

# THE INTERNATIONAL PSYCHIC GAZETTE

No. 233. Vol. 21.

FEBRUARY, 1933.

PRICE SIXPENCE NET

## Our Outlook Tower.

### WILL GOLDSTON'S DISSERTATION ON "BOGUS MEDIUMS."

MR. WILL GOLDSTON, Founder of the Magician's Club, claims to be a partisan of Spiritualism and a believer in things occult. He was the "impartial witness" who recently accompanied Mr. Hannen Swaffer to the famous Donegall "Test" of Mr. John Myers, when he showed his ardour by lounging at his ease in the medium's drawing room while Lord Donegall substituted a slide and manipulated plates secretly smuggled into the dark room! His assistance in ensuring "fair play" for Myers on that historic occasion was therefore negligible; while his help in providing ideal conditions for Donegall's trickery was all that could be desired!

### HIS WAY OF HELPING MEDIUMS!

Mr. Goldston's latest evidence of his "partisanship" of Spiritualism takes the form of a sensational article in the *Empire News*, of January 8, which is headed—"Bogus Mediums"—"Heartless Charlatans who Gull the Credulous," and "The Floating 'Ghost.'"

He says:—"In exposing some of the tricks practised by bogus mediums"—(he does not name any or say where they are to be found)—"my object is to help those mediums who are what they profess to be"—(which is, of course, very kind and altruistic).

### ALL MEDIUMS SUSPECT!

He waxes finely indignant at the wickedness of the imaginary scoundrels he professes to expose; calls them "charlatans," "despicable beings," and "heartless rogues," and he subtly suggests that these wretches are really mediums who are believed to be perfectly genuine!—

"It is possible," he says, "that a reader who has been to the seance of a bogus medium may think, after reading my description of the trick of which he was a victim, 'Oh, that's impossible; it could not have been done in that way when I was there. The medium must have been genuine.' But if no precautions against trickery were taken it is improbable that the medium was genuine."

One of the "precautions" sitters must take is to beware of hymns and prayers! "The sitting begins, perhaps," he says, "with prayers and the singing of hymns, for a bogus medium will stoop to any blasphemy to gain his ends."

### HOW SPIRIT RAPS ARE MADE!

Mr. Goldston proceeds to describe how his own particular hypothetical "bogus medium" operates. He works with a table, the top of which is "really a shallow box."

"In the foot of one of the legs of the table is a rubber bulb painted to look exactly like the wood. Fitted to this bulb is a rubber tube ending in a little metal rod."

"The medium has merely to sit at the table and press with his foot on the rubber bulb, causing the metal rod to hit the underneath part of the table top," and hey, presto! "the mysterious taps which he attributes to the presence of spirits!" How delightfully easy it all seems when Mr. Goldston reveals how it is done!

### SLATE WRITING WITH A MIDDLE FINGER!

The medium then proceeds to do a little slate-writing. He puts the slate under the table to get a written answer to a sitter's question. He next "puts his left fingers up his right sleeve and brings down a little flesh-coloured thimble, fastened to a piece of elastic tied to his arm. In one side of this thimble is fixed a small piece of soft chalk. When the medium is going to hold the slate under the table he keeps his middle finger, on which he has put the thimble, under the slate, and his little finger and thumb above it. To write a short message with his little finger is an easy matter. This done, he turns his middle finger inwards, slips off the thimble, and the elastic carries it up his sleeve and so out of sight. Then he produces the slate and shows the message."

Mr. Goldston does not say that he has ever seen or

heard of any such elaborate trick being done at any seance, nor does he even allege that any medium was ever caught doing it, but that is presumably how he thinks it might be done by himself as a master magician!

### WILL MR. GOLDSTON DEMONSTRATE HIS OWN SKILL?

He omits one important point, however, namely, that slate-writing is usually done by mediums within slates locked and roped together and sealed, and he does not explain how his own clever middle finger, with a flesh-coloured thimble, and a piece of soft chalk, would get within the locked slates and write a message, before the elastic would carry his thimble up his sleeve out of sight! This would be a fine point for a test trial of Goldston's magical abilities, pitted against the slate-writing of say young Cyril Budge, whose wonderful phenomena occur when he is not near the slates at all, but sitting in trance, roped in a chair within the cabinet, at a distance of two or three yards. **We challenge Mr. Goldston to make good his story by a demonstration of his own cleverness, and we await his acceptance.**

### MATERIALISATIONS MADE OF A BALLOON!

Mr. Goldston describes several other tricks which he suggests are performed by unspecified bogus mediums, and he certainly gives his imagination unlimited scope in producing suitable pabulum for the *Empire News*. The following dicta on materialisations are of special interest because of their novelty. Nothing quite like them has ever appeared even in the most mendacious of anti-Spiritualist prints:—

"A medium who professes to produce materialisations of spirits has a straightforward task, because a seance of that kind is never conducted in full light.

"Take the materialisation of a baby spirit—perhaps the foulest of all these wicked frauds. (Has it ever happened outside Mr. Goldston's dreams?)

"The whole apparatus for the trick can be carried—in fact, it usually is carried—in the medium's watch case, from which, of course, the watch has been removed. (The name and address of any such medium he knows of should be given.)

"The materialisation is produced in total darkness or in a very poor light. A small balloon, which the medium can easily inflate, serves as the baby's head; a tiny clip on the balloon prevents the air from escaping until the materialisation is over.

"With a tiny telescopic rod the head can be made to 'float' at some distance from the medium. Draped round the head, and falling from it, is some very fine white Chinese silk, painted usually with luminous paint, although the paint is not always necessary.

"Larger materialisations are managed in a similar way, but the articles required cannot be put into a watch case." (He does not say where, but perhaps down the medium's throat!)

### MORE LIGHT ON CHEESE-CLOTH!

Having got thus far in his exposition, Mr. Goldston next trespasses on Mr. Harry Price's special preserves. He says:—

"The chief item in the stock-in-trade of a trickster of this sort is a supply of ordinary cheese-cloth. This material has a wide mesh, but the mesh is not visible in total darkness, and the material appears to be as plain as a sheet.

"The cheese-cloth is soaked in water to take out the stiffening, and it is then so soft that it can be manipulated easily." (Mr. Goldston does not say "swallowed and regurgitated!" like the original author of the cheese-cloth theory!)

"As the material takes up little room in the pocket a medium usually has two or three pieces of the stuff secreted on him, so that he may produce 'spirits' of different heights." (By blowing them up like balloons!)

Mr. Goldston concludes his hotch-potch of wicked absurdities by saying:—"Needless to say, fraudulent mediums are well aware that if they are not very careful their tricks may be discovered," but he avoids saying that he himself has ever witnessed or discovered any of the tricks he describes. He is much too careful for that, for he knows very well that they only exist in the interior of his own hat! It is a sorry sort of work this that Mr. Will Goldston, who pretends to be a Spiritualist, is stooping to. Its only effect can be to grossly delude the uneducated portion of the public, but for that sort of stuff the anti-Spiritualist Press is ever ready to pay a very high price!

J. L.

## Apologies to Slandered Mediums That Are Overdue. AN APPEAL TO LORD DONEGALL, MR. DENNIS BRADLEY, AND OTHERS.

**D**URING last year three highly-gifted Spiritualistic mediums were "exposed" as frauds and tricksters, and their alleged iniquities were published throughout the world by means of sensational newspaper stunts.

*The International Psychic Gazette* alone clearly and triumphantly established their absolute innocence, but no retraction of the slanders has ever yet been published or any apology given by the perpetrators of these fraudulent "exposures."

Thus only the readers of *The International Psychic Gazette* and their friends know:—

(1) That Mr. George Valiantine did not pretend to produce the thumb prints of Sir Arthur Conan Doyle and Lord Dewar with his big toe, as was proclaimed by Mr. H. Dennis Bradley and his associates!

(2) That Cyril Budge was a perfectly genuine and honest young medium, and did not "masquerade as a ghost," or otherwise act as "a bogus medium," as was falsely announced by Miss Frances Campbell and Mr. Maurice Barbanell; and

(3) That Mr. John Myers did not produce spirit-photographs by cutting out pictures from old newspapers and magazines, hedge them round with cotton-wool, and represent them as "spirit faces," as was sensationally proclaimed by Lord Donegall and the *Sunday Dispatch*.

Surely Mr. Dennis Bradley, Miss Frances Campbell, Mr. Maurice Barbanell, Lord Donegall, and the *Sunday Dispatch* will not for ever let the stain of alleged "fraud" rest upon the names of their innocent victims, and we trust they will without further delay publicly retract their wicked aspersions and offer suitable apologies; and thus make an *amende honorable* in the interests of elementary truth and justice.

Otherwise they will not only deliberately leave Valiantine, Budge, and Myers under the stigma of being fraudulent mediums in the eyes of the world, but they will cause an undeserved slur to remain on the whole Spiritualistic Cause, against which these pretended "exposures" are aimed, quite as much as against the individual men aspersed.

This matter must not rest until adequate justice is done, and it is devoutly to be hoped that the "exposers" will themselves do what is right in the matter without any further reminder of what duty clamantly demands.

We need only add that should they fail in this, no further reliance can ever again be placed on whatever statements they may make or publish relative to Spiritualism and its honest mediums.

## Should the Churches Absorb Spiritualism?

### SUMMARY OF THE ARGUMENTS FOR AND AGAINST.

**I**N the recent debate at the Grotrian Hall, Mrs. St. Clair Stobart, the Leader of the Spiritualist Community, suggested that it was desirable that the Church should absorb Spiritualism, while Mrs. Champion de Crespigny, Principal of the British College of Psychic Science, argued that that project was not desirable.

#### THE AFFIRMATIVE VIEW.

Mrs. St. Clair Stobart said that religion was an essential factor in our social life, that Christianity was the religion of the western world, that the Churches were the official exponents of that religion, and that Spiritualism was the most reasonable interpretation of Christian doctrine and practice. Therefore, if the Christian religion was to be saved as a world force, its Churches must absorb Spiritualism, without controlling or monopolising it.

There was little danger of the Churches attempting any undue control, for, side by side with them, Societies for Psychical Research would be maintained by persons to whom the more spiritual or religious aspects of the subject might not appeal.

Thus the line of demarcation between the psychical and spiritual would be more clearly defined; the man in the street would look to psychic researchers for a knowledge of the basic facts and to the Churches for the spiritual corollary of these facts.

If it be desirable that individual persons, with limited influence on the world at large, should absorb Spiritualism, how much more desirable was it that the Churches, with their influence over many millions of people, should absorb it and spread its truths, which brought Light, Comfort and Wisdom to all who believed them.

Spiritualism, as distinguished from Psychism, was based upon Revelation, but in order that it should be of the greatest service to mankind, its revelations should not be obtained merely in seance rooms or scientific laboratories but in holy places, in sanctuaries set apart for Christian worship and spiritual communion, whose goal was spirituality.

Should Spiritualists reject the co-operation of the Christian Churches, they would be rejecting not only the teaching of Jesus and St. Paul but of all the great religious leaders of the world. They would cut themselves adrift from the main stream of religious thought and range themselves outside the field of religion.

"Therefore," concluded Mrs. Stobart, "I hold it is desirable that the Churches should absorb Spiritualism, lock, stock and barrel, and secure it as a great dynamic force in the future religion of the world. And, with all

earnestness, I would implore Spiritualists and the Churches to come together and work as a united whole for the salvation of the world."

#### THE NEGATIVE VIEW.

Mrs. Champion de Crespigny said that if Mrs. Stobart meant merely that the Churches should accept Spiritualism she went with her all the way, but when she spoke of the Churches absorbing it lock, stock and barrel, that was a very different thing.

No one had a greater admiration for the Churches than herself, for they had kept religion and spirituality alive through all the materialistic ages, and especially in the last century. But she did not regard the study of and research into psychical phenomena as religious rites, and did not see why these pursuits should be handed over to the Churches.

The man in the street had the right to inquire what happened to him when he left behind the body of this flesh and entered into another phase of existence, and that inquiry had interests outside religion, and ought not to be handed over to the restrictions of the Church. Had Science been handed over to the guardianship of the Church we should probably still be believing that the sun went round the earth, and that the earth was created in 4000 B.C. The Church had always fought against the progress of Science of any kind.

Mrs. Stobart had referred to the Spiritualist movement having second-rate speakers, but had the control of the Church ever saved us from second-rate sermons or the nonsense talked in many pulpits? Christ himself did not hand his teaching over to the priests but he selected his apostles from among the people. The early Christian Church had absorbed and practised Spiritualism, but later on it neglected and lost it.

