

THE INTERNATIONAL
PSYCHIC GAZETTE

No. 234. Vol. 21.

MARCH, 1933.

PRICE SIXPENCE NET

A Still More Marvellous Materialisation Photograph.

"AGAR," THE MEDIUM AND THE "I.P.G." EDITOR TAKEN TOGETHER.

PEOPLE who say that Biblical miracles don't happen nowadays, and people who still believe that the Resurrection appearances of Jesus of Nazareth are merely mythical, would have their views profoundly changed by witnessing the tremendously significant phenomena now being produced at the Psycho-Physical Studio in North London.

No rational person could any longer doubt the veracious nature of the evidence of the early Christians, who testified to having seen their Lord and Master on many occasions in His physical form after His Crucifixion, if they had once seen Mr. Cyril Budge's Egyptian Guide, "Agar," now an inhabitant of the other world, suddenly appear in their midst, walk about the room, chat with them, make all the preparations for a flashlight photograph, in which his tall and venerable form will be seen beside his youthful medium, from whom he has drawn the psychical and physical substance necessary for his materialisation.

Never in the whole history of Psychical Research has there been so convincing an illustration of the reality of the phenomena called Materialisations, for "Agar's" appearances are no mere dead replicas of some person who once lived and died on earth, but are those of a veritable personality who lives and moves and has his being still.

There can be no mistake about this, for "Agar" manifests in a clear white light and behaves, not as an actor in a play, but as a member of the same human family as the sitters. He discusses matters of mutual interest, he treats persons suffering from physical ailments with his own hands as deftly as a skilled masseur, and the other evening, as one will see from the notes below, he gave such a dramatic and unexpected manifestation of his youthful

exuberance and agility as amazed the beholders.

Were some Psycho-Spiritual Research Society, representing every section of the Christian Church, established for the edification of clergymen and laymen about psychical phenomena and their significance, it could have no more convincing instrument for their instruction than Cyril

Budge. He is capable of exhibiting many, if not all, of the miracles recorded in the New Testament, but because of the very excellence of his gifts he lives in constant danger of attack not only from unscrupulous stunt journalists, but also from certain so-called Spiritualists, who are either less richly endowed with psychic gifts, or who have a mercenary end to serve in making fraudulent "exposures" of mediums they have never seen, or who have not been able to secure him for the exclusive benefit of some particular organisation.

This is a matter of considerable moment that deserves the very careful consideration of the whole Spiritualist Movement, otherwise precious mediums will be lost and its Temples may degenerate, like that of Jerusalem of old, into mere commer-

cial concerns, where the essential things of the Spirit will be relegated to the shadowy background.

The remarkable photograph on this page will explain itself, and the following notes of two seances describe the circumstances under which it was taken:—

NOTES OF SEANCE HELD ON TUESDAY EVENING,
JANUARY 31, 1933.

Seven sitters present, namely, the Hon. Secretary of the Psycho-Physical Studio, with his wife and daughter, Mrs. K. C. Hackney, Miss Rigg, Mr. Troughton, and Mr. John Lewis, with the medium, Cyril Budge.

LUMINOUS slates were laid on the floor. A small wooden cash-box, to be used for an experiment in passing matter through matter, was inspected, locked, and placed on the table. The key was given



A PHOTOGRAPH THAT SHATTERS BUDGE'S CRITICS.

THIS flashlight photograph was taken at a seance at the Psycho-Physical Studio, as described in this article. It shows the medium Cyril Budge standing, the Editor of this GAZETTE sitting in the centre, and "Agar" the Egyptian spirit guide of the medium in his diaphanous robes on the right.

It is undoubtedly the most remarkable photograph in history of a medium, sitter, and spirit guide taken together at a materialisation seance.

All Rights in this Photograph strictly reserved.

to Mrs. Hackney, and the keyhole was covered with melted sealing-wax.

The medium entered the cabinet, the lights were extinguished, and in a few minutes he emerged in trance under the control of Mr. Cecil Husk, who is the spiritual organiser of the seances.

Mr. Husk welcomed the sitters, saying he hoped there would be splendid results. He conversed a little with Mr. Lewis, referring to old times at Peckham, where he was so long famous as a materialising medium. Then he saw that the placing of the sitters and the general arrangements for the seance were in order and retired to the cabinet.

The Lord's Prayer was said by the sitters, and hymns were sung. In about a quarter of an hour, "Agar," the Egyptian control of the medium, came out of the cabinet fully materialised. He greeted everybody gaily, and wrote his name on a note-book, showing his hand by means of a luminous slate. He asked if anyone had any ailment he might treat, and a lady said she had arthritic pains in her feet and a gentleman said he had deafness in his left ear. "Agar" said he would give them treatments later on, mentioning that he had practised as a healer in Cairo during his earth life.

The flood-light was opened with his assistance, and he showed himself in full light from head to foot. Then he withdrew to the cabinet.

A SITTER'S DAUGHTER MATERIALISES.

Mr. Troughton's daughter, Edie, next materialised and showed her face faintly with the aid of luminous slates. Then passing behind her father's chair she bent over him and kissed his forehead. Mr. Troughton called out, "She has kissed me. God bless you, Edie!" He asked if her mother was with her and she said, "Yes; all is well. I am still coming through your ouija-board." He replied, "Yes, you always come."

Then Dame Melba materialised, and sang and played at the piano, her head and hands being rendered visible by a luminous slate standing on the music board. Her voice was strong but not liquid or flexible at the beginning; it, however, greatly improved in these respects as the evening advanced. Her playing of classical pieces was quite different in expression and touch from that of the daughter of the house, who had accompanied the hymns. She conversed with Mrs. Hackney and Mr. Troughton about her appearances at the Albert Hall and her writings, with which they appeared to be familiar.

MATTER THROUGH MATTER.

Then "Reggie," a young boy control of the medium, appeared, and shook and kissed hands with everybody. He collected on a luminous slate articles to be passed into the locked box. Sitters gave a leather cigarette case, a ring, a pair of scissors, and a handkerchief. Almost immediately he shook the box, and the metallic objects were heard rattling inside it. Then he shook the box again and there was no sound, as he explained they were out again. He repeated this operation several times, showing that the passing of matter through matter was done practically instantaneously. After the seance all the articles were found inside the locked box, the sealing-wax over the keyhole being still unbroken.

"Agar" then returned and treated the lady's painful feet with magnetic passes and gentle massage. He also gave her instructions for remedial exercises. The gentleman's ear he skilfully manipulated, while he and his patient were standing in the middle of the floor in full light. Both patients afterwards reported a marked improvement in their ailments, the lady saying that her pains had practically gone.

"Agar" now made all his arrangements for the taking of a flashlight photograph, which is the *pièce de résistance* of each seance. This was carried through with a similar successful result to that reported in our February issue.

He then invited Mr. Lewis to come to the private family circle at the Studio on the following Monday evening. He said that the best results were always secured in that circle, as there were no mixed or dubious conditions. He said he wanted to experiment in taking a photograph which would show himself, the medium, and a third person together. That would be a still further advance in their phenomena.

THE WONDERFUL PHOTOGRAPH.

NOTES OF SEANCE HELD ON MONDAY, FEBRUARY 6, 1933.
Present the Family Circle of three, with the medium,
and Mr. Lewis.

THE preliminary proceedings were as usual, excepting that the camera was placed near the cabinet, facing the opposite side of the room, where a screen formed a suitable background for a photograph.

Mr. Husk altered the lighting arrangements somewhat till he got them to his satisfaction, then he said, "This is your night, Mr. Lewis. Will you sit on the chair in front of the screen? Put your hands in your overcoat

pockets and hold your arms close against your sides. Make yourself as compact as you can and that will prevent any possible dematerialisation. Don't sit loosely but rigidly, and close your eyes when the signal is given for the flashlight."

Shortly thereafter "Agar" appeared and led the Secretary to a position near the cabinet, where he would fire the flashlight. Then he entered the cabinet and brought out the medium, whom he placed on the left side of Mr. Lewis. He himself took his place on the right side. He gave the signal "Now," and a photograph was supposed to be taken. "Agar," however, discovered that the cap of the camera had not been taken off, and that a new exposure would be necessary. He took the plate out of the camera, lest it had been fogged by the flashlight penetrating between the plate-holder and the camera. He then inserted a new plate in the slide, put it in the camera, and removed the cap. The exposure was made as before.

Immediately afterwards the lady of the house exclaimed, "Where is Budge?" She felt around where he had been standing and said, "He has completely disappeared." While all were wondering what had become of him he stood suddenly in their midst, partially conscious, and said he must have gone through the walls of the room as he had found himself for a moment in the hall. (Just as the Apostle Peter disappeared out of his prison walls.)

"Agar" led him into the cabinet, then removed the plate from the camera and handed it to the Secretary to be developed.

This was done next morning by the Secretary and the medium, the result being the magnificent photograph reproduced on our front page. Mr. Husk later on in the evening said that a perfect photograph had been obtained.

Dame Melba sang and played as before. "Sister Aimée," a former control of Mr. Craddock, manifested and conversed with Aimée, the daughter of the house, who is her god-child.

A PLAYFUL KITTEN AND AN "APPORT."

Much amusement was caused by a playful spirit-kitten named "Moppit," who hit the floor rapidly with its tail and knocked the luminous trumpet over. "Reggie" chased it around the room amid much scuffling until he captured it.

Towards the close "Agar" again appeared and handed to Mr. Lewis as an "apport" an old cigarette case which he said had belonged to him in earth-life. It is of smooth dark brown leather, and is fastened by a metal clasp. It is much the worse for wear, the leather being frayed at one end and the woollen stuffing protruding, but inside it is as fresh as new, with its satin and buff leather fittings, very beautifully embroidered with flowers. It has thus the appearance of having been long carried, perhaps for some sentimental reason, in the pocket of a non-smoker!

"AND DAVID DANCED BEFORE THE LORD."

We have left our note about "Agar's" most remarkable achievement of the evening to the last. While we were gazing at his tall stalwart picturesque form, with his long white hair and beard, and his flowing robes, standing in the middle of the room with the flood-light full upon him, he started to dance, and he threw his arms and legs about with all the élan of a Scottish Highlander! This he continued for several minutes as if he were thoroughly enjoying himself.

This scene reminded us of a similar and equally unexpected occurrence which happened long ago in Scotland. Professor John Stuart Blackie one winter gave a series of Sunday evening "Lay Sermons" in an Edinburgh Church. One night he gave out as his text the verse of Scripture, which says, "And David danced before the Lord." He began by saying that no doubt all the good staid sober-minded people he saw before him would have been greatly shocked if they had seen David dance before the Lord. But David was simply manifesting his joy in the Lord in the most natural and expressive way possible—"and just to show you there was no harm in it at all" (he added) "I will give you a dance myself in this pulpit." And he did so, dancing the Highland Fling with all the exuberance of his enthusiastic soul and spirit!

ADDENDA.

(1) In the photograph overleaf a very curious effect appears. The Editor's dark brown overcoat was buttoned up over his grey suit at the moment of the flashlight, but it is the grey coat alone that is seen on the shoulders, and the overcoat appears, back collar and all, as if laid over his chest—a quite unique dematerialisation phenomenon.

(2) Readers may wonder what happened to the green ink put on "Agar's" hand by Wilkinson. It was absorbed into Budge's body when "Agar" dematerialised. Consequently Budge suffered very severe internal pains all the succeeding night, and was spitting nasty inky stuff all next day. He might have been fatally poisoned by this wanton outrage.

J. L.

March

Miss Lili
narra
Pipe
havin
credi
to ou
in ou

COMMUN

EMER

he
at
"

whi
still
on;
earl
tim

Test

intima
tion b

the

Unsee

over

abund

days

down

its be

and j

it is

a n d

occur

Mc

—be

seven

—w

oppo

gene

"he

man

either

or,

acce

T

the

Res

pers

wen

obst

The Reality of the Next Phase of Life.

By LILIAN WHITING.

Miss Lilian Whiting, the author of the following article narrating fascinating personal experiences with Mrs. Piper, is one of the best known of American authors, having quite a score of notable popular works to her credit. She has been a welcome occasional contributor to our pages and the photograph here presented appeared in our "Portrait Gallery" in October, 1913.

COMMUNICATION "SIMPLE AND NATURAL."

EMERSON remarked a half century ago that heaven was very real—"nothing fantastic about it." Sir OLIVER LODGE has said:—

"I tell you, with all the strength of conviction which I can muster, that we do persist; that people still continue to take an interest in what is going on; that they know far more about things on this earth than we do; and that they are able from time to time to communicate with us."

Testimony to the intimate communication between those in the Seen and the Unseen has been overwhelmingly abundant from the days of the Bible down; and instead of its being a mysterious and phenomenal thing, it is the most simple and natural of occurrences.

