

# THE INTERNATIONAL PSYCHIC GAZETTE

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## The Vindication of John Myers.

### COLLAPSE OF LORD DONEGALL'S "NATION-WIDE SENSATION!"

#### ENTHUSIASTIC MEETING OF VICTORIA PSYCHIC RESEARCH SOCIETY.

THE *Sunday Dispatch's* virulent attack on Mr. John Myers, the new photographic medium, collapsed with startling suddenness. Even on Friday, October 28, the paper was still breathing threatenings and slaughters.

On that day it was making a door-to-door distribution of attractive pictorial handbills all over London, announcing "Another Sensational Article by Lord Donegall" for the following Sunday!

These handbills boasted that "a nation-wide sensation had been caused by the dramatic revelations made by Lord Donegall." It claimed that his Lordship had shown that the whole process of producing "spirit images" on photographic plates were "a deception." And it modestly asserted that

"These disclosures — appearing exclusively in the *Sunday Dispatch* — are as enthralling as anything that has ever appeared in Sunday journalism!"

On that same afternoon, while London was being excited to a furious pitch of expectation, we sent a copy of our November issue to the Editor of the *Sunday Dispatch* with the following letter:

"DEAR SIR,—I send you herewith an advance

copy of my November number in which you will observe that the charges made against Mr. John Myers by Lord Donegall and others are clearly refuted by means of a careful analysis of his Lordship's own statements.—Yours faithfully, JOHN LEWIS, Editor."

Then we looked forward with interest to Lord Donegall's "Another Sensational Article," for we had shown that his Lordship's charges against Myers' honesty as a man and genuineness as a medium were **absolutely untrue**, and that "all the substitution performed (at the seances) was done by his Lordship himself, with the aid of a secreted box of plates and a 'Cameo' slide!"

When, two days later, the *Sunday Dispatch* of October 30 came out, there was a wonderful transformation scene! Its "nation-wide sensation" had been transferred from front-page honours to page 19! And Lord Donegall's expensively heralded "Another Sensational Article" did not appear at all! Instead of the expected sparkling sensation, there was only humiliating bathos!

The Editor of the *Dispatch* now complained:—

"A section of Spiritualists, and in particular one psychic newspaper, is engaged in attacking Lord Donegall, Mr. Harry Folkard (the Art Editor of the *Sunday Dispatch*), and Lord Tiverton, for their recent exposure of Mr. John Myers, the alleged 'photographic medium.'"

Attacking Lord Donegall! The boot was formerly on the other foot!

And the Editor quite incorrectly stated (as shown in our November issue) that:—

"Myers was caught substituting plates with 'extras' (so-called 'spirit-photographs') prepared

on them for plates secretly marked at Lord Donegall's instruction,"

for Myers was not caught doing anything of the sort.

He added: "Myers' protagonists, in their futile attempts to whitewash him, have called together a committee of experts." The fact being that Myers, being innocent, required no whitewashing at all, but merely the removal of some of the malignant blackwash splashed over him so freely by his assailants.

And finally the Editor said:—

"In the meantime, from an unsolicited independent source, there reached the *Sunday Dispatch* yesterday an account of how Myers was caught using exactly the same methods of trickery on August 29, 1932."

Now, it is difficult to see how this can be, since it is clear that Myers never used any methods of trickery whatsoever in the two Donegall seances on October 3 and 12, and that Lord Donegall himself performed all the trickery in the case on October 12, and that, too, in very blundering fashion, for the purpose of his "nation-wide sensation."

But even this account "from an unsolicited independent source," described no "methods of trickery" at all, and confined itself to the allegations of an obviously hostile "investigator" that he

had "heard a decided tinkle of glass" when one of his own plates had been loaded in Myers' dark room on August 30, and that "tinkling" plate was the only one out of three on which an extra appeared! Terribly suspicious, of course, but there was no room for any doubt that that was the hostile investigator's **own plate** and that he had duly signed it himself on the spot, and that an extra had appeared on it nevertheless! But because this "unsolicited independent witness" said he had heard a "tinkle" the Editor of the *Dispatch* headed his own climb-down short article with this array of scare-headings:—"Photographic Medium Caught Out Again—John Myers in Experts' Trap—More Disclosures in Spirit Trickery—New Witnesses—Ruse with Plate—Tinkle of Glass in the Dark Room!" Which only shows how much "ba" can be made by a clever Editor with absolutely no wool!

But alas! that "Tinkle of Glass" sounded the mournful deathknell of the Donegall Sensation! His Lordship's new denunciation of John Myers had been scrapped, and instead he now entertained his admiring readers "Almost in Confidence!" with the amusing story of a cat which had an accouchement of six kittens at a near-by table at the Café Anglais where he happened to be dining, by way of adding her share to the evening's festivities! Awfully funny, of course, and highly suited no doubt to the intelligence of his Lordship's clientèle, but the important thing is that on this notable occasion it took the place of further violent assertions against the honour and honesty of John Myers, for these had collapsed entirely when it was made evident that his Lordship's sensational scoop had miscarried, and that it was he alone who had been the trickster—a curious case of Satan reproving innocence!

(Continued on next page.)



SPIRIT PHOTOGRAPH BY JOHN MYERS.

This picture was taken under strict supervision on October 30 (see next page).



## THE VICTORIA SOCIETY'S UNANIMOUS VOTE OF CONFIDENCE IN MYERS.

(Concluded from previous page.)

On the evening of October 30, a crowded meeting of the Victoria Psychic Research Society, of which Mr. John Myers is Vice-President, was held in the Millicent-Fawcett Hall, Victoria. This is a Spiritualistic Society of highly-intelligent Post Office employees.

The President (Mr. J. G. Coates) testified that they as a Society had known Mr. Myers intimately as a medium and as a gentleman from the beginning of his development, and they knew him as a man of perfect integrity. He read letters from sitters affirming that they had recognised "extras" on Mr. Myers' photographs as undoubtedly those of their relatives, and read one from Mrs. Champion de Crespigny, the President of the British College of Psychic Science, saying "My faith in Mr. Myers' mediumship is unshaken."

Mr. Harper, the secretary, gave further testimony to the genuineness of Mr. Myers' mediumship, which he said there was no need to defend seeing that those who had attacked it were simply wilfully ignorant.

Mr. Maurice Barbanell challenged Lord Donegall to a debate on any public platform about his so-called "exposure," and he undertook to prove that that would not hold water and was full of contradictions—a challenge which has not been accepted.

Thereafter the Chairman moved a resolution that that meeting had the utmost confidence in their Vice-President, and pledged itself to fight to the utmost

for the vindication of his honour. This resolution was passed unanimously, the entire audience rising to its feet. This was a moment in which great emotion and sympathy were evident.

A telegram was read from Harrow Spiritualists expressing their "entire confidence in Mr. Myers' integrity and personality."

Mr. West, an ex-manager of the famous "Kodak" photographic company, announced that since the beginning of that meeting Mr. Myers had exposed a plate under the most stringent supervision and five very excellent spirit-faces had appeared upon it. He had feared that in view of the shock to his health Mr. Myers had received from the newspaper attack on him the experiment might not be successful, but he had never been more delighted in his life to be proved wrong.

Next Mr. Myers himself was called upon to speak and he was received with enthusiastic applause. He said he did not mind very much the persecution he had been subjected to because that was what every Spiritualistic medium expected. He did not even blame Lord Donegall very much, for his paper was a commercial concern, and to make sensations was his job. But it was his firm determination that so long as he had health and strength to fight for the Cause of Spiritualism he would continue to fight to the utmost of his power. (Great applause.)

After Mr. L. G. Taylor, a professional photographer, had confirmed Mr. West's testimony, the Chairman appealed for financial help for the Society so that it might hold its future meetings in a still larger hall.

## Mrs. Meurig Morris's Horoscope. WHAT THE PLANETS INDICATE.

**L'**ASTROSOPHIE, which is published in Carthage, Tunis, has an interesting article on Mrs. Meurig Morris's natal and progressed planetary maps in its issue for October 21, 1932.

The birth map (November 17) shows Aries 9 on the Ascendant Moon 27 Taurus, Neptune 26 Gemini; Juniter 21 and Sun 25 Scorpio; Uranus 7, Mars 10, Venus 10, Mercury 17, and Saturn 22, Sagittarius.

The progressed map shows Ascendant Gemini 8, Neptune 25 Gemini, Moon 8 Leo, Jupiter 28 Scorpio; Uranus 9, Mercury 17, Saturn 25, and Sun 28 Sagittarius; Mars 5 and Venus 22 Capricorn.

The article, written in French, describes Mrs. Morris as—"An English medium of great renown, controlled by the spirit of a powerful orator named 'Power,' who for three years has addressed crowds in the theatres and largest halls of many cities. Having claimed damages from a London daily newspaper which had thrown doubt on the perfect authenticity of 'Power's' sermons and addresses, she is referring her case to the House of Lords, where it will become one of the *causes célèbres* of this century."

Referring to the birth map the horoscopist draws attention to the extraordinary grouping of seven planets within a zodiacal arc of 31 degrees, and says this configuration strongly corroborates the fact of the native's mediumistic gifts. Moreover, five of these seven planets are placed in the eighth house—the house of death and survival—and this is in accord with the fact that Mrs. Morris's discourses are delivered through her by a powerful voice, sonorous and masculine, of a dead man, though she herself is a little lady of frail physique, whose voice is soprano.

### "THE PROPHETIC SIGN."

Then, in addition, this extraordinary grouping is concentrated in "the prophetic sign" Sagittarius, ruled by Jupiter, which governs law and religion. The addresses of "Power" are religious, for he was a pastor in his lifetime, and Mrs. Morris has become especially known to Spiritualists throughout the world on account of her great lawsuit. The prophetic element is strong in the addresses delivered in trance, and the play of Jupiter's three aspects is evident.

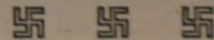
The horoscope is extremely strong, even bellicose, with five planets in Sagittarius, a fiery sign, and Aries on the ascendant. The sun in Scorpio indicates that Mrs. Morris will not give up her fight, and Jupiter in the same sign shows that she will seek justice by means of the law. To complete this spirited horoscope, the moon is in the house of finance in Taurus, the sign of persistence, and the native has, in fact, after a decision in the Courts half in her favour pushed her case even to the House of Lords, which is a rare event.

The progressed horoscope from November to November 1932-1933 is said to be less strong. The beginning of

Mrs. Morris's mediumistic work corresponded with the arrival of the sign Aquarius on the mid-heaven; that is the sign which rules occultism, and the mid-heaven is the point that rules the profession. In the approaching winter the only solar direction is a semi-sextile to Jupiter progressed, a good aspect but feeble; and the only mutual direction is a semi-sextile of Venus to Saturn, also good but weak. The ascendant approaches a complete opposition to Uranus progressed, a very troublesome indication which may spell a surprise personally disagreeable to the native, but its being in trine to the same points shows that her popularity will be in no way affected thereby. No planet is in the 2nd and 10th houses, which rule finance; the ruler of the 2nd house is not strong, and the ruler of the 10th is afflicted.

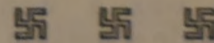
It is probable, concludes the writer, that the case of Mrs. Morris will result in the confirmation of her perfect sincerity, though the progressed horoscope does not suggest that she will succeed in her financial claims.

This remark should not, however, we think, cause undue doubt or pessimism, for the sun ephemeral will be passing over her remarkable grouping of planets during the next two months and should intensify their power for good.



The Council of the Spiritualist's National Union has expressed its sympathy with Mr. John Myers on the occasion of the attack made upon him by the *Sunday Dispatch*.

The Psychic Evidence Society is resuming its activities for the winter season. The Rev. Professor E. W. MacBride, D.Sc., F.R.S., is giving a lecture on "Psychical Phenomena from a Biological Point of View," and special meetings for the clergy will be held in many important cities, including Oxford and Cambridge.