Ever since the days of Samuel the Churches had had control of Spiritualism, and what had they done with it? There was one great Church to-day which said that psychical phenomena meant one thing inside the Church, and something very different outside it. The Church at the present moment was doing its best to keep its people away from Spiritualism; why was it desirable then that it should absorb it?

Let the Church accept Spiritualism and help to guide it, by all means, but not control it, for that would lead to monopoly. When any body of humanity lived together, and its organisation became strong, monopoly followed. Spiritualism belonged to the people who at long last had been able to cast off the shackles of the Priesthood and should think long before consenting to put them on again.

On a vote being taken, a majority of the audience showed they favoured the view taken by Mrs. St. Clair Stobart.

I HA  
Ma  
wor  
Square  
these 1  
12.45 1  
already  
in thei  
begin a  
So 1  
psychic  
than th  
has b  
through  
an Eng  
goes in  
vacates  
while  
control  
nose,  
make  
massag  
who c  
for tre  
To-d  
special  
demon  
started  
and un  
withou  
person  
filed  
receive  
conside  
treatm

The  
Jones, re  
and at  
it feels a  
asleep a  
rememb  
all. It  
see him  
a slig  
moveme  
that son  
is taking  
under t  
"Medici  
jumps up  
and by h  
shows h  
tackle a  
invocatic  
sung and  
Number  
"Medici  
tips of t  
and he s  
round th  
the legs,  
All the ti  
to his sp  
saying so  
who are t  
From  
to take i  
medicine)  
use this  
the body  
his finger  
where re  
no less.  
Once o  
tremendou  
voluntary  
in attend  
also seem  
and at "

## The Astounding Work of "Medicine Man!"

MANY CASES TREATED IN PRESENCE OF A LONDON DOCTOR.

By EL. L. MAAS.

I HAVE just returned from seeing "Medicine Man" (the "control" of Mr. F. J. Jones) work at Marylebone House, 42 Russell Square, W.C.1, and all I can say is that these things must be seen to be believed. At 12.45 p.m. when I arrived twenty people were already waiting, and by two o'clock fifty were in their seats, and the healing was timed to begin at 3 p.m.!

So much is known nowadays about these psychic healers that I need hardly say more than that for years this African "Medicine Man" has been working through the body of an Englishman, who goes into trance, *i.e.*, vacates his body while the African controls it, to diagnose, give advice, make passes, and massage the patients who come to him for treatment.

To-day being a special day for demonstration he started at 2.10 p.m., and until 6.20 p.m., without a stop, one person after another filed past him to receive what he considered necessary treatment.

The medium, Mr. Jones, remains in trance, and at the end he says it feels as if he had been asleep all the time. He remembers nothing at all. It is interesting to see him go into trance, a slight convulsive movement only showing that something unusual is taking place, and then under the control of "Medicine Man" he jumps up from his chair and by his alert manner shows he is ready to tackle all cases coming before him. He gives an invocation in a deep, powerful voice, a hymn is also sung and then he begins his work.

Number one patient comes up and is asked to sit down. "Medicine Man," taking his or her hand, examines the tips of the fingers. This gives him certain indications and he sets to work with passes, either over the spine, round the head and down the side of the neck, the body, the legs, the feet, etc., each case being treated differently. All the time he is issuing commands in his native tongue to his spirit helpers, interspersed with English, when saying something to the patient or the physical helpers who are there to give additional power.

From time to time he raises his hand and appears to take in some "force" or "ray" (which he calls his medicine) invisible to us who watch, and we see him use this "force" on the patient. He either pats it into the body at the requisite spot with tiny little taps of his finger-tips, or following a nerve or muscle puts it where required with one finger—just that, no more, no less.

Once or twice, however, he threw this "force" with tremendous power at the correct spot. Meanwhile his voluntary helpers in white overalls, of whom two were in attendance, stood ready to direct this ray (which they also seemed to gather out of the air) with hands upraised, and at "Medicine Man's" order down came their hands,

fingers pointing straight at the spot requiring the inflow of power. Then at the word "off," rapped out by the healer, they relax and await the next move.

I was puzzled and wanted to know what they were doing, so asked his helper "Sunshine" exactly what the talking and gesticulating was about. "Medicine Man" (who must have heard my question) left his patient and came over to me to explain that when he was speaking in his own language he was asking for the "medicine" necessary for the patient before him, and that when he or his helpers put up their hands this particular "medicine" was given by the invisible band of spirit associates.

This I understood to mean that various rays of healing power are manipulated from the "Other Side," the human helpers being merely the instruments through which they are directed.

Not a minute was wasted, neither was there any undue haste, but the necessary work was done without hesitation, and patient after patient was treated until nearly seventy people had passed under his hands.

One of the most interesting things to see was, when new patients came before him, "Medicine Man," with unfailing correctness, told them what was the matter with them. For diagnosis the medium sits down and puts his face close to the body of the patient, his eyes being shut tight all the time. Then he slowly moves his head up and down, from the solar plexus for instance, and one feels there is a scrutinising etheric eye at work searching the very marrow of their bones as it were, so intent is he to get at the root of the trouble.

Then he tells the patients exactly where they feel their pains and gives them the reason for their ailments. For instance, to a lady who had not said a word, he said, "You have

had a fall." At first she did not recall it, as it had happened a number of years ago. "Medicine Man" showed her how this was the direct cause of her illness. Passing his hand over her head he told her that she had dreadful headaches as well as pains in the eyes, which felt as if they were being pushed out, to which she said, "It is quite true."

Turning to a London Doctor present, "Medicine Man" called him over and pointing to a certain part of the patient's back said that owing to the fall a certain nerve had been forced out of position and that with the passing of the years it had become permanently distorted. Following with his fingers the course of the nerve up the back, over the back of the head, and over the forehead, ending at the eyes, he explained how this had caused the dreadful pains. He said that if a non-clairvoyant Doctor treated this woman for headaches it would do no good at all, because, unable to see it, he would not discover the cause. Then he gave the woman certain exercises to do at home—bending in such a manner as would straighten out the nerve. How could he have known of that fall of a patient seen for the first time, and get at the cause of her trouble, if it was not for the more far-reaching vision of the Spirit?

One of the last cases dealt with was that of a man who came all the way from Wales. "Medicine Man" diagnosed the case as asthma, and asked him how long



"MEDICINE MAN."

From an Oil Painting through the Mediumship of Mrs. Ida M. Dixon.

he had been suffering from this, to which the reply was, "Three years." Then he said to the man, "If you promise to do exactly as I tell you you will be well in six moons." He prescribed the simple right diet and added, "No pipe of peace for you." He gave him a treatment then and there, administering to his lungs the "breath of life," the most important part of all the treatments, which is always given by "Medicine Man" only.

At the same time he asked the Doctor present to come and hear his explanation of the case, and how he was going to deal with it to clear the bronchial tubes so that normal breathing could take place. He insisted that in no other way could such a case be cured.

A lady who was saved from an operation by the intervention of "Medicine Man" told me that when he diagnosed her case she felt distinctly a luminous eye searching the interior of her body, and stopping at the exact spots where doctors had discovered ulcers.

Another lady who looked very weak and tired was "rontgen-rayed" by this penetrating eye, and was told she had undergone so many operations that there was not much left inside her, but if she followed the advice and treatment she would soon feel a different woman.

Several children were brought to him, and the friendly natural way in which he handled them at once put them at their ease. He invariably dismissed them with a kiss, as well as tucking a sweet or piece of chocolate into their hands, with a final, "May the Great Spirit bless you always!"

While this indefatigable healer was at work people kept coming and going and talking, but nothing seemed to disturb him. Just about halfway through the medium

drained a glass of water to replenish his body which was being used so strenuously. So natural were his movements—walking about and talking—that if one hadn't seen his eyes closed all the time one would hardly believe that another entity was using his body.

I think the most beautiful thing that afternoon was when a young mother handed him her baby. He took it in his arms, and the little one sat up quite happily. To see "Medicine Man" standing thus for a few minutes, surrounded by various people, and with the child nestling up to him, was such a lovely picture that it reminded one of the Christ's words: "Suffer the little children to come unto Me."

When the Doctor was saying good-bye to him later, I heard "Medicine Man" say, "I am a servant of the Lord," and the deep sincerity with which he uttered these words was very impressive. He also pleaded, for the untold number of sick people in the world, for a fuller co-operation of medical men with psychic healers. Earlier in the afternoon I heard him say to this Doctor: "What I want is that you doctor men come and see me, and not say no. I want to help you people."

Is it too much to ask of medical men generally just to go and see "Medicine Man's" work and ply him with questions, since he says he only wants to help humanity, and so fulfil a mission of love? Far from destroying any doctor's practice, a co-operation of the two forces would increase it, and thousands of people who might otherwise die a premature death or linger on for years in a helpless state could be saved. Co-operation, working together in friendly team work, and doing that which ought to have been done all along, would more amply fulfil the Christ's command: "Go, heal the sick."

## Spirit Teachings for the Present Times—VI.

### HOW THE NEW REVELATION WILL ALTER MAN'S CONCEPTIONS

#### "THE BEAMS OF THE KINGDOM"

**T**HE crudities of psychic life and phenomena are mists that have been stirred by the firelight of the New Dawn.

They are the emanations from the valleys of the world's superstitions, blood-sacrifices, and necromancies of an immemorial past.

The burning radiance of the New Kingdom is a firelight which has brought this forth as a film, or as a mist.

The Mist is not the Light, and that smoke cloud which is in danger of standing between the New Truth and the longing eyes of Humanity, must be lifted and vaporised into a clarity so that it shall not deflect the beams of the Kingdom, nor obstruct the vision of the soul.

**T**HE whole conception man has had concerning his origin, destiny, and the means whereby he can choose his path of life, have all been wrong in the main. The truth must be spoken, and it shall be so strong in its revelation that it will cause a revolution of thought; and thought which has been turning for ages from right to left shall begin to revolve from left to right.

The mystery of life and death, and the way of emancipation shall be placed in the hands of men. What if it arrests, and recasts, all conceptions in religion, philosophy and science?

Fear not, for the Kingdom of Heaven taketh possession of the kingdom of the earth and the kingdom of darkness.

Men can only climb to a false light through the ladder of their speculative minds, or by traditions, or dark hidden problems. Tradition holds naught but obliquity, and leads not from nor to the pathway of liberation.

The whole contemplative scheme of things is the result of wrong deduction, and it is all wrong.

The revelation shall be a transforming and transfiguring revelation, and shall be the key to all economic and industrial problems, irrespective of cult, creed, or race.

In every nation those who are awake shall read it and translate it in terms of their own

racess. For the King cometh as never before. His feet are shod with fire. His eyes are the lightning flashes of Truth, and His heart is centrally poised in infinite knowledge.

We want to tell you that the infinite creative Spirit of Light and Truth, which men call the beneficent God, did not create the world of mechanical force, with its corruption, evil, lust, and the blood of ages; and that it has neither been permitted nor desired by the One whom you call God, the Light of Life.

But this world with its struggle, strife, warfare, crime, ugliness and selfishness shall be captured from that power that brought it into being, and shall be transformed into that which the best men in their hearts all through the great aching ages have dreamt of. The great poets, singers and prophets, in their higher moments, have all dreamt of this harmony, life, beauty and glory that shall be.

For the King cometh to take possession, to transform, to transfigure, to transmute, to defeat, and to subdue the power which brought into being and half completed a creation which produced death.

The dream from the heart of purity has already commenced its pathway. The voice speaks tender and true, and has sounded through the discords of the great glamour. The pulsations produced by that which is coming will re-dress the earth.

We cannot tell you more. You have no words adequate. We only say that it is so. You could not understand how and what, because you have no words to understand that which is all new.

Disease, failure and death have hitherto held sway all the way through. But disease shall, with the coming of the Master, give place to ease; and death, with its attendant terror, shall give place to life; not mechanical, chemical, biological life, but life without terror.

For the Master cometh to claim and own the whole world.