Modern Spiritualism—beginning, say, some seventy-five years ago—was so entirely opposed to the more general impressions of "heaven" that its manifestations were either denied altogether or, if accepted, were accepted as phenomena.

THE S.P.R.

Thus, a half century ago, the Society for Psychical Research was founded by persons of intelligence, who were too liberal of mind to obstinately deny the reality of the phenomenal manifestations so widely occurring, but who were by no means convinced that these manifestations were not caused by unexplained and unexplored mental forces which they set out to investigate. This rigid and valuable study has led to such richness of knowledge, such wealth of new revelation regarding the powers of the human mind, as to entirely revolutionise psychology.

But with all this hitherto undreamed-of revelation it has not been able to disprove the claim of direct communication between those we call the dead and the living. On the contrary, one may now say, I think, that Psychical Research has contributed largely to the scholarly and critical testimony that establishes this all-important truth as one of the great factors in the conduct of life. It is one that enters into every department of our human activities. It pervades Science and the great scientific discoveries; it enters into statecraft, literature, art; it provides the extension of religion; it beckons man on to a lofty spirituality of life.

ANDREW JACKSON DAVIS.

Great scholars, as Frederic W. H. Myers, William James, Sir William Barrett, Sir Oliver Lodge, recognise the undoubted truth unfolded and recorded by Andrew Jackson Davis, who was no scholar at all, but to whom were directly communicated truths that transcended all scholarship. He was receptive to the higher intelligences. Not less real, one may without exaggeration say not less valuable, are the transcription of conditions in the ethereal realm that came through this ignorant and untrained

youth than those given through the learned Swedenborg.

THE CORROBORATIVE TESTIMONY OF SCIENCE.

This ethereal realm has (as Emerson divined) "nothing fantastic about it." When, more than twenty-five years ago, Sir Oliver Lodge brought out his wonderful little book, "The Ether of Space," one found there the scholarly clue to much psychic manifestation, although the book was purely scientific and did not in the least revert to the psychical domain.

One finds in the great works of Eddington, Jeans, Milliken, the same testimony to and explanation of spiritual truths—the corroborative testimony of scientific facts to spiritual laws. One does not need to seek in the specifically psychical of Spiritualistic literature for these spiritual laws; they reveal themselves in the purely scientific writings of the great scientists.

Of this learned body, Sir Oliver Lodge has also contributed much invaluable spiritual truth, *con intentione*, in separate books, whose avowed aim was the psychical instead of the scientific, as "Phantom Walls," "Beyond Physics," "Raymond," and others; The French astronomer, Flammarion, offered much purely Spiritualistic literature; but the leading scientists who have not put themselves on record in this trend of literature nevertheless corroborate it (however unconsciously) by their scientific work.

The other day my eye caught a headline in the daily Press, "Einstein's Discoveries Help us to a New Conception of God." Why not? They are revealing more of God's laws. The poets have always revealed spiritual truth. The scientists, with their marvellously increasing knowledge, inescapably corroborate Spiritualistic assertions. The poet, the medium, may merely assert the fact; the scientist (however inadvertently, as I have said) reveals much of the laws that have produced these facts. Sir Oliver's



MISS LILIAN WHITING.
Author of "The World Beautiful."

postulation of the ether and his illuminating insight into its marvels, offer a range of truth indispensable as it is valuable to the psychic researcher.

MY SITTINGS WITH MRS. PIPER.

It was with something of the advantage of the continual following, to the best of my ability, of the scientific literature of the day, that I entered upon a prolonged series of seances with Mrs. Piper of Boston, U.S.A. Mrs. Piper is too well known, internationally, to require any introduction or explanation of her rare gifts as a transmitter of messages between the Seen and the Unseen. Faith in her has been too long transformed into actual knowledge, in the convictions of the greatest group of learned men who have given intelligent attention to spiritual manifestations.

THE STORY OF KATE FIELD.

To make my own little narrative clear I must offer a word of personal explanation. In my early childhood a brilliant young American woman, Kate Field, was much in Europe, at first in Florence, studying music, and later on in London, coming and going over many years and contributing press letters to a leading New York paper. Miss Field was much in contact with many of the most notable personalities of the day. As a girl in her earliest youth Walter Savage Landor wrote verses to her and taught her Latin. The Brownings had her much in their home and called her "Our Kate." When in 1878

Alexander Graham Bell exhibited the working model of his telephone invention in London, she sang through it for the Queen; she wrote about it, and made herself a factor in its publicity. She was intensely alert and alive. My father often read aloud her brilliant press letters and thus, as a little child, I caught up her name and she came to greatly occupy my imagination. I never met her until years afterwards, but I was in some way fascinated by my dreams of her.

"A STRONG INFLUENCE IN MY LIFE."

Time passed on, and she died in Honolulu, in 1896, where she had been commissioned by a prominent journal to investigate and write about a government problem then under discussion. I was in Paris on my first visit to Europe, when I learned of her death. While I had seen her personally very little—giving her that adoration that a young girl sometimes feels for an older woman—I had yet always been curiously conscious of her. Before I ever saw her face, she became a strong influence in my life. While in my University student days, I once chanced upon a photograph of her in a shop, which I at once bought and enshrined. So my relations to her here were those of a girl, of whose existence even she was quite unaware, but who gave to her an extraordinary devotion.

All this, I think, has much to do with the psychical experiences that I had after her death in the communications from her. Still more, I think, is the fact that Miss Field herself had long been intensely interested in the possibilities of communication and that she had undoubtedly a psychic gift. When "planchette" was first invented she was one of the earliest experimenters with it, and under her touch it wrote rapidly. These communications were of such fairly unquestionable genuineness that she compiled a little book, called "Planchette's Diary," which was published in 1868. A copy of it is in the Public Library of Boston. Some years before her death I did meet her: I saw her occasionally, but only in fragmentary time, and while, as I have said, I had had from my earliest childhood a curious devotion to her, yet on my part there was nothing to incite any particular interest of hers for me, and the little intercourse I had with her was one simply of gracious kindness on her side.

HER FIRST AFTER-DEATH MANIFESTATIONS.

On learning of her death I left Paris to return to my home in Boston, with the further intention of going on to Honolulu. Nothing could have been more useless or unwise, but I flung all prudential considerations to the winds. Just after my arrival in Boston I was sitting at a late evening hour by the window, when I became suddenly aware of her presence. Not by any visible or audible sign, but as a matter of the inner consciousness. I could have put my hand on the floor at the spot where she stood, the impression was so definite. Then came, clairaudiently, the words—"Lilian, do not go; all you want will come to you here." In an instant my intention to go on to Honolulu was completely changed, as if by automatic action. Now her assertion that "All you want will come to you here," was completely fulfilled. Within two weeks Mrs. Dole, whose husband was then the President of Hawaii, came to Boston on a visit to friends. She was one I was especially going to see, as her home had been one of Miss Field's places of intimacy. Within two months came Mrs. Castle, the wife of a Senator of Hawaii, who, with Mrs. Dole, had been among her nearer friends; and four other persons, within that winter, all of whom I had hoped to see in Honolulu, came to the East and I had ample opportunities for meeting them in New York or in New England at easy distances. So Miss Field's "All you want will come to you here," was absolutely fulfilled.

SERIES OF INTERVIEWS WITH MRS. PIPER.

I secured a seance with a medium in Boston. Here Kate came, and, using the voice of the medium, said to me—"Writing's my way of doing business. You find a writing medium and I have much to say to you." This was all that I then received.

When later on Mrs. Piper returned from her summer in the mountains, and Dr. Hodgson, then Secretary of the Boston branch of the London Society for Psychical Research, arranged for me to have a series of interviews with her, I did not know that Mrs. Piper's method had changed from the use of the "direct voice" to writing controlled from the Unseen side. This I only found out on arriving: but here, indeed, was the writing medium that Miss Field had so vehemently and characteristically directed me to find.

The "control" was "Imperator"—so well known to all those of our faith. He made his personality impressively felt as a spiritual being of great wisdom, dignity, and reverence for God. The seances were opened by his using the hand of the medium to make the sign of the Cross, and by an invocation to the Divine Power. No

ritual in the Church service could be more religiously impressive. There followed the direct writing of Kate Field herself, and the personal matters were so overwhelmingly evidential that if related with all the explanations I think there would be few readers who would not agree with my convictions. But one special matter of evidence lends itself well to narration.

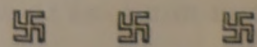
MISS FIELD'S RING.

I have mentioned Miss Field's enthusiasm incited by Dr. Bell's invention of the telephone. After her death a ring belonging to her came into my possession on which was engraved: "Jan. 14, 1878." I had no idea as to what this date commemorated, and I asked. "A matinée telephonique," she wrote. "What in all the world is that?" I asked. She then went on writing at length, to explain that Dr. Bell had arranged to give a breakfast on that date to the Press correspondents in London, to exhibit to them his working model of the new invention, that he had invited her to serve as hostess, and that she bought the ring and had the date put on to commemorate the event, and many other details, which filled the hour of the sitting. I had never before heard of this entertainment, but in preparation for writing her biography ("Kate Field: A Record"), which Little, Brown & Company, of Boston, brought out in 1899, I was supposed to have all her papers, and I began to make search for records of that January of 1878. Every other year of her life (1838-1896) seemed to be in evidence, in various diaries, letters, etc., of her own and of others, but nothing could I find bearing on 1878.

"ANOTHER TRUNK OF PAPERS."

Then, suddenly, I heard the clairaudient voice again (this time with an inflection of great impatience) saying—"Lilian, Lilian, there's another trunk of papers. Ask Mr. Beaty." He was one of her executors; he had freely put all the literary matters into my hands; and the direction seemed to me so useless that I hesitated to ask. Still I did, and received the reply that there was another mass of papers which, owing to a mistake, he thought I had rejected, and they had been sent elsewhere. But he said I should have them. They came; and in this collection was her diary for 1878. Like most of our brave beginnings, she had only recorded for a part of January—the remainder of the diary was untouched—but the records included the 14th of January. In a former book of mine, (the Third Series of "The World Beautiful," which comprises three volumes) I have published the complete account of this story, inclusive of the entire diary record of this matinée telephonique. It is too long to reproduce here. But every detail she wrote through Mrs. Piper's hand was corroborated by the diary, with the single exception that it gave no clue to the source of the ring.

I wrote to Dr. Bell, who was then living. He replied that he knew nothing about the ring. I wrote to one or two others who might have known, but did not. Time passed on when suddenly I received a letter from Col. William Reynolds, then in business in New York, asking me when the biography (of which there had been some advance notice in the Press) would be out? Replying to him (he had mentioned being in London at that time and assisting Dr. Bell) I asked if he knew anything about the ring? "I know all about it," he replied. "I was with her when she bought it." So here, at last, was the evidential proof of the accuracy of her statement. Of certain developments in later seances I will venture to speak in next month's *Gazette*, as certain realities of this next stage of our human life were discussed in ways that may contribute to the general knowledge which is so rapidly increasing.



ETERNITY.

Across the air they come to me,
Those high thoughts of Eternity,
For though our lives seem short on earth,
'Tis here Eternity has birth!

As every growing plant around
Must sink its roots into the ground,
Yet rises to the air so free,
And blossoms there—just so shall we!

Our earthly life provides the start—
A chance to prove both skill and heart—
Our Heavenly Life reward will show
For all our efforts here below!

ELISE EMMONS.

Sir Arthur Conan Doyle and Houdini. THE GREAT SLATE TEST MYSTERY.

THIS book, "HOUDINI AND CONAN DOYLE," is so fascinating that if you should start reading it at ten o'clock at night you will not be able to put it down until you have reached the last page at three o'clock the next morning.

It passes in review some famous figures in the history of Spiritualism, and makes this review a sort of background against which is described, mainly by quotations from their correspondence, "one of the most remarkable friendships in history—uniting two manly, courageous, vital souls into a warm personal relationship, despite the diametrically opposed characters of their minds and their radically different viewpoints."

The book has been compiled by Hereward Carrington, author of "The Story of Psychic Science" and friend of both Conan Doyle and Houdini, and Bernard Ernst, Houdini's lawyer, and past President of the Society of American Magicians. It is published by Hutchinson at 12/6.

PSYCHIC POWER OR MAGIC ?

Sir Arthur contended that many of Houdini's marvellous escapes from manacles, locks and sealed boxes were impossible without psychic aid. Houdini, on the other hand, maintained that all his work was accomplished by natural means :—

"My escapes from prison and police cells under test conditions have never been solved. I pledge you my word of honour that I was never given any assistance of any kind whatever, and that everything was accomplished through my own art and practice."

Against this emphatic and constantly repeated assertion by Houdini, "it might be thought absurd," Sir Arthur himself admitted, "to attribute possible psychic powers to a man who himself denies them." But he continues :—

"Is it not perfectly evident that if he did not deny them his occupation would have been gone forever? What would his brother magicians have to say to a man who admitted that half his tricks were done by what they would regard as elicit powers?"

