

arch, 1933.

THE INTERNATIONAL PSYCHIC GAZETTE

No. 235. Vol. 21.

APRIL, 1933.

PRICE SIXPENCE NET

Our Outlook Tower.

THE PARLIAMENTARY FUND.

MR. GEORGE F. BERRY'S EXPLANATIONS !

Longer !
no purpose
ay you wear
a further out
worn glasses
erfect vision
own homes.
Just a gentle
n the arteries
auty. Near-
aract can be
years now see
pon for this
eminent eye-
sight. This
importance
ited number

IN our February number, at the conclusion of an article giving particulars of Mr. Maurice Barbanell's "Exposure" of "The Wrong Medium," we wrote :—

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

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

Mr. Geo. F. Berry, Secretary of the Spiritualists' National Union, thus replies to these statements in his "Official Weekly Bulletin" in the *Two Worlds* :—

"Taking the question of accounting for income and expenditure first, the facts are that from the year of its creation there has appeared in the Union's annual reports and balance sheet a report of the activities of the Parliamentary Committee, and a statement of accounts.

"All funds under the control of the Union, including the Parliamentary Fund, are audited by professional accountants, in conformity with Company Law, and their certificate of accuracy is attached to the published balance sheets.

"These annual reports are circulated to all affiliated Churches and subscribing members fully six weeks before the annual meeting, thus providing ample opportunity to scrutinise the accounts and report, for the purpose of submitting questions on the same at the Annual Conference. Since the year 1924 no less than 900 copies have thus been circulated annually."

Now every intelligent reader will observe at once that while Mr. Berry describes the general methods of accountancy and distribution of reports adopted, particularly from 1924, by the Spiritualists' National Union within its own borders, he does not deny that

- (1) The Parliamentary Fund has been grossly mal-administered ;
- (2) That it has never been used for the purposes for which it was publicly subscribed ;
- (3) That no account has ever yet been given to the **Subscribers** of how their money has been spent ;
- (4) That no one knows how much is left of it ; and
- (5) That it has been squandered on purposes never contemplated by the subscribers.

Mr. Berry will now perhaps address himself to these specific points and give a reply that will contain real information, and honest denials if possible, instead of evasive generalities which merely obscure the issue.

In particular he might tell us how, if a statement of the Parliamentary Fund accounts has appeared in the S.N.U. annual reports, since the creation of the Fund in 1916, no one outside the inner circle of the Union knew of the scandalous misappropriation of a large sum that occurred in 1918 until it was divulged by one of the leading officials on November 13, 1924 ?

The Parliamentary Fund, it must be remembered, has never been the property of the Spiritualists' National Union to do with it what it pleased, but was a public trust confided to it by its subscribers for the definite purpose of getting the antiquated laws affecting mediums amended and providing adequate protection to mediums.

As already stated it has never been used for these purposes, and the responsible Trustees ought to give some

account of their stewardship, or a public authoritative inquiry into the matter must be made so that if any of the money is still left it may be devoted to the protection of those genuine and honest mediums who are now being so violently and unjustly attacked by the present Secretary of the Fund.

WHERE SPIRITUALISM LEADS US.

JONKHEER J. F. VAN BENTHEM, the Treasurer of the International Spiritualists' Congress at The Hague, and the designer of the special badge worn there, has sent us a vigorous article which has already been printed in many parts of the world. We have only space for the following terse quotations :—

"At present the world is going through one of its blackest nights, and it is the duty of Spiritualists to turn it into a bright day. We must fight out the battle against materialism and we must win, for materialism fights with temporal weapons but Spiritualism with eternal ones. When every Spiritualist does his bit we will march on to victory, and in this instance victory means, 'Peace on earth and goodwill to men.'

"If you profess Spiritualism you should not become a phenomena chaser to satisfy your own curiosity, but only seek phenomena to convince others that Spiritualism is the truth.

"To become a true member of this great Movement you must first 'lose your life' for its sake, and then 'you will find it' again in opening the entrance gates to the eternal and invisible world. The two keys to these gates are self-sacrifice and love of your neighbour.

"Mediums should receive their gifts with humility, then these will not lead to jealousy and envy. They must keep the commandments and be found worthy to be entrusted with the treasures from the unseen world.

"Love acts like a magic wand and diffuses warmth and light into a world that is cold and dark without it.

"To sum up, a little girl carried her brother on her back. A parson came along and told her that the burden was too heavy for her. She simply replied—'Is he not my brother ?'

SLANDERING THE DEAD !

"*De mortuis nil nisi bonum*"—"of the dead let nothing but good be spoken"—has been the rule of ordinary decency among civilised people at least from classical times.

WILLIAM HOPE, the famous spirit-photographer, whose honour withstood all the diabolical attacks made upon it during his lifetime, passed from his earthly life on March 4 last, and the *Sunday Dispatch* on March 26, when his body was scarcely cold in its grave, published a villainous article upon him headed "Fake, Hope and—Charlatan." This was doubtless meant for a piece of pretty play on "Faith, Hope, and Charity !" But surely never in the whole history of British journalism has a supposedly respectable newspaper played so low down.

The excuse for this outrage is said to be found in a newly-issued Report of the Society for Psychical Research, of which the notorious Theodore Besterman is the Editor, in which Mr. Fred Barlow, described as a "Birmingham Spiritualist," alleges that Hope was "a man with a dual personality."

"On one side of his character," says Barlow, "there is the alert and witty north-countryman of genial disposition—a simple Salvationist who would be considered the last person to deceive.

"On the other side appears the bogus medium who uses his prayers and psalm-singing as a cloak to cover his guilty operations."

"Now," says the *Dispatch*, "Mr. Barlow makes the sweeping statement that every definitely recognised 'extra' of Hope's he has seen is a copy of a normal photograph."

We shall deal with this matter in the *May Gazette* and re-tell the story of how Harry Price, with Eric Dingwall, James Seymour, and H. J. Moger as his fellow-conspirators, made a scoundrelly attempt to discredit Hope by tricks they performed themselves. That fact was brought out as clearly by a careful analysis of Price's own pamphlet, as Lord Donegall's recent attempt to discredit John Myers by similar trickery was revealed in his own articles in the *Sunday Dispatch*.

J. L.

The Last of the Fortune Theatre Services. SYMPATHETIC ADDRESSES AND "POWER'S" FINAL SERMON.

THE Fortune Theatre was filled by a large congregation on the evening of Sunday, February 26, to hear "Power's" final sermon there, and to exhibit its affectionate sympathy with Mrs. Meurig Morris and Mr. Laurence Cowen in the defeat of their historic appeal to the House of Lords. There was no symptom anywhere of weeping or wailing at the disaster, but a note of perfect confidence and loyal determination to continue the great work so splendidly inaugurated in the Theatre as soon as a suitable Temple for the work can be secured.

Mr. Laurence Cowen, who presided, said:—This is the last of the Meurig Morris services in this theatre, the culmination of the five score and ten of them which for over two years past have joined us together in religious brotherhood, which is the message "Power" has given us from his world. It is all according to plan that this halt should be called so that a very temporary cessation of our work here should enable us to live to fight another day. No believer in discarnate guidance will doubt that the contemporaneous passing of the control of this building from my hands and the adverse decision in the House of Lords this week against a Spiritualist's claim for justice have been planned, and that they are no mere coincidence. The next move in this matter will not be long in forthcoming, so, dear friends, keep your armour bright! To whatever new temple we move, we leave this one with loving memories, for herein have I verily builded better than I knew. (Applause.)

Miss Louise Owen said she had been present at the first of the Fortune Theatre services and never in her life had she listened to such a noble pronouncement, or witnessed such an exhibition of moral courage, as when Mr. Laurence Cowen had publicly avowed the errors of his material career and proclaimed his intention to devote himself whole-heartedly henceforth to do better things for humanity. She said she had never felt more humiliated, more ashamed at a gross travesty of justice as when she read the judgment of the House of Lords in Mrs. Meurig Morris's case against the *Daily Mail*. She had been present at the first trial and saw that the learned judge knew nothing of the subject, for many of his remarks were infantile. The case had, however, proved to be the greatest advertisement ever given to the whole world for Spiritualism and the honour of a medium.

Mr. Geo. H. Lethem, Editor of *Light*, said it was quite natural that they should all be thinking of the failure of the law case, but he believed that in ten or twenty years time Spiritualists would not regard it as a failure but as the beginning of a long long step forward. The whole circumstances of these services had been extraordinary—the turning of a great theatre into a Spiritualist temple every Sunday night; the way Mr. Cowen, an agnostic, had become a believer and a champion, and then those wonderful trance addresses by "Power" which had attracted the attention of the whole world. On that stage they had had University men, Professors of Philosophy, and experts in Science, who had listened to these addresses, and been convinced that there was without doubt evidence in the addresses of a wisdom coming from some other source than the medium's lips. Mr. Cowen had told them that as soon as possible these meetings would be resumed, and he (the speaker) believed they would then be as successful and as powerful for good as they had been in the past.

Mr. Bailey, the husband of the distinguished American Spiritualist propagandist, explained her regretted absence through illness, and said that "Power's" work in that theatre had been followed as well as possible across the Atlantic, and they knew that his teaching had been wise and useful and a truly spiritual message that would help them all. It was inevitable that such an effort should be tried by fire, but present incidents were of merely passing importance, and it was up to all who had profited by the Meurig Morris services to stand loyally together and work together for the sake of that teaching.

Mr. Graham Moffat, the playwright, said he had been present at the first anniversary of these services when his friend Dr. John Lamond was on the platform. The Doctor had since passed on, but he felt his presence with them that night. He was speaking to him the other day at a seance, and he heard his well-known voice cheering himself and others in the work they were trying to do. They had been speaking about the failure of the case, but

the Doctor said there had been no failure in the real sense of the word. Mr. Moffat said that in religious matters nothing succeeded like failure because it usually led to greater successes. In his own life he had been guided and pushed out of one thing into another against his own will but always to his benefit. And so it would be with the Meurig Morris services; they were losing the Fortune Theatre but they were going to get something very much greater. They were reaching a crisis in civilisation. Some people thought they were approaching the end of civilisation. But there was one thing that would save it, and that was the gospel "Power" had preached to them through Mrs. Meurig Morris. This century would go down to history not only as one that had produced a great world-war but also as one which had rent the veil between the spirit world and the people on earth, and brought immortality to light.

Mrs. Champion de Crespigny said that all pioneers of any new movement had to take up the cross and all who espoused the cause of Spiritualism had to endure ridicule and criticism, and lose many friends. Most of the people who rejected it believed in the Communion of Saints but were angry to have it proved to them. People hated to be shaken out of their grooves. Christ himself had brought down to us this marvellous message of survival, and this same message was not only being brought down to-day, but it had been brought down all through the centuries ever since the beginning of the world. And the messengers were being received to-day very much as they had always been. The Fortune Theatre services had played a great part in sending forth this message throughout the world, and they marked an era in the history of Spiritualism.

"Power," speaking through Mrs. Meurig Morris with all his customary apostolic eloquence and grace, said that it was at a period in the world's history when man was at the height of his glory regarding material power, and was forgetting his divine nature and God, that the voice of Power had spoken. In speaking of the voice of "Power" he was not referring to any individual but to the note being sounded throughout the world to awaken men to the higher cause of the Spirit. Man could not serve God and mammon. Mammon had its rightful place in the Universe, but if not controlled by the influence of the Spirit there came among men dissension, destruction, and corruption, and then it was that the beacon lights were seen of individuals who had not forgotten their divine inheritance, and who had received greater power from the unseen world. Peace and harmony could not be brought about on earth until humanity as a whole had learnt through experience the importance of knowing itself, and of seeking guidance from a higher Power than self. Suffering, poverty, failure all helped men to unveil the divinity within them, to search for reality, and to learn that love was the root of all true religion. Religion did not belong to one teacher or master, nor to cathedrals or buildings, with their atmosphere of business and gain, nor to creeds and dogmas, but was enshrined in the hearts of men in touch with God. Then it became a wonderful bond of unity among persons of all the religions of the world who were steadily moving in their own ways towards the light of Truth. Therefore there must be tolerance, born of sympathy, among peoples aiming at understanding one another. There had been much destruction in the past because individual peoples had thought their way was the only way. If there was one thing that communion among men on earth and with the inhabitants of the other world could do, it was that it could break down all barriers of intolerance and separation, and prove to them that unity in variety which was seen in nature itself. If there was one reason above all others why he ("Power") had been using this child (Mrs. Morris) it was in order that the way should be paved for a greater realisation of spirit and the Spirit World. The way of Truth was the way of the Cross, but they must carry on until the truths they knew would be brought to light and become universally known by all mankind. The fire had been kindled, let its flames shine forth, until the day when men, linked together in the bonds of unity, sincerity and truth, would glorify God's name!

✠ ✠ ✠
Monsignor Richard Barry-Doyle, of St. Peter's Roman Catholic Church, Leicester, a half-brother of Sir Arthur Conan Doyle, died suddenly on March 1, from a heart attack. Just before his death he sent for the Father Prior who arrived a minute too late. The Monsignor was born in County Wexford, was ordained in 1905, and was created a domestic prelate to the Pope in 1920.