Febru  
M  
M<sup>R.</sup> ac  
m  
medium  
In the  
he smasl  
Miss Fra  
had eve  
moment  
innocent  
who was

In his  
aid of a  
but turn  
denounce  
repute (J  
as a "f  
relate, t  
faculties

Mrs. B  
gifts we  
in the Ir  
not a "  
asked by  
voice" s  
and out:  
Nina Bra  
mediumsl

of the me  
should t  
Bradley,  
but Mr. I  
medium  
Barnett t  
Medium I

When  
and told  
made, a  
satisfacti  
explained  
Spiritualis  
mediums  
to injury,  
impudentl

In acco  
mediums  
we invite  
call and g  
and we ar  
here—

ME  
MRS. AP  
Spiritualist  
in "the do  
give a sea  
at Trafalga  
during the  
specially v  
Christmas

I consente  
seance shou  
friends were  
I have been  
have given sit  
a complaint.  
and when the  
Bradley, of I  
kindly attend

The arrang  
herself wou  
own price, ar  
"down and  
for the refresh

## Mr. Barbanell "Exposes" The Wrong Medium!

### TRUCULENT REFUSAL OF AN APOLOGY!

#### THE MEDIUM'S STORY OF HER COMPLETE INNOCENCE.

**M**R. MAURICE BARBANELL has just accomplished the most astounding achievement in his wonderful career as a champion medium-wrecker!

In the case of Cyril Budge, whose mediumship he smashed up for the time being, with the aid of Miss Frances Campbell—though neither of them had ever seen Budge in their lives before the moment of his denunciation—it was really innocent young Budge himself *in propria persona* who was cruelly attacked and "exposed."

In his latest effort Mr. Barbanell—(with the aid of a man who signs himself "A. W. Austen" but turns out to be a paid employee of his own)—denounces a lady medium of equally untarnished repute (Mrs. Barnett, of 81, Baker Street, W.), as a "fraudulent medium"; but, curious to relate, this lady was not even exercising her faculties at the seance in question!

Mrs. Barnett is a clairvoyante, whose excellent gifts we first heard highly praised when sailing in the Irish Channel last September, but she is not a "direct-voice" medium. She had been asked by a Mrs. Appleby to arrange a "direct-voice" seance at her flat on behalf of the "down and outs" and kindly did so, inviting Mrs. Nina Bradley, who has the gift of "direct-voice mediumship," to give her services. Any criticism of the mediumship manifested during the evening should therefore have been applied to Mrs. Bradley, though she is an equally genuine medium, but Mr. Barbanell's supernumerary asserts, "The medium was a Mrs. Barnett," and it is Mrs. Barnett to whom the scare-heading "Fraudulent Medium Exposed" was applied!

When Mr. Barnett called on Mr. Barbanell and told him about the mistake that had been made, and asked for an apology, all the satisfaction he got was this:—"I (Barbanell) explained that it was not customary for Spiritualists to apologise to fraudulent mediums!" Which was merely adding insult to injury, and his gross slanders are still being impudently continued!

In accordance with our usual custom when mediums of good repute are unjustly attacked, we invited the victim of this latest outrage to call and give us a statement of the true facts, and we are therefore pleased to be able to give here—

#### MRS. BARNETT'S OWN STORY.

MRS. APPLEBY, a member of the Grotrian Hall Spiritualist Community, has a great interest in "the down and outs," and asked me if I would give a seance in aid of her fund to give meals at Trafalgar Square to these unfortunate people during the cold winter nights. She said she specially wanted this seance on behalf of a Christmas Treat she was giving to the men.

I consented at once. Mrs. Appleby asked that the seance should be a "direct voice" one, as some of her friends were keen about that phase of mediumship. I have been clairvoyant for about twenty-five years and have given sittings to many people without ever receiving a complaint. I have never developed "direct voice," and when that kind of mediumship is desired Mrs. Nina Bradley, of Bromley, a good "direct voice" medium, kindly attends our circle.

The arrangement made by Mrs. Appleby was that she herself would sell the tickets for this special seance at her own price, and that all the proceeds should go to her "down and outs," excepting that I would receive 7/6 for the refreshments I always provide at the close for the

sitters, and Mrs. Bradley would receive the same sum for her expenses in coming specially from Bromley.

#### MR. BEDBROOK BRINGS "A FRIEND!"

The seance was fixed for Thursday night, December 15. I was not told who the sitters would be, but Mrs. Appleby has since told me that one of the applicants for a ticket was Mr. David Bedbrook, a well-known worker at Grotrian Hall. After he had bought his ticket he went out of the room for a few minutes, then returned and asked if he might bring "a friend." On receiving an affirmative reply he bought another ticket, and brought as his "friend" a man we did not know, but who turned out to be an emissary of Mr. Maurice Barbanell's! It was his name, "A. W. Austen," that appeared at the top of the scandalous article published by Barbanell in his next week's paper, headed "FRAUDULENT MEDIUM EXPOSED!"

In this article the writer calls our seance "an amazing exhibition of seance fraud," and says he was invited to attend by Bedbrook, "owing to complaints he (Bedbrook) had received!" He says "we went through the farce of praying and silent meditation," and suggests that instead of spirits manifesting some person present was manipulating the banjo and impeding his view of the trumpet. This person he suggests was Mrs. Bradley, as he did not hear a sound from her chair until she gave clairvoyant messages at the end. He calls her "the mysterious woman," and says, "I am positive she was the agency behind the movements of the trumpet and the banjo." With the same positiveness he says he "could on several occasions see a human foot pass in front of it (the trumpet)." This seems rather wonderful since the room was in total darkness, and it is not easy to understand what part any "foot" could play in producing the phenomena we witnessed! He ridicules the young lady who sat next him as "a welcomer of spirits," and says "her job seemed to be to reconcile the trumpet whisperings with the name of someone whom one of the sitters could claim." He further does his best to make out that the seance was all "nonsense," and concludes his tirade by saying:—

**"It was a disgraceful exhibition of fraud, and I am surprised that the other sitters, with the exception of Mr. Bedbrook, believed the piffle they were told and the childish things they saw."**

#### WHAT HAPPENED BEFORE THE SITTING.

"Now Mrs. Barnett, will you please give us your own account of what really happened?" we asked.

MRS. BARNETT then continued as follows:—There were about a dozen sitters present, and neither during the seance nor afterwards was any dissatisfaction of any kind expressed. On the other hand several expressed great satisfaction. After the seance Mrs. Appleby said to Mr. Bedbrook that she wished to get up another seance; would he like to come? He replied that he would like very much to come. His "friend" Austen, however, made no remark.

Miss Bentley, a personal friend of mine, who is not a medium, came to my room shortly after these two men arrived and said she believed there was going to be something funny at the seance as she had overheard Bedbrook and his friend whispering in undertones about being careful, and about the funny things that happened at seances!

I called in Mrs. Appleby and told her that there had been some strange remarks overheard from two of her men sitters, and she replied, "Oh, everything is quite all right. I would never bring anyone along who was going to make trouble of any kind." I said, "Very well, in any case there is nothing for us to be afraid of, so we will carry on."

The seance began in the usual way, excepting that after our usual two minutes' silence Mr. David Bedbrook offered up what someone called "a most beautiful prayer." When he concluded Mrs. Appleby was so pleased with it that she patted him on the hand and said, "Bravo! His "friend" Austen, however, calls it a farce!

Then we all said the Lord's Prayer, had a further minute's silence on behalf of Peace, and sang Lizzie Doten's famous hymn, "The world hath felt a quickening breath."

My guide, "Ben," welcomed all the sitters to the seance, and then we continued to sing hymns while the medium, Mrs. Bradley, usually called "Nina," went into trance. The first manifestation was by one of her guides named "Annette," who played a tune on the banjo.

The sitters were mostly strangers, and they expressed their pleasure.

### EVIDENTIAL MANIFESTATIONS.

Then a spirit called "Popsy" manifested to two of the sitters, a husband and wife, who said they had previously made her acquaintance elsewhere. She spoke to them about a coming Christmas party and mentioned a number of intimate little things they alone in the room knew about.

These two people also recognised a spirit who called himself "Little Willie." The husband did not recognise this spirit at first, and told him to go to his wife who was sitting in another part of the room. "Little Willie" did so without guidance from anyone. The wife recognised him at once, and she reminded her husband that their friend had while on earth been often called "Little Willie," even after he was grown up. They both thought that manifestation very evidential, and said they recognised the voice quite well.

Another manifestation was given to a lady who, at a circle on the previous day, had been promised that her guide would come through. This guide did come through. He announced himself as "Greatheart" and said to her, "I promised you I would come, and I am here." Neither the medium nor I had ever heard of this guide.

Every sitter in the circle received some personal manifestation, Dr. John Lamond coming to Mrs. Appleby, who was a friend of his, and they conversed together for some time.

Another husband and wife told me before they left that they were so pleased that they wished to come to our next sitting, as they had received good evidence of survival.

### A GENTLE FRANK LITTLE LADY.

Mrs. Barnett at this stage suggested we should come to one of her circles at which the same medium and some of the sitters at the criticised seance would be present. We went on Wednesday night, January 11, and met a company of about twenty intelligent refined people, none of whom seemed at all likely subjects for being taken in by "piffle" or "childish things."

Mrs. NINA BRADLEY, called by Austen "the mysterious woman," did not seem to us to be very mysterious! She is a gentle, frank little lady with a pleasant smile, and not the kind of person to be mixed up with anything fraudulent. She told us that she had been clairvoyant since a child and had always sat in friendly private circles without fee or reward. Mrs. Barnett's circles were the first she had attended where money was taken, and there the only money given by the sitters was a small voluntary collection. Some sitters put sixpence in the plate, some more, and some nothing at all. This was only sufficient to pay for her travelling expenses and for the refreshments Mrs. Barnett always provided for the sitters after the seance. Never in her life till now had there been any complaint about either herself or her mediumship. The first evidence that she had any physical mediumship was after her mother's death, when her mother and two other spirits had been fully materialised in her presence. Then five or six years ago her brother passed on and he also materialised. It was really from that time that her physical mediumship, including the "direct voice," had developed. She had never given herself out as a public medium and only gave her services at private home circles.

### SOME SITTERS' STATEMENTS.

MR. G. A. NOBLE told us:—I recognised "Popsy" by her voice and personal characteristics. After I read the wretched parody of the seance I went to see Bedbrook and asked him why he said there had been fraud. Bedbrook replied that everything had been unsatisfactory, and in particular the luminous end of the trumpet had disappeared and consequently someone must have been between the trumpet and himself. I said that was contrary to my own observations, and on the other hand I had seen the trumpet describe a complete arc from one end of the room to the other, when it landed on my wife's lap. That, I said, could not have been performed by any person in the room. He began to speak about "rotten mediumship," and I said, "Come, come, Mr. Bedbrook, we don't want generalities; all I have come for is to get definitely from you what you say was fraud." He continued to say that the whole thing was fraudulent, and I finished the discussion by saying, "I came to you with an open mind, and I have met a closed one." It seemed quite evident to me that he had already committed himself to Barbanell and Austen, and could not get out of it.

MISS BENTLY said:—I sat next to Bedbrook's friend, Austen, and was speaking to him in an undertone all

through the seance, so that he would very soon have discovered if I was out of my chair manipulating the trumpet, as he suggests. As a matter of fact I was never out of my seat for a moment. Austen's remarks to me showed that he was very ignorant, and knew nothing whatever about psychic science. When I spoke to him about what was going on he merely said, "Oh, really," "Oh, yes," "How interesting," "Yes," and that was all. He made no complaints whatever during the seance.

Mrs. ARCHIBALD, the faithful friend of Dr. Lamond, said she was naturally very sceptical, but at the very first seance she had had with Mrs. Barnett and Mrs. Bradley she was absolutely convinced that the manifestations were fraud-proof. She added, "I liked the atmosphere and I liked the little medium. I should say she is quite incapable of fraud. She is not of that type at all. She is a little simple unaffected lady, somewhat after the same type as Mrs. Meurig Morris."

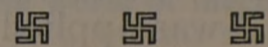
### A PERFECTLY SATISFACTORY SEANCE.

At the perfectly satisfactory seance which followed a number of spirits spoke in the "direct-voice" to various sitters who recognised them and conversed with them. Among these were "Kathleen," Dr. John Lamond's daughter, who explained to Mrs. Archibald that she had come in place of her father, who was engaged at a seance elsewhere. The clairvoyance that followed seemed to be thoroughly approved by the persons to whom it was addressed.

### THE VINDICATION OF HONEST MEDIUMS.

Something must be done to put a stop to these uncalled-for calumnies of perfectly innocent mediums, and we suggest that the Fund collected about seventeen years ago for "the adequate defence of mediums" should now at last be utilised for the purpose of taking legal measures for their vindication and for the appropriate punishment of their persistent slanderers.