"Be his mystery what it may, Houdini was one of the most remarkable men of whom we have any record, and he will live in history with such personalities as Cagliostro, the Chevalier D'Eon, and other strange characters. He had many outstanding qualities, and the world is poorer for his loss. As matters stand, no one can say positively and finally that his powers were abnormal, but there is a case to be answered."

THE WRITING ON THE PAPER.

One of Houdini's extraordinary and inexplicable feats was a test he gave Sir Arthur in the presence of Mr. Ernst. Having completed an elaborate arrangement of cork balls, a slate suspended by hooks, and "white ink," in which one of the balls was placed, Houdini turned to Sir Arthur and said, "Have you a piece of paper in your pocket upon which you can write something?"

Sir Arthur said he had, and was asked to go out of the house, walk away as far as he liked, write a question or sentence upon it, put it back in his pocket, and return to the house.

Sir Arthur walked three blocks away from the house, and turned a corner before he wrote upon the paper, "doing so in the palm of his hand."

He then folded the paper, placed it in an inside pocket, and returned to Houdini's home. Meanwhile Houdini had kept Mr. Ernst with him in order to see that he did not leave the house.

Upon Sir Arthur's return Houdini got him to take the cork ball from the white ink, and hold it against the suspended slate.

The ball at first stuck to the slate, and then rolled across it leaving a white track as it did so.

As the ball rolled it was seen to be spelling words. The words written on the slate were, "Mene, mene, tekel, upharsin," which was an exact copy of the words which Sir Arthur had written on the piece of paper, which was still in his inside pocket.

Both witnesses were completely nonplussed and unable to explain what they had seen. Houdini declared it to be "pure trickery."

Sir Arthur came to the conclusion that it was really accomplished by psychic power. Mr. Ernst suggested

that Houdini could settle the matter very definitely by disclosing either to Sir Arthur or to him just how the feat was accomplished. This, however, Houdini refused to do, and the mystery of that slate test remains a mystery to this day.

HOUDINI AND LADY CONAN DOYLE.

As time went on, Houdini, who was at first puzzled by certain psychic phenomena which Sir Arthur brought to his notice, began confidently to assert that "simple fraud was the all-sufficient explanation of the facts which he had encountered."

The authors, who hold the balance fairly evenly between the two protagonists, here remark that "there is a certain subtle shifting in Houdini's point of view which is difficult to account for," and that "it is of this Sir Arthur complains."

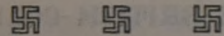
The position grew more and more strained. Houdini, at first impressed by a beautiful message Lady Conan Doyle wrote automatically from his beloved mother, afterwards denied it, and Sir Arthur decided that further controversy was useless.

Sir Arthur, in the last letter he wrote to him, dated February 26, 1924, said :—

"I read the interview you gave some American paper the other day, in which you said my wife gave you nothing striking when she wrote for you. When you met us three days after the writing, in New York, you said 'I have been walking on air ever since,' or words to that effect. I wonder how you reconcile your various utterances."

After Houdini's untimely death (which was predicted both by Mrs. Crandon's guide "Walter" and by Lady Conan Doyle, who under spirit influence wrote "Houdini is doomed, doomed, doomed"), some very sympathetic and most kindly letters passed between Sir Arthur and Mrs. Houdini. It was thought at one time that Mrs. Houdini had obtained through Arthur Ford a code message from her husband, but "further inquiry caused her to change her mind and reject its authenticity." The authors say :—

"There are many factors in connection with this alleged message which are obscure and may possibly never be cleared up satisfactorily; but the fact remains that while Sir Arthur asserted his belief in Ford's powers and suggested that 'this might become the classical case of after-death returns' Mrs. Houdini, Mr. Ernst, and others intimately connected with Houdini's affairs, disclaimed its authenticity, and rejected the validity of the alleged message which was said to have been obtained, and there the case rests to the present day."



OUR READERS' TESTIMONIES.

A Hampshire Subscriber : "The whole *Gazette* is full of vigour. I was delighted to read the splendid letters of appreciation."

A Spiritualist Clergyman : "It must be hard for you to keep your temper amid the many tricks to discredit Spiritualism and mediums. These tricks would make a saint swear!"

An Australian Subscriber : "I greatly enjoy the *Gazette* for it keeps me in touch with the whole movement, although I am so far from England. May you be spared many years to carry on the fight for Spiritualism!"

A Pretoria Subscriber : "Although an old subscriber I enjoy the *Gazette* as much as ever, and I admire the Editor for doing his best to help mediums in trouble. When will the materialist world realise that there is something deeper than what is on the surface of things?"

A Portuguese Spiritualist Editor : "I have seen in your magnificent journal the materialised form of 'Agar' in an excellent photograph, the medium, Mr. Cyril Budge, being included. It is indeed an astounding photograph. Perhaps it is unique in the annals of Spiritualism. I am a regular and appreciative reader of the *Gazette*, from which I have translated several quotations for our *Revista*."

THE CONAN DOYLE CALENDAR.

A Herne Bay Reader : "I have read the February *Gazette* with much interest, especially the article on Spirit Healing in Surrey—a wonderful case. Let me congratulate you also on the Conan Doyle Calendar. All who loved Sir Arthur should be deeply grateful for this work of research. It adds an attractive and valuable feature to the *Gazette*."

London Spiritualism as Seen Through a Dutch Lady's Eyes.

BY MEVROUW DE WED A. E. NOË, THE HAGUE.

ON January 18 I was enabled to explain to the members of our new Spiritualistic Association at The Hague, of which Mr. Goedhart is President, why I always refer to the activity on behalf of our Movement in England, and especially in London, where I have had several opportunities of contact with it.

What has struck me much as being different from other countries on the Continent, is the public way in which directions are given to anyone wanting information about Spiritualism. Most bookstalls are provided with Spiritualist periodicals having advertisements or weekly lists concerning Sunday meetings and services.

These gatherings are very popular indeed, and well attended, because all over London and the suburbs people of all classes and different religions and degrees of education are kept informed about the different speakers and clairvoyant mediums who demonstrate at the end of the services. These speakers are generally able to treat different subjects in the vast territory of Spiritualism in a competent and interesting way, while the clairvoyant descriptions help to convince many who have never before witnessed demonstrations of the continuity of life.

I next tried to show how the study and propaganda of Psychic Science had been in the hands of institutions, directed by men and women fully informed, who have personally investigated the different branches and phases of this all-important study and are able to guide others in personal experiments.

LEADING LADY SPIRITUALISTS.

When visiting the principal centres of English research, I met several outstanding figures of women, who with untiring energy and devotion, have been working alongside the men who stand in the front rows of the Cause. These ladies are like pillars of strength, and by their activity and great gifts, they radiate powerfully on the slumbering talents or latent forces of those who come into contact with them.

I refer particularly to Mrs. Champion de Crespigny, Mrs. St. Clair Stobart, and Miss Estelle Stead, who each independently direct the institutions under their management in a quiet, dignified and capable way, and with open, well informed minds. All are inspired speakers and authors, all have large experience of all kinds of phenomena, and all have warm hearts for all who suffer and for all who doubt.

THE BRITISH COLLEGE.

The most important place for those who want to look into the scientific side of the phenomena, is the British College for Psychic Science, founded by Mr. and Mrs. Hewat McKenzie, who by their combined efforts made it an institution of world renown. Its quarterly organ, *Psychic Science*, makes the College's activities known internationally. Since the passing of Mr. McKenzie and the retirement of Mrs. McKenzie, no better successor could have been found than Mrs. Champion de Crespigny, who is not only a conscientious, scientific and courageous investigator, but also a clever debater, lecturer, and staunch defender of the truth.

THE SPIRITUALIST COMMUNITY.

This cultured Community, of which Sir A. Conan Doyle was so long president, is now entirely under the leadership of Mrs. St. Clair Stobart. I was authorised by Mr. John Lewis to take notes from his interesting interview with Mrs. Stobart, published in his paper in 1929, so I was enabled to speak about the captivating facts accomplished by her, before, during, and after the world war, of her heroic courage and devotion, and of her being brought into lasting contact with the Spiritualist Movement. Her witnessing so much sorrow and suffering, such hecatombs of lives, such ruthless sacrifices of young strength and ability, have since inspired her ceaseless energy and devotion in caring for the poor and helpless. I spoke also of her deep compassion for all who suffer and need spiritual help and guidance, of her Sunday services, and her own oratory, so impressive by the evident mastery of her subjects, her great religious knowledge, and her truly deep personal convictions.

THE W. T. STEAD BUREAU.

This institution is under the clever guidance of Miss Estelle Stead, who was prepared for her task by her eminent father. Showing how entirely she has understood his example, and how closely she is kept under his spiritual

influence and inspiration, she quietly but firmly keeps the Bureau on the lines of to-day's needs. The circles are conducted under perfectly reliable conditions, and mediums are developed conscientiously and thoroughly, while the popular meetings and social gatherings are made attractive and impressive. As a platform speaker Miss Stead's clear diction and fine presence make her very attractive, as was proved when we heard her in our country.

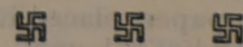
MARYLEBONE SPIRITUAL ASSOCIATION.

I next described this Association, which during its 60 years' existence has grown into a powerful Society by the untiring efforts of its devoted workers. First chased from one hall to another, but yet steadily growing, the Society from a tiny seed developed into a mighty tree. It now occupies its own large building, Marylebone House. The chief platform clairvoyant, Mrs. Estelle Roberts, has been on the staff for many years, and now the wonderful spiritual healer, Mr. Jones, is there unselfishly serving under his powerful Control, "Medicine Man." The bold enterprise of hiring for a year the immense Queen's Hall for Sunday evening meetings has been justified by the successful results.

THE FORTUNE THEATRE SERVICES.

The sensation caused in London two years ago, by the opening of that theatre for the trance addresses of the young medium, Mrs. Meurig Morris, by its owner, Mr. Laurence Cowen, also penetrated to our country. The unheard of fact that the Sunday services were free to all and accessible to everybody, made such an incredible impression that the house was packed each week by earnest people. The wonderful story of how the well-known popular author and playwright had been changed, as he said himself in his opening speech, from an agnostical unbeliever into a valiant worker and fighter for the Cause of Spiritualism, merely by hearing the trance addresses of "Power," through the medium, when sorrow and bereavement had led him to her, was captivating in the extreme. This strong, well-educated man, accustomed to rule and arrange his own business, a capable leader during his difficult and complicated artistic career, along with the frail, child-like woman, ignorant of the difficulties of city life, being used to a rural existence and education—the two extremes brought together by Spirit influences because they had to form the link between the great Teacher and the world—made a luminous trail that followed its course through the entire country, its electric contact sending an invigorating current through the hearts of men! Without a break the work has been done every Sunday, the provinces have been visited, while the nerve-racking legal trial last year threatened to break up the medium's health. Faith in her Spiritual Leader and devotion to him and her work, however, held her up and her honour and probity accomplished her triumph over materialism and unbelief and false accusations. May Mrs. Meurig Morris's case soon be definitely won and her reputation fully vindicated! At the finish I turned on the well-known "Power" gramophone record; it was listened to with profound attention.

My conclusion was to ask—if a country like England, where so many noble souls consecrate their energy to the propagating of our Movement, thus led the way, might it not be cited as an example and an encouragement to other countries, and might we not regard it as a noble stream of intense influence on the advancement of Spiritual Truth throughout the world?



We heartily congratulate our vigorous weekly contemporary, *The Greater World*, on its new enterprise in publishing a monthly edition in French, *Le Monde Supérieur*, and another in German, *Die Grössere Welt*, in addition to *The Children's Greater World*.

Be silent always, when you doubt your sense,
And speak, tho' sure, with seeming diffidence.—*Pope*.

Friendship is for aid and comfort through all the relations and passages of life and death. It is for serene days and country rambles, but also for rough roads and shipwreck, poverty and persecution.—*Emerson*.

Nature never did betray
The heart that loved her: 'tis her privilege
Through all the scenes of this one life to lead
From joy to joy.—*Wordsworth*.

Spirit Teaching for the Present Times—VII. THE BRIGHTER SIDE OF DEATH.

THE ANGELS AROUND US.

THE world is full of angels, but the clouds of time and space have wrapped you all so closely that you cannot listen to their harpings or hear their chantings.

We would like you to believe in angels; they are so real, so vital, so important; they have such a wonderful love for humanity.

If you could visualise as a sterling fact the angel kingdom they would materialise so that you would hear their voices and get their directions, but they are sorely limited for want of your belief in them.

Your non-belief in the spirit-world is a barrier more stubborn than a prison wall, and they cannot pierce that wall.

