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The Trance Medium who Has Captured London.

TRANCE MEDIUMSHIP, though familiar to Spiritualists, is practically an unknown phenomenon to the general public, and as soon as it was announced that a Preacher named "Power," now in the Other World, would deliver sermons on Sunday evenings in the Fortune Theatre through the delicate organism of Mrs. Meurig Morris, all London was in a furore of excitement, and lined up in queues to gain admission.



MRS. MEURIG MORRIS.

MR. W. MURRIN, President of the Newton Abbot Spiritualist Society, where Mrs. Morris's mediumship was first developed, says in an interview published in the *Western Morning News* of January 14 :—

"MRS. MORRIS is a real genuine medium, and there is not the slightest question of fraud about her. Those who have watched her develop know full well that her extraordinary gifts are genuine, and I have said from the first that she would make her name in London. ¶ She was always of a modest, almost shy, disposition, and would not speak for two minutes on a platform by herself. ¶ Her leading control is 'Power,' and he has delivered sermons such as no bishop in the land could give. ¶ People criticise this sort of thing, and call it evil spirits, but evil spirits could not speak of Jesus of Nazareth, uphold the Christian religion, and teach people about God, as this voice does. ¶ I always feel proud to have known Mrs. Morris, knowing that she has carried the message as well as any prophet of the Bible ever carried it."

Spiritualism at the Fortune Theatre.

MR. LAURENCE COWEN'S CONVERSION. A WONDERFUL MEDIUM.

(BY A SPECIAL CORRESPONDENT.)

WEEK-DAY QUEUES at the cosy Fortune Theatre have been common enough. But now there are Sunday queues as well. Mr. Laurence Cowen, who built the theatre, has done a courageous thing. He has opened it on Sunday evenings for Spiritualist services, and the demand for seats is enough to fill, and many times more than fill, every part of the house.

AN IMPRESSIVE SCENE.

The first of this series of services, on January 11, made a deep impression. To begin with, Mr. Cowen being a playwright with a true appreciation for artistic effect, the scene in which the service was set was peculiarly effective. Against a background of amethyst curtains, with which the long velvet robes of the slim figure of the medium, Mrs. Meurig Morris, most happily toned, he placed good furniture, with tulips and books and fine cut glass. There were only five persons on the stage, but the furniture was so arranged that they quite filled it. Lady Conan Doyle was on the right of the congregation, and Mr. Denis Conan Doyle on the left. Vice-Admiral J. G. Armstrong, tall and dignified, occupied the chair. He had Mrs. Morris on his right; and on his left Mr. Cowen, a short, stoutly built man in a velvet jacket, with the head as well as the heart of a lion.

Several notable features distinguished the service from others held in Central London: There was more sacred and classical music than we usually have; there was an address from Mr. Cowen as well as the trance address from Mrs. Morris; there was no clairvoyance, and therefore no competition with the popular feature at the Queen's and Grotrian Halls.

Mr. Cowen spoke with such deep emotion of his change of faith from materialism and agnosticism that every word went straight to our hearts. The trance address, in complete contrast, was an appeal to the intellect. If Mr. Cowen's speech was a gentle stream of delicate phrasing, the medium's was a continuous torrent of philosophic argument—an intellectual *tour de force*. The older Spiritualists recalled the beautiful trance addresses given to a past generation, but then unnoticed in the Press, by E. W. Wallis and J. J. Morse, but Mrs. Morris's Spirit control is even more dramatic than theirs and requires a more sustained and greater mental effort to follow.

WHO IS "POWER"?

A lady in the congregation who is related to the Irving family and is an ardent Spiritualist, and therefore a link between the theatrical and the Spiritualist world, asked me if I did not think Mrs. Morris's guide might be Archdeacon Wilberforce. My memory of the Archdeacon is too dim to offer a sound opinion, but the suggestion is interesting. The "control" might even be more than that of one great Spirit. It is, indeed, so powerful that one could almost imagine such a combination, for example, as Wilberforce, Haweis, and Joseph Parker, all working together to give to humanity, through the mediumship of Mrs. Morris, a real knowledge of the soul, of the divine purpose of things, and of the Life Beyond.

In recalling E. W. Wallis and J. J. Morse, it has to be said that Mrs. Morris, when under control, is very different from these great trance speakers of the past. They, in trance, did not undergo any extraordinary transformation. But not only does a distinct change come over Mrs. Morris's appearance, but, from a delicate soprano, she becomes a rich baritone, and all that is feminine in her is transformed to masculine.

"What an actress have I found; what parts I will write for her," thought Mr. Cowen, the agnostic, when he first heard her at a little meeting at Kenton. But in a flash he *knew* it was no acting. The "control" had transformed not only the medium but her listener. Mr. Cowen, who had gone to the meeting in the mood of one who scoffs, remained to pray. His whole outlook was immediately altered.

JOSEPH COWEN AND MADAME D'ESPERANCE.

Personally, I am not sure that other forces may not have been for some time working within him to bring him to this condition. I remember hearing how his famous sponsor, Joseph Cowen, M.P., of the *Newcastle Chronicle*, also did, in the long ago, a notable work for the cause of Spiritualism by presiding in London at the meetings of that greatly gifted medium, Madame D'Esperance. And Joseph Cowen, one may suppose, still carrying on his good work in the Spheres, was at last able to impress "Lesser Columbus" to go to a Spiritualist meeting, where he,

too, would become converted to the truth and, with his greater opportunities as a theatre proprietor, do a greater work for the Cause, and start it by giving others a chance of seeing what he has seen, and of hearing what he has heard. It is certainly the most wonderful thing that has ever happened in theatrical history, and one of the strangest even in the strange history of Spiritualism.

THE ADDRESSES.

ADMIRAL ARMSTRONG ON SPIRIT COMMUNICATION.

Vice-Admiral J. G. ARMSTRONG, who presided, said the fact that one of the London theatres was being opened for Sunday evening services was a noteworthy occasion in the history of Spiritualism. Mr. Laurence Cowen, who had become recently convinced of the truth of Spiritualism, was showing his public spirit by offering his theatre for this purpose. Lady Conan Doyle and Mr. Denis Conan Doyle were on the platform to show their sympathy and support, and at the close there would be a collection in aid of the fund to establish a fitting memorial to Sir Arthur Conan Doyle, who had given up an important part of his life to promulgate Spiritualist truth. The medium, Mrs. Meurig Morris, would be controlled by her guide, named "Power," who would give forth Spirit Teachings every Sunday.

Some persons present might find it difficult to believe that a Spirit from the other world could control and speak through a human being, but after hearing "Power" they would find it even more difficult to believe that such high teaching could come from Mrs. Morris. Many among them did not merely believe, but they knew that they could communicate with their friends on the Other Side, and that life was continuous. He himself had received the most absolute proof of spirit communication, and that had withstood the test of the severest criticism. These meetings were not intended to convert people, but to give them a basis for their own independent inquiries into the most important of all questions affecting humanity and its life hereafter.

MR. COWEN'S PUBLIC AVOWAL.

MR. LAURENCE COWEN, who was greeted with applause, said that to those in that congregation who had known him in the past some explanation of what he was doing in that gallery seemed to be necessary. To others not in that category it was expedient that he should explain the why and wherefore of what might seem a curious study in contrasts.

This was not his first appearance on that stage, but it was the first in such company. That statement measured more cogently than the passing of time the distance separating his past from the present; it was a signpost indicating the road he had traversed and the road he now trod. He was making a public avowal that his past life, full of adventure and abounding in strenuous striving after worldly benefit, in which all spiritual equivalents were ruthlessly ignored, had not been too well spent. It had been the life of the average materialistic man, no better than his contemporaries, sometimes worse. In that way the masses lived in darkness and died, but a few inexplicably favoured had seen a great light, and it was because he was one who had seen this light that he was standing that night on a religious platform making an avowal of the faith that was in him.

It was never too late to mend. Perhaps some others would follow his example. The story of his conversion from life-long agnosticism was not for that occasion. He wished simply to emphasise the primary cause of his adhesion to Spiritualism, for its all-important corollary was the presence amongst them of Mrs. Meurig Morris.

Speaking under stress of emotion, Mr. Cowen said that when the one nearest and dearest to him had preceded him into what he thought was the Unknown, he shut himself up within himself, the world forgetting, by the world forgot, and thought hard for the first time in his life about death—was it extinction or did the soul live on?

FROM DARKNESS TO LIGHT.

Chance, or what he thought was chance, found him one of a small company at a Spiritualist Sunday evening service in a small hall in the small suburb of Kenton. That was a unique experience, for he had had a vast contempt for such gatherings. He viewed with curiosity the people present and wondered at their devoutness. The platform had but one occupant beside the Chairman—an almost child-like girl, who played the leading role. She first uttered an invocation, and he noted the fine soprano texture of her voice. At that time he knew nothing about spirit-control—that was to him simply one of the many

facets of the stone called trance—he did not then began to give an address. Then all the play went up and took note. The young girl had been man. Her silvery soprano baritone. A simple young and vigorous personality he thought, here was a world, and, oh, what a

But ere the 45 minutes period, he realised account for all the error the speaker's amazing what it all meant, and doubt that persons who death, and that a way passed beyond the barrier those still on earth. A of the gloom of sorrow of glorious light. Since truth had been the main by the help of Mrs. Morris privilege of constant of saints, and enjoyed a "peace that passeth all

"POWER" SPEAKS.

MRS. MEURIG MORRIS under the control of a "Power" has been given met in co-operation for the fact that there was and men began to realise they were going, what they dwelt upon the eons ages had been searching power termed God was, as the human mind dev

The conception at the power, God, manifested. The old ideas of God being had passed away himself had come to realise than physical—that he lived, loved, and functioned.

A great number of God or a life beyond content to say they did were atheists or agnostics the great adventure of a great secret of immortal of theory but of fact, for were able to communicate mediumistic persons dwell means enlightenment as was given as a saving grace. The greatest thing man

A striking feature excellent opening address Doyle, which must pleasure and satisfaction certainly did to every

MR. DENIS CONAN DOYLE what he hoped would be meetings to be held in were entirely indebted to doing a wonderful work now many people who believe the courage to proclaim it, took the practical form Sunday evening meetings. wished to make clear was convert or proselytise or for Spiritualism, but to put knew to be true, so that the of considering them and few were so minded. Whether rest with themselves.

SPIRITUALISM'S FEAR To his mind the four great all fear of physical death, one through death it became were lost for ever, (3) it gave one might expect when the those who had passed on

facets of the stone called humbug. Later she went into trance—he did not then know what that meant—and began to give an address.

Then all the playwright and play-producer in him sat up and took note. What chameleon change was this? The young girl had become transformed into a grown-up man. Her silvery soprano had become a booming baritone. A simple young woman had become a powerful and vigorous personality. He was spell-bound. Surely, he thought, here was one of the greatest actresses in the world, and, oh, what a play he would write for her!

But ere the 45 minutes of her eloquence had reached their period, he realised that mere acting could not account for all the erudition and wisdom packed into the speaker's amazing oratory. As in a flash he realised what it all meant, and he knew in his bones beyond all doubt that persons who once had lived on earth survived death, and that a way had been found for those who had passed beyond the barrier to return and commune with those still on earth. And at that moment he passed out of the gloom of sorrow and darkness into the warmth of glorious light. Since then investigation of this great truth had been the main object of his daily activities, and by the help of Mrs. Morris he had enjoyed the priceless privilege of constant communion with a noble band of saints, and enjoyed a foretaste of the sublime spiritual "peace that passeth all understanding."

"POWER" SPEAKS THROUGH MRS. MORRIS.

MRS. MEURIG MORRIS, delivering her trance address under the control of a spirit-entity to whom the name "Power" has been given, said that when the two worlds met in co-operation for the advancement of humanity the fact that there was no death was brought to light, and men began to realise whence they came and whither they were going, what was their true nature and why they dwelt upon the earth-plane. Men all through the ages had been searching to understand what that great power termed God was, and their conceptions had varied as the human mind developed.

The conception at the moment was that this great power, God, manifested in and through all creation. The old ideas of God as some sort of anthropological being had passed away, and with this knowledge man himself had come to realise that he was something more than physical—that he was in reality a being who still lived, loved, and functioned beyond the barrier of death.

A great number of people did not believe in a God or a life beyond the grave, and many were content to say they did not know, but whether men were atheists or agnostics the time would come when the great adventure of death would open to them the great secret of immortal life. This was not a question of theory but of fact, for persons now in the other world were able to communicate this knowledge through mediumistic persons dwelling upon the earth. By that means enlightenment as to man's future progression was given as a saving grace to humanity.

The greatest thing man in general had to realise was to

know himself, for it was given to few to realise their Maker. Man, they knew, was a physical being living in a physical world, but was he only that? Was there complete annihilation of his being at physical death? To this question the atheist said yes, the agnostic said he did not know, and the man of religion said he believed there was an after-life but exactly what sort he did not know, he must have faith.