Mr. Barbanell is one of the two or three custodians of this grossly mal-administered Fund, which has never been used for the purposes for which it was publicly subscribed. No account has ever yet been given to the subscribers of how their money has been spent, no one knows how much is left of it, and it is full time that an authoritative public investigation should be made into this matter as it is well known that it has been squandered on purposes never contemplated by the subscribers.



### ANOTHER SPIRIT CHILDREN'S CHRISTMAS TREE.

By A. E. PERRIMAN.

A SPIRIT Children's Christmas Tree "direct-voice" sitting was held at 30, Holmdale Road, West Hampstead, on Thursday, December 22, when fourteen friends were present, and my wife kindly gave her services as medium.

At the outset I would like to say that the idea originated from the Other Side of Life for the purpose of affording children in the spirit world an opportunity of manifesting and joining in our Xmas festivities, after which, the tree and the toys were to be taken to a poor London Parish for distribution to children whose parents would not be able to provide any treat for them.

With the co-operation of many kind friends we collected 225 toys and sufficient money to provide tea for this number of children, and thus we were able to give joy to a large gathering of children at the Church Hall of St. Thomas's Church, Westminster Bridge Road, on Xmas Eve afternoon.

To describe this Xmas Tree "direct-voice" sitting in full would, I'm afraid, be a long story, but suffice it to say, that some fifty children came and spoke to us and selected a toy from the tree. The little girls were delighted with their dolls, as were also the boys, who mostly selected mechanical toys or musical instruments. The mechanical toys were wound up by the boys themselves and set going, while the mouth organs, dulcimers and concertinas were played upon with gusto.

Many of the sitters in the circle had toys placed in their laps by the children, and quite a number of the children showed us their spirit lights. Two of them were seen dancing to the gramophone music. They also joined in the singing of carols and nursery rhymes.

It was a memorable evening, and if only some of the parents of the children who manifested could have been present and heard for themselves the happy laughter, I am sure they would not mourn the loss of their physical presence with any remorse or anguish.

## Amazing Photograph of a Living Materialisation.

### THE MEDIUM IN TRANCE IN FULL VIEW.

AT a private sitting at the Psycho-Physical Studio, Dartmouth Park Hill, London, on January 16, the astounding photograph shown on this page was obtained.

It shows the materialised form of "Agar," the Egyptian guide of the young medium, Mr. Cyril Budge, who is also included in the photograph. This is perhaps the most notable picture of a materialisation being seen along with the medium that has ever been produced, and is certainly of an even more absolutely convincing character than the famous photograph obtained by Sir William Crookes with the medium Florrie Cook, who was lying on the floor only partially visible.

What ought particularly to be observed is that through the medium's body the back rails and left side of the chair are clearly seen, showing how greatly the material substance of the medium had been drawn upon for the building up of the materialisation.

Perhaps never has there been such a perfect full-form materialisation of a spirit photographed in the whole history of Psychical Research as that of "Agar" here presented. If our readers will refer to Mr. Frank Leah's sketch published in our August number, they will see the very striking resemblance between the artist's portrait and this flashlight photograph.

The circumstances under which the photograph was taken are as follows:—

On January 10, a member of the Studio received instructions from her own Spirit Guide to arrange a private circle for the following Monday evening, at which an effort would be made to produce a photograph of "Agar" and his medium seen together.

Arrangements were made accordingly and a private seance was held on January 16, when along with the medium there were present as sitters, the Honorary Secretary of the Studio, with his wife and daughter.

The seance-room was at first illuminated only by a red lamp, but later a powerful non-actinic phosphorescent floodlight was utilised, which

lit up the whole room, showing all the sitters as clearly as in ordinary white light.

The seance began as usual with a prayer and the singing of hymns, and in about ten to fifteen minutes, the full form of "Agar" stepped forth from the cabinet in which the medium was sitting. He first walked up and down the room chatting with the sitters, then proceeded to the flood-light apparatus, which was enclosed in a light-proof bag, and uncovered it so that immediately a bright white light shone forth.

He next walked to the cabinet and, drawing the curtain open showed the medium sitting in deep trance. Then he walked to the camera, inserted a loaded slide, and opened the lens so that it would be ready for the flash. He thereupon loaded the flash apparatus in full view and handed it to the Secretary, warning him not to fire it before he gave the signal.

All now being ready he posed himself near the medium and gave the signal, "Now!" There was a brilliant flash as the magnesium powder ignited. "Agar" said, "Excellent!" Then he walked to the camera, closed the lens, and withdrew the slide.

The seance was continued in darkness and Dame Melba, with the aid of luminous slates, manifested partially materialised, and sang "Abide With

Me" and "Loch Lomond" in a beautiful clear voice, the daughter of the house playing accompaniments on the piano. After these, Melba herself played the accompaniments on the piano while singing several of her favourite melodies.

Shortly after the sitting was concluded, the Secretary and the medium developed the film, which is here reproduced.

These wonderful sittings with Cyril Budge are being organised on the "Other Side" by Cecil Husk, who in an automatic message to us says:—

"You will observe the wonderfulness of this photo, which shows the hollow blank in the medium's stomach, through which the chair on which he is sitting so clearly appears."



CYRIL BUDGE AND HIS GUIDE, "AGAR."

A Flashlight Photograph taken during a Seance at the Psycho-Physical Studio.

All rights in this Photograph are strictly reserved.

## THE International Psychic Gazette

The Independent Monthly Organ of  
Spiritualism and Psychical Research.

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

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

### The Conan Doyle Proofs.

#### PRESS ATTACK AND VALIANT DEFENCE.

THE article by the REV. CHARLES TWEEDALE, Vicar of Weston, on pages 51 and 52 of our January number, giving irrefragable proofs of the continued conscious existence of Sir Arthur Conan Doyle, and his present ability to impress an impromptu letter with an authentic portrait of himself on photographic plates exposed by Mr. William Hope, appeared also in the *Yorkshire Observer*.

#### AN ANONYMOUS INVESTIGATOR.

That newspaper, however, does not appear to like what it calls "Spiritism and Proof of Survival," and it appointed a "Special Commissioner" to investigate the matter. A "Special Commissioner!" Fine name! A man of wisdom and discretion, no doubt, who will strive to give his paper's intelligent readers the truth with perfect impartiality! Vain hope, for alas, he turns out to be just one of those wretched stunt-mongers of the approved type, whose function is to falsify facts and to throw sand into trustful people's eyes.

#### HIS FAKED PHOTOGRAPH.

He could not, of course, refute the evidence printed, for that was irrefutable, but he might cunningly discredit it by producing a faked ghostly photograph of Edgar Wallace, with the help of a confederate, and suggest that that was just the same thing, and that in consequence all spirit photographs were merely mountebankish tricks! And all this, of course, as an example of respectable modern journalism!

But unhappily this "Special Commissioner" had counted without his host, for he had pitted his amateurish abilities and copied methods against one of the doughtiest warriors in the Spiritualist movement, who had no difficulty in promptly chopping him up into very small mincemeat!

#### "COLLAPSED LIKE A HOUSE OF CARDS."

The Vicar of Weston, in dealing faithfully with this poor "Special Commissioner," thus replied in the *Yorkshire Observer* :—

"Any novice knows that ghost-like pictures can be produced by the substitution of a previously prepared plate, if precautions are not taken to prevent such substitution, but this is just what your sapient Special Commissioner did **not** do.

"He admits that he allowed his photographer to supply the plates, and he informs us that the said photographer confessed to him that 'on the plates in the packet he had already photographed a photograph of Edgar Wallace.'

"Your Commissioner tells us that he employed **exactly similar conditions** to those at Weston. **He did nothing of the kind.**"

So, as Mr. Tweedale observes, "his whole case collapsed like a house of cards!" (Just as Lord Donegall's sensational effort in the same line miserably collapsed the moment we threw the light of day upon it!)

#### THE FACTS UNANSWERED.

Mr. Tweedale ruthlessly exposes his assailant's use of the logical fallacy of *ignoratio elenchi*, which means the cunning and deliberate ignoring of the exact points to be answered or refuted. He writes :—

"I notice that he (the Special Commissioner) does not touch on the photographic message in Sir Arthur's identical handwriting, and signed by his identical signature, both recognised by Lady Doyle, the message taking up the conversation of a few minutes previous. Nor does he touch the case of the recognised picture obtained by Mr. H— of a deceased relative of whom Mr. Hope had never heard, and who died more than sixty years ago. **These are hot cinders which he makes no attempt to handle.**"

#### "IGNORANT NONSENSE ABOUT FAKED PLATES."

Mr. Tweedale finally disposes of the "Special Commissioner," and others like him, who,

"Dressed in a little brief authority

Play such fantastic tricks before high heaven

As make the angels weep,"

in the following breezy and straightforward way :—

"All this ignorant nonsense about faked plates, etc., is blown to smithereens by the fact that **scores of recognised spirit photographs of the departed dead have been obtained by Mr. Hope in cases where there has never been a photograph, drawing, painting, or other representation made during the deceased's mortal life.**

"I have several such pictures and there are many in existence. All theories of fraud are whistled down the wind by this fact, and no conjurer, professional photographer, or any other person whatsoever can obtain the results got by Mr. Hope by any non-spiritual means. **Let your Commissioner face this fact if he can!**"

#### THE VICAR CARRIES THE WAR INTO THE ENEMY CAMP.

Dealing with the wider aspects of the question raised by lay and clerical correspondents of the *Yorkshire Observer*, Mr. Tweedale says :—

"Hitherto we have sat quiet under the silly and ignorant attacks of opponents, and for many years have heard a lot about the request for scientific evidence and tests from men like the Revs. Allen and Sowerby.

"We will now carry the war into their own camp. They have made great demands for 'proof' and 'scientific evidence,' which proof and evidence we have given.

"Do they realise that they, on their part, cannot give one atom of 'scientific proof' for the Resurrection of Jesus?

"Do they realise that they cannot give one particle of scientific present-day proof for any of the apparitions, visions of angels, spirit voices, and messages in the New Testament?

"Do they realise that they cannot give one particle of scientific present-day proof for the existence of the Spirit World, about which they talk so glibly every Sabbath Day?

"**I challenge them, and all who think like them, to do it, and to give present-day evidence for what they stand for, and to produce the kind of evidence they demand from us.**

"They cannot give to the humblest seeker one jot or tittle of proof that his or her dear one has survived death, or that there are angels or spirits, or that a Spirit World exists. Men ask them for the bread of evidence and they can give them naught but the stone of negation."

#### THE AGNOSTICISM OF RELIGIOUS LEADERS.

Mr. Tweedale concludes his trenchant reply to the *Yorkshire Observer's* "Special Commissioner" and ill-informed correspondents thus :—

"How desperate is the need for this evidence to-day is emphasised by the practical Agnosticism shown by the majority of the religious teachers at the present time, when they turn their backs upon the present-day evidences of survival and communion with the Spirit World.

"Recently, one of our Bishops said that 'Communication was wholly ignored by our Lord and the writers of the New Testament,' thus deliberately ignoring Jesus talking with Moses and Elias on the Mount, and the Apostles talking with Jesus after His death by crucifixion.

"I have a letter signed by an Archbishop, in which he writes, speaking of the Resurrection of Jesus, 'If I did not independently believe in the reality of God, I should pay no attention to the alleged Resurrection appearances. I am quite convinced that direct evidence of survival is not either attainable or desirable.'

"**And this is Christianity in the Twentieth Century!**" exclaims Mr. Tweedale. "It is high time we made known the existence of present-day spirit phenomena and the glorious reality of the practical Communion of Saints! It is not too much to say that modern psychic evidences and experiences have rehabilitated the Bible evidence."

We congratulate the vigorous Vicar of Weston on his splendid defence, and his assault on the prevailing Laodiceanism of our times, for as in the days of the Apostles, there are even in our own ranks too many people who "blow neither hot nor cold" about the most thrilling Truth as to Life and Immortality ever committed to mankind. That ought only to be espoused fervently and fought for mightily!

J. L.



## 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.

#### PREDICTION FOR A NAVAL MAN.

THREE months ago, a young man came to see me, and said he would be glad if I would exercise my clairvoyance on his behalf, for his hopes for a certain career seemed to have been checked, at least for the present.

I took his hand and said, "Monsieur, you were born to be a sailor and you will be one. I even assure you that you will not spend Christmas on dry land, but that you will then be a student-officer on a merchant vessel sailing in the Mediterranean Sea."

My visitor replied, "That is impossible. Eight days ago I failed to pass in my examination and there will be no other examination before June of next year. So I cannot embark in December and your prediction must be incorrect."

