknown man entered the consulting room of Ben Colson in a raging fury and shouted, "You call yourself a healing medium but you don't even know how many bones there are in the human body, so how can you possibly know anything of the art of curing the sick?"

To this strange question Colson did not immediately reply, but after a few moments, under the inspiration of his guide, he said, "My friend, if you wish to know how many bones there are in a man of your age I should say that generally there are 208. But in your case it is a different matter. In your body there are 209, because when you last dined you had the stupidity to swallow the bone of a calf!"

The caller was absolutely dumfounded by this reply. He was no longer angry. He said humbly, "It is true. It must have been a spirit from the other world that has told you that, because in eating my last meal, which happened to be veal, I swallowed a small bone! Tell

your guide, I beseech you, to prevent this bone from perforating my stomach, for I am suffering terribly!"

Let us hope the medium and his guide were able to so manipulate this 209th bone away and that there were no evil consequences.

THE BURNT WILL.

The *Mondo Occulto* of Naples tells the following story of a will that was destroyed, then given effect to!

One day long ago an abandoned infant was found in a street at Foggia, in Italy. It was taken to the city hospital, where an *employée*, pitying the child's sad fate, adopted it. The foundling grew up, made his way in the world, and finally amassed a large fortune.

During his old age he lived at Segnago. He had married but had no children. There were relatives of his own and of his late wife in plenty but he disliked them all, and he determined that none of them should have any of his fortune when he should come to die. Not long before his death he bequeathed, on a small scrap of paper, all his belongings to the hospital at Foggia, where he had been welcomed as a stray child so long ago.

But immediately after his death his relatives found the will. They gathered together in the death chamber, the doors were all closed, and they decided to destroy this little document that was going to deprive them of their inheritance. They all promised to each other that they would never reveal the existence of this will, and then they put it on the fire.

After the funeral all returned to their homes very pleased to think that they were soon to inherit a very large fortune. But alas! during the night the spirit of the dead man appeared to two of his female relatives. They saw before them the same Samuel Georgi, whose last wishes they were betraying. He reproached them for their wickedness and they were so startled and afraid that they went to the magistrate next day and told the whole truth. Justice carried out the intention of the dead man notwithstanding that his will had been burnt. All his property was handed over to the hospital of Foggia, and the guilty relatives were put in prison.

A SPIRITUALIST FÊTE IN JAPAN.

This year, as in every year for 1074 years, the Japanese have celebrated their national fête of "O. Bon."

This festival was started in the year 657 of the Christian era by a native prince, who was a disciple of Buddha. At the death of his mother he was inconsolable and could not become reconciled to the idea of an eternal parting. He was a Spiritualist at heart for he believed his mother would surely visit him if he gave her the opportunity. So he instituted this festival and the Japanese have sacredly maintained it ever since. They believe that at least once a year, during the three days of this festival, their deceased relatives return and take their wonted places around the family hearth. Great preparations are made for their reception in houses, gardens, and at the family altars, where the names of the departed are all inscribed.

On the first day of the fête, the spirits are believed to arrive in the twilight. The children march in procession with a lantern to meet them at the cemetery. They return slowly "so as not to fatigue the old people" who have died. Other members of the family welcome their relatives in spirit at the house door. A fire has been already lit to warm them. There is a basin of water in which they may refresh their poor bare feet. They are conducted to their old rooms. At table vacant chairs await them.

For three days the fires are kept burning at home, and a little lamp made of white paper burns over every tomb. All windows are left open so that the invisibles may freely come and go. And in their name generous alms are given to all poor beggars.

On the last night adieus are said. Food is offered to the spirit visitors once more on lotus leaves. Then these leaves are carried to the river and allowed to float down with the current.

A BRAZILIAN HEALER.

There is at present in Brazil a peasant woman, named Manoelita, whose fame as a healing medium has become widespread.

She lives in a little village, and streams of hopeless invalids are carried there to be treated by her. She is credited with curing many cases which had baffled the doctors. Perhaps naturally, these professional gentlemen have resented the success of their humble rival, and they have tried hard to get her put in prison. Up to the present they have not succeeded, but that is not to say that they will stop trying. In addition, the Catholic Church has proclaimed that this spiritual healer is

certainly possessed of a devil! Let us hope that the Brazilian Spiritualists will be able to protect Manoelita from the persecution of her accusers, for she has plainly declared that "without the intervention of good spirits" she could have accomplished nothing.

ST. FRANCIS OF ASSISI.

It has often been written, in error, that Francis of Assisi received his stigmatisms of the Crucifixion long before his death.

The truth is that he was not stigmatised until the last hours of his life, and it is proper to correct this detail at a time when the fêtes of St. Francis have just been celebrated (October 4) at Assisi in Italy. Francis was already nearing death when one morning at dawn he had a vision of a winged figure flying towards him. When it came near he observed that it was nailed on a cross. When the vision disappeared Francis felt violent pains in his flesh and then he perceived the stigmatisms of the Crucified One on his hands and feet. His terrestrial journey finished very soon after this event.

KORDON-VERI, OF KLAGENFURT.

That is a name to remember if we may judge from an account of her mediumship in the German review, *Zeitschrift für Metapsychische Forschung*.

