

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

### DENNIS BRADLEY'S THREAT TO "SMASH SPIRITUALISM."

### VALIANTINE'S REPLY TO HIS "FRAME-UP."

WE sent Mr. George Valiantine a proof of our November article on his so-called "Exposure" by Dennis Bradley, and invited him to send us his own account of the affair, which has already been noised abroad to the most distant countries in the world.

The following is his reply, which confirms our faith in his absolute innocence, and our belief that he is the victim of one of the most wicked and disgraceful attempts to discredit an honest medium by crafty tricks and widespread slanders ever experienced in the history of the Spiritualist Movement:—

Williamsport, Pa., U.S.A.  
November 7, 1931.

DEAR SIR,—I am in receipt of your letter of October 25, enclosing proofs of your review, for which kindly accept thanks. I think it is a fine article and appreciate your kindness in taking so much interest in me.

I was very much surprised when the Editor of one of our papers here in Williamsport called me by telephone and told me that Mr. Bradley was writing a book denouncing me as a fraud, and he asked me what kind of a man Bradley was. I told him, as far as I knew he was all right.

**I am perfectly innocent of the charges made against me. It looks to me as though it was a frame-up, as there were none of my friends present at the sitting, and, therefore, they had everything their own way.**

As far as the weeping is concerned, they certainly did abuse me, which hurt my feelings very much. They tried to make me admit that I made them (the imprints) and I told them if they could explain it, to go ahead and do so, as I could not; and I told them it was beyond me, and that I was **perfectly innocent of any wrong-doing.**

The night before I left, Bradley urged me to have a sitting, which I did. Mr. and Mrs. Bradley and myself sat as usual, but we could not get any voices, only the movement of the trumpet, and **Bradley, after the sitting, became very angry because we did not get anything and said he was going to smash Spiritualism.** The next morning I left for Southampton.

**They threatened to denounce me to the world, by the *International News*, that I was a fraud. I told them to do just as they liked, as I was innocent, and he (Bradley) wanted me to leave London by the next boat, and for me to cancel the arrangements we made with Dr. Vivian, of Southbourne, which I did not do. He did not want the newspaper men to know when I left England, fearing that the reporters would interview me.**

Noel Jaquin took my toe and foot prints, six times, and I would like to know why it was necessary to take them so many times, and as all the prints were mixed up, mine with those of the Spirit prints, which we had gotten, **they could easily have taken two copies of mine to Scotland Yard and said one was supposed to be that of Sir Arthur's.** At the first sitting we had for finger prints, the prints of all those present were taken, but after that, only mine were taken. Why was that?

I could not understand why Dennis Bradley, after writing two books on Spiritualism and lauding me as one of the greatest mediums of to-day, would deliberately turn around and denounce me as a fraud; but since reading your article, I can clearly see what is back of it all: that he wants to return to the Catholic faith, and before doing so, he wants to make amends, and is taking this means to do so by denouncing me as a fraud and thus try to smash Spiritualism.

I am enclosing herewith an article which was printed in our *Williamsport Sun*. I was interviewed by a reporter here.

What seems so strange to me is that there was nothing in the New York papers about it; but it is my opinion that Bradley wanted the paper of the City in which I live to know about it.

In conclusion, I wish to state again, that I am perfectly innocent of the charges made against me.

Again thanking you for your interest in the matter, and trusting that everything will be all right, I am, sincerely,  
GEORGE VALIANTINE.

The Williamsport, U.S.A., newspaper prints a most sympathetic account of an interview with Mr. Valiantine with the following headlines:—"DENIES FRAUD CARRIED OUT AT SEANCES: George Valiantine, of this City, Noted Medium, answers accusations of fellow-worker abroad that he perpetrated trick to obtain spirit finger-prints of late Sir Conan Doyle on smoked paper at sittings in London."

Mr. Valiantine told his interviewer that he had read the news of Bradley's accusations with a great deal of perplexity, and he was at a loss to understand why one medium, and especially one who had sat with him for six years, should attempt to accuse another medium. He flatly denied the accusations made against him by Bradley.

### A STOCK-JOBBER'S PSYCHIC DRAWINGS.

LAST month we made brief reference to psychic drawings by Mr. F. Garnet Stobbs, a stock-jobber, which had been shown at the Stock Exchange Art Society's Exhibition.

We have since had the pleasure of a private view, and found the artist's "visions in the night" even more remarkable than they had been represented. They are chiefly sketches of symbolical subjects associated with Eastern and Western religions, and some of them have been recognised as reproductions of ornamentations found in Russian, Persian, and Roman Catholic churches.

Mr. Tom Charman, himself a psychic artist, accompanied us and gave us his impressions of the pictures as follows:—

"They are the purest automatic drawings I have seen. They are pure line, and are really IT, from an artistic point of view. They are not designs that any earthly artist would invent out of his own imagination, for they have all obviously some deep occult significance."

"The artist struck me as a very honest man with great determination. These characteristics come out in the solidity and directness of the outlines, and I was astounded by the finish and perfection of the drawing, a thing rarely found in automatic productions. Those shown at The Hague exhibition were very hazy in comparison. The perspective in them is absolutely correct, which one would not expect from a layman."

"The impression I got was that the artist has a future before him as a demonstrator of spiritual manifestations, and that he has a group behind him who will eventually disclose the meaning of the drawings. Mystery is one of the weapons of the spirit world for exciting the interest of mankind, and I do not think it could have a better medium than it has chosen to introduce psychic facts into the materialistic atmosphere of the Stock Exchange."

We understand that these pictures are now on view at The Friendship Centre, 85 Lancaster Gate, W.2.

### AN "UNWANTED CHILDREN'S" HOME.

NURSE RIMBRON-JONES, L.S.M., writes us about a unique humane work she is carrying on with the help of a friend at "Broxholme," Berry Head Road, Brixham, Devon, which she thinks *Gazette* readers may be pleased to know about.

Their main purpose is to give a home and loving care to little unwanted illegitimate children at any fee the parent or guardian can afford, but they also take care of delicate children, or children whose parents are abroad. The two ladies give their home and services to the world in the spirit of "Inasmuch, as ye did it unto one of these little ones."

The home, judging from photographs sent us, is a beautiful house, two minutes from the sea-beach, open to Torbay and has eight bedrooms, with large garden and playground. A photograph of three children in the garden shows them the picture of health and happiness. One was born about three years ago in the home and has not seen her mother since, the other girl lives there free of charge, and a boy has been adopted by a lady missionary now in India.

The ladies' difficulty is to find children to fill up the home, hence their request that we should make it known.

J. L.



THE ALBERT HALL SPIRITUALIST SERVICE OF REMEMBRANCE.

THE great annual Service of Re-union and Remembrance, in celebration of Armistice Day, was held in the Albert Hall on Sunday evening, November 8.

The crowd that filled the vast hall from floor to ceiling was almost as great as ever, showing that Spiritualism has lost nothing of its power of appeal to the masses. But this meeting certainly lacked much of the fervour and poignancy of previous Armistice services, when mothers, fathers, sisters, friends and lovers assembled to pay a tribute of loving memory and religious homage to the heroic men who gave their lives for their country.

Spiritualism, with its noble revelations of the life beyond, its comforting gospel of communion between the living and the dead, here and now, and its certain assurance of happy re-union with those lost in the war in the not far distant hereafter, was not stressed and was indeed hardly referred to. The impressive "two minutes' silence" of former years had been dropped. The vibrant apostleship of men like Sir Arthur Conan Doyle and the Rev. G. Vale Owen had faded out.

The Armistice Service had become a meeting for anti-war and peace propaganda, a very practical part of Spiritualist policy it is true, but not, we feel certain, what people had streamed from far and near to hear.

Mr. George Craze, president of Marylebone Spiritualist Association, presided, the Duchess of Hamilton read the lessons, and addresses were delivered by Mr. Hannen Swaffer, Mr. Shaw Desmond, and Miss Lind af Hageby.

The CHAIRMAN said the keynote of last year's service was "Peace," and this year they wished to accentuate that note.

Mr. SWAFFER recalled that he had said last year that Spiritualism would stand or fall not on its claims, for these were proved, but on its achievements, and they should all that night dedicate their lives to the task, to which the spirit-world was always urging them, of bringing peace to a warring world and happiness to the great masses of stricken people.

Mr. SHAW DESMOND said it seemed that to-day they met under conditions of disintegration in all the main departments of human life. There was a breaking up of the old positions. Scientists were being driven to the conclusion that matter as matter had no existence, that the only reality lay in the world invisible, of which the visible world was only the temporary evidence. The church was disintegrating, though there was truth in all religions. He believed that all Europe was preparing for war of some kind at some time, and he wished to see Spiritualists co-operating in a war against war.

Miss LIND AF HAGEBY said they met at these services primarily in remembrance of those who made the great sacrifice during those terrible years of the great European war. The large majority of people believed they had died to give them peace; everything was to work out in justice for all, opportunity for all. To-day they were under the shadow of a great financial crisis covering not only this country but most European countries and America. She herself believed that there was very great danger of another war, and she should like to emphasise that they as Spiritualists wished to prevent war by doing something practical toward that end, to do more than merely preach peace. It was only by organising co-operation between all the nations that they could ever hope for economic and political peace. Spiritualism, which was the opposite of Materialism, was going to create new values not merely as to the life beyond but as to this life here, and Spiritualists should pledge themselves to the great cause of the regeneration of life in this world, to the spiritualising of its peoples, and to lifting them to a higher idealism. International politics ought to be the highest expression of spiritual life among the nations, and it behoved Spiritualists to lead the way in displacing the supremacy of matter and bringing into operation the reign of Spirit.

At the conclusion Mrs. Estelle Roberts gave a wonderful demonstration of clairvoyance to members of the audience, describing and naming many friends and relatives who had passed to the Beyond.

"POWER" IN SHEFFIELD.

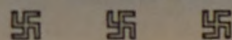
FOR the first time in local experience the large Victoria Hall in Sheffield, owned by the local Wesleyan Methodist Community, was the venue of a Spiritualist gathering, this significant exception being granted on the visit of Mrs. Meurig Morris and Mr. Laurence Cowen to the great Yorkshire city on Thursday evening, November 19.

The success of the meeting was foreshadowed by the complete selling out of all tickets days before, and the assembling of long queues hours before the doors were opened. Between 2,000 and 3,000 people secured admission, hundreds being turned away, though the weather conditions were anything but favourable. According to Mr. O. J. Wendlandt, secretary of the Sheffield Psychical Research Society, under whose auspices the meeting was arranged, this Meurig Morris Service was the most largely attended in local Spiritualist annals.

The local press described "Power" as "this spirit voice from the other world," and referred eulogistically to his remarkable personality and oratory, giving long extracts from his philosophical teaching. Special reference was made to the trance-like, spell-bound interest of the great assemblage during the fifty-five minutes delivery of "Power's" message on the contrasting conditions and co-ordinating interests of The Two Worlds.

A great reception was given Mr. Cowen by his brother and sister Yorkshire-men and Yorkshire-women. He humorously reminded them he was a native of Hull, though he had always striven to keep the fact out of the papers owing to the risk of compositors spelling his birth-place incorrectly but, in the opinion of many friends since he had become a Spiritualist, more appropriately!

The Chairman of the meeting was the Rev. Dr. Alfred Hall, and he was supported on the platform by many local Spiritualists. The Rev. Dr. Frank Ballard sat beside Mr. Cowen, and this veteran stalwart of the Movement was visibly delighted with the big assemblage crowning his life-long work for the Cause in the district. The organist, Mr. Sydney Lamb, a Spiritualist himself, added greatly to the amenities before the commencement of the Service by an excellent programme of sacred music.



CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund received the following donations from October 20 to November 19, 1931, inclusive, amounting to £782 8s. 1d., which, with £1,326 11s. 1d. previously acknowledged, brings the total donations to date to £2,108 19s. 2d.

THIRTEENTH LIST OF DONATIONS.

	£	s.	d.
Anonymous ... ..	750	0	0
Norwich Christian Spiritualist Church	4	4	0
Manor Park Spiritualist Church ...	1	11	6
T.I.C.S.C. Collection Box ...	1	10	0
Hanley National Spiritualist Church	1	2	8
Cardiff First Spiritualist Church ...	1	0	0
Ilford Psychical Research Society ...	5	0	0
Mrs. Estelle Roberts, Collection Box	4	0	0
Croydon Spiritualist Church ...	2	10	0
Crouch End Spiritualist Church ...	3	0	0
Kensington Spiritualist Church ...	1	4	6
Watford Christian Spiritualist Church	1	0	8

£776 3 4

Amounts under £1:—Wembley Spiritualist Church; West Pelton National Spiritualist Church; Luton Spiritualist Church; Miss Dunn, Cardiff; Mrs. V. J. Vanzanat-Rowe, U.S.A.; Mr. and Mrs. L. M. Hare; Peterborough Spiritualist Church; Manchester Lyceum; South Shields, Barnes Road Lyceum; Wombwell National Spiritualist Church; Mrs. E. A. Knott; Blackhill Spiritual Thought Society; Hounslow Spiritualist Church; Hamilton National Spiritualist Church, Birkenhead; Attercliffe Lyceum, Sheffield; Thornaby-on-Tees Spiritualist Church; Mary E. Bayles; George W. Conroy—Total £6 4s. 9d.