I insisted, however, with energy, "Monsieur, you will be on the open sea a few days before December 25. I assure you that is perfectly possible if you will follow my advice. Go as soon as may be to a little port on the Mediterranean coast called Port-de-Bou. There you will meet a man who, inspired by prompt sympathy for you, will do all that is necessary for you to serve as student-officer on a merchant vessel, while you are awaiting and preparing for your examination in June."

The young aspirant to a naval career appeared very sceptical, and said, "I can scarcely believe you, but I am going to obey you. To-morrow I will go to Provence to tell my parents what I am about to do, and then I will go to Port-de-Bou, a place where I know nobody, and where therefore I shall have little chance of finding a patron."

"You will find one at Port-de-Bou," I repeated; "I guarantee it, so have confidence. You will celebrate Christmas on the open sea, and then you will remember it was I who said it!"

My visitor went off thinking me far too confident and optimistic! However, he went home to stay for two weeks with his father and mother, and then he set out for Port-de-Bou to take his chance.

After he arrived there he became acquainted with an important officer in the Customs administration, who was good enough to interest himself in finding a position for the young man. In two weeks he secured from the captain of a merchant vessel an engagement for him as a student-officer, his duties to begin on December 20.

I received a card from him dated December 23, in which he said:—"I have been for three days on board the cargo vessel P.L.M. 23, in which I find myself very comfortable. We leave this evening for Cardiff, where we shall fill our holds with coal. Respectful greetings.—F. B."

So after all my prediction was justified! My young sailor did celebrate Christmas on the sea! And in case anyone should think this tale too wonderful I offer the following details so that it may be tested. The name of the aspirant for a naval post is Frederic Barraquand. His parents live at Arles, in the district of Beauchamps, Bouches-du-Rhône, France. His vessel is attached to the harbours of Port Bou and Carante. And if any of my readers in Cardiff go at once to the harbour there they may see the cargo boat P.L.M. 23, and they may ask for an opportunity to talk with Mr. F. Barraquand who will confirm the exactness of this story.

#### A CASE OF DIAGNOSIS.

Dr. Grandjean, of rue Galilee, Paris, will also be able to certify the correctness of a diagnosis I made at his house of a lady whose illness had not yet declared itself.

I had simply called on the Doctor in passing to shake his hand and wish him a happy Christmas. He and his wife were at home, and they had with them a charming young lady who did not appear to be at all unwell. Yet I felt impressed to touch her hand, which she freely offered me.

Scarcely was it enclosed in my own when I experienced a fairly sharp pain in my left hip at the spot where the leg joins it. I pointed out this spot to the doctor and

put a small coin on it to indicate it exactly to the doctor. Then I told him, "I fear that Mademoiselle will suffer before long from a malady there, which I cannot at present more clearly define, but which will require medical attention for a lengthy period."

I made this diagnosis on a Wednesday, and on the Sunday following the young lady complained of a severe pain precisely on the spot where I had suffered myself while holding her hand. After some weeks of suffering she was submitted to an examination by means of X-rays. That revealed a dark grey spot on the bone which showed the existence of a sort of progressive decay in the osseous matter at a certain depth from the surface.

Since that time the young lady has been confined to her couch and has suffered cruelly. However, she is beginning to get better, and when I saw her last week she again offered me her hand. I still felt the same pain in myself but less violent, and in giving her my sympathy I said, "Oh, how I should have liked to have been proved wrong in my unhappy diagnosis!"

P. F.

### Foreign Chronicle.

#### PREDICTIONS FOR 1933.

AT the end of last year many clairvoyants did their best, as is the custom, to predict the important happenings of the new year.

For the most part these prophecies have been prudently confined to generalities. They have affirmed, for example, that 1933 will not see a perfect equilibrium established throughout the world, that there will be dearth in China and Russia, that one or two earthquakes will occur, that there will be international complications and financial difficulties, that, in fact, "The Crisis" will not have ceased during this year. We may conclude from all this that times will still be hard, and that will be vexatious, but most of us have expected that a little, without being prophets!

However, it is only right to acknowledge that the sibyls have mostly announced some sensible amelioration in the conditions of the nations. Some have even said that the United States of America will at last renounce their exaction of European debts contracted for the purposes of the War. Others have told us there will be no revolutionary troubles in 1933, and that news will cheer the hearts of all friends of order. But what is especially interesting is that no clairvoyant announces any war for this year. But, as we have already shown, they have engaged themselves in council not to make any predictions on that head in the interests not only of the Peace but of the peace of mind of persons with a tendency to suffer through over-anxiety about possible events that may never occur.

#### MR. GOEDHART ON MATERIALISATIONS.

Mr. P. Goedhart, the distinguished President of the International Spiritualist Congress of 1931 at The Hague, addressed last month the Spiritualist Association of that city, of which he is President.

The *Het Vaterland* newspaper gives an excellent report from which we transcribe the following paragraphs:—

"Yesterday evening Mr. P. Goedhart gave a *causerie*, with lantern slides, on Materialisation phenomena. He divided his subject into two periods. The first was when there were powerful materialising mediums, and people didn't make a fuss about what science would say, and so fine phenomena were got with Home, Florrie Cook, Kate Fox, Eusapia Paladino, Linda Gaserra, Cecil Husk, Munsterman, Eglinton, etc. The experiences of Crookes, Ochorowicz, Lombroso, Morselli, Richet, and other renowned professors, who, urged by the persistent tenacity of the Spiritualists, were forced to experiment with mediums, awakened at last the interest of the scientists.

"The second period was that of scientific occult physiology. Not all physiologists had followed the example of Richet. The unbelief in the new facts, the slavish and servile constraint to what earlier masters had taught, still reigned supreme in Holland. But great experimenters have commenced and others will have to follow, even where the philosophic followers of Kant

and Hegel have bound their thinking-power into a system where there is no place for the living world of psychic phenomena.

"In the next part of his *causerie* Mr. Goedhart spoke of the experiments of Professor Ochorowicz, of Warsaw, who gave the X-rays this name, because they were so mysterious; those of Crawford, Belfast, about psychic rods, and emanations of the medium—foundations of the ectoplasmic theories; and the experiments of Dr. Geley, who got the extremities of the body in gypsum; as had Mrs. van Hasselt in seances with the medium Munsterman at The Hague; and finally the experiments at the Paris Metapsychic Institute with Klusky and Eva C., where many pictures of the materialisations were secured. Their experiences were the cause of a great fight, which showed that there were always many persons who could not accept new verities. Richet, however, was forced to admit:—*C'est absurde, mais c'est vrai*; and he accepted the facts, though the Spiritualistic explanation was for him only a hypothesis to work upon. His whole education has been materialistic, and probably this generation must pass away and only the next generation will really see—just as in the time of Moses—that promised land, the general belief in Survival.

"The *causerie* made a deep impression on the audience."

### SPIRITUALISM AMONG THE MORMONS.

A writer in the *Harbinger of Light* has had occasion to visit Salt Lake City, and he has reported some interesting details about the Spiritualism of the Mormons.

From 1830, he says, and well before the birth of Modern Spiritualism at Hydesville in 1848, the Mormons believed in the uninterrupted continuance of life and in its progressive development after so-called death. Further, they considered it their urgent duty to work for the dead. Also, the baptising by proxy (1 *Corinthians*, xv, 29) of unregenerate souls now in the other world constitutes a highly important service carried on in their impressive temples, which no Gentile is ever permitted to enter. The author adds:—

"It is unfortunate, but not altogether surprising, that the Mormons, who were ignorant of psychic laws and had never studied the vagaries of 'revelation,' should have become entangled with polygamy—thus marring an otherwise good religion. Spiritualists will not withhold sympathy from the men who held that heaven had not been cut off from earth, who dared to pursue a vision even though it led them at first into what an uninitiated world could not but regard as a moral quagmire. The error is now acknowledged and finally corrected, though it cannot have been easy for a religion founded upon a particular set of revelations to admit their need of revision.

"The Church is governed by a President and a self-perpetuating body of twelve men, called Apostles, to one of whom I received an introduction. After hearing about the system for helping the dead 'by water and the Spirit' it was natural for a Spiritualist to ask: 'Do the dead give no sign? Don't they ever respond to your efforts?'—questions that drew from the elder an admission that his wife sometimes could see the dead waiting their turn; which proves that clairvoyance is recognised by the Mormons."

### SPIRIT "EXTRA" AT A GRAVE.

Mr. F. W. Fitzsimons, director of the museum at Port Elizabeth, South Africa, reports the following curious case of spirit photography in the *Harbinger of Light*:—

On December 24, 1931, a house fell in, and seven persons were killed by the falling masonry. Among these were Miss Dorothy Wade, aged nineteen years. On the day of her funeral Mr. J. O'Connor photographed those present at the grave. When his plates were developed, the head of a child, fairly large, was seen on one of them, at the height of the legs of the persons photographed. When this "extra" was examined it was found to be a faithful portrait of Miss Wade when she was a little girl. Then it was recalled that as the coffin was being lowered into the tomb Dorothy's mother exclaimed in despair, "My baby, my baby!" And it was at that very moment the photographer exposed the negative that caught the "extra." Mr. Fitzsimons concludes:—"That the picture is a supernatural one appears to be unquestionable."

### TOO MANY SPIRITUALISTS.

The State of Vera Cruz, Mexico, which greatly curtailed religious worship a year ago, has taken to Spiritualism.

The number of Catholic priests is now restricted to one for every 100,000 of population. A recent survey of the State reveals that it is "now overrun by Spiritualists," as a British Press correspondent puts it. He says that—"Spiritualist parlours exist in considerable numbers in every large city, and each parlour is attended daily by a large number of believers. Some of the larger establishments have as many as eight mediums."

### THE SCRUPLES OF A PRESS CORRECTOR.

Here is a touching story which appears in the Rangoon newspaper, *The Press*:—

A press corrector on the staff of that journal fell ill and soon died. He was a man who loved his work and before he expired he was distressed because he had left behind him a certain number of proofs un-read. In his delirium he beseeched those around him to send for these proofs. "Let me get up," he cried, "I must finish this work."

On the night after his death the staff in the printing office were engaged in the composition and make-up of the next day's paper, when they heard the sound of footsteps and the rustling of papers in the little office where the deceased proof-reader used to work. On listening at the door they even heard the voice of the good man reading the text of the proofs in an undertone. The manager of the office had the courage to open the door and saw no visible person there, but he found all the proofs in question had been carefully corrected.

During several succeeding nights the same sounds were heard coming from the little office, and the workmen became more and more afraid, until the manager called them all together and in their presence he addressed the spirit of the faithful proof-reader who had carried his devotion to duty even beyond death. He thanked him for his zeal, but in friendly terms called upon him to observe that a new corrector had replaced him and that therefore he would now be able to repose tranquilly in the other world. From that moment the weird phenomena ceased and the office has been no more troubled by its too scrupulous reader.

This story is almost beyond belief, but in the psychical realm things do happen which seem contrary to common-sense. In any case, *The Press* prints it seriously as an event in its own office.

### THE CLAIRAUDIENCE OF MAHOMET.

Mahomet died just 1,300 years ago, and to mark this date a work entitled "Mohammed" has been published at Gottingen by Professor Tor Andrae, of Upsala University, Sweden.

In this book the Professor treats at length, and with admirable competence, of the mysticism of the Founder of Islam, and also his incontestable mediumistic faculties.

From a study of many texts of the Koran he has reached the conclusion that Mahomet was endowed with the gift of clairaudience to a remarkable degree, and that a large part of his inspiration came from this source. That observation had already been made by Dr. Lucien Graux in his book entitled "Mahomet the Medium," of which I shall have occasion to speak some other day.

### THE CONVERSION OF LOMBROSO.

The *Diario de Coimbra* recalls the circumstances under which Cesare Lombroso, the scientific Materialist, became a Spiritualist.

At the time when Mr. Ercole Chiaia was experimenting with Eusapia Paladino at Naples, Lombroso attended many seances, accompanied by several of his colleagues.

Soon he was profoundly struck by the phenomena he observed and came at last to recognise that he had been wrong in condemning Spiritualistic facts *a priori*. The climax came when suddenly there came a shower of rose petals in the room where he was with Mr. Chiaia. Then he exclaimed, "Ah, my science! My poor science!"

### PSYCHICAL RESEARCH AT BUDAPEST.

Let me recall that the Society for Psychical Research at Budapest was founded in 1872 by Countess Adelma de Vay.

Two years later it became allied to the British National Association of Spiritualists, Bloomsbury, London. To-day its President is Mr. Rohay Béla. It possesses a daily newspaper named *Egi Vilégos*.