Recent Experiences in Automatic Writing. SPIRIT COMMUNICATIONS FROM SUBMARINE VICTIMS.

How they Met Nelson, Fisher, Beresford, and "The Great Pilot."

By MABEL HUGHMAN.

Mrs. Hughman is one of the most self-effacing and spiritual of automatists. She allows the spirit-communicators to make free use of her left hand, on which the sitter places his or her right hand, to form the necessary link. When the writing begins Mrs. Hughman only interrupts it by asking questions to elicit evidential replies about matters of which she herself knows nothing. These are usually accurate to the minutest detail.

I AM making a long stay in Southsea, and a short time ago, after giving an address at Lake Road Spiritualist Church, I was approached by a sailor who had listened most attentively, and who wanted to have a sitting for Automatic Writing.

I was struck by his serious interest in spirit communion for one so young, and arranged to go to his home the following morning.

The sitting proved to be a good one, and his young wife was present as an interested spectator. Both of them were amazed at the wealth of evidence written through my left hand. The youngest child was lying quietly in her "pram" all the time, so a beautiful atmosphere prevailed.

I know nothing of the Navy, being only able to recognise a Jack Tar by his sailor collar!

FIRST SITTING.

The sailor, Mr. Myers, placed his right hand on my left and movement began at once. My hand wrote:—

"When we find love in a home and little ones we can bring a special blessing. My dear boy, John! I will give my name, Jane Myers."

I asked the communicators questions as we proceeded and these are printed in italics, thus:—

What is his wife's name?

Reply:—"Vera; means truth. The children are, Wilfred (5), Edith (2), and Margaret (4 months)."

The writing changed here:—"My son! Dear Jack, this is a pleasure to come; you have been seeking for truth and now you have found it."

Name please?—"Tom; that propeller is a badge (indicating Jack's sleeve) and that stripe is rank."

What is Jack's boat?—"A submarine."

What number?—"L 69, and he is a stoker. There are three others here, from M 2. One chap was with you on the 'Effingham,' called Walker; he wants to write. Farewell.—Dad."

Welcomed by Beresford and Fisher.

Writing changed and became spasmodic and large, and I gasped for breath:—

"Not so bad as you think." (Then gave a rough drawing of the sunken submarine.) "Going down; over at once." (Then he indicated his rising through the water.) "Then chaps came and gathered us together in a long boat, and we sailed away. I thought I was saved. So did we all, as we had nice new suits, clean and dry. There were three other boats, and they were in command of those I knew by name. Charlie Beresford told us tales as we drifted into port; and in the boat nearest was Jackie Fisher making the chaps roar with laughter, and Mitchell waved to me." (Myers here said, "That's a chap we both knew.")

Continuing, my pencil wrote:—"I tried to find out the power which kept us all going along—(here he drew four boats with flags)—but there was no engine, no throb, and no wind; it was a mystery how we sailed. Then we all landed, and our friends met us; and we had a concert, with lovely singing. After the music, Fisher got up and made a speech. He said, 'Now, boys, I'm going to tell you what's happened. (We cheered.) We are all dead. (Cheers.) You know I am one who wants obedience. (We yelled, "Yes.") And you are none of you to go back to M 2. Now you are to visit a lady you know, and I will take you. First you are all to have a drink with me.'

"So glasses of frothy stuff were brought and tasted very nice. We all set off, walking anyhow, behind the two leaders. First we went through a lovely garden and we were pinching the roses. Then we saw a terrace

(the pencil drew this) and a lot of chairs, so we all sat down. Out of a long window came several 'posh' folks and sat in front.

Agnes Weston, "The Sailors' Friend."

"Then Charlie Beresford spoke and said, 'You are to listen quietly.' So we shut up, and a nice plump old dame in a bonnet got up and said, 'I'm Aggie.'" (Mr. Myers exclaimed delightedly, "Miss Agnes Weston, who did so much for the Navy.") "So we stamped and yelled and she blew us all a kiss, and then went on, 'My dear boys, I know you too, and now you will be helped by all here.' I felt so fit, that it was hard to think we were dead. Then a whole crowd of people came up the steps and among them was my granddad, and every chap there had a relation to join him."

Will you give your Christian name?—"Charles."

Now the nick-name?—"Hooky."

Your rank?—"A stoker. A chap called Sharp often comes round here with me. He was on M 2 and lived in Portsmouth. Stop now; happy Christmas; Charles Walker; still alive and busy with a fine boat.—Hooky." (Pencil put down.)

SECOND SITTING.

January 5, 1933.

At this sitting Mrs. Myers sat and held my left hand and the writing began at once, her husband watching:—

Family Affairs Discussed.

"Dear Vera, Grandma writing—Jane Williams. This year will bring you good luck, for we are all now in close touch, and you both know it. My son's name is Harry; he is your dad. I passed in February, 1932, aged 84. My husband Thomas met me, also Dick, my son, and David, my baby. Edith is here with me; she came Home in 1929. She was met by her Guide, a lovely bright spirit, one who passed also at an early age. (Mrs. Myers said "Edith is my little sister.") It was heart trouble, and now she is taller than you, Vera. She brings you some violets; been gathering them in her nice little garden where she has her name 'EDITH' in flowers. We love and care for your dear children, but they have Higher Guides than us. Wilfred goes to school not far off."

Which one?—"The Beneficial School; he is a fine child, and will do you credit. Baby Margaret is much better, but needs to be fatter. There is an aunt of yours here called Margaret Bell, who loves to help you. She wants to write, so I will stand aside. God bless you all, Grandma." (Pencil put down, then taken up again continues:—) "Margaret writing. I often come to earth, as I left eight children to mourn me."

Which child went to stay at Vera's home?—"Ernie, but he was too noisy and full of mischief, so went back."

Can you give your maiden name?—"Maggie Cole."

Your husband?—"Henry; and Wilfred, aged 24, is in the Spirit World with me. When you were dreaming that night and heard your name called and woke up suddenly, I was there by the baby, and when she moved I wanted you to return from your spirit travelling in case she woke up, so I called 'Vera' loudly and you heard. You visited one of the lovely homes in the third sphere, where healers can meet and gather power. (Mrs. Myers spoke of this dream.) So few people can bring back any clear memory. Now take some lemon juice for your cough."

Can you give Vera's mother's name?—"Yes, Clara, my sister. Good-bye, Auntie Maggie."

Hooky Looking Forward.

Vera now felt so tired that her husband sat by me. Great power felt, and writing was very black and firm. The pencil goes on:—"Hooky writing. None of us have ever been back to the wreck, so in a week or two we are to go altogether to the spot for a final service on the date of our passing."

From where did you last embark?—"Coaling jetty, Portland. There is a lovely ship all ready for us to be on, and there is to be the Great Pilot, Christ, to lead us to His service. (No words can describe the beautiful, reverent, and solemn atmosphere brought.) It will be the first time we have seen Him. (Here he indicated the picture of the Master as a Loving Shepherd, which was in front of us.) We are having a new rig-out, white duck suits, with a cross on the sleeve for good conduct. Off now, good-bye.—Hooky."

THIRD SITTING.

February 12, 1933.

Mr. Myers had been away on his submarine, L. 69. The pencil began:—

"Mother writing. Jack has been to Portland, and seen Vera's uncle, Captain Williams."

Name of his boat?—"Tortoise."

What kind of craft?—"Water boat to fill the tanks on the submarines. The L. 69 has three tanks. I don't care for those vessels. Now Hooky Walker wants to write. Au revoir." (Pencil put down.)

Calamity Described. Nelson and "The Great Pilot."

"Hooky Walker writing. I have been with you a lot." (Here Mr. Myers asked if Hooky could give his reasons for the sinking of M 2.) "Well, we rose rapidly, all at our stations, and when at the surface they opened the hatch; a huge wave dashed over the stern; we lost buoyance, and filled and sank at once. It was a stern slide. (Did a rough drawing.) Lots of the crew with me here. Now we went back to the spot for a service. It was fine—a new ship, all white, and a lot of people on it from history books. Nelson inspected us and came on board. He is worshipped by all the Navy. Then the whistle blew the bosun's pipe, and with no smoke and no fumes off we went to Portland. Soon we met a shining

white boat. (Drew this.) We drew along it and kept abreast. All those roses we pinched never left us, so now Mitchel collected them and made a big wreath. This was pitched overboard and then we anchored. (Drew the buoy that marks a wreck.) From the other boat a silver pathway seemed to form, and there came walking on the water Christ, the Kind Shepherd of all who love. (A solemn pause.) He carried a great staff and we bowed our heads as He floated upwards and stood by Nelson, placing His hand on his shoulder. Then Christ spoke and we all heard these words, 'Seek and save for Me, in true brotherhood.' Then raising His hand, He was received by seven angels floating above, who were in a sort of misty rainbow, and they disappeared."

What have you been busy doing, Hooky?—"Oh! gardening for Aggie, playing cricket, been up in an air ship, and cruising. I've been home, too, and they are grieving. Sharp often comes round here with me and to-night a lot more of the crew are here."

What was Sharp's rank?—"Leading stoker."

Were you married, Hooky?—"No, I wasn't. Now I'm off; so good-bye, old bean.—Hooky."

To conclude, I said "God bless all here, and may they be able to carry out the words they heard from the Master, 'SEEK AND SAVE IN TRUE BROTHERHOOD.'"

Spirit Teachings for the Present Times—VIII.

THE REAL PURPOSE OF INTER-COMMUNION BETWEEN THE WORLDS.

WHY did primitive men pray to images of stone and grotesquely carved wood?

Was it simply because they had the fear note in the heart of their instincts which made them terrified when the earth rocked, or was rent with great convulsions, or when lightnings flashed in the heavens, or waters deluged their crude habitations? No, these cataclysms gave them the idea they were in the presence of some Mighty Power, greater than themselves, from whom they sought protection by worship and supplication.

The types of soul which inhabit the bodies of men to-day must also pray, but their prayer has to be a prayer which is not derived from any sectarian religion, but one which is evoked by a higher conception of the eternal immanence of God or Spirit.

We tell you plainly that prayer is going to be the last resource, the only thing left, by which man on earth can save himself from the great fast-approaching cataclysm in this world's affairs.

THE NEW REVELATION.

One of the great benefits given to men in the present age is the revelation of the truth of another living world—although invisible—of intelligent spiritual beings, who can and do commune with people on the earth.

We have oftentimes heard it said that what it called Spiritualism is nothing new. That has been said by those who seek to discount its revelations and its gifts. They say that savage peoples had intercourse with the spirits of their dead. It is true that early man had a certain awareness of the presence of invisible beings, but his natural instinctive dream state was not the same as the present intelligent inter-communion between the inhabitants of the two worlds. In an increasingly scientific manner a living intercourse with those who have left the earth and of those still in the earth-body is being established, which proves the identity, temperament, character, and continuity of memory and affection, of those who have passed on.

But even that is not the real purpose of the New Revelation. The slender bridges that have been slung across the great abyss, the thinning of the veil, and the clarifying of atmospheres are very beautiful and comforting facts, which give a new hope to the world that was becoming cold and distressed. The physical senses have received the evidence that the grave is the end; communion and inter-communion have given the conviction that man lives on, and he is steering his barque by a compass set to a new light. But that is not the greatest purpose.

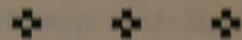
The purpose of flinging these bridges across the gulf is that higher beings may come and enter into your world. And that is where prayer is the great keynote.

Prayer does not bring God nearer. God cannot be nearer than He already is; but the attitude of mind attained by prayer puts man in tune with a new and

divine relationship, and that relationship alone makes it possible for the white hosts of the spirit-world to come into your world with a new light, to fructify your mental and psychic world with a new element. It is their presence which can save the planet from blight and darkness.

Every man who prays is a radio-transmitter who sends forth a pathway of light which is responded to by the celestial hosts, *through giving them an atmosphere in which they can live and transmute the darkness into glorious light.*

Look out now for new phenomena of an unusual character. Peculiar signs will be given, and tokens such as have never been chronicled before. And when you and your fellow-men do see them, lift up your hearts, and pray without ceasing and without fear.

**MRS. MEURIG MORRIS'S THANKS.**

Letter to the Editor.

Fortune Theatre, W.C.1.

March 6, 1933.

DEAR SIR,—I always find it difficult to write letters, and on the present occasion it is more difficult than ever to express just what I feel.

I have just come through the year-long legal inquiry into my every action since I was a girl, an inquisition which showed deeply-rooted prejudice against those things for which I stand. I thank God that this examination failed to establish any charge against my character, and that neither I nor the Cause I serve have suffered any hurt.

I want you to aid me in reaching the great and wonderful crowd of sympathisers who from all over the world have sent me words of encouragement, and given me their help through this trying ordeal, to assure them of my heart-felt gratitude; also those who contributed to the cost of the litigation, in response to the appeal of that noble woman, Mrs de Crespigny, who has been unceasing in her helpfulness.