The control of this medium is a Thibetan spirit named La-Nien. He produces luminous phenomena and displacement of objects without visible contact. Finally, and more wonderful still, he lifts Kordon-Veri six feet from the ground, and while floating in the air the medium performs all the movements of swimming. Then, although Kordon-Veri is not a musician, when in trance he plays airs and melodies on the piano of a character distinctly Asiatic. And while he is playing other sounds accompany the music, as if invisible hands were playing on the wires of the piano as on a harp.

THE INFLUENCE OF PERFUMES.

M. Henri Durville has an article in the review *Les Forces Spirituelles* which describes the rôle played by perfumes in ancient Egyptian magic and its rites.

It is known that the Egyptians made use of perfumes in their secret initiations and at the embalmment of the dead, but few who applied the perfumes were aware that if they were effective it was because they caught and fixed in passing, good and powerful vibrations proceeding from the other world. Just as the hymns of Orpheus had accompanying prayers with appropriate perfumes, so the initiates of Thebes and Memphis knew what perfumes were or were not suitable in the various phases of initiation.

In some Spiritualist seances in Europe the employment of perfumes—and hymns—is frequent. This practice corresponds with a tradition which is age long. It is both graceful and respectful to fill the seance room with sweet odours when calling upon good spirits. And sometimes these spirits ask the sitters for the special perfumes they prefer. Someday perhaps a list of perfumes will be prepared showing which are most suitable for aiding the various phases of phenomena at seances.

Spiritualists of experience know that the spirits themselves sometimes create delightful and refreshing perfumes, sometimes of an odour unknown, during seances. These are not merely to give pleasure, or to furnish a species of phenomenon, but we may be sure to provide an element that would help the conditions for manifestation.

TELEPATHY AND CLAIRVOYANCE.

Maria Szabo lives in a Hungarian village not far from Szegedin.

One of her sons emigrated to America twenty years ago and ever since had failed to send home any news of himself. And thus people believed he must be dead.

One night, in the beginning of August, his mother woke suddenly out of her sleep and cried, "It is he! It is my son returning!" Her daughter, hearing the cry, rushed to her mother's bedside and the old woman explained to her that she had seen in a dream her son leaning on the bulwark of a ship, adding that "he bore a long scar on his left cheek."

The family thought their mother had become a little demented, but on the evening of the day following the dream there arrived at his native village the long lost son who had been so anxiously awaited and who had just come from America. He declared that just as the ship was approaching the European shore he was leaning with his elbows on the bulwark of the ship thinking about his mother. And now everyone saw a long scar over his left cheek, which he explained was the result of a wound

he received in a United States.

This is an extravoyance combination's thought of the distance, as a scar on his cheek.

CONDIT

My reader ago I invited relative to their gifts. I esting reply, me from Mrs Adelaide:—

"I have read you would like to write you, your own gifts. The clairvoyance is I am a medical clair is better after a as though I cannot "Your second when tired or not any clairvoyance 'clairaudience, will have to rely on to help them."

I heartily thank instructive revelations. We can learn much thus comparing n

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The same phenomenon for plausible explanation.

In the Brazilian street of Sin Nom have a little girl that at night, around her a phosphorescent room. This little "Light." The phenomenon the day with spirit to see this singular wonder, and go a

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A church is Fondachelli-Not already think r

No sooner did a rumour spread lime had been seen murdered some they saw in the And others again of chains clinking

These rumours hallucinations, but when blessing th broke his arm.

setting out on horse and griev demanding that a new church erected

THE E

In the Middle supernatural force called "Judgment

Here is an example *Le Vite dei Padri*, Spiritualist flavour

"A certain man conducted to the man (obviously man asked Macario to and to ask whether the dead man rep is innocent. It these words the ju

"They then asked and he replied, with having prevailed accused." Now I criminal."

Mediumship, thus used by just would be disdaine

he received in a quarrel during his long sojourn in the United States.

This is an excellent example of telepathy and clairvoyance combined. The old mother first caught her son's thought of her, and then immediately saw him in the distance, as he stood on the deck of a ship, and with a scar on his cheek she had never before heard of.

CONDITIONS FOR MEDIUMSHIP.

My readers will remember that a short time ago I invited mediums to reply to two questions relative to the best conditions for exercising their gifts. I have already published one interesting reply, and the following has just reached me from Mrs. R. Crimlisk, 363 Angus Street, Adelaide :—

"I have read in the *International Psychic Gazette* that you would like mediums from different parts of the world to write you, comparing their mediumistic gifts with your own gifts. The first question you asked was whether one's clairvoyance is better when fasting or after a meal. I am a medical clairvoyant and I notice that my clairvoyance is better after a meal. I have three meals a day. I feel as though I cannot concentrate if hungry.

"Your second question was—Are your gifts better when tired or not? When I am tired I do not get hardly any clairvoyance, but I get very distinct impressions and clairaudience, which I suppose is much better when I have to rely on that to get the treatment for my patients to help them."

I heartily thank my friendly correspondent for this instructive revelation of her own personal experience. We can learn much that is valuable of mediumship by thus comparing notes.

A LUMINOUS CHILD.