Mr. Odon Nérei, Royal Counsellor, who is a vigorous octogenarian of indefatigable activity, will give all necessary information to inquirers, who may write to him in French or English, if they address their letters to him at Magyaradi u 55, Budapest I.

Febr  
Let  
Scientifi  
Budape  
and pol  
Among  
Delisle,  
is Lóvol  
We tl  
cating  
to all f  
Spiritua  
The T  
"Eight  
Servadio  
Revisi  
complet  
since 19  
The  
preparat  
Congress  
President  
and all  
at calle  
Profes  
studying  
Ideler, v  
quality  
Mr. M  
works h  
has just  
and the  
profound  
and cons  
authorit  
of the S  
"I as  
"T  
M  
D R. J  
ha  
on  
host of E  
the follo  
"best  
I kr  
in I  
com  
"sticl  
and  
that  
get  
cour  
ener  
(Dr. Se  
to the fa  
been left  
Strange  
day an a  
of a mem  
It claime  
"I  
near  
rely  
"I  
are a  
the  
almo  
not  
my  
to be  
all th  
as we  
"We w  
(at a seanc  
Lord's Pra  
while. Su  
in his ordi  
afterwards  
"Did you  
see me. I  
it a veil, b  
as much m  
words of  
experiences

Let us mention also the Hungarian Metapsychical Scientific Society, whose address is Mészáros u 62, 1-15, Budapest I. It was founded in 1932, and its distinguished and popular President is Major-General Henry Enesy. Among the members of this Society is Dr. Arthur Lee Delisle, an English journalist and author, whose address is Lövoháa u 26, Budapest II.

We thank the director of Egi Világosság for communicating this information, and promise a good reception to all further documents which record the progress of Spiritualism and Metapsychics in Hungary.

#### PETITES NOUVELLES.

The Tipografia del Senato, at Rome, has just published "Eight Seances with the Medium Erto," by Mr. Emilio Servadio.

*Revista do Espiritismo* has published in its No. 5 a very complete history of the Spiritualist movement in Portugal since 1910.

The Spanish Spiritualist Federation has elected a preparatory Committee for the International Spiritualist Congress that is to be held at Barcelona in 1934. The President of this Committee is Mr. Lopez san Roman, and all correspondence should be sent to the Secretary at calle Ancha, 31, 2 Barcelona, Spain.

Professor Carl Blacher, of Riga University, has been studying curious ectoplasmic phenomena with the medium Ideler, who is already well known in Lettonia for the high quality of his supernormal faculties.

Mr. Maurice Magre, a French author whose Spiritualistic works have been appreciated in all parts of the world, has just published "La Mort et la Vie Future" (Death and the Future Life) in which he gives proof of his profound science. His new book is at once instructive and consoling, and it will assert itself as one of the most authoritative works of this period in favour of the Cause of the Spirit. Here are the first words of the book:—

"I aspire to render men happy by the understanding

## "Twenty Years After": Things Worth Recalling

From the "International Psychic Gazette" for February, 1913.

#### MESSAGES FROM SEEN AND UNSEEN.

DR. JULIA SETON SEARS, whose lectures here have been so highly appreciated, returns to America on February 22 loaded with good wishes from her host of British admirers. As we go to press she telephones the following characteristic message to our readers:—

"I leave to you all my Love and Truth, and my best wishes for your continued higher unfoldment. I know if you go on in the future, as in the past, in Love and Unity, that Life's greatest gifts will come to you all.

"And one word for yourself, Mr. Editor—You stick to your ship, and work with your whole heart, and I am certain you will make the *Gazette* a thing that will interest every advanced thinker. Don't get discouraged or let go, because it takes a lot of courage and a great deal of persistence and soul energy to do the spirit work on this side."

(Dr. Sears in the last paragraph of her message referred to the fact that the Editor had somewhat unexpectedly been left with the sole responsibility for the *Gazette*.)

Strange as it may seem, we had sent us on the same day an automatic message received through the hand of a member of the London Society for Psychical Research. It claimed to be from Mr. W. T. Stead, who wrote:—

"I have very few helpers in the work that lies nearest my heart. So you see how much I must rely upon those few.

"In the whole of this vast London those who are able and willing to work on my lines for uniting the world of men with the realm of spirits, can almost be counted on one's ten fingers. Now do not argue; let me write. Mr. Lewis is following my guidance against fearful odds. Yet tell him to be of good courage, strong in the assurance that all things are working towards a destined end, little as we can see it."

#### MR. STEAD BURSTS THROUGH.

"We were eleven persons present in Cambridge House (at a seance given by Mrs. Wreidt). After we said the Lord's Prayer it was absolutely dark and still for a long while. Suddenly we saw Mr. Stead's face and shoulders in his ordinary dress. He disappeared, and immediately afterwards an emphatic voice began to speak over us. 'Did you see me? I did all I could that you should see me. I understand now, from this side that they call it a veil, but I burst through it.' It sounded as if he was as much moved as we, and we could only speak in short words of love."—Mrs. Ella Anker in a lecture on her experiences with Mrs. Wreidt, the celebrated trumpet medium.

of death. I want the sick to cease to fear, the old to think of their future youth, the dying to catch sight of the coming light, and families to sing with joy as they accompany their departed to the tomb."

Sir Oliver Lodge, F.R.S., having again been elected President of the Society for Psychical Research, the *Harbinger of Light* writes:—"Let us hope that under his presidency an official pronouncement regarding the reality of psychical phenomena and their evidence of survival may be made by this Society."

*Rosendo* reproduces four pages of important extracts from M. Pascal Forthuny's "Personal Recollections" published exclusively in this *Gazette*. The translation from the English text into the Spanish language, by M. Ernesto Prieto Figueroa, is as elegant as it is irreproachable.

The *Bulletin* of the Spiritualist centre "Perdau e Caridade," Lisbon, reproduces from this *Gazette* the conversation which took place in Esperanto between Professor E. G. Braga and a spirit by means of table-tilting.

Similarly, the *Revista internacional do Espiritismo*, Portugal; *Pour la Verité*, Belgium; the *National Spiritualist*, U.S.A.; and the *Harbinger of Light*, Australia, transcribe many items from our Foreign Chronicle.

The Portuguese Spiritualist Federation has at present a fund of £4,000 which is to be used towards the erection of a Spiritualist Temple at Lisbon.

Professor C. Blacher announces that there are at present many mediums for apports in the city of Riga.

At Porto Rico a new Spiritualist review has been started whose title is *Rayo de Luz* (Ray of Light).

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

#### DREAMS.

Some of the best stories R. L. Stevenson ever wrote came to him in dreams. He had the power of remembering them. There are also dreams in which one's soul wanders, and sometimes it has great difficulty in finding its way back to the body.—Mr. F. Thurstan.

#### PSYCHIC RESEARCH AND LUNACY.

With psychic research and development there will come a new treatment of lunacy, in which the overcrowded asylum will be the first thing to be broken up entirely.—Miss Lind-af-Hageby.

#### EVERYONE A HEALER.

I went to see a poor girl lying in bed after being for thirteen weeks unconscious. She was rigid and helpless, with high fever and burning cheeks. I called her by her Christian name, but the only response was a sad heavy moaning.

I prayed earnestly and was controlled to put my hands on her head and to make passes on her right side, saying, "Whoever you are, and whatever you are, depart from this child of the living God and let healing come to her." I invoked the Power that was given to Jesus and also to everyone who seeks to heal simply for the good and love of their fellow creatures. The power was given. The tingling of a magnetic force rushed through my body into the poor girl, and at once it could be seen that new life was hers.

I said, "Sleep, dear girl, for half an hour, and then wake in full health and spirit." As the time came she awoke, calm and collected. There was no more fever and no more pain.—Mrs. Mary Davies.

#### DAVID DUGUID'S LAST SKETCHES.

At a seance with David Duguid at Coventry, the last but one he ever attended, a large piece of cardboard was placed in front of him with a paint box and clean brushes. The room was almost dark, and the medium, a poor, feeble old man, was blind-folded, but in twenty minutes he had given them a perfect water-colour sketch.

Two small *cartes de visite* were then given him. These were placed against the paint box, and the medium was blind-folded and had his hands tied. As soon as the lights were put out they saw spirit hands and the cards and brushes lifted from the table into the air.

In four and a half seconds the brushes fell upon the table, the light was turned up, and on each of the two cards was a beautiful little painting, still wet.—Mrs. E. A. Cannock.

## An Old Man's Spirit Communion with His Wife.

### TED'S MYSTERIOUS DISAPPEARANCE.

By TOM CHARMAN, Godshill.

**M**ANY years ago I was helping to collect evidence about a right of way through a Sussex forest and called on an old man who lived alone in a two-roomed stone hut on the edge of the woods. He was about eighty years of age but was still hearty, and he invited me to come in and talk at his fireside.

When we had discussed the question of the right of way, his conversation naturally drifted on to his very lonely life since the death of his wife. I sympathised with him and he said, "But you know I see her sometimes. Be sure not to say anything about it for the people about here would not believe it. After I am in bed in the dark I sometimes see a haze of light which slowly spreads before my eyes until right in the centre of it I see her face, with her little old bonnet just as she used to be. She smiles to me and I smile back and just say, 'Well, well, well.'"

"When I first saw this light I sat up quick and said, 'I'm dashed if the house isn't on fire!' But when I saw her face smiling at me, until it slowly faded away, I knew then everything was all right. You won't tell anybody, will you?" "Certainly not," I replied.

Then I asked the old man about the health of his son Ted, whom I had known intimately about twenty years before, when he emigrated to Canada. First he said without thinking, "All right," then he added that he wasn't sure, for he said the young rascal had not written to him lately and he had always been such a good boy writing to his father every week since ever he went away.

I had asked this question seriously for during the pauses in our conversation, and unknown to the old man, I had

clairaudiently heard Ted's voice telling me he was with us in the room. "Then," I said to him, "you must be out of the body." "Yes," he replied, "but do not tell poor old dad. He does not know I am dead and it would be too much for him. It will not be long till he learns that I have passed over."

About a month later I visited the old man and after a little talk I said, "Well, have you heard from Ted?" "No," he replied, "but if you look in that Bible you will find a letter from his wife. I cannot make it out."

The letter read somewhat as follows:—"Dear Dad,—Is Ted with you, because if he is not I fear something has happened to him. On the day he collected his quarterly money he went out fishing on the lake with an ex-soldier and they have never returned. Please write as soon as you have received this."

When I had read the letter I said to the old father, "Well, what do you think has happened?" and he replied, "I am very much afraid I shall never hear from him again." I said, "Whatever has happened you may be sure it is all for the best, and you know it will not be very long till you meet him again."

Then we sat quietly for a little while without speaking and again I heard Ted's voice. He told me that while he was fishing with his coat off he had been suddenly pitched head first into the lake by his companion for the sake of the money in his coat pocket. The scoundrel then rowed heartlessly away and left him to drown. But he strictly enjoined me not to mention a word of all this to his father.

I obeyed, but I thought it only right to send a letter to Ted's wife telling her what the spirit of Ted had revealed to me in his father's house.

## Spiritualism as Philosophy, Religion and Science.

By M. A. BRAGADIN, Editor of *Ali del Pensiero*, Milan.

**W**RITERS have lately been giving their attention to this important question, and it has been generally claimed that Spiritualism is a Philosophy, and that it must be studied and considered only from that point of view. It is said that Spiritualism is not a Religion, because of its anti-dogmatic base, and that neither can it be a Science as that would separate it completely from human feelings and spiritual progress.

I cannot agree with these opinions because I believe that Spiritualism is a Faith, a pure, substantial faith, which comes to us from the very source of Life, which permeates our Self through the mysterious paths of the Spirit, and which draws us toward that perfection that is the unique aim of humanity.

Spiritualism is not a cold philosophical analysis, but a vibrating discipline of life. It is the harmonious expression of a perfect equilibrium of feeling and thought. Silently, with a tender emotion, it gives men the certainty of an ascent toward an Eternal Light.

I therefore believe that Spiritualism unites and sums up in itself every activity of human thought, and necessarily it must transcend Religion, Philosophy or Science, when these are singly considered; and, in fact, it is a perfectly balanced blending of those three powers of human evolution.

### SPIRITUALISM AS SCIENCE AND PHILOSOPHY.

Spiritualism is, indeed, a Science when through intellectual mediumship it permits a rational study of the nature of the Universe, of the origin and constitution of man, and of the relations between man and the Cosmos. It is a Science when it reveals the process of Nature and its laws; when it widens the field of the Materialists' view to worlds still unknown to them; when it takes, as a basis of its studies and experiments, strictly scientific

systems of research and control; when it shows that the process of evolution does not end at the limits drawn by Biology, but that it continues on planes not less real than ours, even though not directly controllable by our senses.