My gratitude is greater than I can express. I feel assured that these splendid helpers will find in the end that they have not wasted the bread they have cast upon the waters.

In all that has happened I feel I have been but a poor and unworthy instrument, meriting neither praise nor blame, although there are those who disapprove of my apparent pugnacity and pertinacity. I have simply had to do what I was sure was my duty and I have sought neither notoriety nor gain.

Let me, in self-defence, reveal that when it was decided that I should appeal against the misleading and contradictory verdict of the jury, the defendants' solicitor approached mine more than once, with a view to stopping the litigation and arranging a settlement. Their offers were declined, though this meant the refusal of thousands of pounds. Like those who have advised me in all this (I am not speaking only of my spirit-guides) I made it quite clear that principle, not gain, was the end, as it was the beginning, of this not unsuccessful effort to spread God's truth amongst the people.

Meanwhile I can never thank you enough for the aid you and your journal have given me.—Yours very truly,

MEURIG MORRIS.

The Reality of the Next Phase of Life: AS PROVED IN SEANCES WITH MRS. PIPER.

By LILIAN WHITING.

The following is the continuation and conclusion of Miss Whiting's brilliant account of sittings with Mrs. Piper, begun in our March issue.

THE records of evidential seances have become so voluminous that it hardly seems worth while to greatly increase them. And probably all the writers who offer these narrations are conscious of the same difficulty—the impossibility of making clear to the reader a multitude of details familiar to the writer, inclusive of personalities, circumstances, and conditions, many of which are so subtle as to almost elude verbal expression.

The conversations (as they really were) that I had with Kate Field through Mrs. Piper's mediumship involved some degree of interest beyond the mere personal interchange, as in the following case:—

DR. LIVERMORE'S MESSAGES TO HIS WIFE.

The name of Mary A. Livermore is almost as well known in England as in America, as one of the greatest of women lecturers. Even after her notable lifetime of work, even after her 80th birthday, she gave an address on Lincoln which is considered among the most important and vital commentaries on his life, to an audience of more than 3,000 people who filled Tremont Temple in Boston—her conversational, finely-modulated voice carrying completely from floor to upper balconies.

The death of her husband, the Rev. Dr. Livermore, left her eager for any word from him.

"Did you ever know Dr. Livermore?" I asked Kate Field.

"Oh yes," she wrote through Mrs. Piper's hand, "you know he's over here now?"

"Yes," I replied, "and could you get any message from him for Mrs. Livermore?"

Then a pause. Mrs. Piper's right hand speared about in space. Then picking up the pencil, the hand wrote, "He is here, Lilian; he cannot communicate but I will for him." Then came some messages of affection, natural enough, but not necessarily evidential at all.

"Will not Dr. Livermore give me something that will be of absolute proof to his wife?" I asked.

Then Kate Field wrote, "Tell her he is much with Mrs. Norton."

That meant nothing to me; but being transmitted to Mrs. Livermore meant a great deal. The two women had been friends from childhood. Mrs. Norton, then Miss Abrahams, had been one of the first to share Mrs. Livermore's happiness on her engagement; she had at once introduced her fiancé to her girl-friend, and friendly relations had persisted through their entire lives, Mrs. Norton's death having not long preceded that of Dr. Livermore.

A second seance brought another "test" from Dr. Livermore regarding a volume of Browning's poems, which he had given to his wife under certain circumstances; and two letters from Mrs. Livermore to myself, fully corroborating these messages and giving many interesting details, are published in a book of mine entitled "The Spiritual Significance," brought out by my Boston publishers, Little, Brown & Company, many years ago.

LIFE IMMEDIATELY AFTER DEATH.

Asking Kate Field if she would not relate her immediate experiences after withdrawing from her physical mechanism, Kate Field wrote through Mrs. Piper's hand:—

"I seemed to have a little time of unconsciousness, then I opened my eyes to see my mother standing by me. 'Kate, my child,' she said, 'have no fear: come with me.' And she took me to a beautiful home where were my father and brother."

At another time I had two seances on two consecutive days; and at the second I asked her if she could tell me in detail just what she had been doing from the close of the yesterday's seance, just as naturally as I could tell her what I had been about.

She hardly let me finish what I was saying. "Yes, yes," she interrupted, with characteristic impatience, "I know what you mean. I was tired by our long talk, and I went into the garden and walked to refresh myself.

Then I went to a great scientific lecture. Oh, Lilian, I wish you could have heard it! It was on the nature of Light, and afterwards it was discussed by many eminent scientific men. After that I had a period of repose and then I said to my mother, 'I must look into the earth-life and see what Lilian is doing.'"

"And did you see?" I returned.

"Yes," she replied, "you were sitting by a window, assorting a mass of my letters."

That was true. I was preparing to write her biography. I was assorting an avalanche of her letters into three divisions of "wanted," "not wanted," and "possibly wanted."

THE NATURALNESS OF HEAVEN.

Now this *résumé* seems to be a very natural and probable narration. If we feel that life is a continuity, unbroken by this change we call death; that we simply go on in this continuity, as naturally as we do in the sequences of events and experiences here, then we realise that (as Emerson observed), "heaven" is not a fantastic place, but entirely normal.

If there is one truth in our conceptions that would seem more important than any other, would it not be the full realisation of the perfectly normal and natural conditions of the next phase of life? The man of 80 years on earth is certainly very different from what he was as an infant, yet in all that period there has been no day of any striking change. It has all been a quiet, continuous, evolutionary progress.

Are we not quite entitled to infer that this evolutionary progress proceeds endlessly? Sir Oliver Lodge, whom we justly hold as a great teacher, leader and inspirer, constantly seems to endeavour to make clear to us the exceeding naturalness of this next phase of life.

PERSONAL PSYCHICAL EXPERIENCES.

This series of seances with Mrs. Piper was further developed by the fact that much of what I had received through the medium would be taken up for me, when at home alone; fuller details given; comments made; and these experiences (of which I had spoken to no one) would be again taken up at the next seance. Pages of citation would not suffice to record all these.

Some years later (in the autumn of 1918) an experience came, unconnected with any medium, that seemed to bear within itself its own absolute testimony.

It was an October evening. I was at home in my rooms in the Hotel Brunswick, in Boston. Dr. Hyslop, who was staying in the hotel, came to my door to tell me he was going out to call on Mrs. Piper, who lived in a suburb. I begged him to come in, on his return, if it were not too late, and tell me about his visit with her.

He went off, and I sat reading. Ere long I was aware of wonderful music that seemed to fill the air—both choral and instrumental. Leaning back I listened in rapt ecstasy. The music continued for some time, and it ceased as definitely as at any opera or concert. Then came Kate Field's voice (I heard it clairaudiently) saying, "Lilian, the war is over on our side, and it soon will be on yours. This is our choral celebration of its end, and I connected you with it so that you might hear the music."

Now this was in October, and the World War did end on November 11. As the latter is an objective fact, have I not some reason to believe that the music, and the clairaudient voice were facts as well? In this music, in the choral part, there was one voice so exquisite and dominating all the rest as to seem reverberating among the constellations.

On Dr. Hyslop's return I related this to him and he requested me to write it down, then and there, with the date, for him. At that time I think no one knew, or even anticipated, that the war would end so soon. Also, in 1918, the radio had not been developed to any appreciable extent—I am not sure it had been at all—or that I had any knowledge of it at that time. But since this development, which still seems our daily miracle, the law of vibration does account to us—does make clear to us—many psychical phenomena before unexplained. "The Unknown is by no means the unknowable," Phillips Brooks used to say.

WORK CONTINUED IN NEW CONDITIONS.

To realise the absolute naturalness of the next phase of life would surely be to us the most inestimable aid in our present daily experience. If what one does to-day, in whatever art or occupation, were to be definitely terminated by going to sleep at night, would there be

much incentive for working to-day? As it is, one does what he can in one day with the full assurance of resuming it where he left off, after a night of repose.

Now is not this a true analogy? The poet sees before him loftier and greater poems than he has ever been able to capture and record. The painter sees the more entrancing pictures he would paint but never has. The writer is bewildered by the books that dimly float in his mind that he would write, save that this part of life is not long enough for all he sees to do. But if we become as confident that our transition to the ethereal realm will permit our continuation of our work as we are here that we shall resume it to-morrow, would it not impart a new zest to all endeavour?

That the conditions of proceeding with a given work will be changed does not matter. The conditions change

here. Cable and wireless and telephone and radio have transformed all the conditions of communication here, yet the communications themselves go on.

The outward form of things changes; but that does not affect the purposes of the endeavour. It is not to be supposed that the multitude of great creative power—poets, prophets, philosophers, scientists, statesmen, what you will—are not employing these gifts and powers to even greater purposes than they were able to do when here.

Is it not inspiring to contemplate this endless evolution of progress, and that radiant promise that we shall go on "from glory to glory"? It gives us courage to bear the temporary vicissitudes—courage and energy to "press on" toward the high calling; and, over and beyond all, that blessed consciousness of the Infinite Love, of the Divine guidance of the Holy Spirit!

Miraculous Answers to Prayer in China.

By ROSA M. BARRETT.

IN that deeply interesting book, "PORTRAIT OF A CHINESE LADY," the author, Lady Hosie, gives vivid pictures of the lives of modern Chinese, and of the wonderful changes happening there. These are of special interest at the present time when the country is suffering so cruelly. One can hardly speak of China as a whole, the country is so huge, the people so varied, many so utterly ignorant and lawless, many so cultured. Many are becoming truly and whole-heartedly Christian. Of one of these Lady Hosie relates the following incident:—

SAVED FROM BEING SHOT BY BANDITS.

A Chinese doctor was captured by bandits and was stood against a wall, threatened with sudden death by shooting. "His heart seemed to stop for a moment with fear. The breakdown of his self-control was more horrible to him than anything else, and his spirit cried from the depths, 'God, help me not to die a coward.' In a flash, help came somehow, from somewhere outside himself." He was saved from death and from the fear of death.

CHINESE PRAYERS AVAIL FOR A MISSIONARY.

Lady Hosie describes how through the devotion of a missionary, working single-handed in a mountainous district about the size of Wales, a tribe too ignorant to have any written language or any pretence of civilisation, unbelievably poor and dirty, became eager learners and seekers after Christianity. After his death a young Englishman continued his work. He was the only white man, and each year visited some sixty places of worship, scattered among the hills. Once a month he went a day's journey by lonely, hilly paths to get supplies at the

nearest village, and to give reports of the work to another missionary there. Raids by bandits were frequent and he was warned of their danger before he returned. But he started off with two Chinese helpers.

On the way the warning was justified; he was seized by armed bandits, his companions flogged and turned loose, while he was carried off to their hiding place. The lonely Englishman had no arms, no resources, and he too was in terror, not only of being shot or tortured, but of being a coward.

But suddenly his courage revived, he thought of his peaceful English home, of the soldiers who had suffered uncomplainingly, and he says he thinks he must have smiled. Anyhow the bandits lowered their rifles, but took all he had from him and then they took him to their captain, who had a bad reputation for cruelty. He expected to be tortured and held for ransom, but knew his few friends were all poor like himself.

Quite suddenly this hard-hearted leader seemed to relent without any apparent reason, and told him, to his great astonishment, that he was free and might go. "After a little I met my two companions returning to offer themselves as captives in my place, a marvellously courageous act."

Soon, reaching a hill top he saw a crowd filling the valley below. What had happened? "Then they saw me, he says, "and ran to meet me. As soon as they had heard of my capture, they rang the church bell and all the people had been kneeling and praying ceaselessly for hours, the whole time of my captivity, that I might be released and come back to them. One poor old woman said, "I prayed and prayed to the Lord, and told Him 'if our young teacher suffers, we shall know. You are no good, but if he comes back to us, we shall love You all the more.'"

Does not this faith explain his unexpected release?

"Twenty Years After": Things Worth Recalling

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

W. T. STEAD IN THE SPHERES.

WHEN I came over here the feeling of youth and elasticity was the first great sensation.

Never had I felt so filled with power, freedom, and joy in living. The spirit was given full sway, and the mortal covering that had clogged the way through the lack of knowledge of the laws of the spirit have been cast off. I rejoiced to find that everything I had done in declaring the deathlessness of the spirit had been helping my own soul's growth.

There are sick souls over here who, although so far freed from bodily pain, weakness and deformity, have not expanded spiritually. But we go on growing here, of course, in every way. Those who are comparatively strong, like myself, have to go on increasing in brightness and increasing in power through sphere after sphere.—*An automatic message from W. T. Stead through the hand of Mrs. Annie Bright, Editor of "The Harbinger of Light," Melbourne.*

PSYCHIC PREDICTIONS.

Considering how many people there are who possess active psychic faculties, it is rather surprising that more psychic predictions are not placed on record and printed in advance, and because they do not claim infallibility what is possible with such gifts. It is true that they would probably not all be fulfilled, but there is no reason why this should discourage the seer.

Astrologers do not hesitate to publish their vaticinations in advance and because they do not claim infallibility they are not unduly downcast by occasional errors of omission or commission.—*Alan Leo, Editor of "Modern Astrology."*

All mankind believes that there is a Universal Power greater than its finite self. Prayer is the human means of making direct connection with this power.