The same Spiritualist review reports a phenomenon for which it is difficult to find a plausible explanation :—

In the Brazilian city of Manzan, at No. 2 of the little street of Sin Nombre, lives a family named Castro. They have a little girl truly extraordinary. At times, principally at night, around her head radiates, with shining brightness, a phosphorescent aureole which lights up the whole room. This little one is called in the city, "The Child of Light." The phenomenon sometimes happens during the day with similar intensity. Scientists have called to see this singular prodigy but they can only gaze and wonder, and go away!

AN UNLUCKY CHURCH.

A church is being built at the little village of Fondachelli-Novarra, in Sicily, which the peasants already think must be haunted or accursed.

No sooner did the builders begin to construct it when a rumour spread that one night among the stones and lime had been seen the ghost of a goat-herd, who was murdered some years ago. Later other persons said they saw in the shadows the spirits of men fighting. And others again claimed that they had heard the sounds of chains clinking.

These rumours may have been based on superstitious hallucinations, but what can one say when the curé, when blessing the construction, fell from a ladder and broke his arm. An engineer visited the building and in setting out on his return journey was thrown from his horse and grievously wounded. The peasants are demanding that the building should be demolished and a new church erected elsewhere.

THE EVIDENCE OF A SPIRIT.

In the Middle Ages, acts of justice in which supernatural forces appeared to intervene were called "Judgments of God."

Here is an example borrowed from an old book entitled *Le Vite dei Padri*, by Battista Fulgosa, which has quite a Spiritualist flavour.

"A certain man was accused of murder. He was conducted to the grave of the victim, accompanied by a man (obviously mediumistic) named Macario. The judges asked Macario to question the spirit of the murdered man and to ask whether the man accused was the assassin. Then the dead man replied (through Macario) :—'No, this man is innocent. It was not he who killed me.' On hearing these words the judges set the accused man at liberty.

"They then asked the spirit who was in fact the murderer, and he replied, 'I will not tell you that. I am satisfied with having prevented the punishment of a man unjustly accused. Now let justice itself search for the real criminal.'"

Mediumship, under whatever name it was called, was thus used by justice in the Middle Ages. Its assistance would be disdained nowadays.

PSYCHICAL RESEARCH IN A UNIVERSITY.

I congratulate the University of Athens on its courage in interesting itself loyally in phenomena which orthodox science is unable to explain.

Some time ago the University associated itself with experiments in telepathy organised by Dr. A. Tanagra, president of the Hellenic Society for Psychical Research. These experiments were made in the presence of a great number of students and were "controlled" by Professor Voreas, who occupies the Chair of Experimental Psychology.

The mediums were two women named Constantia and Evangelia who scored a complete success. The experiments were repeated in the following year.

The University of Athens furnishes an excellent example which might well be followed by the College of France, where some years ago four savants pretended to study the phenomena of the remarkable Polish medium F. Guzik, and could find nothing better to say than, "This man is a trickster!"

APPORTS AT RIGA.

The Society for Psychical Research at Riga are accomplishing some interesting work. Here are some details :—

Madame H. Blumberg, a medium, fell into trance at one of its meetings. She was examined to see whether she held anything in her hands and there was nothing. Immediately afterwards she distributed among the sitters pieces of money and two tall flowers, freshly gathered. There was no other explanation possible than that these articles were genuine apports.

On another evening, no sooner had she fallen into trance, than she rose, walked out of the circle of sitters, and declared she saw a phantom in a corner of the room, which she tried to chase away by swaying her hands. Then she approached a lady and placed in her hands small pieces of some phosphorescent substance and some little crystalline stones, and at the same time the room was filled with an agreeable perfume of incense.

On another evening a seance was held with the medium Kundzin, controlled by the spirit entity named "Friedrich." Ectoplasmic matter was seen to issue from the medium's mouth, in the form of a beard. Then he sprinkled from his bare hands a liquid aromatic perfume, very strong, over the clothes of the sitters. Apports were received of a flower and a branch of myrtle. And thereafter a spirit musician, named Yvan Petrovic, took possession of the medium, and by his hands improvised brilliant music on the piano.

PETITES NOUVELLES.

Mrs. Ruth Rowland, of St. Louis, U.S.A., has left her considerable fortune for the establishment of an Institute for Psychical Research in that city.

There is a house, 13 rue des Portiques, at Chambéry, France, where there has been a long succession of tragedies—murder, suicide, outbreaks of lunacy, the discovery of a corpse in the garret, etc. Many people in the town think that this house has been "overlooked" by an evil eye, or haunted by evil spirits.

"The Symbolism of the Cross" is the title of a remarkable book recently published in France by M. René Guénon, who used to be a bitter antagonist of Spiritualism and Theosophy. In this work the author essays to give the esoteric meaning of the Cross. He now believes that man develops spiritually after death, and that there is no reincarnation.

The newspaper *Vorhaempfer* reports that Francisco Montes, a wireless operator on the transatlantic liner "Florida" before his last voyage ordered a zinc coffin to be brought on board, as he had a presentiment some calamity would happen to him during the crossing and he wished his body to be brought back to Europe for burial if that presentiment should turn out to be correct. Montes did, in fact, die in the course of the voyage, and owing to his psychic foresight his body was brought back home to Europe.

