

THE INTERNATIONAL PSYCHIC GAZETTE

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Our Outlook Tower.

JEANNE D'ARC AT DOMREMY.

MAKES HERSELF KNOWN TO AN ENGLISH SENSITIVE.

MRS. E. A. COLTMAN, the author of an excellent Spiritualist book, published eight years ago on "Sunshine's" story and mission, based on notes taken at seances with the late Miss Sarah M'Creadie, was at Domremy, Jeanne d'Arc's birthplace, early in June. Writing us from the Hotel de la Pucelle, Domremy, on June 7, she says:—

"I have waited to write till I had an indication from Our Friends on the Other Side. It is, I think, La Pucelle herself who directs me to write now.

"She came yesterday as we were in the woods near Coussey, and spoke so charmingly to my son John. If only I had a 'French' pen I would reproduce some of what she said. When a Spirit takes such entire possession of me as she did there, I do not find it too easy to recall the exact words.

"But she was so full of fun. She laughed with John about 'running over the country on a wheel'—he has just done a 3,000 mile tour of France on his motor-bicycle. She had the gaiety, merriment, and irresponsibility of a light-hearted child—such élan!—an almost fairy touch, joined with a profound understanding and gentleness.

"None of that high Seriousness of the Elder Saints! (and I say this with all truthfulness, for Saint Catherine of Sienna, 'The Great Catherine', is a very intimate friend of our little company, with many others). High Endeavour—yes, but with such a joyous simplicity. As you and M. Forthuny know her, I know you will understand.

"There for an hour, by the side of the road that runs through those woods, she stayed—'Jeanne et Jean!' as she said. A wondrous stillness. Nearby a nightingale made rippling music. Answering notes came from afar in the deep woods. As we drove back to this village the meadow flowers were radiant—thanks to her blessing!

"I doubt if La Pucelle could have sprung from any other corner of France. Even five centuries ago I expect the people were distinguished from the other natives of La Belle France by their vigour and forcefulness. All the bells of the little Church opposite are ringing—La Pucelle would greet you! As do my son and I."

SPIRITUALISTS AT ROUEN.

AMONG other British Spiritualist pilgrims to Rouen for the Jeanne d'Arc 500th anniversary celebrations, were Miss Louise Owen, whose remarkable spirit painting of The Christ hangs on the walls of thousands of Spiritualist homes throughout the world, and Madame Bishop Anderson, the well-known clairvoyant.

On being asked how the ceremonies had impressed her, Miss Owen said—"I was very deeply sensible of profound spiritual influences at the moment when the sacred flame in the Old Market Place was lit on the Friday evening. Jeanne seemed to me to be hovering over the scene with a hallowing influence, felt more or less by all around. That was a distinct contrast to the pomp and pageantry of the Saturday procession and the brilliant evening illuminations, during which the crowds seemed almost to have forgotten the poignant nature of the tragedy they were commemorating and its spiritual significance.

"I was pleased to see the many beautiful children and young people taking part in the ceremonies, and I wondered whether they had ever been taught that the spiritual gifts which Jeanne had could still be attained and used by the more sensitive souls among them. I doubt it, for the majority of the French people refuse to acknowledge the naturalness of Jeanne's psychic faculties, and regard them as supernatural and unique, and as a portion of history that cannot be repeated.

"If a French girl in her teens now came forward and stated that she heard voices and saw visions, and could lead the French nation out of its Materialism into a more spiritual outlook, she would probably be put in an asylum, or harshly treated as a rogue and vagabond.

"And yet here were people gathered from all corners of the globe to do homage to a country girl in her teens who lived 500 years ago, exercised her psychic gifts, served her country, and paid the penalty with her life.

"The countries that fully recognise and use the powers of the Spirit and realise that the dead are not dead will become the saviours of the world."

Madame Bishop Anderson said—"When the flame was lit in the Old Market Place, an immense crowd looked on, but I saw with other eyes. I saw a large golden cross facing the spot of the martyrdom, and there stood Jeanne d'Arc, attired in silvery armour and with her hair flowing behind her, seated on a white charger. When she moved around the sacred spot she and the horse seemed to move through the people. Her expression was alternately very sad and wonderfully happy. Her sadness was because she saw that the people did not realise her living presence. I sensed that her one great thought was gratitude to the mothers and sisters of France for their love and adoration. She feels greatly attached to them and gave me the idea that their faith would be greatly tried in time to come. She was imploring one and all of them to open their minds and hearts to the Truth which would be revealed to them, namely, that she was still with them. All this adoration has been brought about by the angels and saints, who are making every effort to tear down the veil of superstition which is obscuring all religion to-day. She was saying in her spirit—Seek not for the living among the dead, for there are no more dead, and if that were not true this celebration would never have been held."

MR. WILLIAM HOPE AS A LECTURER.

MR. WILLIAM HOPE, the celebrated spirit-photographer of the Crewe Circle, is one of the homeliest lecturers who ever appeared on a platform. We remember seeing him lecture to a fashionable West End audience in his shirt-sleeves and best native doric, and he was as jocular and as much at home as if he were chatting to a gaping group of urchins in a village!

He lectured to a crowded audience on "Can the Spirits of the Dead be Photographed?" in the Central Hall, Belfast, on June 4, under the auspices of the Belfast Spiritualists' Alliance. He showed a large number of photographs of deceased people whose pictures had appeared on his negatives as "extras," alongside their relatives who had come as sitters to his seances. He also showed photographs taken of these spirits during their earth-life, which were convincing evidence that they were who they claimed to be. Mr. Hope said:—

"This is called spirit-photography, but I cannot say that it is so, for no one knows what a spirit is. I do not offer you these pictures as works of art, but it has taken me over twenty years to get them together. Their value lies in the 'extras' (spirit faces) which appear on them. If anybody can tell me how they got there I would be very glad to hear it. We have thousands of failures, but if we get even one 'extra' taken under straightforward circumstances it is some proof of the continuity of life after death."

Among the photographs shown on the screen was one of Lady Crookes, wife of Sir William Crookes. Sir William, after he was eighty years of age, travelled to Crewe to have this photograph taken, and he himself told us, with tears in his eyes, that it was unlike any other photograph that had ever been taken of his wife, for it showed her as she was during her last illness, and many relatives and friends had recognised that it was she and no one else. Then the photograph of a youth was shown, and this Mr. Hope said, had been recognised by a Mayor of Paisley as a picture of his dead son. Two faces on another photograph had been claimed by a Belfast man as those of his sons who had been drowned at Portrush. An Indian lady's face appeared on another plate and Mr. Hope said in his humorous way, "The Hindu gentleman wrote and told me that the 'extra' was his first wife." The photograph of a motor-cycle, taken from a newspaper, showed the form and face of its owner who had been killed in an accident.

A representative of the *Belfast News Letter* had a successful sitting with Mr. Hope during his visit and testified, "I am content that no human agency was employed in the taking of these photographs. . . . I am convinced that 'faking' of any kind was impossible."

J. L.

Preparations for the Hague Spiritualist Congress.

By MRS. C. H. NOË.

HALLO! HALLO! Holland calling!
Why? Wherefore?

To express its satisfaction because the time for the International Congress of Spiritualists is rapidly approaching. Because we Dutch, people of few words, want to show our appreciation by getting all in readiness for the welcoming of our fellow-Spiritualists the world over, whom we want to receive in that old-fashioned hospitable way we generally extend to foreign visitors we honour and sympathise with.

Here we are all wanting to show the best we have in our little country in the shortest space and the easiest manner. For those who can extend their visit, there are short excursions to Amsterdam with its museums, diamond cutters, its old and new quarters; with, quite near, the great Ymuiden sluices, through which the big ocean liners reach its harbour; the Isle of Marken and quaint Volendam; the enormous engineering works for the draining of the Zuider Zee—the changing of a rather treacherous inland sea into fertile plains, where already the conquered land gives its harvest of oats and wheat!

Many will want to visit Rotterdam, with the Hook of Holland. It is the centre of shipbuilding, and the centre of Westland miles of vegetable and fruit growing, with endless acres of glasshouses, from which the most luscious grapes are sent all over the world.

The Hague, which is the real concentration point for our September activities, is the third largest city of the Netherlands. As the residence of our beloved royal family, and the seat of our Government, it is a city of political international importance. It is our beautiful garden town, surrounded by lovely suburbs, in springtime unique with the splendour of fields of flowering hyacinths and tulips, our justifiable pride and glory, that stretch right to old historical Haarlem town, made famous by the painters of Art's Golden Age, the great Masters of the old Dutch school!