Man, however, was something more than a physical being, he was something that manifested through his physical body while on earth, something that took its flight at death and was able to pass into the glory of the world beyond. At that point old ideas and conceptions passed away, and instead of narrow views and dogmatic beliefs there opened before him the glorious illumination of a great light. It was true that man had evolved, but evolution was only possible because of the fact of involution. There could have been no evolution but for the operation of some great intelligent Power, which had been the architect of all things in the universe since the beginning of time. God had brought all things into existence, and all things including man were manifestations of His power.

MAN'S HIGHEST FUNCTION.

Man's highest function in this world was to evolve toward spiritual perfection in the light of his divine relationship and divine heritage. Immediately he realised his divine relationship he knew that so-called death was not a reality but was, in fact, a new birth into a higher and a richer life. With that knowledge men could no longer say, "Let us eat, drink, and be merry, for to-morrow we die." The spiritual and physical planes of life were interacting one with the other for the advancement of humanity, not only in the present but for all time.

Man by his actions during his life on earth was preparing his soul for the plane of existence it would gravitate to in the next world. Scientists had striven to discover what life is, but that was not a problem to be solved; a knowledge of life could only be attained by experience. When man realised his relationship to God and to all created things, he became aware of a responsibility to others which he must not shirk, and realised that there was no better rule for life than the glorious teachings of the Sermon on the Mount.

When these were followed there would be no more war, no more hatred, no more living for oneself alone, but a desire to help others less fortunate than oneself. Men were under present conditions kept within bounds by law and order, but when once the lamp of love and truth was lit in their souls they would radiate the divine force, manifested in all the spheres of existence, for the good of mankind. All races would become united in one great brotherhood and would no longer seek for each other's destruction.

Spiritualism was a knowledge of what man really is as a spiritual being, a spiritualised being who could progress through the divinity within him until he became a perfect man.

The Second Service, January 18.

A striking feature of this service was the excellent opening address of Mr. Denis Conan Doyle, which must have given the greatest pleasure and satisfaction to his parents, as it certainly did to every member of the audience.

MR. DENIS CONAN DOYLE said this was the second of what he hoped would be a long series of Spiritualistic meetings to be held in that theatre. For these they were entirely indebted to Mr. Laurence Cowen, who was doing a wonderful work for the Cause. There were now many people who believed in Spiritualism yet lacked the courage to proclaim it, but Mr. Cowen's moral courage took the practical form of giving that theatre for Sunday evening meetings. One thing he (the Chairman) wished to make clear was that they were not out to convert or proselytise or force anyone's convictions about Spiritualism, but to put before them facts which they knew to be true, so that they might have an opportunity of considering them and following the matter up if they were so minded. Whether they did so or not would rest with themselves.

SPIRITUALISM'S FOURFOLD BLESSING.

To his mind the four greatest blessings that accrued from a knowledge of Spiritualism were (1) that it abolished all fear of physical death, (2) when one lost any loved one through death it abolished the feeling that they were lost for ever, (3) it gave them a knowledge of what one might expect when they died, and of the conditions those who had passed on were now experiencing in the

other world, and (4) it made life worth living, and helped them very materially to fight against those material troubles which most people experienced in their present life.

CONVINCING PROOFS OF SURVIVAL.

This knowledge made a great difference to one's outlook on life. The first loss of a dear friend he had suffered was when a young man of his own age named David was involved in a motor accident and killed. They both belonged to a coterie of young men with similar interests, and he was more like a brother than an ordinary friend. His death had therefore been a dreadful shock. Two months later he (the speaker) made an anonymous appointment with a medium, unknown to him, who had no idea of his own identity. The medium went into trance and his friend came through and spoke to him. The medium sat opposite him, and his friend himself might have been sitting in that chair. He spoke to him for an hour and a half about the most intimate details of their friendship and of things no one else in the world knew but themselves. He referred to every single member of their coterie of friends and discussed their little ways. He mentioned the unusual nickname of one; that might appear superficial, but it was for him supremely evidential. He spoke of experiences they had shared in life, and told him facts about their mutual friends which he did not then know but afterwards corroborated. He referred to a new racing car the speaker and his brother (Mr. Adrian Conan Doyle) had acquired after his death. He described the manner in which he met his death, and using the medium's hand

drew a sketch of the place where it happened, which contradicted his own conceptions drawn from the newspaper reports. Two months later he visited the spot and found the sketch to be absolutely correct, so there could have been no telepathy from his own mind to that of the medium. Finally he gave one especially convincing proof of his identity. He had been born with a secret affliction in his foot, which was outwardly not apparent, and was only known to his family and very close friends, though it was of a painful nature. When asked if he was happy he replied, "Yes, and the most wonderful thing of all is that my foot which gave me so much pain on earth is now absolutely O.K." That message came through the lips of a woman who knew nothing about either his friend or himself, and after that he had no doubt of the reality of his friend's survival.

THE FUTURE LIFE.

With regard to where their friends lived when they passed hence, he was assured that it was a real, true, living place, and he had never spoken to anyone in spirit who wanted to come back. They said that if people here lived an ordinary decent life they could be reasonably certain that they would have a very pleasant reward in the hereafter. The happiness over there was said to be beyond what words could describe.

There were many people in this world going through a sick time. Things were often so black for them that they could not see a way out. They said to themselves that they did not ask to come here, they did not know why they came, and there seemed no object in leading a good life. For such people Spiritualism made life worth living. Its knowledge gave them wonderful solace; it showed them that their trials and sorrows here were but a preparation for the happiness of the world beyond, and that sufferings on earth were for merely a fragment of time compared with the glorious immortality to come. He knew many men and women who had come to inquire into Spiritualism as a last resort and had gone away refreshed in spirit.

"THE LIVING LINK."

Referring to Mrs. Meurig Morris, he said she was a frail young woman, but the voice of her control "Power" was overwhelming. She was the living link between this sphere and the next. She played the part of a telephone box through which "Power" spoke to them. It was her body, her larynx, lungs, and lips, that were used, but it was "Power" who made use of them, and he was sure they would all give him an attentive hearing.

LESSER COLUMBUS'S DISCOVERY.

MR. LAURENCE COWEN then eloquently delivered the first of his series of weekly commentaries on "Discoveries in Spiritualism." He has long been known in the literary world as "Lesser Columbus," and he said that he had already discovered another world of vaster importance than that discovered by his illustrious predecessor.

"POWER" ON THE SEARCH FOR REALITY.

MRS. MEURIG MORRIS (or rather "Power," her control)

The Third Service, January 25.

THE "DAILY MAIL" CHOOSES THE TEXT.

To the third service a nervous young man from the *Daily Mail* brought, as a postman might, a text for the sermon in a sealed envelope.

It had been suggested it seems—for nothing is too fantastic for a Press "stunt"—that either Mrs. Morris memorises her sermons, or the explanation of "Power's" manifestation is to be found in telepathy or hypnotism in the material world!

As soon as Mrs. Morris was in trance and rose to speak, the sealed text was placed in the hands of the Rev. Drayton Thomas, who, presiding with great dignity, gave to the service, in a brief exposition of St. Paul's words on the Gifts of the Spirit, something that lifted it far out of the common, and impressed itself upon our hearts and minds as a something of rare beauty and of divine authority.

The envelope was at once opened, the nervous young man retired, and the Rev. Drayton Thomas read out the most difficult text that all the resources of the *Daily Mail* had been able to discover. It was a text from the Book of Proverbs: "Where no counsel is the people fall; but in the multitude of counsellors there is safety."

"Shall I read it again," asked Mr. Drayton Thomas.

"I shall be pleased," answered "Power," speaking in his deep baritone voice through the fragile Mrs. Morris. And then, without a moment's hesitation, the Spirit discoursed for half an hour or more upon this difficult text, never for an instant, as ordinary preachers do, wandering away from the subject, but always eloquently expounding, elaborating, and adding his own inter-

said they would consider that night man's search for Reality, which had been engaged in all through the ages. Many people still thought that the physical plane of existence was the only reality; but the study of spiritual science would lead them to the knowledge that the two worlds, the physical and the spiritual, were one, and that together they formed the complete domain and heritage of the perfect man. Through the material universe there was ever pulsating the life of intelligent and determining Spirit, functioning, according to some great scheme, towards some ordained end. The Great Architect of the Universe was also the supreme force and will through all. Man's evolution could only be truly understood by the involution of this spiritual Power, whose attributes he was still very imperfectly manifesting though he regarded himself as the flower of creation.

THE UNITY IN ALL LIFE.

There was a unity in all life which the purely physical scientist could never really understand. It was the same life they saw in the flower, which at eventide closed its petals and in the morning opened them to receive the rays of the sun, which was manifested in the instincts of the lower animals, and in the higher reasoning intelligence of men. Man's brain was but the instrument of his soul, and similarly the physical universe was only a relative world, surrounded by the supreme reality of Spirit. Man's physical body died and disintegrated but his soul or spiritual body survived to live on in a world of its own nature. Man still possessed a form, a replica of the physical, but it was of a finer, more ethereal and undying substance. The passage through the physical world was but one step in the great scheme of life. Goodness was one of the qualities man might acquire in the present life to enable him to reach the realisation of eternal joy.

THE BRIDGE BETWEEN THE TWO WORLDS.

A vicar of the Church of England had conversed with him ("Power") when he was speaking through this child (Mrs. Morris) and had said it was a very undignified way for God to use a human being to give forth the word of truth or knowledge of the other life. What was undignified about it, since man was the flower of creation on earth? Besides, it was the only way in which the two worlds could work together in the cause of Spiritual truth: it was the only way by which the gulf of death between them could be bridged. By means of this bridge men were no longer left in doubt or wonder as to the reality of life beyond the grave. In that world greater knowledge and greater happiness were ever unfolding, and it was only by means of mediumistic instruments on the earth plane that that greater knowledge and happiness could be acquired as a real and intelligible experience. If they believed in the monistic principle in the Universe they saw God as the living power manifesting within and through all creation. This knowledge placed on men a greater responsibility to do all in their power for the good of humanity, not only in its present phase but in the life ahead, which went marching on.

pretation. Something, too, he did which ordinary preachers never do—he preached for several minutes to an unseen company of spirits at the back of the stage, so that Mrs. Morris, instead of facing the audience in the theatre, was strangely turned away from it.

What eminent living preacher, one asks—and finds no answer—could have delivered so eloquent a sermon under such difficult conditions? The persons who put the test, hoping it would fail, were thoroughly defeated, and showed their discomfiture next morning by grossly insulting the medium in a report which described her sermon as "Spiritualistic jargon," and, more atrocious still, by a special placard suggesting that she had been "shown up"!

THE FOLLOWING IS "POWERS" SERMON ON "COUNSEL AND COUNSELLORS."

"You have heard the text of my discourse. Now before I speak on that subject we want first of all to realise what was meant by Counsel.

"When one gives counsel on the earth-plane, or even upon the planes beyond death, that counsel is according to the mind, and according to the outlook of one's own opinion. But when you see that the outlook, and the mind that manifests itself therein, are but a stage of development, one must admit that this counsel shows a state of expression of divinity, and of the growth of the soul.

"Speaking of the safety in numbers of counsellors, I myself, with the knowledge that has been forthcoming since the change called death, realise that it matters not how many counsellors one may have, unless there is that

(Continued on page 76.)

The Life

THE REV. W. Eminent Minister of America, who to State, and from continent, to inaugurations of believed Spiritualism among Ford told us before Erwood was "one gushed champion us "American Spirit

We attended Mr. E at the Queen's Hall, found that Mr. Ford had not overstated his qualifications. He had a homely, health pleasing personality with a full command of his platform powers; his oratory is of the brief conversational type interspersed with personal anecdotes, and laced up with flashes of humour; and he seemed to us to be a very good blend of Mark Twain on the humorous side and of Emerson in his earnest instructive teaching. His audience appeared to enjoy his address immensely.

One afternoon we had the privilege of a couple of hours talk of Spiritualism, and the heroes in the Movement of our mutual acquaintance, and we induced him to give us a sketch of his interesting career for the benefit of our readers, which we noted down as follows:—

EARLY LIFE AND FAITH.

"My father was born in Bath, and my mother's people came from County Cork. I was born in Chicago, Illinois, in 1876, and you will be interested to know that I was reared in Catholicism. Many of our most notable names come from the Catholic Church.

"And how does the

we asked.

"Well, not favourable but some of the Catholic

"Perhaps you can tell me what came about?"

FIRST DRAMATIC

"Oh, yes, that began

mediumship since ever

Spiritualistic experience

eight years of age and I

We were going upstairs

figure of a man standing

both nearly scared to death

told father and mother

talk about it. The hero

known as the Murphy H

ground. It was surprising

later that it had been

personalities. There were

parents never entered at

"Next morning I was

named Robbie Sampson

we had the night before

his mother leaning over

you are saying, Will?

when I described the

The Life Story of the Rev. W. J. Erwood, U.S.A. AS TOLD TO THE EDITOR IN AN INTERVIEW.

THE REV. W. J. ERWOOD is one of the eminent Missionaries of Spiritualism in America, who ceaselessly travel from State to State, and from coast to coast of the great continent, to inspire and instruct the congregations of believers and to spread the truth of Spiritualism among the unconverted. Mr. Arthur Ford told us before he left England that Mr. Erwood was "one of Spiritualism's most distinguished champions," and that he would show us "American Spiritualism at its best."