The Paris newspaper *Le Fraternaliste* advises Spiritualists to reply to their adversaries by silence, and never to cite their names or their writings.

La Revue Metapsychique (No. 4, 1931) published a very complete inquiry into the psychic gift of water divining, and cites the achievements of two priests, M. Mermet and Abbé Lambert who discovered abundant water near cities which had formerly been almost completely deprived of it. The verity of this gift is shown to be incontestable.

P. F.

NOTE.—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Soisy-sous-Montmorency, France.

Process Dots and "Cotton Wool" on Psychic Photographs.

SIR ARTHUR CONAN DOYLE'S EXPERIMENT.

DURING the recent trial of the Falconer Brothers in South Africa much stress was laid by the prosecution on the fact that some of their spirit photographs were found to have the dotted screen appearance of prints from process blocks, as used in newspapers.

There is little doubt that this feature has seemed to be conclusive evidence of fraud, not only to the general public but also to Spiritualists who have little personal knowledge of psychic photography. The resemblance of ectoplasmic effects to cotton wool was also stressed at the trial.

But this seemingly damaging evidence is by no means conclusive, as will be seen from the following account of experiments made by Sir Arthur Conan Doyle in the summer of 1919 with Mr. William Hope at Crewe.

Sir Arthur says in his book, "The Case for Psychic Photography," pp. 18 *et seq.*, that it was his strong desire to obtain some sign from his son, who had passed away the year before, but he got something quite different. "The result seemed to show that our personal wishes do not affect the outcome." Describing the photograph taken, he says:—

"There is a hazy cloud covering us of what I will describe as ectoplasm, though my critics are very welcome to call it cotton-wool if it eases their feelings to do so. In one corner appears a partial materialisation of what seems to be the hair and forehead of a young man. Across the plate is scrawled (on the ectoplasm or cotton-wool): 'Well done, Friend Doyle, I welcome you to Crewe. Greetings to all. T. COLLEY.'"

Now the late Archdeacon Colley had been the founder of the Crewe Circle, and this message was in his very distinctive handwriting.

Sir Arthur continues:—

"Having failed to get what I desired, I remained at Crewe for the night, and next morning went down to Market Street again. On this occasion I used Hope's own plates, having left mine at the hotel. He gave me the choice of several packets.

"The result obtained under all the precautions which I could adopt (it would only weary the reader if I gave every point of detail) was a photograph of the face of a young man beside my own. It was not a good likeness of my son, though it resembled him as he was some eight years before his death. Of the three results which I obtained at Crewe it was the one which impressed me least.

"On examination with a lens it was noticeable that the countenance was pitted with fine dots, as in the case of process printing.

"This is to be noticed in a certain proportion, possibly one in ten of Hope's results, and occurs in the case of persons whose faces could by no possibility have appeared in newspapers.

"One can only suppose that it is in some way connected with the psychic process, and some have imagined a reticulated screen upon which the image is built up. I am content to note the fact, without attempting to explain it. I have observed the same effect in other psychic photographs."

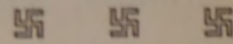
Mr. A. Campbell Holms, in his authoritative work, "The Facts of Psychic Science and Philosophy," (pp. 214-215), writes:—

"Psychic photography like other Spiritualistic manifestations, is often characterised by freakishness

"Some photographs seem specially designed to create the impression that they are very awkwardly-made fakes. The spirit-extra may look exactly like a picture torn from the page of a magazine, and stuck up beside the sitter, perhaps overlapping him. The resulting photograph has a composite pasted-on appearance, and its surface may have the

peculiar mesh-like texture or pattern seen in half-tone reproductions.

"This ought to disarm suspicion, for it is easy to fake a spirit photograph so perfectly as to make it impossible for anyone to say whether the extra was added by spirit action or by the fake-photographer's double exposure; and surely if it were worth while to fake, it were worth while faking well—if only to avoid prosecution for fraud."



LETTERS TO THE EDITOR.

LADY CONAN DOYLE ON UNAUTHENTICATED SPIRIT MESSAGES.

Bignell Wood,
Minstead, Lyndhurst.

DEAR SIR,—It has been borne in on me very strongly since my beloved husband passed over that one great need in our Movement is that we should all combine to protect the Spirit people. They need protection badly.

I will show you in what way.

I have had messages purporting to come from my husband, sent to me by people from all over the world. Pages and pages very often—dozens and dozens of them. In many cases they write and tell me they are going to publish them.

It is a monstrous thing that every Dick, Tom and Harry should be able to rush into print and give out messages, as coming from a famous man, with no corroboration whatever to it. That their names should be used in such a way, very often by people who are out for self-advertisement and in order to make money out of an honoured name, is deplorable.

The Press being so hopelessly ignorant about psychic matters and many of them such enemies to Spiritualism, are only too glad if they can get hold of anything ridiculous, publish it with big headlines, and so bring ridicule to the Cause.

In this life, nobody would dare to put into print anything purporting to come from a living man, and therefore, when people pass over they should be doubly guarded when they are not here, in person, to protect themselves.