Then at fifteen minutes' distance from The Hague is Scheveningen, the famed seaside resort, with its promenade, boulevard, and excellent bathing accommodation. Its wide clean sandy beach will call you for a fresh breath of ozone before or after Congress hours.

The Hague is already feeling an influence of ardent expectation which is slowly getting hold of the general population. Active preparations are being made for the September Convention! The Hague's lure of historical souvenirs is felt by visitors from all parts of the world, but it is now wondering what kind of gathering will be this Congress! Is Spiritualism indeed of such international importance as some attribute to it? The Press, alas, does not give much information. It sometimes grudgingly publishes an article when it cannot well be refused, but when rumours of the coming psychic demonstrations reach the public, they come from private sources, and penetrate quietly through a wall of indifference and incredulity, by the little gateway of curiosity. That is the opening we workers have to use at the right moment for our Spiritualistic propaganda!

No wonder that our handful of Dutch Spiritualists look forward to the active and energetic efforts on behalf of the Cause of our British neighbours over the North Sea. We want to learn more about your work, whose every phase we hope to take up here in good time. We expect great things from this Congress, and we want to do our utmost to encourage your coming, with your delegates and friends.

Surely though slowly we are getting convinced of the vast importance of the Spiritualist Movement. We feel the need for forming one undivided Spiritual League of Nations! We will conduct you to that magnificent donation of Andrew Carnegie—the imposing Peace Palace of the world, and may we all do our bit to help fulfil its noble aim!

Friends, the larger your number the more gratified we will be. We joyfully anticipate your arrival!

Hallo! Hallo! Holland has spoken!

NEWS FROM THE PRESIDENT.

MR. P. GOEDHART, President of the Organising Committee of the Congress at The Hague, kindly sends us some further information about the arrangements. He says:—

"Probably you have been expecting that I might

write you some further information about the coming Congress. Of course, I cannot tell you much yet for all is still plans and projects.

"Let me begin by giving some names of members:—Mrs. de Crespigny, for the British College; Miss E. Stead, for the W. T. Stead Borderland Library; Mrs. Eshelby, for the Calgary First Spiritualist Church, Canada; Mr. Sasport, for the Spanish-American Spiritualist Association of New York City; Mrs. Sofia de Kuhn, from Cordoba, Argentina; Mrs. Dora A. West, from Boston; Mrs. and Mr. Rishi, from Bombay; Mr. and Mrs. Koorn, Second Spiritualist Church, Minneapolis; Mrs. Cadwallader, Chicago; Mr. Carl Carleson, Stockholm; Professor Dr. Röthy, with the wonderful healing medium, Mrs. K. Wunderlich, from Budapest (Hungary); Captain Ponerides, Constantinople; Professor Dr. G. Pioli, Milan; Mrs. and Mr. McGuire, Toronto; Mrs. Millott Severn, Brighton. Also Dr. Viguiet, Paris; Dr. Yvon Costa, Brazil; and Mr. George N. Adan, Brussels.

"I have now 128 members enrolled. England seems to have the intention to send us 150 others, France may send 50, Germany will probably send more than before, Belgium suffers too badly from the exchange rates to send many members, but there is still plenty of time to send us intimations.

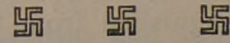
"The Organising Committee are waiting for the list of speakers and papers from the International Federation, in order to make the programme of the sections and of the festivities.

"I think that the Sunday afternoon may be reserved for a visit to the Peace Palace, and the Sunday evening for Mrs. Meurig Morris, if "Power" should decide to come hither.

"Professor Röthy will read a paper about the healing medium, Mrs. Wunderlich, and probably she will give a demonstration of her healing force. A lot of sick persons have asked to be healed. I am preparing a list of invalids.

"Mr. Hope, of the Crewe Circle, comes with Mrs. Buxton, and Miss Stead will give a paper on and a demonstration of the Communigraph. Mr. McIndoe has offered a lantern slide address, and Mr. Hannen Swaffer will address the Congress.

"In short, there is so much to be fitted in that it will be difficult to have time for all the lecturers. We shall try to have some amusements, but I believe that it is better to leave that to the members themselves. There is opportunity here for everyone to amuse himself. There will be an exhibition of Dutch Spiritualist paintings. My opinion is that the Congress will be a great success."



CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund received the following donations from May 19 to June 18 inclusive, amounting to £70, which, with £1,166 10s. 2d. previously acknowledged, brings the total donations to date to £1,236 10s. 2d.

EIGHTH LIST OF DONATIONS.

	£	s.	d.
Vereeniging van Spiritisten "Harmonia" (per Mr. H. G. Nederburg)	25	0	0
The Spiritualist Community	9	11	0
Jas. F. Bowerman, Esq.	5	5	0
Mrs. J. S. Courtauld	5	5	0
Miss Margaret Fuller	5	0	0
The Order of Christian Mystics, Washington	4	15	0
H. Blackwell, Esq.	3	3	0
John L. Johnson, Esq., Nat. Military Home, California	2	1	1
Bowes Park and Palmers Green Church (per F. A. Gooch, Esq.)	2	0	0
Société d'Etudes Psychique de Genève	2	0	0
The Austin Publishing Co., Los Angeles (per B. F. Austin)	1	0	6
Emanuel Arganoza, Esq., San Diego, California	1	0	5

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Amounts of £1 and under:—Miss Helen D. Pridham, Chas. L. Hyde, Esq.; Third Spiritualist Church of Cleveland; A. Hodges, Esq.; Miss M. Durham; Mrs. Waters; "Auntie Matt."; E. A. Wilson—Total £3 19s.

Donations should be sent to the Honorary Treasurer, Mr. A. C. Grigg, Lloyds Bank, Ltd., 121-125 Oxford Street, London, W.1.

Arthur Ford

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Mr. G. K. Chesterton when what would be the religion

Arthur Ford: Preacher, Lecturer and Demonstrator. THE RELIGION OF THE FUTURE . . . MARGERY'S MEDIUMSHIP.

DURING the past month the Rev. Arthur Ford, of New York, U.S.A., has given public demonstrations of his versatile powers to great audiences in the Grotrian and Queen's Halls, in addition to the important private work he is carrying on daily at the British College of Psychic Science and at the headquarters of the Spiritualist Community.

On Sunday morning, June 7, he preached a sermon in the Grotrian Hall, on "The Religion of The Future." In front of the hall there was a row of private motor-cars as long as if the event were some new play or opera, people coming from far and near to be present at a memorable service, conducted by Mrs. St. Clair Stobart, whose readings, prayers and beautiful hymns, with special music, represent Spiritualistic worship in their most refined expression.

THE SERMON.

Mr. Ford began by saying that organised religion was in a transition period, and "The religion of the future" had become almost a slogan in the newspaper press. Many things in the orthodox religions had been found to be untrue, and people's minds were at present in a state of confusion, so that Christian churches were practically empty the world over. A recent census showed that American churches had lost half a million members and had closed the doors of 1,800 churches in the last five years while Germany had lost two million members in the same period.

Not long ago Mrs. St. Clair Stobart and he had met a distinguished Anglican clergyman who had just come from the Church Congress. He told them that on the previous Sunday there had been ten churches whose average attendances was ten people! There were more people in the choir and pulpit than in the pews. Mrs. Stobart told the clergyman that they were turning away hundreds of people from the Grotrian Hall meetings for want of room, because there they got the kind of instruction they wanted. Theirs was not a religion of mere faith but a religion capable of demonstration in the individual experience of all persons seeking earnestly the truth.

The prophet John in the Revelation said, "I beheld the holy city, the new Jerusalem. It had three gates on the north, south, east and west, and the City lies four square." That was his vision of the Kingdom of God which was to be, and was really a picture of the Future Church.

What had the East given to the religion of the past and present? The great mystics of all time had been Orientals, and no great religion had ever begun excepting in the atmosphere of mysticism. Mysticism, the realisation that it was possible for the individual soul to contact the invisible universal Spirit, without which religion was nothing, had come from the East and had taught them self-dedication, prayer and worship—the three gates in the Eastern wall of the new Jerusalem.

The next contribution to religion had come from the South. Beauty, Music, Poetry, Art, and Ritualism—all these beautiful things—had been born and fostered in the Churches in Southern lands.

Then came a time when they found mysticism no longer alone, or accompanied by music, art and beauty, but a new impulse was added which came from the North. The age of reason had arrived when people began to apply their reasoning to the doctrines of the Church, and the great philosophers, the great scientists, the critical thinkers of the world had come from the North, and they brought about the Reformation. A work of purification and reform began within the Church, but the Church was unwilling to accept it and the inevitable happened, the Church's development and influence declined.