### THE COSMOS.

NOTE.—The singing of an earthworm, like that of a tiny bird, was reproduced on the wireless some eighteen months ago, and the marvel of it inspired the following poem:—

The earthworm to its mate doth sing,  
God giveth joy to everything;  
The earthworm, meanest of its kind,  
Finds too its birth in cosmic mind.

Creator with his God is man,  
Striving to reach the cosmic plan,  
Fettered yet by finite mind,  
The cosmic Christ in love to find.

M. DE VERE.



## Armistice Service of Remembrance at Albert Hall.

### THOUSANDS ACKNOWLEDGE PERSONAL COMMUNICATION WITH SPIRIT FRIENDS.

ON Sunday, November 13, the great Spiritualist Annual Armistice Service of Remembrance was held in the Royal Albert Hall. It was estimated that there were present not less than 5,000 people, who followed the whole proceedings with a reverent and rapt attention.

Mrs. C. J. TRELOAR, President of the Marylebone Spiritualist Association, presided, delivered the invocation, and called upon the vast audience to stand during the ever impressive two minutes' silence.

Mrs. ST. CLAIR STOBART read a funeral oration by Pericles, an Athenian orator of the 5th century before Christ, and a passage from the well-known book, "The White Comrade."

The CHAIRMAN, before introducing the speakers, said that Spiritualists were always conscious of the co-operation in their daily lives of those relatives and friends who had passed into the next stage of existence. Their thoughts went out especially at that meeting to those soldiers and sailors who had made the supreme sacrifice for their country during the Great War. Sir Arthur Conan Doyle had from that platform at a former Armistice Service asked all who had been in direct communication with their friends in the spirit world to testify to that fact by standing up, and she requested that that testimony should now be repeated. In response the whole audience, it seemed, rose *en masse* and for a moment reverently acknowledged this sublime experience.

#### HOSTS OF INVISIBLES PRESENT.

Mr. ERNEST HUNT said that about 2,000 years ago a traveller, passing across Mars Hill in Athens, espied an altar on which was an inscription "To the Unknown God." If to-day a traveller came from afar to London and went into Westminster Abbey he would find a shrine dedicated "To the Unknown Soldier." That was a monument to the memory of the youth and manhood of the English speaking race, who were sometimes spoken of as "lost" in the war, but in God's great Universe nothing was ever lost; the change was always upwards and onwards to a higher state of being, ever approaching the mystery of the Unknown God. Those whom they were saluting that day, the great hosts of invisibles who had made the great sacrifice, were with them here and now. Their attitude towards them was not one of mourning but of a still greater love. There was still strife in the hearts of men, still thoughts of future warfare, and the harmony of the greater love was conspicuous by its absence. Perhaps those on the other side were asking themselves whether their sacrifice had been in vain. Spiritualism, with its extraordinary range of phenomena had a great message for that day and generation. It proved that man was a spiritual being now, and would ever be, and that when he laid down his physical body here he did not die but marched on towards the heights of Spirit, drawing nearer to God whom they were learning to worship with a greater love.

#### LADY SEGRAVE COMMUNES WITH HER HUSBAND.

Mr. HANNEN SWAFFER said that recently an eminent author had called upon him and said, "I am seventy years old and I have not long to live. I have a basket of flowers for you."

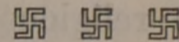
Why this strange anomaly? Because in ignorance and selfishness such vast majorities are seeking peace not for the sake of real peace; not for the sake of the happiness of love and wisdom. A spirit photograph had been taken of him since he passed on, and he had come in spirit to the circle and thanked Mr. Swaffer for the help he had given him. Stories like that, he said, could be told by the hundred by Spiritualists, who in season and out of season were proclaiming these truths which were still unpopular. At Mrs. Estelle Roberts' private circle he had heard dozens of spirit voices, which had proved the identity of persons who were supposed to be dead. Lady Segrave conversed there with her husband, who continued each conversation from the previous sitting. That experience was the joy of her widowed life. A spirit guide had told him that the Armistice day had carried to the spirit-world vibrations of war rather than vibrations of peace. There were thousands of soldier boys who had not been able to return because there were too few mediums, and because their relatives were not ready to receive them. It was the job of Spiritualists to carry their high ideals

into action, to make one Brotherhood of all races and creeds, to abolish wars, and to make of this earth a paradise!

#### "THE DEAD WERE NOT DEAD TO THEM."

Mr. SHAW DESMOND said that was only one of thousands of Spiritualist Armistice services which were being held all over the world. People did not fully realise how vast the International Spiritualist movement was. It had between three and four million adherents in this country, and before many years passed there would be a hundred million of people directly or indirectly interested in survival. As Spiritualists they believed in life; the dead were not dead to them. The greatest scientists in the world were rapidly giving their adhesion to the belief in survival, and to the belief that behind all the phenomena of existence God was. This subject appealed to every type of human being, whether savage or civilised. And as soon as they realised that life continued hereafter, they knew that life here was worth while. He was convinced that the world was on the threshold of psychic discoveries which would change the whole aspect of men's material lives and their whole concept of future existence. With the help of mediums they were piercing through the veil which had so long obscured the world beyond.

Mrs. ESTELLE ROBERTS gave vivid detailed descriptions of spirit personalities she saw in various parts of the hall, mentioning them by name, and many of these were recognised by friends and relatives present.



#### "POWER" AND WAR.

#### GENERAL HOLLAND-PRYOR'S PRAYER AND A WONDERFUL SEQUEL.

THE mystery of war was the subject of "Power's" address, through Mrs. Meurig Morris, at the largely attended Armistice Service at the Fortune Theatre. There is always a purpose behind war, as there is behind everything, was the burden of the address.

Addresses were given by Mrs. Champion de Crespigny, who said "the Great War has done more towards opening the door of the Other World than anything else in history," and by General Sir Pomeroy Holland-Pryor, who related a convincing personal experience.

During the war the General was in command of the cavalry in Mesopotamia. He was then interested in Christian Science. In a severe engagement with the Turks his troops were in great danger. He sent up a prayer for help, and they got safely through. Some years afterwards he became interested in Christian Spiritualism, and at a seance he attended a guide told him he had been with him since he was born.

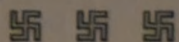
"Were you with me in Mesopotamia?" he asked.

"Yes," said the guide.

"Then," wishing to test him, he said, "tell me something that happened there."

Immediately the guide told him about the incident when the Turks were shelling his troops, and his prayer for their safety. In answer to that prayer, his guide said, he and other spirits were allowed to come and surround him and his troops and carry them out of danger.

Mr. Laurence Cowen presided at the service and read impressively an appropriate Lesson for the day. Miss Ursula Bloom, whose recent article in the *Sunday Dispatch* on the Lord's Prayer has been praised by the Bishop of London, was on the platform, with her husband, Commander Robinson.



#### THE W. T. STEAD BUREAU.

UNDER the auspices of the W. T. Stead Library and Bureau a Celebration of Re-union, attended by over 600 persons, was held at the Caxton Hall, Westminster, on Armistice Night, commencing with a reception at 7.30 p.m. by Miss Estelle W. Stead.

An excellent buffet supper was first served, then at 8.30, after Bugler Harry Street had sounded the Reveille, the National Anthem was sung by all present, followed by the recital of a special Prologue by Miss Stead.

Then came a prayer and two minutes' silence, during which Mrs. Deane took a psychic photograph. The hymn "Nearer My God To Thee" was sung, and the spirit of William T. Stead delivered a trance address through Mrs. Grace Cooke, in which he stressed the need



for more mediums, and the ideal for unselfish service in conjunction with the spirit world, in spreading the truth of survival after bodily death throughout the whole world, which, he said, would result in the final abolition of wars.

Following a short interlude, Mr. G. P. Sharplin, a well-known healer, recounted some of his war experiences, and his wife, under the control of her Guide, "Silver Fox," gave spirit descriptions and messages of an evidential character.

A song entitled "There Are No Dead," written by Elsie Wright and set to music by R. M. Harvey was rendered by Mrs. Guy Smyth, followed by the screening of psychic photographs taken by Mrs. and Miss Deane, ranging from a special service held at the Stead Library on November 11, 1921, and each year onwards during the Silences in Whitehall from 1922 to 1924, till the Remembrance Day services held in the Albert Hall, London, in 1927, 1929 and 1931. The audience joined heartily in singing soldiers' songs whilst the slides were being shown.

Next came a demonstration of the Reflectograph through Mrs. Singleton by her Guide "Ethel" whose materialised hand worked the keys which spelt out messages from Sir Douglas Haig, Edith Cavell, and soldiers and others present in spirit, with various members of the audience.

Then Mrs. Guy Smyth rendered a song entitled

## Spirituality in the Life of To-day.

### AN ARMISTICE SUNDAY ADDRESS BY JOHN MYERS.

ACCORDING to religious history we know that the first saints of the Christian calendar were the Disciples. When we study the Bible we are bound to admit that they were not super-men. But God infused into them, as it were, a spark of divinity, or what the Spiritualist would call—Spirituality.

These saints walked side by side with their Master, some of them willingly, others not, and at times quite sceptically even as far as to desert Him. One disciple, however, John, lonely and misunderstood, stood by Him, despite the fact that his Master was despised and ill spoken of by the multitude. The Teacher had spoken to them in a voice of love yet they hated Him.

Yes, there were saints, even though they were small in numbers, but they stood steadfast in their belief and remained true to Him. So we see that a small group of men were ready to suffer for an ideal which their Teacher preached.

Then the Disciples received their reward. Why? Because they were convinced that their Master had laid a foundation upon which truth should be built. Symbolically this particular phase in history is of great significance to Spiritualists. The form may be different according to the period but the character is the very same.

At all times in human history there were men with an innate sense of spirituality, ready to serve their fellow beings to the best of their capacity. This human feeling and sympathy, I am glad to say, has not deserted us. Just as there used to be in the past the communion of saints so there should be to-day, more or less, communion of understanding between man and man.

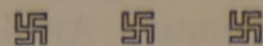
We are all aware that we live in a time where our efforts, no matter how humanly good they may be, are faced with the utmost difficulty. No matter what good action a man may want to perform there will always be people who would rejoice in belittling one's efforts and one wonders how to overcome such obstacles. Therefore, we as Spiritualists realise that we are doing good work not only by proving the survival of the human soul but also by endeavouring to bring about that feeling of spirituality, that sense of understanding and sympathy, which would make the world a happier place to live in.

Amidst all the misery that exists to-day we, above all people, know how to overcome the trials which beset humanity. The process is simple enough; we do not allow ourselves to be stampeded into a state of depression and despondency. Our ideal is one which does away with sadness and mental misery. Every individual who belongs to our great Cause should know that happiness is our motto.

This is Armistice Sunday, a remembrance day which will stand out as a warning to the civilised world not to be carried away by interests which have nothing in common with the fundamentals of spirituality. But this Armistice Sunday denotes one important aspect: that

"Jerusalem," composed by C. Hubert H. Parry from stanzas in Blake's "Prophetic Books," and the Benediction followed.

Mrs. Hicks, as pianist and accompanist, rendered signal service throughout an evening which had been inspiring and happy for all concerned.



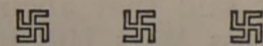
### ARMISTICE SERVICE IN EDINBURGH.

THE various Spiritualist Societies of Edinburgh held a combined Armistice Day Service in the Music Hall, when about 1,000 persons were present.

The Rev. W. A. Reid, M.A., Glasgow, presided, and said that the 11th of November was becoming an All Saints' Day. People to-day were thinking more sensibly and less morbidly about the dead. They were in revolt against dogmatic statements about human survival, based on creeds and sacred books. They were demanding proof, and Spiritualists were able to prove that their Bible and creeds were true. That was the marvel of our present age.

Mr. J. McIndoe and Mrs. Hewat MacKenzie delivered short addresses, and Mr. A. Vout Peters gave many graphic descriptions of spirit-people he saw among the audience, many of whom were recognised by their friends.

out of chaos there grew up a new consciousness, which will serve us as a guide to consolidate all that is best in man, and Spiritualists will always be on the alert to spread such truth.