We attended Mr. Erwood's first lecture in this country at the Queen's Hall, Langham Place, on January 4, and found that Mr. Ford had not overstated his qualifications. He has a homely, healthy, pleasing personality, with a full command of his platform powers; his oratory is of the brisk conversational type, interspersed with personal anecdotes, and lit up with flashes of humour; and he seemed to us to be a very good blend of Mark Twain on the humorous side and of Emerson in his earnest instructive teaching. His audience appeared to enjoy his address immensely.

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Many of our most noted Spiritualist workers have come from the Catholic Church."

"And how does the Catholic Church regard them?" we asked.

"Well, not favourably as a general thing," he replied, "but some of the Catholics are very tolerant."

"Perhaps you can tell us how your change of faith came about?"

FIRST DRAMATIC SPIRITUALIST EXPERIENCE.

"Oh, yes, that began quite early, for I have had mediumship since ever I remember. My first striking Spiritualistic experience happened when I was about eight years of age and my sister was several years older. We were going upstairs to bed when we saw the ghostly figure of a man standing on the landing above. We were both nearly scared to death, and rushed downstairs and told father and mother about it, and they told us not to talk about it. The house was a large brick building known as the Murphy Homestead, standing in an acre of ground. It was surrounded by fruit trees, and I learned later that it had been frequently visited by spirit personalities. There was one room in the house my parents never entered after dark.

"Next morning I went to the home of a playmate, named Robbie Sampson, and told him about the fright we had the night before. We were sitting outside, when his mother leaning over the window said, 'What is that you are saying, Will?' I told her the story again, and when I described the ghost she exclaimed, 'My God,

that's Grandpa Murphy.' She was herself the daughter of Mr. Murphy, who had formerly owned our house. After that my sister and I never went to bed without a light.

MEETING WITH CORA RICHMOND.

"When I was about ten or twelve years of age, I was engaged as a message boy in a grocery store during my school vacations. And then it was my duty to deliver supplies to Mrs. Cora L. V. Richmond, one of the most noted pioneers of Modern Spiritualism. I had heard of her being a Spiritualist and was afraid of her, but occasionally I met her when I could not help myself. My usual custom was to slip into her kitchen, drop the goods on the table, and scoot as fast as I could, but sometimes we came face to face, and I found her very kind and gracious. Of course, we never referred to

Spiritualism, for that subject was taboo to us as Catholic children.

AN INDIAN SPIRIT'S PROPHECY.

"When about fourteen, we moved from Chicago to Los Angeles, California, and I found our neighbours were Spiritualists. I went with them when I was sixteen to my first seance, which I remember very clearly. A young girl was controlled by an Indian spirit, who said to me, 'Young chief, inside of a year you will be a medium and I will control you.' I thought the girl was faking, but said to myself mentally that if she could tell me something about myself that nobody else knew I might think there was something in it. Then immediately she told me about an incident that happened in Chicago, about which no one but myself knew, not even my mother who was present. It was just a boyish prank, but my mother wanted to know all about when it happened, and how and why. This revelation was so sudden and unexpected that it nearly took my breath away.

A FOUR HOURS' TRANCE.

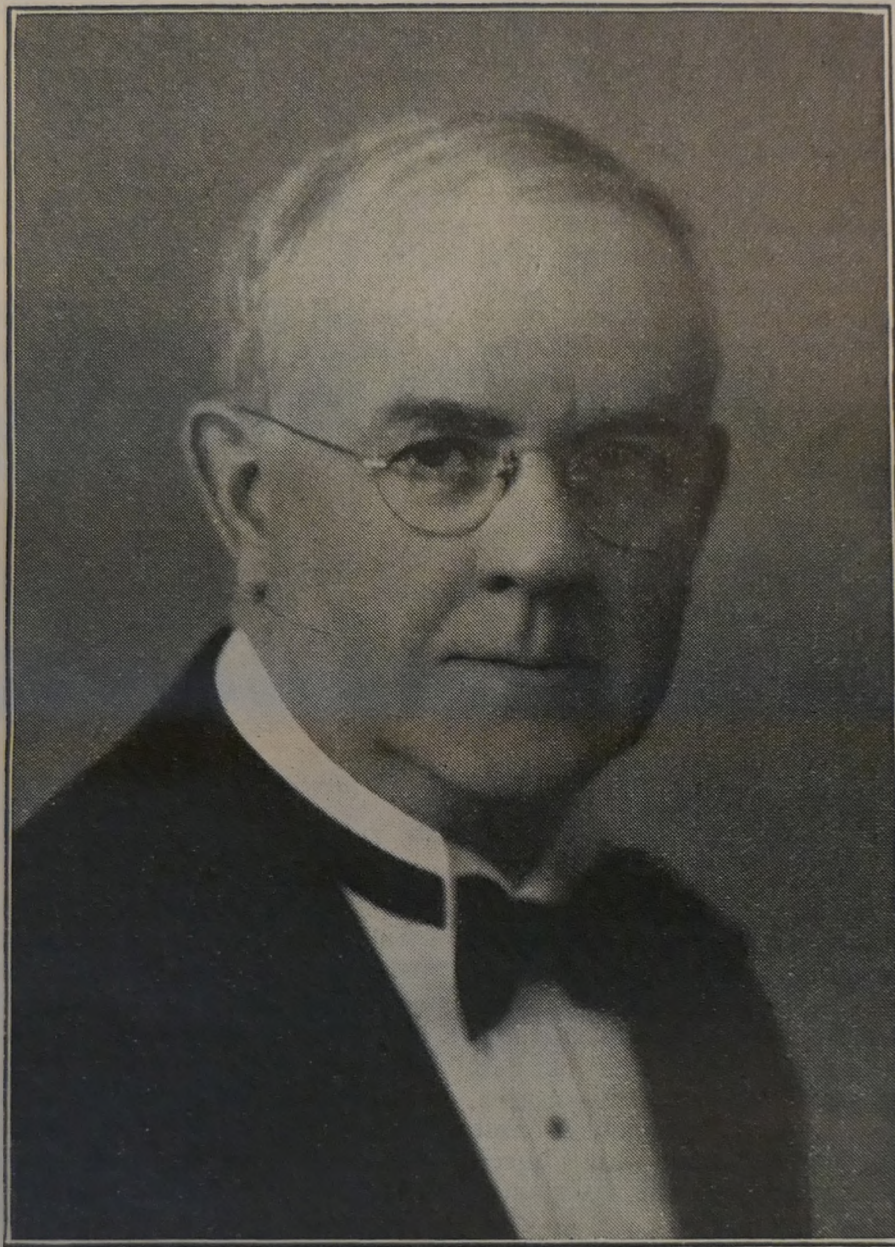
"About three months afterwards I attended a circle at the home of the medium's parents, and a little after eight o'clock I fell asleep. When I woke up I found it was nearly midnight and the sitters told me that I had been entranced by an English spirit, who gave the name of Anthony Forrester, and had given recognised delineations of spirit friends to every member of the group. That was my first experience of lapsing into trance, but I have been a trance medium ever since.

DEVELOPMENT AND FIRST PASTORATE.

"Under my Guides' directions I sat regularly for development. I mostly sat alone and had some wonderful phenomena, such as the movement without contact of ponderable bodies, and directions from my Guides, which sometimes appeared as writing on the wall. My gifts of clairvoyance and clairaudience gradually developed, and after I had worked regularly at Sunday and mid-week services for a Spiritualist Church known as the Truth Seekers' Society, I was ordained as a Minister of Spiritualism on June 28, 1896. I think I was then too young to have the full responsibilities of a church on my shoulders, for I was only a youth of twenty.

A NOCTURNAL VISIT IN SPIRIT.

"One of my most striking experiences then was when I left my body lying asleep in Los Angeles about two o'clock in the morning and travelled in the spirit to Long Beach, about twenty-four miles away, to visit an old friend Dr. Dillingham, who was lying very sick at the



THE REV. W. J. ERWOOD.

time. The Doctor afterwards testified that he saw me, and spoke to me and that I spoke to him, and in the morning at the breakfast table I described the scene to the members of my family. When I went to see the Doctor three days later he reached out his hand and said, 'God bless you, my boy! I had a wonderful experience the other night.' I interrupted, saying, 'Shall I tell you what it was?' He smiled and said, 'Yes,' and I described the scene and our conversation. He said that was all exact, and that was corroborated by the Doctor's nurse Hattie Hoyt, who on hearing talking during the night in her patient's room came to the door and listened. On entering the room the Doctor had said to her, 'Will has just been here,' and she at first imagined he was delirious, for, of course, she had not seen me depart, but she confirmed the Doctor's version of the conversation.

AN AUNT ANNOUNCES HER DEATH.

"I had once a striking visitation from my father's sister who passed away in England. I saw her about midnight and she said, 'Will, I want you to tell your father that I departed from the earth-life a year ago.' We had not heard of her death. She gave me some further details for my father, and when I told him about it he wrote to his brother in England, who replied giving the date, time, and place of his sister Eliza's death, information which absolutely corresponded with what she had already told me.

HIS FATHER CONVINCED.

"After that my father, who was an Episcopalian though my mother was a Catholic, said, 'Now I know it is true that there are spirits around us and that they can under some conditions communicate with us. But I am now an old man and will soon be over there and will find out for myself.' Two years later he passed on, and one of the first things he said to me when he came back was, 'My boy, I would never have thought it; it is all too wonderful for words.'

SOME FAMOUS PERSONALITIES.

"I have known personally most of the noted old-timers in our Movement, among them Dr. J. M. Peebles, Clegg Wright, and Dr. B. F. Austin. I heard Dr. Austin's first lecture after his heresy trial; he was expelled from the Methodist Church after he began to preach Spiritualism. He had been convinced of its truth by Mrs. Etta Wriedt, of Detroit. He had been a Methodist minister for twenty-five years, as well as head of the Alma Ladies' College in St. Thomas, Canada. That is thirty-two years ago. Then he came to Winnipeg, Canada, where I heard his lecture in the theatre. One of his sayings stands out in my memory. He said, 'I have spent twenty-five years preaching Methodism; I hoped to be spared for another twenty-five years to preach Spiritualism to make up for some of the harm I have done.' And the Doctor is still going strong; he has been one of our most inveterate workers, and it was chiefly through his splendid work in Rochester, New York, that the famous Plymouth Church became the property of the Spiritualists. That is the Church where the Fox Memorial is located; I was its pastor for five years.

PASTORATES AND APPOINTMENTS.

"I have also been pastor of the famous First Association of Spiritualists in Philadelphia for ten years, pastor of the First Spiritualist Church of Baltimore for several years, President of the Pennsylvania State Spiritualist Association, and President of the Wisconsin State Association. During my pastorate of the Plymouth Church I was a Director of the New York Assembly of Spiritualists, and during my pastorate in Philadelphia I was on the faculty of Neff College, where I lectured on English and Elocution. For four years I occupied the Chair of Psychology and Mental Therapeutics in the American College of Neuropathy in Philadelphia, during my pastorate in that city.

HIS PRESENT VISIT TO EUROPE.

"My visit to England is one of the outstanding events of my life. It came about through my meeting Mr. Horace Leaf at the Minnesota State Spiritualist Association assembly at St. Paul, in February, 1930. Mr. Leaf took kindly to my work as a speaker and demonstrator at the mass meetings, and graciously offered to arrange an English trip for me. It is entirely owing to his untiring efforts that my tour in England, Scotland, Ireland, and the Continent has been arranged. I shall go to France, Germany and Belgium, and perhaps return home by way of Australia and New Zealand.

PHASES OF MEDIUMSHIP.

"My phenomena are clairvoyance, clairaudience, psychometry, trance-speaking and ballot-reading. I do not get the direct voice. I used to get physical phenomena, but not for many years back."

THE CONAN DOYLE MEMORIAL FUND.
THE Treasurer and Committee of the Conan Doyle Memorial Fund gratefully acknowledge receipt of donations, between December 19, 1930, and January 19, 1931, of £210 14s. 5d., which with £216 2s. previously acknowledged, made the total, at January 19, £426 16s. 5d.

THIRD LIST OF DONATIONS.