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

NOTE.—In a previous list, the name "Mrs. C. Jessie Veal" should have been "Mrs. C. Jessie Vesel."

Phrenologic

SIR OLIVER LO remarkably well-tive of a sple far-seeing, and deci and intellect, which position he holds to The profile outl symmetrical, and, work well in harm of them are excepti giving him a profou of the psychic and s forces of nature.

Whilst his achieve of hard work, he may without ques tion be classed amongst the geniuses of his age. He feels that those who possess knowledge have no right to keep it to them selves, and he has a very earnest desire to serve his day and generation by giving out his knowledge

I had long wished to have the opportunity of measuring Sir Olive up phrenologically, and recently he graciously gave me the desired opportunity. All who know him must have been struck with the fine contour, height and expansiveness of his head, and his high distinctive personality.

His head is verily a great dome of thought; the circumferential measurement is 23½ inches length 7½ inches, width at the base 6½ inches. The texture of his brain is of superior quality and his combined mental faculties endow him with powerful mentality. Nearly the whole of his mental faculties are distinctly outstanding activity.

The frontal lobes of Comparison and Hu breadth to the forehead is a profound thinker philosophic in thought his conclusions, penetrating student of human nature decidedly practical wit

Not only is he large but his perceptive organs are particularly well observant, scientific matters, appreciative eager to know the why and the reason of things much that escapes his mind, and his intuition

He is very apprec arrangement of things large Locality gives localities and relative and he has a good general These strongly-marked qualities, conjoined



# Phrenological Delineation of Sir Oliver Lodge, F.R.S.

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

SIR OLIVER LODGE possesses a large and remarkably well-proportioned head, indicative of a splendidly balanced, powerful, far-seeing, and decidedly practical type of mind and intellect, which accounts for the distinguished position he holds to-day in the scientific world.

The profile outline of his head is beautifully symmetrical, and, whilst his mental faculties work well in harmony one with another, many of them are exceptionally large, and combine in giving him a profound insight and understanding of the psychic and spiritual as well as the physical forces of nature.

Whilst his achievements are largely the outcome of hard work, he may without question be classed amongst the geniuses of his age. He feels that those who possess knowledge have no right to keep it to themselves, and he has a very earnest desire to serve his day and generation by giving out his knowledge.

I had long wished to have the opportunity of measuring Sir Oliver up phrenologically, and recently he graciously gave me the desired opportunity. All who know him must have been struck with the fine contour, height, and expansiveness of his head, and his highly distinctive personality.

His head is verily a great dome of thought; the circumferential measurement is  $23\frac{1}{4}$  inches, length  $7\frac{3}{8}$  inches, width at the base  $6\frac{1}{4}$  inches. The texture of his brain is of superior quality and his combined mental faculties endow him with a powerful mentality. Nearly the whole of his mental faculties are distinctly outstanding, both in respect to their size and activity.

The frontal lobes of the brain, embracing Causality, Comparison and Human Nature, giving height and breadth to the forehead, are exceptionally large. He is a profound thinker and reasoner, prolific of ideas, philosophic in thought, critical in judgment, logical in his conclusions, penetrative and very intuitional, a keen student of human nature and psychic phenomena, and decidedly practical with all these gifts.

Not only is he largely endowed with reasoning power, but his perceptive organs, giving prominence to the brow, are particularly well developed; hence he is keenly observant, scientific in his methods of investigating matters, appreciative of detailed knowledge and facts, eager to know the why and wherefore, cause and effect, and the reason of things and happenings. There is not much that escapes his close observation, his researchful mind, and his intuitive discernment.

He is very appreciative of order and the systematic arrangement of things, has calculative judgment, and his large Locality gives him cognisance and memory of the localities and relative positions of things and objects, and he has a good general memory.

These strongly-marked philosophic and practical mental qualities, conjoined to large Ideality and Sublimity,

endow him with lucidity of thought, mental expansiveness, love of things beautiful, a high appreciation of the sublime, awe-inspiring, and tremendously grand and great which abound throughout the universe, affecting or controlling not only mundane matters but also man's spiritual concerns.

The great height of the head indicates a strong moral and religious mind, not generally so manifest in practical matter-of-fact scientists. Conscientiousness, Spirituality, Benevolence and Veneration are particularly large, and greatly influence his character and conduct. Had he chosen the Church as a profession, he would have adorned that calling and been a great power and influence in the religious world. In the medical profession he would greatly have distinguished himself.

In writing he has proved his superior literary gift; and his constructive and inventive ability and originality

are of a very high order, and would compare favourably with those of the cleverest inventors, but he has put his mentality into science, and the world is doubtless the better for his having done so.

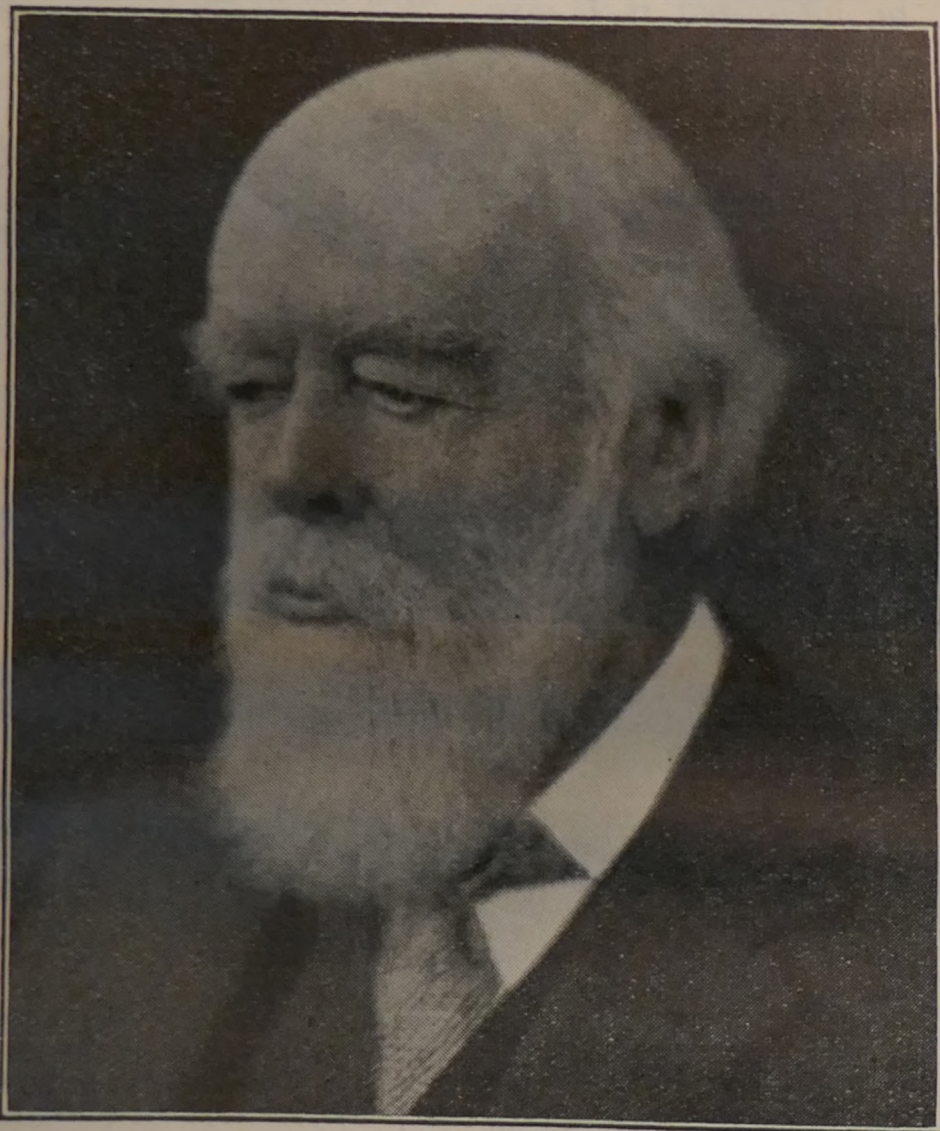
Yet, important as scientific discoveries and their elucidation are, and whilst having an enormous appeal to him, matters purely scientific but lacking application to man's spiritual well-being are not wholly satisfying to him; his range of vision carries him into higher realms of psychic manifestation, into which the scientists of the future will of necessity have to delve if they would be abreast of advancing thought and intellect.

The immense benefits which science has conferred upon humanity in the elucidation and utilisation of matter are incalculable, but hitherto it has confined its investigation chiefly to material things. Now, as Sir Oliver intimates, scientists will have to turn their attention more to the study of human nature and life.

Sir Oliver, with his exceptionally high moral brain and large Spirituality conjoined to his distinctly scientific and practical qualities, is a scientist with an advanced spiritual outlook, and whilst profoundly comprehending the value of material knowledge, he has an intuitive cognisance of spiritual and psychic existence beyond our present life. This should be inspiring to doubting folk, who base their conclusions too emphatically on mundane knowledge and facts.

Whilst appreciative of other's good opinions, diplomatic, prudent, and reasonably cautious, his large Executiveness and well developed Combativeness, with a fair endowment of Self-esteem, make him comparatively fearless, authoritative, confident and resistive, and capable of commanding other's confidence. He possesses great powers of endurance; hard work and the mastery of difficulties are a profound joy to him; inertia has practically no place in his mentality; and, being eager, earnest, and having aim and purpose, he is not largely given to procrastination and hesitancy, which is a prevailing fault in so many advanced thinkers.

The towering of his head at the crown indicates an immense development of Firmness and Conscientiousness, and he is well endowed with Concentrativeness. What a monument of hard, conscientious work and patient industry and scientific achievement this represents! Whilst he has inherited much of this from his forebears,



*Oliver Lodge*



much is due to his own efforts. Perseverance is the keynote of his character. He can hold out long and determinedly when he makes up his mind to do a thing, is not easily turned from his plans and purposes, and is consistent and thorough.

His fairly large Hope gives him enthusiasm and appreciation of enterprise without making him unduly speculative, and he possesses a strongly affectionate disposition, is friendly, warm-hearted, and home-loving.

He has a good endowment of the faculty of Language, giving him considerable ability in respect to verbal expression, which is evidenced in public speaking as well as in literary writing. He has good control over his feelings, and whilst generally outspoken, he is tactful, will be sure of his facts, and does not readily commit himself to questionable statements.

His large Constructiveness helps him in planning,

## A Visit to Maria Silbert, of Graz.

By MRS. C. H. NOË, THE HAGUE.

**R**EADERS of the *International Psychic Gazette* will, I feel sure, be interested if I give some account of two sittings I had with the Austrian physical medium, Mrs. Maria Silbert, who has often been so much discussed in Psychical Research circles.

She was one of the European mediums Mr. Theodore Besterman visited as an emissary from the Society of Psychical Research. He was so impressed by her hospitality and kindness that he presented her with a bouquet of flowers as a token of his regard and friendship, and later expressed his brotherly feeling by an attack on the genuineness of her phenomena, going so far as to accuse her of fraud!

Our Hungarian friend, Mr. Röthy, had begged his Austrian friends, Dr. Ingruber and Professors Walter and Hasslinger of Graz, to introduce us to her and beg her to give us a private sitting. They did so, and Dr. and Mrs. Ingruber arranged one seance for us at the medium's house, and another at their own house for the day following.

### THE FIRST SEANCE.

So on Monday, October 20, Miss Suttie and I with our friends sat down at 4.30 p.m. at Mrs. Silbert's heavy deal uncovered table, the legs of which are united by a cross-bar of the same heavy wood. At first it was still daylight, but at 5.30 p.m. the electric light was put on for the remainder of the sitting. Mr. Röthy had advised that one of us should watch the medium's hands and the other her feet, by way of "control," but no other person knew of this arrangement.

Scarcely had the seance begun when the medium's guide "Nell" gave the customary three introductory raps, meaning *Gott zum Gruss* (in God's name, greeting!) which each sitter has to answer. Thereafter I was energetically touched on my knee furthest from the medium, then Miss Suttie also, and afterwards we all felt repeated touches. When we put our open hands under the table we felt them pressed by a well-shaped hand of a slightly cooler temperature than our own.

Conversation was started and kept up. I asked, "Friend Nell, do we sit far enough from the table?" Instantly the table was pushed nearer to me over the linoleum, and Miss Suttie was vigorously drawn back, chair and all! I think that was a fine test, for it showed us that the guide knew of our arrangement with Mr. Röthy to watch the medium's hands and feet, which we could now do perfectly.

I then asked the guide if such phenomena would be produced as would convince even Besterman of the medium's power and reliability, and I was answered by little friendly touches on my hands, and the words, *Morgen! morgen!* (to-morrow, to-morrow) were spelt out alphabetically.