I know that Miss Stead has suffered as we have, by the messages which people imagine they have received from her father.

Of course, some of those who rush into print with messages do so in all good faith, thinking they are fulfilling the wishes of the Spirit Entity.

Some messages which have been printed and broadcasted as coming from my husband have, I think, reflected much of the sitters' own mentality. I have asked my husband about some of these so-called messages and he has been very annoyed at his name being used in this way. To have a famous and honoured name shuttled about the world in such a manner is a scandalous thing.

Before publishing or broadcasting anything as coming from the other side, people must get corroboration from the Spirit Entity through his family's own psychic centre and through other psychic channels which the family can arrange.

Yours faithfully,

JEAN CONAN DOYLE.

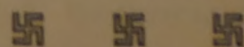
PRACTICE OF SPIRITUAL DEVELOPMENT.

14, King's Road,
Clifton, Bristol.

DEAR SIR,—Permit me through your columns, to thank Mr. Thurston and yourself for introducing and elucidating the above subject, which has appeared in the last four issues of the *International Psychic Gazette*. As a student of Spiritualistic Science, I consider it a masterpiece. It goes to the root of the matter and reveals the secret of the fundamental steps towards spiritual unfoldment and attainment. It is of inestimable value, and is worthy of being preserved and incorporated in our various schemes of study. It elucidates concisely the result of deep and extensive thought by a great and enlightened mind.—

Yours faithfully,

FREDERICK DARK.



THE great annual Spiritualistic Service of Remembrance will be held at the Albert Hall on November 8—in the evening, not in the morning as formerly.—See advertisement on front cover.

November, 1931.

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CONFUCIUS,

"died" in 1926, he

Archaic Chinese list Oxford Prof Spiritualistic seat

The story is told just published, entitled "York," by Dr. Nev Kennerley, 2/6), w Oliver Lodge in a pr

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so for even a gre Here is part of tl Chinese, which took Dr. Whyman, as re the dark:—

The Voice: Greet strange books! Thi before such excellen Dr. W.: Peace b uncultured menial ve style.

Voice: My name my lowly style is K years and reached t house! May I know style?

Dr. W.: My hun Wen-tzu. My despi thrown away two s standing. Will the Voice: Alas, my knowledge is not question?

Dr. W.: This s reading of a verse it upon understanding upon it with eyes tions: Ts'ai ts'ai ch

Dr. Whymant's Psychic Adventure.

CONFUCIUS TALKS IN CHINESE THROUGH VALIANTINE.

CONFUCIUS, the Chinese philosopher, "died" in 478 B.C., but on October 15, 1926, he conversed in the almost lost Archaic Chinese of his period with a non-Spiritualist Oxford Professor of Chinese at the first Spiritualistic seance he ever attended.

The story is told in a small but very important book just published, entitled, "Psychic Adventures in New York," by Dr. Neville Whymant (Morley and Mitchell Kennerley, 2/6), which is highly commended by Sir Oliver Lodge in a preface.

Dr. Whymant is a world-known authority on oriental languages, and when in New York in 1926 was invited by telephone to the house of his brother-in-law, Judge Cannon, "to meet some friends interested in discussing psychical research," his sister adding that "there might be a need for some interpreting."

He did not know he was being invited to a seance, or he might have declined. His sister told him on arrival that there was to be a sitting with George Valiantine, a direct-voice medium, and that it might provide something in the nature of a surprise for him, seeing he knew nothing of recent developments in the psychic arts.

He was introduced to Valiantine, who struck him as "a typical example of the simpler kind of American citizen"—speech far from polished, lacking imagination, interests of a commonplace order, and like a fish out of water in such company.

The seance began by all saying the Lord's Prayer, and by sacred music. The voices of "Dr. Barnett," "Black-foot," "Christo di Angelo," Valiantine's spirit-guides, were heard, and some messages of a personal nature were given to the sitters.

"These were followed," says Dr. Whymant, "by a sound very difficult to describe. It was the sound of an old wheezy flute, not too skilfully played. Those who have wandered through Chinese streets in the evening will readily recall the sound. In a few seconds it called me back to sights and experiences in the old Celestial Kingdom. I noticed at the same moment the heavy languorous breathing of Valiantine, whose position, directly facing me, I kept in the forefront of my mind."

A DEAD LANGUAGE SPOKEN.

The next sound he heard seemed to be the hollow repetition of a Chinese name—K'ung-fu-tzu—the name by which Confucius was canonized. This "voice" went on speaking.

"It burst upon me," says the Doctor, "that I was listening to Chinese of a purity and delicacy not now spoken in any part of China. The style of Chinese used was identical with that of the Chinese Classics, edited by Confucius, two thousand five hundred years ago. Only among the scholars of Archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books. In other words the Chinese to which we were now listening was as dead colloquially as Sanskrit or Latin, and had been so for even a greater length of time."

Here is part of the flowery Oriental conversation in Chinese, which took place between "the voice" and Dr. Whymant, as recorded in the latter's notes taken in the dark:—

The Voice: Greeting, O son of learning and reader of strange books! This unworthy servant bows humbly before such excellence.