We say that life, as you understand life, could not be without the angels. You must get in touch with the angels!

If you have already found your own angel while you are on earth, you will be saved such a lot of trouble when you are passing over. That angel will help and guide you, and that may make a great difference for you on the other side of life.

Learn to believe in angels while you are here!

WOULD that we could infuse into the human soul a great resounding joyousness instead of the opposite at the prospect of Death! We would like to dissolve the fear crystals, and make you look willingly upon one of the grandest events of life as though you were looking at a rainbow of happiness, instead of those mysterious horrifying thoughts that have been conjured up in men's minds for ages. We would, if possible, bring a clarion note of hope and joy into the very sounding of the word Death!

We want to bring you back, and to wipe out in a measure, the very evidence of your physical senses, and so give your soul again the power to see the truth of omnipresent life which surpasses death. For that which you call Death is just a figment, a factor belonging to an earth consciousness.

The greatest glory in your immortality is the event called Death, **but there is no Death.** There is much you have blindly called Death, but it is only the miracle of change. There is change, a sense of separation, a sense of forgetfulness, a sense of losing grip of that which you have held dear, a song commenced and not finished, a broken harp, a wonderful tapestry left all tangled, and stranded. Yes, there is that, but there is no actual Death.

There is only Life—glorious, teaching, uplifting, guiding Life. This is why we are speaking to you, to help you to realise, not with your earthly senses (for that you could never do), but by the greater soul senses, that you are really your own wondrous individuality, your own essential immortal self.

Why do you see things as you do? What gives you the impression of isolation, separation, change, decay, and corruption which you call Death? **It is just because you do not see enough.** Your vision is so circumscribed, your touch is so superficial, and the mind that you call yourself is such a fleeting shadow! And you have identified yourself with these passing phases rather than with your immortal self. You see what you think of as Death simply because you do not see enough, and you take what you see as the standard. And because that seems to be contradictory you become confused and filled with fear.

You see Death because you do not see enough. You think of Death as you do because you do

not think enough. But you belong to Life, not Death. Again we say, Death is not terrible. The change which you so name is the alchemy of divinity. It is necessary that the form of man should change; and the soul learns by sin and pain, by wonder and glory, that it cannot always associate with matter, that it spins out of it; it must.

But there is a purpose being served by your touching matter. There is a divine purpose in your coming here. It is for a divine purpose that you live on earth. You are divinity awakening in matter.

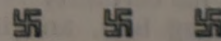
We want to say a little more about the connotations of Death. When the hour strikes, the soul begins to open her eyes in her own true sphere, and in that proportion the mortal eyes close. Then there comes an in-gathering of forces collected from the aura, and, lifted up, the soul acts within the new dimension. It passes over the head and lies in the form of a cross over the recumbent body; then it makes a revolution and passes.

Nature is very smooth, very peaceful, very harmonious, and very gentle. Everything is well provided for. For when the eyes of the soul open to her own realm and sphere, she does not see such a sudden difference that it would startle and destroy the individual consciousness; for pictures are there produced of the earth's relationships, places, sentiments, loves and occupations, so that in the early stages after passing over there is a sense of at-homeness. It is all so wonderfully arranged that it is just as easy, just as smooth, as going to sleep.

Then there comes a sleep, and in that sleep the spiritual self is drenched with celestial rains and the dews of heaven, while the angels are polarising into activity the more or less latent spiritual faculties. There is a great purpose in that. Then afterwards the ordinary associations of the earth-life are eclipsed, not destroyed. Then the whole picture of the earth-life, with its motives, actions, choices, ignorances, failures—the wilful things, the terrible things—all pass in review. But as well are seen the cherished hopes that would not come on earth to birth because of this, that, and the other; the noble efforts made and never recognised or understood.

All, all, is taken into account. All is shown, including the sacrifices made for noble aims. All forgotten ideals are brought into vivid resurrection and understanding.

There is no Death, only Life. Fear is not its true reflection. It is a hallowed unfoldment of that which you are, and have forgotten for a time.—**There is no Death.**



A NATURE PRAYER.

WE thank Thee, God, for the liberty of the out-of-doors and the open sky. We praise Thee for quiet empty spaces, for rain and sun and wind, for the voices of silence, for ecstasy and peace. Forgive us our neglect of the simple ways of happiness. Free us from the bondage of prison-houses we have made for ourselves.

Restore to us the lost use of our souls and senses, and something of the wildness of bird and beast if we have grown too tame. May no bird-song fall upon our ears in vain! May no flower of the field bloom to dull eyes! May no wave of the sea break to unresponsive hearts!

Teach us to hear Thee, find and adore Thee, in all the wonder, beauty and law of Thy Universe.—*Amen.*

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.

New Attempt on Budge! THE "SUNDAY DISPATCH" AGAIN.

NOT content with the ignominious collapse of its recent "Exposure" of Mr. John Myers, the *Sunday Dispatch* on February 12 made another libellous attack on a medium, which was, of course, promptly endorsed by Maurice Barbanell, the wrecker of innocent mediums.

On this occasion the victim selected was Mr. Cyril Budge—one of Barbanell's "bogus mediums"—whose undeniably genuine and honest mediumship is producing the most marvellous materialising phenomena of modern times.

The *Dispatch* publicly flaunted a bold poster (resembling that directed by the *Daily Mail* against Mrs. Meurig Morris—"TRANCE MEDIUM FOUND OUT") on which the only words were—

"ANOTHER
MEDIUM
TRAPPED
AT SEANCE."

The scare-headings of its article were:—"SPIRITUALIST MEDIUM CAUGHT BY INK TRAP"—"SPIRIT WITH FALSE WHISKERS"—"BEARD AND HAIR WERE MADE OF WOOL." Then it sets out to tell "how one more Spiritualist medium has been caught in an act of trickery."

THE MEDIUM TRAPPER'S STORY.

It says that a certain Cyril Wilkinson, of Regent Street, whom it calls "a well-known London photographer," had been—

"Invited to a seance in the home of Colonel J. W. Cowley, 57, Dartmouth Park Hill, London, to obtain photographs of the materialised form of a spirit-guide named 'Agar.'"

"He was told that 'Agar'—in former times an Egyptian—talked freely with members of the circle, and allowed people to touch him to prove his solidity.

"Realising that if this were true he was in touch with the greatest psychical revelation of the age, Mr. Wilkinson accepted the invitation.

"He attended three seances in all. At the first two the medium went into a curtained cabinet and the spirit emerged." (That is clearly a plain statement of fact; no suggestion is made that it was Budge who emerged.)

"Mr. Wilkinson went to the third seance determined on a searching test."

His equipment for the test was an infra-red ray lamp, some highly sensitive panchromatic plates, and a bottle of green ink (an idea borrowed no doubt from Mr. Dennis Bradley's infamous attempt to foist guilt on Mr. George Valiantine with a preparation of finger-print ink and methylene green!)

"BUTTER MUSLIN" AND "COTTON WOOL"!

Wilkinson describes a conversation he had with "Agar"—(not Budge!)—about taking photographs, and says he was then sure "Agar" was "a fake!" And he thus states the ground of his certainty:—

"I was touching him, and in the phosphorescent light I could see that he was wearing ordinary cotton butter muslin, and that his hair and beard were made of cotton wool."

But his mere assertion "I could see" is no proof whatever that the robe was of butter muslin or the hair and beard of cotton wool! In his pretended "Exposure" of Valiantine Mr. Dennis Bradley wrote, "Mr. Jaquin at once observed the similarity" between a psychic imprint of the head of Mr. Lloyd George and an impression of Valiantine's big toe, and he (Bradley) added, "I also observed the similarity," though there was no more resemblance between the two than there is between a bee and a bull's foot!

THE GREEN INK TRAP'S FAILURE.

But now Wilkinson applied his crucial test! He was already "sure that 'Agar' was a fake," in other words that "Agar" was Cyril Budge, dressed up in muslin and

cotton wool. Very well, that can soon be settled for good! He says:—

"I asked him ('Agar') to shake hands with me. As soon as he agreed, I dipped my hand in the green ink and clasped his hand firmly."

And there he drops his story with the abrupt remark, "An amazing scene followed the seance." The "amazing scene" was a heated discussion downstairs, which we shall refer to later.

He had, however, just covered "Agar's" hand with wet green ink, and if "Agar" was Budge then he would of course find that ink on Budge's hand when he emerged from the cabinet. He failed to find it, and therefore he did not sing out "Hullo, Budge! What is all this ink doing on your hand," as he doubtless intended! Even he "could see" none!

THE MEDIUM'S STORY.

We shall now give Mr. Cyril Budge's version of what immediately followed the seance. He told us:—

"When I came out of my trance and was walking out of the cabinet Wilkinson met me and said, 'Hullo, Budge! Feeling all right?' And with that he took hold of my two hands and turned them over, examining them very carefully. I did not understand why he did so because I had then no suspicion whatever of any trap. He seemed to be taken aback as if disappointed. Then he said, 'I say, Budge, would you mind strapping up my camera as I am in a hurry.' I did so without hesitation.

"Then I went downstairs and found some argument going on.

"I said, 'What is the matter?' and Wilkinson said, 'You will soon find out. Show us your hands.'

"I held them out and he said, 'You see these ink marks on your hands. I put them there to-night when I shook hands with you.'

"I said, 'I have not shaken hands with you to-night, even when you came in at the door. The first time I touched your hands was when you examined them as I came out of the cabinet, and even then I did not suspect you were a cheap-jack medium baiter. Now I see why you asked me to strap your camera, as the straps were damp with ink.'

"I had noticed a dark mark on my right hand as soon as I pulled the straps, and I then examined the straps and saw they were stained with ink, but even then I did not dream I was being tricked.

WILKINSON MAKES NO REPLY.

"Wilkinson made no denial or reply to my statement, and Mrs. Cowley, turning to Wilkinson, said 'So you have come here deliberately to trap our medium?'

"Yes, Mrs. Cowley, I have,' he replied, 'that was my sole intention in coming, for these photographs you have shown me are fakes, and I know exactly how they were done.'

"At this I said, 'Would you mind telling us how any of these photographs could have been faked by a single exposure?'

"He promptly answered 'Yes,' but he gave no explanation. He merely fidgeted in his chair as if anxious to be off.

"Then he made for the door and was going upstairs when the Colonel cried to him, 'You have three plates in your bag you exposed to-night. These plates will not leave this house; they are the property of the Studio, having been exposed in our Circle.'

"There was a brief struggle between Wilkinson and the Colonel for possession of the plates, but Wilkinson managed to wriggle away with his bag at double quick pace, and got out of the front door before the Colonel could overtake him."

HOW WILKINSON WAS "INVITED!"

Budge's story was confirmed to us in detail by Colonel and Mrs. Cowley. We asked them, "However did you admit such a man?" and they informed us they had not "invited" him at all. He had been recommended for membership by a Mrs. Newborne, a member of Mrs. Singleton's Reflectograph Circle at Wimbledon, who had some months ago joined the Studio. Mrs. Newborne had said Wilkinson was some special kind of photographer with red rays. They had declined at first to accept him as a member, as they said the Circle was not for tests of any kind but merely to help the progress of Budge's mediumship. Mrs. Newborne had come regularly to the Circle for a time and kept begging and praying them to admit Wilkinson as a member, for she said he was "as harmless as a cat, and would be of great help to the Circle from a scientific point of view," and at last they consented.

And now, they said, it seemed clear to them that the whole thing was a cunningly planned affair to try to destroy the marvellous mediumship of Cyril Budge and to sell a sensational article to the *Sunday Dispatch*.

They added that Mrs. Newborne had lately written saying she was sorry she would not be able to come back to the Circle for two or three months!

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.)

Foreign Chronicle.

NOTE.—Monsieur Forthuny regrets that owing to a rather severe illness, following a long strain of overwork, he has been unable to write any "Personal Recollections" for this number.—Ed., I.P.G.

THE APPARITIONS AT BEAURAING.

EVER since November 29, 1932, the little Belgian village of Beauraing has been a centre of public marvel.

Five children affirmed that they had seen in the garden of a religious school there a feminine form which they believed to be the Virgin Mary. They asserted that they had not only seen her, but that the phantom lady had addressed a few words to them.

The news spread like wildfire and a considerable throng of people resorted there from many parts of Belgium, France, and other countries, and these included members of the clergy and some Spiritualistic mediums.

The visitors explained the phenomena as being either a hoax, a hallucination, or a reality such as the doctrines of Spiritualism would explain. At this moment a very active investigation is being made into the phenomena.

The children who have frequently seen the visions are said to be not particularly religious. The following is a summary of the reported happenings:—

"THE VIRGIN MARY."

November 29.—A little boy, accompanied by four little girls, saw at 6.30 p.m. an inexplicable light in the convent garden. They saw forming a ghostly figure, which they believed to be the Virgin Mary.