	£	s.	d.
Sir Robert McAlpine	25	0	0
Sunday Spiritualist Service at Fortune Theatre (per Laurence Cowen)	20	6	4
Mrs. Travers-Smith	10	0	0
Prof. Felix W. Pawlowski	10	0	0
Mrs. Ph. Champion de Crespigny... ..	5	5	0
Mrs. Mary Gillies	5	5	0
Mrs. L. M. Devenish	5	0	0
East London Spiritualist Association	5	0	0
Mrs. Ethel Jonson	5	0	0
Mr. Lionel Corbett	5	0	0
Mr. E. R. Johnson	5	0	0
Mr. Sidney V. North	5	0	0
Miss M. M. E. Benn	5	0	0
Miss Louise Owen	5	0	0
Mrs. Gibbons Grinling	5	0	0
Mr. Denis Grinling	5	0	0
The Misses M. and E. Morgan	5	0	0
Mrs. Mary Poulden... ..	5	0	0
Mr. Francis A. Heron	3	3	0
Mrs. A. Thornber	3	3	0
Mr. N. de Herrenschwand	3	0	0
Mr. Oscar Herrmann (francs 300)	2	8	7
Mr. Percy W. Horn	2	2	0
Lady Scott-Moncrieff	2	2	0
Miss Florence Hodgkin	2	2	0
Sir Wilfred E. Laurie, Bart.	2	2	0
Mrs. L. Starr	2	2	0
Mrs. Maud E. Still	2	2	0
Mr. E. Stanley Walters	2	2	0
Mr. and Mrs. E. D. Gentle	2	2	0
Miss Nora Oldham	2	2	0
Mrs. J. K. Simmonds	2	2	0
Mrs. H. C. Holland... ..	2	0	0
Mr. Geo. H. Adan	2	0	6
The Misses Manning	1	5	0
Mr. H. Heyblom	1	1	0
Dr. W. A. D. King	1	1	0
Miss Hilda A. Walker	1	1	0
Mr. and Mrs. B. Samuel	1	1	0
Mrs. Mitchell	1	1	0
Rev. Rowland W. Maitland	1	1	0
Miss Kathleen Holme	1	1	0
Mr. Wallis Mansford	1	1	0
Mr. Arthur Weldon	1	1	0
Miss Annie M. Oldham	1	1	0
Mr. Ralph Shirley	1	1	0
Mr. Walter Currie	1	1	0
Miss M. Melland	1	1	0
Mrs. E. Wright	1	1	0
The Ashkir Jobson Trianion	1	1	0
Mr. F. J. Crawley	1	1	0
Miss M. L. Brewer	1	1	0
Portsmouth Temple of Spiritualism	1	1	0
Miss Mary Bainbridge	1	1	0
Mr. H. E. Mown	1	0	6
Dr. F. Quade	1	0	0
Mr. R. T. Cooke	1	0	0
Mrs. Bartlett	1	0	0
Rev. F. T. Cockle	1	0	0
"Two Sisters"	1	0	0
Mrs. A. W. Hawson	1	0	0
Major J. M. Hamilton	1	0	0
Mr. Anthony Bernard	1	0	0
Mr. E. James Hobbs	1	0	0
Mr. Geo. T. Bell	1	0	0
Total	£199	15	11

Amounts of 10s. 6d.—Mrs. N. Freeman; Mrs. A. Ellison; Lt.-Col. R. F. C. O'Brien.—Total £1 11s. 6d.
Amounts of 10s.—Mrs. M. Hankey; Mr. J. A. Hill; Miss M. Hill; Mr. John Davies; Mrs. S. K. Whelan; Mrs. A. B. Hislop; Mrs. L. Graves; Mr. I. N. Stewart; "Widow's Mite"; Col. A. C. Thompson (U.S. Army Retd.); Miss A. M. Shields.—Total £5.
Amounts under 10s.—Miss S. Howat; Mrs. Helen F. Kendall; Mrs. M. Lawrence; "I Survey the Wondrous Cross"; Mr. E. French; Mrs. R. G. Ewan; Miss Stella Jenkinson; S. A. ...
(Continued on page 75.)

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The 1930 Christmas Tree for Spirit-Children.

By R. H. SAUNDERS

THE story of the Christmas Tree for spirit-children has penetrated into many countries, even into some where such a function was quite unknown, yet to childhood the world over, whether Mahomedan or Hindu, the service makes its appeal.

Judge Dahl, of Oslo, Norway, told me he considered it a most charming story, and it has even a greater claim than its beauty, for a lady in Denmark wrote me that after reading about it last year, it brought back her faith in spirit life, which had been fast ebbing, for, she wrote, "My own dear child might be one of them."

I brought back from Scandinavia many simple toys given by parents for the Tree, and without a single exception every toy, card, or message on the tree secured the attendance of the child it was directed to, whatever the nationality.

Mrs. Roberts Johnson, the medium, gave again of her wondrous psychic power, and we had forty different voices, and many partial materialisations. My nephew, Captain Charles Saunders (shot at Hill 60 in 1915), materialised his hand and shook mine as vigorously as ever he did in life. I felt his hair, which in life curled closely to his head. It was just the same! I felt his garments, a lounge suit, whilst another spirit materialised in a khaki uniform!

We have many so-called Psychical Research Societies, with their scientific and pseudo-scientific members all groping for evidence to fit their six-inch rule, quite regardless of whether or not it suits the psychic power of the particular medium, when under their very nose the most wonderful evidence is obtainable. The sitting for the Tree this year produced enough phenomena to keep these gentlemen disputing for a twelvemonth!

If we could see the phenomena, if we could register it with our instruments, we would believe, is their constant cry. But would they? In days gone by when we had powerful physical mediums, and Sir William Crookes experimented with them, weighing the medium and the materialised forms, testing their respective blood pressures, contrasting them as they moved about the room *visible to all*, did people believe? After fifty years there are those who still dispute the phenomena, and yet no more effective scientific apparatus could be devised than that of Sir William Crookes.

HOMELY TESTS MOST SATISFACTORY.

Let us be grateful that our homely tests, such as we used at the Tree, give us the most satisfactory results, and made the large number of spirits present, and ourselves very happy.

A child, giving the name of Swennie Hastings, who formerly lived at Holland Park, appeared much amused on seeing us round the Tree; "it's so funny," she said, "to see you sitting there." Many children gave their Christian names and surnames, together with their addresses, but those in charge on the spirit side realised that power was limited, and the majority of the little ones just gave one name.

A sweet little girlish voice chanted something most melodiously, and we were told it was a Persian hymn, and another Hindu child spoke in Urdu. One poor mite started "Christians, Awake," in a high key, and was word perfect, but the air was far from being so! Some of us laughed, when the child said, reproachfully, "I was told to sing up!"

How is it that a spirit can manifest at any stage of growth? A bright little spirit named "Blossom," whose voice is remarkably clear, said, "I was really seventeen when I came here, but I love to come as a child, with the children."

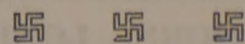
Bessy and Monty Dawson, brother and sister, said "We have come to the party!" obviously regarding the service as a Christmas party, and justifying "party" dress!

A little boy stammered over his name, "B—B—B—Bobbie Armstrong. I've got the engine, and can wind it up; it runs along the floor"; and an older child, "Robbie," said, "And I've got my motor-car, and I know how to use it," and the child gave kisses to the donor.

Many adults were there, and Dr. Ellis Powell, Dr. Abraham Wallace, and David Duguid, gave us some sweet little homilies. Dr. Ellis Powell said, "The little ones have their party dresses on, and their paper caps, and enjoy themselves just as they did at their Christmas parties on earth."

What the future holds in store for the Christmas Tree the future must reveal, but its ninth celebration showed

no abatement of interest from the earth or spirit side, and the many trees elsewhere now dressed with the same object as we have is a clear indication of the growing interest in such functions.



A SPIRITUALIST GOLDEN WEDDING.

MR. AND MRS. JOHN KEALEY, two worthy and venerable Spiritualists, celebrated their golden wedding by a dinner and musical evening at their home, 65 Ribblesdale Road, Streatham, S.W.16, on January 2.

Three sons, one daughter, and two grandchildren shared in the festivities, and Mr. William F. Kealey proposed the toast of his beloved parents' health in a speech congratulating them on their long happy life, spent in service for the good of others. His father, having acknowledged this, gave the toast of the deceased members of the family, one son and two daughters, who he said were not absent for Mrs. Kealey, who is clairvoyant, saw them present in the room happy, smiling, and enjoying the proceedings.

In a short chat Mr. Kealey has told us the story of his business and Spiritualistic career. When about twenty years of age he was manager of the South Shields branch office of the *Newcastle Chronicle*. There he was handed a copy of the *Medium and Daybreak*, a Spiritualist newspaper, and was so much attracted to the subject that he started a circle of six young men to investigate it. They met regularly in a cricket pavilion, and all of them developed mediumistic gifts, with the result that almost every kind of psychical phenomena were manifested. They all became convinced of the reality of survival, and some were now in Australia, America, and elsewhere spreading the truth.

At one seance they had no results at all, and the spirits told them afterwards that was to teach the lesson that they could not be called up, as some supposed, but came gladly of their own accord.

A telepathic experiment was made by one of these young men. He said that at nine o'clock next morning he would send Mr. Kealey a telepathic message. Mr. Kealey, however, was so engrossed with his duties that it was two o'clock in the afternoon before he sat down. Then unthinkingly he wrote the words, "Tom wants to know if you are coming to-night." That evening they met at the pavilion and Tom's own written message read, "Are you coming up to-night?" A discussion ensued as to where the message had been for the five hours from nine till two o'clock, and they arrived at the conclusion that it was not received telepathically, but had been delivered to the recipient by a spirit friend.

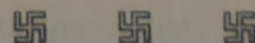
Mr. Kealey was first organising secretary of the Yorkshire Spiritualist Association at Bradford, and used to engage Mr. J. J. Morse, Mr. E. W. Wallis, Mr. Walter Howell, and other mediumistic lecturers to tour through the neighbouring towns and villages for a month at a time. Mr. Wallis gave a Spiritualist baptism to one of his children.

He is as enthusiastic a Spiritualist as ever, and has shown his deep interest in the Conan Doyle Memorial Fund by printing 200,000 circulars for it free of cost.

He was twenty-two years manager of the *North Eastern Daily Gazette*, Middlesbrough, and ten years general manager of the *Daily News*, London. Now he has a successful printing business in Johnson's Court, where he edits and prints the *Printing Trades Journal*.

He was the originator of the idea of the National Savings Certificates, which have brought to the Treasury 786 million pounds and helped so many people to acquire savings. Queen Mary purchased No. 1 and King George on the 7th of January, 1931, accepted certificate No. 1,000,000,000.

Mr. Kealey is the oldest living descendant, on his mother's side, of Captain James Cook, R.N., the discoverer of Australia.



THE most illuminating article ever written on "How the Spirit, on leaving the Body, is born into Higher Life," will appear in our March issue. It contains more information on this vastly important subject than all the volumes of *Psychical Research "Proceedings"* produced in this or any other country, and should not be missed by any serious student. Order the March number in advance; you will want to preserve it for the enlightenment of your friends.

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.

“Daily Mail” Diary OF THE MEURIG MORRIS SERVICES.

SINCE Mrs. Meurig Morris's first dramatic appearance on the Fortune Theatre stage on January 11, the public interest in her trance mediumship has been widespread and profound. Nowhere has that been better reflected than in the almost daily articles which have appeared from “A Special Correspondent” in the *Daily Mail*. These were full of praise and admiration for the young, unassuming, but highly gifted medium, until at the last moment, as many Spiritualists quite expected, the newspaper's attitude changed into one of unmerited disparagement and hostile virulence. A brief summary of the articles in diary form will interest our readers in all parts of the world:—

MRS. MORRIS'S AMAZING SERMON.

January 13.—“What is the secret power that enables Mrs. Meurig Morris, the trance medium, to stand up in a London theatre and deliver for more than half an hour an amazing theological and scientific sermon. . . . Mrs. Morris, who is twenty-nine, leapt into fame as one of the leading trance mediums of the world. She delivered her sermon, under the influence of her control ‘Power,’ with the academic assurance and profound philosophy of an ecclesiastic.

“I asked her yesterday to tell me something about ‘Power.’ She looked at me with her big eyes, while her hands twitched nervously, and said:—‘I do not know him as well as you do. When I was going off into the trance on Sunday night I felt myself becoming big, enormous, and important; but suddenly I lost consciousness and knew no more until I came out of the trance. It is always the same. ‘Power’ will not let me know who he is. For eight years he has been controlling me, and all I know is what my listeners have told me about him.’

“Most of her life has been spent in the country in Devonshire and Somerset. Now she has come into the turmoil of London, she is dismayed.”

EFFECT ON THE CLERGY.

January 16.—“An extraordinary scene, unique in Church annals, occurred yesterday in All Souls' Churchroom, Langham Place, W., when 130 clergymen and ministers of all denominations met to discuss the growth of Spiritualism.

“Men who, being bound by the authority of the Church, have previously spoken only in bated breath about the possibility of communication with the spirits of the dead, told of psychic experiences which they themselves have had.

“The decision the meeting came to was that Spiritualism is taking their congregations away from their churches, and that it is a force to be reckoned with.

“One reason for the attendance of several of the clergymen was the amazing success which attended the first of the trance sermons given at the Fortune Theatre on Sunday by Mrs. Meurig Morris. The Rev. Drayton Thomas pointed out that events of this kind could not be ignored.

“When I asked Mrs. Morris if she would give a trance address to these ministers, she said she would welcome the opportunity.”

January 17.—“The clergymen and ministers of all denominations who attended a meeting at All Souls' Churchroom are to be invited to hear a trance address by Mrs. Meurig Morris to-morrow week (January 25) at the Fortune Theatre.

POLICE NEEDED TO CONTROL THE CROWD.