Dr. W.: Peace be upon thee, O illustrious one! This uncultured menial ventures to ask thy name and illustrious style.

Voice: My name is K'ung, men call me Fu-tzu, and my lowly style is Kiu. I wasted more than three score years and reached the end of no road. Peace upon thy house! May I know thine honourable name and illustrious style?

Dr. W.: My humble name is Wang, and men call me Wen-tzu. My despicable style is Wen-tzu-tsang. I have thrown away two score years in folly and I lack understanding. Will the Master teach me in words of wisdom?

Voice: Alas, my shade is that of a single hair, and knowledge is not in me. What is the honourable question?

Dr. W.: This stupid one would know the correct reading of a verse in the Shih King. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: *T'ai t'ai chuan ts'ih* . . .

Voice: It should be read this way, O master of mysteries. (The voice here intoned the poem throughout, and on my asking for it again it was repeated.) Thus read, does not its meaning become plain?

Dr. W.: Indeed, O leader of the wise ones, it shines with a myriad lights. There are other things I would ask of thy wisdom.

Voice: Ask not of an empty barrel much fish, O wise one! Many things which are now dark shall be light to thee, but the time is not yet. They shall yield to thy touch in a time which is not yet born.

Dr. W.: Shall I ask of one passage in the Master's own writing? In Lun Yu, Hsia Pien, there is a passage which is wrongly written. Should it not read thus . . .? (Here I began to quote and was interrupted as explained above.)

Dr. W.: There are many dark places, O leader of the thoughtful ones, and I fear they may not be made plain.

Voice: Fear not. There are those who love learning, and they will not let the treasure lie hid. Even as thou hast done with Mongolian, so thou shalt do with the problems of my old home. Those old Mongols waited long for one such as thou art.

Dr. W.: Long years have I sought to give the message of the East to the West, but the clinking of money in the markets and the clanking of wheels in the factories have driven away the poor sound of my croaking voice.

Voice: There are those, O silver-tongued, who wait for instruction from thee. They will listen patiently and long, for they will love thy teaching.

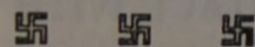
Dr. W.: Where shall I find such, O wise one?

Voice: They shall find thee! From long searching shall they come, having sought thee out. Rest, my son, and do not strive too eagerly.

Dr. Whymant says that he had felt that some of the things said had been banal to a degree, but there was no doubt that somebody or something had been speaking most excellent Chinese, better Chinese than he, with all his training and experience in China, could speak. Whence came it, and for what purpose?

He says he had "little thought that a pleasant dinner-party in Park Avenue, New York, was to raise the curtain on one of the most exacting and inexplicable episodes of his life."

The publication of the book is timely as it will do more than anything else could have done to vindicate the good name of George Valiantine which Mr. Dennis Bradley is now striving to drag in the mire.



CONAN DOYLE MEMORIAL FUND.

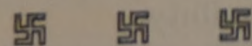
THE Hon. Treasurer of this Fund received the following donations from September 20 to October 19, 1931, inclusive, amounting to £19 13s. 7d., which, with £1,306 17s. 6d. previously acknowledged, brings the total donations to date to £1326 11s. 1d.

TWELFTH LIST OF DONATIONS.

	£	s.	d.
The Rev. John Lamond, D.D. (Second contribution)	10	0	0
Walsall National Spiritualist Church	5	5	0
Eastbourne Spiritualist Society	1	3	0
Mrs. Hilda R. B. Werden (Ontario, Canada)	1	0	1
	£17	8	1

Amounts of £1 and under:—Bedford Spiritualist Church (per Miss Herniman); Barnes Road Lyceum, South Shields (per J. M. Massey); Auntie Matt; Sale of photo stamps; sale of post cards—Total £2 5s. 6d.

Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank, Ltd., 121-125 Oxford Street, London, W.1.



THE CONAN DOYLE MEMORIAL FUND COMMITTEE will be glad if all churches, societies, and friends interested in collecting subscriptions towards the fund would send a report of the various amounts in hand, so that accounts may be made up before a meeting of subscribers is called.—
W. R. Bradbrook, Hon. Sec.

The Story of Tydfil the Martyr.

By WILL CARLOS.

TONWLD has now returned home after being a prisoner in King Brychan's stronghold, and after having fought a duel to win his liberty. He tells his mother of his love for Tydfil, which he says is as the strength of oak to deal compared with his love for the maiden, the Lady Sheila, of his own race, whom his parents had chosen for his wife.

HIS MEETING WITH SHEILA.

When Sheila met Tonwld it was in his parents' presence, and the old folk contrived to get them interested in each other, and finally left them alone together.

Tonwld led Sheila out on the beach, and she pressed him to tell her all that had occurred while he was away. When he mentioned Tydfil she seemed anxious to know whether he was enamoured of her. He asked her if she would care if he had been. She replied that he was at liberty to choose his own bride—why should she care?

He then told her that his parents wished him to marry her (Sheila), and asked her if she would consent. She replied that the man she would wed would have to win her. "Have I a rival, then?" he cried; "give me his name and he shall fight me for thee." "A rival!" she echoed, emphasising the singular article, "One? Good youth, there must be a score, and some as doughty as thyself."