When a life reaches the stage of unfoldment where it turns to self-created prayer life becomes a different thing, and we begin to see the length and breadth and depth of living. Prayer is the eternal pathway to Himself which God gave to the children of men.—*Dr. Julia Seton Sears.*

* * * * *

SENSATIONS WHEN WATER-FINDING.

When approaching strong springs and other subterranean waters of large volume and rapid flow, I have an overwhelming sense of nausea, or a sensation similar to that which one feels on a swing when rapidly approaching the earth. This is felt at the solar plexus and is accompanied sometimes by a desire to shout. I take this to be the result of some influence radiating from the running water.

I believe it is now pretty generally known that all bodies have their auras, radiations or vibrations, and it is these peculiar emanations which are thrown off from running water that affect the psycho-physiological organism of the water finder.—*J. Foot-Young.*

* * * * *

DEEP BREATHING.

Deep, full breathing is right at the foundation of physical culture. It sometimes takes years to master, and it ought to be started when children are quite tiny babies. Most English women have their lower breathing absolutely undeveloped.—*Mr. Eustace Miles.*

A Conjuror Who Became a Spiritualist.

SEANCE WITH MR. CLIVE MASKELYNE.

By J. J. VANGO.

IN 1896, a gentleman who had been attending my seances for some months asked if he could have a few minutes' private talk with me. This is what he said:—

"For certain reasons I do not want you to know who I am, but I will tell you this: I am a professional conjuror, but, of course, all I do is by tricks. When I first came to you I fully expected to find that your work was like my own. Now, from close observation, I am bound to admit that your work does not consist of tricks. A part of my exhibition has been to expose Spiritualism; but I can do so no more. I came to you as an agnostic, but you have proved to me that there is a life after this. You have given me a most minute description of a sister to whom I was deeply devoted. You told me her name and described how she passed away—in childbirth—and mentioned many incidents connected with her earth-life. You have fully satisfied me in respect of a life beyond this, and I am now convinced that the dead can and do return and communicate with us. I am a convert to trance mediumship, but had you been a physical medium you could not have satisfied me, for you could not have produced any manifestation that I could not duplicate—from the raps and direct slate-writing to materialisation."

Fifteen years later this gentleman disclosed his identity to me. He was Mr. John Warren, the well-known illusionist, whose exhibitions at Maskelyne's hall and elsewhere delighted and mystified thousands. He gave me permission to use his name, in order that additional value might attach to the evidence his psychic experiences afforded. Mr. Warren had had a very varied professional career. For some time he was magician to the Sultan of Morocco. His experiences in that country were narrated in a delightful book he wrote about them, entitled 'Memoirs of the Meanderings of a Modern Magician in Morocco,' of which I possess a copy.

A CONVINCING SEANCE.

I will now give in practically Mr. Warren's own words a description of a seance he subsequently had with me. I have elaborated the report from some fairly complete notes which Mr. Warren himself had kept:—

"You gave me at this seance," he says, "a full description of a male spirit form, whose name was accurately given as Jim—the cognomen he always received, not James. As further proof of his identity, you told me that he brought with him a bicycle of an old-fashioned kind. He rode it at first in the ordinary conventional way, but afterwards removed the back-wheel and continued his riding on the other. This was a trick which my brother Jim often did in the days of the wooden-wheeled bicycle, the old bone-shaker. When my brother was controlling you, I suddenly asked him:—

"How are you off for canyar?"

"I had a skinful of it on your side," he instantly replied, "but I get none here."

"I may say here that canyar is the white rum commonly drunk in the Argentine Republic, in which country my brother spent some years.

"A description which you gave of my father was recognised by me, also by my friend who had only seen his photograph. You described him as sitting on a very large sofa in an attitude he often adopted. He was smoking a long clay pipe, known in his time as a church-warden, and at the end of the room was a church organ—you specially mentioned that it was not a harmonium. What you described was perfectly correct. There are, I should fancy, very few rooms in London containing such an instrument, and long clay pipes are not usually smoked now by people in comfortable circumstances. In describing his passing over, you gave details of which I was unaware at the time, but which on subsequent inquiry I found were correct.

"A brother of mine—not the one already mentioned—died while I was at the seaside. When I returned to town I called on you. I was not dressed in mourning, but you immediately told me that you saw another person had, in your words, 'joined my band.' You gave me a description which I recognised as that of my brother, and you added details concerning the manner of his passing over of which I knew nothing until I received them from you. His widow subsequently confirmed what you had said."

In February of 1919 I received a note from Mr. Warren which surprised me very much when I read it. It ran as follows:—

"DEAR MR. VANGO,—You will be sorry to hear that my dear boy Frank passed away this morning. I know he is not dead: he is only out of sight."

I wired my condolences, and later in the day called on him. He put his hand on my shoulder and said:—

"Mr. Vango, I don't know where my reason would have been to-day but for you and what I have learned through you."

I offered my sympathy; and we talked about the boy who had just passed into the Great Beyond. Eventually Mr. Warren said to me, after some preliminaries:—

"Will you conduct Frank's funeral for me?"

I am not much of a speaker, but my defects in that respect were waived aside, and I consented, greatly touched by such a mark of confidence. On looking up my engagements for that day, however, I found I was fully booked up and I was consequently unable to fulfil my promise, much to my regret.

I realised that although Mr. Warren was a member of a profession the most prone to question everything which seemed to be of a supernormal nature, the evidences of Spiritualism had been too much for his critical spirit and had compelled his surrender. He was convinced in that most trying hour that his boy was not dead, but had only left his physical frame. After twenty-three years, Spiritualism was a real comforter to him in his time of deepest sorrow. I had long known Mr. Warren to be a sincere believer in spirit return; but it is when death steps into the house that the reality of a man's belief is tested, and Mr. Warren stood the test without flinching.

SEANCE WITH MR. CLIVE MASKELYNE.

Some years ago, Mr. Warren told me that the now deceased Mr. Clive Maskelyne had expressed a wish to sit with me, and asked me whether I would do so. I said, "Yes, under one condition, and that is that you and your friend sit with us."

The sitting, which was a private one, took place in Mr. Maskelyne's drawing room at St. George's Hall. The room was well lighted, and Mr. Maskelyne asked me what conditions I wanted? I said, "None, Mr. Maskelyne," and he asked me if he should put out the lights? I said, "No, leave them as they are."

I asked him if he would like to take notes, and he said he would if I did not object. I said, "Do so by all means, as I am used to it."

Mr. Maskelyne and Mr. Warren thereupon produced note books and took a note of all I said.

At the start of the sitting there were probably two or three descriptions which were not recognised. Then I described a lady and asked Mr. Maskelyne if it reminded him of anyone, for if it did I would endeavour to follow it up. I described a long lingering illness, probably two years, the cause of which was internal trouble. I said, "The impression that comes to me is 'Mother.'"

Mr. Maskelyne said, "It is my mother, that I thought of." I said, "She is showing me now quite a young child, too young for me to say the sex, but my impression is that it is a girl."

Mr. Maskelyne replied, "My mother certainly lost her first child, but that was before I was born. She was a girl."

The next description I gave was that of an elderly man. Mr. Maskelyne, shaking his head said, "I never knew anybody like that."

I said, "There is something unique about this. The man suddenly passed away. He fell, and did not regain consciousness. It was not out of doors, and it does not appear to be in a house. It appears to be in a passage or something similar."

Mr. Maskelyne shook his head and said, "No, I do not know anybody like that."

Mr. Warren then handed a slip of paper to Mr. Maskelyne and it transpired that both Mr. Maskelyne and Mr. Warren then recognised the man. It was one of the workmen at the hall, who had dropped dead in the wings of the stage.

Mr. Maskelyne said, "Well, Mr. Vango, you have not convinced me."

I said, "Mr. Maskelyne, if you had been convinced, you would have been easier convinced than I was. But if I have not convinced you, I hope I have given you food for thought."

Mr. Maskelyne said, "You have certainly done that, Mr. Vango."

THE International Psychic Gazette

The Independent Monthly Organ of
Spiritualism and Psychical Research.

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

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

The Defence of Mediums.

DURING the past month writs have been served by Mr. G. R. Cran, Solicitor, 5, King's Bench Walk, on behalf of Mrs. Emily Ellen Gosden (Mrs. Barnet), of 81, Baker Street, W., against

The Psychic Press, Ltd.,
Mr. Maurice Barbanell, Editor,
Mr. Arthur William Austen, Reporter,
Messrs. Thos. de la Rue & Co., Ltd., Printers,

in an action for damages for libels contained in the issues of the *Psychic News* of 24th and 31st December, 1932, 7th and 21st January, and 18th February, 1933.

Mr. Constantine Gallop, who was one of the Counsel engaged in Mrs. Meurig Morris's recent case, has been retained for the plaintiff.

This is the first step in an effort, strongly urged from the Other Side, to repel the continued virulent attacks upon honest and innocent mediums by misguided persons, within and without the Spiritualist Movement.

Our readers will remember how Mr. Cyril Budge no sooner started out on his career as the most marvellous materialising medium in the world to-day than he was "exposed" as a "bogus medium" and "a fraudulent medium," without any better excuse than a foolish young woman's jealousy, and a newspaper stunt-monger's desire for sensational copy.

Also that Mrs. Barnet was similarly "exposed" as a "fraudulent medium" when she did nothing but kindly arrange and preside over a seance in aid of the "down and outs," at which she was not the medium.

This *Gazette* has already abundantly commented upon these iniquities, which have become a perpetual menace, but its appeals and protests have had no effect whatever upon the wretched medium-wreckers. Therefore, the time for action has now arrived, and we open to-day a Fighting Fund which will be used to defend any mediums who are unjustly attacked and to bring their assailants to a proper sense of responsibility towards the gifted sensitives who are devoting their lives to link up this world and the next.

Donations for this Fighting Fund will be welcomed from every reader who sympathises with the sufferers and wishes to put an end to this species of cruel persecution which has so recently arisen within the Movement.

Every subscription will be duly acknowledged and accounted for in this *Gazette*, and donors may give either their names, initials, or pseudonyms for this purpose.

We further suggest that Spiritualist Churches and Societies may be willing to help this effort, on which so much depends, by making collections for it. Our first list of subscriptions will appear next month.

The following are extracts from letters which distinguished Spiritualists have already sent us in promising their patronage and support to

OUR FIGHTING FUND.

THE VISCOUNTESS MOLESWORTH.

"I am very glad to help you in such a good cause. There seems to be a mania, or more likely an obsession, for these so-called 'exposures,' and in some cases the exposure seems to be on the wrong side. I wish I were in a position to speak for the victims from first-hand knowledge. If I can do so in the future I will let you know.

"P.S.—Is there not a fund already in existence for helping mediums?"

LADY GAUNT.

"Thanks for your letter. I do admire you so much for getting so enthusiastic over this matter.

"It reminds me of what Sir Edward Marshall Hall said to me in reply to a question—(the direct-voice medium being Mrs. Perriman):—

"We know all that men do, and the channels in which their minds flow, and therefore we want to stop the crucifying of the mediums of to-day, as the Master Himself, who was a medium, was crucified.

"In many parts, the Law to its detriment has ceased to advance with the evolution of mankind. It has stood still, and therefore it is time that the minds of intellectual and clever men should be brought

to a sense of the importance of reforms that ought to be made to-day in comparison with the mistakes made by their forefathers in the laws of the past, for there is room for many improvements."

"I do not know Mrs. Barnet, so I cannot speak from knowledge, but I have much pleasure in supporting your excellent proposal to start a subscription list in your *Gazette* for a Fighting Fund to deal with cases where genuine honest (and nearly always most unselfish) mediums are so unjustly attacked.

"I do not know many mediums but in the case of those I have been helped by I have been struck by their gentleness, kindness, and selflessness, so totally opposite to the word 'Fraud.'

"I am sure you will find much encouragement in this kind effort of yours."

MEVROUW DE WED A. E. NOE.

"Having read the reports about Mrs. Barnet's case, I ask myself if, in my capacity of a Continental subscriber to your periodical, I would be allowed to express my opinion about your opening a fund to deal with her case and that of other slandered victims of the present medium-hunt craze.

"All true Spiritualists must, I think, be so indignant about those cruel and revolting attacks lately made upon wholly innocent and honest persons, that they must want to teach a well-deserved lesson and bring punishment upon their unscrupulous, un-Christian, so-called 'brothers and sisters' who profess to love God and His Spirit World, but hypocritically try to destroy the power of His chosen instruments!

"For the moment I can only send a modest token of my hearty approval of your sympathetic move, but rest assured that I will follow with interest the effect of your appeal. It is our duty to prevent and expose fraud, but it is also our duty to defend the women and men who use their psychic gifts for our consolation, and thus enable them, when unjustly attacked, to procure legal redress.

MRS. ETTA DUFFUS.

"Owing to Mr. Duffus' death I have not been following Mrs. Barnet's case, so I cannot give you a letter about it, but I will be pleased to give you my patronage, and enclose you a cheque for £5."

MRS. JESSIE C. MORTON.