January 19.—“A great crowd besieged the Fortune Theatre last night, and attempted to break into the building when Mrs. Meurig Morris gave her second sermon under spirit control. Queues began to form at three o'clock in the afternoon, and all the doors had to be

locked nearly half an hour before the meeting was due to begin.

“A queue of nearly 1,000 people stretched down Russell Street. The crowd swept forward towards the doors, and police had to be called to guard them. Before they arrived, however, there was a big rush, the doors were forced open, a commissionaire was swept off his feet, and fifty people swarmed into the already crowded theatre. One thousand people had to go home disappointed.

“Inside the theatre hundreds of people sat in tense silence listening to the young woman in the amethyst-coloured gown. . . . ‘Power’ discussed ‘What is Reality?’”

A TEST PROPOSED AND ACCEPTED.

January 20.—“I interviewed last evening ‘Power,’ the mysterious spirit-control. . . . This is the first occasion on which a newspaper correspondent has had a direct interview with a spirit.”

(This is not quite accurate, Mr. W. T. Stead's famous interview with the spirit of Mr. W. E. Gladstone for the *Daily News* being a case in point.)

“I asked Mrs. Morris if she would submit to a test. I suggested that I should get someone who does not attend her sermons to select a subject for an address, seal it in an envelope, and deposit it in a safe place—not saying a word about it to a living soul.

“Mrs. Morris said she was quite willing to submit to such a stringent test, but ‘Power’ was not so amenable as his earthly medium. He said: ‘I do not profess to be able to do what you want me to do. Even if I could I would not. But this is what I will do. You or anyone else may select a subject for a sermon, or a text from any part of the Bible, and hand it to the child (Mrs. Morris) when she goes into trance at the meeting. Then I will immediately deliver a sermon on that subject.’

During this interview, “Power” said:—“You must understand that we who have passed over, although we have gained more and more knowledge, are not infallible.”

A MOVIE-TONE RECORD TAKEN.

January 21.—“Yesterday ‘Power’ made a talking picture, and the scene in the British Movietone studio in Newman Street, W., would have astonished even a Hollywood film producer. . . . Mrs. Morris went into a trance in a small room, and Mr. Cowen and Lady Doyle talked to the spirit control. A small band of Spiritualists sang hymns to create the right atmosphere.

“Mrs. Morris rose from her chair and delivered in the baritone voice which is said to be ‘Power’s’ a message on how the people of this earth can co-operate with those on the next plane. While she was speaking the microphones which hung near her head fell to the ground. She was not in the least disturbed, however, and ‘Power’s’ voice went on booming out.”

January 22.—“‘Oh, I am so happy!’ cried Mrs. Morris, when she sat in the British Movietone theatre yesterday and heard ‘Power’ delivering a message to the world through her.

“‘I have never heard him before,’ she said to me. ‘For nearly eight years he has been using my faculties to preach his wonderful sermons, yet I have never heard his voice or known what he said, except from people who have listened to him. Now that I have heard him, I think he is wonderful.’”

January 23.—“The *Daily Mail* test of the genuineness of the mediumship of Mrs. Meurig Morris will take place at the Fortune Theatre on Sunday night.”

January 24.—“It has been arranged that as soon as Mrs. Morris goes into trance I shall go on the stage prepared either to hand her or read the text which has been selected by a member of the staff of the *Daily Mail*, and is now in a sealed envelope. . . . People from all parts of the country are asking for seats.”

“SPIRITUALISTIC JARGON!”

January 26.—“I have discovered one thing definitely about Mrs. Meurig Morris. . . . Her sub-conscious mind is crammed with Spiritualistic jargon, which she can trot out and hang on any peg which may be given to her as a text or a subject for a sermon.

“Last night she preached a sermon in a trance. She launched straight away into one of her pseudo-scientific-philosophic-theological messages, and whenever she dragged in the words ‘counsel’ or ‘counsellors’ they were not material to her sermon, for other words could have been used. . . . If Mrs. Morris's sub-conscious mind is a sea of Spiritualistic jargon, as I have suggested, how has it got there? . . . Her Spiritualism is unconvincing.”

“TRANCE MEDIUM FOUND OUT,” was the inaccurate wording of a special *Daily Mail* poster announcing this *volte face* article!

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OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

MY SEANCES AT TAVISTOCK SQUARE.—V.

LAST month I concluded my article with the story of an unknown "sitter" receiving the posthumous salutations of a certain Professor William Geddes, and of my seeing, written in the air, the name of Oscar Wilde, just over the head of my interlocutor, who had, in fact, received many spirit communications from that apostle of culture.

THE NAME OF KARL BERG.

To-day I will speak of the public seance at Tavistock Square on the evening of June 4, 1929, when about fifty persons were present. I set out by drawing the psychological portraits of a young married couple in the audience. The husband was extremely tormented by ideals which could only be partially realised; the wife was burning with the same flame of ardent intellectuality. To the latter I pronounced the name of Karl Berg, and said she ought to have some association with this German. That was true, she said, because an editor had begged her to write an article about Karl Berg, a short while before, and she had declined.

MARCELLE AND MARCEL.

To a French lady in the room I said "Marcelle." That, she said, was her baptismal name. I told her she had been employed in an administrative capacity in a large establishment in France, but that she had resigned that three months ago and changed her mode of existence. That also was true, for she said she had been so employed in Paris, but had come to London, to find some occupation there, so that she might perfect her knowledge of the English language. I then said: "Beside your name, Marcelle, I hear the name Marcel (masculine), and that it referred to a young man who lived on the third floor of a very large house." And the young *francaise* replied: "Yes, he is one of my cousins."

A MEMORIAL MONOGRAM.

To another lady I told the following story:—"A voice speaks to me of a Mr. Joseph C. L., and of a woman named Madeleine, or 'Maddie,' who suffers from gastralgia and is very thin. Pierre is his valet, of fine appearance and health. Their house is situated on a height. One of your friends goes to live there for some days every year. Joseph loves his flowers, or rather should we say he loved them, for he is dead. His son died in the war. They lived in a little French town, where there is a church, whose lateral wall has been pierced for the construction of a chapel dedicated to soldiers killed in the war." (I described this chapel, and continued—) "There is a little cemetery near the church. On the wall I see a black marble slab, on the top of which, engraved in gold, is the monogram, interlaced, of D.C.E." All this story was correct, and the lady publicly declared it to be so.

AN EGYPTIAN RELIC.

To a clergyman I said "Meyer?" He replied, "I have spent this forenoon with a Miss Meyer." I said, "I see you surrounded by persons and things connected with Switzerland." He replied, "It is true; I live in the house of a native of Switzerland. Tell me, please, Monsieur Forthuny, what you sense with this match box, in which there is an object." I held the box a moment and said, "This object is of the nature of stone. It comes down from pagan times. It is of Egyptian origin, or is at least very ancient. I feel on my chest the weight of a tombstone. This object is of a religious character, and belonged to a priest."

The box was then opened, and there was disclosed a little Egyptian figure, a sort of Osiris, cut out of a greenish stone, and it had come from Egypt. Thus my psychometry was successful, but it would be highly embarrassing for the officials of the S.P.R. to frankly say so; their notes are so very unreliable! Poor scapegoat secretary!

The seance concluded with diverse experiments which seemed to please my audience, and I felt that my mediumship had become acclimatised very well in England.

A SUSPENSION OF MY MEDIUMSHIP.

On June 5 I was very much out of sorts with stomach

trouble, but in the afternoon I gave a private seance to two ladies who were very sympathetic. However, my experiments were very poor. There did not seem to be any psychic contact established between these two persons and myself. I was pained by this occurrence, but it was quite natural. The bad state of my health that day sufficed to explain it. It was an example of absolute impenetrability, owing to the temporary suspension of my mediumship. All clairvoyants have had the same experience. I think it my duty to record this failure, frankly and without shame, in my Recollections.

A SEANCE IN A HURRY.

On June 6 there was a private seance quite unexpected. It began at 11.15 a.m., and I had an appointment for mid-day at a considerable distance away, in London. I began by holding my consultant's hand, and said, "I feel with you a physical pain which begins at the thumb of the right hand and goes up to the elbow, where it is localised. Have you suffered in this region?" The lady laughed, and replied, "You have already told me the same thing when you held my hand the other evening at the beginning of the public seance; have you forgotten? It is quite true that for some time I have been severely affected in the right fore-arm by an attack of rheumatism."

I reflected a moment and impulsively pronounced the name "Machelan." That was only a slight malformation of her own name, which she told me was "Michaelen" so that in spite of my haste, my clairvoyance served me thus far fairly well.

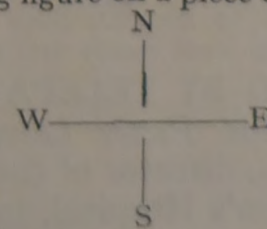
Then I furnished precise particulars about a young woman who, after a great sentimental sorrow, was now finding joy reviving in her heart. She was married, and was approaching the moment when she would be a mother. She lived in the country, in a cottage next door to one inhabited by one of her parents. The church and cemetery were on a hill. The former had recently been enlarged. The young woman was sometimes oppressed by great anxieties, and by various troubles, which I defined, before she announced the impending birth of her child. Her husband was an author, perhaps a historian, who received letters from all countries, and had continual relations with firms in Paternoster Row, London.

All this was admitted to be true. While I was talking to his lady I felt a breeze (psychic) playing upon my hands, and the lady felt it also. It became so strong that I laid a veil over our hands to mitigate its force. This lasted about five minutes, and was followed by a strong odour as of terebene (psychic) which led me to speak of a painter named Roger, whom the lady recognised. And then I hurried off to my mid-day appointment.

It would, I think, be fatiguing to my readers if I continued to give the details of my private seances between June 7 and 10, but I think I may reasonably claim that they became better and better, as I gradually overcame some of the difficulties of English pronunciation.

NEW METHOD OF DIVINATION.

One day I tried a new means of helping my mediumship to divine names. I said to a lady during a seance: "You are trying to re-establish an enterprise which has collapsed owing to the inexpertness of its organisers. It is in London, near St. Paul's Cathedral. It is in a building of fine appearance, and has gilt letters glittering on the balcony. In order to find the name of this business I drew the following figure on a piece of paper:—



It was a cross, showing the four cardinal points of the compass:—N=north; W=west (in French *ouest*, also represented by the letters V, U); E=east, and S=south.

I allowed my hand to go along the paper, and, without thinking of anything, drew a series of points thus:—

These were in two groups of four and eleven. Considering next the letters in my diagram (N—W(=OU)—E—S) I let my instinct guide me

* Both these names are substitutes for the real names, with the same amount of discrepancy.

to place these letters on the line of points, and obtained this result:—

. O U E . N S . . . U . . O N

Then the solution of the little problem leaped before my eyes as they did before the eyes of my consultant, and nothing was more easy than to complete the line—

COUÉ INSTITUTION.

It was, in fact, the Coué Institution that the lady, a fervent Couéiste, had been anxious to re-establish.

This graphic form of provoking the mediumistic faculty served me several times in my private seances at the S.P.R., and I will describe next month how I utilised it when I spent a delicious week-end with charming hosts in Kent during my three weeks visit to the S.P.R.

P. F.

The Chronicle.

NINETEEN-THIRTY-ONE=14!

Will the year 1931 be better for everybody than the year 1930, whose figures totalled 13?

At the end of 1930 a great deal of evil was being attributed to the number 13, but there have been many people who thought this terrible 13 quite inoffensive. And President Wilson even thought it brought him good luck. He arrived at Brest for the Peace Conference on Friday, December 13, 1918. The pact of the League of Nations was signed on February 13, 1919, and it was composed of 26 articles, 13x2. At the President's table on Christmas Day, 1918, there were thirteen diners.

King Edward VII liked 13. His coronation took place on June 26 (13x2), 1902; there were 13 carriages in the procession, and the rejoicings lasted 13 days. At 10.30 (=13) when the various sovereigns set out from Buckingham Palace, the two figures indicating their number added up to 13.

M. Doumergue was elected President of the French Republic on Friday, June 13, 1924, on the 13th day of the 13th Legislature. He was elected a Deputy for the first time in 1913, and became President of a Cabinet composed of 13 members.

Primo de Rivera (13 letters) assumed power on a September 13, and left it after 6 years, 4 months and 13 days, that is to say after 76 months (7+6=13), or 2326 days (2+3+2+6=13).

Richard Wagner dreaded 13. His name is composed of 13 letters. He was born in 1813 and died on February 13, 1883. His *Tannhauser* was completed on April 13, 1845, and its performance in Paris on March 13, 1861, was a failure. He was exiled in Saxony for 13 years, and it was on a 13th day of the month that he left Bayreuth, never to return.

In England many hotels number room 13 as 12 bis. On the other hand at Philadelphia there is a club of 13 members. America's first banner had 13 stars and 13 stripes. At Marseilles there is a club founded in 1921 (=13), whose 13 members lunch together on the 13th day of every month.

THE BALL OF PHANTOMS.