November 30 and December 1.—The same thing happened.

December 2.—Several persons who accompanied the children saw nothing and told them to "Be good!"

December 4.—The Virgin was reported to have said she approved of the idea that a chapel should be erected on the spot.

December 5.—The Virgin announced that she would only appear in the evenings.

December 6.—The children say that the Virgin carried a rosary on her arm, and told them to return on the day of the Immaculate Conception.

December 7.—The apparition was silent.

December 8 (The Day of the Immaculate Conception).—In addition to the children, several persons claim that they saw "something."

December 13.—Brief, silent apparition, seen only by the children.

December 17.—The Virgin desires a chapel.

December 19.—The Virgin clasps and unclasps her hands, while praying.

December 20.—Silent apparition for a few moments.

December 21.—The apparition says:—"I am the Immaculate Virgin."

December 22.—Many candles were lit in the convent court. A large crowd, including doctors. Brief apparition to four of the children. The fifth saw nothing.

December 23.—Four of the children claim that they heard the Virgin say that she manifested in order that people might come as pilgrims to Beauraing.

CROWDS FLOCK TO THE SCENE.

December 24.—Many persons present, including 27 doctors. The children ask the Virgin to perform a miracle. She does not respond.

December 28.—The Virgin says, "My last appearance will be soon."

December 29.—The children see a golden heart on her breast.

December 30.—10,000 persons present, including 30 doctors. The Virgin says to the children, "Pray, pray, much!"

December 31.—12,000 persons, including 60 doctors. The Virgin appeared several times but said nothing.

January 1, 1933.—The boy sees nothing. The girls hear, "Pray much."

January 2.—One of the girls says she heard, "Tomorrow I will say something particular to each of you."

January 3.—25,000 persons. Last vision, silent, invisible to the crowd. The children say they received some words of adieu.

HYPOTHESES.

We shall not commit the error of taking any side in this affair. We shall not pronounce in favour of the clergy who have published pamphlets evincing their certitude that the Virgin really manifested at Beauraing. Neither shall we approve the authors of contradictory pamphlets casting doubt on the phenomena. And neither do we follow the great Press, which in general laughs at these "stories of hallucinated or farcical youngsters."

In the presence of all such phenomena our position is quite simple. We consider (1) that the apparitions, in themselves, are possible; (2) that in the history of the world there have been many apparitions which prove that those at Beauraing are possible; (3) that many supposed apparitions are not so, but are only a result of hallucination; (4) that there have existed pretended apparitions, cunningly devised to excite public attention and create profitable centres of pilgrimage; and (5) that there are unhappily imaginative persons capable of performing a comedy, and sometimes children excel particularly in the art of make-believe!

In fine we declare nothing *a priori*. We do not say that the phenomena were a joke or that they did not take place. They may have happened, as Spiritualistic phenomena happen, or they may have been merely illusions in the children's minds. But if the apparition be accepted as a fact the question still remains, "Was it the Mother of the Christ?" Even that is not impossible, although one would be naturally astonished to find her, with a rosary in her hands speaking of the doctrine of the Immaculate Conception, a doctrine which comes much later in the history of Christianity than the beginning of the Christian era!

A DISINTERESTED INQUIRY WANTED.

I think it would be well if some serious Spiritualists made an investigation at Beauraing, parallel to those of the clergy and doctors. The clergy may not be quite disinterested if they wish a chapel and pilgrims, and a great many doctors are systematically sceptical and incredulous. Spiritualistic inquirers would not, of course, fail to take note of the hypothesis that if a phantom has really appeared so often on the eve of the year 1933 it might not be that of The Virgin but of some deceiving spirit. My own attitude is that the case is interesting and merits being considered carefully and without prejudice.

READERS' QUESTIONS.

Our Italian contemporary, *Ali del Pensiero*, has begun an excellent feature in receiving and answering the questions of its Spiritualist readers.

Thus in a few clear and condensed sentences it can instruct them on all sorts of psychic and spiritual problems. Here are some of the subjects on which light is asked for:—

"Does the commemoration of the dead by religious exercises benefit the souls of the departed?"

"Do the dead see the sufferings of their dear ones still living on the earth, and do they suffer in consequence?"

"At what pre-natal moment is the soul incarnated in a child's body?"

"Why are some people born physically deformed?"

In the long run the replies to such questions in *Ali del Pensiero* will constitute a veritable and precious A.B.C. of Spiritualism of great usefulness to all beginners in these studies. Such an Alphabet is a pleasing means of communicating valuable information on unfamiliar subjects to the ordinary mind, and we compliment our young and active Milanese contemporary upon it.

We thank it also for having exposed with perfect equity the Donegall-Myers Affaire, basing its exposition on the true facts of the case, as exhibited so clearly in the *International Psychic Gazette*.

A CASE OF IDENTIFICATION.

It is from the same review that we borrow the following story:—

In a certain Spiritualist circle, there manifested the spirit of a woman, named Maria Pifferi, who said she had died, aged 25 years, in giving birth to a boy.

She was concerned about the moral condition of a man who lived at Borgo Panigale, near Bologna, who was a

parochial secretary there. His Christian name, she said, was "Guglielmo." She gave many details about him and words of good counsel for him. But no one in the circle knew Guglielmo.

Researches, however, were made which resulted in the discovery at the village named of a parochial secretary called Guglielmo Bassi. On being questioned he said that he recognised all the details, and that the counsels referred to himself, and were absolutely accurate. And thus the affectionate concern of an entity in the Spirit World was communicated to a man she wished to help and uplift, from beyond the tomb!

PARAPSYCHOLOGY AT LEYDEN.

We recently asked here for information from any of our Dutch readers on the reported teaching of parapsychology (a fanciful name for psychical research) in the University of Leyden.

Our friend, Mr. P. Goedhart, who is excellently situated to be able to instruct us, has sent us the following information:—

Dutch universities have (1) professors and (2) lecturers. But they have also a system of private initiative. When any society wishes to have university instruction on a new or neglected science, it petitions for the nomination of a professor or lecturer on this special subject. And it is in this way that there has lately been elected at Leyden a Hegelian professor, accepted by the Government, and a professor of the neo-Platonic philosophy, both of them having official standing.

Two years ago, a society which studies philosophy and parapsychology asked for the election of a professor who would give instruction in their special interests, namely Dr. Dietz. Consideration of the proposal dragged on a long time, but eventually Dr. Dietz was elected and gave his first lecture, on October 20, 1932, before a large audience.

Rightly or wrongly, it was believed by many that this lectureship had disappeared, assertions having been made by the Doctor which critics thought were too obviously hostile to the question of Spiritualism.

The review *Het Toekomstig Leven* drew attention to this regrettable attitude and asked, "Why should Spiritualism be regarded as 'the enemy of parapsychology?'" Why should anyone say, "I do not believe in Spiritualism," and add, "There are parapsychological questions which Spiritualism alone can explain"?

In fine, many Spiritualists did not approve of the language of Dr. Dietz, and they regretted that the teaching of parapsychology in the University was not given by some professor more respectful to their beliefs. They especially reproached the Doctor for not having very definite ideas, and they are hoping that he will give some better attention to the study of Spiritualism on the lines of Sir William Crookes, Sir Oliver Lodge, and Cesare Lombroso, and thus arrive more clearly on the way of truth.

"BURNING THEIR FINGERS."

Mr. H. D. Thorp, another correspondent at The Hague, kindly sends us some supplementary information.

He says that the Chair of Metapsychics at Leyden was not the result of an official nomination of a professor but merely the admission of a lecturer-extraordinary. "Dr. Dietz is thus allowed to give his lectures within the sanctified precincts of the University. The first lecture made rather interesting reading but it was of a very guarded nature. They are so afraid of 'burning their fingers,' these professors! They might even fear they would lose their 'soft jobs!'" Professors are after all rather like other beings; they have their weak spots!

THE SIBYL OF DELPHI.

The Delphic Pythia was very certainly what to-day we should call a trance medium.

The details which have come down to us about their phenomena and manifestations appear very much the same as the trances and experiences of modern psychics.

In the last days of 1932, Mr. M. Pernot, a well-known author, had the curiosity to go to Delphi, the anti-chamber of the Virgilian hades, and penetrated into the domain of the Sybil. He found himself surrounded by walls of solid masonry, and passed into her veritable haunt. Holes in the wall were entrances to narrow galleries under the ruins of the temple of Apollo. Here were found pits where one heard the whistle of air-currents. Among the subterranean apartments, with beds hewed out of the solid rock, was found "the chamber of oracles."

It would be interesting to learn someday that a modern seance had been held in this historic cavern by a few good mediums, to test its psychic "conditions," and perhaps to get in touch with spirits of mediums who practised there long before the Christian era!

TABLE-LIFTING.

Mondo Occulto refers to a new method of table-lifting, experienced with the medium Madame Ovidi, of Rome, at the house of Professor Sacchi.

The spirit of the Professor's mother manifested and recommended the sitters to raise the table in the air without any physical contact thus: Instead of placing their hands on the table, or linking them together in a chair around the table, they were to superimpose their hands, one over the other, in a pile, above the middle of the table. Thus, she said, they would obtain the disposition of the first electric pile imagined by the chemist Volta. The method was tried and was found successful, the table rising quite easily.

Our readers may like to experiment with this new method.

ERTO'S MEDIUMSHIP.

La Ricerca Psichica, after publishing a report of the eighth seance given by the medium Erto at Rome, concludes:—

"The mediumship of Erto is in our opinion genuine. If anyone came to us to-morrow to say that this medium had been caught in a conscious and premeditated fraud, that would not alter our conviction, which is based solely on the Roman seances. There the capabilities of the subject appeared to us in the clearest and least equivocal fashion.

"We do not believe ourselves mistaken in affirming that one occasional fraud, or even several, can detract from the value of observations made under conditions which excluded every fraudulent element. Just as the errors of a scientist do not lessen the value of the remainder of his achievements, so the authentic phenomena produced by a medium are not annulled by tricks more or less unconscious which a medium has employed or may employ."

These remarks apply to the tricks, attempted or said to have been accomplished by Erto at Paris in 1924. If the eminent doctors who examined him then had had a little patience and applied themselves to creating favourable conditions for Erto and his controls they would probably have arrived at quite different conclusions. They would thus have been able to admit the authenticity of Erto's phenomena, even though there had been an accompaniment of presumed or effective fraud. The same may be said of the seances given by Erto in London.

A MUSEUM OF APPORTS.

A museum of "apports" has just been opened at Budapest, under the direction of Dr. Elmer Papp-Tippengneri.

The most interesting exhibit is a stone cross weighing fifty pounds, which interrupted a seance some years ago and fell on the table in front of the medium. The table was not smashed and neither was anyone hurt. The Director of the museum says that such a heavy object could not have been apported in the manner it was by any ordinary person.

A GERMAN PROPHETESS.

Many clairvoyants have claimed that they predicted the Great War long in advance.

Among them is one whose prophecy was really registered, a German named Lisbeth Siedler, who has just died in Berlin.

Frau Siedler had a great reputation, and in 1899, during a seance given to the Military Society at Potsdam, she gave a prediction of the Great War and many circumstances of its four tragic years.

When the war broke out, the Countess von Moltke, a fervent Spiritualist, used her influence to have Frau Siedler lodged at the General Headquarters at Coblenz. Thus she became a member of the Red Cross, though she was not a nurse. She was often called into consultation by the military officers and it is asserted that on one occasion she foretold the battle of the Marne, with its disastrous consequences to the German army.

POLTERGEISTS IN ROUMANIA.

In a suburb of the seaport of Constanza, Roumania, many stones have been striking a house without any visible explanation of the bombardment.

Some weeks before these phenomena began, houses in two streets were similarly stoned at Buzau, another Roumanian town. The newspapers and especially the *Universal* have reported these facts without adding any jeering comments. It is perhaps because Spiritualists are becoming more numerous in Roumania, that the Press, formerly scornful, are now more respectful about supernatural phenomena.

NOT CONCERNING CADOISM.

There has been much talk about this new Eastern semi-Spiritualist religion, which is sometimes called "Buddhism Restored."

From 1930 it has been regarded as a means of agitation in the Asiatic colonies of France against the Metropolis, and the Cadoists have in consequence suffered much molestation and persecution. I think people have been wrong in fearing this spiritual movement. It has its own beauty and greatness, and it was a mistake to assimilate it to any political organisation.

Anyone wishing to obtain a complete idea of what Cadoism is should read the brochure of 52 pages, "Le Cadorisme," published by Thai-Hoa an-quan, of Long-Thank-Tay-ninh, Cochin China. He might also consult the Revue Cadoiste, 155, Rue d'Ayot, of Saigon, Cochin China.

Let us mention that the words "Cao-Dai" signify "The Supreme Palace." It was in 1926 that the cult made its appearance in Cochin China, but long before that Spiritualist missionaries had received orders to prepare for its coming. Spirit messages had been received from July 30, 1923.