"I am pleased to know that steps will be taken to put a stop to innocent mediums being classed as 'fraudulent' in future. Surely dark forces are at work! I herewith enclose my widow's mite."

MRS. LILIAN ARCHIBALD.

"I am so glad that you have launched an assault against the enemy's citadel. I think the *Psychic News* is doing a tremendous lot of harm to the cause of Spiritualism in 'exposing' or trying to 'expose' honest mediums in order to sell their paper. The man in the street, if he becomes interested in Spiritualism at all, naturally begins to doubt whether there is anything in it when he sees the same old thing—'Medium Exposed.' I think it is dreadful and I agree with you it ought to be stopped at once."

MR. R. H. SAUNDERS.

"No more laudable object than the protection of mediums is possible to conceive, and I heartily wish success to the efforts of the *International Psychic Gazette*, which has always fought so valiantly for our sensitives."

MR. E. R. S. SKEELS.

Writing from Mallorca, Spain, Mr. Skeels, the solicitor who won "The Thousand Pound Ghost Case" for Archdeacon Colley against Mr. J. N. Maskelyne, says:—

"I have long felt the necessity for creating a fund for the defence of mediums, who, as the law stands at present, are extremely liable to be persecuted and are notoriously an unmoneyed class.

"The 'man in the street' has already been converted. Every prominent scientist of every country, who has thoroughly investigated the subject, has become convinced of the reality of the phenomena of Spiritualism, though starting in every case with an adverse bias. But until 'the man in the street,' whose ideas form what is (humorously) called 'public opinion,' has also realised the truth of these matters, the law will not be altered.

"In these circumstances it is the duty of all earnest Spiritualists to come to the rescue of their poorer brethren who from time to time fall into the malicious net of those stunt-seeking journalists who care nothing for the truth so long as they can rake an extra number of twopences a week into their treasury.

"I wish you every success in your effort to raise such a fund."

All donations should be addressed to I.P.G. FIGHTING FUND, 69, High Holborn, London, W.C.1.

J. L.

Passing of the Grand Duke Alexander of Russia. THE SPIRITUALIST COUSIN OF KING GEORGE V.

THE GRAND DUKE ALEXANDER MIKHAILOVICH OF RUSSIA died at Roquebrune, Cap Martin, France, on Sunday, February 26.

And thus passes the first royal personage in the world publicly to espouse Spiritualism. His Imperial Highness was an occasional contributor of articles to this *Gazette*, and on Easter Monday, 1925, we had the honour of an hour's interview with him in his mansion near the Eiffel Tower in Paris, when he recounted to us some extraordinary Spiritualistic experiences. These, however, he regarded as of less importance than the Spiritual side of Spiritualism as a world regenerating force.

Like the Apostle Paul, he regarded psychical gifts and phenomena as highly precious and desirable, but he concurred with Paul in saying:—

"If I speak with the tongues of men and of angels, but have not LOVE, I am become sounding brass, or a clanging symbol.

"And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not LOVE, I am nothing."

The Grand Duke was born on April 1, 1866, at Tiflis, in the Caucasus, where his father, the Grand Duke Michael, was Viceroy. He was a brother of the late Grand Duke Michael, and was both a cousin and a brother-in-law of the last Czar. He was also a cousin of the present King George of England.

In briefly sketching the outstanding facts in his career he mentioned to us that he had joined the Russian Imperial Navy while yet in his teens and visited most of the countries of the world on board various ships. In 1904, he did his utmost to prevent the Russo-Japanese war, but was overruled. In 1909 he started aviation in Russia, and from 1914 to 1917 was Chief of the Russian Military and Naval Aviation on all fronts during the European War. At the Russian Revolution he was forced by the Provisional Government to leave the military service in 1917, and with his family was imprisoned by the Bolsheviks in the Crimea from November 1917 till April 1918, when German troops occupied the Crimea and set him free. In the following December, when the Allied Fleets entered the Black Sea, Admiral Callthorpe took His Highness on board H.M.S. "Foresight," and landed him in Italy, whence he proceeded to Paris, where he chiefly lived thereafter.

The Grand Duke was tall and of spare build, with a kindly manner and gentle speech. His facial expression was markedly thoughtful and serious, yet his eyes radiated warm friendliness and good will. He was active and alive in mind and body, but he was as unostentatious as any well-disposed peasant. He was, however, a practical Mystic who aimed at quickening

the potent energies of Love, Light, and Truth in the world, by not merely thinking about them but by purposely directing them into the souls of men by spiritual "wireless" from day to day.

THE GRAND DUKE'S SPIRIT GUIDE.

In describing to us some of the Spiritualistic phenomena he was accustomed to witness, the Grand Duke said:—

"My principal aim in holding seances is to talk to my Protector (or Guide). But my spirit-friends know that I like physical manifestations very much, and they give them for my pleasure. I sit here absolutely alone, my medium sitting in the dark in the adjoining room. At every seance my friends bring me flowers, such as violets or carnations, and very often appear as

fully materialised forms, who sit beside me and talk to me, as quite a normal matter.

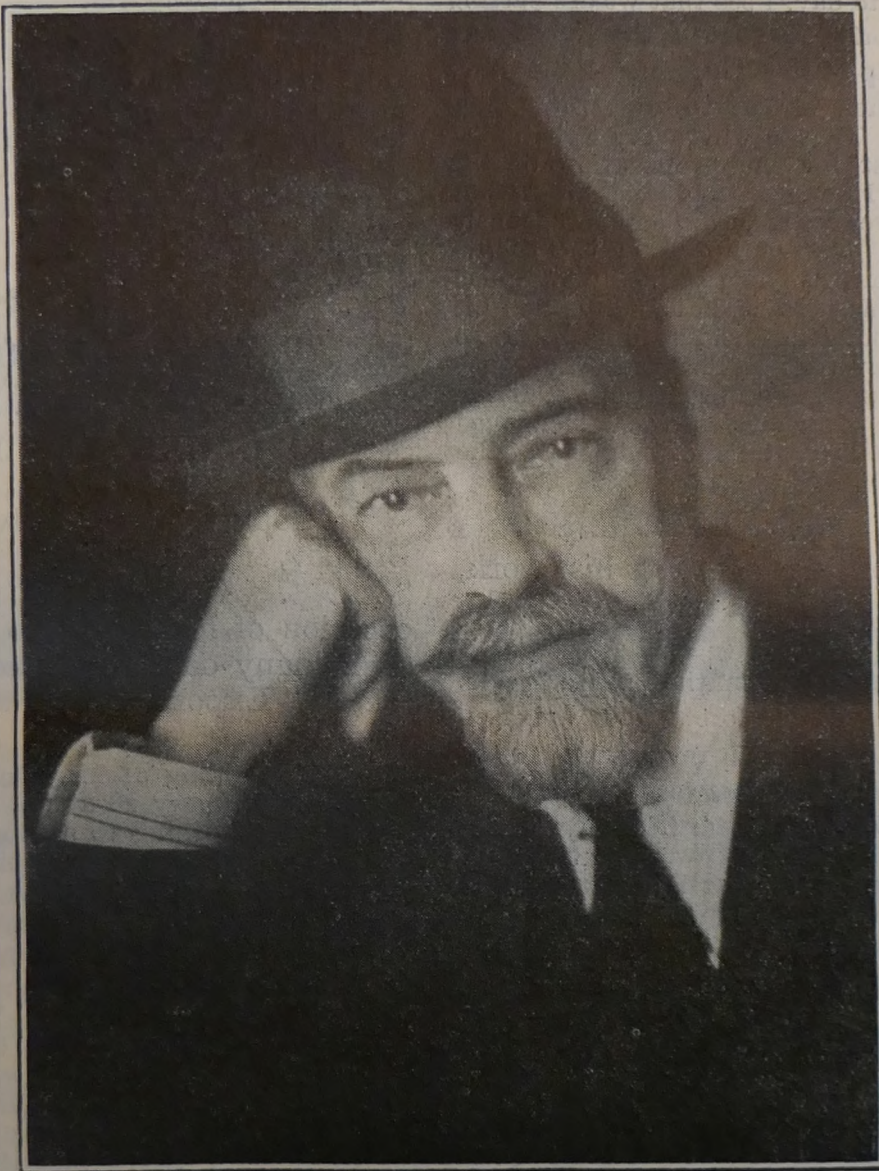
"Up till my last two sittings I had not seen my own Protector, so I asked to see her, and she said, 'Yes.' I procured a little blue lamp, which gives an agreeable light like moonlight, and while I was sitting she came and remained for ten minutes to quarter of an hour. I saw her face; its expression was celestial; I do not know how to describe its purity and beauty. I could not say whom she resembles for she resembles nobody I have ever seen. I asked her whether her face was an expression of her last earthly life, and she replied that it was a reflection of her soul. She said that souls were reflected a hundredfold more fully in the other world than in any mirrors of this earth. Her body appeared to be covered with a garment of one piece of stuff, with a long veil of the same material round her forehead and hanging down her back to the floor. Her arms were bare and she showed me her little feet. Notwithstanding the blue light I could see that her robe had a golden hue, and I felt it in my

hands; it was of lovely material, and as thin as anything. Then she had a silver-coloured scarf about four feet long around her neck and hanging in front. I asked her to give it me but she said that would be useless for it would immediately disappear. She spoke to me in a sort of loud whisper all the while she was here."

AN APPORT FROM THE TIME OF NERO.

The Grand Duke then showed us a number of interesting "apports" that had been dropped on the table in front of him during his seances.

These included bronze Egyptian idols, obviously of ancient date, and a curious fish, now resting on cotton-wool, made of some sort of many-coloured glass which was so fragile that it remained on one's fingers if touched. This fish had an interesting history. It had belonged to his Protector, who was a Christian lady in Rome in the time of Nero. It had been given her by her husband, as a secret symbol of Christ, instead of the Cross which Christians then dared not use, and had remained hidden in one of the catacombs until psychically transported to His Highness as an "apport." A growing Japanese tree about eight inches high had also been brought in this way. These "apports" had come so often to him that their discovery had become quite a natural thing, rather than an occasion of wonder.



THE Photograph of which this is a copy was presented to the Editor by the Grand Duke, and now hangs in a place of honour in the Editorial Sanctum.

TALKS WITH DR. GELEY.

"Doctor Geley has come to me several times," said His Highness. "He came to me first in October last year and we had a conversation through raps and writing. I asked if he regretted having left the earth and he seemed greatly distressed because of the sudden break between himself and his family, and also because his work had not been finished. I said 'But you can still do much work through me or anybody who is in psychic accord with you.' He said, 'I will do it.' He has come two or three times, and he says he now feels reinvigorated since he has discovered that he can show to human beings that man never dies, and that he himself can still work to pull them out of darkness. He now feels his work is really only beginning, for he can inspire and work through humanity with a vastly wider vision."

ADMIRER OF SIR A. CONAN DOYLE AND SIR OLIVER LODGE.

Continuing, the Grand Duke said, "When I look on the state of humanity to-day, I see that we are passing through a dangerous world crisis. All the evil forces on the earth, with the help of the evil forces on the other plane of life, are doing their utmost to divert humanity from the way of Truth. That is why every Spiritualist should work without rest for the propagation of the Truth. And that is why I admire people like Sir Arthur Conan Doyle and Sir Oliver Lodge, who so courageously fight for the Truth, and are not afraid of the *contre-courants*. That is how Truth is going to finally vanquish Error. I do not know Conan Doyle, but I am one of his admirers, and with my soul I am helping him. And so here we are, all doing our work in different ways—one speaking, one writing, and many broadcasting divine influences—and the work on which we are all engaged is of the very highest importance for the wellbeing of the world."

HIS INSPIRATION AND AUTHORSHIP.

Speaking of the Spiritual side of his work, which was to him of supreme importance, the Grand Duke said:—

"I approach this movement from the spiritual side. I was a believer in Spiritualism before I had witnessed any phenomena. I think spiritual revelations to be just as natural as communications between people here. I have been accustomed to receive them from my friends in the spirit-world because my soul was in harmony with them. That does not mean that I am higher and purer than other mortals, but my *as-pirations* and their *in-spirations* are in harmony. Their aim is to help humanity, but, of course, humanity cannot receive their help unless it goes out to meet them. When we are willing to meet our friends in spirit, they come at once to our help, but there must first of all be mutual accord.

"When I began to write Spiritualistic books I did not know why. If you had told me four years ago that I would write books, and especially in French, which is not my own language, I would have said you were laughing at me. I have already published two—'The Union of Souls' and 'Your Soul.' My third, now in the press, is on 'Knowing Thyself,' for unless one first knows himself he cannot really know anything at all. My fourth will be on 'The Religion of Love,' and will be the crown of the series.

THE EFFECTS OF ORGANISATION.

"Organisation is no part of my work," he continued. "That is for other people to do if they so feel impelled. If two people, separated by distance, hold the same ideas and send them forth earnestly into the world, they are already working together without any material bond. It seems to me that the more things spiritual are encased in material forms the less progress will they make. Take the example of the Christian religion: it is the purest and highest religion ever seen in the world, but what has happened to it? The moment it ceased to be a purely spiritual thing, and was clothed with churches and dogmas and sacraments, and I don't know what else, it ceased to be free and able to progress, because it had thereby become frozen to the earth. These garments were of the earth earthly, and were not in essence spiritual.