The seance was interrupted several times as the medium being alone had to answer her door bell. After Professor Hasslinger's wife arrived, we all placed objects on the cross-bar under the table to be signed or marked in the dark by the guide, but nothing of that kind was done. However, a ring with a large black onyx stone was thrust over the table on to Mrs. Silbert's hands, from which it jumped off. At the same time a bell was rung, there were raps on all sides, and a sound was heard as of bare feet pattering around the room.

The seance was not a very satisfactory one, owing perhaps to so much disturbance.

### THE SECOND SEANCE.

Next day, October 21, there were present at first Dr. and Mrs. Ingruber, Professor and Mrs. Walter, Miss

contriving, organising, and gives him an innate understanding of the construction, composition and make-up of things, and of harmonising physical and mental affinities, and he has a well marked sense of carefulness and economy.

When estimating his phrenological developments, I was impressed with his prevailing mental and physical vigour. Vitativeness is one of his largest faculties, giving him an immensely strong hold on life, and capacity to ward off disease. I have rarely examined anyone with such large Vitativeness and corresponding constitutional vitality. It will take a great deal to kill him, so, even at the age of 80, with reasonable care, he is still capable of many years of useful public service and enjoyment of life and of rich philosophic thought and work. He has evidently come from a healthy, virile, long-lived stock.

Suttie and I; and a young engineer joined us later. After tea we sat around a heavy oak table with square feet, under which we placed a variety of objects, including a lute, a musical box, a slate for direct writing, a blue and red pencil, a mirror in a case, a table bell, and a small photograph of my house, to be signed or marked by "Nell."

As soon as the engineer came in, the bell started ringing, from near and at a distance, the young man being mediumistic and evidently a friend of the guide. There were few of Mrs. Silbert's usual phenomena; only sporadic knockings but no light effects, and the lute faintly accompanied our singing.

Alphabetically there were rapped out the words *Mein kind, nicht weinen!* (my child, don't weep!) as Mrs. Walter, who had recently lost her mother was very sad, and in fact could not believe that her mother was beside her. The young engineer went into trance but uttered nothing. Then Mrs. Silbert became entranced and there was a sort of dumb pantomime between them. There were few phenomena and Professor Walter suggested that he and his sorrowing wife should leave, which they did.

Then the smaller circle of sitters talked about the bad effect of sorrowfulness at seances, and I mentioned how differently Lady Conan Doyle had borne the loss of her husband. I asked the sitters if they knew that Sir Arthur had been buried in his own garden near the hut where he used to write. I said I had taken photographs of the grave, which were in my handbag. Mrs. Ingruber thereupon fetched my closed handbag from a corner of the room, where it had been lying on the nether part of a tea stand, about three yards away from the medium. What was our surprise when we found that two copies of the photograph lying therein had been signed by "Nell," with the blue and red pencil, and marked with a sort of triangular emblem. The clasp of the bag must have been opened and shut again to do this. None of the other cards were signed or marked. I presented a third (unsigned) copy of my snapshot to Mrs. Silbert, who had known Sir Arthur. It fell on the floor and when the medium picked it up, less than three minutes later, it was also found with "Nell's" signature and the triangular symbol.

I sent one of these three cards to Lady Conan Doyle who telegraphed to me:—"Triangular sign splendid. Most evidential. Greetings to all." Then I received a letter explaining why it was so remarkable, but I must not tell that story, for it is to be included with other veridical proofs in a booklet her Ladyship is now writing.

### SPIRITUALISM IN VIENNA.

In Vienna we attended a seance of the "Christoforus Association," a Spiritualist Society, conducted by Engineer Hans Malik. There are 800 members, who are only admitted after a three months' course of study under the president's leadership. The association has eighteen mediums now, Mrs. Malik being the principal trance subject. A well trained chorus of thirty ladies and gentlemen are at the Sunday services, where sometimes as many as six mediums are on the platform. We witnessed five. After prayer, the leading "Control," through Mrs. Malik, opened with an address, and then more singing enabled the other mediums to prepare for their duty. They were successively controlled by three or four spirits, who told of the parts they had played on earth, in turn giving evidence, confessing their faults and begging forgiveness or giving it. It was like seeing a play acted between these erring or earth-bound souls, and it left an impression so deep and full of emotion that we shall never forget it. I should advise anybody who visits Vienna to look into this unique "Christoforus Association" and so learn more about its work.

December, 1931.

Dennis B.  
"THIRD DE  
OUR FU

INTRODUCTION.

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**O**UR readers recall that v the curt dropped at the of the First in Mr. Dennis B ley's ridiculous f as described in last issue, two sm sheets were t from above and b the coffin-stool.

### TWO FAINT BLOBS

On the dark smoky of the sheet on to the stool were two blobs of a medium s the first of them inde in shape, and the s rather like Mr. I George, but neithe them the least like body's toe-prints!

These two faint are what Mr. Br hereafter calls alleged Dewar pri on which he princi bases his allegation fraud against his g George Valiantine, American medium.

### NO RIDGES VISIBLE

We have care examined these blo the photograph of smoked paper (Ex microscope at our di of any skin ridges or

### THE AD

These blobs, how are artistically enlar of beautiful digital originals! These e print of "George V with furrows and announces on his la are the same."

### INSPE

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## Dennis Bradley's "Exposure" of George Valiantine!

### "THIRD DEGREE" EXAMINATION IN BRADLEY'S TORTURE CHAMBER.

#### OUR FURTHER REPLY TO THE BOOK "... AND AFTER."

**INTRODUCTION.**—Last month we mentioned cogent reasons for believing it was physically impossible for Valiantine to make toe prints on the smoked paper lying on and under the coffin-stool in Bradley's seance room. We challenged Bradley to himself perform the feat before independent witnesses if he thought it possible, but he has met our challenge with silence!

We also called upon the DAILY EXPRESS to supply the reference to a pretended quotation from an alleged declaration by Ex-Chief Detective Inspector Bell, but again we are met by silence, though we called the Chief-Editor's personal attention to the matter.

The fair inference to be drawn is that Bradley cannot demonstrate the physical possibility of doing what he denounces Valiantine for having done, and that the EXPRESS cannot give the reference to a quotation which never existed.—ED., I.P.G.

OUR readers will recall that when the curtain dropped at the close of the First Act in Mr. Dennis Bradley's ridiculous farce, as described in our last issue, two smoked sheets were taken from above and below the coffin-stool.

#### TWO FAINT BLOBS.

On the dark smoky part of the sheet on top of the stool were two faint blobs of a medium shade, the first of them indefinite in shape, and the second rather like Mr. Lloyd George, but neither of them the least like anybody's toe-prints!

These two faint blobs are what Mr. Bradley hereafter calls "the alleged Dewar prints," on which he principally bases his allegations of fraud against his guest, George Valiantine, the American medium.

#### NO RIDGES VISIBLE.

We have carefully examined these blobs on the photograph of the smoked paper (Exhibit 5) with the most powerful microscope at our disposal and can find no trace whatever of any skin ridges or lines of either thumbs or toes!

#### THE ADVENT OF THE RIDGES.

These blobs, however, when reproduced as Exhibit 9, are artistically enlarged, and are covered with a profusion of beautiful digital furrows and ridges, not visible in the originals! These enlargements are placed alongside a print of "George Valiantine's left big toe," also covered with furrows and ridges, and Mr. Bradley confidently announces on his label:—"All of these digital impressions are the same."

#### INSPECTOR BELL'S REPORT.

A still further enlargement of part of one of these blobs (with the artistic ridges and furrows), was submitted later to Ex-Chief Inspector Bell, along with an enlargement of part of the imprint of Valiantine's left big toe, and the Inspector reported:—

"Both the impressions submitted to me are, without doubt, of the same type of pattern, and disclose skin ridge characteristics which agree not only in type, but also in the sequence in which they appear."

"In short, the peculiarities shown in one impression are to be found reproduced in the other."

"Eighteen of these clearly defined ridge characteristics, which are in agreement, are marked in each case by means of lines drawn and numbered."

#### THE PECULIARITIES REPRODUCED.

We have emphasised in black type what seems to us to be the essential part of this report, namely:—"The peculiarities shown in one impression are to be found Reproduced in the other," and again we lay emphasis on the word "REPRODUCED."

For the Inspector was not furnished with the original documents, as he should have been if an opinion of any true value was desired, but with "photographic copies" in which the lines on the one were "found reproduced on the other!"

#### INFERENCES THAT MAY BE DRAWN.

Is not the only inference that can be fairly drawn from this report, that some photographic artist had faithfully carried out the work entrusted to him of "reproducing" Valiantine's toe lines on "the alleged Dewar print"? Not, as Mr. Bradley would suggest, that Valiantine had taken off his shoes and socks in the dark and made a toe impression on the paper on top of the stool in the presence of Bradley, Jaquin, and Sykes, without their being cognisant of his clever and, indeed, impossible feat?

#### "THE PAPER HAD BEEN MOVED!"

The second smoked paper, the one lying on the carpet and underneath the coffin-stool, showed no sign of any imprint at all, but the whole smoky mass formed a strange picture of a Hebrew prophet in his voluminous robes. Bradley says on the label attached to this picture (Exhibit No. 8):—

"It will be seen by the distinct light patch that the smoked paper had been moved during the seance."

By "the distinct light patch" he refers to the prophet's long white beard, which is naturally a little hazy in outline; but the sharp clear outlines of his priestly robe and left toe show not the slightest trace of movement.

Moreover, it is difficult to see how this particular piece of paper could have been moved, even if all the dozen toes in the room had made a combined effort to do it, for it was firmly pinned down on the carpet by two legs of the heavy coffin-stool, and it was guarded all round by a stout rail, 3½ inches high above the floor, which reached down to 1½ inches from the carpet!

But this pretended evidence of a "movement of the paper" starts Bradley on his vigilant hunt for Valiantine's toe! It forms a picturesque episode in his play and we leave Bradley to describe it in his own words:—

#### BRADLEY'S OWN STORY.

##### SECURING VALIANTINE'S TOE-PRINTS.

"When Valiantine and the others had left the seance room Mr. Jaquin and I had a talk together, and we arranged that he should take the impressions of the big toes of Valiantine and of all those present in the circle."

"He therefore at once prepared fresh sheets of smoked paper. We then joined the others, and I told them it



THE HEBREW PROPHET.

Tom Charman's Pen and Ink Impression of the Psychic Picture on the smoked paper, Exhibit No. 6.



was absolutely necessary that every possible precaution should be taken, and that I would like them to agree to have their toe prints taken.

"When I made the suggestion, although I avoided looking straight towards Valiantine's direction, I could notice that, in his manner, he did not seem at all disturbed.

#### JACUIN PERFORMS THE CEREMONY.

"The four men returned to the seance room, and Mr. Jacquin first took an impression of his own toes—right and left. Valiantine then took off his shoes and socks quite quickly and, taking a sheet of the smoked paper, was about to make the impression himself [as Jacquin had just done], when Mr. Jacquin intercepted him. Mr. Jacquin took hold of Valiantine's right and left toes, and took the impression of them in the manner he desired.

"In turn the toe impressions of the other sitters, Mr. Charles Sykes and myself, were taken, and then those of Mrs. Sykes and Mrs. Bradley.

#### AN ALLEGED DISCOVERY.

"After these impressions had been completed and the paper fixed, we compared Valiantine's toe-prints with the alleged spirit imprints which had been obtained during the evening. [Why were all the other toe-prints ignored?] Mr. Jacquin at once observed the similarity. [Just as he had done in the case of the earliest 'imprints,' which he first told Bradley 'corresponded with Doyle's,' and during the same morning wrote he 'could find no point of resemblance'; and in his Report said:—'The first imprint was later discovered to be a right toe'! This finger-print expert marches rapidly from one extremity to another: first, Doyle's thumb imprint; second, not so; third, a toe!]

#### BRADLEY ALSO OBSERVES THE SIMILARITY.

"I had that day purchased two powerful magnifying glasses for the purpose of examination [this incident had evidently been prepared for], and on comparison I also observed the similarity. [Though none to be seen!]

#### VALIANTINE ACCUSED!

"After the taking of the toe-prints Valiantine and the other sitters had returned to the drawing-room. I rejoined them, and asked Valiantine quite genially [*sic*] to come and glance at the imprints. He then joined Mr. Jacquin and myself in the seance room. Mr. Jacquin handed him the two smoked sheets, the one containing the impression obtained during the seance ['the alleged Dewar print'] and the other of Valiantine's left toe. Mr. Jacquin, in a casual manner, remarked:—'Have a look at this, George; they look rather similar to your left toe.'

"It must be understood that both Mr. Jacquin and myself, throughout the whole of this incident, were purposely very easy and friendly in our manner towards Valiantine.

#### VALIANTINE'S EMPHATIC REPLY.

"When Mr. Jacquin handed the two sheets to Valiantine for comparison, I watched Valiantine closely. As he took the sheets his hands trembled slightly. This was the first sign of agitation he displayed. He had hardly glanced at the imprints for more than two seconds when he said:—'I can't see any similarity. They are not at all the same.'

#### CALMING VALIANTINE.

"We did not wish, at this period, to disturb Valiantine any further so we laughingly endeavoured to calm him by telling him how curious similarities such as these do sometimes occur with skin imprints.