On Christmas Eve, a French newspaper published the following paragraph, telegraphed by its London correspondent, justly accompanied by some severe comments about the organisers of the ball making mockery of the dead:—

"London, December 23.—Lady Chaytor yesterday gave a fancy ball in the dungeon of Witton Castle, Durham, to which 200 persons were invited. The dancers were served by "ghosts," who offered them decomposed sandwiches, and beer which appeared to be green owing to the effect of lurid lights. In the deep window recesses skeletons were seated, as if conversing together. Others were hanging on chains suspended from the roof. One of the guests, at a certain moment, scaled the wall of the keep disguised as Dick Turpin, and menaced a number of guests with his horse-pistols. A hall of illusions was so furnished that ghostly apparitions terrified couples who strayed into it to flirt at their ease. The guests at this singular soirée were really frightened."

SAVED BY TELEPATHY.

According to the *Pester Lloyd*, of Budapest, Dr. Béla Kollarits, director of the Dermatological Section of St. John's Hospital, in that city, went to Copenhagen to attend a Congress.

While there he suddenly felt oppressed by a fearful disquietude for which he could define no reason. He hastened back to Budapest, without waiting for the close of the Congress, and found that his brother Joseph had been seized with a serious illness which threatened to be fatal. He could only be saved by a transfusion of blood.

The doctor at once offered his own blood, the transfusion was made, and his brother was snatched from death. Joseph would have died, but for his brother's prompt response to the telepathic call, to do what was necessary to save him.

THE YELLOW VEIL.

Dr. Hare, of Pennsylvania University, says the *Journal Espirita*, of Brazil, did not believe in supernormal phenomena.

One day, however, he attended a seance, and a communicating spirit said to him:—"I am your son, I died in infancy, twenty-five years ago."

The professor smiled incredulously, and came to the next seance carrying a closed packet. He asked the same spirit to say what it contained. The reply was:—"It is a yellow veil which was laid over my face when I died."

Dr. Hare exclaimed:—"You are wrong. It is a little shoe that belonged to my child and I have piously preserved it." Then he opened the packet to convince the spirit of his error, and lo! there was in reality a yellow veil. Beside it was a note written by the professor's wife before her death saying that she had taken out the little shoe and put the yellow veil in its place. Dr. Hare had not anticipated this result, and was obliged to agree that the spirit was not mistaken. Other sceptical professors might also have their doubts removed if they put themselves in presence of such facts.

REMINISCENCES OF UNKNOWN PLACES.

L'Intransigeant, the Paris newspaper, has asked a number of personalities whether they had any recollections of places they had never visited.

Among some curious replies, Maurice Chabas, the artist, writes that during a journey to the Vosges he came to a district whose features were all perfectly well known to him, though he had never been there before. Perhaps he had been there, however, in his dreams!

On this subject I may tell a little story from my own experience. One day feeling quite exhausted with my literary work, I suddenly felt the urge to paint. I prepared a canvas, took up my brushes, and rapidly painted a church, original in its architecture, with three trees growing in front of it, and bounded by houses to right and left. Eight days later a Spaniard came to see me, and on seeing the picture, said:—"Ah, you have been to Toledo?" "No," I replied, "I painted that at home as the result of a sudden fancy; I have never seen Toledo." "But that is very extraordinary," he cried, "for the picture represents exactly the facade of the Collegiate Church of St. John of Talevera at Toledo!"

In the following week my visitor brought me a photograph of this church which I had never seen, and it showed my picture to be line for line a correct representation, though it was painted from a different angle. I have carefully preserved this picture, along with another I produced in similar circumstances, which represents the Roman theatre at Syracuse as seen from above.

AN AUSTRALIAN PREDICTION.

The *Harbinger of Light* for December gives details of a prediction made in Australia of an earthquake which would cruelly affect people in Italy.

It says:—"In the middle of July last a district in the south-eastern portion of Italy experienced severe earthquake shocks, over 2,000 persons being killed and 4,500 injured.

"A letter dated the 30th of that month was received by us from a lady of psychical development in South Australia. She is the wife of a professional man, and her mediumship takes the form of automatic writing. She related a number of short messages she had just received from various sources. Among them was one purporting to emanate from Enrico Caruso, the celebrated Italian singer. It stated that 'there would be another eruption before many months . . . a terrific earthquake which would destroy the lower part of Italy.'

"This has been proved to be correct, although the shocks were not sufficiently severe to destroy the lower part of Italy. They were nevertheless responsible for a sad loss of life, and 360 were injured.

"The cabled reports dated from Rome, October 30, stated that 'the first shock was violent, and that three other major shocks were recorded within twenty minutes.' Vesuvius became active again, as predicted, 'and smoke and ashes were belched forth from the crater.' The little port of Sinigaglia, on the Adriatic, was the centre of the disturbance, which also affected Trieste, Padua and Florence.

"The prediction received by the South Australian lady—with whom we have been associated both personally and by correspondence over a period of years—was therefore fulfilled exactly three months after its receipt, and was verified so far as the date was concerned. The effects of the visitation, however, were less serious than the message indicated."

STANISLAWA P.

Madame Stanislawski and lives there. in 1911, 1913, Notzing and P. genuine.

She arrived in Paris of six seances, at reported in the *Revue* only some displaced dark. Mme. S. P. registered by a radio happened. She was and head, and these

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STANISLAWA P. IN PARIS.

Madame Stanislaw P. is a native of Poland, and lives there. Her mediumship was studied in 1911, 1913, and 1916, by Baron Schrenck-Notzing and P. Lebedzinski, who thought it genuine.

She arrived in Paris on May 8, 1930, accompanied by Madame Siecskowska, as interpreter. She gave a series of six seances, at the Metapsychic Institute, which are reported in the *Revue Metapsychique*. At first there were only some displacements of objects on a table in the dark. Mme. S. P. consented to have her phenomena registered by a radio-photographic apparatus, and nothing happened. She was controlled by bonds at the feet, hands, and head, and these were sealed with wax.

At the sixth seance, on May 21, a sensation occurred, thus described by Dr. Osty:—"The white light is extinguished. Two red electric globes are lit up. In a few seconds Stanislaw asks for complete darkness, and requests that the sitters should all join hands. Complete darkness. Thirty seconds pass. Then we hear a movement of objects on the table. A luminous hand-screen, lying face down on the table, shows a little light. This is certainly the moment for a demonstrative gesture. A flash of magnesium! In the lightning flash we see Stanislaw P. with her arm held over the table. . . . White light. Stanislaw, silent, with her two hands over her eyes. Her wrists are encircled by the bonds. She has had ample time to put her left hand back under the fastenings." Dr. Osty adds:—"S. P. comported herself, at the Metapsychic Institute, as a comedian of mediumship; her fraud was persistent and perfectly organised; her procedure consisted in giving the illusion of an impeccable control even when she was able to free a hand from its bonds and to replace it without apparent modification from the aspect of things; with this procedure it is easy to displace objects, to show luminous mobile points of light, etc."

The article is illustrated by a photograph showing Mme. S. P. leaning forward, with her left arm outstretched, and her hand displacing objects on the table.

CLAIRVOYANCE OF EUGENE DELACROIX.

The great French painter, Eugene Delacroix, lived from 1798 to 1863, and his memoirs show that in the period of Romanticism he foresaw the tactics of modern warfare.

He said, for example:—"Destructive machines are being invented every moment, whose perfection—which is nothing but that of evil—will render massed armies useless. What system will evolve from this impossibility of holding a country with a large army in presence of instruments capable of annihilating a whole division in a few minutes? Only one of battling in small groups, which can scatter and re-unite at need, when valour and presence of mind will have to counterpoise the terror caused by blind machines, and when it will be necessary to attack and destroy them in turn."

That was written seventy years before the invention of bombing Zeppelins and aeroplanes, and is a perfect prophecy of aerial warfare.

A MECHANICAL MEDIUM DETECTOR.

For several years Mr. Müller, an engineer of Zurich, has been experimenting with and perfecting an apparatus he has invented for detecting mediumship in persons psychically gifted. It equally indicates, negatively, persons not so endowed.

M. Duchatel, a learned Frenchman, has for four years taken part in these experiments, and it is owing to his kindness that I am able to make this preliminary announcement of the machine's existence, while awaiting the occasion when I shall be at liberty to describe it in detail.

It is already certain that the Müller apparatus is going to be a remarkable auxiliary in psychical research, for it will decide without personal bias or prejudice who is and who is not a medium. Recent experiments were made with the medium Schlag, introduced for the trial by the Baroness Schrenck-Notzing and Professor Bernouilli. The apparatus in his presence showed inflections of its needle ten times more active than in the presence of non-mediumistic persons.

I need not emphasise the importance of this invention, which will put an end to the pretensions of certain self-opinionated "experts on mediumship," whose chief qualifications are too often assurance, incompetence, personal prejudice, and desire to shine in the lime-light as purists of the first water!

I could mention instances when such experts were quite well aware of a medium's genuine gifts and merely

pretended to examine them for the purpose of denouncing the medium as a fraud. The notorious case of Harry Price's investigation of William Hope's gift for psychic photography (about which I wrote a humorous pamphlet) comes at once to mind, but there have been many others. There ought indeed to be preliminary investigations into the qualifications of self-assertive and incompetent "experts on mediumship" before they are permitted to enter a seance room to pronounce on so delicate a problem, and so nip a potentially fine medium in the bud, as has sometimes happened. A mechanical detector of mediumship will put an end to many such farcical blunders. Its delicacy will probably be as sensitive to psychic powers as a thermometer to heat and cold, and it will doubtless measure it with equally unerring accuracy.

THE NUMBER 29.

In my January Chronicle I spoke of certain winning numbers in an Italian lottery.

One of our readers, Miss Ella Lang, writes to me from England as follows:—"While staying with my cousin in Pagli, near Genoa, in 1895, I dreamt of a great fire. The next day the staff of the hotel were in a great state of excitement about a lottery. Having been brought up in England I did not take much notice of it, but picked up a fortune-telling book they were using which stated that to dream of a fire represented the number 29. A few days after, that number was drawn and won a thousand lira! I had no idea there was such a thing as numerology until a few months ago. I got the information from a London catalogue."

P. F.

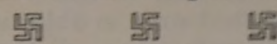
NOTE.—Communications for our Continental Editor should be addressed to Monsieur PASCAL FORTHUNY, 10 Avenue Frédéric Forthuny, Montmorency, Seine et Oise, France.

CONAN DOYLE MEMORIAL FUND—Continued from p. 70.

T. and E. Grover; Miss E. M. Storr; Miss A. Harding; Mr. W. E. Smith; Mrs. R. A. Salter; Mr. F. Hemmings; Mr. A. M. Coleman; Miss H. Jackson; Miss M. Baskerville; Rosie.—Total £4 7s.

Donations should be addressed to Mr. A. C. Grigg, Lloyd's Bank Ltd., 121-125 Oxford Street, London, W.1.

The Walthamstow Spiritualist Church is aiming at a £10 10s. donation to the fund. It has opened a members' subscription list, held a whist drive, which realised £4, on January 21, and is having "an evening for psychometrical demonstrations" by Mr. Vivian Deacon, who is giving his services free for this purpose, as he has already done for the Jewish Society for Psychic Research. Other mediums will, we feel certain, gladly follow this good example if requested. Miss Louise Owen is arranging a drawing-room seance, aided by Mr. Deacon, and guarantees the result at £5 5s. This also is a commendable way of contributing to the fund, which may be adopted by other grateful admirers throughout the world of Spiritualism's Chief Apostle.

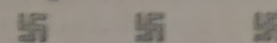
**ACCIDENT TO MR. ARTHUR FORD.**

It is with deep regret that we record a serious motor accident that happened to Mr. Arthur Ford, the well-known American Spiritualist.

He was returning to New York from Olanda, S.C., with his sister, Miss Edith Ford and her friend, Miss Grace Harrington, when a truck crashed into his car at the town of Raynham. Miss Ford died almost instantly and Miss Harrington only survived three hours. Mr. Ford was taken to a Lumberton sanatorium, suffering from injuries to his back and lacerations on his face.

Mrs. St. Clair Stobart has recently received a letter from Mr. Ford saying he is now at his mother's home in South Carolina, and hopes to be sufficiently recovered by April or May to come again to England.

The driver of the truck is believed to have been asleep at the time, and was indicted for murder by the County Grand Jury. He was unable to attend the inquest on the two ladies, on account of his own injuries, from which he is recovering.



The second reading of the Spiritualists' Relief Bill, sponsored by Alderman Kelley, M.P., was not accomplished in the House of Commons on January 23, owing to a count of Members present being demanded, when it was found that only thirty-two were present instead of the minimum forty required. Colonel Freemantle, who opposed the Bill, said he did not know what a Spiritualist was!

FORTUNE THEATRE SERVICES—Continued from p. 68.

realisation within oneself of the true knowledge all counsellors can be of no avail.

THE PURPOSE OF LIFE.

"Why do I make such a statement? Because we are all units in the great scheme of life, and because, as units seeking to order our realisation, we are placed in a position for one purpose only.

"The purpose of man's being on the earth-plane at all is to gain experience and become a self-conscious individualised being, and although he may receive much teaching from other beings and intelligences, until his soul has responded to and unfolded itself accordingly, no counsel can be of any assistance.