Let Materialistic Scientists refuse, or feign to ignore, the reality of Spiritualistic teachings, but who could positively uphold them in thinking that their physical Science alone is the truth? Our investigations have led us far beyond the limits of Materialistic Science, that Science which is so tangled by its old prejudices and yoked to the heavy weight of matter. It is then clear and evident that Materialistic Science is only a part, and that it is embraced in the infinite arms of Spiritualism?

But Spiritualism is also a Philosophy, when it studies the principles and the causes, the whys and the hows of phenomena, and when it controls their coincidence with the scientific and experimental data. It is a Philosophy when it reveals whom we are, where we come from, where we are directed to, and the laws of our evolution.

### SPIRITUALISM AS RELIGION.

But Spiritualism is again a Religion when, aiming to unveil the Truth, it leads to the roots of all Religions. It is a Religion when it points out how to act in this life for the single and collective welfare; when it comments on the Sacred Books of any epoch, revealing their hidden wisdom; when it offers a life to live and an ideal to aim at, by easy, limpid, logical and rational dictates, repudiating all those dogmas and ritualisms which are so often repugnant to the reason and even to pure feeling. Spiritualism is, moreover, a Religion when it repeats the eternal teachings of Christ, showing their original purity and integrity, indicating their true essence and drawing us to that ideal of Universal Brotherhood, which must be the last great conquest of our cycle of evolution.

Spiritualism, therefore, in its true substance of perfect equilibrium, can and does know how to answer the most exigent psychological and spiritual needs of every soul. The scepticism, the doubt, the cynical Materialism of to-day have grown up from the schisms of Philosophy, Religion and Science.

Let us hope that it will not be long before that day will come, so yearned and longed for by all Spiritualists, in which the *rapprochement* and fusion of those three powers will again permit humanity to run freely towards spiritual progress, the only true progress—the one which leads to the Reign of the Spirit.

# CONAN DOYLE MEMORIAL

February

## CALENDAR

February

"And through it he being dead yet speaketh."—*Hebrews xi, 4*

### Daily Thoughts from Sir Arthur's Works

Day of month.

1 *W. H. Davenport, one of the famous Davenport Brothers, born Feb. 1st, 1841.*

Throughout their career the Davenport Brothers excited the deep envy and malice of the conjuring fraternity. Maskelyne, with amazing effrontery, pretended to expose them in England. His claims have been well answered by Dr. George Sexton, who described in public, in the presence of Mr. Maskelyne, how his tricks were done, and comparing them with the results achieved by the Davenport Brothers, said, "The two bear about as much resemblance to each other as the productions of the poet Close to the sublime and glorious dramas of the immortal Bard of Avon."

"The History of Spiritualism."

2 Now is the dramatic moment of Fate, Watson, when you hear a step upon the stair which is walking into your life, and you know not whether for good or ill. *Sherlock Holmes.*

3 There lies deep in every man a rooted self respect which makes it hard for him to turn back from that which he has once undertaken.

"The Terror of Blue John Gap."

4 There is no situation which the mind of man could invent which has not taken shape and been played out upon the world's stage. Rich monarchs have become poor monks, brave conquerors have lost their manhood, and women have overthrown armies and kingdoms.

"Giant Maximin."

5 What can be happier than a life completed in honour and made beautiful with friendship and love?

Brigadier Gerard.

6 Each cover of a true book enfolds the concentrated essence of a man.

"Through the Magic Door."

7 The circumstances of the Life Beyond are homely and familiar. Happy circles live in pleasant homesteads with every amenity of beauty and of music. Beautiful gardens, lovely flowers, green woods, pleasant lakes, domestic pets—all of these are fully described in the messages of the pioneer travellers who have at last got news back to those in this world.

"The Vital Message."

8 We want less faith and more knowledge.

"The Land of Mist."

9 The rumour of noble lives, the record of valour and truth, can never die, but lives on in the soul of the people.

"Sir Nigel."

10 Nothing can harm me until my work is accomplished. The Arabs are believers in Fate, and the Arabs are in the right.

Napoleon in "Uncle Bernac."

11 A man does not appreciate at its true worth the thing that comes to him without effort.

"Through the Magic Door."

12 *George Meredith born Feb. 12, 1828.* Meredith's was the most active original brain and the most clever pen of any man, novelist or otherwise, of my time.

"Memories and Adventures."

13 What are we to think, my dear children, when we see the beasts of the field full of kindness and virtue and gratitude? Where is this superiority of which we talk?

"Micah Clarke."

*St. Valentine's Day.*

14 Hi, Love, what would you be at?

You may ruin our ease

You may do what you please,

But we can't do without you, you dear little

Tease. "The Blind Archer."

Day of month.

15 *Motor Car Club formed, Feb. 15, 1896.*

No invention of modern civilisation has done so much for developing a man's power of resource and judgment as the motor. To meet and overcome a sudden emergency is the best of human training.

"Memories and Adventures."

16 That which seems to the eye to be dead is still full of the sap of life.

Alleyne in "The White Company."

17 I have always held that people insist too much upon direct proof in Spiritualism. What direct proof have we of most of the great facts of Science? We simply take the word of those who have examined. How many of us have, for example, seen the rings of Saturn? We are assured they are there and we accept the assurance.

"The Wanderings of a Spiritualist."

18 The memory of an old man is like one of those glasses which shows us what is at a distance and blurs all that is near.

"Rodney Stone."

19 The most absurd of the many absurd charges against Spiritualism is that it has no literature. I would undertake to name fifty books on the scientific and religious sides of Spiritualism which would outweigh in interest, dignity and brain power an equal list from any other philosophy.

"The Edge of the Unknown."

20 It is an old maxim of mine that when you have excluded the impossible whatever remains, however improbable, must be the truth.

"Sherlock Holmes."

21 What is of the very greatest moment is that every man should have a good and solid reason for living a simple, cleanly life. This the Christian creed has given us.

Zachery Palmer in "Micah Clarke."

22 Man is never so interesting as when he is thoroughly in earnest.

"Through the Magic Door."

23 We do not abandon exploration because the land explored contains some noxious creatures.

"The Land of Mist."

24 "How did you deduce that this man was intellectual?" asked Dr. Watson. For answer Sherlock Holmes clapped the hat upon his head. It came right over the forehead and settled upon the bridge of his nose. "It is a question of cubic capacity," he said, "a man with so large a brain must have something in it."

"The Blue Carbuncle."

25 The day will come, and that speedily, when people will understand that the Spiritualist proposition for which we are now fighting is far the most important thing for two thousand years in the history of the world.

"Memories and Adventures."

26 *Sir Arthur at Lake Victoria Nyanza, 1929.* Here is the beautiful blue lake Victoria stretching out on every side of me. God can take care of His own.

"Our African Winter."

27 A fine thought in fine language is a most precious jewel, and should not be hid away but be exposed for use and ornament.

"Through the Magic Door."

28 *Sir Arthur started for the Arctic Seas, 1880.* I have had a life which for variety and romance could, I think, hardly be exceeded.

"Memories and Adventures."

29 Things will come about as God wills it, and what He wills must in the end be best.

"The Refugees."

**FOR LEAP YEARS.**

## SECOND ANNIVERSARY OF THE FORTUNE THEATRE SERVICES.

MR. LAWRENCE COWEN INTERVIEWED.

THE second anniversary of the start of Mrs. Meurig Morris's Spiritualistic Services at the Fortune Theatre was celebrated on Sunday, January 8, when a large congregation heard "Power," through Mrs. Morris, deliver a brilliant address of nearly an hour's duration on "The Law of the Mental World."

Mr. Lawrence Cowen presided and commented on the intense effect "Power's" sermons had created throughout the civilised world among people of every type of religion. He added—

"For one hundred and five consecutive Sundays—last Christmas Day alone excepted—'Power' from this stage has guided us aright, and moulded our souls afresh.

"I thank God for His goodness in enabling me to officiate at every one of them.

"I pray God will continue to bless 'Power's' work, and continue His protection of the chosen instrument for its expression—our beloved little lady Pastor."

In an interview we had later with Mr. Cowen in his private room at the theatre, he told us that Mrs. Morris and he were constantly in receipt of a vast correspondence from all parts of the world, and that Mrs. Champion de Crespigny had received most sympathetic replies to her House of Lords Appeal letter from Australia, South Africa, the West Indies, the United States of America, and other countries.

He laid stress on the fact that without the factitious aid of clairvoyance the same speaker on the same platform had successfully conducted these Spiritualist services on a purely spiritual and philosophical basis, drawing audiences every Sunday night of 400 to 600 people, while thousands have flocked to special services held in provincial cities.

Letters had been received, he said, from many men and women, including Agnostics and Freethinkers, who confessed that they had been awakened to an appreciation of the spiritual side of life by "Power's" sermons and that their lives had become changed in consequence.

The stress laid by "Power" on the ideal of a Universal Brotherhood of all religions had attracted much attention from Christians, Hindoos, Buddhists, and Mohammedans alike. They were all sympathetic to "Power's" insistence on the reality of a universal cosmic Christ manifesting in all religions, and working to bring about peace and understanding throughout the world.

## VICTORIA PSYCHICAL RESEARCH SOCIETY.

THE OPENING OF A NEW TEMPLE.

THE Victoria Psychical Research Society was founded in September, 1928, to ascertain and prove by serious experimentation the reality of personal survival after death to the Post Office officials, workers, and friends in the South-Western District of London.

Three years later the Society added Sunday and Thursday religious services to their endeavours, with a view to develop a truly spiritual atmosphere, and pass a stage onward from the mere pursuit of psychical phenomena.

On Sunday night, January 22, they opened a very beautiful Temple at 90-92 Rochester Row, S.W. Its artistic arrangements were designed and carried out by Mr. G. W. Coleman, one of the members, and consist of Gothic panels in dark oak with blue and gold centres. The ceiling represents the shades of evening at one end and becomes brighter in its length until it shows a blaze of golden sunset over the altar. This altar has a cross, which was surrounded by beautiful flowers, and on the overhanging blue curtain are the initials "V. P. R. S.", and a five-pointed star in gold. A tablet above the altar states that it is dedicated to the memory of Mrs. L. Thomas, who recently bequeathed £500 to the Society.

The Temple was filled by a congregation of 120 persons, and Mr. J. G. Coates, the Hon. President, conducted the service. After the silence, a hymn, a prayer by Mr. A. Dearnley Serjeant, and the reading of 1 *Corinthians*, xiii, Mr. Coates read the words of a solemn dedication of the Temple to the service of Almighty God, and all present earnestly repeated the words after him.

Thereafter short and inspiring addresses were delivered by Mr. G. W. Coleman, Mr. Dearnley Serjeant, Mr. John Myers (the Hon. Vice-President), and Mr. Coates. A trance address was afterwards given by an unnamed Control, in a masculine voice, through Miss Topcott, a member specially mentioned in Mrs. Thomas's bequest

on account of healing services she had rendered to the lady benefactor.

Mr. H. Haines presided at the organ.

The Temple is to be open daily for rest, prayer, and meditation, and an up-to-date Library will be available for all who care to avail themselves of it.

We were deeply impressed by the fervid spirituality of the leaders of the Temple, and the whole-hearted responsiveness of the members.

At the close of the service, Mr. John Myers exposed several photographic plates, and as usual was successful in obtaining excellent "extras."

## OUR READERS' TESTIMONIES.

**The Viscountess Molesworth:** "With the annual subscriptions I send my New Year's Greeting to you, and a very sincere wish that you and your delightful *Gazette* will have all the success you deserve. This, of course, includes your co-editor, Monsieur Forthuny, whom I should like to have the pleasure of meeting some day.

"I congratulate you on your splendid defence of Myers. In my opinion, if he is a proved photographic medium, the defence on our side (except yours) was half-hearted. From the evidence of the *Sunday Dispatch* alone it appears to me absurd to suppose Myers would have made the offer and laid himself open to be caught."

**Miss Lilian Whiting, Author of "The World Beautiful,"** etc., who has been engaged for the past three years on a monumental work on "Mussolini: The New Social Order of Italy," writes from Florence:—

"I want to express to you my homage, my deep appreciation, of your heroic and lofty and noble efforts to hold aloft and 'carry on' (I know how difficult) your untiring work. I wish we could meet—and talk! But, believe me, all the stars in their courses fight for you; all the irresistible forces of the Unseen press you on! You have allied yourself with the highest and most important Truth that the world needs. 'When a god wishes to ride,' says Emerson, 'every chip and stone will shoot out wingéd feet to carry him.'"