The new faith promptly received disciples. Most of them were already interested in Spiritualistic phenomena, which hold an important place in the ceremonies and practices of Cadoism. Many mediums were developed and suitable orators arose in several cities. The official constitution of Cadoism was celebrated on October 7, 1926, in the presence of the Governor of Cochin China.

Then began its propaganda work in the Eastern provinces, and in less than two months more than 20,000 natives had been converted to the new religion. Fetes celebrating the coming of Cadoism were a grand success, and at Saigon attracted thousands of inquirers and members. A provisional temple was built at the village of Long-Thank, in the province of Tay-ninh, which was opened in March, 1927. Soon thereafter thousands of pilgrims flocked to it.

Now, after four years of existence, Cadoism counts half a million disciples, whose chief aims are the regeneration of humanity and Universal Peace.

"Twenty Years After": Things Worth Recalling

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

THE BISHOP OF LONDON HEALS A YOUNG GIRL.

DR. INGRAM gives a remarkable account in the *Guardian* of how he has used the Apostolic power of healing for a young girl lying seriously ill with nervous breakdown.

The girl's mother obeyed St. James's injunction "to send for the Elders of the Church, who will anoint the sick with oil, and the prayer of faith will save the sick."

The Bishop instantly responded to the call, and within twenty minutes was at the girl's bedside. She had been raving during the afternoon and had had no sleep for a long time.

With the mother and nurse the Bishop knelt and prayed; then he anointed her on the forehead with oil, placed his hand on her head, gave her the blessing, "and at that moment," the Bishop says, "she sank back into a deep sleep, and slept for hours during the night, and, thank God, if it is His good pleasure, she is now on the high way to recovery."

"I knew," the Bishop of London adds, "that Jesus was personally present with us that evening, and I could not help thinking of the raising of Jairus' daughter. It seemed almost the same thing over again."—From "Our Outlook Tower."

FAIRIES.

All the evidence about Fairies points to the fact that they only show themselves and their favours to those who live close to and love Nature and are of simple faith. They would not allow themselves to be approached by anyone who wished to inquire into their habits or experiment upon them.—Miss M. M. Lambert.

THE SPIRIT OF HER SISTER.

The first spirit I saw that I recognised was my dear sister, two years older than I, who passed away at sixteen. She came to me in white robes, knelt at my bedside, and when I shrank from her she said, "Oh, Clara, you are not afraid of me?" When I said I was she vanished, and I regret to say I have never seen her face since.—Mrs. Clara Irwin.

THE SILENCE.

The greatest state of mind is that neutral state called the Silence. Through it one may touch the Seen and Unseen. One may receive wisdom by it, and serve the world with it.

A SPIRIT'S ACCUSATION.

Mr. Robert W. Seddon guarantees the authenticity of this story, which has been published in *Cluer's Magazine*, New York.

A certain Mrs. Garton was murdered in her house some fifteen months ago. The murderer could not be traced and the crime remained unpunished. One evening, however, the spirit of his victim manifested at a Spiritualist seance and by means of table-rapping spelt out the name of her assassin and declared that he was one of the persons gathered round the table. The person named said that the denunciation was the work of a spirit who must be mad for he had never murdered anyone.

Thereafter the affair came to the ears of the police, who soon subjected the man to a searching interrogation. Following this they found a hiding place in his cellar where some jewels which had belonged to Mrs. Garton were secreted. In face of this discovery the man could protest his innocence no longer and made a full confession. The spirit had made no mistake.

PETITES NOUVELLES.

Mondo Occulto has published a fine article by Mr. F. Zingaropoli, on "William Crookes and the Phantom of Katie King."

La Ricerca psichica (formerly *Luce e Ombra*) has increased its pages from 48 to 64, and gives many new particulars about the medium Erto.

Astrosophie reproduces from our "Chronicle" the account we gave a short time ago of the origin of Table-tilting.

The *Harbinger of Light* reproduces our "Personal Recollection" on "The Magnetic Perception of Illnesses" and Mr. R. H. Saunders' article on "Ectoplasmic Phenomena at a Copenhagen Seance."

We have received the first numbers of the review *Metapsychikai Folyoierat*, edited by Dr. Toronyi Janos, Meszarob u.82, Budapest I. Long life to our new confrere!

The Silence should be approached as a great Teacher. Not all the instruction and help we desire may come during the Silence, but much of it will persistently and helpfully find its way into the daily life because of the Silence.

It has as its essential qualities, Peace, Love, and Harmony. Whenever these three essentials are present you are in the Silence, no matter how long or short it may be, and no matter how actively you may be engaged in daily life occupation.

Open then your Soul with thankfulness for the Silence, for it is that condition in which your real and wise Self with all its wisdom and helpfulness is revealed.—Mr. W. Frederick Keeler, of Long Island, U.S.A.

DR. PEEBLES ON DEATH AND DYING.

Only the uneducated and the spiritually poor in mind fear death. When the poet Herbert was dying he was asked whether he was suffering. "No," was his calm response, "I am merely struggling to get free."

Keats, a little time before crossing the crystal river, said, in a sweet, feeble voice, in reply to a question as to how he felt, "Better, my friend. I feel as though daisies were growing all around me."

To the clear-eyed and rational-minded and the spiritually illuminated, dying is just as natural as it is for the bird breaking away from the shell to fly away and make music in groves and forests.

To those who have lived enlightened, honest and practical lives dying seems like a mere passing dream. The truly spiritual do not become unconscious, and frequently they see the glorified hosts watching and waiting for their birth out of their flesh into the higher and brighter sphere.—Dr. Peebles.

THE GROWTH OF THE BRAIN.

The human brain is capable of development as long as the mind's powers are kept vigorously at work and active, and this is shown by the increasing development of the size of the head in all active brain workers.

Having measured the heads at different periods of many well-known men I have discovered that the head grows to a considerably greater age than is generally supposed. Mr. Lloyd George, for example, has increased the size of his head since he was forty, and Mr. W. T. Stead's head grew in circumference from being "nearly 23 inches" at the age of 46 to 23½ inches when he was 62.—J. Millot Severn, of Brighton.

SABBATH PEACE.

BY MILDRED BURD.

It was a Sabbath morning. The air was laden with the scent of Spring. In the fields under a cloudless sky the lambs were skipping in the sunshine. Daffodils nodded their heads in the breeze. The hedgerows and copses were starred with primroses. A hush lay over the village nestling in the hollow below. Across the valley I heard the sound of church bells ringing. The Peace of God hovered over the whole countryside.

Slowly I climbed the steep hill leading to the little Norman Church and took a short cut through a woodland glade. Feeling weary, I sat down to rest on a fallen tree. At my feet lay a carpet of bluebells and over my head a canopy of leaves, pierced here and there with shafts of sunlight. Choirs of birds were singing melodies of praise and adoration to the Great Creator.

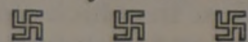
As I sat there, deep in thought and half hidden behind the trunk of a giant beech tree, I heard the sound of approaching footsteps. Turning my head, I saw a little girl dressed in a cornflower blue frock, her golden head uncovered, walking slowly down the path towards me. In her left hand she carried a posy of white violets, and with her right hand she was swinging her hat to and fro, while humming a tune to herself as she walked along. She did not see me in the shade of the trees.

As she passed me her eye fell on a still pool in front of her. The margin of the pool was fringed with the overhanging branches of the trees, whose shadows were reflected in the clear depths below. I watched her as she stole quietly up to it. Laying her nosegay and hat on the ground she parted the branches and leaning perilously over, gazed earnestly down into the clear water, lost in wonder at her own image mirrored beneath.

Standing by her side, with one hand outstretched to save her from falling, I saw the figure of a woman robed in a white flowing garment reaching to her feet. Love shone over her serene and beautiful face, and as a gleam of sunshine filtered through the leaves above her, it fell on her golden hair and bathed her form in light. Then I knew that her own mother in spirit life was with her, guarding her from danger.

For a few minutes she leant over the water absorbed in her own reflection. Then stepping back from it, she picked up her hat and nosegay and walked thoughtfully through the wood, and out into the sunshine, and down to the valley below; her watchful companion close beside her. When those two figures had vanished from sight a silence seemed to fall over the wood. . . . A wren flew down at my feet and seeing me hid in the undergrowth.

As I sat there musing on what I had just seen, a deeper insight into the Eternal Purposes of our Heavenly Father flooded my soul, and a fuller sense of His love and care for all His children filled my heart with joy unspeakable.



MRS. MEURIG MORRIS.

SPIRITUALISTS all over the world will be filled with genuine sorrow at the desolating result of Mrs. Meurig Morris's Appeal to the House of Lords.

We offer her our sincere sympathy and give her the assurance that, notwithstanding this set-back, she stands higher than ever in the personal esteem and admiration of the whole world of Spiritualists.

Mr. Lawrence Cowen, too, deserves the very highest honour for his noble championship of "our beloved little lady Pastor" at a personal cost of many thousands of pounds.

The Fortune Theatre has just been sold, and consequently the Meurig Morris Sunday evening services have to be temporarily discontinued until a befitting Temple can be found, when they will be resumed.

"Then thou shalt see greater things than these!" for "Power" has promised them, and the Spirit World will not fail!

Dr. B. F. Austin, Editor of *Reason*, and publisher of many Spiritualist works, passed to the Spirit World at Los Angeles on January 22. The Doctor was a warm friend of Dr. J. M. Peebles, and was also a courageous pioneer of the Movement in America.

Sir Oliver Lodge has been invited by a Hollywood film company to appear in a film called "Supernatural," dealing with Spiritualism. The venerable scientist has declined the invitation as he is much too busy with his books. He has just completed one which he says is "probably my final pronouncement to the world of what I think of things in general." He has also made arrangements for communicating after his death with friends he leaves behind.

LETTERS TO THE EDITOR.

SIR ARTHUR'S "LONG EXPERIENCE."

London,

February 14, 1933.

DEAR SIR,— May I suggest that the Calendar you are publishing of quotations from the Works of Sir Arthur Conan Doyle should contain his admonishment, given, I believe, in a letter to Houdini, that:—

"Long experience has taught me that if you don't play fair with the Spirit World there is no more luck for you in this world."

It is right, I think, that the slanderers of mediums should be reminded of Sir Arthur's "long experience."—Yours etc.,

AN OLD SPIRITUALIST.

SPIRIT PHOTOGRAPHY.

107 Queen Margaret Drive,
Glasgow, N.W.

DEAR SIR,— May I ask the aid of your readers in an inquiry the Glasgow Society for Psychical Research is making regarding psychic photographs? We are all aware of the incessant controversy regarding such photographs produced by professional mediums. It has occurred to the Society that a great amount of evidence might be collected from non-professional mediums.

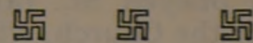
May I ask, therefore, that *any who have got psychic extras with their own cameras and plates, and have developed the plates themselves, and have recognised the psychic extras*, be good enough to forward to me copies of such photos, with details, dates, and names of witnesses on back, together with any explanatory covering letter they may be disposed to write? If they do this before the end of March, I shall, though unable to reply to the letters individually, give the Editor an account of the questionnaire.

I feel this is asking a great deal; but I know how many of our friends are keen to spread the truth they have discovered. Of course, no names will be published.

One should not forget that Psychical Research Societies have no corporate opinion or theories. Their function is to collect facts and lay them before the public. That in itself is a great deal, and is an aid to Spiritualism as a philosophy and a religion, in which I personally am deeply interested.

Would any interested and able to help, therefore, kindly send me contributions along the lines of the words above in italics, before the end of March, to the address given?—Very sincerely yours,

(Rev.) WILLIAM A. REID,
Member of Council of Glasgow S.P.R.



AN APPARITION OF THE LIVING.

MR. G. BARTON, Bank Road, Matlock, tells the following story in the *Sunday Dispatch*:—

There are more things in heaven and earth—

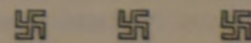
Recently two friends of mine were returning home by car late at night, and decided to take a short cut along an unfamiliar road.

Suddenly, in the middle of the road, they were startled to see the figure of a woman in white holding up both arms.

The driver braked violently, the figure vanished, and they found they had stopped on the edge of a deep hole which would have overturned the car.

When they reached home the driver was surprised to see his mother still waiting up for him. She said:—

"My son, thank Heaven you are safe! An hour ago I dreamed that I was walking along a road and I saw a big hole. You were coming along in your car, and I ran out and waved my arms."



Mr. J. J. Vango, the Doyen of English Mediums, who celebrated his seventy-second birthday on February 12, is contributing an article of entrancing interest to our April number on "A CONJURER WHO BECAME A SPIRITUALIST," to which is appended an account of a seance he had with the late Mr. Clive Maskelyne. The conjurer referred to, unlike Houdini, was not afraid to avow his honest convictions, nor to give his reasons for ceasing to "expose" Spiritualism, which had previously been a part of his professional work.