MAN'S TRUE MAKE-UP.

"Let us think for a moment of the true make-up of man himself. It is not until we realise that man is an intelligent being, thinking and reasoning in order to see the true purpose of life, that we are able to value the divine power which rests within him.

"Surely that great power we call God, who is giving of Himself to every part of creation, knew by His wonderful mind that every soul must, through the unfoldment of the seeds and potentialities that lie within, come to the knowledge of the true purpose of life.

"Counsellors cannot be of much assistance, no matter how great or how many they be, if the individual himself has not grown, has not awakened in consciousness, to respond to the counsel that is given.

"You are here to-day, a great number of you, not believing in the continuity of life, not believing that an intelligent being or discarnate entity, having passed through the change called death, can take possession of one who dwells upon the earth.

"I want to say here that although we have come to give our message—many will say to give counsel—to the children of the earth, yet at the same time we know that it depends upon you all whether you are ready to receive it.

"Being part of God, you must of necessity have divine attributes as seeds and potentialities within you. Everyone has the same power, but whether the individual has evolved in soul power and has attained that stage when he can respond to the counsel, absolutely rests with himself.

"You may say, 'But we are all human beings; you say we are all part of God; why does it depend upon the individual whether he shall respond to the counsel of the counsellors, who come to give what knowledge they have found?'

THE EVOLUTION OF MAN.

"I have spoken to you in the past of the evolution of thought. Observation has been made by your scientists who have proved the truth of the statement of evolution, but that evolution only took place through some great fashioner and power which has enabled that evolution to manifest itself on the earth.

"At the same time there has been operating, since man came into his own as a reasoning intelligent being, an unfoldment of the power of mind, an evolution of his soul, and it is according to this evolution of soul and unfoldment of mind that man is able to see with a clearer vision, a greater understanding, all those truths that are presented to him.

"'But,' you say, 'if a counsellor gives proof of the continuity of life, surely that proof must stand for all time; is truth but a fragment of what is presented to the people at the moment?' Let us take our minds back into past ages; let us watch the growth of civilisation. A number of civilisations have been born, grown up, and faded away; mighty systems have been born and decayed; why have they faded away and decayed?

"Why, because, though these systems were useful, man has outgrown them. He needed fresh counsel and was ready to respond to that counsel, whether it came from one or many because of the growth of his soul which had changed its outlook.

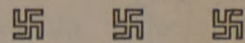
"And so he is no longer satisfied with the thoughts and beliefs that bound him in the past; he must have what is helpful for the present and for the future. He has therefore turned to the great truths that have been coming from the other world in fragments through the ages; his awakening spirit responds to these truths; and his soul receives a greater vision.

"He has learned that the spiritual world interpenetrates the physical world, and, because the eyes of his soul have been opened, he believes in the reality of spiritual beings around him, who are ever working to bring to light a knowledge of this truth.

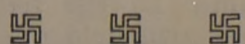
"When man realises the unity of all life and recognises that he is part of everything that lives and breathes, he will immediately see that he is one with his brother in a common universal bond; hatred, enmity and war will cease, and peace will come."

LADY CONAN DOYLE'S FEARLESS ARTICLES.

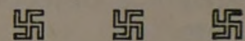
LADY CONAN DOYLE, carrying on the great work of Sir Arthur for the cause of Spiritualism, has a series of popular articles on the subject in the *Sunday Dispatch*. Whilst full of interest for convinced Spiritualists, the series has great value to the inquirer. The articles are fearlessly written, and pompous scientists and other ignoramus are told quite plainly that unless they have carefully studied the phenomena, their opinions about Spiritualism are not worth more than those of the first foolish man in the street. We are now looking forward to some remarkable evidence from Sir Arthur himself.



THE PSYCHIC BOOKSHOP, 2, Victoria Street, Westminster, London, S.W., our readers will be pleased to learn, is being kept open and in full operation, by Mr. Ernest Hunt and a group of voluntary helpers until the time when it will be absorbed by the Conan Doyle Memorial.



A SPLENDID WORK.—The Harringay Christian Spiritualist Mission celebrated the coming in of the New Year by their third annual treat to 350 poor children of unemployed fathers. The children were given an abundant tea, followed by a concert organised by Mr. H. B. Cumings, Miss L. K. White, and Mr. Beddows, and were sent merrily home with a present of oranges and sweets. The Mission made a collection of £20 for this purpose, a handsome amount for a comparatively small Society.

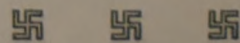
**BRIEF NOTICE OF NEW BOOK.**

TRAILS OF TRUTH. By Jenny O'Hara Pincock. Austin Publishing Co., Los Angeles. 2 dollars.

This is a record of recent seances by a new investigator. It is, therefore, full of the freshness and enthusiasm born in one to whom the light and comfort of Spiritualism have just come in a time of darkness and sorrow. Mrs. Pincock's husband Robert died in May, 1928. His faith in a future existence was unwavering; hers was not. Yet within six weeks she was talking with him; almost as freely and familiarly as if he were still living in the flesh. She had ten such talks through the mediumship of Mr. William Cartheuser. Then followed the series of seances carefully recorded in this volume. They are full of evidential material, proving the survival of human personality.

The venerable Spiritualist author, editor, and apostle, Dr. B. F. Austin, who was long a co-worker and friend of the saintly Dr. Peebles, supplies the preface.

The book is classed with Sir William Crookes' "Researches" and Zollner's "Transcendental Physics" by its advertisers, but that is extravagant. Without attaining that rank it is just the kind of careful record of spiritual communion which will appeal to and convince new earnest inquirers who approach the subject with an open mind. Its strength lies in its evidential facts rather than in its doctrinal teaching. When "Dr. Anderson," the presiding intelligence over the seances, discourses for example on "The Journey of The Soul" one may well be excused from accepting his oracular statements that the human soul is now in its "fifty-five thousand-thousandth evolution," having been in touch with rocks, minerals, and all kinds of vegetation, and passed through water, meadows, and the lower forms of life until the highest state of animal has been reached! This sort of high falutin stuff mars the otherwise essentially sane character of a very useful book.

**OUR READERS' TESTIMONIES.**

A London Subscriber: "The Gazette is beyond all other Spiritualistic publications, and I wish it much success in the coming year."

An Isle of Wight Subscriber: "I thank you for keeping the Gazette so broad in its policy and so free from bias in its outlook on life. It radiates such an atmosphere of purity that I find it calming and uplifting."

A Rhodesian Subscriber: "The Gazette has been a source of great interest and enjoyment to me."

A New Zealand Subscriber: "I appreciate the way you keep the standard of your paper high. We are all the time gaining ground."

D R.
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Dr. Prince's Presidential Address to the S.P.R. THE DOCTOR'S REPLY TO COMMANDER CRAUFURD.

DR. WALTER FRANKLIN PRINCE, President of the Society for Psychical Research, sends us the following spirited rejoinder to Commander Quentin C. R. Craufurd's criticism, which appeared in our December issue:—

346 Beacon Street, Boston, Mass., U.S.A.,
December 20, 1930.

DEAR SIR,—If my Presidential Address is of enough interest to your readers to warrant its being reviewed in your December issue, presumably those who have not read the address would care to know a few things that it really does contain.

1. The reviewer says: "He first of all gives his qualifications which he describes as the solution of various puzzles."

The only reference to my qualifications was this: "I . . . have . . . one chief qualification, a lifetime of indefatigable practice." The first division of the address describes the evolution of a sample researcher (myself) from entire incredulity to acceptance of a number of types of psychic phenomena.

2. "Dr. Prince gives one the impression that he has not been able to make up his mind about anything."

Among a number of similar utterances in the address here is one: "A hypothesis so preposterous as this (that there never was a philosopher named Socrates) I nevertheless find it easier to entertain . . . than I do to apply any suggested explanation or combination of explanations, and thus deprive of their supernormal significance, certain complexes of facts of several of the types to which we have given so long and painstaking study." A number of pages are equally affirmative and emphatic.

3. "He complains that after experimenting with a multitude of people, comparatively few have yielded anything beyond possible normal explanation."

And the emphasis of this statement (not complaint) was that these comparative few have produced results which can not possibly be explained away. Is that a "negative attitude"?

4. "Dr. Prince, however, wishes us to believe that any hypothesis is dangerous."

This hardly expresses my thought, which is that "confident espousal of any hypothesis" should not occur too early in the examination of certain types of phenomena, such as psychometry, while it is "not too early" to adopt hypotheses for, say, message mediumship. This is plainly set forth in the address.

5. "Dr. Prince quotes Darwin as an example, and goes half-way toward approving of Darwin constructing a hypothesis. . . . One is rather inclined to wonder what Dr. Prince is getting at."

I go all the way. Darwin is a supreme example of just the caution I recommended. He began to collect his facts in 1837, and pursued the "ledger method," which I directly learned from him. He formed and abandoned various ideas as to the cause of evolution, but there was no "confident espousal" of any of them for years. In 1844 he was only "almost convinced that species are not immutable." He did not go before the world with his final theory until 1858.

6. "According to Mr. Bird's account of Dr. Prince's examination of the Margery phenomena, it seems to have been perfectly useless to show Dr. Prince anything, because when he was shown what he wanted to see, he could not make up his mind to accept it."

I never cared to list in print the mis-statements of the book referred to, but mentioned them in the *American Journal of Psychology* thus: "A list of sixty selected examples with their refutations from inexpugnable data was offered (in manuscript) for Dr. Crandon and the author of the book to defend, without avail, except that the former wrote, 'I can probably find more inaccuracies in Bird's book than you can.'" That paragraph was published four and a half years ago and is still valid, except that the list was enlarged to a hundred.

7. The reviewer attempts to show that my illustrative example (not "corner-stone") of a group of practically certain historical facts may be attacked. What were the facts asserted by me? "That he (Nelson) was an admiral of the English navy, that he was in command at the naval battle of Trafalgar, that he won the battle, that thus Napoleon's plans were shattered, that Nelson was killed in the battle." The reviewer says it might be contended that Hogg, who improved the construction of Nelson's vessels, won the battle. It might, but it would be a mere quibble. It might also be said that Nelson's guns won the battle. Of course, I meant what

I was understood to mean, that as between commanders Nelson was the man who won. And that fact is certain, but why Nelson is not as "normal" as Hogg I am not able to discern.

8. "Belief of some kind in spiritual forces is a hypothesis that has withstood all time in history," etc.

So says the reviewer, but why my address should rouse him to that passionate protest is a mystery. There is nothing in it which opposes, but on the contrary considerable which is distinctly amiable toward his view. For example, the sentence: "It would not surprise me if science should some time be led to regard that instinct, so to speak, by which every race of man from the lowest to the highest stage of development, entertains religious ideas, the one unifying element in which is the apprehension of invisible spiritual energy with which human beings are in some sort of contact, whether by virtue of gods or God, devils or beneficent daemons, or the spirits of deceased men, as a scientific datum, even as it does gravity now."

9. I do not care to defend the S.P.R., lest my words should add fuel to the bitterness which seems so unprofitable. One fact of history, however, may be stated. Cautious investigators in America, including persons who defended the spiritistic theory, were for many years the objects of similar complaints. These complaints mostly came from members of a cult which too hastily fixed upon hypotheses favouring certain types and cases of phenomena. A few notable members of the cult (e.g., editors Bundy and Barrett) tried in vain to rouse a more sober and discriminating spirit therein. What was the result? A series of disastrous scandals, the vast diminution of the members of and persons interested in the cult, the death of its oldest organ and replacement by a paper which has not a tenth of the former number of subscribers, the turning of its most magnificent temple into a movie (cinema) theatre, and the prevailing indifference which to-day confronts those who present critically-tested affirmative evidence.—Sincerely yours,

WALTER FRANKLIN PRINCE.

COMMANDER CRAUFURD'S COMMENT.

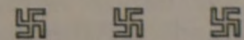
Having invited Commander Craufurd to comment on the above important communication, he replies from Switzerland as follows:—

"The fact that Dr. Prince has taken the trouble to explain his attitude as not really negative is a valuable admission.

"Personally, I think Dr. Prince has made a very friendly advance, and that it would be to the good of Psychical Research to give him all possible support in his position as President of the S.P.R.

"For my part, if I seem to have misunderstood his meaning, and to have read into it a 'negative bias' that was not intended to convey, I am quite ready to acknowledge it. Dr. Prince says definitely that he goes 'all the way' (par. 5).

"I think we have got what we want from Dr. Prince, and that is rather a triumph for the *Psychic Gazette*. I think I might add that I have much pleasure in acknowledging the corrections which Dr. Prince has been good enough to make."



THE CHARM OF ALL AGES.

We live, we love, dream glorious dreams,
See sunsets, hear the singing birds,
Watch how the silver moonlight gleams,
Thrill to the whisper of fond words,
Clasp hands, and wander in the night:
Life is a dream of sweet delight.

But to us all old age must come—

The dimming eye, the faltering step,
The silvering hair, the lips dumb
Or quavering—and we forget!
Our brain grows weak; oh God! that we
Must all grow old, and feeble be!