### OUR READERS' TESTIMONIES.

*A West End Spiritualist*: "I am so pleased to see that Myers is not guilty of fraud. Lord Donegall ought to be ostracised."

*A Scottish Clergyman*: "Your last number was splendid. You are not too hard on the cunning R.C.'s; for they are, as recent history shows, over-reaching themselves."

*An Irish Subscriber*: "It is well you tackled the Donegall business so quickly. It was evidently a put-up job from the beginning, and in the long run will do Mr. Myers good instead of harm."

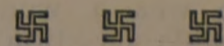
*A Veteran Spiritualist*: "Good for you *re* Myers; it is splendid! I called attention to the article at the Spiritualist meeting I was addressing on Sunday night. Your November number is, if possible, the best ever!"

*A Dutch Leading Spiritualist*: "Here is indeed another campaign for the right undertaken by you, but it is a shame that this hunt after mediums should continue notwithstanding the overwhelming proofs of the reality and genuineness of their phenomena."

"It is good to read that Myers will soon be fully vindicated, and that well-known supporters of our Cause are gathering around him in defence. That noble scion of aristocracy should hide his head in shame, for he has been veritably beaten to pulp by the counter attacks!"

"Well done, once again!"

Bride, D.Sc., F.R.S., is giving a lecture on "Psychical Phenomena from a Biological Point of View," and special meetings for the clergy will be held in many important cities, including Oxford and Cambridge.



*Mr. J. Arthur Findlay*, Author of "On the Edge of the Etheric":—"I must write and congratulate you on your masterly summary of the Myers' 'Exposure.'"

"It is one of the best justifications so far, but it does not surprise me after your defence of Valiantine. You managed to get down to the real essentials, and have exposed the weak points of the *Sunday Dispatch*."

"There can be no such thing as exposure if the people who expose admit that they have tampered with the plates beforehand; and who can be sure that all the plates were marked?"

"I understand Myers is still giving good results and that the Committee of Experts to investigate his gifts will shortly commence taking evidence."

"May I in conclusion say how much pleasure it is to receive the *Psychic Gazette* each month. The reading in it is always good, and it keeps up the high standard it has maintained for so many years."



## Spirit Teachings for the Present Times—IV. WHAT CAN WE DO TO BRING PEACE ON EARTH?

*These Spiritual Messages from the Other World have been received through mediumistic channels and are directed towards the World's Redemption from the present Reign of Materialism, which has only led to widespread ruin and confusion, and towards the coming of the Kingdom of God on earth, so that all nations may become united in love, peace, and righteousness.*

**"ON EARTH PEACE, GOOD WILL TOWARD MEN."**  
—Luke ii, 14.

**N**OW we must marshal our forces, and think, and work for Peace!

What misconceptions, hiding selfish motives, there are in the world to-day among the multitudes who are talking about peace! From all sides, all countries, there is pouring forth the cry, "What can we do to bring peace on the earth?"

There is the militarist power, the naval power, the air power, the power of the wonderful discoveries of science, the financial power, the diplomatic power, the political power. And side by side with these are multitudes in all the nations crying out for peace.

Committees, councils, rapprochements, pacts, leagues of nations and their auxiliaries; prayers, convocations, clamourings in all sorts of ways, making such a din and noise and bellowing that it is just a hurricane of confusion. Noise smiting at the doors of the eternal silence! It is as though a great force would batter its way into the holy precincts where Peace is, so that she may come out.

Why this strange anomaly? Because in ignorance and selfishness such vast majorities are seeking peace not for the sake of real peace; not for the coming of the kingdom of love and wisdom, beauty and purity; and not turning round and opening the doors of their hearts to the King of Love.

It is good that the people should desire peace, so that their cities should not be invaded, and so that their flesh and blood should not be caught in the toils; but what good is peace if it is merely to enable the body to live in safety?

Directly the people want peace so that Brotherhood may abound, and Righteousness may be on the throne; and seek and pursue it to that end, a magnificent opulence unguessed before—divine and dynamic—will come into their life and thought and will.

The words, "Thy Kingdom come, Thy Will be done on earth," mean peace, and in that peace is a new light, the revelation of a new and higher goal. That peace is not a passive self-complacency that seeks the easy way while mortal life lasts. That peace, the real peace, is an energy, a reconstruction on the battle-fields strewn with the hideousnesses of past conflicts.

That is the peace that we are to work for—you with us.

There are mighty beings who can only come into this world's affairs when the avenues are made by those souls who prepare for peace in that way. It is against the fundamental creative

law that these higher beings, of knowledge, and wisdom, and power, can come in by force. It is necessary that man himself tune in; for man himself is the nexus between the seen and the unseen.

That is the kind of peace we must work for—thou and those like unto thee! That is our message!

### THE SUPREME NEED OF THE WORLD TO-DAY.

**M**RS. HELEN G. COATES, of Boston, Mass., U.S.A., has already contributed two inspirational messages of a highly spiritual order to this *Gazette*.

In response to our invitation to tell us something about herself and her work, she writes:—

"I am working with a group of about twenty-five sincere seekers, and a lady of high spiritual attainments and psychic gifts is our leader. Perhaps, as time goes on, I may be able to relate some

of our experiences. Several in the group, including myself, are developing mediumship.

"My special work, so far, seems to be the receiving of inspirational messages, and I must confess that it is the spiritual side of the work that interests me most. It is, indeed, as you say, 'the real substance.'

"I am enclosing another message which I have been 'directed' to send to you. The guides tell us that the world is in greater need of spiritual awakening than of anything else, so I hope you will give the readers of the *Gazette* as many articles of a spiritual nature as possible.

"The *Gazette* is a great source of interest to me, and my copies are passed on to others, who enjoy them fully as much as I do."

The following is the text of the new message which is strikingly similar in thought to the other message on this page, though the two sources were about 2,500 miles apart:—

(See continuation on next page.)



THE BETHLEHEM STABLE.

The above picture was specially drawn for the *International Psychic Gazette* by Hamo-Giro-Lami, the Japanese spirit guide of one of our readers in Scotland. Hamo-Giro-Lami always signs his name with a little drawing of two flowers in a basket, which he says is the signification of the Japanese.



## "THE CROSSING OF THE WAYS."

(Concluded from previous page.)

There is so much trouble in the world, but it is going to bring many needed lessons to all mankind. Civilisation cannot rise a step further until these lessons are learned. The earth people have come, as it were, to a crossing of the ways, and now they must choose their direction.

One way will lead them on and on into blackest despair and distress, but the other way will lead them into a new land, a land of peace and plenty, a land wherein there is justice for all, a land where Love will reign supreme, and Service will be the watchword.

This is the second coming of Christ that the world has watched and waited for. Not a Christ in a human body, as was manifested in the life of Jesus, but this second coming will mean that the whole earth is awakened to the Christ consciousness.

Salvation is not to be gained by the martyrdom or sacrifice of one divinely inspired life, but it is to be gained only by the individual awakening to the consciousness of Truth, which is the same thing as the consciousness of Christ.

It has taken many centuries for even a few to realise this Truth, but evil forces are at work more strongly than ever before, and events of such terror and brutality are taking

place, that all who catch even a glimmer of the new light will be led to devote themselves with tireless energy and prayer to attain this "pearl of great price."

Prayer is needed more to-day than ever before. Not the prayer of supplication, as has been practised for so long, but prayer of thanksgiving for the blessings already received, prayer that means daily communion with God and His hosts of ministering angels.

This is the first step toward attaining the Christ consciousness. The contact between every individual and the Source of all good must first be established. Then must come the fervent desire to be a channel for this good to flow through into the world.

Love of self, and desire for praise, must be cast out, if the channel is to be kept clear and pure. Then the opportunities will be found close at hand to be used in this divine service. And with daily prayer and meditation, understanding will increase until the stream of Truth begins to flow through unceasingly.

Such progress is not made rapidly except in rare cases. But it is only with the daily, patient struggle to overcome "the sins that so easily beset thee," that the consciousness of Christ is attained, and Truth is realised to be all powerful.

## Letters from Sir Oliver Lodge.

### ATTITUDE TOWARDS DEATH AND CHRISTIANITY.

MR. J. ARTHUR HILL, the author of "Psychical Science and Religious Belief," who for a quarter of a century has helped Sir Oliver Lodge with his psychic correspondence, and has corresponded with him on many subjects, has published a selection of Sir Oliver's letters to him during this period ("Letters from Sir Oliver Lodge," Cassell & Company, 10/6).

Letters, as Mr. Hill remarks, can give an exact representation of the writer's mind on this or that subject at the time of writing, and they show aspects of character which may not appear in what he writes about himself—"generosity, kindness and other good qualities of which he is perhaps unconscious." These letters then, whilst often deeply interesting in themselves, are to be regarded as a sort of appendix or sequel to Sir Oliver's autobiography, which was published just a year ago.

Psychical research figures largely in the selection, and it is those letters that discuss this subject that will chiefly interest our readers and make them feel that they would be a welcome addition to their bookshelves.

A letter Mr. Hill wrote about the fear of death, or of the physical suffering which might precede it, brought from Sir Oliver the reply that his remarks on death surprised him:—

"I have come to regard it (he wrote) as a natural operation, certainly no worse than birth, and the transition itself seems to me merely interesting, not perturbing at all, if only surviving friends will not make a fuss and go on grieving as if some elaborate misfortune had happened to one."

### LADY'S "LUSITANIA" EXPERIENCE.

Sir Oliver at the time he wrote this letter had just had an interesting talk with a lady who was on the "Lusitania" when it was torpedoed. She was in the water three hours with a life-belt on, and the only thing that troubled her, she said, was the grief that would be caused to her husband, whom she had left at Bermuda. She did not expect to be saved, and she longed to be able to send a message to say that it was not nearly as bad as people might think. She did not seem to mind, and she had no feeling of discomfort, not even of cold, for the sun was warm. Her only trouble during the three hours she was in the water waiting for death was lest her relatives should unduly mourn her loss.

"She was a sensible and very attractive person," Sir Oliver remarked, "and it was clear she was telling the truth. It was very instructive to me, and she says also it was instructive and unexpected to her; she never would have anticipated it would be so calm an experience, and she now feels that she does not mind dying."

### TO THOSE WHO ARE BEREAVED.

To a bereaved correspondent in America, Sir Oliver wrote some words of comfort which might well serve as a model for similar cases. After some expression of kindly sympathy, he said:—

"I would urge you not to give way to despair, but to realise that your wife is still with you at times, and is hoping that you will not grieve over much at

the temporary painful separation, but will concentrate on your work here and try to pick up the threads of your life again, and keep yourself worthy to rejoin her when the time comes. If you give way to grief unduly it will pain and distress her. She will be aware of your loving thoughts and will strive to help you.

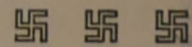
"You might set aside a short portion of each day, say a quarter of an hour in the early morning, or any other peaceful time, to think about her, and for the rest of the day do the work that has to be done."

### RUMOUR DEFINITELY CONTRADICTED.

In the last letter in the volume, written in February of this year, Sir Oliver refers to a rumour—similar to that which used to be circulated about Sir William Crookes—that he has changed his mind about Survival and is now more doubtful about the evidence than he was. He wrote:—

"You can definitely contradict it. I am as absolutely convinced by the evidence as ever I was. Lapse of time has no effect on my belief; in fact, it has given opportunity for more and more evidence to be received. And the evidence is cumulative. To all I say in my published books, I adhere; and my faith in a Spiritual world is stronger than ever."

As to his attitude to Christianity, Sir Oliver shows, in a continuation of this letter, that his belief is not out of harmony with the Christian faith in its essence, as held by most of the churches. He does not concern himself with the differences of the sects. He is content "to worship the Father as revealed through our Lord Jesus Christ, and to hope that the destinies of our nation, and ultimately the whole world, may be guided more and more by His Holy Spirit."



### PRAYER AND SPIRITUAL HEALING.

(Letter to the Editor.)

1, Sussex Terrace,  
Southsea.