Then the gates of the West were opened, and the only contribution the West has ever made was Spiritualism. It came at a time when the Church had lost its sense of Mysticism, its sense of the presence of the Divine, and was engaged in a struggle for life by maintaining forms and rituals from which the Spirit had been lost. It was then the Western world came along with its definite scientific demonstration of the living power of the Invisible to penetrate the visible and make itself known. Spiritualism was meeting the needs of the people of to-day and was saving religion from the past errors of the Church.

Mr. G. K. Chesterton when recently asked at New York what would be the religion of the future replied that it

would be a blend of Catholicism, Christian Science and Spiritualism.

If anyone were foolish enough to believe that the age of miracles was past he was simply not aware of what was going on in the world. So-called miracles were really psychical phenomena. That these do occur to-day no well informed and intelligent man could deny, and they were going to determine the nature of the Church of to-morrow. The next great advance Spiritualism would make would be in the realm of healing, giving people a personal experience of the power of God to heal them and to keep them whole.

The religion of the future would not be a rigid orthodoxy. The Church unconsciously was in higher hands and could not help being coloured by the psychic wave now sweeping over the world. Many of its doctrines had been found to be irrational, and Spiritualism had introduced common-sense. Spiritualists to-day were the most important people in the world, though many were humble and unlearned, for they were laying foundations of a great and stable religion in place of the dying orthodoxy. The pillars of the new temple were Hope, Justice, Truth and Love, and its crowning pinnacle was the glorious fact of Survival, with certain communication between this world and the next.

Some messages, clairaudiently heard by Mr. Ford, were then given to various members of the congregation, who recognised the names and descriptions of their spirit friends, and the appositeness of their talk which was as familiar as if they were still present in the flesh.

THE LECTURE.

On Tuesday night, June 7, Mr. Ford lectured on the famous "Margery" mediumship, in the Queen's Hall under the auspices of the Spiritualist Community and the British College of Psychic Science—Mr. Hannen Swaffer presiding.

Mr. Ford told his audience of about 2,000 persons that long before he became a professional Spiritualist he had been sitting with "Margery." He was one of the earliest sitters in the Margery groups, and had watched the development of the various phenomena from the beginning. The lantern slides he was showing were flash-light photographs taken during the experiments, and had been lent him for this lecture by Dr. Crandon, "Margery's" husband, who was one of the outstanding surgeons in Boston, U.S.A. Notwithstanding his activity in the Spiritualist world, and his wife's fame as a medium, Dr. Crandon's reputation had not suffered in the least, and now he was performing more major operations than ever before.

Originally "Margery" had gone to see a medium in order to ridicule this new interest of her husband. She was then told she was herself a medium and began to sit at a table with a few friends in a spirit of fun. Remarkable phenomena at once occurred and from that time "Margery's" mediumship developed, until it was now famous all over the world, some of the most eminent men of science having gone to sit with her. She was not a professional medium and had never received a cent of compensation for her services. All she had done was given in a scientific spirit for the sake of truth and knowledge. She was a lady of great charm, culture and high social position, and while all sorts of accusations had been thrown at her—as at all mediums—no person who had ever sat with Margery Crandon had ever been able to place his finger on any incident and say he had found Margery in fraud. The people who spoke of her "frauds" had never seen any of her demonstrations. Most of the pictures had been taken under scientific test conditions.

The first picture showed Margery in deep trance in her plate-glass cabinet, her ankles and wrists bound with piano wire so tightly that blood was often drawn from them, yet she never complained. The second showed the apparatus used while direct-voice phenomena were being produced. It was a tube of water, whose mouth-piece she held so firmly in her lips that if she made the slightest movement it would be indicated by a cork at the upright end of the tube. No vocal sounds of her own could be produced while she held on to this mouthpiece.

A bell-box apparatus was shown by means of which spirits could ring a bell, but which no person in the room could possibly operate. Houdini, the conjurer, had craftily played a trick with this apparatus to make it unworkable even by the spirits.

Photographs were shown of ectoplasm of two grades, (1) the coarser kind which could be seen by the physical eye, which was used for materialisations, and (2) a much finer substance, invisible to the physical eye, known as teleplasm, which was used by spirit operators to mould

(Continued on page 158.)

July, 1931.
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Judges and Council in the Spheres: A Great Book.

By "A FRIEND OF GEORGE R. SIMS."

ONE of the supremely interesting things to my mind is to know what the celebrities of this world have found in the next. That is why, in collaboration with R. H. Saunders, we wrote "The Return of George R. Sims." And now we have by an author who, like myself, wishes to remain anonymous, a wonderfully interesting volume recording descriptions of the next world and its activities by well-known judges and counsel, who returned through the late Miss Sara Harris and other trance mediums, and were as ready and as anxious to help in the production of this book as Sims was in his.

The book, published by John M. Watkins at seven-and-six, is entitled "Talks with Spirit Friends, Bench and Bar." It gives us illuminating descriptions both of "crossing the bar" and of what these eminent men, many of them so well known to us in this life, have found on "the Other Side."

MARSHALL HALL FINDS "REST AND HEALTH AND SATISFACTION."

Sir Edward Marshall Hall, whose privilege it was, he reminded the author on his return a few weeks after his death, "to have a working knowledge of the after-life," was "happy to say that his hopes were not built upon sand," and that he has found "rest, health and satisfaction" there. At a later sitting he said:—

"I have found God's love and providence vindicated, the promises and all. The wonderful accounts that have from time to time been transmitted to earth describing the beauty and the grandeur (of the next world) are more than realised, and in fact fall short of the reality. I have found great comfort and a serenity of mind that really pass description."

Sir Frank (Francis) Lockwood had, as so many have, a fear of death, but found "on my entrance to this land of hope and glory (no apologies to Elgar) my dread and fear were unfounded:—

"I found a wonderful and natural world, with unlimited scope and possibilities, and I also found that I had an entirely re-energised body, with every faculty enlarged.

"What to me seemed so delightful and natural, my people and friends whom I believed gone for ever, met me. We do not die, we only change our residence."

"NO GLORIFIED ARCADIA FOR ALL": MR. JUSTICE HAWKINS' WARNING.

When we come to the judges we get, as we might expect, more serious impressions, with certain reminders that those who consciously and constantly sin on earth will have to pay a perfectly natural and unescapable penalty in heaven. The change from the lighter mood of the K.C.'s to the more serious words uttered by the judges is a notable feature of the communications. The K.C.'s are K.C.'s still, and the judges are still judges.

Lord Brampton, better known to us as Sir Henry (Mr. Justice) Hawkins, says that on his transition he "gradually" became aware that he had left the world behind him and found the new world was very like that which he had left:—

"The exact locality one finds oneself in, after death, is quite a question of one's life on earth; it is not a glorified Arcadia where all are ushered into to live 'happy ever afterwards,' as the story-books say. All have to go through various disciplinary processes analogous to what Catholics call a purgatorial state, but to those who have led a fairly serviceable life there is everything to be gained by coming here."

What are their activities, one asks? Well, he says, there are many different channels there through which they can work. He himself is discharging duties similar, only in a spiritualised form, to those on earth. They have enrolled him as a sort of administrator over a certain territory. And he also has under his care "a certain class of men who come here from your world, men who were in my old profession, and I am, of course, myself studying and learning these greater laws." He is also helping to mould the minds of certain statesmen still on earth, and he remarks drily "it is like trying to mould concrete."

LORD JUSTICE KENNEDY'S SURPRISE.

Mr. Justice Kennedy (he was finally a Lord of Appeal, the author may remember), says the idea of finding himself after death in an ordinary everyday sort of world would

have been unthinkable to him before the fact of his transition. When his eyes opened upon an extraordinarily beautiful country and he found himself surrounded by old-time friends whom he had had very little hope of ever seeing again, it seemed to him a figment of his imagination, but by degrees he was able to understand a little of the wonders of that wonderful world:—

"There are here cities towns, and undulating countries, and each city and town is governed by a central body, and all regulated with undeviating justice and order.

"The harmony and beauty of it all—the air throbbing with music and the whole atmosphere blended and interblended with sweet harmonies—seemed to me at times unbelievable.

"I felt I was in the presence of a wonderful governing Power who ruled by love, and I gradually learnt to draw near and supplicate for knowledge and help from that Great Central Authority whom we call God.

"I have been on this side of life some considerable time, and I feel my best work and efforts have been here, but all my work on earth, all its experiences, have been the foundation of the work I now do."

"NO MARITAL UNHAPPINESS HERE" SAYS LORD ST. HELIER.