"So I say whenever you set yourself to organise any spiritual movement, with a headquarters, president, secretary, treasurer, committee of management, and so forth you thereby cease to be a union of souls and become a collection of bodies, then it is that all sorts of material questions, which every such society has to deal with, become of prime importance, and the spiritual—the real

substance and *raison d'être* of your organisation—becomes relegated to the second place.

THE TRUE FUNCTION OF SPIRITUALISTS.

"Unhampered by such distractions every ardent Spiritualist would be a living source of Light to the world, an active radiator of Love and Goodness, by which trinity of spiritual powers alone will the evil in the world be vanquished.

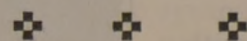
"The Spiritualist's work should not be that of a member of some society, but that of an individual in a union of living souls, sending forth light and love into the world. For I believe that even one good man who has Faith, Will, and Love, can annul the malign influence of a hundred whose thoughts and purposes are evil.

"The reason for his superior power is that he is working in harmony with divine eternal laws, while those others are striving against them, so if he only works with equal intensity he must needs be stronger than a multitude.

"Another reason is that his work is positive, to build up; theirs negative, to destroy. His influence is like the gentle radiant light of the sun, which soon dispels the darkness of night.

"The fight between good and evil on earth continues in the other world; it does not stop here; legions on both sides of the veil are engaged in this warfare; therefore great is the responsibility of every soul that he should ally himself with the forces of righteousness."

We hope to print some of the Grand Duke's inspiring articles, specially written for this *Gazette*, in forthcoming issues.



GEO. VALIANTINE AND DENNIS BRADLEY.

A Brief Letter and a Little Commentary.

MR. GEORGE VALIANTINE, the famous American "direct-voice" medium, was hoping, like ourselves, that Mr. H. Dennis Bradley, the author of "Towards the Stars," ". . . And After," etc., would seize the occasion of his return to a Spiritualist platform after many days to retract and apologise for his faked "Exposure" of an absolutely innocent medium.

When presiding at Mr. Shaw Desmond's "Survival" lecture on January 28 at the Grotrian Hall, Mr. Bradley said he had nothing to apologise for, that he had never said he wanted to "smash Spiritualism," and he repeated his assertion that Valiantine had been caught cheating by himself and his fellow-conspirators.

Next day we reported this fact to Valiantine in a letter, and the following is his reply:—

Williamsport, Pa., U.S.A.

"Thanks for your letter of January 29. Sorry the meeting didn't turn out the way you would have liked.

"You say Mr. B. denied he ever said he was going to smash Spiritualism. Well, he said it, just as I wrote you on November 7, 1931—that after the last sitting in which we did not get anything, only the movement of the trumpet, Mr. B. became very angry and said he was going to smash Spiritualism. Too bad I did not have any of my friends there for witness.

"Mr. B. still says I am a fraud, and I still say I am perfectly innocent of any wrong-doing.

"Again thanking you for the interest you have taken in me, and every best wish for the noble work you are doing."

And thus matters must now rest, so far as any hope of getting satisfaction from the wrong-doer is concerned. But Mr. Bradley, like many other foolish people, will yet learn that the simple honest truth is in the end a far more potent thing than a hundred lies, however cunningly they may be concocted, however widely spread, or however stubbornly stuck to. For the former belongs to the category of what is eternally right, while the latter belongs to the petty realm of human follies. The former asserts itself in the minds of all truth-discerning people, and these are not rare, and the latter carry the self-evidence of their spuriousness even to persons who are themselves untruthful.

Also, no person can deliberately bear false witness or otherwise sin against his neighbour without setting in operation the certain Nemesis of those painful penal consequences which inevitably overtake every wilful wrong-doer who does not repent his wickedness and take refuge in rectitude.

The absolution of no priest can provide any escape from this natural law in the spiritual world.

Some Important News and Views from Other Lands. SELECTED AND COMMENTED ON BY THE EDITOR.

*Communications from Readers abroad, reporting local
Psychical Phenomena or giving Personal Spiritualistic
Experiences will be welcomed for this New Feature,
which takes the place of our Foreign Chronicle.*

THE AGE OF PROGRESSIVE MIRACLES.

HOW ORGAN MUSIC PAINTS PICTURES.

WHEN lighting by gas was invented, one of the first witnesses of the new illuminant exclaimed, "After gas, anything!" Hitherto he had known nothing brighter than candles. Gas was to him a miracle. Since then we have advanced to the blazing illumination of cities by electricity.

When the first telegraph poles and wires were being erected to bring invisible messages from the outer world to the small Scottish town in which we first saw the light of day, we asked George Turnbull, the local saddler and postmaster, how that would be done. He explained to our infant intelligence that little donkeys would ride along the wires and bring the messages in their saddle bags! Even he had not yet heard the first ticks of the electric needle, nor did he dream of such a thing as the Morse code. Had he lived seventy years longer, what would he have thought of the transmission over the wires, not merely of messages, but of photographs of events occurring at the other end of Europe or in the far west of America to appear in our morning newspapers?

When the Bell telephone was invented we listened in the room of a hotel to the music of a fiddle being played six miles away! Six miles through wires! It was almost unbelievable! Now Amy Johnson, in England, can converse with her husband, Jim Mollison, in Australia or South Africa, with no wires at all: a miracle that has become commonplace. Wireless telephony can also be heard in raging storms in the middle of the Atlantic Ocean. Thus also are pictures being transmitted.

Wet plate photography was in its infancy in the days we remember. What an advance has there been to achieve cinema photography, blended with music and talkie!

The very mention of ghosts terrified our young life but to-day we talk *with* them as familiarly as with our everyday friends, and think there is little miracle about it. Only wilfully ignorant persons and conceited wiseacres have yet to learn this truth.

Flight in the air at three miles a minute, and motor-racing along the seashore at four and a half miles a minute, are other marvels we have lived to see.

THE MIRACLE OF COLOUR-MUSIC.

Are there still other miracles to be witnessed at which the world will wonder? The very latest is revealed to us not by the English Press but by a Spiritualist four page paper named *Pour la Verité*, published in Brussels. This new marvel seems even more wonderful than any other recent miracle. Music is played on a newly invented organ called the "Amorc," and instantly the music is transformed into pictures shown on a screen. We shall quote part of the report in *Pour la Verité* of this startling event:—

"On Wednesday evening, January 4, the private premier demonstration of this new master colour organ was given at the Francis Bacon Auditorium to a very select and important group of musicians, artists, scientists, instructors, and patrons of art and music.

"Harmony, rhythm, and movement, with all of the incidentals of progression and counterpoint, are made as visibly manifest on the screen as the technique of a painter.

"If the organist plays a militaristic theme the pictures painted upon the screen by the notes of music are those which the human consciousness recognises as typically associated with warfare, strife, and contest. The pictures are as invigorating, inspiring, and arousing as is the music. A simple folksong, or one which expresses the atmosphere of a pastoral, played upon the organ, will produce pictures that suggest quiet and peaceful landscapes. Musical themes interpreting rippling waters, gentle breezes, or storms, will produce pictures of a like theme upon the screen.

"The pictures are painted in fixed and mobile colours, and with symbolical designs and elements of form and colour in rhythmic motion.

"The colour painting is done automatically by the notes of the music, and if any selection is played

a second time in an identical manner the pictures produced by the music will be identical.

"The pictures upon the screen often change at a rate of from five to seven a minute, while many of them remain fixed for several minutes, gradually evolving or dissolving into others.

"Those who sat in the audience could feel the effects of the colours as well as the effects of the music, and the proof was ample that in the combination of colour and music we have the true art of appealing to the soul and the human emotions, and that through this combination startling psychic effects can be produced, and the psychic centres of the human consciousness awoken in a shorter time than by any other means."

In explanatory notes *Pour la Verité* says that while Aristotle was probably the true father of the idea of colour music, Louis Bertrand Castel, a Jesuit and eminent mathematician, was the pioneer in scientific methods to demonstrate the laws involved. He published a book entitled "Music in Colours" in 1720, in which he described a contrivance he experimented with, called a colour harpsichord.

A miniature colour organ was made by Dr. H. Spencer Lewis in New York in 1916, and exhibited to a group of Rosicrucian scientists, musicians, artists, and prominent persons, as a preliminary to the complete study of the harmonies of music and colour, for the purpose of evolving a definite system of colour and sound symphony.

So the day may not be very far off when one may go to the pictures and see every kind of scene on the screen simply according to whatever music is played on the colour organ!

DISCORD IN AMERICAN SPIRITUALISM.

CONFLICT and dissension appear to be rife at present among American Spiritualists. Without entering into the merits or demerits of one side or the other, we quote the following instructive passages from articles on the subject by Mrs. Felicie O. Crossley, Editor of *The Forum of Psychic and Scientific Research*:—

"As an organisation Spiritualism has travelled a circuitous route. While its most ardent devotees visioned security, dignity, and prestige for the Cause, malific influences have gradually destroyed its equilibrium. . . .

"It is claimed that there are approximately twelve million, more or less, Spiritualists in America, while the combined memberships of the organisations number less than twenty-five thousand. Many now known as free-lance Spiritualists formerly belonged to the organised movements, but for various reasons—often disgust at the lack of harmony—severed their relations. Other hundreds express a doubt of organisation's value. . . .

"We have arrived at the place where we must decide between Spiritualism as a Truth and Spiritualism as an Organisation. The world needs Spiritualism as a Truth—needs it desperately. Spiritualism as a Truth needs organisation, but organisation must be secondary to the Truth itself.

"Our attitude in the present controversy is motivated (actuated) by our resentment against alleged expenditure of N.S.A. funds, which were supposed to be used for the advancement of our Cause; the oligarchical methods used to gain obedience; favouritism, politics, etc. In other words, it is our unstinted love for Spiritualism as a Cause, and the realisation of its gross misrepresentation that challenges our courage to demand, if possible, with others, a more progressive veracious leadership. Spiritualism, as an organisation, is the 'turtle' in the race of all religious movements! Why? From official evidence we have discovered the cause, as hundreds of others are doing, and we are determined not to be a party in hiding the facts which have contributed to our retrogression as an organised movement.

"Not infrequently are Spiritualists accused of being 'spiritual racketeers' who prey on the most susceptible emotions of the human nature. As our greatest enemies lie within our own ranks, so must our regeneration come from within our own ranks.

"Spiritualism as an organisation has a problem which no one can solve and salvage but Spiritualists. It is not a task for hypocrites or negative listless persons. It takes a courage as tremendous as that possessed by Jesus, who preferred death rather than to subvert what he knew to be true to the destructive influence of the Pharisees."

The above might almost have been written about the official side of English Spiritualism!

PRESIDENT ROOSEVELT'S HOROSCOPE.

WE recently published a reading of the horoscope of Mrs. Meurig Morris, from the Carthage review *L'Astrosophie*, which unhappily indicated too correctly the result of her House of Lord's Appeal. The same journal gives an interesting reading of President Roosevelt's horoscope in its February number, which is translated below.

The strong new Chief of the United States has an even greater task before him than had Mussolini, for it is a conglomerate nation of many races, not united by one historic national ideal, he has to rule over and guide. May he succeed in leading it out of its present materialistic debacle in the interests of the peace and prosperity of the whole world! :—

The horoscope of the new President of the United States contains many indications of his elevation to the highest dignities.

First one observes the moon in dignity in its own sign Cancer in the 10th house, the house of honours, and the moon is the luminary which determines the popularity.

In this same house (the 10th) we find the planet Mars in the sign Gemini. Mars is the planet of energy and Gemini rules the art of oratory. For a statesman, especially in America, the gift of public speaking is of prime importance. Mars in this dominant position is in close trime with Mercury, the planet of intelligence and commerce. It is important to note that Mars is almost on the degree of Publicity and the mid-heaven is approaching the degree of Changeable Mentality, and Roosevelt's opponents have attacked him on the ground that his policy was too adaptable and vacillating.

In the horoscope of a man of high career it is always very important to see where the sun is placed, and here it is in the degree of sound judgment, 11 Aquarius.

In the case of the new President it is perhaps more important to consider his progressed horoscope for 1933-34, to see whether the astrological indications are favourable for his first year in office.

One must admit that it contains strange and vexatious elements, and it is certain that Mr. Roosevelt will have enormous political and personal difficulties.

Let us note the group of planets in the progressed 7th house, that of foreign affairs. There is Neptune, the planet of treason; Saturn, the planet of obstacles; and the moon in evil conjunction with Neptune. Happily this conjunction will have finished before Mr. Roosevelt assumes his Presidential functions at the beginning of March, but in spite of that it is evident that he will have great difficulty in his foreign policy, and that he will be betrayed by members of his own Cabinet.