SIR,—I should like to testify to the efficacy of prayer, in the *International Psychic Gazette*.

In 1910, the eminent surgeon, T. A. M. Forde, of Southsea, operated on me for an internal trouble. All went well for two or three years. I was told by the late Deputy Inspector-General of Hospitals and Fleets, an old messmate, that if the trouble occurred again it would probably end fatally.

Well, the trouble did recur. I was enquiring about a specialist, when my wife said to me, "you want to be cured, don't you? Come into the drawing room for a minute."

When there she told me she had prayed for my recovery and that a spirit-voice had said to her, "God has heard your prayer, and sent us to heal him."

I was first told to sit on the sofa, and a few minutes later to go and open the Bible at random and read for half an hour. I did so, and on finishing some chapters I took out my watch and found I had been reading for exactly half an hour. And then I found that I had been perfectly healed.

Yours faithfully,

W. S. WATSON.

Paymaster-in-Chief, R.N. (Retired.)



# My Reminiscences of the Rev. Dr. John Lamond.

## "A LOVELY CHARACTER IS A PERPETUAL BEQUEST."

By MRS. LILIAN ARCHIBALD.

IT was in the beginning of the year 1924 that I first met Dr. Lamond. Having retired from his parish in Edinburgh, he became Chaplain to H.M. forces in Colchester, where he succeeded my late husband. It was at the house of another Army Chaplain that I first heard Spiritualism discussed. It was a subject in which I had always been interested, but about which I understood very little. However, Dr. Lamond was to tell me a great deal more later.

Living in my house as he did for the last years of his life, I had every opportunity of realising what a beautiful character he had. I look back upon those years as among the happiest of my life. It is said there are men in whose presence one feels as if breathing a Spiritual ozone, refreshing and invigorating, like inhaling mountain air or enjoying a sunshine bath, and so it was with Dr. Lamond. To live beside him was inspiring; one could not know him without loving and admiring him.

He was a man of strong character, a blend of extreme tenderness and determination of purpose. He was a powerful and eloquent speaker, and had the courage to speak the truth, even when that was unpopular.

A great many people used to call to ask his advice upon different matters, and also to gain knowledge of the truths of Spiritualism, the subject nearest to his heart. He was always willing to see them. If opinions were expressed differing from his, he listened attentively but smilingly let the difference slide.

### BOOKS HIS COMPANIONS.

He liked to be *au courant* with all the newest movements of the day, eagerly learning from others and buying books on the various subjects. If during our holidays away from London I missed him at any time, I always knew I should find him in some second-hand bookshop, with his head buried in a book, and oblivious of the passing hours.

He was an insatiable reader and loved his books; many a time have I heard him say that he was never lonely so long as he had them, for they were his companions.

His was a very happy nature, always cheerful, always bright, and he could ever see the sunshine gleaming through the darkest cloud. Like Sir Walter Scott, he found it bliss just to be alive in this wonderful world.

Every morning early he would study his Greek and translate New Testament. Very often he would ask me to open his Testament at random and he would give me a perfect literal rendering of the Greek in English. The remainder of his mornings was devoted to the writing of his own books.

He had just finished his Autobiography a few days before his death, and naturally with a man of his varied experiences it makes very interesting reading. However, the public will have the opportunity of judging that for themselves before very long, as I am hoping to have the book published.

His afternoons were often spent in making expeditions to the beauty spots around London. He had a great love of nature's beauty in its various manifestations, for he could see glory in the grass and in the sunlit flowers. We were both fond of Kew Gardens, but refrained from going there as often as we should have liked for it distressed the Doctor to leave behind the little dog, to which he was so very devoted.

His evenings were spent either in playing chess, a game of which he was very fond, or in singing, or in quietly reading. His days were never too long. I have often heard him say that he wished they were double the length as then he could do so much more.

### A LIFE OF "SERVICE."

He suffered latterly by giving too much of his energy, strength, and sympathy to others, for he was naturally an emotional man and threw himself heart and soul into whatever he was doing. His life was one of "Service" from beginning to end. He had all a Highlander's generosity, and gave away a considerable portion of his small income. I do not think I have ever known him to refuse money to anyone who needed help.

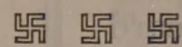
He was looking forward so much to his visit to Scotland last September, having been asked to dedicate the new Spiritualist Centre in Edinburgh, and we were hoping to spend a month there. On the morning of the day he died he was talking to me of the beautiful scenery of Scotland; of its hills, its glens, and its rivers; the glorious Clyde, that he loved so much, and tears came into

his eyes. It seemed to me he was thinking he had seen them for the last time. That same afternoon he had another attack of *angina*, from which he did not recover. I sat beside him, and clasping my hand, he murmured kind and grateful words. Then he fell into a peaceful sleep from which he did not awake.

A great consolation remains to me when I remember that he is not altogether lost; I shall always remember his kind words and example. He will speak to me often I hope, and beckon me on my way through the journey of life. His example I shall always have to guide and influence me, for a lovely character is a perpetual bequest.

I am glad I was chosen to look after him during the sunset of his years, and that I was privileged to nurse him through his last illness. His remains are buried with those of his beloved daughter Kathleen, in Warriston Cemetery, Edinburgh. I visited the grave recently when I was staying in Edinburgh. Then someone said to me, "Were each one for whom he did a favour to bring a flower to his grave he would be buried under a wilderness of roses. There was, there is, no nobler, manlier man!"

That is quite true. No one, I am sure, had more friends than he. Thousands of hearts must ache because of his departure from earthly life. He was indeed one of God's noblest creations, and fond memories of him will always remain with those who were blessed with his friendship.



### ON THE EVE OF AN ANNIVERSARY.

By MILDRED BURD.

A FEW years ago, I lived near a great friend of mine. She was not interested in psychic matters and knew nothing about them.

She had two sons, whom I had known since their Eton-collar days. Between the elder and his mother lay a deep bond of love and mutual esteem, and they were seldom apart when he was at home. In his infancy he was a most delicate child, but grew up to be a stronger man and entered the Army as a profession.

When the Great War broke out, he was sent almost at once with his regiment to France, and in due course came home on leave for a short spell. I saw him often while he was at home, and we discussed at length his chances of coming through in safety.

He always held the unshakable conviction that this was his last leave, and that he would never see his mother again. A few days later he left for France, and, during a great push, news came through that he was reported to be among the missing.

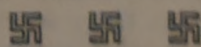
For a fortnight nothing more was heard of him; then my friend received a wire from the War Office saying he had been killed in action.

One night, some time after the War was over, I was lying in bed, and just about to go to sleep, when I saw a light near my bed, and a tall figure appeared and stood there as if in the act of posing for a photograph. It was my friend's son who was killed in France during the Great War.

His face was radiant and very beautiful, his fair curly hair was surrounded with silver light, and he was dressed in a long white robe. He stood there for a few seconds, and then was gone.

At first, I told no one what I had seen. Then I asked my friend to tea fully intending to tell her all about my strange experience. When she came I am ashamed to say my courage forsook me, and I let her go without saying a word about it. I dreaded to talk to her of her great sorrow, but I felt as if I had grieved and bitterly disappointed someone, so I decided I would write a letter to her instead.

That same evening I sent her one, telling her everything, and later on she wrote to me in reply, thanking me for all I had told her and also saying that the day she received my letter was the anniversary of her boy's death in France. As so many years had elapsed since it happened I had not remembered the date of his passing.



A Retired Indian Judge, who is one of our subscribers, writes that he recently purchased four English books, advertised in this *Gazette*, and in each the year of publication was omitted. He regards this omission as a grave defect, and we are drawing the publishers' attention to it.



## THE International Psychic Gazette

The Independent Monthly Organ of  
Spiritualism and Psychological Research.

All communications for the Publishing, Editorial, or Advertising Departments should be addressed to—

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

### Voices in the Night !

Who steals my purse steals trash,  
But he who taketh away my good name  
Taketh that which not enriches him,  
And makes me poor indeed.—*Shakespeare.*

**D**ARKNESS covered the earth and silence reigned while millions of tired people sought again in repose new strength for the daily battle. And out of the darkness and silence two Voices reached us, not through any psychic gift or wireless mechanism, but by that priceless cord of sympathetic imagination which we heard Lord Goschen declare fifty years ago was capable of linking the souls of mankind together in understanding fellowship, and greater love.

And one of these Voices was murmuring a prayer: "Father forgive them, for they know not what they do!" Then in silent thought-language the speaker communed with himself and us, and this was somewhat the course of his meditations:—

"I travelled far across the sea and abode as a guest in the house of a friend, at whose disposal I freely placed the mediumistic gifts which had gained for me an honourable repute, and through which he too had gained much literary renown.

"He proposed to me an experiment by means of which the thumb-prints of some of the great ones of the earth, who had recently passed into the life beyond, might give us sure and certain evidence of their survival.

"The proposal seemed to me good, and I sat passively in the presence of my friend and his associates, in the hope that these tokens of identity might arrive, and that the world might be convinced thereby that—

**There is no death ;  
What seems so is transition !**

But lo! these proofs did not come, nor indeed were they really desired by the group around me.

"A few playful sketches were produced instead by the spirit artists on smoked paper. These included a portrait of Mr. Lloyd George! Then, to my amazement, these friends of mine asserted with vehemence that the psychic impressions had been made by my big toe, and that they had been done fraudulently in order to represent the thumb-prints of Sir Arthur Conan Doyle and Lord Dewar!

"And as time went on they seemed fully to prove their case, for when one of the pictures was enlarged, the veritable lines and ridges of my own big toe were found 'reproduced' on the head of Mr. Lloyd George! I must mention that my friends had already taken imprints of my big toe as a necessary part of their procedure! But I knew well that my toe had played no such ridiculous prank, for I had remained a purely passive and

unsuspecting witness of my friends' unwonted methods of investigation.

"They, however, subjected me for hours to a 'third degree' examination in a torture chamber, to force from me a false confession of guilt, though I was as innocent as any babe, and their cruelty drove me into a condition of prolonged unconsciousness, from which they had the greatest difficulty in restoring me.

"But that was merely the preliminary step. My friend next wrote a book to 'expose' myself and many other honest mediums as frauds and tricksters. And even before this book (now banned from publication by order of the British High Courts of Justice) was published it was announced in a preliminary puff in a London newspaper with these startling headlines—'Tricks of a Famous Spiritualist Medium Exposed'—'Finger-prints of the Dead Faked'—'Big Toe used as "Spirit" at a Seance'—'Medium Caught in Act of Fraud.' And this article was reproduced by the Press all over the world, and millions of people were shocked at my alleged wickedness, and they must still be thinking of George Valantine as a fraudulent medium who has been deservedly exposed.

"And now here I lie, still under that hideous slur cast upon my character. Can such a stain ever be removed, so that I may again look the whole world in the face with my honour restored?

"I am not unduly depressed, for martyrdom is the common fate of mediums, and my true friends are many. My complete innocence, too, has been clearly vindicated by honourable Spiritualists. Rather I feel sorry for my assailants when I think of the sort of consciences they must take to bed with them at nights, knowing the great wrong they have done to a fellow being who never did them any harm. I ask myself, would it not be vastly better for themselves and all concerned if they now publicly withdrew their slanders and confessed their iniquity? I would willingly forgive them; surely they, on their part, will not refrain from giving me back the good name they so ruthlessly filched away from me?"