"Mr. Jacquin took away with him that night the seance imprints and also the toe imprints, and I asked him to have photographs taken of them as soon as possible the next day."

#### THE EVIDENCE TO DATE.

Now let us review the development thus far of the attempt to convict Valiantine of making dead men's thumb-prints by means of his toes!

Three "imprint seances" have been held, on February 20, 21, and 23.

On February 20, there was obtained what Mr. Bradley calls "the alleged Doyle imprint," which looked like a lanky-haired fellow in the unenlarged photograph, and like an antiquated lean lady in the enlarged version, artistically touched up with a profusion of pretty lines!

On February 21 another "alleged Doyle imprint" was spotted, which looks like a comical cat in the small photograph, but loses most of that resemblance in the touched-up enlargement.

On February 23, two "alleged Lord Dewar imprints" were found on the smoked paper, one indefinite in shape and the other rather like Lloyd George. They bear no resemblance to any mark that could have been made by anybody's toe, but later on, *mirabile dictu*, they are found in touched-up photographic enlargements to exhibit identical ridges and furrows of Valiantine's toe!

#### THE FINAL SEANCE.

We shall now resume our summary of the "imprint seances." There were to be three more but the next was the last.

February 27, 1931.—Present, the Bradleys, the Sykes, Jacquin, and Valiantine. Few voices spoke and what they said "was practically of no account." "Bert Everett," in shrill tones, announced, "Sgrave is here." After a lengthy pause "Bert" said "Exquisite!" a word he frequently utters. Bradley asked—"What is exquisite? Do you mean that we have got an imprint through?" "Bert"—"Yes." Bradley—"Whose?" "Bert"—"Sgrave's."

When the lights were switched on several "imprints" were found on the smoked sheet on top of the stool, "one of which was apparently a finger." Bradley's label on the photographed copy of this sheet says:— "There are several impressions of elbow joints, a finger impression, and also skin ridge markings. During the seance it was alleged that an imprint has been given by the late Sir Henry Sgrave."

#### "THIRD DEGREE" IN TORTURE CHAMBER.

The ladies at this stage left the seance room, and waited in the drawing-room until between two and three in the morning, while the three men worked their cruel will on the gentle, honest, unsuspecting Valiantine. This particular chapter in the book is entitled "The Collapse of Valiantine," and though it is an ugly story, it is narrated by Bradley with an air of personal triumph. We again think it well to let the author tell his tale in his own way:—

#### BRADLEY'S PRELIMINARY OBSERVATIONS.

"Mr. Sykes, Mr. Jacquin, Valiantine and myself then each examined the imprints closely in turn under the magnifying glass. I remarked casually, but with a purpose, that they were certainly quite different from those obtained at the previous imprint sittings, and added, also with design, 'If it can be proved that these imprints could not be made by anyone who was present in this room to-night, then it will be possible to assume that they are supernatural'."

#### IMPRINTS OF VALIANTINE'S FEET.

"I stated that we must take every precaution to ensure absolute proof. This afforded Mr. Jacquin the opportunity to suggest that he should take the impression of the whole foot of Valiantine. To this Valiantine readily agreed, and Mr. Jacquin took the impressions of both of his feet, including his heels. The object of this was to discover if there were any signs of methylene green. I did not anticipate that there would be. Assuming a very ordinary craftiness on the part of Valiantine, it did not appear to me logical he would be likely, in view of what had happened previously, to repeat the same type of fraudulent performance. [Up to now there had been no sign of any 'fraudulent performance' on Valiantine's part.]

#### "FOR PURPOSES OF COMPARISON."

"It was useful, however, for Mr. Jacquin to obtain further imprints of Valiantine's feet for the purposes of comparison with the imprints which had been previously obtained. [A very different purpose for which they might be useful occurs to us!]

"While his feet imprints were being taken Valiantine showed a slight sense of resentment, and said that if his feet imprints had to be taken, then the feet imprints of every other sitter should be taken also. [Quite right too, but there is no mention of the others having done it!]

#### JACUIN CONFRONTS VALIANTINE.

"While we were discussing this, and Valiantine was replacing his laced shoes and socks, Mr. Jacquin left the room for a moment or so. He then returned with the photographic enlargements of the seance imprints obtained on Monday, February 22, and also the photographic enlargement of Valiantine's big left toe. [The prints referred to were 'the alleged Lord Dewar prints.'] He confronted Valiantine with them, saying, 'How do you explain this?' [Valiantine's reply, if any, is not stated.]

#### BRADLEY "A CALM OBSERVER!"

"In view of the happenings which had occurred at the sitting on this evening I consider that Mr. Jacquin was too precipitate in his action. I did not interfere in any way, because although Mr. Jacquin and Mr. Valiantine were both getting slightly excited, I maintained throughout the attitude and mentality of a calm observer. It was essential for me to record all the facts. [He has just burked what Valiantine had to say in answer to Jacquin.] Trivialities may occasionally excite me because of their irritation, but when the moment arrives for essentials to be considered the effect on me has always been to foster an aloof perspective in order to obtain a clearer and more penetrative survey. I interposed, and stopped the slight argument between Mr. Jacquin and Valiantine. I said it was necessary for us to consider the imprints which had just been obtained.

"We all examined that one of the seance finger, we suggested Valiantine's little finger. Valiantine assented then took them and

"The imprints of the certainly shorter the however, might have stretching of the joint

#### "EXPLAIN"

"Mr. Jacquin then explain the resemblance confidently, but with a little finger. Jacquin

"I bet you two hundred pounds that it is not my little finger." Mr. Jacquin was

slightly non-plussed by this, and did not pursue the point.

BRADLEY

ADMITS "CON-

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"Valiantine

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imprints, taken

by Mr. Jacquin.

JACUIN'S

IMPUDENT

SUGGESTION.

"Mr. Jacquin

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## FINGER PRINTS TAKEN.

"We all examined them again, and in view of the fact that one of the seance impressions was that of a little finger, we suggested that impressions must be taken of Valiantine's little fingers. [Why not of all the others?] Valiantine assented to this quite readily, and Mr. Jaquin then took them and fixed the imprints.

"The imprints of Valiantine's fingers, as taken, were certainly shorter than those of the seance imprint. This, however, might have possibly been explained by the stretching of the joints. [Some new magical process!]

## "EXPLAIN THE RESEMBLANCE!"

"Mr. Jaquin then asked Valiantine whether he could explain the resemblance. Valiantine replied firmly and confidently, but with genuine heat, 'That is not my little finger.' Jaquin then remarked that it was suspiciously like it, to which Valiantine angrily replied,

"I bet you two hundred pounds that it is not my little finger.' Mr. Jaquin was slightly non-plussed by this, and did not pursue the point. **BRADLEY ADMITS "CONSIDERABLE DIFFERENCE."**

"Valiantine was peculiarly emphatic when he made this remark; so much so that he really appeared confident that it was *not* his little finger, and that this could not be proved. I observed that there was a considerable difference between the length of the 'Seagrave' seance finger imprint [the one in question] and that of George Valiantine's little finger imprints, taken by Mr. Jaquin.

**JAQUIN'S IMPUDENT SUGGESTION.**

"Mr. Jaquin then added to Valiantine, 'If it is not your little finger then probably you have a dummy finger in your pocket.' Valiantine became indignant at this, and said, 'You can search me.'

**BRADLEY ADVISES HIS GUEST TO STRIP!**

"This gave me [Bradley] the opportunity of suggesting to Valiantine that for his own sake the best thing for him to do was to strip and submit to being searched. Valiantine at once agreed, saying, 'You can strip me; I don't mind being searched if you agree that everyone else is stripped and searched afterwards.' To this we all assented.

**VALIANTINE'S POCKETS SEARCHED.**

"Valiantine then took off his jacket, waistcoat, and trousers, and I asked Mr. Jaquin to undertake a search of Valiantine's pockets. The pockets contained only the usual objects a man carries. [There is no mention of the three inquisitors stripping or letting Valiantine go through their pockets!]

**AN OMISSION.**

"I remembered afterwards, however, that Mr. Jaquin had omitted to examine Valiantine's pocket handkerchief, which, of course, might have shown traces of the wiping away of the marks of the smoked paper. This omission was unfortunate, because a search for all possible traces

was particularly essential, having regard to Valiantine's emphatic challenge that the smoked paper imprint was not his.

**A GREEN STAIN!**

"Proceeding with his search, Mr. Jaquin then rolled back the shirt sleeve of Valiantine's right arm. There were no concealments and no markings. Rolling back the shirt sleeve of the left arm on the elbow was discovered a large stain of the preparation of the finger-print ink and methylene green.

**VALIANTINE CANNOT EXPLAIN.**

"The stain was pointed out to Valiantine and he was asked to explain it. He looked at it, appeared somewhat staggered, and then said, 'I just can't explain it; what it is I don't know, or how it got there?' [This reply reminds us of William Hope's answer, when tricked by Harry Price and Co. We asked him what had happened

and he said, 'I have been tricked, but I don't know how.' Had Valiantine examined his inquisitors' hands and handkerchiefs "for all possible traces" of finger-print ink and methylene green might he not also have discovered something? That was another unfortunate omission.]

**BRADLEY'S "PROOF."**

"I then told him that the tin of modelling wax had been specially prepared with methylene green, and that this was a proof that he had used his elbow to make the seance imprint. [This was no proof at all, in view of another explanation much more likely to be true.] I told him to put on his clothes and we would discuss the matter.

**THE INQUISITORS IN TURN BADGER VALIANTINE.**

"In turn we asked him if he had any explanations to give of the smoked imprint, and of the stain. In reply to our questions he merely continued to insist [as any

other man conscious of his innocence would have done] that he had never used his toes, and that the only way he could account for the stain on his elbow was that his ectoplasm must have absorbed the methylene green, and when it returned to his body had left the stain on his elbow. [An explanation quite in accord with proved facts in psychic science, though it was possibly not the correct explanation in this particular case.]

"To the majority of questions which were put to him Valiantine had one stock reply, 'I can't explain.'

**VALIANTINE BREAKS DOWN.**

"We questioned him at considerable length, and he then showed signs of breaking down. Rising from his chair, he said in a broken voice, 'I can't stand it any longer. I can't stand it—let me go.' I told him quite gently, but firmly, that he must not go to bed until he had given us an explanation.

(Concluded on page 44.)

THE PICTURES BRADLEY FAILED TO SEE.



TOM CHARMAN'S IMPRESSIONS OF THE PSYCHIC PICTURES ON SMOKED PAPERS.

No. 1.—The Lanky-haired Fellow. No. 2.—The Antiquated Lean Lady. No. 3.—The Swan. No. 4.—The Laughing Lady. No. 5.—The Old Man. No. 6.—The British Officer. No. 7.—Mr. Lloyd George. No. 8.—The Comical Cat. No. 9.—The Old Turk. No. 10.—The Donkey's Head. No. 11.—The Lady's Profile (between 5 and 8).

No. 1 and No. 2 represent what Mr. Bradley calls 'The Alleged Doyle Imprint,' and No. 7 represents what he calls the 'Alleged Lord Dewar Imprint.' And all three he suggests were made by George Valiantine's toe in the dark! Could absurdity go further?



## 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.

### Abduhl Latif and the Fairies.

By R. H. SAUNDERS.

**D**URING my visit to The Hague I had the pleasure of making the acquaintance of Mr. and Mrs. Tom Charman, of Godshill, Hants. Mr. Charman's knowledge of Fairies—those butterflies of the Second-Dimensional World—is unique, for his clairvoyant gift and his living so close to Nature in the New Forest have provided him with ample opportunities to study these dainty creatures.

Shortly after my return from Holland I had the privilege of speaking with Abduhl Latif, who has knowledge of many subjects, and deep knowledge of some. I said I had met someone who had seen Fairies, and asked, "I suppose they do exist?"

"Exist!" exclaimed Abduhl. "Do you exist? does the Universe around you exist? and am I talking to you? They are on your very doorstep, and are the actual denizens of the Two-Dimensional World, and you contact them often in your wanderings at night in the psychic world. Their world impinges upon yours, as yours does upon ours. Miniature certainly—their souls of fairy growth, waiting to be born—they are your responsibility. They are not a dead and gone race, but alive with that great energising force that animates you and me. They dress themselves as they best know how; they come through the vegetable, mineral and animal kingdoms, and utilise the vibrations thereof, and select what they think best becomes them in costume. The very rocks are vibrant with life, as your scientists are now realising."

I said, "I suppose these little creatures are only clear to clairvoyant vision?"

"They are objective," replied Abduhl, "to many others as well. You are in the Third Dimension, they are in the Second, and I am in the Fourth. Your eyes are not open to see them. These souls, so close to Nature, can show themselves under certain conditions. Some are from the water and some from the animal, vegetable and mineral kingdoms. Some people call them Elementals. They desire to recreate, though not by sex. Elves, gnomes, fairies—what you will—we call the race into being; they take to themselves small stature and shape; they do not know the chemical nature of man. You have an astral body like your earth body and to them it is an objective body. They take their strength from the conditions around them, be it flower, vegetable or rock. The man Charman takes their images from suggestions begotten of roots and branches, and carves their likenesses."