Saturn in this house is already within orb of a square of the radical sun, and approaches an exact square. The moon approaches the square of Mercury radical, in the house of sickness, towards the end of 1933, and soon afterwards it will enter the 8th house, that of death, where it will remain during the largest part of the Presidential term. The sun progressed—and this is very important—advances towards an exact square with the moon radical, which will culminate in the summer of 1934, and mark a great decline in popularity.

It is also curious to observe that by progression the Ascendant leaves behind Libra, the balance, a very adaptable sign and excellent for politics, and enters the sign of Scorpio, whose influence is less favourable. This will show itself in difficulty of maintaining harmony among the members of his Cabinet, and will also lead to unpopularity.

The President has been elected by a phenomenal vote of protest against Hoover, but his horoscope does not promise that he will be able to keep the factitious popularity his election indicated.

In spite of the apparent difficulties of the present economic crisis, there are signs that the greatest troubles of his administration will be connected with foreign countries, and there will be serious risk of enmity arising in his own party.

The determination to carry out his own ideas will act unfavourably on his health, and it is to be feared that the President will not arrive at the end of his term of office without being the victim of an attempt on his life or some serious illness.

NOTE.—On February 18, there was an attempt on President Roosevelt at Miami, Florida. He himself escaped, but several persons were wounded and one has since died.

A RUSSIAN PIONEER OF SPIRITUALISM.

One of the greatest Russian pioneers of Spiritualism was Alexandre N. Aksakov, who was born in 1832 and died in 1903. He was an intense student of the works of Swedenborg and Andrew Jackson Davis, and his research into psychical problems was carried out in a noble spirit of renunciation and self-sacrifice.

La Revue Spirite Belge quotes some of his latter-day reflections as follows :—

"At the decline of my life I often ask myself, 'Have I really been wise in consecrating so much work, time, and means to the study and expansion of phenomena in the psychic domain?'

"And each time I have felt within myself the following response :—'As a pursuit for this terrestrial life one can have no nobler aim than to try to demonstrate the transcendental nature of the human being, who is called to a higher destiny than phenomenal existence.'

"Consequently I cannot regret having devoted my life to this end, utilising sometimes methods considered unpopular, and judged as illusory by science, but which I have often esteemed as even more infallible than science itself.

"And whenever I have succeeded in contributing by my work at least a single stone to the construction of that Temple of the Spirit which humanity, faithful to its inner voice, has erected during the past ages, that has been for me the sole and highest recompense I have ever desired."

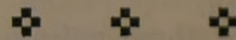
HOW TO "EXPOSE" A MEDIUM.

WE are indebted to the *Harbinger of Light*, Australia, for the following illuminating paragraph, which appears in its February issue :—

"It is very easy to expose a medium,' says Maurice Barbanell in 'Psychic News'; 'all you have to do is to call him a fraud. You need not prove it. You need only say so. If people find flaws in your statement ignore them. If they find weakness in your "exposure" treat them with stony silence. When you are challenged to debate refuse to reply.'"

This is an expert opinion by a professor in the art! It has lost none of its value by its voyage round the world!

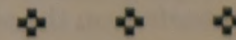
The Spiritualists of New Zealand are holding a National Conference at Wellington during Easter.



"Reason," the American Spiritualist quarterly magazine, founded and edited for many years with great distinction by the Rev. Dr. B. F. Austin, is to be continued by his talented daughter, Alma, his sole survivor.

Mrs. Victoria Helen Duncan, the materialising medium, was charged with fraud at the Edinburgh Sheriff Court on March 15 by pretending to materialise a child named "Peggy" at a seance held in Edinburgh on January 4 or 5. The charge says that the materialised form "was in fact a woman's stockinette undervest." She pleaded not guilty and the trial was fixed for May 3.

Mr. Harry Price was advertised the other day by the *Sunday Dispatch* as "The World's Most Famous Psychical Researcher!" His characteristic claim to have caught the medium Rudi Schneider suddenly cheating was in *Light* a few days later described by Professor D. F. Fraser-Harris, M.D., D.Sc., F.R.S.E., as "a childish (or a devilish) suggestion." Another of Mr. Price's recent pronouncements is :—"No genuine spirit-photo has ever been taken!"



FREEDOM.

Out of the clamour of earthly strife
Thy soul shall emerge serene,
Radiant and purified, clothed in pure light,
With knowledge white and clean;
Fear not the darkness, it heralds the dawn
Of Everlasting Day.
Only look upward and all shall be well,
Cease not to watch and pray.

MYRIA.

CONAN DOYLE MEMORIAL

April CALENDAR April

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

Daily Thoughts from Sir Arthur's Works

Day of month.

- 1 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.
Sir Arthur in a Letter to a Friend of Houdini's.
- 2 A man's life seems a very paltry thing amid the great forces of nature.
Hammond in "That Little Square Box."
- 3 The etheric body is a perfect thing in the Life Beyond. One cannot mutilate it. The first words uttered by a returning spirit in the experience of Dr. Abraham Wallace were "I have got my left arm again."
"The Vital Message."
- 4 The research into the phenomena of Spiritualism by Sir William Crookes during the years from 1870 to 1874 is one of the outstanding incidents in the history of the Movement. It is notable for the high scientific standard of the inquiry, the extraordinary results, and the uncompromising declaration of faith which followed them. "The History of Spiritualism."
Sir William Crookes died, April 4, 1919.
- 5 One becomes disillusioned and learns to accept things as they are.
Napoleon in "Uncle Bernac."
- 6 The mildest of mortals may be feared if he is once soaked in sectarian religion.
"The Stark Munro Letters."
- 7 In politics as in theology the more nebulous a thing is the more does it excite the imagination and the passions of men.
D. D. Home's arrival from America, 1855.
- 8 Home (a nephew of the Earl of Home), the greatest medium on the physical side the world has ever seen, was the most remarkable individual of whom we have any record since the age of the Apostles, some of whose gifts he appeared to inherit.
"The Edge of the Unknown."
Lord St. Helier died, April 9, 1905.
- 9 Sir Francis Jeune, afterwards Lord St. Helier, who presided over the Divorce Courts, always impressed me with his gentle wisdom and with his cultivated taste. He told me that if every copy of Horace were destroyed he thought he could reconstruct most of it from memory. "Memories and Adventures."
- 10 Sir Arthur's American Mission began, April 10, 1922.
The work was there and the work was to be done. My own personal powers were little enough, but when immortal forces are behind you, your real personality counts for nothing.
"Our American Adventure."
- 11 Genius, as far as I have been able to observe, allows its possessor to attain results by a sort of instinct which other men could only reach by hard work. "The Stark Munro Letters."
- 12 Do away with war, if the cursed thing can by any wit of man be avoided, but until you see your way to that, have a care in meddling with those primitive qualities to which at any moment you may have to appeal for your own protection. "Rodney Stone."
- 13 Man has been more harsh with himself than an all merciful God will ever be.
"The Vital Message."
- 14 To give religion a foundation of rock instead of quicksand, to remove the legitimate doubts of earnest minds, to make the invisible forces with their moral re-actions a real thing, and to re-assure the human race as to the future which awaits it—surely no more glorious message was ever heralded to mankind.
"The Wanderings of a Spiritualist."

Day of month.

- 15 W. T. Stead drowned in the "Titanic," April 15, 1912.
Stead was one of the bravest champions whom Spiritualism has ever produced.
"The Vital Message."
- 16 This world is but the ante-chamber of the next.
The Bishop in "Sir Nigel."
- 17 There are times when every one of us must make a stand for human right and justice.
"The Lost World."
- 18 Judge Jeffreys died April 18, 1689.
It is hard on us when a portrait upsets our preconceived ideas, when, for example, we see in the National Portrait Gallery a man with a noble, poetic face and read beneath it that it is the wicked Judge Jeffreys.
"Through the Magic Door."
- 19 I think a man should know all sides of life.
"Memories and Adventures."
- 20 People ask me what it is which makes me so perfectly certain Spiritualism is true. That I am perfectly certain is surely demonstrated by the fact that I have abandoned my congenial and lucrative work and subjected myself to all sorts of inconveniences, losses and even insults in order to get the facts home to the people.
Sir Arthur in a Letter to Houdini.
- 21 I have seen spirits walk round the room in fair light and join in the talk of the company. In the presence of Miss Besinnet as medium and of several witnesses, I have seen my mother and my nephew as plainly as I ever saw them in life. Ibid.
- 22 What of the Bow?
The Bow was made in England.
Of true wood, of yew wood.
So men who are free
Love the old yew tree
And the land where the yew tree grows.
"The Song of the Bow."
- 23 If one loses the explanation that this life is a spiritual chastening for another, then it is impossible to sustain the goodness or the omnipotence of God.
"Memories and Adventures."
- 24 If a man wants friends he must go amongst strangers.
"The Stark Munro Letters."
- 25 In victory one does not understand the horror of war. It is only in the cold chill of defeat that it is brought home to you.
"The Adventures of Gerard."
- 26 It is the love of a woman that makes the story of a man.
"Rodney Stone."
- 27 A pre-eminently good novel must always advance and never mark time.
"Through the Magic Door."
- 28 The world, not the family, gets the fruits of genius.
"Memories and Adventures."
- 29 Truly Providence works in strange ways, and until a man comes to the autumn of his days he can scarce say what hath been ill luck and what hath been good.
"Micah Clarke."
- 30 There is a scientific incredulity which exceeds in stupidity the obtuseness of the clodhopper. Baron Reichenbach's dictum quoted in "Memories and Adventures."

THE FALL OF A SPARROW.

By MILDRED BURD.

IT was noon, and the raucous noise of the syrens from the steamers in the harbour had ceased.

The dinner hour had begun. The streets were nearly empty of life, and for a brief spell there was a lull in the constant stream of traffic up and down the main road. The day was hot and hardly a leaf stirred.

Over the pavements a blue haze shimmered. I sat resting by my open window, watching the busy rooks in a distant chestnut tree. In the garden beneath I could hear the hum of bees.

From the eaves above, the sparrows were cheeping incessantly to each other. Suddenly, I heard a dull thud on the verandah outside my window. The cheeping abruptly ceased.

I looked out of the window wondering what had happened, and to my dismay saw that a baby sparrow had fallen from its nest in the eaves above. Both parents flew down distractedly to it, and seeing me flew on to the roof again and watched me anxiously. It lay there, a pitiful object, helpless and grievously hurt, its small head lifted up and its eyes gazing mutely into the sky as if pleading for help in its dire need.

I was about to go out and see if I could do anything to help the poor little sufferer, when I beheld as it were a Figure come swiftly and silently down from above, gently touch the tiny creature, and withdraw the life, given it for so short a time, from its broken body. Its head slowly sank forward on the ground, and it was gone.

It all happened in a few seconds and left me filled with awe and wonder at what I had just witnessed. I went out on the verandah and picked up the little body. It was quite dead. I stood gazing at it lying in my hand, and wondered afresh at the mysteries of God, His Love and His ways.

The words of Truth which fell from the sacred lips of our Saviour came into my mind with fresh meaning:—

"Not one of them falleth to the ground without your Father."

☥ ☥ ☥

OCCASIONAL JOTTINGS BY X, SPIRITS AND PROPHECY.

THERE are many phases of mediumship. Some mediums excel at one phase more than another.

Take the gift of prophecy, which should not be confused with "fortune-telling." Through some mediums remarkably accurate prophecies are made regarding future events, the more remarkable because at the time they were made there did not seem to be the slightest likelihood of their coming to pass. At times they seemed so far-fetched and absurd as to evoke contempt from their hearers. Yet, as events transpired, they were seen to have been accurately forecast.

From which we gather there are certain spirits that are able to foresee happenings on the earth plane as they will affect individuals and nations. How is it done? We don't know. The only definite explanation the writer ever had from a spirit was that since everything is planned on the Other Side ere happening on earth spirits are sometimes able to foretell the future for earth dwellers.

And yet our spirit friends are not always accurate; maybe because we on earth are sometimes at fault, and perhaps by our misuse of freewill we may modify, vary, or utterly expunge plans made for us. Sometimes, too, our spirit friends are accurate as regards an event but wide of the mark as regards time. And to some extent we can understand this because we are told that Time, as we know it on earth, does not exist in the spheres. But whether our spirit helpers are right or wrong as regards prophecy, or only partially right, we should be grateful for their help, and ought not to blame an honest medium through whom prophecies are made, should they sometimes appear to be in error. The medium is but an instrument; he has done his best, as also has the spirit using him, but this is a world of imperfection after all!

THE RETURN OF ARTHUR ROBERTS.

Most of our readers know that the famous comedian, Arthur Roberts, passed to the Other Side at a ripe old age, a month or so ago. Within a few days of his funeral, however, he returned. He had been present, he said, "when the bird was put in the oven," and never had he laughed so much as when he was listening to the sanctimonious utterances of "the chap in the nightshirt!" He meant, of course, the officiating clergyman who had read the formal burial service! He mentioned the

affected sorrow of some of the mourners who had never really felt any concern about him when he was in the body, much less cared whether he starved or not when hard times came his way.