Lord St. Helier, the famous Sir Francis Jeune, Judge of the Divorce Court, has found, of course, as the Founder of our Faith said twenty centuries ago, that in the next world there is no marrying or giving in marriage, "so that work of adjustment," he says, "is one thing I lost, for which I am decidedly thankful":—

"No marital unhappiness exists here; the law of attraction and repulsion is in operation and we cannot evade it. Each individual is attracted to whom he or she is allied in sympathy and love, and they live together as 'soul mates' in harmony and love.

"Any goodness, kindness, unselfishness or any sacrifice you have made on earth you are rewarded for here. And there is happiness and joy for those who do just their plain duty, and try to live up to the standard of what they really know they should."

MR. JUSTICE BRAY'S EXPERIENCE OF DYING.

Mr. Justice Bray does not think he slept at all during his transition. He remembers a dreamy feeling of floating through sweet scented air and tall pine trees, with fragrant perfume around him, and then he found himself surrounded by old friends and colleagues who quickly reassured him and made him feel unspeakably happy in the thought that indeed he was enjoying old friendships again and living free from weariness of the body.

To Dr. Blake Odgers, K.C., the extraordinary feeling during transition of his real self from his outer body was an unforgettable experience. To his great surprise he soon became aware of familiar faces and friends around him, and was convinced that he was in a world utterly unknown to him—"a world that no flights of imagination could ever have pictured for him":—

"I am still amazed at its vastness, its beauty, its homelike atmosphere, the various institutions, its unerring laws, its order and discipline, its well-paved streets, broad thoroughfares, stately houses and magnificent scenery."

CHILDREN AND ANIMALS IN THE NEXT WORLD.

The author's wife, but for whose passing, he tells us, these communications would not have been made, has Quex, her dear old bulldog, with her, and she desires "all who have lost pet animals to know that their love upholds and keeps them here."

She also wishes to impress us with the fact that "little children who come here are cared for and loved by—well, I call them beautiful angel women, and they bring the little ones back to earth regularly to enable them to obtain and retain the memory of their parents"—a delightful message fully confirming all that we have heard before about children in the Spirit World.

Apart from the assurance they convey of the nearness of our spirit friends the messages are designed, the author tells us, to bring home to humanity the fact that communication between the two worlds is a Divine provision, that man changes but slowly after death, that the nature of his reception and status on the other side depends upon the life he has lived here, that the so-called dead are living in a world as real, as substantial and as natural as this one, and that all legitimate earth activities find their correspondences there. It was a noble design, and it has been carried out, with the willing co-operation of these eminent lawyers now in the Spheres, in a manner entirely worthy of this great and most fascinating subject.

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The Practice of Spiritual Development.

By FREDERIC THURSTAN, M.A.

Mr. Frederic Thurstan has for over fifty years been one of the outstanding figures in Spiritualism and Psychical Research. He was the friend of Frederic Myers, Edward Gurney and Serjeant Cox, who led the way in seeking for scientific proofs of psychical phenomena, but he stressed the greater importance of subjective or esoteric Spiritualism as the method of spiritualising or refining our bodies and souls (or psyches) by means of organised intercourse between the two worlds. He was long known as "The Riverside Mystic," for he lived all the year round on a houseboat at Old Windsor, seeing and talking with the departed, whom he found much the same as they used to be on earth. Mr. Thurstan is a leading authority on every phase of mysticism and occultism and developed some of the best-known mediums in the early history of the Movement.

SPIRITUALITY should be the fundamental quality which everyone calling himself a Spiritualist should aim to possess.

It may come as a surprise to most that the superconsciousness of our spiritual nature can be daily developed as systematically and as practically as we develop our psychic nature.

Spirituality is not, as generally supposed, a mere mystical quality, to be attained only by formal religious and moral discipline, and of practical use only for some future state. It is the fundamental element of our present nature, but lies latent like a reef of gold beneath its surface and, like gold, if it can only be discovered and brought to the surface and refined, it will vastly increase our powers for self-expression and psychic enjoyment. Those who possess it will have all lesser gifts at their command.

Why has this secret of secrets been ignored so long and so foolishly? It is because so few have a clear conception what the terms spirit and spirituality imply.

SPIRITUAL QUALITIES.

"Spirit" does not mean "a spirit," and the term "a spirit" is not applicable to any entity because it has been removed from our physical grade of vibratory matter, out of normal sight, but on account of the current of cosmical energy manifesting in it; and the more it exhibits that vital and creative energy the more right it has to that title. The grade of "the spirit" that worketh in us is marked by the exhibition in us of zest, animation, artistic creativeness, self-realisation, self-expression, refinement in love, and harmony, patience, endurance, health and attractiveness. We in the flesh are often superior in these qualities to denizens of the region we call the Spirit World, and have therefore more right to be called "spirits" than such.

The region the departed dwell in should not be specified as the "spirit world." It is a world of matter still—of matter in various stages or staves of vibratory energy—some below that of our normal sensory and intellectual consciousness—(these might be called the "elementary" or "astral" world)—and some graded above it—(these might be called "etherial," "metetherial," "radiant," "celestial").

Spirit, in other words, is the eternal and universal process of becoming to be; sometimes, in latent passive states, called Substance, sometimes in actual states of kinetic work passing from states of undefined radiant expansion into lower states of existence in thought forms and things.

Spirit is the flow in a circuit of a time process of energy into a space-area of substance or universal essence, and into those fields of tensed ethers we call consciousness, manifesting therein a multiplicity of qualities at a multiplicity of points. Such points appear, into existence, as individual seed-germs, expanding their special nature by growth in cells, tissues, organisms.

THE UNIVERSAL COSMIC CONSCIOUSNESS.

Over all this process of the "glory of going on and becoming to be," this going out for experience or function, and this returning home for rest and recuperation, the Universal Cosmic Consciousness is brooding as an immanence of celestial love and wisdom.

In short, Spirit includes all we call life-consciousness, and all we call nature. Coleridge described this view of life as Spirit in the words:—

"O the full life within us and around
That meets all motion and becomes its soul!"
and this view of nature as the "breath of Spirit" in these thought-impelling lines:—

"But what if all of animated Nature
Be but organic harps diversely framed,
That tremble into thought as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each and joyance everywhere!"

This brings us to the clear conception that our Spirit is but the manifestation and the realisation in us of the eternal omnipotence and communion of the Unknown God Himself.

Are then God and Spirit identical terms? Jesus thought and felt so when He revealed to the Woman of Samaria, "God is Spirit." Therefore the more we recognise Spirit working in us, to will and to do, to grow and to realise and actualise, the more we know and feel ourselves identical with the Divine. The entity who has completely realised this identity with the Divine Unity has reached the celestial grade of vibratory consciousness.

SPIRIT A RIVER OF LIFE.

Spirit, indeed, is the river of life, flowing through our innermost core of being, our seed-germ of speciality, into a more and more perfect expression of that uniqueness, in a scheme of harmonial co-operation towards the evolution of our self-consciousness—first as a part of terrestrial group-soul, next as an associate of solar celestial love-circles, and lastly as completely merged in the ocean of divine cosmic consciousness.

As a "spirit" then we are each in an eternal consciousness and perfect, and out of time and space and change. "Never the Spirit was not; the Spirit will cease to be never."

But as an expression, each moment, of this eternal flow of becoming into existence, we are never perfect; we are always changing; identifying ourselves more and more with newness and otherness.

It is here where the necessity for the practice of spiritual development comes in. If our Spirit is a river of life, flowing through set and appointed banks and scenery, we must learn to let our skiff be carried on it on full current, and note the passing circumstance, and allow no impeding growth of weeds to make that current sluggish.

If our Spirit is a ray of energy flowing to us on earth from some central sun of our solar system, we must learn to bask in the direct ultra rays of the light, and not to confine our activities to the mere lunar reflected light of our normal intellectual consciousness. Thereby we shall get more animation and more psychic instinctiveness. Intellectuality makes us only night-livers, spirituality makes us wake to an intense day.

Spiritual development in short means growing into more sensitiveness to Spirit Within.

"For not in far-off realms of space the Spirit has its throne,

In every heart it findeth place, and waiteth to be known.

Thought answereth alone to thought, and soul with soul hath kin,

The Outward God he findeth not, who finds not God within."—*F. H. Hosmer.*

THE RECOGNITION OF "SPIRIT."

It is not then the Spirit in us that requires developing but the recognition of it. Now the faculty for its recognition is not our intellectuality, but some more interior and immediate intuitive vision which the intellectual world of to-day is only recently coming to recognise, under various titles. Ouspensky calls it the "New or Third Organ," using Bacon's terminology. Theosophists call it "Cosmic Consciousness." New Thought Mental Scientists call it "Superconsciousness," as opposed to psychic subconsciousness. Mystics have always called it the "Illuminated Vision." Hindu Yoga and Veda calls it "Samadhi." We Spiritualists should know it as Spirituality, since it is the intelligence which constitutes us as Spiritualists. Then perhaps we shall no longer be subjected to the gibe that "the very last thing Spiritualists know or show is—Spirituality."