"I should like Mr. and Mrs. Charman to speak with you," I said.

"I shall be delighted to speak to them," replied Abduhl; "and see that no limitation is placed upon our talk. I don't want to be

interrupted. There is an Indian of a fine type at the back of the man, who looks after him closely. These sub-human creatures we call 'jinn' in my country (Persia) and you will find reference to them in Arabian literature. The building of Palmyra was attributed to them, and according to a Jewish legend Solomon controlled them. It was said that our prophet Mohammed reduced the 'jinn' to subordinate demons and 'kobolds.' Of course, all this is superstition; these elementals are not capable of intelligently directed efforts like building, but they do, at times, exhibit mischievous tendencies and disturb and puzzle human beings."

#### TOM CHARMAN'S COMMENT.

I sent a report of this conversation to Mr. Charman and arranged for a seance where he and his wife might talk to Abduhl. Later, he sent me the following letter:—

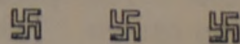
"I thank you for your record of the sitting at which Abduhl Latif spoke of the fairies, and his information is precisely what I have been stating for years in my lectures, when I have been looked upon as one with a bee in his bonnet relating a cock-and-bull story! I have studied the subject for twenty-five years, and you can imagine how delighted I was to obtain confirmation from that great spirit, Abduhl Latif.

"At the sitting you kindly arranged for us I saw, clairvoyantly, Abduhl himself, and described him, and Abduhl said it was correct. He said I was the only person he had contacted who saw into the fairy dimension, and that my observations on these little creatures were correct.

"Captain Quentin Craufurd has in hand a book which he is writing from information I have given him on the subject, and which we hope to illustrate with fairy pictures found on many stones I have discovered. As to the possible origin of these stones Abduhl and I are in agreement. I have shown them on many occasions, but my explanations have usually been received with an amused smile!

"Abduhl says that just as under certain conditions spirits are able to contact this world and manipulate matter, so, at some early date in the world's history, fairies or elementals were able closely to contact this world in a material sense. Then they would select suitable stones for their artistic work, manipulating the accidental shapes and colours into pictorial representations. Abduhl's studies have not made him sure whether fairies were ever wholly material on this plane, in the sense in which we are. A prehistoric entity with whom I am in contact tells me, however, that fairies were contemporary with him."

It was also with an amused smile that Sir Arthur Conan Doyle's book about the fairies was received, but the fact is established that not only do fairies exist, but that they can be discerned by many. In Ireland, Cornwall, parts of Scotland and Wales, Celtic natives in many instances possess the fairy-seeing faculty, although to the majority of people they are regarded as the happy dreams of childhood!



On two fundamentals Christianity and Spiritualism agree. The first is in their joint protest against materialism; for both assert the existence of a spiritual universe. The second is their insistence on a future life in which all Christians profess to believe and which Spiritualists claim to be able to prove—Rev. C. Irving Benson.

December, 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.

##### A MATRICULATION EXAM.

ABOUT two months ago a kindly grandmother came to see me. She said, "My grandson is going up for his matriculation exam. at the end of October. He has already failed once, and I should be deeply grieved should he not succeed this time. Will you kindly tell me what questions he will have to answer?"

Her request was audacity itself! To do what she required was impossible. However, I thought I would try. So, after a little reflection, I said:—

"Your grandson will be questioned, in *chemistry*, about chloride and its composites; in *physics*, about electrolysis; in *algebra*, an equation of two unknown quantities—let him search for the second unknown quantity first, and then he will easily find the other. In *geography* he will be questioned about the affluents of the Rhine from Alsace to the sea. For *French composition* he will have a choice of two subjects. I advise him to choose the second, which will give him an opportunity to write at length and with much praise, of La Bruyère, the author of the famous *Caracteres*. Let him learn some passages of that work by heart, for they will be useful."

I did not believe much in the value of my clairvoyant previsions, but here is the result:—

##### THE GRANDSON BRILLIANTLY SUCCESSFUL!

Yesterday I had a visit from the grandmother the father, and the mother of the young student who had achieved a splendid success.

They told me about the subjects set for his examination. I had proved to be wrong about the *chemistry*, but in *physics* he had to treat of electrolysis, in *algebra* he had to solve a problem of two unknown quantities, in *geography* he had to answer oral questions about the Rhine and its affluents; and his subject for *French composition* was, "Theophile Gautier goes to a friend's house and praises the Romantic period. The friend replies that the period of the great Classics was also beautiful, and expressed his admiration for such writers as Boileau and La Bruyère."

The accuracy of my prevision may seem to be "too good to be true." It will be understood that I cannot reveal here the name and address of the young student, but I am willing to give them to any priest, clergyman, or scientist, so that he can corroborate the facts by questioning the family.

##### IMPOSSIBLE TO MEET!

A little over a year ago I had the great pleasure of making the acquaintance of Monsieur René Johannet, the distinguished French author, when we lunched together at the house of a mutual friend.

Since then M. Johannet has made several efforts to meet me again, but each time, owing to the multiplicity of my engagements, it was impossible for me to accept his cordial invitations. It seemed as if some evil destiny were opposing our mutual desire to meet. Finally, last July, my charming confrère took the trouble to write to me again. And then I could not accept his invitation, for, alas! I was seriously ill. I wrote to him, however, on July 22, something like this:—"I am obliged once more to tell you that it is impossible for me to come to lunch with you at the house of Dr. Paul Gillet, 12 rue Murillo, owing to the sad state of my health. To tell the truth, I feel I am wrong in even sending you this letter for I am absolutely convinced you are not going to receive it, owing to some fatal mischance!" That, of course, seemed ridiculous, for in general letters do arrive.

##### A LONG SILENCE.

I heard no more of M. René Johannet until on October 24 when I received a letter from him. In this he said:—

"You were quite right in your prevision of what would happen. You wrote that I would not receive your letter of July 22 and I did not. I have only received it this morning! It has been lying under the umbrella stand in the corridor of my flat for three months! The

concierge has thrust it so vigorously under my door that by strange chance it was completely hidden under that piece of furniture. My servant very seldom moves the umbrella stand, but she did this morning, and at once saw your letter."

Thus my curious prediction was fulfilled, as Messrs. Johannet and Gillet can testify.

##### A SECRETARY'S DEPARTURE.

When mediums make prophecies people often smile and don't believe them.

That is what happened to myself two months ago when I told a friend on whom I call occasionally, "You are wrong in thinking your lady secretary will leave your service. If you remain convinced that she is not going away she will stay with you."

My friend had had this secretary for several years, and was hoping she would stay for many more years when she met a handsome young airman and consented to marry him.

Now, her fiancé did not live in Paris but at Nancy, and therefore it seemed inevitable that the young wife-to-be would have to live there and give up her post in Paris.

To get over the difficulty my friend put himself to endless trouble by calling at the Ministry for Aviation and asking the departmental chiefs to transfer the young husband-to-be to a Parisian camp, but everywhere he met with refusals. "Impossible! absolutely impossible!" they all said.

So the young couple married on a Tuesday and went off to live at Nancy. Next day, Wednesday, the husband received a letter from the Ministry saying he had been transferred to the aviation camp at Bourget, not far from Paris!

So I was right when I advised her employer not to worry, that she would continue with him if he held on to the belief that she would not leave Paris. But he had abandoned hope, and it was now too late to remedy matters. His former secretary would have been delighted to remain in his service, but he could not put the newcomer to the door. He would have saved himself much vexation had he taken my advice.

P. F.

#### The Chronicle.

##### MARIA SILBERT AND T. BESTERMAN.

AFTER Theodore Besterman made his memorable voyage of exploration among European mediums on behalf of the Society for Psychical Research in 1930, he greatly disparaged Madame Maria Silbert, of Graz, in his book on "Some Modern Mediums."

Professor Franz Haslinger has just written an article in the *Zeitschrift für Metapsychische Forschung* on what he calls "The Spirit of Negation" in the S.P.R., and he registers all the severe criticisms that have been made concerning Besterman's levity and lack of scientific method. He says that "Bestermanian Caesarism," which discredits everything, will not prevent those he has slandered from being good mediums, but can only tend to multiply the number of persons who deny the reality of supernormal phenomena. And therefore he trusts that the S.P.R. will someday realise that T.B. is not the right man in the right place.

In the same review, Mr. Bruckner, of Zurich, speaks with respect of the probity of Madame Silbert. He has known her and witnessed proofs of her mediumship since 1916, and he mentions a striking experience of his own. He had several series of letters of the alphabet stuck on cards. They were placed on a table in Madame's presence and the spirit-guide, named "Nell," was asked to form a sentence with the cards. "Nell" at once arranged them to form a sentence in Latin, which meant: "Faith, harmony, and perseverance will lead you to the hoped-for goal; God bless you!—Nell." Now, Madame Silbert does not know Latin!

The author recalls this other example. A bottle was filled with water, corked, sealed with wax and placed on the table. After a moment of darkness, the bottle was found under the table, empty, though the seals were intact!

##### THE SECRET DRAWER.

The following story is told by Mr. Emil Gast in the German review, *Wahres Leben*:—



In the H— von R— family, the father died suddenly, and after the funeral his will was sought for in vain. Every nook and cranny in the house was ransacked without result. But one evening violent raps were heard under the floor. A friend who was present knew of the possibility of dead persons communicating with the living, and organised a seance. An apparatus similar to the ouija-board was used, and a message was received saying that the will was shut up in a secretaire which had been sold to an acquaintance. This person's house was at once visited and the secretaire thoroughly examined, but there was no sign of any will. The relatives returned home and had another seance. The message was repeated in positive terms:—"The will is there." Off they went again to make another search, but they were met on the way by the new owner of the secretaire, carrying the will in her hand. She said she had just discovered a secret drawer in the secretaire, and when she opened it there lay the precious document!

### SPIRITUALISM IN RUSSIA.

The newspapers of Germany and Poland announce that in spite of repressive measures by the police Spiritualism of a sort is having a great vogue in Russia.

In the cities and country districts of the Soviet Republic, and especially at Moscow, mediums good and bad are numerous, and hosts of people are deeply interested. As the majority of these people are poorly educated and very superstitious one can well believe that many of their seances are deplorable. The reports say that those who are "curious about the after-life" pass their time in calling on the spirits of Peter the Great, Napoleon, and Lenin to tell them what is going to be the fate of Russia, and getting ridiculous replies! In these circumstances the police have probably shown wisdom in their prohibition of "calling up the dead." In no region is level-headedness more necessary than in Spiritualism, for if people enter into it with stupidity they will receive stupidity, as in all other concerns of life.

### WAS EDISON A SPIRITUALIST?

The death of Edison, the greatest inventive genius of all time, has revived the question as to whether or not he was a Spiritualist.

Many contradictory reports on this subject have been published, which are to be accounted for, I think, because among a certain class of people he had no wish to discuss or avow Spiritualism, for the good reason that it is useless "to cast pearls before"—people who cannot appreciate their value; but among other people he frankly avowed his deep interest in the question of whether persons who have passed from this life survive.

Of this I am certain, that he spent long hours in trying to invent an apparatus by means of which conversation might be made easy between people in this world and in the Beyond. I know, from a personal source, absolutely trustworthy, that Edison devoted much effort during the last years of his life, in his famous laboratories at Orange, New Jersey, in trying to construct an ultra-sensitive detector which would enable spirits to send messages through without the aid of mediums.

His death has not permitted him to carry his experiments to a successful conclusion, and perhaps they were doomed to failure, for it is well-established that the presence of someone with mediumistic power is an essential element in spirit-manifestations of any kind. The medium may be in absolute passivity or in deepest trance but his presence is a necessity, for no purely material inanimate instrument can ever register unaided the non-materialistic vibrations of the spirit world.

The Kirkby "Reflectograph" probably goes as far towards what Edison aimed at as can ever be obtained, but when it operates the slumbering Mrs. Singleton with her marvellous materialising gift is always there. The companion instrument, the "Communigraph," intended for home circles anywhere, is based on the presumption that mediumship is always present somewhere in a small group of persons. Mr. Jobson inspired the invention of these two instruments from the other world, and he knew better than Edison the essentiality of a medium. Perhaps those two like-minded geniuses will now co-operate towards constructing something more wonderful still!

### THE TRAMCAR GATE.

The *Tribune Spirite* records the following dream-prevision:—

Madame G., a medium, dreamt one night that her little grandson, Pierre, aged six, fell through the gate of a running tramcar. Now, she knew that Pierre and his parents were going on a journey by tramcar next

day, so in the morning she sent a note to the father and mother, saying, "Take great care of the boy, for I have had a dream showing he may fall out of the tram on the way. Watch him well!"

They set out determined to watch well and leave nothing to chance. They arrived almost at the end of their journey and all had gone well. But then for the last stage they had to change into another car, an old one, and it was so overcrowded that they had to stand on the platform. Shortly after they had left the station the tram jolted, the gate flew open, and the boy who was standing beside it fell out on to the road. The alarm signal was rung, the car stopped, and the parents rushed to pick up their boy, fearing he must have been killed. But he was alive though very seriously hurt, and by dint of careful nursing he has recovered.