He said he had wished he could materialise himself for a few moments and give them all a fright. "Arthur's live corpse! Oh, help! How they would have scattered to the four winds, with chattering teeth and protruding eyeballs! Ah, well," he added, "I am not dead, but very much alive and kicking," and it was his intention, along with others of his calling, to return through various mediums to prove his survival and carry on the good work of laughter and cheer as he did when on earth.

MEDIUMSHIP AND MOODS.

Probably nobody is more subject to moods than the average medium, who because of his extra sensitiveness must register not only the thought vibrations of discarnate spirits but of incarnate ones also, and feel, especially these days, the aches and pains of a troublous earth. Consequently mediums must fight extra hard at times in order to maintain their equilibrium.

The writer spent about an hour with a physical medium recently prior to a seance. The medium's state of mind was almost distressing; at one moment complaining of an internal pain with a feeling of nausea; the next a desire to pass over to the Other Side; then a feeling of utter hopelessness and dread of calamity; then a flash of normality and cheerfulness.

At the subsequent seance an apport was produced, and the spirit in charge explained that the production of an apport was analogous to child birth; for hours beforehand the medium's psychic body had to be manipulated and prepared in a special way, which reacted upon the medium's physical consciousness in different ways. "You should, therefore, make all allowance for the temperamental peculiarities of mediums at certain times," said the spirit. "That is not to say you should encourage their every whim, for they are but human, but at certain times they are not quite normal, and need tactful and sympathetic handling."

☥ ☥ ☥

A DOWSER'S SOCIETY.

Colonel A. H. BELL, of Backwoods, Lindfield, Haywards Heath, Sussex, is trying to start an English Society of Dowzers, on the lines of those already formed in France, Germany, Italy, and Spain. He says that those best qualified to judge believe that 90 per cent of mankind possess the perceptive faculty of divining in a greater or less degree, and that it can be developed.

The newspapers report that on March 20 the body of a man drowned in the river Wreake, near Leicester, was found by a blindfolded diviner, who with the dead man's waistcoat in his hand, and solely guided by a forked twig, walked twelve miles to the spot where the body was found.

Thus it is seen how divining is useful not only for discovering water or minerals but, as Mr. James Foot Young, the celebrated diviner once told us, "whatever you are looking for."

Mr. Young was once tested in a hall in Westminster, and found a sovereign secreted in an overcoat pocket hanging over a chair in the midst of many others, solely by his psychic power.

We ourselves once tested six boy scouts in finding a coin hidden in the grass between two given points. Five out of the six stopped immediately they reached the various spots where the coin was hidden in their absence. They all complained of feeling a nausea in their solar plexus when they arrived over the coin.

☥ ☥ ☥

Lady Conan Doyle, interviewed on her birthday, March 14, by Margaret Lane, of the *Daily Mail*, said she had celebrated it with a long and intimate conversation with her husband through a medium. "My dear husband," said her Ladyship, "gave excellent advice to both my son and me. What he told me is helping me enormously already." She went on to say that nothing of importance was ever done in the family without Sir Arthur being consulted. He knew everything that was going on on this side and took as great an interest as ever. Mr. Denis Conan Doyle said that a warning from his father had once saved his life, when he was about to test a car at Brooklands at 125 miles an hour.

Flower Perfumes.—A reader who says he has received most valuable instruction and information from the Unseen on flower perfumes and gums, and their wonderful uses to mankind, as also their mystic and psychic properties, would like to hear from anyone practically interested. Letters may be addressed to "Psychic Student," c/o *I.P. Gazette*.

Miss Jane T. Stoddart's Criticism of Dr. Norman Maclean.

WHO WROTE "THE CASE AGAINST SPIRITUALISM?"

MISS JANE T. STODDART, who describes herself as the "Author of 'The Case against Spiritualism'" at the top of an article in the *British Weekly* on "Dr. Norman Maclean and Spiritualism," has apparently made little progress in her knowledge of the subject during the past thirteen years.

She says, for example, that "Dr. Maclean fails to recognise the serious dangers, physical, mental, and moral, which lie in wait for intruders on this realm of occult investigation." She asks—"Has he given a thought to the dangers of that voyage, if not for himself, at least for the disciples who embark with him?" Further, she inquires—"Has the Church any call to enter, through the seance, on these dark and doubtful inquiries?"

The only reply necessary to these queries is that Dr. Norman Maclean, the most eminent man to-day in the Scottish Established Church, is quite able to take good care of his own and his Church's best interests without Miss Stoddart's niggling efforts to enclose him within her own narrow hedgerows!

But in Scottish fashion we would ask Miss Stoddart another question, quite apropos—"Was she really the author of 'The Case against Spiritualism?' as she claims." For there is room for some doubt about it!

HOW ROBERTSON NICOL HEDGED!

In 1919 Sir W. Robertson Nicol, the Editor of the *British Weekly*, made a bitter and strenuous effort in eleven leading articles to put Spiritualism and Spiritualists outside the pale of Christianity, and we promptly challenged his erroneous and prejudiced views of what constituted Christianity and Spiritualism. Instead of replying directly the astute Doctor cleverly hedged, and speedily published his eleven articles in book form with the name of "Jane T. Stoddart" on the title page as author!

Our comment in this *Gazette* on Sir William's clever ruse was as follows:—

"That is apparently our doughty antagonist's indirect reply: 'The articles, you see, are not mine at all; I am in no way responsible for them; you have made a mistake; I refer you to the ostensible author if you have any complaint to make about their spirit or their substance; but you must not hold me as accountable!'

"Very well, let us consider the unspoken plea. It is finely subtle and strategically excellent, but not very convincing for several reasons. First of all, who is 'Jane T. Stoddart?' If we look up her name in the English Catalogue of Books it refers us to 'Nicol (Sir W. R.),' and reveals that they are collaborators!

"Then every reader of the *British Weekly* knows that this good lady has been Sir William's faithful henchwoman for the past quarter of a century in producing the orthodox Nonconformist's weekly pabulum. As 'Lorna' she has been the sweet soprano who has trilled gossippingly along with 'The Man of Kent's' gruff baritone. She has contributed the element of lightness as a welcome contrast to 'Claudius Clear's' heavy austerity and 'W. R. N.'s' political astuteness. The difference in their style and timbre is easily recognisable, notwithstanding that they figure between them under about five different names!

"So when Sir William now presents his 'Case against Spiritualism,' with its loud 'thundering' and full use of the editorial 'we,' as having been produced by 'Jane T. Stoddart' herself, no one is likely to be misled. 'Lorna' had probably something to do with the detailed hack work of the articles, but their conception, spirit, and treatment are quite obviously those of the editor-in-chief. 'The Master's Voice' is faithfully gramophoned in the whole series.

"Thus, Sir William's attempt to elude responsibility for his 'Case' by shouldering it on to his *alter ego*, his *Fidus Achates*, his lady coadjutor, simply imitates the naughty schoolboy who when called to account for his misdeeds said—'Please, sir, it wasna me; it was this wee lassie!'—an attitude neither very chivalrous nor very courageous in a real knight! Christian Spiritualists have no reason to shirk a straightforward battle in defence of their principles, but they find it difficult to respect an assailant who loudly sounds his war trumpet and then retreats speedily to cover—behind a lady!"

And now, thirteen years later, Miss Stoddart revives the fable that she *was* the author of that bold and blustering "Case against Spiritualism," which could not withstand the searchlight of a critical examination!

BRIEF NOTICES OF NEW BOOKS.

WHAT COLOUR MEANS TO YOU. By Ivah Bergh Whitten. The C. W. Daniel Co., London. 2/6 net.

Deals with the esoteric meaning of Colour, its symbology and vibration. There are several diagrammatic illustrations and special coloured blanks for notes on the aura, and a photograph of the author. Most helpful and a handy size for the pocket.

THE ELEMENTS OF HEAVEN. Wright & Brown, London. 4/6 net.

A series of inspirational writings given to Marjorie Livingston by Zabdiel, whose name is well known to readers of the *Vale Owen Script*. A simple exposition of man's ascent from the plane of matter to the plane of pure Spirit, giving helpful glimpses of life and work in spheres beyond the earth.

THE LIFE OF DIVINE POWER. By Ross Holderness. Arthur H. Stockwell, London. 5/-.

Men and women—non-Spiritualists especially—want to know what happens after death. What happens, for instance, to an Atheist? Do animals survive? The author holds out a message of hope to all who are in doubt and darkness on these and other points.

CLAIRVOYANCE AND THOUGHTOGRAPHY. Riders. 21/-.

Mr. T. Fukurai, doctor of literature, professor at Kohyassan University, and president of the Psychical Institute of Japan, records the results of sittings with Chizuko Mifune, Ikuko Nagao, and other famous Japanese mediums.

Although these sittings began as far back as 1910, they will have a strong appeal for earnest psychical researchers since thoughtography is not practised much in this country. Mr. Fukurai's successful experiments in thoughtography, as well as in spirit-photography, with Mr. Hope, of Crewe, in 1928, will also hold their attention.

The author says, "The camera is no use for thoughtography. The idea of the medium operates directly on the plate and produces a picture on it. A sitter can select at will any object and ask the medium to picture it on the plate. The medium can make the thoughtograph of the object presented by the sitter. Thoughtography is made on any plate, optionally appointed, among many plates piled up, without influencing other plates. On two plates put separately, thoughtographs may be made to appear, which are incomplete by themselves, but may become a complete picture when joined together. Thoughtography and spirit-photography are resolved into functions of the same spirit, though different in appearance. When the spirit operates through personal consciousness, there issues thoughtography; when the same spirit acts through the super-personal consciousness, we have spirit photography. Consequently, spirit-photography is the thoughtography of the spirit acting beyond the personal consciousness of the medium, and the thoughtography is the spirit-photography of the spirit acting through the personal consciousness."

The author also experimented in the reading of sealed letters by mediums. There are one hundred and nineteen beautiful illustrations in the book, and we are afforded a clear insight into the atmosphere of psychical research in Japan, with all its attendant difficulties. G. DE B.

OUR READERS' TESTIMONIES.

A Southsea Subscriber:—"All good health to one who holds the banner high! May you be blessed and sustained!"

A Devonshire Reader:—"The spirit photos are most interesting, and your reply to those who attacked the mediums admirable—so level-headed and logical."

One of "The Old Guard": "While not a subscriber I have been a faithful reader of your *Gazette*, which no newcomer, however pushful, can hope to replace."

An Advertiser: "I am pleased to tell you that my advertisement in the *Gazette* is giving very satisfactory results. It has brought me clients of the best class from far and near, and among these I have made some good friends. One of them writes me, 'I read the *I.P.G.* from cover to cover, advertisements and all! I would not like to be without it.'"

“Spirit Teachings for the Present Time”

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

MISS TURRILL

32, Gunterstone Road, London, W.14

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

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

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

NATIVITIES Gentleman, much travelled and years spent in Scientific Research and Star-Lore, will be pleased to correspond with a few persons possessing suitable nativities and give brief essential helpful delineations, full and complete without useless verbiage. Fee 10/- for time. State position, if married, personal appearance, age, birthday, and hour of birth which must be within 20 minutes of time. Letters only “B.C.,” 77 Sutherland Avenue, London, W.9

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

ASTROLOGY

Your horoscope cast and the influences affecting your life clearly explained. Every horoscope personally and individually written and accompanied by a booklet of valuable information. Total approximately 3,000 words. Send date and place of birth with P.O. for 5/- to—

J. F. ROMER, 43, CAVOUR STREET, LONDON, S.E.17.

ADVICE ON ALL PERSONAL PROBLEMS.

Treatments for health and happiness daily by appointment. Developing Circle for beginners and advanced students held weekly. Phone or write in first instance to—

Mrs. McGLASHAN.

Psychologist, Healer and Clairvoyant,
55a, WEYMOUTH STREET, LONDON, W.1. Welbeck 9613.

PSYCHIC ASTROLOGY.

RELIABLE ADVICE AND INFORMATION GIVEN,
Send birth-date in own handwriting. Fee 3s. and 5s.

MRS. MATSON,

37, Hall Road, Isleworth, Middlesex.

Spiritual Songs for Congregational Singing

for Spiritualist and other Churches. Words and music by M. A. St. Clair Stobart and F. A. Armstrong. Price 2s. Reduction for 25 or more copies.

Apply **STOBART,**

The Grotrian Hall, 115, Wigmore Street, London, W.1

PRESS TESTIMONY.

Speaking for ourselves these beautiful hymns form the sweetest part of the ever-impressive services at the Grotrian Hall, and we heartily recommend their introduction into Spiritualist Churches, Societies, and home circles generally.—*International Psychic Gazette.*

THE YEAR BEFORE YOU MAY BE THE RICHEST IN YOUR LIFE.

“I made money on the Stock Exchange following your directions.”
“Every word you told me came true.” Their experience can be yours. Let me interpret your stars for love, marriage, money, speculation, health, business. Send birth date and P.O. 1/- for trial reading and particulars of my £100 guarantee. Write now—

Gabriel Dee (P.G.), Carlton House, Regent St., London, S.W.1.

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 make known as widely as possible the Epoch-marking Photographs of Living Materialisations through the mediumship of Mr. Cyril Budge, which appeared in our February and March issues.

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