Tonwld was instantly afire, and vowed he would fight them all. She was pleased with the effect her words had wrought, and softening, asked him if Tydfil were as fair as herself.

Tonwld swore that comparison could not be made, for while Sheila was like the sun aglow with vivid and pregnant light, Tydfil was like the pale moon, imparting no warmth, and very little light.

ODIN'S MANDATE.

Soon after this Tonwld went to the shrine of Odin to worship, and Malpas took care to use the most solemn rites in order to bring Tonwld into subjection. He succeeded in arousing all the natural superstition that had been engendered in his childhood, and before he left Tonwld was pledged by a most awful vow to do the bidding of Odin. Then Malpas, evoking the oracle, delivered the message which was to the effect that Odin demanded the destruction of the Mathryn and their stronghold, and the sacrifice of Tydfil on an altar of stone. In his terror Tonwld vowed to carry out Odin's mandate.

TYDFIL'S CONTACT WITH THE UNSEEN.

During this period the worship at the grove had to be abandoned but in the great hall of the Plas, at Caer Morlais, which faced the rising sun, the daily worship was practised, and Tydfil became more and more the vehicle of messages from the Unseen. In one of her trances her "Ysprid" (soul) paid a visit to the stronghold of Douglais, drawn thither it appeared by the captive messenger sent by Brychan, who still languished in prison. There her ysprid learned of the great preparations being made for the onslaught of Caer Morlais, and for the nuptials of Tonwld and Sheila. She learned that Douglais himself, accompanied by his wife, by Tonwld, by the fanatical priest of Odin, and by all the available forces of the tribe were to be used in the coming expedition. The nuptials, however, were to be deferred until after the expedition.

REVELATIONS THROUGH TYDFIL.

When Casedyn questioned her, while in the trance state, as to the probable result of the attack, she said that victory would rest with the Mathryns if certain further alterations were made in their barriers. The loss of life would be great, and the family of Douglais destroyed, but that she (Tydfil) would also be sacrificed to the wrath of the invaders, thereby liberating her "ysprid" from the frail mortal flesh. Deeply grieved, the wise man sought to find some hope that this last tragedy was not to be, but it was insisted upon as a necessity to assure future peace. Tydfil, when recovering her normality, was herself assured of her fate, but she was resigned to it, for she knew it meant to her people a final trial which would result in future tranquillity.

THE MESSENGER'S RETURN.

Then when the sun entered the sign of the Ram, and the length of day and night were equal, the snows on the hills began to vanish and the river bore down to the sea the sweat of the hills. At sunset one day a weary figure was observed by the sentinels to cap the crown of the Hir Waun and descend towards the bed of the Taff.

Messengers were sent to meet him and he was borne on a litter into Brychan's presence. It was the unfortunate messenger, returned with a message from Douglais that he was coming with all his forces to destroy him utterly.

THE VOICE OF FATE.

Brychan took counsel with Serenwr and Casedyn, anxious to ascertain if by star-lore, or rites of the Druids, the danger to Tydfil could be averted. His father-love made him doubt the veracity of the visions, saying that in the unconscious state visions akin to dreams may occur, and may not prove reliable. He asked Casedyn:—

"Dost thou think that prophecy is possible?"

Casedyn turned the question over in his mind some moments before he spoke. Then in calm tones but with deep conviction, he replied:—

"To the Eternal mind there is no Past, no Future, but an Ever-Present Now. Therefore, in proportion as we approximate to the Divine Mind we shall see the What-is-to-be in the Is. Our earth-lives are as leaves on a tree; they come and go, but the tree of life is firmly rooted in the eternal and can never die. If Fate decrees we lose the outward form of thy daughter, deem her not dead, for she will still live to love and serve. She liveth even now more in the spiritual than in the natural world: it is her right sphere."

TYDFIL IN DANGER.

Meanwhile, Tydfil spent her days as was her wont in meditation and worship, taking her daily recreation in long walks when the weather was fair, accompanied by one of her favourite attendants.

One tranquil morning in the early summer she was thus walking along the wooded bank of the Taff, while the faithful Ianto kept watch and ward over her. After a while she said:—"Good Ianto, I would rest awhile in peace. I'll sit me down upon this moss-clad truck, to hold communion with my thronging thoughts."

The honest fellow, used to her moods, said, "I will retire to yonder blighted tree which guards the avenue of approach, and wait thy further call."

As she sat communing, a terrible cry was heard, and jumping to her feet she moved to see the cause, when poor Ianto came staggering toward her with an arrow in his chest. He fell, and Tydfil ran to succour him. He gasped:—"Fly, lady, fly for thy life; the foe is here. Nay, tarry not with me, my course is run!" And the faithful fellow breathed his last.

Tydfil rose from her knees to find herself in the grasp of rough-looking warriors.

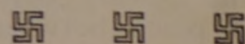
"How darest thou," she cried, "lay ruffian hands upon the daughter of a royal race? Unhand, I say! Which of ye loosed the shaft which hath laid low this faithful servitor of mine?"

One of the fellows admitted he had sent the shaft saying that Ianto had presented such a mark as no sportsman could ignore.