But here is a remarkable fact. At the very moment he fell out of the car, his grandmother sitting at home at a considerable distance from the scene of the accident, fainted. Without being told she knew in a flash that her dream had been only too true.

### THE FATAL MUMMY.

The French newspaper *Candide* revives many of the legendary stories about the sarcophagus of an Egyptian high-priestess of Ammon-Ra, who lived at Thebes about 3500 B.C.

It says the mummy was bought by an Englishman who soon after lost an arm in an accident. The person to whom the mummy was handed over lost his fortune. Another guardian was assassinated. A photographer who took a snapshot of the sarcophagus found an "extra" of a living person on the negative and died within a month.

Finally the sarcophagus and mummy arrived at the British Museum, and the man who fixed them in their place was wounded and died. A scientist and an engineer laughed at these stories; the former committed suicide and the latter was killed in an accident. The sarcophagus was put up for sale and the man who photographed it for the sale catalogue became blind. It was bought by an American and shipped on the *Titanic* on its first voyage. Its fate is well known. Now the sarcophagus and mummy lie in that great vessel somewhere on the floor of the Atlantic.—I think this chain of stories has a strong alloy of fictitious imagination!

### THE FOLLIES OF LUDVIG KAHN.

At the request of the French Government the medium Ludvig Kahn has been arrested in the Grand Duchy of Luxemburg, brought to Paris, and sent to prison for a year.

And yet he has been a very good medium in his time. In spite of the unworthiness of his life he has exhibited the most extraordinary mediumistic powers. At the Metapsychic Institute in Paris, a few years ago, he deciphered writings in all languages placed before him in sealed envelopes, and out of reach of his hands. He was even able to tell what had been written on papers burnt out of his presence on being shown the ashes.

It is lamentable to think that a man so remarkably endowed should have abandoned himself to the passion of gambling, which led him into serious crime. The people on whom he had imposed are numerous and he had fleeced them of considerable sums of money. It appears that he had been already in the hands of the police in London in 1913.

Dr. Osty, the director of the Metapsychic Institute, has told a newspaper reporter:—"This charge has not astonished me. He was a non-moral man, who added thought-reading to his undoubted mediumistic gifts. I know many persons in Paris from whom he must have borrowed some hundreds of thousand francs in all, which he has never paid back. He went to Deauville and promised fabulous winnings at the races to those who believed in him. He was once imprisoned in Germany, when the mental specialists studied his case. I have myself published a study on this truly prodigious subject."

### EXTERIORISATION OF THE DOUBLE.

Mr. Leopole Gunther narrates the following remarkable case in *Zeitschrift für Parapsychologie*:—

A fortune-teller in Lapland was one day reproached by a Swedish bishop for making use of evil forces in nature. The fortune-teller said his powers were real but he did not use them for evil, and offered the bishop a little experiment. He said, "I will tell you what your wife and daughter are doing at this moment at home." He thereupon went into a profound trance for half an hour. When he awoke he said to the bishop:—"I went to Upsala and saw your wife and daughter in the kitchen.

December, 1931.

They were scaling a taken off her wedding hiding it in the corner. When the bishop time of the seance the kitchen prepari ring had disappeared. He told them to go there it was! The had certainly put done so. The two both seen for an who immediately When they missed been the thief. At convince the good powers than he had

### ACCUS

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### A CHINESE

M. Zischka, a story in the Paris

In China, he says method of freeing persecution of evil at full speed along rushed in front of was killed.

Two hours later, explained to M. Zis "It often happens way. Your victim He was simply try He imagined, like c to his person, was wanted to get rid enough past the fro behind him would however, it is the m

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Near the villa Belgian frontier beetroots.

A diviner has de of three tunnels ab lies immense treas Spanish occupation This is still a hy not begun. The prudence and said should be dug up my beetroots are r that's all very fine

### DIVINI

Rhabdomanc means of the instructive arti I quote the foll

Colonel F. was s ports on the Atl by sailing about a in the bay with fourteen and repor officer who had cl the protection of t the officer, "your for I only laid s



They were scaling a fish to be cooked. Your wife had taken off her wedding ring, and I amused myself by hiding it in the coal-box!"

When the bishop returned home he found that at the time of the seance his wife and daughter had been in the kitchen preparing a fish for the pot. The wedding ring had disappeared and they had not yet found it. He told them to go and look for it in the coal-box, and there it was! The fortune-teller, or rather his double, had certainly put it there for no one else could have done so. The two women then declared that they had both seen for an instant a Laplander in the kitchen who immediately vanished, to their great amazement. When they missed the ring they supposed that he had been the thief. And so he was in a way, but only to convince the good bishop that there was more in occult powers than he had ever imagined.

#### ACCUSED BY HIS VICTIM.

At Santo Pedro, Italy, the dead body of Nicolo Greco, aged forty-two years, was found lying at the foot of a precipice on September 6.

It was presumed that Greco had accidentally fallen over, but a few days later his widow visited the barracks of the carabinieri and told the captain that her husband had appeared to her in a dream and said, "I was killed by Christoforo Acini, who owed me 10,000 lire. After assassinating me he washed my face and carried me to the bottom of the precipice, and placed my hat beside my body to make people believe I had slipped and fallen. Go along the forest path and you will find my blood."

Thereupon the captain went along the forest path and found blood at a spot where another path led to the edge of the precipice. Acini's house was then searched and bloodstains found on his clothes. Acini was arrested and pretended innocence, but when the *post mortem* examination showed that the victim had been murdered by a blunt instrument shattering his skull, Acini avowed his guilt.

#### A CHINESE METHOD OF EXORCISM.

M. Zischka, a traveller, tells the following story in the Paris *l'Intransigeant* :—

In China, he says, many ignorant people use a curious method of freeing themselves from the supposed persecution of evil spirits. He was one day motoring at full speed along a straight clear road when a coolie rushed in front of his motor from behind a bush and was killed.

Two hours later, at Dolon-Nar, General Yen-Hsi Shan explained to M. Zischka what had happened. He said :—"It often happens that poor Chinese get killed in this way. Your victim had no wish to commit suicide. He was simply trying to free himself from an evil spirit. He imagined, like others, that a sinister demon, attached to his person, was the cause of all his misfortunes, and wanted to get rid of it. He thought if he rushed fast enough past the front of your motor to clear it, the demon behind him would be exterminated. In most cases, however, it is the man who is killed and not the demon!"

#### BEETROOTS FIRST!

Near the village of Hertain, on the Franco-Belgian frontier, there is a certain field of beetroots.

A diviner has declared that in this field, at a junction of three tunnels about forty feet from the surface, there lies immense treasure probably hidden at the time of the Spanish occupation of Flanders in the fifteenth century. This is still a hypothesis for digging operations have not begun. The proprietor of the land is a man of prudence and said, "I am quite willing that my field should be dug up by explorers, but they must wait until my beetroots are ready to be gathered. Buried millions! that's all very fine, but beetroots first!"

#### DIVINING EXPLOSIVE MINES.

Rhabdomancy, or the art of divining by means of the twig-rod, is the subject of an instructive article in *La Liberté*, from which I quote the following story :—

Colonel F. was sent during the war to one of the French ports on the Atlantic coast. He employed his leisure by sailing about and trying to count the explosive mines in the bay with a hazel twig. One day he counted fourteen and reported the result of his quest to the marine officer who had charge of the placing of the mines for the protection of the port. "That's strange," exclaimed the officer, "your wand has exactly doubled the number, for I only laid seven last night." However, he sent

out a party of marines to verify the number, and they found fourteen, seven having been placed by German submarines during the night.

In March, 1932, an international congress of rhabdomancy will be held in Italy at Verona.

#### PRESENTIMENTS OF APPROACHING DEATH.

Dr. Osty publishes in *La Revue Metapsychique* a series of remarkable observations made by doctors on this subject.

Cases are cited in which people apparently in perfect health had true premonitions of their impending death. The doctor has often witnessed it also at the beginning of what seemed slight illnesses. He refers to the well-known case of Catulle Mendès, the French poet, who believed he would have a railway accident and die in some dark corner. He fell out of a train going through St. Germain tunnel and died in the dark. Similarly, Emile Verhaeren, the Belgian poet, said one autumn evening to the artist Sidaner, "My friend, I have just received a warning of my approaching end," and twelve days later he was killed by a train entering Rouen railway station.

#### SPIRITUALISM AND SCIENCE.

The future relations between Spiritualism and science are envisaged by Mr. G. Morelli in *Luce e Ombra*.

He says :—"The intensity of psychical research, such as it has developed in recent years in France, England, Germany, and especially in America, though not Spiritualistic in intention, is already a natural contact in itself between science and philosophy, between faith and the need for knowledge."

This expression of opinion is interesting and important. It opens up perspectives for the future. It permits one to think that if at present metapsychists wish to content themselves by studying supernormal phenomena from a point of view strictly psycho-biological, their work will lead them, in spite of themselves, towards the possibility of perceiving suddenly, in the light of experience, that many of the phenomena cannot be explained by the doctrines or hypotheses to which they limit themselves to-day.

It is thus logically possible to foresee a great and solemn reconciliation arrive between psychical research and Spiritualism, when science, conquered by its own arms, will be under the honest obligation to avow, "This phenomenon can only proceed from, and can only be explained by, the intervention of the world inhabited by the so-called dead."

Let us be patient. It is a mere matter of time and conscience.

#### LADY TELEPHONISTS FRIGHTENED.

*Aurora*, a Spiritualist review published at Rio de Janeiro, records the following incident which has occurred at Vitoria in Brazil.

The scene is the telephonic section of the "Central Company of Light and Power." At two o'clock one day Mademoiselle N. M., a telephonist, returned from lunch to resume her duties. Having taken off her hat she naturally looked into a mirror hanging on the wall to see that her hair was in order. She was startled to see the face of a man beside her own! After her, another employee, moved by the same sentiment of coquetry, placed herself before the mirror, and was amazed to see a masculine visage in the glass. The two young ladies, though filled with wonder, sat down at their telephone instruments to concentrate attention on their duties. Then a third telephonist stepped before the mirror to regard her features and saw a man's face that terrified her and heard a strong male voice cry, "No, no, I do not want to telephone!"

She shrieked, and seized by panic the three young ladies and their comrades fled. Attracted by their cries, two inspectors led them back into the telephone room and listened to their almost incoherent explanations. They had, they said, positively seen in the mirror the face of Abel Gonsalves, formerly employed in the same office, who had died some months before, and it was certainly his voice. The news soon spread and a great crowd collected in front of the building, and next morning the newspapers were full of it.

P. F.

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



## DENNIS BRADLEY'S "EXPOSURE" OF VALIANTINE! - Continued from page 39.

### HE COLLAPSES AND BECOMES UNCONSCIOUS.

"He [Valiantine] still seemed to trust and rely on my help. He sat down again, but after a few more questions he collapsed utterly, and burst into a violent fit of sobbing. His whole body shook convulsively, and when the sobbing subsided he became unconscious. His eyes closed and his body shook with violent trembling; he gasped for breath. It was apparently a fit of nervous hysteria.

### SYKES AND JAQUIN APPLY BANDAGES.

"Mr. Sykes at once suggested that cold water bandages should be applied to his head. This was done: Mr. Sykes applying the bandages while Mr. Jaquin continued to re-soak the towels every few minutes.

### "IN DANGER OF A STROKE."

"Valiantine remained in this condition for nearly two hours. During this time his heart beat was extremely rapid, and, by the signs of congestion shown in his face, his blood pressure was evidently high. His pulse was extremely rapid and intermittent. At one time, shortly before he recovered consciousness, Mr. Jaquin said that he thought his condition was such that he was certainly in danger of a stroke.

### BRADLEY HELPS HIS GUEST TO BED.

"It was about 2 a.m. when he recovered, and then I took him up to his room. He was in a distressed condition, but was just able to walk upstairs with my help, hanging on to me with his arm round my neck. He thanked me for helping him, speaking in heart-broken tones, almost like a child.

### VALIANTINE'S SORROWFUL QUESTION.

"He sat limply on his bed, his eyes looking into space, and, not as if he were addressing me, he said, in broken tones: 'Why did they do this to me? Why did they do this to me?' These words were said in a manner difficult to describe. Strange as it may seem, I do not think that he meant by 'they' to refer to Mr. Jaquin or to Mr. Sykes, to me, or to any of us.

### BRADLEY'S "WORDS OF COMFORT."

"Valiantine was in such a distraught condition, and evidently so weak and ill, that it was only merciful for me to give him a few words of comfort. I told him to try and ease his mind and get some sleep. He threw his arms round me and embraced me.

### THE LADIES EXONERATED!

"After leaving Valiantine I rejoined the others. Mrs. Bradley and Mrs. Sykes had remained in the drawing-room since the close of the seance at about 10.30 and, of course, they had no part in any of the proceedings which had taken place since then."