I would have you cultivate a gentle, sincere courtesy which offends no one, but wins everybody; never jesting at the expense of another.—*St. Francis de Sales*.

The true philosophy of life is to endeavour to realise our aspirations—to live our best thoughts, which, like wandering angels, visit us in our better moments.—*Samuel Johnson*.

CONAN DOYLE MEMORIAL CALENDAR

March

March

Day of month.

- 1 A Sword ! A Sword ! Ah, give me a Sword !
For the world is all to win.
Though the way be hard and the door be barred,
The strong man enters in. Sir Nigel's Song.
- 2 A graven thought is as beautiful an ornament
as any graven image, striking through the eye
right deep down into the soul.
"Through the Magic Door."
- 3 I know nothing more unbearable than the
complacent type of scientist who knows very
exactly all that he does know, but has not
imagination enough to understand what a
speck his little accumulation of doubtful
erudition is when compared with the
immensity of our ignorance.
"The Stark Munro Letters."
- 4 There should be no combination of events for
which the wit of man cannot conceive an
explanation. Sherlock Holmes.
- 5 Anything which widens our conceptions of the
possible and shakes us out of our time-rutted
lines of thought, helps us to gain our elasticity
of mind and thus to be more open to new
philosophies. "The Edge of the Unknown."
- 6 The young generation is wonderful.
"Our South African Winter."
- 7 Never will I accept anything which cannot be
proved to me. The evils of religion have all
come from accepting things which cannot be
proved. "Memories and Adventures."
- 8 You may have many friends, you who read
this, and you may chance to marry more than
once, but your mother is your first and your
last. "Rodney Stone."
- 9 The general lines of reasoning advocated by
Sherlock Holmes have a real, practical appli-
cation to life. "Memories and Adventures."
- 10 *Battle of Neuve Chapelle, begun Mar. 10, 1915.*
A fierce and murderous encounter in which
every weapon of modern warfare was used to
the full, and the reward of the victor was a
slice of ground no larger than a farm.
"British Campaign in France and Flanders."
Napoleon prepares to invade England, 1805.
- 11 When the English sailor pointed over the
darkening waters and cried "There's Boney"
I looked up with a foolish expectation of seeing
some gigantic figure brooding over the
Channel. Even now, after the long gap of
years, that great man casts his spell upon you,
but all that you read and all that you hear
cannot give you an idea of what his name
meant in the days when he was at the summit
of his career. "Uncle Bernac."
- 12 The New Revelation abolishes the idea of a
grotesque hell and of a fantastic Heaven while
it substitutes the conception of a gradual rise
in the scale of existence without any monstrous
change which would turn us in an instant
from man to angel or devil. "Vital Message."
- 13 One must be masterful sometimes.
"Memories and Adventures."
- 14 A properly balanced man can do anything
he sets his hand to. He's got every possible
quality inside him and all he wants is the will
to develop it. "The Stark Munro Letters."
- 15 Pride is a mixed quality to my mind, half a
virtue and half a vice. "Rodney Stone."
- 16 The longer you live the more you will see that
no true prosperity can exist away from virtue
Zachery Palmer in "Micah Clarke."
St. Patrick's Day.
- 17 God Save England ; . . .
And dear old Ireland, God save you
And heal the wounds of old,
For every grief you ever knew
May joy come fifty-fold.
"A Hymn of Empire."

Day of month.

- 18 One lesson I have learned in my roaming life
is never to call anything a misfortune until you
have seen the end of it. Brigadier Gerard.
Lord Balfour died, March 19, 1930.
- 19 Among the occasional great ones of earth
whom I have met there is hardly anyone who
stands out more clearly than Arthur Balfour,
with his willowy figure, his gentle intellectual
face, and, as I read it, his soul of steel.
"Memories and Adventures."
- 20 You know the feeling you get when a man
smiles with his lips and not with his eyes.
"The Stark Munro Letters."
- 21 All modern inventions and discoveries will
sink into insignificance beside those
psychic facts which will force themselves
within a few years upon the universal human
mind. "Memories and Adventures."
- 22 Many are the strange vicissitudes of history.
Greatness has often sunk to the dust and has
tempered itself to its new surroundings.
Smallness has risen aloft, has flourished for
a time, and then has sunk once more.
"Giant Maximin."
- 23 *The "Eurydice" foundered, with 300 boys, 1876.*
A grey swirl of snow with the squall at the
back of it,
Heeling her, reeling her, beating her
down.
Give help to the women who wait by the
water,
Who stand on the Hard with their eyes
past the Wight.
Ah ! Whisper it gently, you sister or daughter,
Our boys are all gathered at Home for
to-night !
"The Home-Coming of the 'Eurydice.'"
- 24 *Mrs. Humphrey Ward died, March 24, 1920.*
"Robert Elsmere," the first of Mrs. Hum-
phrey Ward's novels, will illuminate the later
Victorian era more clearly than any historian
can ever do. "Memories and Adventures."
James Payn died, March 25, 1898.
- 25 Payn was much greater than his books. He
had all that humorous view which Nature
seems to give to those whose strength is
weak. Many of my generation of authors had
reason to love him, for he was a human and
kindly critic. "Memories and Adventures."
- 26 When people say they see they do not always
observe.
Holmes in "A Scandal in Bohemia."
- 27 Of all the seeming misfortunes which have
befallen me there is not one which I have
not come to look upon as a blessing.
"Micah Clarke."
- 28 The grandest sport upon earth is to champion
an unpopular cause which you know to be
true. "The Wanderings of a Spiritualist."
Swedenborg died, March 29, 1772.
- 29 As a great pioneer of the Spiritual movement
Swedenborg's position is intelligible and
glorious. As an isolated figure with in-
comprehensible powers there is no place for
him in any broad comprehensive scheme of
religious thought. "History of Spiritualism."
- 30 It is this scientific world which is at the
bottom of much of our materialism.
Mailey in "The Land of Mist."
- 31 *Birth of Modern Spiritualism at Hydesville.*
Two great, undoubted results emerged from
the investigation of the Rappings, which have
never been shaken—that the origin of the
Raps could by no means be explained, and
that they did convey the unknown fact that
a human body had been buried in the cellar.
"The Edge of the Unknown."

Occasional Jottings.

By X.

A SPIRIT AT THE CINEMA.

At a direct voice seance recently a spirit was telling a lady sitter that he had been with her when she was watching a film play called "Smilin' Through."

"But could you actually see the pictures on the screen, and follow the dialogue?" asked the lady.

"I could follow most of it through your mind," replied the spirit; "but I happened to see the whole production over here before it was shown on earth."

The lady was somewhat surprised. "But how could that be?" she asked.

"Every story or play that was ever written was conceived in detail in the spirit world before it was passed through the medium of an author to earth," he said.

The spirit went on to say that in the opinion of the spirit world "Smilin' Through" was the finest psychic film play ever seen on earth and should be seen by every Spiritualist. The moral of the story is that only by forgiving even those that have robbed us of what we hold most dear on earth can we hope for peace and happiness here and hereafter.

HEALING BY SOUND.

At a seance the other day the spirit of Richard Wilhelm Wagner, the great German composer, who was born in 1813 and died in 1883, addressed the sitters through a trance medium on the subject of healing.

He said that all mediums who had healing powers would do well to learn to play some instrument, as music would play a very important part in the healing of bodily illnesses as time went on. It had been part of his work since passing over, he said, to try, in conjunction with other composers and musicians in spirit life, to influence the medical faculty on earth to this end. Already some experiments had been tried in different parts of the world, with more or less success, but at present they were only at the beginning and must persevere, for all things were possible with God, and the world was on the verge of many more striking manifestations of His wonders and great goodness.

A HINT TO HEALERS.

A Chinese spirit doctor, who to the knowledge of the writer has effected some remarkable cures, was demonstrating through his medium how to magnetise small articles for transit through the post.

He said one should make a circle of the thumb and first finger of the right hand, and having visualised the aperture as covered with a thin web of the nature of a soap bubble proceed to pass the article through the web three times whilst affirming health and strength and happiness for the sick one.

THE IDEAL SPIRITUALIST CHURCH!

Speaking through a well-known trance medium, Sir William Crookes recently offered some suggestions for the formation of Spiritualist churches and societies.

It seemed to him desirable to try to attract more men, and in order to do this a committee and officers composed entirely of the male sex was desirable, for men were usually more interested when their own sex preponderated.

Womenfolk would follow as a matter of course, he said, but would not be in the ascendancy, as was mostly the case at present. In short, men-staffed churches would attract men. Men should take the collections, supervise the seating, organise an orchestra and other subsidiaries, have their own rows of seats, give out the hymn books, take the names and addresses of all strangers, having given them a hearty welcome, arrange sick visiting and by trying to obtain more members stimulate a greater element of friendship.

The sub-title, "The Friendly Church," might with advantage be included. The sexes would become more evenly-balanced, he thought, and a groundwork of lasting harmony be achieved.

I wonder how many of my lady readers will agree with Sir William!

THE "RED" MENACE.

Sir W. Sefton Brancker, one time Director of Civil Aviation to the British Air Ministry, who met his death in the R101 airship disaster, has often spoken in the hearing of the writer in the direct voice.

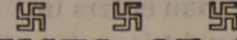
With others who were men of mark in their day on earth, he has allied himself to the Higher Powers to help influence our leaders on earth to successfully overcome the "Red" menace.

The "Reds" are the earthly agents of the black forces who are trying to upset the plan of the Christ forces to spiritually rejuvenate the earth and dispel ultra-

materialism. Recent outbreaks of incendiarism on land and sea, for instance, had been largely engineered by the "Reds."

"Their next line of attack will probably be through the medium of dangerous germs," said Brancker. "You will need to guard your water supplies—your reservoirs."

The Higher Powers, he added, would of course prevail in the end, but in order to avoid a great deal of trouble we would need to work hard and pray hard for a peaceful solution of our national and international differences. Did we but fully realise it, Spiritualism was one of our finest weapons of defence and a sure road to ultimate victory.



BRIEF NOTICES OF NEW BOOKS

YOUR NAME AND YOU. By Florence F. Orlene. Crossley Publishing Company, Los Angeles, California, U.S.A. 75 cents.

One of the best text-books on the symbols and meanings of letters and numbers we have ever read. Easy to understand and the right size for the pocket or handbag.

THE ETERNAL ONE. By G. Doorman. Riders. 7/6.

Deals with Spiritualism and its phenomena from their higher and spiritual aspects, citing scriptural authority for levitation, materialisation, automatic writing, trance, apports, direct voice, etc., and supplies information about rescue or realisation circles for the benefit of the unfortunate on the other side. Of especial interest to Spiritualists who accept the leadership of Jesus Christ.

THROUGH THE EYES OF THE MASTERS. By David Anrias. Routledge & Sons. 10/6.

This volume will make fascinating reading for students of the occult who believe in the Masters of Wisdom and their selfless plans for the welfare of humanity. Telepathic portraits of some of these Masters are included, with the object of providing students with a focus for meditation, and sceptics with some definite proof of their existence as tangible realities.

HEALING SILENCES. By Evelyn Whitell. L. N. Fowler & Co. 1/- net.

Evelyn Whitell, author of many works on New Thought, gives us, in "Healing Silences," a key to health of mind and body, by showing us how to cast out our belief in sickness. We are told the meaning of the Silence, how to enter it in order to overcome nervousness, weak eyesight, sleeplessness, throat and lung trouble, loneliness, self-condemnation, fevers, deafness, depression, lameness, etc., by utilising the subconscious mind, in and through the love of God.

THE LAUGHTER OF GOD. By Walter Clemow Lanyon. L. N. Fowler & Co. 6/- net.

"The Laughter of God" should be read by anyone who desires to overcome the common error of seeking in the outside world, or in another person, their birthright of health and happiness. They will grasp that the power lies *within themselves*; that the Promised Land is not a place but a state of consciousness, and that it exists in the NOW of time and the HERE of space. In the spirit and not in the letter of Christianity lies the open sesame to all Good.

SLEEP ON IT: A Key to the Nature of Dreams. By Leonard Bosman. Riders. 3/6 net.

The reason underlying the sound advice frequently given, in face of a difficult problem, to "sleep on it," is because the subconscious mind may, and often does, when free from the distractions of the conscious mind, consider the whole matter and present a clear solution in the morning. Mr. Leonard Bosman here shows how dreams may not only be classified and interpreted but directed and controlled to useful ends. The book consists of ten excellent chapters which will be found illuminating by students of the illusory subject of dreams.

THE COMPLETE WORKS OF H. P. BLAVATSKY. Riders. 15/- net.