Then we became aware of a second Voice, and it was also praying, "Father forgive them, for they know not what they do!" And as we tuned into the new vibration, this stream of subconscious

thought seemed to flow towards us:—

"Truly a medium's life is not a happy one! But why should I thus suffer? I have never wronged or injured anyone. My father gave his life for his country in the great sea battle at Jutland, and left me to be the sole support and comfort of my widowed mother. Work was unobtainable. My relatives consulted their Spirit Guides and they advised me to 'Do this work,' meaning the psychic work. I sat regularly for nine months, and at last had the pleasure of learning that while I was entranced various spirits had been able to show themselves fully materialised, with the aid of my mediumistic power. Other gifts such as 'direct voice,' spirit photography, slate-writing, levitation of heavy objects, and passing matter through matter, soon developed, until at last our Spirit Guides said I was fully prepared for the work they wished me to do. But no sooner had I begun my open seances than a lady sitter, a young Spiritualistic medium, seized the drapery of the materialised spirit, 'John King,' who was manifesting through my psychic power, and shouted, 'It is a fraud; it is Cyril Budge masquerading!' though I was still sitting in deep trance, securely bound in the cabinet, as a Canadian banker present testified before I was released. Also the young lady had never seen me in her life, as she arrived after the room was in darkness when I was secluded in the cabinet; so how could she know

(Continued on page 46.)

### CONAN DOYLE MEMORIAL CALENDAR

*An Exclusive Feature for 1933.*

**S**OME two years ago, after the passing of Sir Arthur Conan Doyle, a Memorial Calendar was compiled from his numerous works, with quotations for every day in the year.

This Calendar, a labour of love, having remained unpublished, has now been presented to the *International Psychic Gazette* for exclusive publication during 1933.

We have pleasure in announcing that it will appear month by month in these pages, beginning with the first issue in the New Year.

Gems of Thought from Sir Arthur's Poems and Romances, and Observations from his "most notorious character," Sherlock Holmes, are quoted, with appropriate passages for notable dates and anniversaries from his Memories and Adventures, his Military Histories and Literary Criticisms, and his Shorter Stories and Autobiographical Papers.

Sir Arthur's great Crusade in the Cause of Spiritualism is represented by the deeply personal and religious note that characterised his later writings.

All who have this Calendar before them will be reminded, as day by day goes by, how vast was the field in which Sir Arthur worked and how rich were the fruits of his labours.



## OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

### Personal Recollections.

#### THE MEDIUM'S RECOMPENSE.

THE considerations which lead people to mediums and clairvoyants for light on their path are as varied as life itself.

Some are preoccupied with their own mediocre sentimental affairs, and others are impatient to know how the wheel of fortune will turn for them in matters of personal ambition or material interest. But happily there are cases when consultants bring problems to the clairvoyant of a wholly disinterested and even of a spiritual character. The fears of a mother for the health of her child, or the anguish of a wife who trembles for the honour of her husband, and many similar troubles, furnish admirable occasions for mediums to serve humanity as instruments of the Spirit. Here is one instance:—

Two years ago, a dear old grandmother came to see me in order that we might take counsel together as to how peace and rectitude might be re-established in her family, which was then in a condition of disruption owing to the conduct and quarrels of her children and grandchildren. She visited me regularly every other month and as a result of our conversations she was happily able to appease the family disturbances and ward off misfortunes that seemed imminent.

Last week I had a telephone message from her home saying, "Grandma is very ill; she believes she is dying; and she does not want to quit this life before seeing you again."

Immediately, I laid aside my work and hastened to the bedside of the old lady. I found, as I had feared, an invalid who had obviously only a few more hours to live. She only had the strength to pray with me to the Father of All, thanking Him for His unfailing goodness to her during her long life on earth and thanking Him for having inspired us during the past two years with the best means of warding off the threatened family catastrophes.

Her children and grandchildren were assembled around her bed, and I had the happiness of hearing her son address me thus:—"We have as a family been profoundly changed by the helpful counsels you have given to our dear mother. She is dying, but she knows that we are all reconciled, since we have returned to the path of peace and harmony. We are grateful to the Invisible Powers to whom we owe, through you as intermediary, the fact that we were not shipwrecked in discord and shame."

Now that is what I regard as the true recompense of a medium. To-day the grandmother is "dead," but her spirit survives and rejoices with me that we were able to save her family and restore it to the discipline of duty and to the happiness of living together in wisdom and unity!

#### HAPPINESS TO COME THROUGH A PIANO!

After that rather sad tale I will tell another which finishes not with death but with romance and happiness.

A little over three years ago there came to see me a young lady, Mlle. A. M., a lady's maid and governess in a family. She was heartbroken because the young man she was engaged to marry had just died. She was so sad and desolate that she no longer believed there would be any happiness for her in life.

I deeply regretted to have to tell her that I felt she would experience misfortunes and disappointments for about three years to come, but after that there would be better days.

And, in fact, since then she has had a very unhappy existence. She went to live in Switzerland, where she was compelled to work for her living as an ordinary domestic in a house where she was often deprived of the barest necessities.

However, by correspondence, I did not cease to promise her better times ahead. "Before the end of the year 1932," I said, "you will again see your sky quite blue; you will by then have met a young man, a professional pianist, who is the son of a family rich and distinguished. He will love you in spite of your lowly occupation. And you will marry him. You will become acquainted in a

room with grey paper on the walls, which has three windows, and a piano; and it is through this piano that you will arrive at happiness."

Of course, all that appeared most unlikely, and even absurd, before there was any sign of its happening! But six months ago Mlle. A. M. became lady's maid in a French family, and the son of the house, appreciating her amiability and high moral qualities, soon came to love her. And it was in a room with three windows, with grey paper on the walls, and beside his piano that the young man one evening declared his love. His parents, fully recognising the sterling merits of the young lady, gave their willing approval to their proposed union.

The marriage is to take place in two weeks time, and I shall consider it my duty to be present at the ceremony for am I not really a little bit responsible for bringing about their happy romance?

P. F.

### Foreign Chronicle.

#### THE TREASURE OF SANTIAGO CIFUENTES.

THE Central Bureau of Mexican Spiritualists has carefully checked the facts in this story of a recent discovery of hidden treasure.

Long years ago, in 1885, a Spanish immigrant named Santiago Cifuentes was assassinated in a house at Vergara Street, Mexico. The motive of the murder was a great sum of money he was known to keep in his house. The murderer searched for it everywhere but was baffled.

Since then the house has had the reputation of being haunted, various occupants having claimed that they have seen the spirit of Cifuentes during the night, and a few months ago the latest tenant, a woman named Trinidad Garcia, declared that the ghost of the murdered man had appeared to her and said:—"Under the topmost step of the principal staircase of this house there lies 40,000 pesos (about £8,000); have this step lifted and devote this money to works of charity."

The woman next day sent for workmen, who raised the stone step at the top of the staircase and found precisely 40,000 pesos, which will be disposed of as the spirit of Cifuentes desired, and thus his troubled soul will doubtless find repose and no more haunt his former abode.

#### VALENTINO'S TOMB.

In the cemetery of Hollywood a sumptuous monument was erected by his admirers to the memory of Valentino, the famous cinema actor.

Around this cenotaph a popular legend has just arisen. Many persons assert that they have seen Valentino's spirit in the crypt, and several mediums, who have obtained permission to sit there, have confirmed the story. One of these fell into a trance so prolonged that she had to be taken home in a motor car, without being awakened at the hour of closing the cemetery gates.

Can it be that the spirit of Valentino is attracted to the spot by the affection his many admirers feel and express for him in the presence of his mortal remains?

#### THE PABOUIN AFRICANS.

Dr. Grèmeau, a Frenchman, has been studying the beliefs of the Pabouins, a negro race in equatorial Africa.

He says these people all believe they are surrounded by a multitude of spirits who obey a Great Spirit named Nname. Every person has a spirit protector, and it is only when this guardian spirit abandons his task that the moment of death is inevitable. But in addition to these good spirits there are also injurious spirits, seeking to be reincarnated, who make them ill. So if one of these natives should have an abdominal tumour he is convinced that an evil spirit has entered into him and intends to remain there. This belief makes it very difficult for European doctors to give any help, for the sufferer usually refuses to take any medicine, and sends for the native sorcerer, who he thinks is alone capable of chasing away the intruding spirit, and making him well.



### A BISHOP'S UNKNOWN GRAVE.

The Press of Central Europe has paid great attention to a remarkable case of clairvoyance that has occurred at Buchlov, Moravia.

An old peasant woman, gifted with mediumship, fell asleep one evening in the presence of some villagers, and while entranced referred to a certain place in the village where, deep down in the earth, would be found the tomb of St. Methodius, the first Christian missionary and Bishop of Moravia. This grave had hitherto been searched for in vain.

Notwithstanding their incredulity the villagers went to the spot indicated and digging deep down uncovered a stone slab engraved with the words "Sanctus Methodius," with the insignia of the episcopate.

The tomb has since been studied by experts who have decided that this flagstone must have been placed there long posterior to the death of the bishop, and must have replaced one originally over his remains which bore an inscription either in Greek or Slavonic. This expert opinion is probably correct, but it does not minimise the fact that this poor woman was able by means of her clairvoyance to point to the exact spot where St. Methodius was buried, a secret which had baffled all previous research.

Let me recall that St. Methodius and his brother Cyril were two Greek monks who lived near Salonika in the first half of the ninth century. They are known as the first evangelisers of the Slavonic tribes.

### "ADIEU, RAMUS, ADIEU!"

Many authentic cases of dying persons sending out psychic messages duly received, have been recorded, and have been explained or explained away by the learned use of the word "telepathy," at which official Psychical Research stops without proceeding to investigate the human means of transmitting and receiving such messages.

Wireless "fans" are not so stupid; they want to know all about the wonderful instruments which transmit music and messages from the outer world and reproduce them at their firesides. But that is by the way.

I now record a very early example of this type of psychical phenomenon which I have come across by chance in reading the life of Pierre Ramus, a professor of rhetoric and philosophy in the College of France in 1551. He became a Protestant and was killed in the slaughter of St. Bartholomew's.

One morning in winter, about four o'clock, Ramus was working alone in his study, with the light of a lamp, when he believed he heard a voice saying to him, "Adieu, Ramus, adieu!" On hearing these words the philosopher was stirred by an extraordinary emotion, and called his secretary Nancel, to whom he recounted what had just happened. "It was the voice of the Bishop of Chastel," he said, "or rather that of his ghost!"

His secretary reassured him and succeeded in persuading him that it was all a hallucination for the Bishop of Chastel had been quite well the day before, when he left Paris to join the Royal Court in the provinces. Next day, however, it was known that the prelate had died not long after the phenomenon which had so greatly frightened the illustrious Master Ramus.

### A CASE OF TELEKINESIS.

The French newspaper *Le Populaire* speaks of a young Greek girl who produces beautiful telekinetic phenomena, but the newspaper shows by its explanation that it knows absolutely nothing at all of the subject, about which it pretends to enlighten its readers. It says:—

"There is some talk of a young girl, Mademoiselle Chio Gheorin, aged 23 years, who, say her admirers, succeeds in displacing objects of large or small dimension, without touching them, and merely by concentrating her thought upon them. The same phenomena can, it seems, be produced whenever Mademoiselle Chio has a freak of fancy, and pictures, chairs, and heavy furniture move about from one room to another in the house without being even touched!

"As if this were not a case of a professional occultist, but merely of a young girl whose circumstances place her beyond any suspicion of wanting lucre, some professors of the University, keenly intrigued, have gone so far as to examine the facts. Some have declared them natural, but the general belief is that they are a hoax or a symptom of some pathological condition amenable to being relieved by psycho-analysis."

### A FORTUNATE WARNING.

Mrs. Florence A. Brunck reports in the *Journal* of the American S.P.R. how, some years ago, she and her family owed their lives to a warning message they received from beyond the veil.

"We were living in Corona, California, in 1928," she writes. "One day my husband suggested that we should visit friends in Newhall, a small town on the Mohave desert. We packed our camp outfit and started.

"A few miles beyond San Bernardino, my husband stopped the car. 'I'm not going any further,' he announced. 'Why not?' I asked, somewhat disappointed. Without a word he turned the car and headed back to Corona, arriving there about five o'clock in the afternoon.

"At midnight, a few hours later, the St. Francis dam went out, taking the lives of over seven hundred people, including the friends we were planning to visit. Had we been there at the time, no one would ever have known what had become of us.

"'Why did you turn back?' I asked my husband. 'I heard a voice saying, 'don't go!'' he replied, 'and I obeyed.' From whom did the warning come?"