We live, dream dreams, love for a while,
And youth paints beauty on our face;
Then must we sit back, with a smile,
And to those others give our place—
And yet, I would no younger be;
Is it that each age holds its majesty?

JESSIE FREEMAN

A Seance with the Reflectograph.

By VIVIAN H. R. DEACON.

ON the occasion of my last visit to Sydney, N.S.W., some five years ago, I attended a number of seances at the home of a well-known medium, Mrs. Hilton-Benson, a cultured lady holding a university degree, who had prior to her marriage been a High School teacher. At several of these seances the "Direct Voice" was heard—sometimes speaking through an aluminium trumpet and occasionally through the Shastaphone.

The Shastaphone is an instrument made by a Mr. Ayling according to directions received from his Spirit-Guide, an Egyptian named Shasta. It consists of a double tin box, with wire coils and some precious metal inside, and has a megaphone attachment. It is made so that the voice of anyone endeavouring to speak into it in the ordinary way would not get through, and yet when a Spirit uses it, the voice is quite clear and loud.

At several of these seances Mr. W. T. Stead purported to speak, and claimed to be much interested in the Shastaphone. Among other things, he said, "We are endeavouring to perfect a sensitive mechanical instrument, so that within a few years those in Spirit and those on earth will be able to communicate as easily as you can get in touch with one another now, by telephone, on earth." Speaking to me in answer to a question, he said, "You will hear more about this, later on. There will probably have to be two or three instruments made before the perfect one for general use is found. Our aim is to make an instrument that any family of three or four, with a sensitive among them, can use in their own home."

Not until my arrival in England recently, did I hear about the "Reflectograph," and at once recalling the foregoing experience, I was most anxious to attend a seance with it, especially when I heard there were two developments of it, the Reflectograph, and the Communicograph for more easy and general use. Accordingly I made arrangements with the Editor of the *International Psychic Gazette* to attend a seance on Saturday, January 10.

On our arrival at "The Beacon," 102 Vineyard Hill Road, Wimbledon Park, we were greeted by one of the Wardens, Mr. B. K. Kirkby, a genial and unassuming gentleman, who told us that Mrs. Singleton (the medium) was awaiting us, and ready to commence the sitting. We at once accompanied Mr. Kirkby to the first floor, where the seance room is tastefully arranged, like a chapel.

Facing the door as you enter there is a mantelpiece, over which is a large metal frame, divided into glass squares, which when illuminated show the letters of the alphabet, "yes," "no," etc., in clear red letters. To the left of the mantelpiece is an altar, which contains a picture of the Christ and other sacred emblems. The recess on the opposite side of the mantel is occupied by the cabinet, which is composed of heavy dark curtains surrounding a wooden arm-chair, in which the medium sits, and to the legs and arms of which her ankles and wrists are securely tied.

On being introduced to the medium I particularly noticed how warm her hands were, and also that she wore rings on both hands. After being securely tied in the cabinet-chair, the "Reflectograph" was placed in front of the cabinet. It is like a huge typewriter, with such sensitive keys that even to blow hard or touch one of them with a feather, causes the corresponding letter on the dial over the mantel to be illuminated. This, I was freely allowed to demonstrate, both before and after the seance.

Mr. Kirkby sat immediately in front of the cabinet, I sat next, and then Mr. Lewis, on whose left sat the fourth sitter Miss Ermen. Mr. Kirkby opened the proceedings with prayer, and said no one should be present whose object was not pure and holy.

Two or three sacred records were played on the gramophone, towards the end of which something white was distinctly visible, high up in the cabinet, moving with a waving motion. Mr. Kirkby told us it was the materialised hand of "Ethel," the spirit operator waving, us a welcome. Gradually the hand became more distinct, until we could clearly discern its outspread fingers.

The hand descended until it seemingly hovered over the keyboard of the "Reflectograph," when a bell rang, which we were told was the signal that a message was about to be sent. Suddenly the letters of Mr. Lewis' name were flashed out by the red letters on the dial. Then followed an encouraging message from a gentleman who gave his full name, Hanson Hey, and was well known to Mr. Lewis.

Towards the end of this message the communicator remarked, "I can walk well now," after which, he gave us all his blessing, and, urging us to work on in the cause of Spiritualism, he departed. I learned later that Mr. Hanson Hey when on earth had his leg amputated, hence his remark, "I can walk well now," was evidentially significant.

I also personally received some very evidential messages, some of them of a private nature, but I may mention that suddenly, two Jewish names were given which proved to be relatives in spirit of a Jewish lady who had a sitting with me lately and of whom I was not thinking at the time, and it was not until afterwards I was able to identify them.

After thus receiving messages for some time, we were invited to sit as close as possible to the Reflectograph, and each in turn was allowed to touch the materialised hand, which we could clearly see. It was obviously alive, and yet to the touch icy cold. It appeared much smaller than the medium's hand, and, of course, wore no rings. Anyone who has held "Ethel's" hand must be convinced *it is a real hand, a living hand, with life and personality to its finger-tips.* After picking up and handing us each an inscribed celluloid ball, as a memento of the occasion, and at the same time giving a convincing demonstration of the materialised hand's tactual dexterity, the hand gradually dissolved and disappeared before our eyes.

Truly it was a memorable seance, a wonderful experience, and a lasting encouragement to continue to fight on in this cause of Truth, giving us the glad assurance that we live in an age of wonders, when the barriers between this world and the next are being obliterated.

A NOTED MEDICAL SPIRITUALIST.

THE *Kentish Express* of January 10 records the passing of Mr. Charles Wills Greatrex, of Briar Knoll, Cranbrook, in his 78th year.

Mr. Greatrex was a devoted Spiritualist, being the husband of "Bianca Unorma," whose wonderful clairvoyance was at one time well known in most of the capitals of Europe. He was also a direct descendant of Valantine Greteriks, the Court Physician to Charles II, who "cured all manner of disease by the simple stroke of his hands."

Mr. Greatrex was born and educated in Birmingham, and in his early days as a doctor was associated with Sir Arthur Conan Doyle, while assistant to Dr. Hoare of that city. Later, while assistant to Dr. White Hopkins, of Snettisham, Norfolk, he attended the royal family at Sandringham. He retired from medical practice some years ago, owing to indifferent health.

He was brought up as a Presbyterian, joined the Roman Catholic Church in early manhood, embraced Spiritualism when his wife developed mediumship, and did splendid work with his pen in the defence of mediums during a virulent press persecution about twenty-five years ago.

In that connection we made his acquaintance and enjoyed many opportunities of friendly intercourse with him. He was a placid, kindly spirit, whose conversation was ever bright and instructive, and he was an accomplished player on the zither. His music and his wife's clairvoyance attracted many admiring friends to his cheerful fireside. He is survived by his widow, one son, and two daughters.

VALANTINE GRETERIKS.

In view of the great interest being displayed at present in Church circles on the subject of healing by the laying on of hands, we append the following note on Mr. Greatrex's famous ancestor:—

He was known as "The Irish Prophet," and between 1662 and 1670 was the talk of England and Ireland. In 1662 he claimed to have had a revelation of the manner in which to cure the sick by touch. According to him sickness was a form of possession, and to get well one must get rid of a devil! He was intimate with a number of spirits and claimed to know about their daily life in the other world. People flocked to him from all parts, and even town and country magistrates begged him to heal their sick. The clergy regarded him with great suspicion and believed him to be a sorcerer. The King, however, commanded his presence at Whitehall and the whole Court were astounded by him. The French ambassador, M. de Comminges, invited him to the Embassy, so that he might witness some of his prodigious deeds, and the house was so surrounded by the sick and curious, that the visitors could scarcely pass in or out.

S.O.S. Society: Church Sanctuary for Destitute Men.

By DENIS GRINLING.

THE beautiful idea of Church sanctuary was revived by the S.O.S. Society on January 8, at Holy Trinity Church, Gray's Inn Road, when the Bishop of Stepney dedicated the Church to be used temporarily as a Night Shelter for unemployed, destitute men.

The Church was opened for this relief work on December 29, and 1,615 men were sheltered in the first eleven nights. On entering at 9 p.m. they have a steaming hot cup of cocoa and a "doorstep"—a generous slice of bread and jam, and this meal is repeated before they leave at 6 o'clock next morning. Members of the Executive Committee and friends of the Society take it in turn to visit the Church and to minister to the men's needs in numerous ways.

The dedication service, impromptu as far as the men were concerned, was most impressive in its simple sincerity. The Bishop confessed that he had not realised the stark need, otherwise he would have advocated opening the Church much earlier.

The new Church Shelter is an extension of the S.O.S. Society's Hostel and Night Shelter at 61, Mount Pleasant, Holborn, W.C.1. In just over a year 224 men have been accommodated in the Hostel, out of whom 134 have passed out to employment. The men have come from all parts of the British Isles, and from the Dominions.

The Society originated in the amalgamation of two committees with parallel aims. The first under the Chairmanship of Mrs. St. Clair Stobart included the present Hon. Treasurer, Vice-Admiral J. G. Armstrong, and Hon. Secretary, Mr. D. G. Grinling; the other committee was presided over by Mr. E. Rawdon Smith, the present Chairman.

The authorities in the Hostel are active from morning to night in interviewing applicants in distress. They have helped them with constructive advice, food, lodgings, clothes, and tools, when they are essential for starting a new job.

Every effort is made to make the Hostel a real home, not just a lodging-house. A library has been provided, also a piano, wireless set, and gramophone; and other forms of recreation are encouraged. Many of the former residents come back as though to a friendly club, after they have regained their footing in the labour market.

When a man has had a long spell of unemployment, and when all his resources have vanished, he is weighed down by an intolerable load of oppression. He begins to think he is of no account, only so much flotsam cast up on the shore of life, unwanted. A state of hopeless gloom sets in, and initiative is paralysed. This is the time to answer the S.O.S. call, to throw out a life-line. In the cheerful, hopeful atmosphere of the Hostel, such a man soon realises that his cares and burdens are not his alone. They are shared by others, whose chief desire is to help him face his difficulties and surmount them one by one.

Apart from the interest on an Endowment Fund of £1,000 given by the Studdert-Kennedy Memorial Trust, and £200 from an anonymous donor, the work depends entirely on public generosity. Strong sympathy has been evoked by the concrete achievements of the Society during its short life. We are confident that the necessary support will come steadily to enable us to extend, and establish new Hostels.

The Society aims at rationalisation, by linking up with similar agencies in order to avoid overlapping. Finally, federation and registration is the goal. We need more personal help from voluntary workers, an infusion of new vitality. There is so much to be done and the doing is well worth while.

Editor's Note.—Donations in aid of this greatly-needed humane and Christlike work among destitute and despairing men may be sent to Vice-Admiral J. G. Armstrong, Hon. Treasurer, The S.O.S. Society, 61 Mount Pleasant, London, W.C.1. No fewer than 3,000 men were housed and fed during the first three weeks' use of the Church, and they were usually cheered by an hour's music. What comfort and wellbeing this, compared with spending cold winter nights on the Embankment!

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"What I owe to Psychosensics can never be expressed in words."

"This course is wonderful and is charged with a force one cannot fail to be conscious of and receive great benefit from."

"Your course has helped me wonderfully, and I am developing my psychic powers well. I am more than thankful for the help it has been to me."

"May I offer Mr. Brittain my thanks and sincere congratulations on his work, which I feel will become one of the most important contributions to our scientific knowledge that has been issued of recent years."

"I have improved wonderfully in mental capacity and have seen clairvoyantly and heard clairaudiently."

Text Book—"Symbols and their Interpretation," post free 1/6.

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The book is published at 1/-, but it has been arranged, in order to quickly impart its valuable educational knowledge to the public, to distribute the book at cost. If you wish to relieve eye-strain and headache, and be independent of spectacles, grasp this opportunity and send for a FREE copy to-day. Get away from the spectacle habit. See Nature with the naked eyes, not through glass windows. Send no postcards, only your name and address with 3d. (abroad 6d. foreign) postage stamps, but do it now. Address—

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In Seances held with this Scientific instrument the spirit hand, fully materialized, is seen operating the key-board in a good red light by all sitters.

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London Astrological Research Society.

Founder—Mr. George WHITE.

PUBLIC LECTURES will be given at the "Brownie" Restaurant on the following dates at 8.15 p.m.

1931

Feb. 4—"THOUGHTS ON ASTROLOGY, OLD AND NEW"
MISS. B. SAXON-SNELL, M.A.

Feb. 11—"PLANETS COMBUST" G. WHITE

Feb. 18—"PREDICTING WITH EXACTITUDE" A. SIM

Feb. 25—"THE SUPREME VALUE OF THE RADICAL" J. H. COX

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For particulars of the Society, classes, etc., write to the Hon. Sec., Miss A. Geary, 24 Winchester St., Warwick Square, S.W.1.

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"Follow but thy star,
Thou can'st not miss at last a glorious haven."—Dante.

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6.30 p.m.—Rev. Drayton Thomas	Miss Frances Campbell
Feb. 15—11 a.m.—Mr. Percy Scholey	Mme. Bishop Anderson
6.30 p.m.—Mr. Graham Moffatt	Miss Lily Thomas
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