Now we know what it is that we are called upon to develop we can set more readily about the task. Spirituality is a new form of intelligence differing diametrically from intellectuality. It is a new form of subjective awareness that alone can make us conscious of the working of the Divine Life and intelligence through us. The more we can recognise the Divine in us the more we can call upon it and employ it. It pays to get ourselves on to the central cosmic power station and, by knowing it, short circuit with it. It will increase our

potential, and keep the storage batteries of our organic system constantly replenished.

SPIRITUALITY *versus* INTELLECTUALITY.

Let us therefore examine this spiritual mode of intelligence recently beginning to be recognised in the West, but long known to adepts in the East. To begin with we must particularly note that the light that Spirituality lends for vision is at the exact opposite pole to that given by Intellectuality. It rests on an opposite scale of balance. Therefore in exact proportion one disappears the other appears. If one goes up the other goes down.

The one pole, however, in a flow of energy, or on a rotating field, is ever passing into the other; and so it is that in the field of consciousness in each of us Intellectuality is constantly passing into Spirituality, and *vice versa*, but we are not aware of it any more than we are aware of the rotating positions of the axis of our earth.

If we stop thinking in words or things or pictures for a moment, the spiritual awareness starts and we realise life. If we sleep and the intellect is silent, we realise our Spirit more fully and when we return to intellect we lose that realisation.

The two forms of awareness are very different, and so can be easily distinguished by anyone after practice. Intellectuality sees by double vision. It recognises a thing or a quality by recognising at the same time its opposite. It sees good and evil. Spirituality sees with

Faith and Patience in Mediumship.

By "HEATHER B.", Author of "Light on the Foothills," etc.

HOW very impatient we must appear to our Guides and Friends in the Beyond, for to them life is not measured and ruled by time as with us. We will hope that they remember how the span of our earth-life is limited, and so forgive us this impatience—our wish to attain quickly.

I am speaking of Spiritual Attainment, in which we feel that our progress is so slow and our retrogressions so many and frequent! Yet there is no doubt that every form of impatience *hinders* progress. Growth cannot be hurried; it is under the great scheme of creation, and is regulated by spiritual law which is timeless. Perhaps this impatience is implanted in human nature to counteract its opposite, apathy and indolence, and to prompt man to "work while it is yet day!" and, like all virtues, is only a fault when carried to excess.

But there is no doubt that impatience does hinder the very object we have in view, especially in the matter of prayer, and also in any effort made to get into touch with those on the other side of the veil. We are inclined to expect instantaneous answers to our prayers, and so fail in patient waiting and steady expectancy, both necessary conditions.

Faith and patience are essential to a receptive attitude in all our dealings with the Spiritual and the Unseen; impatience frustrates our desire to get nearer; it closes the doors of approach.

As an example of what great faith and patience is needed in developing mediumship of a high quality, I will cite the case of two ladies to whom I was introduced not long ago, and with whom I was privileged to have a sitting. They told me that it had taken them five years sitting twice a week to get the Direct Voice in a red light. Their guides would not be satisfied with anything less than that they both should remain normal and sit in a dim light. Just think of the faith and patience required for two separate individuals to persevere for five long years before having proof that their patience would have its reward! They, of course, were receiving help and direction and encouragement from their guides all the time, as do all those who endeavour to co-operate with their unseen Helpers. Alas, there are many faint hearts who fail in attainment by failing in faith and patience.

These words may perhaps come under the notice of one who deplores having no psychic gifts. You may think you are not at all mediumistic. Grieve not on that account, for if you have been preparing your soul by silent communion with the divine on all planes, if you have striven to live and be both outwardly and

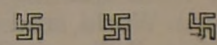
single eye, and distinguishes only the good or perfect. Intellectuality cognises by seeing itself as distinct from the thing; Spirituality by becoming one and identical with the object—so that subject and object become identical—the energy in you and in otherness coming from the same fountain head. Intellectuality knows by ideas, perceived by thought; Spirituality knows by sensing as a conviction or impulse, and perceives by feeling or by the heart. Intellectuality reaches its conclusion by a slow process of comparison and thought; Spirituality cognises in a flash by immediate knowledge, like when you affirm "I am, I exist, I live." You do not need to reason or argue about it. You know and you know you know.

Intellectuality cognises a thing by a long sequence of impressions requiring time and space. Spirituality cognises the whole of detailed vision in one focal point, like the pin-point in a camera obscura. What it has cognised comes as a sudden conviction and we require to bring it out into the intellectual light, and let it throw its ray reflected on a screen before the normal intellectual self can make use of the knowledge acquired.

The art of developing Spirituality therefore is the art of suppressing temporarily our Intellectuality. But here is just where the difficulty lies. It is not easy to stop thinking in words and thoughts. I propose therefore in other articles to reveal the secret that various schools of adepts and mystics have professed to have discovered which may help us to master this difficulty. I will begin next month with the "Process of Spiritualist Development known historically as the Quietist."

inwardly a polished mirror to reflect the Spirit of the Christ, and have been developing and practising in your daily life the "Gifts of the Spirit"; all unknown to yourself you are throwing out a light, which radiates around you, and it is visible to those on the Other Side. You have been building into your etheric double qualities and powers that are shining in your aura, spreading about you an atmosphere that impregnates all your surroundings. You are a spiritual medium attracting those Higher Ones in the Beyond, who need every quality of medium to help mankind. Probably they have been watching and guarding your spiritual development with loving care. It is not by accident or chance that souls in trouble have been brought into touch with you, and that you maybe have been instrumental in making the flowers to bloom in the gardens of some lonely hearts.

Talk to your Guides and Invisible Helpers. You may not see them in any outward form, but you will sense their nearness. You will feel their influence, and as you offer yourself for service and consecrate your life with noble purpose, most surely "They" will give you valuable work to do. Thus you are a spiritual medium of a high order. You are of inestimable worth to "Those" who are guiding the destinies of Man under the Great Ruler of all.



THANKSGIVING.

Thank God for life; in Springtime, when the heart
Is full of hope, and every life is part
Of Nature's orchestra, whose joyous lay
Of ecstasy, resounding, greets the day.

Thank God for Summer, in whose smiling face
Shines victory and achievement, in the race
From nascent bud to glorious full-blown pride
Of love and life—completed, satisfied—

To tread with slower steps towards Autumn days,
When leaves are falling; memories golden rays
Lie scattered round in brown or crimson leaf;
And who shall think of death, or loss, or grief?

Or dread the Winter? in whose bosom deep
The latent germ of life shall only sleep
For one brief hour, until the Immortal Breath
Of Spring wakes, leaps, triumphs over death

S. FREAKLEY-BRITAIN.

By R. H.

The following article
NINETEENTH CENTURY
it is a reasoned reply
enemy of Spiritualism
respectable pages.

THE witch-doctor
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The writer's indictment
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Mention is made of "they? No names are known" medium could Five pages are actually produced by "cracking" writer states, no psychics these phenomena in his mediumship these raps come from the sensitive, and same moment of time and amount of acrobatic work and finger joint" theory.

It is the sheerest nonsense these crudities, or by the though both, when produced of proving that a force exists

O'DONNELL "HELPER"

But with our high-grade Mrs. Roberts Johnson, Mr. Maskell—you get not of using half-baked medium for fraudulent ones, the this type, there would have that is if the desire to doubtful if such a desire O'Donnell himself helped rapping, and with fraud in can such an attitude result

The friend of the writer of whom so much is written trickster in more senses than being a "psychic expert," ABC of the subject. So in a public hall to produce means he liked, a recognition of mine who had passed away from the platform, but after Yet every week Mr. Hope, Brothers, all possessed of the secure such photos on plate into the camera by the sitting

Let us see what Elliott trumpet mediumship, a person he knows far less of than amusement of psychic research it is operated by wireless solution. When it is remembered ship was in operation some was known, and that venturing in darkness, we must rule Moreover, there is at this present Mrs. Murphy Lydy, giving lectures at the College of Psychic Science, daylight, or electric light, which

Medium Hunting as Pursued To-day.

By R. H. SAUNDERS, Author of "Healing through Spirit Agency," etc.

The following article was sent to the Editor of the NINETEENTH CENTURY, who declined to publish it, though it is a reasoned reply to a vitriolic article by an avowed enemy of Spiritualism, which had appeared in his usually respectable pages.