### THE LONGEVITY OF SPIRITUALISTS.

The *Harbinger of Light*, Melbourne, observes that very many Spiritualists have a long life and asks, "What is the secret?"

It says:—"The death of Count Mijatovich in his ninety-first year recalls the fact that the majority of our prominent workers live to an advanced age, and are usually in full possession of their faculties. They are anything but 'a feeble folk who die prematurely'."

It would not be difficult, in fact, to draw up a long list of Spiritualists who have not shown any haste to leave this lower world. Dr. J. M. Peebles, for example, just missed being a centenarian, and he was a fervent and industrious Apostle till the end. Without doubt Providence in his wisdom discerns that we are a useful people in the world, and that it is proper we should remain here very long in order to carry on the good fight of the Spirit and to give a brave example to others!

### THE PSYCHIC EVIDENCE SOCIETY.

I note with pleasure and sympathy the effort, quite worthy of interest, being made by this young Society, whose principal aim is to promote meetings of the clergy of all denominations to study the nature of psychical phenomena and the doctrines of Spiritualism.

The Society intends to establish headquarters in London with a club and library, where facilities will be given to critically study the phenomena, to investigate their bearing on Christian teaching, and to consider how they may be applied to social, religious, and scientific progress.

The first meeting of this Society was held in the Church Room, All Souls, Langham Place, London, on January 15, 1931, "to discuss the fact of survival, the possibility of verbal communication with the spirit world, and its bearing on Christian teaching."

Any person over twenty-one years of age will be eligible for membership, and full information may be obtained from Mr. John Engledow, 5 Smith Square, Westminster, S.W.1.

### SPIRITUALISM IN SWEDEN.

Sweden, though the country of Swedenborg, has been long in really interesting itself in experimental Spiritualism, but to-day it is regaining lost time.

There have, of course, always been some Spiritualists in that country, even well organised. In 1880 they established a Spiritualists' Literary Federation at Stockholm, and since that time the public has become more and more eager to study this department of human knowledge, which had been so long suspect in Scandinavia. The considerable Spiritualist library of this Federation has been for the past three years annexed to the Municipal Library of the Swedish capital with the intention of putting these rich documents within the reach of the greatest number of readers. The Federation lives prosperously, gives lectures, maintains relations with foreign Spiritualist centres, and gives a most cordial welcome to mediums who come from a distance to stay temporarily in Sweden.

Besides, I know from personal sources that especially in Stockholm private study circles are held where Spiritualism is investigated with the *sang-froid*, method and critical precision which are the major qualities of the Swedish people.

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**GOETHE AND RHABDOMANCY.**

In the time of Goethe scientists were keenly interested in the art of finding water and minerals by means of the divining-rod.

In Goethe's novel, entitled "Elective Affinities," he devotes a chapter to this subject. Otilia, one of the characters, cannot walk in a certain alley of the park without being attacked by violent neuralgic headaches. The cause of this influence was sought for, and Otilia was made to walk along this alley holding a divining rod, to which metallic rings were attached. On reaching a certain spot, the rod was powerfully agitated, and when workmen were set to dig deep down at this place they found a rich layer of coal, whose existence had never been suspected.

**NAPOLEON'S ILL-FATED SON.**

At the time of the centenary of the death of Napoleon's son, known as "The King of Rome," and "The Duke of Reichstadt," there was some talk of transferring his remains from Vienna to Paris, to be deposited in the Invalides beside his father's tomb.

The Viennese journal *Die Uebersinnliche Welt* ("The World Invisible") recalls that when the young prince was living at the Austrian court there was a great interest in occultism. One of his tutors, named Colin, consulted a clairvoyante about his pupil, and she made the most sombre prognostications about the life and fate of the young man. Another clairvoyante confirmed these unhappy prophecies in 1828 when she was consulted by the Grand Duke Johann. The Austrian Emperor was aware of these pessimistic consultations.

A year before his death the young Napoleon was looking in a mirror, and, recalling that his head had at one time worn a crown, he exclaimed, "Never again will it wear a crown!" At that very moment the mirror fell at his feet, smashed to atoms, and he cried, "My birth and death will be all my history!"

**QUESTIONING THE DEAD.**

There exists, between France and Spain, a small independent territory called the Republic of Andorra, where this old custom still continues:—

When a man has been murdered the police first of all interrogate his dead body. "Dead man," they cry, "tell us who killed you? Dead man, arise, Justice demands it!" Of course, the dead man does not answer, and then the Chief of Police declares gravely, "He is really dead, since he does not reply." We may smile at this custom, but it is really a survival closely related to ancient ordeals.

**IS WITCHCRAFT POSSIBLE?**

Parisian newspapers have been seriously discussing this question, and some say "Yes," while others say, "It is only a stupid superstition."

The question arose on account of a strange lawsuit soon to be tried. Doctor Mardrus, a man of letters who translated the Koran, and also a remarkable version of "A Thousand and One Nights" in sixteen volumes, is being accused by a Paris actress of having cast an evil spell over her! She says he has so bewitched her that she can no longer sing, her voice having become completely false.

The trial will excite enormous interest, seeing that the newspapers are publishing articles in advance on every species of superstition.

**CLAIRVOYANCE IN A MUSIC HALL.**

During the past month demonstrations of clairvoyance have been given in the Empire Music Hall in Paris.

This item in the programme of attractions is performed by Mr. Jan Hanussen, a Czecho-Slovakian medium, whose gifts have been highly praised by the newspapers. He has undoubtedly been very successful, and he may possibly have enlightened some people in his audiences as to the reality of supernormal faculties. Yet I cannot but regret that so respectable a gift should be mixed up with the profane buffooneries of a music-hall, in order to gratify a merely frivolous curiosity. There is an appropriate place for every sort of exercise, and a medium's gifts were not given to be exhibited alongside acrobatic feats and clownish tomfooleries. Let him manifest his powers

in some more sacred atmosphere, where psychic studies are taken up seriously, even though the rewards would be small!

**VON REUTER AND PAGANINI.**

Mr. Von Reuter, the famous violinist, is a great admirer of his illustrious Italian predecessor, Paganini, and believes he is inspired by his spirit.

Mr. Von Reuter was recently at a seance in America when the medium suddenly announced:—"There is here the spirit of a violin artiste. He says he is called Paniponi Panagini."

Mr. Von Reuter knew at once who was intended, though the uneducated medium was unable to pronounce the name correctly, because she gave a correct description of the physical appearance of the illustrious violinist. He therefore addressed the spirit in Italian and to his great surprise Paganini replied to him through the uncultured medium in Italian!

The spirit accepted Mr. Von Reuter's suggestion that he should make the strings of his violin vibrate, and very soon he did so, to the amazement of all present.

**AN ASTROLOGICAL PROPHECY.**

In a new book on "The Secret Documents of Ivar Kreuger, the Match King," M. Maurice Privat incidentally tells the following story:—

Some years ago Dr. Barenque met at Neuilly, near Paris, a woman who had been a nurse during the Great War in a battalion where he himself was a doctor. This woman was a veritable heroine; she had been decorated in 1915 with the military medal and the *croix de guerre*.

When the doctor met her she told him she was the manager of a boarding-house at Neuilly, and that she had been studying astrology. She said she had drawn up her own horoscope and according to its portents she would be murdered in two years time! The doctor laughed at this and said, "Don't be frightened by such stupidity."

Time passed; nearly two years elapsed and nothing alarming happened. Then among her boarders there came the son of a Paris magistrate, a young man of uncontrollable temper who upset the whole house by his fits of fury.

The ex-nurse decided that he must go, and with a view to get him to leave quietly, she said she was closing the boarding-house temporarily as she must go on a voyage. The young man departed without a murmur, but when he heard later that the boarding-house was still being carried on, he went there and said to the manageress, "You have deceived me!" Then he drew a revolver and shot her through the heart, precisely two years after the war-nurse had met the doctor and told him what she thought her horoscope foretold!

**PETITES NOUVELLES.**

Concerning the inquiry into Spiritualism throughout the world being made by Monseigneur Saletti, on behalf of the Vatican, and the expected Encyclical from the Pope on the subject, we recall that in 1924 *l'Osservatore Romano*, the official organ of the Vatican, published an article by Father Luigi Mager de Beuron on "Catholicism and Occultism," in which he admitted that Spiritualistic phenomena were not the work of the Devil, and added, "If there exists a Beyond, communications with that world are possible."

A woman, aged 101 years, has just died at Toulon. She expired at the second stroke of twelve midnight, and by a strange synchronism the old clock stopped at that very moment and struck no more!

*La Ricerca Psichica* offered a prize of 1,000 lire (about £15) for the best essay on a subject related to psychical research. It has been won by Mr. Marie Morgana, of Roigo, with an essay on "The soul and its survival after death, according to the scientific and philosophic theories in Italy in the 19th century."

A medium in Warsaw claims to be able to tell whether invalids will die from their illness by smelling them. The Metapsychic Institute there is investigating this claim.

*O Jornal Espirita* records that a Brazilian woman, afflicted by a mortal malady, and given up by the doctors, was completely cured at a seance, by the medium, Lionel de Olivera, who is President of the Spiritualist Federation of Rio Grande.

P. F.

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



## The Inner Side of a Medium's Life.

By GERALD DE BEAUREPAIRE.

(Concluded from page 5, October No.)

I COULD recount incident after incident, test after test, but must content myself with stating that for several months thereafter I was the recipient of automatic messages written at odd moments through my hand—in the mess, in the line, in the dugout, anywhere. Whenever, I doubted a message, a test came to cover it. And in accordance with a prophecy given through my own hand, I contracted shell-shock, and my life was saved in a miraculous way by spirit agency. All through my subsequent illness in England, up till my final discharge from H.M. forces, I was guided by automatic writing, through myself and Miss Earle, and was conscious of spirit healers working on my shattered nerves.

### CLAIRVOYANCE TO ACTORS.

Then I attended more seances, whilst in the London area, and was always being told that I had work to do for Spiritualism. But how, I could not see, for I was now too busy with my theatrical work. One Sunday night after about two years I was at Great Yarmouth, when some of my fellow actors spoke about Spiritualism and aired their views. One of the ladies was in deep trouble, and I impulsively exclaimed, "Here; give me something to hold; somebody once told me I was a born psychometrist." There was general laughter, but she gave me her beads. To my amazement, and everybody else's, I was able to give her an accurate reading, with one or two descriptions of spirit people interested in her. "Here; see what you can tell me!" said somebody else. And the upshot of it all was that I gave the whole party readings, and apparently with accuracy.

Thenceforward I used to practice mediumship at odd moments, and found I was able to give messages and descriptions not only to Thespians behind the curtain, but also to theatrical landladies and managers. I am sure I made some real converts to Spiritualism at that time.

These clairvoyant sallies were not without their amusing side. For instance, I was once returning with a touring company from the north of England. We were in a saloon coach, and I was talking to a young East Indian actor, who was feeling a little strange in England, and was worried about whether he would succeed with English producers. We got on to Spiritualism, and the occult beliefs of the Orient; and I suddenly launched out and told him I felt he would succeed (as he subsequently did) and I described certain of his relatives in India, and touched upon a family feud which had made a great difference in the young man's life.

He was deeply interested, and we were so engrossed in conversation that we hardly noticed that the other members of the company had slowly gathered round, and were listening with rapt attention. Among them, of course, were the usual sceptics. One actor said at last, "It's all very well; but the worst of you clairvoyants is that you only tell us the floury bits; our faults you ignore."

There were grins and guffaws, and I think my ire was up a bit, for I replied, "Oh, indeed; a lot you know about it; but if any of you want the truth you shall jolly well have it!" And, turning to somebody else I said, "I'll begin with you!" I had sensed a skeleton in this person's cupboard, and I proceeded to reveal it, but not unkindly.