### "THIRD DEGREE" EXAMINATIONS.

Now has there ever been a story in real life so cruel, so merciless, and so inhuman as this of Valiantine's "third degree" examination by three educated men in the Torture Chamber of Dorincourt? The intention was obviously to extort by persistent bullying "a confession" from Valiantine that he had, as a medium, been guilty of a fraud he had never committed, a confession which would make a tremendous sensation throughout the world, to the great discomfiture of Spiritualists and to the great satisfaction of Bradley's Mother Church! But Valiantine, sensitive to a degree as he is, and brutally borne down as he was, held firm to the assertion of his complete innocence, and thereby baffled his inquisitors with their wicked trumped-up accusations!

Had the police subjected any suspected criminal, even a suspected murderer, to such a cruel ordeal, bringing him within an ace of a stroke of paralysis, if not of death itself, in order to extort a confession (even a just one) the whole country would have been roused to a storm of angry indignation.

### POINTS OF PSYCHOLOGICAL INTEREST.

The most difficult part of the story to understand is why Bradley, still in the midst of his admiration for Valiantine's "voice" phenomena, should have rounded on him and denounced him in his book and through the Press as a fraud, without the faintest shadow of excuse.

### BUSINESS ARRANGEMENTS.

A certain coolness and distance had apparently sprung up between the two men in connection with their business relations, which Bradley describes in detail in his book.

Briefly summarised, these were that for Valiantine's first visit to England he was paid the sum of £225 including expenses, of which Bradley paid one half and Mr. Joseph De Wykoff, an American admirer, the other.

On subsequent visits Bradley defrayed Valiantine's expenses and "a present was made to him of about £200." He does not say whether anyone shared this expense, but we have ascertained that in 1925 Bradley paid himself £105 and other contributors £204 6s.

As Valiantine became more and more famous he received many big offers for his services. Bradley writes:—"One man whom I know personally offered him £300 for six sittings. I did not allow Valiantine to accept this offer because I detested the idea of mediumship being placed upon a definite commercial basis."

### SEANCES ON THE CHEAP!

On the second last occasion [1927?] Valiantine came to this country, Bradley did not send him a cheque for his expenses as he knew that another client would treat him "in an exceptionally generous manner."

He says:—"My expenses had been so heavy in connection with his previous visits that I had no intention whatever of making a contribution on this occasion. Valiantine, however, appeared to take it for granted that I should do so. His manner seemed to me to have become hardened and materialistic. He spoke in a somewhat conceited manner, and certainly had very decided views as to the monetary value of his services. He remarked to me casually that some people would pay a million pounds for such privileges. He apparently disregarded the fact that the translated publications of my psychic books in most of the European countries were largely responsible for his having become internationally famous."

### A FIFTY-FIFTY MUTUAL INDEBTEDNESS.

Bradley on his part disregarded the fact that but for Valiantine he would never have soared "Towards the Stars" or glimpsed "The Wisdom of the Gods," or written books on these subjects. There was a 50/50 account of mutual indebtedness between them.

Bradley continues:—"There can be little doubt that the rapid accumulation of money did not have a beneficial effect upon Valiantine's character. As a man, I think it ruined him." So he generously refrained from helping in his ruin—by paying him nothing!

### VALIANTINE'S TERMS.

It is only fair to state that Valiantine never charges any fees and relies for a living on the voluntary gifts of his clients. So Bradley was under no compulsion to pay anything for the two series of seances he asked for and obtained, though there was, of course, an implied contract to make him the customary gift.

### "THIS SACRIFICE OF YOUR TIME."

For the last visit in 1931, Bradley sent Valiantine an offer from an English doctor of £200 for a fortnight's sittings and asked for a fortnight's sittings for himself (to be included in the same fee!). Valiantine replied that it would not pay him to come over for a month for £200 if he had to pay his own expenses, but should his other client also wish him he would come. Bradley replied:—"I think you should not consider whether it would pay you to come over for £200, but whether, in view of everything that has been done for you in the past you should not make this sacrifice of your time."

### OTHER CLIENTS TOLD.

Arrangements were completed to give the additional client a month's sittings, Bradley a fortnight, and the Doctor a fortnight. The Doctor paid Valiantine a cheque for £200 in advance, which Bradley on making his charge of fraud against Valiantine demanded back! He asked whether Valiantine had yet been paid by his other client for his month's sittings and on being told no, told Valiantine to say nothing to this client until he had been told "exactly what had happened!" The Doctor and the other client were told Bradley's version of "exactly what had happened." The Doctor decided to take the sittings arranged for nevertheless; while the other client received Bradley "in a somewhat cold manner" and, says Bradley, "I am almost inclined to think that he believed Valiantine more than he believed me!"

### BAFFLED AND THWARTED!

Thus Bradley's efforts to injure Valiantine in the eyes of his two paying clients were baffled. His desire to ship him off on the 4th of March, immediately after the so-called "exposure," instead of the 18th as arranged, was thwarted.

And all the satisfaction Bradley got out of his scheming was the knowledge that he had secured two series of Valiantine seances free of cost. To his titled friends he had, like some grand seigneur, been giving away the highly valued and exclusive privilege of attending Valiantine seances at his house, and they are not likely to be grateful to him to-day for having been made the unconscious sharers in his parsimony!

### PARTING KICKS.

Bradley knew that he would never again get a series of sittings with "the greatest medium in the world" on such stingy terms. The parting of the ways had come, and it was celebrated in such injurious ways as we have seen, which may fitly be described as Bradley's parting kicks!

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# The Story of Tydfil the Martyr.

By WILL CARLOS.

WE saw last month how Tydfil fell into the hands of her people's enemies and was carried to their camp. Now we come to the final scenes in the tragical story of her love and evil fate, a story finely told to Mr. Carlos by Casedyn, the old Druid bard, who is one of his inspirers :—

## TYDFIL AMONG HER ENEMIES.

To her amazement Tydfil found herself face to face with Tonwld, who gave her greeting.

She cried, "I have no word of greeting save contempt for thy ingratitude so base. Stand thou aside and let me pass"—she spoke imperiously—"and I will apprise my sire of this return for all his graciousness."

As she said this a stern-looking woman strode out from the throng and cried :—"Thou shalt not pass ! No more shall thy sire hear thy weakling cries. A paltry jade who tries to melt the sternness of a warrior born. Thou art more like a puling babe than a wench designed to be the mother of a warlike race."

Tydfil retorted angrily :—"Art thou a woman, or a fiend in woman's form ? Who art thou ?"

The woman laughed mockingly. "Art thou an angel, or a zephyr breeze—a mist in shape of a wench ?" she gibed, while her eyes glared her hatred.

At her side stood a man in priestly garb but wild of mien, and near to Tonwld stood an older man, with a visage marked by scars of war. As she took in these different personages in her view, Tonwld advanced and cried, "Behold my sire and dam, and our most holy priest of Odin."

## TONWLD'S LAST APPEAL.

Looking upon Tydfil all Tonwld's love for her returned, and noticing that Malpas the priest was inciting his mother to action, he determined to risk his parents' anger and make one more appeal to Tydfil.

Malpas whispered to Morwen, "Frail as she is her wanton charms doth stir thy son's unruly pulses."

Morwen whispered back, "That wench shall die, and mine the hand to strike the fatal blow."

Tydfil, seeing Tonwld looking at her with beseeching eyes, cried, "Tonwld, if that strong love thou once avowed persisteth still let me away !" He took her hand. "Nay, stay ! Consent to be my bride, and all is well."

But Tydfil answered, "Alas ! thou knowest I can wed no man. I will be a bride to none but Him who, seated on His throne beyond the skies, demands the service which I render Him. Tonwld, we succoured thee ; hast thou no heart ? permit me to regain my parents' roof."

Tonwld, angered by her rebuff, declared that he too had made a vow to Odin, yet for the love of her he would risk the wrath if she would go with him to his parents' abode.

Tydfil repeated her refusal, and then Tonwld declared that she would die with all her people to appease his angry god.

## TYDFIL ANSWERS TONWLD'S MOTHER.

Then Morwen, his mother, said, "Listen to this, thou moon-like maid : He hath a bride to whom he pledged his troth, a maiden fit to mother warlike men, a woman fit to mate with warrior kings, and this bride he'd forego because bewitched by thee, unless we force on thee the penalty."

Tydfil, with all her highest nature roused, now stood calm and queenly in their midst, and thus made retort :—"And thou wert once a mother ? At thy breast thy infant nestled and absorbed from thee the living fluid which imparted life. Can thy milk have turned to gall, and hence thy son, with bitterness befed, hath grown to be a man to whom the name of mercy is unknown ? He is what thou hast made him—not a man !"

Tonwld, deeply melted by her attitude and words, put down his sword and cried, "I cannot slay thee ; let the gods condemn !" and he turned aside.

## TYDFIL'S DEATH.

Then Morwen, snatching up the sword, cried, "Thou paltry dastard ! See, I act for thee and put a period to thy lovelorn agony !" And she with one swift sweep of the weapon, severed the maiden's head from her body. As Tonwld stood aghast, scarcely believing his own eyes, his mother thrust the blood-stained weapon into his hand, and cried, "Go now and lead thy men, and with thy sire, go slay, destroy, and let no soul escape."

Maddened with fury he rushed away, followed by his men, and Douglais with his contingent took another route,

leaving Morwen and Malpas and a few men behind them. These men were commanded to gather a pile of fuel from the trees near by, and with them build a fire. In a short time this was done, and when the fire blazed sufficiently high, the woman and the priest took up the hapless corpse of Tydfil, and threw it into the fire, flinging on more fuel, until the blaze went mounting high as the surrounding tree tops.

## SPEEDY REVENGE.

As they did so an ominous darkening of the sky overhead portended a storm, and a terrific peal of thunder shook the heavens.

"The voice of Odin," sang the frenzied priest, "bidding us to do his bidding," and, as he spake, a blinding flash lit up the scene, and he and Tonwld's mother were struck dead.

Then came the rain in copious showers, and down from the hills rushed the defeated Picts, driven by the victorious men of Mathryn. Douglais fell before the sword of Brychan, and Tonwld, fighting furiously, was still at bay, surrounded by those he had slain in a last desperate effort to rally his men, when Caswallon bore down upon him.

Caswallon cried, "At last we meet ! Now may the gods be praised that we will with equal chances meet to make a final fight for victory."

Tonwld retorted, "I am not loth to meet thee ; do thy worst ; let him who wins crow after victory."

They fought, and were soon alone in the glade, for the battle was being carried down and over the river. Both men were fiercely determined to end the fight, and now one and now another would inflict a wound until at last both were bleeding profusely. Then Tonwld, with a sudden slash of his blade, aimed at his opponent's neck, seeking to end the fight, but the impetus of his blow was such that he missed. He stumbled, and Caswallon plunged his weapon through his heart.

## THE REMAINS FOUND.

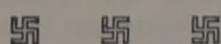
Caswallon's next thought was of Tydfil. What had become of her ? He saw the burning pile and his heart sank as he drew near. Half dazed he stumbled over some bodies lying in his path until he reached the glade wherein the fire burned. There he beheld the dead bodies of Morwen and Malpas and saw that they had been slain by a lightning stroke, and searching further saw something in a pool of water bubbling from the ground. With a cry of horror he rushed forward and saw it was the head of his beloved, over which the water gurgled as if it sought to wash away the new clotted gore from the golden tresses. Reverently he picked it up and was gazing at it with falling tears, trying to wipe it with his mantle, when he heard a rush of footsteps, and beheld Brychan returning with his victorious followers. Catching sight of what Caswallon was holding, the old king cried, "alas ! alas ! my child, thy foreboding hath indeed been fulfilled," and he took the relic from Caswallon's hands and wept bitterly.

The men stood around aghast at the sight, and one cried, "Behold, an arm emergeth from the burning pile," and he sprang forward and pulled it, and the poor remnant of the corpse lay on the ground before them. Alas, all but one arm had been destroyed and that, by the bracelet on it, they knew was Tydfil's. Reverently they fashioned a rough bier, and on it placed the remnants, wrapped in the mantle of Caswallon, and the cortage returned to Caer Morlais singing a requiem to the departed.

## TYDFIL'S SPIRIT APPEARS.

The price for peace had been paid, and no more came the Picts to attack Caer Morlais. That night at a solemn circle held in the grove by the three orders of the Druids, with the grief-stricken father in the midst, the seers beheld the yspird of Tydfil, victorious now, smiling down upon them.

Brychan, after a day or two's deep sorrow, arranged for the final incineration of Tydfil's body with the full solemn ritual of the Druids, and ordered the spring of water in which the head was found to be built around with stone, and it became a water of healing for the people, who named it Fynon Tydfil, or Tydfil's Well.



What the world now needs is a Prophet, a Reformer, a Living Sacrifice, with no bits or bridles to his tongue except those of truth, discretion, and prudence. A Modern Witness, with the courage of a Luther, the zeal of a Paul, the simplicity of a Baptist, and the principles of a Christ. "Seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you."—Ralph Barracough.



## Letters to the Editor.

### DENNIS BRADLEY'S "EXPOSURE!"

Godshill,  
Fordingbridge.