THE witch-doctors of the African jungle with their diabolical "smelling out" of innocent men and women have their modern counterpart in the medium hunter of the present day, whose great aim in life is to discredit Spiritualism by fair means or foul. We get an illustration of this obsession in the article by Elliott O'Donnell appearing in the May issue of the *Nineteenth Century*, where the writer goes back to 1848 in search of records of lapses with mediums.

When criticism of psychic phenomena is undertaken by a sincere sceptic who is really desirous to ascertain its truth or otherwise, it may be worth while devoting some time in traversing the arguments *seriatim*, but this travesty of Spiritualism is so absurd that a serious dissection of the many absolutely untrue and half-true statements the article contains would endow it with an importance its verbiage in no way deserves. And yet as fourteen pages of gross mis-statements, born of ignorance and barbed by bitter prejudice may influence some unacquainted with the subject, a brief reply should be permitted.

The writer's indictment has been mostly drawn from second-hand and tainted sources, and what little there is from personal experience is limited to the crudest form of psychic phenomena, and no more entitled to be classed with Spiritualism than jazz is with Mozart.

Mention is made of "well-known mediums"—who are they? No names are given, for the reason no "well-known" medium could be responsible for such rubbish. Five pages are actually devoted to "raps," and whether produced by "cracking toe or finger joints," as the writer states, no psychical researcher ever dreams of using these phenomena in his investigations. Yet in genuine mediumship these raps come twenty to thirty feet away from the sensitive, and in a dozen places at nearly the same moment of time and in daylight; and a considerable amount of acrobatic work would be needed by the "toe and finger joint" theory!

It is the sheerest nonsense to judge Spiritualism by these crudities, or by the frivolity of tambourine tapping, though both, when produced genuinely, serve the purpose of proving that a force exists outside the normal.

O'DONNELL "HELPS" THE PHENOMENA!

But with our high-grade mediums—like Mrs. Wriedt, Mrs. Roberts Johnson, Mrs. Cooper, Mrs. Garrett and Mr. Maskell—you get nothing of this kind, and if, instead of using half-baked mediums, or raking the muck heap for fraudulent ones, the writer had experimented with this type, there would have been a different tale to tell—that is if the desire to record truly existed. One is doubtful if such a desire is there, for we are told that O'Donnell himself helped the "phenomena" along by rapping, and with fraud in intention and execution, what can such an attitude result in but dissatisfaction?

The friend of the writer, the notorious Mr. Marriott, of whom so much is written in adulation, has proved a trickster in more senses than one, and is very far from being a "psychic expert," being ignorant of the very A B C of the subject. Some years ago I challenged him in a public hall to produce on a photographic plate by any means he liked, a recognisable likeness of any relative of mine who had passed away. He accepted the challenge from the platform, but after the meeting he backed out. Yet every week Mr. Hope, Mrs. Deane, and the Falconer Brothers, all possessed of the gift of supernormal pictures, secure such photos on plates bought, held, and loaded into the camera by the sitters themselves.

Let us see what Elliott O'Donnell has to say about trumpet mediumship, a phase of psychic phenomena he knows far less of than his stock "raps." To the amusement of psychic researchers we are told that it is operated by wireless, or that ventriloquism is the solution. When it is remembered that trumpet mediumship was in operation some fifty years before wireless was known, and that ventriloquism breaks down utterly in darkness, we must rule these brilliant theories out. Moreover, there is at this present moment a lady medium, Mrs. Murphy Lydy, giving public sittings at the British College of Psychic Science, 15 Queen's Gate, in broad daylight, or electric light, when the trumpet can be held

by sitters themselves and listen to the voices of the so-called dead. Our good friends the sceptics are bowled over there, day after day. Darkness is not essential for trumpet mediumship, although spirit voices are stronger when the light rays are excluded. It is forgotten by our critics that it is of little moment what theories their mental gymnastics suggest to account for the voices; it is not the voices themselves that produce evidence, but the nature of the communications.

HONESTY OF MEDIUMS.

Mrs. Wriedt, as well known in England as in the U.S.A., has during fifty years given 10,000 sittings, at which 100,000 people have attended, and no shadow of suspicion has ever rested upon her mediumship, nor upon that of the other sensitives I've mentioned, who have satisfied the keenest intellects in the world, and brought evidence and satisfaction to unnumbered thousands.

To compare the feeble experiences of Elliott O'Donnell, who has the temerity to pose as an investigator of Spiritualism, is like comparing a rushlight to a powerful electric beam.

We are also informed that the Spheres are "overrun with would-be wits and braggarts, chiefly concerned in consuming cocktails and brandies." Can the writer really believe such stuff? If so, such credulity far transcends any that may be shown at seances. Sheer ignorance alone is responsible for such fustian.

The dipsomaniac who passes over is in no way changed by the transition, except that he has lost his physical body. His mental and moral equipment, whatever it may be, is precisely as it was. He awakes in the Spheres with that burning desire for drink that obsessed him when on earth, and sensible spirit doctors know well how to deal with these unfortunate souls, and wean them from desire for alcohol. They impress them with the belief that they *are* consuming it, until the craving gradually dies out. And because we get a reference here and there on rare occasions to this longing, our critics are pleased to enlarge it into a sort of "alcohol on tap" in the Spheres!

CONJURER'S IMITATIONS.

That some of the phenomena can be to all appearance duplicated by conjurers no one disputes, though it is but a fraction of what constitutes psychic phenomena, and I have had many delightful hours when Maskelyne and Cook were at the old Egyptian Hall. But what sane person can compare a conjurer with a ton of apparatus, a stage with all sorts of gadgets and confederates, with a medium who enters one's own house, unknown to any but the host, without an ounce of apparatus and in a few minutes, with no preparation, generates psychic wonders, enforcing conviction, and ranging from spirit photographs, spirit voices, materialisations or spirit lights?

Really, our friend the writer may take it that Spiritualists are far from the deluded asses they are assumed to be, but muster amongst themselves the intelligentsia of the world.

Many pages are devoted to fraud, but is there any subject, or work, into which fraud cannot enter? The records of crimes for which mediums have been successfully arraigned are as white to black, and as one to a thousand, compared with those of which clergymen and doctors have been convicted, yet the lapses of the medium provide copy greedily seized upon by journalists who, with leaded type, give a prominent position to the case.

It is overlooked that more fraudulent mediums have been exposed by Spiritualists themselves, who are more concerned to keep their subject clean, than by outsiders, yet the writer goes back eighty years for material, and though raking through records all these years can produce less than a dozen cases of proven trickery, and upon this flimsy foundation wishes your readers to assume that phenomena are usually faked. In the absence of any discovery of fraud we get such unworthy innuendoes as "the medium could," or "the medium might," have done so and so. What right has the writer to make any such assumption? It was not found that it had been done.

Professor Richet is invoked to support the story. It is an unfortunate selection, for after thirty years of Psychical Research, he was so impressed with the truth of the facts of psychic phenomena that he termed them "brutal facts."

We are told, in quite a serious manner, that the writer "never got raps in the least degree unearthly," and as raps can only be heard when contacting material substances—be it a "toe joint," wood or metal—we are left in doubt as to what an unearthly rap would sound like.

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Lest We Forget !

THE FIRST ANNIVERSARY OF SIR ARTHUR'S PASSING.

JULY will ever be a memorable month in the history of Spiritualism.

On July 1, 1930, SIR ARTHUR CONAN DOYLE headed a deputation to the Home Secretary pleading, as a very tired Warrior after many exhausting campaigns, for civil and religious freedom for Spiritualists and their persecuted mediums.

At 9.15 on the morning of July 7, he passed peacefully into the spiritual world, in the loving presence of his devoted family, at Windlesham, Crowborough, Sussex. The news came to us as a great shock on the shores of Picardy; it was so unexpected that we had posted a holiday letter to him only the night before.

On July 11 his mortal remains were laid a few feet in front of the garden hut in which he had created many of the immortal works which had made him famous all over the world. That will ever remain a sacred spot, with its line of tall fir trees, standing as sentinels behind, and in years to come may become a resort of pious pilgrimage for those who sincerely loved him and share his love for the cause of Spiritualistic Truth, to which he devoted the last most strenuous years of his life. The *Daily Telegraph* correspondent present at the funeral wrote:—

"The burial this afternoon was simple and beautiful—intimately typical of the great, generous soul that had passed. It was a Spiritualist funeral, and running through the whole of the service was an insistence, not only on the immortality of the spirit, but on the belief in its ability to return to the scenes in which its earthly clay had lived, worked and loved. . . . Two or three hundred people were surrounding the lawn when the coffin, covered with crimson roses, was borne out of the ivy-clad house. . . . It was on a picture of singular pastoral peacefulness that the sun blazed down."