And so it went on for over an hour, until the whole company lapsed at last into a curious silence. Several had had it straight from the shoulder, and when we rolled into Euston, they were all so pre-occupied that they forgot to indulge in the usual emotional good-byes with which a tour always ends. On other occasions, some were so scared by my seemingly uncanny way of knowing their secrets, that they would keep out of my sight for days. But I was never malicious, nor did I ever take pleasure in giving anybody a trouncing; but, when I was led to do so by my critics I am sure it did them a world of good.

One night I was at a seance at Miss Earle's house. She went into trance and the spirit of Mr. Wilson Barrett, the famous actor, spoke to us. He said, "There is a lady here who played with me in 'The Sign of the Cross.'" This was true; the lady had left the stage some years before and none of us knew that she had played with

Wilson Barrett. He then addressed me and said he had been with me for some time as a sort of Guide. He asked if I realised the valuable work I had done in the theatrical firmament by giving proofs of survival to many of that calling? He said that among actors and actresses were some great souls, who were using their gifts to uplift humanity through the drama. Their poverty was a great test; and the sunshine and shadow of their lives strengthened their souls. Then he gave me what afterwards proved to be a remarkable test, for he said, "Have you ever played in 'The Silver King'?" (one of his greatest dramatic successes).

"No," I said. "But I would much like to. It is one of my favourite melodramas."

"Well, you will, and very soon, and I will help you."

A fortnight later, Mr. Percy Hutchison, for whom I had acted and managed on and off for years, sent for me and offered me the stage direction of his summer repertory season at his theatre at York, and we opened with "The Silver King." I played the part of "Henry Corkett," which suited me so well that at the end of the first night Mr. Hutchison congratulated me on my comedy-character acting, and said that he would engage me as much as possible in future for special parts.

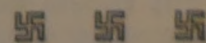
### TRANCE MEDIUMSHIP BEGUN

And so I continued at my theatrical work, until about four years ago when I was brought in touch with Mr. Arthur J. Maskell, the famous direct-voice medium. Then I gradually got to know my present Guides, and was told that I had powers for direct-voice myself and should sit for development. I therefore attended one of Mr. Maskell's development circles each week. I believe this direct-voice experiment would have fallen through had it not been for the influence of the famous Spiritualist pioneer and medium, Judge John Worth Edmonds. As most Spiritualists know he passed to the higher life on April 5, 1874, after he had suffered greatly in the early days for his Spiritualistic beliefs, and was finally ostracised from the bench of the Supreme Court of New York. The Judge told me he had been with me for some years, and would use me in future. Matters were so presented to me that I realised that I had to make a decision to continue my stage career or become a medium. I did decide, after talking things over with my mother, whose wisdom and counsel I have never yet found at fault. I told her I would give up the stage and devote myself wholly to mediumship and my direct-voice development for a few months and see how matters shaped.

Having made this decision Judge Edmonds spoke to me at the next seance with Mr. Maskell and congratulated me. He said, "I am glad you have made your decision. Now we can go ahead. Your decision will entail some sacrifice, but you will win through. We will be with you. Have no fear."

And so it went on for a long time until I began my public and private work. Judge Edmonds began to speak through me in trance in public, and others, bearing well-known names, used me, and the work done through me was much appreciated. Sir Henry Irving and others assured me, through Maskell, that they were using me, and that my histrionic talent was the reason why so many and various entities were able to use me so well.

I have briefly sketched the story of my own entrance into professional mediumship, which is an illustration of how mediums often come into it from all walks and conditions of life. Just as I was an actor and a soldier at the beginning of my career, other mediums have been clergymen, accountants, journalists, engineers, musicians, law-clerks, cobblers, nurses, dentists, coal-miners, etc., who have all found themselves impelled to take up a totally new profession, in the profound belief that in doing so they were more likely to be of lasting service to their fellow beings. The transformation from the more material work in which they have been engaged to the exercise of their psychic and spiritual gifts has seldom been made light-heartedly, or without considerable sacrifice, and notwithstanding the persecution most of them have had to suffer I have seldom met one who regretted taking up the work of spreading light and comfort on Spiritualistic lines, which the Church has so sadly neglected for many centuries.



If you would fall into any extreme, let it be on the side of gentleness. The human mind is so constructed that it resists vigour and yields to softness.—St. Francis de Sales.

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## Brief Notices of New Books.

### SPEAKING IN STRANGE TONGUES.

POLYGLOT MEDIUMSHIP ("Xenoglossy"). By Professor Ernest Bozzano. Rider's. 5/- net.

Speaking in unknown tongues is one of the most striking manifestations of mediumship, and it has ever appeared to ordinary people as miraculous from the Day of Pentecost until the present time.

This book is an English version by Isabel Emerson of a new learned work written in Italian by Professor Bozzano, the famous scientist and revered stalwart of Spiritualism and Psychical Research. It deals with the subject under four categories, namely, Xenoglossy obtained (1) by speaking automatism and clairaudience; (2) by writing automatism; (3) by direct voice; and (4) by direct writing. The work will be found not only highly instructive by the student but delightfully interesting by the general reader, for it is full of illustrative cases quoted from the personal experiences of many well-known observers, including Sir Arthur Conan Doyle, Robert Dale Owen, Judge Edmonds, Victor Hugo, Vincent Turvey, Princess Karadja, Count Mijatovich, and the Von Reuters, to name only a few. The mediums whose achievements in this strange art are recorded include Miss McCreddie, Mr. J. J. Vango, Mr. A. Vout Peters, Mrs. Estelle Roberts, the Rev. Stainton Moses, Mrs. Marjory Crandon, Mrs. Wriedt, and Mr. George Valiantine.

Professor Bozzano disposes in trenchant manner of various efforts made by learned men to explain away these truly Spiritualistic manifestations, and concludes, with his customary unflinching and uncompromising directness, that "by means of the phenomena of Xenoglossy, the intervention in mediumistic experiences of spiritual entities, extrinsic to the medium and the sitters, must be held as proved and scientifically proved."

### "NO JUSTIFICATION FOR SPIRITUALISM."

THE TRUTH ABOUT SPIRITUALISM. By C. E. Bechofer Roberts ("Ephesian"). Eyre & Spottiswoode. 8/6 net.

When one reads the title of this book he may congratulate himself that he is going to get the Truth about Spiritualism at last! And especially when he finds the work described by Sinclair Lewis on the yellow wrapper as "the most interesting, unprejudiced, and really contemporaneous book on Spiritualism I have ever seen." Then it is puffed up on the same yellow wrapper as "an exhaustive and up-to-date history of the subject, with an impartial examination of the evidence." If it is really all that—interesting, unprejudiced, exhaustive, up-to-date and impartial—it must be well worth its price of 8/6 net!

But here are a few samples of the sort of "history" it retails: It speaks of Sir Arthur Conan Doyle as "perhaps the most fanatical and least scientific of all the apostles of Spiritualism." It purveys a skit on a Spiritualist Community service, being especially flippant about the address and the clairvoyance. It gives a satire on an imaginary mediumistic seance—"the sort of thing which anybody with a few shillings to spend can obtain." It derides the "absolute proof" obtained by Sir William Crookes in his famous "Researches into Spiritualism" with Florence Cook as "proof only that Crookes did not guard against already well-known methods of fraud." It quotes "a classic example" of Mrs. Osborne Leonard's powers and says, "Mr. (Theodore) Besterman was sufficiently impressed by it to single it out for mention in the *Proceedings* of the S.P.R., and to say that 'Not all the hits are of equal value of course, but several are decidedly striking.'" Mrs. Leonard must feel greatly honoured! And this is the author's veritable "Truth about Spiritualism":—

"Claiming to be founded on facts, it has not, as we have seen, a single solid fact to stand on. Thus on the Spiritualists' own showing, there is no justification whatever for the Spiritualist movement, for the Spiritualist doctrines, or for the Spiritualist churches which teach them."

The writer appears to be unaware of the very existence of nearly all the great mediums and apostles of British Spiritualism of the past fifty years who should have been mentioned. He is, in fact, a mere outsider who has picked up some scraps of information, more or less interesting, and notably from prejudiced sources, and strung them together to make "an exhaustive and up-to-date history" with the surely ironical title—"THE TRUTH!"

### A CHRISTIAN RENAISSANCE.

FOR SINNERS ONLY. By A. J. Russell. Hodder & Stoughton. 5/- net.

This book with an unfortunate title—(just imagine anyone sending it to a friend as a Christmas gift!)—describes a new religious movement founded and being quietly carried on in our midst by an "Oxford Group."

Three young men, dubbed "The Three Troubadours," are aiming at a Renaissance of Christianity as it was in the beginning, and they themselves are showing the way.

The author, an ex-Literary Editor of a London daily newspaper, says:—

"They are probably the most extraordinary association of Christian adventurers since the first century. It is much too early yet to forecast their destiny. Their movement, in its sweep, may become just another gem or facet of Christendom, or it may speed up the re-union of Christendom. It may revive first-century Christianity in every denomination, expel compromise from the lives of nominal Christians, make the Church a true healer of broken homes, give purpose and direction to purposeless and misguided lives, set aloft a fiery cross in every office, workshop and institution, and really start the Christian millenium in this our twentieth century."

The leader of the group is known to his intimates as "Frank"—nothing else; his headquarters are at Brown's Hotel, Dover Street, W.; he is said to "live very close with God," to work often day and night among the "down and outs," and to be ever at home to all men. His companions are "exceedingly likeable young men (B.A.'s), smartly dressed and radiating good feeling, kindness and self possession."

"For them nothing is casual. God has a plan. They are trying to fit in with it. Knowledge of that plan, God's guidance and God's power, are available for all who choose to work in with that plan. This guidance and power transcend every form of self-determination. God's guidance in God's strength can be the normal experience of everybody at all times."

The young men are not fanatical, claim to be strictly orthodox, and prefer witness to argument. They believe in witnessing Christian life to their fellows, rather than talking about it, and confession to God and also to any person if guided to do so by the Holy Spirit. On the practical side they are "Life-changers" instead of evangelists.

And their quiet unobtrusive work is changing men and women into highly vitalised Christians all over the world. Their procedure and effects are the topic of this remarkable book, first published in July, 1932, and already in its 57th thousand. The Bishop of London says:—"I have read every word of it. I have advised everybody to read it."

THE ROAD TO IMMORTALITY. By Geraldine Cummins. Nicholson & Watson. 6/-.

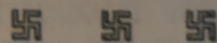
A series of essays through the hand of Miss Cummins, who received the "Scripts of Cleophas" and "Paul in Athens." The spirit of F. W. H. Myers explains the purpose of earthly life, the nature of bodily death, and what happens afterwards. Sir Oliver Lodge, in a foreword, says: "I believe this to be a genuine attempt to convey approximately true ideas, through an amanuensis of reasonable education, characterised by ready willingness for devoted service and of transparent honesty." Experienced Spiritualists and earnest investigators alike will find this an original and invaluable text-book.

PSYCHIC SELF-DEFENCE. By Dion Fortune. Rider & Co. 3/6.

Practical instructions for the detection of psychic attacks, and for defence against them. The author is a professed occultist who writes from actual experience and cites a large number of actual cases. Of exceptional value to trained sensitives and those in embryo.

CHRISTIAN NAMES AND THEIR VALUES. By Mabel L. Ahmad. Rider & Co. 3/6.

The author of "Sound and Number" and "Names and Their Numbers" presents in this third volume a study of the relationship of letters and numbers with 1,200 Christian names and their values already attached. The problem of "numbering" names is especially dealt with, and parents will find it useful in the choice of harmonious names. G. de B.



The Grand Duke Alexander of Russia, cousin of the late Czar and father-in-law of Prince Yussouf, "the murderer of Rasputin," is lying critically ill at Mentone. Our readers will recall that the Grand Duke is an eminent Spiritualist, who has occasionally contributed special articles to this *Gazette*.

Mrs. Kennedy, Glasgow, better known in the Spiritualist movement as Miss MacNair, passed to the higher life on October 19, after a long illness. She was highly gifted as a clairvoyante and psychometrist, founded several Spiritualist missions in Glasgow, and occupied the platforms of many churches and societies in the West of Scotland. Many prominent mediums were indebted to Mrs. Kennedy for their development.