Edited by Trevor Barker, this volume of 358 pages, with full index, contains the original articles by the Founder of the Theosophical Society which appeared in *The Banner of Light*, *The Spiritualist*, *La Revue Spirite*, *The Theosophist*, etc., covering the period 1874 to 1879. Subsequent volumes of approximately 350 pages will appear at the rate of one every three months, or more frequently if possible. Students of Theosophy and Spiritualism should find this gradual unfolding of Madame Blavatsky's mission from her first contact with the Spiritualists in America to the day of her death in 1891 of exceptional interest and historical value.

G. de B.

The Slanders Against Honest Mediums. NO RETRACTATIONS OR APOLOGIES FORTHCOMING.

LAST month we called attention to the fact that there had been no retraction of the slanders publicly uttered against certain honest and gifted Spiritualistic mediums, namely Mr. George Valiantine, Mr. Cyril Budge, and Mr. John Myers, by (1) Mr. H. Dennis Bradley and his associates, (2) Mr. Maurice Barbanell and Miss Frances Campbell, and (3) Lord Donegall and the *Sunday Dispatch*, notwithstanding that the absolute innocence of the three mediums concerned had been triumphantly established.

We suggested that the time had come when these several aggressors should publicly retract their aspersions and offer suitable apologies, so that the stain of alleged fraud would not for ever rest upon the names of their innocent victims.

But in this case, as in most others of the kind, an appeal to the good feeling of the misdemeanants to do the right thing, and redress as far as possible the wrong they had done, has been even worse than fruitless.

BRADLEY'S REPETITION.

Mr. H. DENNIS BRADLEY, in presiding at a meeting addressed by Mr. Shaw Desmond in the Grotrian Hall on January 28, said:—

"I have no apology to offer. George Valiantine was detected in deliberate and conscious fraud by me and others, and much to my regret when I found a valuable medium was cheating I exposed him, as I shall always expose a medium when he does wrong."

Now this is simply untrue. By a careful analysis of Bradley's own documents we were able to prove that there had been no trickery whatsoever on Valiantine's part at the seances concerned but that there had been a conspiracy on the part of Bradley himself and his two accomplices, Noel Jaquin and Charles Sykes, to impute fraud to Valiantine by taking impressions of his toe-prints and having them "reproduced" on a psychic impression of the head of Mr. Lloyd George, with a view to falsely pretend that Valiantine had used his toe to reproduce an imprint of the thumb of the late Lord Dewar!

Bradley has had over twelve months to refute, if possible, the clear evidence of his own and his accomplices' trickery, but he has made no attempt to do so for quite obvious reasons. Now he simply repeats his slander, but no amount of repetition can ever make it true, even though, as Mr. Gladstone said, "Repetition is the most forcible figure of speech."

BARBANELL'S CONTUMACY AND RED-HERRING!

Mr. MAURICE BARBANELL likewise makes no withdrawal of his slanders, made with the aid of Miss Frances Campbell against Mr. Cyril Budge, that he was "a bogus medium" and "a fraudulent medium exposed," nor of his later so-called "Exposure" of Mrs. Barnett, with the aid of his under-study "A. W. Austen," when that good lady was also described as "a bogus medium" and "a fraudulent medium exposed," though she took no part whatever in a seance which Austen falsely called "a disgraceful exhibition of fraud."

Barbanell totally ignores this last blundering attack against "The Wrong Medium," but he repeats his libellous assertion that "Cyril Budge was detected in the act of fraud by Frances Campbell," though he very well knows there was never an atom of true substance in that accusation.

But Barbanell now goes further than that. He makes a subtle attempt to sail out of the morass in which his folly has plunged him on the back of "a red-herring"!

A certain Cosmo Leon Kendal was found guilty at the Old Bailey last month of inciting Arthur Wilton Bayes to conspire with him and defraud an insurance company, and he was sentenced to suffer twelve months hard labour. At his trial, against the advice of his Counsel, he made a clean breast of his truly terrible criminal record. In 1911 he had been sentenced to 14 years' penal servitude for shooting at a policeman; in 1924 to 3 years' penal servitude at Limerick for fraud, in 1928 to 3 months' imprisonment at Tower Bridge Police Court for "using subtle craft by phrenology to deceive," and in 1930 he was convicted at Thames Police Court of "pretending to tell fortunes."

Now it may be difficult to conceive how this poor man's heavy load of crime could be used by Barbanell to ease the burden on his own back of slandering honourable and gifted mediums. But in his extremity he makes a subtle attempt to link this man and his evil record with the *Gazette* and Cyril Budge, though neither we nor Budge

ever even heard of him before Barbanell and Frances Campbell made their malicious attacks on Budge.

KENDAL'S NAME IN ADVERTISEMENTS!

We happen to have inserted, however, in our issues of July, August, and September, 1932, advertisements sent us by a Captain Ashley Smith, 185 Fleet Street, E.C., in the first of which the name of a "Prof. Leon Cosmo" appeared and in the second and third "Prof. C. L. Kendal." As usual we made some inquiries about the *bona fides* of Captain Ashley Smith, who sent the advertisements, and were informed that he was in fact an ex-Army Captain, who was engaged in preparing a Directory of Mediums. We therefore inserted the notices in good faith. There appeared to be nothing whatever of a noxious nature in any of them. One proposed the founding of a Spiritualist Centre, and a large central Church in Westminster, and invited correspondence. In another was offered a lesson in astro-numerology for 6d. And the other advertised the development of psychic gifts at 2/6 per lesson, "by healers, clairvoyants, and psychics."

In none of them was Kendal referred to as a medium, but we learned later that Spiritualist meetings were held at his "Streatham Psychic Centre" which were attended by respectable people and were addressed by reputable Spiritualist lecturers and clairvoyants.

KENDAL VERSUS BARBANELL.

The first we heard of or from Kendal was a letter written to us on June 20, 1932 (after the spiteful Campbell-Barbanell campaign had begun) in which he testified that he had attended a seance with Budge at Lewisham and was "amply satisfied that they were genuine phenomena submitted from the other side." He wrote that he had then invited Budge to his Centre for an experiment and obtained a recognised "spirit photo" and a "skotograph" showing an Indian guide. We published this letter accompanied by the two remarkable psychic pictures.

Then he wrote again saying that he had written Barbanell telling him he could have a test sitting with Budge at his Centre if the members of the Spiritualist Central Council, in whose name Barbanell had asked for a test, would submit to the same indignities of a search as would be imposed on the medium! To this offer he said he had received no reply.

"A SUPPORTER OF BUDGE!"

Barbanell now wickedly attempts to associate Budge with the ex-convict and his crimes, by calling Kendal "A supporter of Budge"! But Kendal committed no crime in taking a hand in the defence of Budge against Barbanell's barbarity, and Budge committed no crime in giving satisfactory proofs of his mediumship to Kendal, of whose misdeeds he knew nothing.

Barbanell says that when Kendall announced the opening of "The Brixton Universal Psychic Centre" he "warned Spiritualists to have nothing to do with him," for he "knew something of his (Kendal's) past record." We cannot trace this prophetic warning and will be glad to have the reference to where and when it appeared.

But if Barbanell knew Kendal's bad record and his connection with Spiritualism, why did he not promptly "expose" him, as he has "exposed" Cyril Budge and Mrs. Barnett, neither of whom had he ever seen, or heard of as wrong-doers? Did he perchance think that a man who had once shot at a policeman was not quite such safe game for his cowardly attacks as these two harmless, honest and defenceless people?

THE DONEGALL "EXPOSURE."

The totally unwarranted attacks of Lord Donegall and the *Sunday Dispatch* on Mr. John Myers (and later on Cyril Budge) are also not withdrawn or apologised for, and probably never will be. When one remembers how many thousands of pounds have been spent in an effort to get justice for Mrs. Meurig Morris, whom a British jury declared had committed no wrong, it seems to be quite hopeless to secure any honourable redress for wrong done to innocent and respectable persons by a wealthy newspaper.

A DEFENCE LEAGUE WANTED.

We repeat our suggestion that a "Medium's Defence League" ought to be established by Spiritualists who love their cause to undertake the legal defence and vindication of all genuine and honest mediums unjustly attacked, for they themselves are utterly unable to do that single-handed, and at present they live under the perpetual menace of professional slander-mongers, who may work their injurious mischief at any moment, and get off scot-free!

"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:*

- | | |
|---|---|
| <p>1.—"The Crisis Year—1932."
2.—"The Chief Reason why we are in the body."
3.—"The Real Purpose of intercommunion between the worlds."
4.—"Key to Health."
5.—"The Coming of the messengers of light."
6.—"Flood the World with prayer."
7.—"What can we do to bring Peace."
8.—"The Soul's Awakening."
9.—"What is the best method of realising we are one with the Infinite Intelligence."</p> | <p>10.—"The World Crisis and its effect on civilization."
11.—"Man's Responsibility at the present time."
12.—"The Famished World."
13.—"The Spirit World must be accepted as solid fact."
14.—"How the New Revelation will alter man's conceptions."
15.—"Truth, and Pain."
16.—"Music, and Love."
17.—"Death."
18.—"The Mystery of Individuality."
Etc., etc.</p> |
|---|---|

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

VICTOR LEO 25, OLD STEINE BRIGHTON.

PSYCHIC READINGS BY POST.

BIRTH, DATE, and SMALL ARTICLE or
PHOTOGRAPH. P.O. 1/6.

Stamped addressed envelope.

LONDON ASTROLOGICAL RESEARCH SOCIETY

Church House, 1, Bloomsbury Court, W.C.1.
(Turning beside British Museum Tube Station).

**PUBLIC LECTURES on Astrology are held every
Wednesday and Thursday at 7.30 p.m.**

All interested in Astrology are invited to attend.

EACH THURSDAY, commencing Feb. 2nd, at 7.30 p.m. Popular lectures on Astrology will be given followed by question time for enquirers. 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

Mrs. RICHARD ELLIS,

12 Harberton Road, HIGHGATE, N.

(Near Highgate Tube Station)

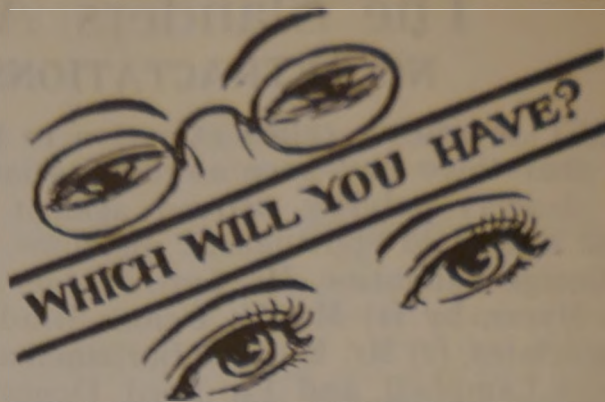
Receives clients on Mondays and Fridays for Clairvoyance, Psychometry, and Spiritual Counsel between 2 and 6, or at other times by appointment.

NO FEES. FREEWILL DONATIONS ONLY ACCEPTED

Help given in developing Home Circles.

SMART OFFICE BOY WANTED.

Apply by letter only in own handwriting to Manager,
International Psychic Gazette, 69, High Holborn, W.C.1



You Needn't Wear Glasses a Day Longer!

No longer need you disfigure yourself all to no purpose. Glasses cannot cure your weak sight. Every day you wear them you put hopes of natural, perfect vision further out of your reach. No matter how long you have worn glasses they may be discarded. You can restore perfect vision yourself, by a simple harmless method in your own homes. **No operation! No medicines! No drugs!** Just a gentle massage that stimulates the action of the blood in the arteries and so restores the eyes to natural sight and beauty. Near-sight, Far-sight, Astigmatism, and even Cataract can be cured. Thousands who had worn glasses for years now see perfectly. Why not you? Send the coupon for this magnificent book on the "Eyes," by an eminent eye specialist, and learn how you can have better sight. This book is published at a 1/-, but it is of such vital importance to all sufferers that we are distributing a limited number of copies FREE.

SEND THE COUPON NOW.

**NEW-VITA HEALTH ASSOC. (Dept. E, 30),
6-52, Central Buildings, London Bridge, London, S.E.1.**

Please send me a free copy of your book on the "Eyes." I enclose 3d. postage stamps (if abroad 6d. foreign) for expenses.

NAME

ADDRESS

APPEAL TO OUR READERS

HELP US TO SPREAD THE TRUTH!

MAY we beg all true and sincere Spiritualists and all who hate the outrageous so-called "Exposures" of genuine mediums to do all in their power to SPREAD THE TRUTH!

May we ask them also to circulate as widely as possible the Transcendent Epoch-marking Photograph published in this issue, with the full account of the seance at which it was taken.

Price 6d., or post free 7d.

If not yet a Regular Reader please fill up and despatch the following:—

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

69 High Holborn, London, W.C.1