Sir Arthur's last words had been to his wife, "*You are wonderful!*" a sweet recompense for all her love and devotion, and Lady Doyle's own triumphant tribute to her husband's noble life and glorious work for humanity was read as part of the funeral service, as follows:—

"Sir Arthur will continue his work for the spreading of this great knowledge which soothes the mourner's heart, which proves immortality, and which will eventually alter the whole human outlook upon human affairs and so uplift the world.

"His great spirit will help all those who are trying to open the people's eyes to this God-given, God-sent knowledge.

"He is not dead, but living in a bigger, higher and more wonderful vibration of Life, and able always to come to this vibration.

"God bless him for his beautiful and unselfish life, for his courage and fearlessness, for his never-failing championship of justice, and for helping those who were in need or in sorrow.

"Never a thought of self touched his daily life. Never did a man more truly and faithfully walk in His Master's footsteps."

Two days later, on Sunday, July 13, a great Memorial Service was held in the Albert Hall. Of this our special correspondent truly wrote:—

"No man has ever before been so honoured by such an immense gathering at a Memorial Service. For celebrities of the stage, for famous artists in various spheres, for the great soldiers and sailors of Britain, for dignitaries of the Church, and for the statesmen of England, there have sometimes been hundreds, and sometimes a few thousands, paying homage to their memory in churches and cathedrals. But here were at least ten thousand people on a summer Sunday evening (and many more were unable to gain admission) who had assembled to honour the Great Crusader—the Supreme Spiritualist."

The loving thoughts and emotions of this great audience were beautifully expressed in eloquent tributes by Mr. George Craze, who presided, the Rev. G. Vale Owen, who has himself now joined the throng on the Other Side, the Rev. C. Drayton Thomas, Mr. Ernest Oaten, and Mr. Hannen Swaffer; and then Mrs. Estelle Roberts described many deceased friends she saw present with members of the audience. While doing so she suddenly broke off and looking over to Lady Conan Doyle, exclaimed, "Sir Arthur is here! He is here!" A little later she went over to her Ladyship and said—"I have a message for you. Sir Arthur is here and he wants me to tell you —." Here her voice dropped so that only Lady Doyle and her family heard the message, which was of a private nature. Lady Doyle afterwards stated that she was convinced that the message came from her husband. Mrs. Roberts said she first saw Sir Arthur during the two minutes' silence, and that when she was giving messages she saw him distinctly and heard "his fine clear voice, which could not be mistaken." This was the evidence for Sir Arthur's speedy Return to show that he was not dead, but as alive and loving as before. It was a triumphant moment for Spiritualistic Truth.

And now a year has passed by. In the hearts of Spiritualists all over the world the memory of Sir Arthur is as fresh and bright as ever. A scheme for erecting some permanent Memorial that would help to carry on his high ideals—some central home bearing his name in which the Spiritualists of all nations visiting London might foregather and find a cordial fraternal welcome, with a hall for meetings, a reading-room and library, and a college of some sort for the development under pure spiritual conditions of psychic faculties, for which there is so great a need—such a Memorial has been promoted and a Committee, including Lady Conan Doyle and members of her family, appointed to carry it out. Subscriptions have been received from grateful Spiritualists in many countries, but it is right that it should now be put on record that the scheme has been hampered from the very beginning by certain London leaders of the Movement who feared that such a Memorial might interfere with the pecuniary interests of their own flourishing Societies. A foolish dread and an ungrateful thought! for assuredly these Societies would to-day have been still struggling in a very small way but for Sir Arthur having lifted them, by his ardour, his personality, and the lavish use of his own money, on to a more prosperous and dignified position in public esteem. A Conan Doyle Central Home for Spiritualism, instead of being detrimental to their material interests, would, we believe, have helped and strengthened them, while it consolidated the work which Sir Arthur did with such perfect disinterestedness for the whole Movement.

It seems obvious that the scheme as at first adumbrated must be considerably modified—not from lack of affection for our great leader, but on account of the foolish fears of persons in a position of influence and authority in the Movement. We trust that many subscriptions will still flow in so that a worthy Memorial may be established which will at least save Spiritualism from the reproach of seeming meanness and ingratitude to one who deserved better at their hands, and who now might well say, in the words of the hymn:—

"I gave my life for thee.
What has thou given me?"

J. L.

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IN our May number anniversary of d'Arc, which May 30, in the (around an ornan flame—lit this tin but with veneratio

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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.)

The Jeanne d'Arc Celebrations at Rouen.

THE MARTYRED MEDIUM HONOURED BY THE WHOLE WORLD.

Our Continental Editor, in lieu of his usual Chronicle and Recollections, has thought it better to devote his article this month to the Jeanne d'Arc celebrations at Rouen, commemorating how a very humble medium became the saviour of her country by obedience to her visions and voices.—ED., I.P.G.

IN our May number we announced the 500th anniversary of the martyrdom of Jeanne d'Arc, which was celebrated on Saturday, May 30, in the Old Market Place of Rouen, around an ornamental marble block, with a flame—lit this time not with hate and cruelty but with veneration and love.

To-day we can affirm that it was a splendid homage that was rendered to the Lorraine virgin, by England, France, and the entire world, during a whole week's rejoicings. There was apparent throughout the celebrations a holy solemnity, and this was expressed in discourses delivered by the most distinguished religious and civic personalities. The feeling of awe and adoration penetrated the hearts and souls of the immense crowds who had assembled from every French province, from Great Britain, and from many far distant countries.

We avowed Spiritualists, who know that the world can only be saved by the power of the Spirit, rejoiced at this triumphant universal recognition of the pure and superlative spirituality of the Maid of France, whose inspired clairvoyance and clairaudience were condemned in her own day as the work of the Evil One. We therefore experienced a profound pleasure in witnessing—notwithstanding the soul-less Materialism which poisons our epoch—the thronging multitudes, who came in hundreds of thousands to rejoice together, while voicing the same spiritual thought in front of the stake where Jeanne d'Arc gave her life for the Truth in 1431.

HER SPIRIT STILL LIVES.

Let us never despair then of the final triumph of the grand spiritual verities! The people who filled the Old Market Place on May 30, and marched in procession to throw flowers over the bridge where Jeanne's ashes had been dropped into the river five hundred years ago, have proved to us with invincible certitude that her Spirit still lives in our midst, and that, in a manner loyally proclaimed or secretly admitted, a formidable army of Spiritualists at heart can be assembled, wherever it can rally around a Figure or an Idea which perfectly expresses its noble ideal.

That is the comforting observation we made at Rouen, from the first annual celebrations of the Jeanne d'Arc fêtes. And we remember also that—striking coincidence—these fêtes have always taken place at the same time as the Christian celebrations of the Pentecost, recalling those early days when the Spirit descended in tongues of fire and rested on the heads of the first Christian Apostles.

On May 24, just before the great days of this 500th anniversary celebration, the city of Rouen had re-opened

its Hotel de Ville, completely restored after the great fire which destroyed it on December 30, 1926. That ancient municipal building has now recovered all its famous beauty.

But already the visitors were arriving at the Norman capital, and the most cordial reception was given to the delegates of the Universities—of Oxford, Cambridge, New York, Montreal, Brussels, etc.—who had come to attend a historical and literary Congress in honour of Jeanne d'Arc and of Normandy as it was in the fifteenth century.

At the Museum, a magnificent exhibition was opened on May 25, and here were to be seen letters actually signed by the Warrior Virgin, and original manuscripts of the Process and Act of Condemnation signed by the inhuman Bishop Pierre Cauchon, along with the pastoral ring and cross of that prelate.

A FLICKERING SACRED FLAME.

In the evening, at the very spot where Jeanne was burnt, a little marble monument in the form of an urn was unveiled, when the Mayor lit a flickering sacred flame, similar to that which is kept alight in honour of the Unknown Soldier under the Arc de Triomphe. That picturesque ceremony was repeated on the following days.

The organisers of the fêtes seemed to think that a sort of military procession would be appropriate, and it took place that day. We recognised its pomp, but thought it more of a popular distraction than a suitable tribute to the gentle Lily of France. That might have been omitted without the programme losing anything of its magnificence.

A young girl, on horseback, carrying a banner in the breeze, represented the Maid of Orleans. There were also representatives of the Gauls and Franks of old, Normans of Rollo's time, French chevaliers, German horse and foot, and even soldiers of Napoleon! It was a little too much, and at that moment it struck me that the Spiritualistic character of the fêtes was forgotten.

But that is a fleeting criticism, for on the 26th and 27th the Spirit resumed all its rights, when in a very beautiful musical concert cantatas were heard which lifted the thoughts of all towards the serenity of the Spheres.