## Arnold Bennett at a Seance.

SIR WILLIAM JOWITT AND MR. VOUT PETERS.

ONE of the last men in the world I should have expected to find at a seance (writes a correspondent) was Arnold Bennett, and yet in the second volume of his Journals, published by Cassell last month, I read that on February 8, 1917, he "sat at a Spiritualistic seance with a clairvoyant named Peters" (clearly our old friend Vout Peters).

Peters he described, in his staccato-diary way, as "Short. Good forehead. Bald on top. Dark hair at sides. Quick and nervous. Son of a barge owner."

There were present at the seance W. B. Yeats, the poet, Sir William (then Mr.) Jowitt, Attorney-General in the last Government, and his beautiful wife, Mr. Roger Fry, the artist, and Madame Van der Welde, the hostess of the evening. Bennett describes the sitting in some detail:—

Peters handled objects brought by each of us. His greatest success, quite startling, was with the glass stopper of a bottle brought by Jowitt. He

described a man throwing himself out of something, down, with machinery behind him, and a big hotel or big building behind him. Something to do with water, across water.

He kept repeating these phrases with variations. The stopper had belonged to a baronet who threw himself off a launch, in response to a challenge, at 3 a.m. into the Thames, after a party up river. He was drowned.

Peters then, taking Bennett's toothpick in his hand, succeeded in describing intimate associations with the Potteries. He also insisted on the name Zola, and said "there was a message to tell me: I hadn't done my best work."

Bennett's comment shows how thoroughly he was convinced:—

I am morally sure he (Peters) hadn't the least idea who I was. And even if he had, he didn't know the toothpick belonged to me, even if he knew it was I who brought it, which he might conceivably have done as it was the last thing he picked up off the tray. I made full notes.

And now when shall we hear of Arnold Bennett's return?

## "Twenty Years After": Things Worth Recalling.

From "International Psychic Gazette," Dec., 1912.

### ARCHDEACON COLLEY'S MESSAGE.

THE morning Captain (now Major) Colley received news of his father's (Archdeacon Colley's) death, although he did not know his father was ill, he felt it psychically, and insisted on wearing a black tie.

On his way to conduct a military examination, he looked to see if he had sufficient money for a ticket to Middlesbrough, as he knew he would be summoned to the north. It was then that he met a boy with a telegram announcing his father's illness, which was quickly followed by a second informing him of his death.

On the morning after he had accompanied his father's remains to Birmingham, he heard his voice but could not understand what he wanted to say. Then some cigarette paper on the dressing table lifted itself up and floated down to his feet.

"My dear father," he said, "you cannot be interested in that! It is cigarette paper. You never cared about cigarettes. It is only tissue paper, father!"

"Yes, yes, that is it," he now heard his father say. "Tissue paper, tissue paper. Wire what I tell you to Miss Scatcherd: 'Put white tissue paper at back of large easel to diffuse light, so as to show up plates.'"

I had taken Archdeacon Colley's place at the Church Congress, and was to show some psychophasms and skotographs. There was a difficulty about making the lantern transparencies clearly visible. Archdeacon Colley's message solved the problem.—*Felicia R. Scatcherd.*

### VISION OF CHRIST IN THE CITY TEMPLE.

Madame Beaurepaire, in a lecture on Christian Spiritualism, said she knew that some people had seen Jesus. She herself had seen Him in the City Temple three weeks before the Rev. R. J. Campbell announced from the pulpit that he knew he was guided by Jesus. There was a cloud of gold behind Him, and out of that cloud she saw a most beautiful face, which she knew to be that of the Saviour.

Miss McCreddie said she had also seen the appearance of the Master with Mr. R. J. Campbell, and she had also seen Him from childhood. She knew that Mr. Campbell was controlled by that great Spirit, who meant to show Himself to clairvoyants of the present day.

Mr. Ernest Meads said that nearly all the clairvoyants had seen Him, though many had not recognised Him.

### BASIS OF NEW THOUGHT HEALING.

Cosmo-voyance, or cosmic vision, which is latent within each one of us, is the power to see through space and through the universal ether, and to know without any chance of error the Truth of Life on every plane.

When one has cosmo-voyance he does not see with his outer eye, but he knows with his inner mind, and his inner self sees the picture of the things he is seeking. This power used in disease is the very basis of New Thought Healing.

The pathway to cosmo-voyance is silence. In the beginning one uses the common sight to get the object localised. As one goes on in development the very thought of the object will bring it into subjective vision. After a while, if we have closed our eyes and retained the form of the thing at which we have been looking,

we can look with wide open eyes and really see the physical form with our physical eyes, and no matter how distorted it may be, we see in it, standing out in perfect living expression, the absolute form.—*Dr. Julia Seton Sears, Founder of the New Thought Church.*

### VOICES IN THE NIGHT—Continued from page 40.

whether or not it was Cyril Budge? When I regained consciousness I was in an agony of pain and writhed helplessly on the floor.

"I consulted a doctor, who found a black patch over my stomach and said it was just as if I had been kicked or a heavy brick thrown at me. My whole nervous system, too, was shattered for the time being by the shock. Now how can I ever again use my gifts as a medium with any confidence when some other reputed Spiritualist with a jealousy-complex may come to a seance and put my health and life in danger?"

"But that is not all, for a leading Spiritualist official, the Editor of a new Spiritualist journal, accepted this misguided girl's story as gospel, published it with gusto as a splendid sensational stunt for his paper, and vouched for its accuracy by describing me in large type as 'a bogus medium' and 'a fraudulent materialising medium exposed,' though he also had never in his life seen either myself nor my phenomena.

"These two persons must know in their innermost hearts that they have wickedly wronged an innocent medium, and that they have grievously misled the people who trust their word. Will they not now have the courage to confess their fault, so that the genuine manifestation of materialised spirits may proceed, without danger from them or others incited by their example, and so also that sincere Spiritualists may witness phenomena which only a few mediums in a generation are able to show.

"I harbour no ill-will against them, but my good name means much to me, and to acknowledge their indiscretion would not only give me back my due, but restore to themselves the possibility of self-respect. I am now under careful guardianship, developing daylight phenomena, and if they will but be brave enough to do what is right I will give them a cordial invitation to be present at one of my first seances, where not merely the medium will be supervised but the sitters also."

\* \* \* \* \*

Then in a dream we saw a man step at daybreak from his study into his garden. He seemed haggard and undone for he had wrestled long through a sleepless night before writing a brief letter to the Press which would restore his victim's good name before all the world. And the rays of the rising sun illumined his brave countenance as he stepped forth muttering the immortal words of Sydney Carton—

"It is a far far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known!"

And people say that sometimes one's most beautiful, even one's most extravagant, dreams come true, and especially about Christmas-time when "Good will among Men" makes the angel-world rejoice!

J. L.



OCCASIONAL JOTTINGS.

By X.

SLEEPTIME TRAVELS.

AT a Spiritualist Church not long ago the lecturer said: "It is not necessary for you all to wait until you pass over to become spirits, for you are spirits here and now."

Which reminded me that I was once present at a seance when the spirit of a living person controlled the medium and purported to be a sister of one of the sitters.

"Don't be alarmed," said the spirit; "I am not dead, but only sleeping. At least, my body is, in West Africa. But I must not stay long, or the cord linking my body and spirit will be severed, and then I could not re-enter my body. Reg. (her husband) would find me dead."

The speaker then apologised to her sister for having neglected to write all about her and her husband's doings on the Gold Coast, which had rendered the sister uneasy. She explained why, and mentioned some points of evidence which were afterwards confirmed by mail and in person between the two women when they met once more in England.

But the sister from the Gold Coast had no recollection whatever of having spoken through the entranced medium in England, and was as amazed as her sister in finding that her spirit had really travelled thousands of miles and manifested while she was still alive.

ANIMALS DO SURVIVE!

There has been much discussion lately as to whether or not animals survive bodily death. I was present recently at a seance with a well-known materialising medium, and among other evidential manifestations appeared the materialised form of the medium's dog "Toby," which had died from poisoning. To the amazement of some of the sitters who had known the dog, "Toby" ran round the seance room wagging her tail and barking joyously. She greeted her mistress in the way she had usually done, also the sitters she had known, and then she tugged at my own trouser-leg in her accustomed playful way, emitting her characteristic and mischievous growl.

The Spirit Guide of the medium then said—"Friends, you will all be able to say from now on that you KNOW that animals survive bodily death, and are drawn back by the power of love to those they knew on earth in the same way that humans are. The medium has been allowed to become sufficiently normal in order to have the joy of seeing her beloved four-footed friend again."

WHAT IS AN APPORT?

An "apport" is an article which may be situated in any part of the physical world, thousands of miles away or only in the next room, whose atoms are rapidly decomposed by qualified spirits and recomposed again without destruction or damage. They are sometimes obtained from submerged ancient cities, indeed from anywhere, so long as they are not actually stolen. They sometimes may be borrowed by spirits from their owner, unknown to him, and replaced in due course. Sometimes they are of great value, and sometimes worth little beyond sentimentality.

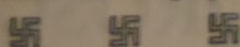
I remember an occasion when a gentleman received a precious stone from a spirit purporting to be his Guide. "It is worth much money," said the Guide; "but do not sell it. It will be a precious talisman to you." "Woolworth's!" said the unbeliever, after the seance. "Have it valued," said a friend. "Right!" said the unbeliever, and took it to an expert, who was not told of its origin. It was valued at £20!

FRAUDULENT SITTERS.

A well-known medium who holds a weekly circle, at which the sitters contribute a silver collection, has shown me a "sixpence" which was dropped in his plate the other evening. But it was not really a sixpence, it was merely a fraudulent sitter's clever counterfeit of that silver coin, devised by means of silver paper wrapped tightly around a farthing!

This medium has previously received similar contributions, and being on the alert promptly handed it back to his proposed sitter, a lady, and requested her to depart and never visit his seance again.

I learn that this mean species of fraud is performed at various Spiritualistic centres in London, obviously not by genuine Spiritualists, but by persons who introduce evil conditions with their silver-papered farthings!



Mr. John Myers took a spirit photograph under strict test conditions at the Sunday evening service of the Southsea Temple of Spiritualism on November 20. The plates had at no time been in the possession of Mr. Myers, and they were loaded and developed by Mr. Edge, a professional photographer, who is not a Spiritualist, yet five clearly defined faces were found on one of the plates exposed.

A Suggestion for CHRISTMAS 1932.

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IT will publish month by month a full-page Conan Doyle Memorial Calendar, giving an Elegant Extract from Sir Arthur's works for every day in the year. (See Special Notice on page 40.)

IT was established in June 1912, and is still Edited by its Founder, Mr. John Lewis, in collaboration with M. Pascal Forthuny, of Paris, who is not only a distinguished Man of Letters but one of the most eminent mediums in the world to-day.

IT is the monthly Magazine of Spiritualism and is read by the elite of Spiritualists throughout the world.

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| 3.—"The Real Purpose of intercommunion between the worlds."                          | 12.—"The Famished World."                                  |
| 4.—"Key to Health."  | 13.—"The Spirit World must be accepted as solid fact."     |
| 5.—"The Coming of the messengers of light."  | 14.—"How the New Revelation will alter man's conceptions." |
| 6.—"Flood the World with prayer."  | 15.—"Truth, and Pain."                                     |
| 7.—"What can we do to bring Peace."  | 16.—"Music, and Love."                                     |
| 8.—"The Soul's Awakening."   | 17.—"Death."   |
| 9.—"What is the best method of realising we are one with the Infinite Intelligence." | 18.—"The Mystery of Individuality."                        |
|  | Etc., etc.   |

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R. H. NAYLOR. Subject "THE STARS OF 1933." ALL INTERESTED IN ASTROLOGY ARE INVITED TO ATTEND. For particulars of the work of the Society, Classes, etc., write to Hon. Sec., Miss A. Geary, 24 Winchester St., Warwick Square, S.W.1.

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