DEAR SIR,—Once again we have to thank you for taking the part of the oppressed mediums, for by their natures, which make their wonderful gifts possible, they are unfitted to fight their own battles.

Mr. Bradley's treatment of George Valiantine after the so-called "exposure" shows a great lack of consideration, let alone knowledge of the psychology of mediums. He stands condemned by his own writings, which reveal him as unfit to contact the finer subtleties of psychic science.

It is not that one would object to Mr. Bradley trying to sift the true from the false, but the ease with which he condemns Valiantine after so constantly attesting to his greatness is strange.

Seeming fraud occurs at times among genuine mediums, and the ready explanation is to put it down to deliberate trickery on their part, but it has not yet been proved that Valiantine did any faking at all in the matter.

Here, then, is a problem of great interest to students, the solution of which would help forward psychic science.

Mr. Bradley seems to have been given a great opportunity for constructive psychic work, which he has thrown away on bitter, hostile criticism. He would do much better service if he kept on his journey "towards the stars" instead of spending his time with the muck rake.—Yours sincerely,

M. A. CHARMAN.

### THE S.N.U. BENEVOLENT FUND.

5, Smith Square,  
Westminster, S.W.1.

DEAR SIR,—For some time I have been keenly interested in the S.N.U. Fund of Benevolence, and I realise the benefit it is to many of those who have done excellent pioneer work for the Cause of Spiritualism in the past and who are, through advancing age or other reasons, unable to work, and, therefore, find themselves with little or nothing to live on.

Is anything being done to encourage those who are working in the movement to-day to provide for old age or illness? Mediums do not come under the provisions of the National Health Insurance Act; they are "rogues and vagabonds" and have no standing at present. We hope this condition will be altered before long through the courage and perseverance of Mr. Kelly and those associated with him.

Some of our mediums and workers may be like the wise virgins, storing up something for the future; there may be many who have not given it a thought and are doing nothing, but who would be willing to put away a little each week were the need for such provision brought to their notice.

I have given the matter a good deal of consideration, and one of the members of the W. T. Stead Library, who has experience and knowledge of such matters, has been in negotiation with various insurance companies, and has secured exceptionally advantageous terms for pension schemes. By paying £1 10s. or £2 each quarter (which works out at less than 2s. 6d. or 3s. 4d. per week respectively) the contributor would be entitled to draw a pension at the age of 60 or 65, or, alternatively, to collect a lump sum at those ages.

Mr. Norman Cary, 25, Elliston Road, Redland, Bristol, would be pleased to send full particulars to enquirers on receipt of stamped foolscap envelope.

A good way to secure treatment in sickness is by paying 2d. per week to the Hospital Saturday Fund. Free treatment in certain cases, and grants towards dentures and surgical appliances, and even the advice of specialists at reduced fees, are all available to the contributor and dependents. The only difficulty in this is that individuals cannot contribute direct to this Fund; payments must be made through a society or firm, and at least ten people must subscribe. Secretaries of Spiritualist societies can obtain all particulars of this Fund by writing to Mr. W. H. Read, F.I.S.A., Secretary, Hospital Saturday Fund, 52, Gray's Inn Road, W.C.

The lack of a feeling of security is the cause of much anxiety among workers in our movement, and the adoption of these suggestions will, I trust, be a sure means of relieving it. Will all readers kindly keep this letter by them, so that they may bring it to the notice of any of our friends who have need of the help it offers.—Yours faithfully,

E. W. STEAD,  
Hon. Sec., W. T. Stead Library.

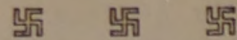
### EDISON'S GLIMPSE BEHIND THE VEIL.

DR. HOWE, one of the physicians who attended Thomas Alva Edison, in his last illness, writes thus in the *Montreal Weekly Star* :—

"A few days before he passed away Edison was sitting in his chair enjoying a pleasant dream. Suddenly opening his eyes and gazing upwards into space, his face illuminated with a smile, he said, 'It is very beautiful over there.'"

"Had the great inventor climbed the heights which lead into eternity and caught a glimpse beyond the veil which obstructs our earthly vision? Who will answer?"

We thank Mr. Charles Hammersley, of Alberta, Canada, for having kindly sent us the newspaper, with this incident marked.



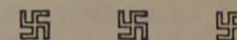
**A Brighton Spiritualist Passes.**—Mr. Frank Grayson Clarke, after twelve years illness, died at Cuckfield on Tuesday, November 17. Mr. and Mrs. Clarke were, before they moved to Cuckfield, very active and enthusiastic workers in the Spiritualist movement at Brighton, and were the founders and leaders of the Lyceum Sunday School there.

**A Writ Served on Dennis Bradley.**—Mr. ROBERT SPROULL, a London chartered accountant, has had a writ served on Mr. Dennis Bradley for alleged libel in the book " . . . And After," of which he is the author. Messrs. T. Werner Laurie, Ltd., of London, and the Northumberland Press, Ltd., of Newcastle-on-Tyne, the publishers and printers of the book, have also had writs served on them.

**Memorial to Rev. George Vale Owen.**—The Rev. Theodore Allwork, Vicar of Orford, Warrington, Lancs., has issued an appeal to all who knew and loved the saintly and self-sacrificing George Vale Owen, to contribute something towards panelling in oak the Sanctuary and Choir of his old Church as a suitable and worthy memorial. The architect of the Church has already prepared the plans, and the cost would be about £300. Donations will be gratefully received by the Vicar and duly acknowledged.

**The Jewish Society for Psychic Research** has opened offices at 11a, Kings Road, Sloane Square, S.W.3, as a centre. Prior to the commencement of its first business meeting, the Council attended and with due solemnity marked the occasion. An Invocation specially composed for the occasion was given, followed by the recital of the Kaddish, those present remaining standing in silence. The members expressed pleasure at the consummation of their efforts to establish a permanent home. The Council, members, and friends held an "At Home" on Saturday, November 14, and an enjoyable evening was spent. Mr. T. Wyatt addressed the gathering and gave several clairvoyant descriptions of spirit friends present.

**Tom Charman's Wood Carvings.**—At The Stead Bureau on October 29, Mr. Tom Charman, of the New Forest, gave an interesting talk on "Fairies," and an exhibition of his wood carvings, to a very sympathetic and enthusiastic audience. The carvings are made from natural pieces of wood found in the Forest, and represent quaint birds, beasts, fairies, fawns, insects, and reptiles, many of them being made into useful articles. Mr. Charman answered many interesting questions from his long experience in psychic realms. He also had, during last month, an exhibition of his curious carvings in the Central Hall, Westminster, where many notable people went to see them.



### OUR READERS' TESTIMONIES.

*A Kensington Reader* : "I think your article in the *Gazette* re Bradley is splendid!"

*A Dutch Spiritualist* : "I am glad you have dealt so vigorously with D. Bradley. What a shame such wicked proceedings are!"

*A Blackburn Subscriber* : "Every best wish for the *International Psychic Gazette* and the noble work you are doing."

*A Wallasey Subscriber* : "I have much pleasure in sending you another year's subscription to your admirable *Gazette*. I often wish it came twice a month."

*A Spiritualist Stalwart* : "Magnificent! You have never done better than in your exposure of Bradley's 'exposure,' which is no exposure; it is absolutely childish."

*A Brixton Spiritualist* : "Congratulations on your article on the Bradley 'Exposure.' Although I had read the book I did not notice the many inconsistencies you have so ably pointed out."

*A Springfield (U.S.A.) Subscriber* : "I sure enjoy reading the *Psychic Gazette*—full of interesting news of our wonderful spiritual work and knowledge pertaining to Truth (Spiritualism the coming Universal Religion, scientifically proven). Success and joy and gladness be always with thee!"

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## Progress of Spiritualism in India.

By V. D. RISHI.

THE principles of Modern Spiritualism are gradually spreading in India, as in other countries. Though the progress is not so rapid as one would expect it should be, still the movement is gaining ground and there is a growing desire to know more about life after death.

The belief in survival in some form is irrelevant in the masses, but the modern educated people are rather indifferent towards this knowledge and have got hazy ideas about the next world. There is a great necessity for making organised efforts to demonstrate the continuity of life after death so that the people may have clear conceptions about it.

The Indian Spiritualist Society of Bombay is making systematic efforts along this line by holding seances and giving discourses, as well as by issuing weekly bulletins which contain the observations in the sittings. Propaganda lectures are arranged in different cities, and Conferences are organised along with the sessions of the Indian National Congress.

The Society commenced its activities in 1927 in Bombay, when Mr. Tulsidas G. Khattar generously offered the free use of the rooms for its location. The Association owes its inception and continuance to his munificent help. Delegates have been sent to the various International Congresses on behalf of the Society, which has also been affiliated to the Paris Federation.

Branches have been formed at Poona, Agra, Delhi and Allahabad, and the interest of the local centres has to be kept up by frequent visits to those places. India is a country of vast dimensions and the difficulties in such an uphill task can easily be realised.

Besides the lack of organised efforts, the indifference of well-known scientists towards the investigation of psychic phenomena, and the mistaken views about reincarnation have greatly enhanced the arduousness of the work. England and other countries have produced scientists who have taken pains to investigate the claims of Spiritualism, but India is yet lagging behind in this respect. Some of the Indian scientists have won the approbation of the world in physical sciences but they seem indifferent to these studies, even when the phenomena are brought to their notice.

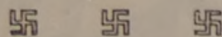
As a result of their religious teachings a large section of the population believes in the doctrine of reincarnation. Although their scriptures do not justify the view they mistakenly think that the soul transmigrates into another physical body immediately after death. To them the continuity of life after death and the possibility of communication with the dead seem inconsistent with their belief, and they need much elucidation for proper understanding of these principles.

Most of the experiences in the seances held under the auspices of the Indian Spiritualist Society are obtained through automatic writing, although clairvoyance, trance and photographic phenomena are also occasionally attempted.

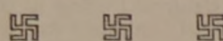
In this respect mention must be made of the mediumistic faculty of Mrs. Rishi, who has developed trance mediumship at the British College of Psychic Science. Her services on the ouija board are also highly valued by all

the sitters, inasmuch as they get clear messages by her co-operation.

There is a dearth of mediums of any other character because nobody takes the trouble to develop his or her latent powers in any way and expect all work to be done by others. What wonder, then, that the progress of the knowledge is not in keeping with the glorious traditions of India!



"Little Bits of Comfort," a Christmas-gift booklet of 48 pages, collects a number of spiritual inspirations, given "through the hand of 'Little Mother,' so named by St. John and St. Peter." There is a message of comfort or counsel on each page. The booklet is suitable for daily meditations or bed-time's last conscious thoughts. It may be had for nine penny stamps from the publisher, Mrs. Jessie M. Whittaker, 25, Churston Mansions, Gray's Inn Road, W.C.1.



### NEW BOOKS RECEIVED.

PAST YEARS: An Autobiography. By Sir Oliver Lodge. Hodder & Stoughton. 20/- net.

EXPERIENCES FACING DEATH. By Mary Austin. Riders. 7/6.

THE WHOLE WAY. By Antonia R. Williams. Fowlers. 1/6 net.

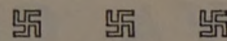
ON THE EDGE OF THE ETHERIC. Being an Investigation of Psychic Phenomena. By J. Arthur Findlay. Riders. 3/6 net.

A NEW THEORY OF HEREDITY. By G. A. Gaskell. Daniels. 2/6 net.

THE AMAZING INFLUENCE. How to make your wish come true. By Gilbert O'Lee. Fowlers. 2/6 net.

THE SPIRITUAL LEADERSHIP OF JESUS. By W. H. Evans. Pure Thought Press, Watford. 4½d. post free.

ENVIRONMENT, THE KEY TO LIFE. By J. A. Douglas Parker. Alphac Publishing Centre. 4/6 net.



Mr. John Stoddart, one of the chief stalwarts of Scottish Spiritualism, passed on to the higher life on November 20, at Elderslea, Falkirk, N.B. Mr. Stoddart was one of our oldest friends, our associations with himself and his family dating from over fifty years ago. We hope to say something of his life and work in our January issue. Meantime we offer our sincere sympathy to his beloved wife.

An Editorial Majority.—We congratulate Mrs. M. E. Cadwallader on her completion of twenty-one years in the editorial chair of the *Progressive Thinker*, of Chicago, that influential Spiritualist journal attaining on the same date, December 1, its double majority, having had a successful run for forty-two years. May Mrs. Cadwallader have many more happy years to carry on her great work as one of the Movement's leading propagandists!

In things essential, Unity.  
In things doubtful, Liberty.  
In all things, Charity.

—St. Augustine.

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(Trafalgar Square end), W.C., on the following dates:—

1931  
Dec. 2nd, at 8.15 p.m.—"URANUS AND NEPTUNE"

Dec. 9th at 7.15 p.m.—"IMPORTANT CONSIDERATIONS  
IN THE NATIVITY" Miss A. Geary  
W. Frankland  
Friends are asked to arrive at the time mentioned as the lecture will commence at 7.30 p.m. sharp.

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