Tydfil cried it was no sport to kill a fellow being wantonly, and demanded to see their leader.

"We are to take thee to him, lady." And despite her struggles they carried her between them, until they came upon a party grouped upon the river-bank, about a mile below, and set the girl on her feet before them.

(To be concluded next month.)



HEAVENWARD.

A song bird sings in the old willow tree,
Close by the cottage with its roof of red;
And over the whole scene a charm is spread
By the blue sky—a silent symphony.

The buttercups are golden in the grass,
The daisies nestle nearer to the sod,
While a sweet song of praise ascends to God—
Making the angels listen as they pass.

Who would not be where life with beauty dwells?
Who would not climb unto the topmost hill
Where peaceful thought, like waters clear and still,
Restores the soul, and heavenward impels?

H. MARION BUCKNOLE

November, 1931.

DENNIS BRAD
VERY CU

Mr. Jaquin makes
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Exhibit No. 5.—T
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small projecting chin

Exhibit No. 6.—V
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has abundant white
His two hands are
left foot is seen und
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outstretched as if in t
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DENNIS BRADLEY'S EXPOSURE OF VALIANTINE—Continued from page 23.

VERY CURIOUS MARKINGS.

Mr. Jaquin makes no report on these, but this is how they appear to us:—

Exhibit No. 5.—This paper shows a very dark part and a much lighter part. On the dark part are two blobs of a medium shade, one of which is indefinite in shape, and the other is rather a good attempt at a likeness of Mr. Lloyd George, with his shaggy hair. On the top of the black part is the representation of an old man, with a well-rounded head, an enormous Punch-like nose, and a small projecting chin as if he had lost all his teeth.

Exhibit No. 6.—We see no imprint whatever on this smoked paper taken from under the stool, but the whole smoky mass makes a very curious picture. It portrays an old Hebrew prophet in long voluminous robes. He has abundant white hair and a long flowing white beard. His two hands are held up as if in remonstrance. His left foot is seen under the skirt of his robe, but his right foot is off the edge of the paper, the right leg being outstretched as if in the act of kicking someone outside the pale!

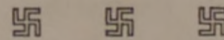
THE EXCUSE FOR BRADLEY'S CAMPAIGN.

This is the smoked paper which Bradley says "had been moved during the seance." He does not say so in so many words, but he means by Valiantine's toe! There were five pairs of toes in the circle, but it is Valiantine's he is after. This is the beginning of what may become known as "The Famous Bradley Toe Fiasco," and we must leave the dramatic story of its tragical development for another chapter in our next issue.

It will be noted that up to this date there had been no signs of success excepting in the first imprints which Jaquin mistakenly thought "corresponded with Doyle's." Valiantine has taken no part in these seances beyond sitting in silence to help with his psychic power. He has made no claim that he could produce the thumb imprints of Sir Arthur Conan Doyle or Lord Dewar or anybody else. This was a series of experiments which might be successful or they might not. If not successful it did not matter a brass farthing to him. This was not his phase of mediumship and he was not being paid by results; he was, in fact, being paid nothing. If successful he would have been gratified because it would have pleased Bradley, and would have been a good piece of evidence of survival.

The impersonator of the "Doyle and Dewar Voices" was obviously none of his guides or controls, but a mischievous entity attracted by some sinister influence in the seance room. We shall see next month how from such a small matter as the suspected "movement" of a smoked sheet Bradley found a starting point for his determined campaign to denounce his friend and guest, whom he had called the greatest medium in the world, as a fraud and a cheat. We shall also find the probable psychological reasons for his extraordinary change of attitude.

J. L.



Arisen! John Venables, J.P.—Another of the old stalwarts of Spiritualism has been translated to that "land that is fairer than day." The South Midlands, and Walsall and Birmingham in particular, are poorer because of the loss of the physical form of John Venables. To those who knew Mr. and Mrs. Venables their memory will always be treasured. Their home was a haven of rest to the visiting speakers, and the cheeriness of their disposition and their unbounded sympathies were well known. Seven years ago Mrs. Venables passed beyond the veil and now her husband has joined her. Truly they have "ceased from their toilsome tasks and their congenial occupations accompany them."—J.G.W.

The Surbiton Christian Spiritualist Church, held Harvest Thanksgiving on Sunday, October 4. Mrs. Ruth Darby spoke at both afternoon and evening services. The addresses were very beautiful, being of high spiritual value, as is usual with a speaker of such deep knowledge and wide experiences. Clairvoyance was also given, and the messages were gladly received. Attendances were good, especially in the evening, when the church was packed. The offerings of fruit, flowers, bread, vegetables, etc., were even more numerous than in previous years, and in accordance with the custom of the church, were distributed during the following week by a committee of ladies, many sick friends benefiting. As is usual, a quantity of fruit, eggs, etc., was taken to the old folks at the Kingston Almshouses, and a liberal share, including the bread, given to the St. Cecilia's Orphan Girls' Home. Thus do we strive to carry out our Master's command, "Feed My lambs." Letters of thanks have been received from the matrons in charge of these Institutions.—F.S.

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No. 219. Vol. 2

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VALIANTINE'S REPLY

WE sent Mr. G. our November

"Exposure" invited him to send

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