**Mr. George Valiantine, the famous "direct voice" medium:** "Having just returned from a successful trip to Washington, New York, and Philadelphia, I have been reading with great interest how you smashed up the attacks against the mediums Budge and Myers.

"I want to thank you again for your kindness and interest in me. I appreciate it very much, and I am sure the other mediums do also.

"I will also be very anxious to hear what answer Bradley will make to the fine article 'Voices in the Night,' you wrote in the December number of your magazine.

"My friends here have all been loyal to me, and I have made many new ones during the past year—among them the wife of one of our late Senators, to whose place I have been about six times during the year.

"I had a wonderful offer to go to Sydney, Australia, but thought that was too far away from home; also several offers to go to California.

"I wish you a Happy and a Prosperous New Year."

## THE CONAN DOYLE CALENDAR.

**An Edinburgh Subscriber:** "I sent several copies of your New Year number to my friends and have received acknowledgments commending its various interesting features. As anticipated, the Conan Doyle Memorial Calendar is much appreciated."

**An Ayrshire Subscriber:** "The January *Gazette* maintains that high standard and particularly spiritual tone which elevates it above most of its Spiritualist contemporaries.

"The Conan Doyle Calendar is a feature of great interest, and I look forward to the coming eleven months of skilfully chosen thoughts.

"May 1933 lead you on from strength to strength!"

**An Old Spiritualist:** "I have taken the Conan Doyle Calendar page out of your January number, fastened it with drawing-pins to a canvas background, and hung it in my bedroom, so that each day's quotation has become a truly refreshing morning inspiration. I tell you this so that other readers may perhaps be glad to keep this befitting Memorial of Sir Arthur before them in the same way."

**SPIRITUALIST CHURCHES AND SOCIETIES** not yet receiving a monthly parcel of the *International Psychic Gazette*, the Journal that Champions the Cause of Honest Mediums when unjustly attacked and grossly outraged, should communicate with the Circulation Manager, I.P.G. Office, 69 High Holborn, W.C.1.

## Some Passing Comments.

By ROSA M. BARRETT.

### "A CITY OF PRAYER."

THAT very alive body of workers, "The Seekers," now housed at 29 and 33, Queen's Gate, are planning to create a City of Prayer or Garden of Harmony, acting on "Dr. Lascelles'" instructions. For this purpose they have bought, with unfailing faith, a large estate in Kent—Addington Park.

Here they hope to house many devoted men and women offering prayer continually for the coming of the Kingdom of God and for peace on earth. In this way they hope to counteract the anti-God campaign of Communism and the anti-Christ teaching that must bring chaos and disaster, which they believe can only be defeated by spiritual influences and by an increase of the Spirit of Love.

"Every cloud that spreads above  
And veileth love, itself is love."

The work of The Seekers began some seven years ago in a very humble way in a basement room; then a move was made to the present premises; now they are looking forward to this new venture, where even the present thirty bedrooms will soon be too few. The former stables will be converted into twenty Harmony Prayer Chapels. Was not Christ Himself born in a stable? With all our hearts we wish the venture God speed!

### A NOTABLE NEW BOOK.

In his deeply interesting autobiography, "Memories of a Specialist," Dr. Greville MacDonald, gives an insight into the beautiful lives of his famous parents, Dr. George MacDonald and his wife.

"An unexpressed awareness," he says, "of eternal, creating Purpose . . . with my father and mother amounted to conviction." In spite of such drawbacks as ill-health and deafness, Dr. MacDonald, as most know, became a most successful surgeon and a pioneer of much of the present throat and nasal surgery. He says, "There can be no doubt of telepathic rapport as a help to the deaf . . . It may somehow be through His (God's) presence within and around that we subconsciously have touch with one another's souls and their meanings." In medical work, "Suggestion is of real service as an ancillary in all treatment." He thinks that possibly telepathy helps animals to understand us and each other.

Dr. MacDonald stresses the value of handicrafts. He has constantly found that when his hands were busy flashes of happy understanding and even a clear way to express his ideas, "would come sailing from out the horizon." Once when preparing a lecture he had been asked to give in Italy, no amount of thought seemed to help him as to what he was to say or how to say it. Just when he was at desperation point, suddenly his subject came to him and, without a pause or need for subsequent attention or correction, he wrote far into the night. "I had the strangest feeling that I myself was scarcely concerned in the ordering of my ideas . . . I do not pretend that subconscious cerebration accounts for what had seemed an impossibility . . . Possibly something more than memory or conscious thinking came to my rescue."

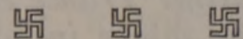
I have only touched on certain points that may be of interest to readers of this *Gazette*, but the book is full of matters of value relating to well-known persons. The author, for example, tells at first hand the truth about Ruskin and his sad love story, the truth about Dr. Morell Mackenzie and the tragic ending to his devotion (at Queen Victoria's request) to the Emperor Frederic.

### AN ANSWER TO PRAYER.

Sometimes one comes across psychic incidents in quite unexpected books or places. I give the following from Sir Reginald Cox's autobiography. It may be remembered that he was the Founder of the Dockland Settlements and before that was a successful writer of plays.

During the war, when he was on the Bulgar front, he had the following experience, which I somewhat abbreviate from his account:—He saw one day a French soldier horribly ill-treating an exhausted horse that fell by the wayside. On rushing to the rescue Corporal Cox, as he then was, tried to ease the poor creature as well as he could, but looked in vain for a drop of water. No rain had fallen for weeks and he was miles from any house.

He says, "I want to put on record that all my life I have known miracles to happen, when one has prayed hard enough and outside oneself as it were for something disinterested and not for oneself. I wanted this horse to die happy, and I wanted desperately badly that it should have a drink of water, so I prayed for all I was worth. I put every particle of strength into that simple prayer, 'Somehow, God, send me water!' But God helps those who help themselves. Once more I looked every where for water, and close at hand, under a tiny bush, I found a petrol tin with the lid off, half full of water! I took it to the horse and he had a long drink, and then I bathed its wounds."



### THE GARDEN OF SORROW.

By MILDRED BURD.

THE hush of autumn stillness lay in the dew drenched air. Soft white mists shrouded the distant purple hills. Rain had fallen in the night, and the leaves on the trees, now turning gold and brown, quivered softly in the breeze, and sent a shower of bright drops falling to the ground.

The hedges were bright with blood-red berries, and long trails of old-man's-beard twined in and out amongst the branches. In the narrow lane, chestnuts and beechnuts were lying in the thick carpet of sodden leaves under my feet.

On the bough of a holly tree, a robin was singing his autumn song with plaintive sweetness. As I listened to his liquid notes, the sound of deep sobbing fell on my ears. I stood still, wondering who it was that wept so bitterly, and a great longing to comfort that sorrowful soul crept into my heart.

Those sounds seemed to be coming from the other side of a high wall. Close beside me stood a wicket gate, leading to a garden. I opened it and went inside, and down a grassy pathway under a wide pergola, over which clusters of late red and yellow roses were still in bloom.

At the end of the path, I came upon a wind swept and broken down summer house, over which a neglected white rose rioted in all its uncut glory, its loose branches tapping softly on the broken window panes with each passing breeze.

Half lying on an oaken seat inside the summer house, I saw the figure of a woman dressed in deepest black, her golden head bowed in an abandonment of grief and despair. At her feet lay a child's broken toy.

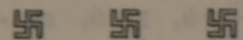
I went up to her, praying for words to comfort her in her sorrow, but they died away unspoken on my lips when I saw Who it was that was standing so close beside her. A beautiful gracious Figure, with the light of an Everlasting Love shining round Him, was bending over that prostrate figure in deepest love, and tenderest pity.

I thought of His sacred promise:—

"I will not leave you comfortless:

I will come to you."

Twilight was falling on the garden. The flowers glimmered ghostly in the half light. A white moth fluttered past my face, and was lost in the velvet shadows beyond. Awestruck and greatly wondering, I retraced my footsteps, and softly closed the wicket gate behind me.



"Altruistic," one of our old subscribers, writes us:—  
"Let me give you my experience with influenza. I have had it half a dozen times and on each occasion I nipped it in the bud with one Turkish bath. This never failed to cure it in one act. Perhaps some of your readers would be glad to know of this."

Mrs. Lucy Smith, Vice-President of the Spiritualist Union of South Africa, and President of the Guild of Spiritual Healing, at Port Elizabeth, has arrived in England for a holiday, with her husband and three charming daughters. She proposes to sojourn in this country until the end of September and is prepared to give lectures or addresses to Spiritualist Churches and Societies. Her address is 19, Carlton Vale, Maida Vale, N.W.6.

Many men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

### “Spirit Teachings for the Present Time”

Typewritten copies of the Messages appearing monthly in this *Gazette* under the above heading may be obtained at a charge of twopence each, post free from

**MISS TURRILL**

32, Gunterstone Road, London, W.14

*Also a List of further Trance Addresses from the same source including :*

- |  |  |
|--|--|
| 1.—“The Crisis Year—1932.”   | 10.—“The World Crisis and its effect on civilization.”     |
| 2.—“The Chief Reason why we are in the body.”  | 11.—“Man’s Responsibility at the present time.”            |
| 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.   |

These Scripts should be ordered by the reference number, and postage stamps may be sent in payment.

### FORTUNE THEATRE SUNDAY EVENING SERVICES DRURY LANE, LONDON, W.C.2.

Doors open 6 p.m. Service commences 6.30 p.m.

### MEURIG MORRIS

(by her guide “POWER”)

LAURENCE COWEN, Presiding.

Admission Free. Reserved Seats 1/- each.

A fee of 10/6 secures Annual Membership of the MEURIG MORRIS SERVICES and a reserved seat.

### JASPER TRINE

25, Western Gardens, Ealing, London, W.5

ASTROLOGY PROVED BY HOROSCOPE REVIEWS FEES—5/6, 10/6, 20/-

Date, place, and time of birth should be sent with remittance.

### LONDON ASTROLOGICAL RESEARCH SOCIETY

Church House, 1, Bloomsbury Court, W.C.1.

PUBLIC MEETINGS each Wednesday at 7.30 p.m.

- |         |                                |                           |
|---------|--------------------------------|---------------------------|
| Feb. 1. | “JUPITER IN THE TWELVE HOUSES” | A. Sim                    |
| 8.      | “HOROSCOPES OF SOME MEDIUMS”   | F. Flood                  |
| 15.     | “THE MUNDANE OUTLOOK”          | G. Warwick                |
| 22.     | “STATESMEN”                    | Miss B. Saxon-Snell, M.A. |

EACH THURSDAY, commencing Feb. 2nd, at 7.30 p.m. Popular lectures on Astrology will be given followed by question time for enquirers. All interested are invited to attend. For particulars of the Society, classes, etc., write the Hon. Sec., Miss A. Geary, at above address.

### MARIAN MORETON

CLAIRVOYANT AND CLAIRAUDIENT

AT HOME DAILY. CIRCLE. PSYCHOMETRY, FRIDAY AT 8.

1 PORCHESTER SQUARE, WESTBOURNE GROVE, W.2. Phone: Pad., 1329

## REASONS WHY you should become a REGULAR READER

of the

International Psychic Gazette,

THE MOST INSTRUCTIVE OF ALL SPIRITUALIST JOURNALS

IT will keep you in touch with all the most interesting happenings in the realms of SPIRITUALISM and PSYCHICAL RESEARCH occurring throughout the world.

IT will give you Reliable Instruction on those vital spiritual problems which are to-day so largely engaging the minds of the Public, the Pulpit and the Press.

IT will tell you The Truth about the frequent “Exposures” of Genuine and Honest Mediums made in Stunt Newspapers, and unveil as hitherto the cunning tricks played by unscrupulous enemies of Spiritualism to mislead the public.

IT is publishing month by month a full-page Conan Doyle Memorial Calendar, giving a Quotation from Sir Arthur’s works for every day in the year.

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 élite of Spiritualists throughout the world.

### SUBSCRIPTION FORM

Please send the INTERNATIONAL PSYCHIC GAZETTE to the undernoted address from (state the month from which you wish to begin), for which I enclose a remittance for seven shillings.

Name .....

Address .....

Note—All copies are posted in strong plain envelopes.

Publishing Office: 69 High Holborn, London, W.C.1