The British personalities already at Rouen included Lady Douglas Haig, widow of the Commander-in-Chief of the British army, the Mayors of Hastings and Bristol, and the British Consul at Rouen, who were officially received by the Municipality of Rouen on May 28, the streets being brightly illuminated in the evening.

ENGLAND'S ACT OF REPARATION.

Cardinal Bourne, of Westminster Cathedral, the Roman Catholic Primate of England, was warmly welcomed next day, the 29th, by an immense crowd. This was the first time since the Reformation that an English Cardinal had been sent as a legate by the Pope. The Cardinal said:—"I am at Rouen to repair what the English soldiery did 500 years ago. The English are always ready to admit their errors when they see them, and all now see that they committed a great injustice to Jeanne d'Arc. The entire English people associate themselves with me in this act of homage and reparation." A member of the French clergy replied to this:—"Your presence proves that the English nation is a noble nation, which places righteousness and truth above everything."

At nightfall, an immense Lorraine Cross, covered by a white veil, was illuminated at the spot in the Seine where the ashes of Saint Joan had been thrown over. And later there was a watch-night service poignant with prayer and devotion.

But it was on Saturday, the 30th May—the actual anniversary date—that the principal ceremonies were held. Around the golden mosaic which marks the spot of the martyrdom, school children under fluttering flags sang a vibrant hymn to Jeanne. A beautiful statue of the heroine stood up out of a parterre of blue and white flowers. The symbolic flame flickered above its marble amphore. Every house around the square was beflagged, and the people crowded close together in the square, and filled the windows, the housetops, and the streets of approach.

On a high platform were grouped the English Mayors, in their scarlet robes and three-cornered hats, with black plumes; the English ambassador, Lord Tyrrell; sixty-eight Archbishops, with Cardinal Bourne at their head; many Ministers of France; and a distinguished delegation from the French Academy.

JEANNE D'ARC AND PEACE.

Many discourses were delivered, loud-speakers carrying them audibly to the uttermost limits of the crowd. M. Gabriel Hanotaux, the Academician, clearly stressed the fact of Jeanne d'Arc's spiritual presence in their midst. He said:—

"To-day, after 500 years, a multitude is here assembled—French, English, Armagnacs, Burgundians, soldiers, clerks, men, women, children, natives, and foreigners. All have their eyes fixed on the spot where Jeanne stood. All see her, for she is in our midst. Her life continues. Many, many have come from the other side of the Channel. When this great English people, who fought at our side from 1914 to 1918, brings to us so faithful a testimony, when we see at Rouen the Ambassador of His Britannic Majesty, how can we fail to bow before so noble a participation! And how can the whole of France fail to be moved to the very depth of its heart, by this élan of England who comes to her with hands outstretched? To-day there is sealed, on the spot of the stake, the union of the two peoples who have fought together against war. Jeanne d'Arc is present at this pact of fraternal friendship."

HER PRODIGIOUS ACTIONS.

M. Leon Berard, the Minister of Justice, also spoke in terms of the loftiest Spiritualism. He recalled the historian Michelet's description of May 30, 1431, as "the most august day which has ever dawned on the world since the day of Golgotha," and had then said:—

"Everything belongs to the marvellous in the history of Jeanne d'Arc. She disconcerts and discourages the most intrepid persons who make a profession of explaining everything. In vain we attempt to apply to this young girl the scientific methods which aid us in fixing the principal traits of a character. We are far from understanding how she received her genius and inspiration. By what influence did this uneducated shepherdess secure her recognition as Commander-in-Chief during the war by the soldiers? To make her elogy, one must first discern in her everything that surpasses ourselves, in her prodigious actions and in her progression towards immortality. The voices she heard gave a voice to the soul of her country. The people of France love in her a perfect example of spiritual patriotism, an example ever alive."

And the Minister concluded with an ardent appeal for peace among men:—

"May the cult of Jeanne d'Arc," he said, "inspire us with sentiments in harmony with this ideal. May she help us to accomplish our supreme ambition, which is to consecrate our heritage of culture and civilisation to the advancement of the Spirit and the well-being of humanity."

THE BRITISH AMBASSADOR.

Lord Tyrrell in his discourse founded his declarations on the authority of the famous Scottish author, Andrew Lang. "Before leaving Paris," he said, "I read anew the admirable work on 'La Pucelle de France' by my compatriot, Andrew Lang. I have re-read his story of the trial of your heroine, finishing with her condemnation by the Bishop of Beauvais, and I remarked with pleasure the passage in which Andrew Lang narrates that many of the Canons of the city of Rouen were little disposed to condemn Jeanne d'Arc."

As one might easily suppose, the ceremony of May 30 at the Cathedral was of an extraordinary magnificence. Cardinal Bourne spoke with a noble eloquence in the purest French.

"We commemorate," he said, "the death of Jeanne d'Arc, who was so sadly afflicted and abandoned, and who shines so glorious and triumphant in the perspective of these five centuries. We all bow before this marvellous figure."

A BENEFACTRESS OF ENGLAND.

The orator then showed in a manner new and remarkable, which made a great impression, how Jeanne d'Arc had been a veritable benefactress of England.

"Before she appeared," said his Eminence, "our country was too much tied to the destinies of France. England, free and independent under the Saxon kings, had been made too tributary to continental influences by the Norman conquest, and too subordinate to French Feudalism. And so, without our

ancestors having realised it, Jeanne d'Arc rendered possible and permanent our national independence. She evidently preserves a providential role to-day. Her mission reminds us God is never disinterested in the fate of His creatures. Always, when necessary, He chooses His instruments. While the liberty of mankind is ever respected the will of God is accomplished in the government of the world. I speak in the name of all those in England who believe in the divine justice. Let us pray that Jeanne may guide and help us in our needs of the present moment. Jeanne d'Arc, pray for France; pray for England!"

A GREAT PROCESSION.

May 31 was the day of a great procession and further religious ceremonies. The procession represented the entry of Charles VII into the city of Rouen in November, 1449. The retinue included heralds, archers, lords in armour, and prancing horses, caparisoned in azure blue, sprinkled with golden fleur-de-lis. The king was surrounded by his pages, wearing golden raiment, helmets and gauntlets, and he was accompanied by sixty burgesses of Rouen and twenty noblemen, followed by their valets. And one saw again the graceful representative of Jeanne d'Arc in the midst of two hundred standards, a resuscitated Jeanne, with her long hair streaming in the wind. The procession took two hours to pass.

Till late in the evening the French Marseillaise and English "God Save the King" were being equally sung in the streets.

These songs of joy succeeded the chimes of all the bells in Rouen, which had on the 30th all chanted harmoniously at mid-day—the approximate hour of Jeanne's sacrifice. They rang out joyfully, not with any sad cadence as if to commemorate the dead, but with a sprightly gaiety, as if to announce the triumphant resurrection of Jeanne, still alive in the highest spheres, but often in touch with our own.

JEANNE AS FORERUNNER OF SPIRITUALISM.

The month of May, 1931, will rank as a period of exceptional spiritual and sentimental importance in the history of the fraternal relations between Great Britain and France. The month of May was precisely Jeanne d'Arc's own month. It was in May when the homely shepherdess first heard her "voices," sounding pure and sparkling as the clinking of a sacred sword. It was in May she delivered Orleans, that heart and lily of France. It was in May she was captured at Compiègne, in front of the closed gates. It was in May she climbed on the block and left in her ashes her heart intact.

Jeanne d'Arc is Springtime in the history of France. She is also the forerunner of modern Spiritualism, and it is that which all the Spiritualists who came to the fêtes at Rouen should remember above all. While Great Britain proposes to erect some suitable edifice to preserve the noble memory of Sir Arthur Conan Doyle, Spiritualism's Chief Apostle in the twentieth century, France is preparing to build a chapel to the perpetual honour of Jeanne d'Arc on that tragic spot in the Market Place of Rouen, where she sealed her testimony with her life in the fifteenth.

In 1890, Cardinal Manning and Cardinal Newman invoked Pope Leo XIII to inscribe Jeanne as a "Servant of God" in the family of Saints, and this honour was later accorded by Pope Benoit XV.

JEANNE AND SIR A. CONAN DOYLE.

In due time history will do similar justice I feel certain to the imperishable memory of the noble soul who sacrificed his life, reputation and treasure in spreading the comforting Light of Spiritualism even to the uttermost parts of the earth. Jeanne and Sir Arthur are two great landmarks of superlative nobility, linked by a span of five centuries, who will rank together in all future Spiritualistic history.

A MESSAGE THROUGH A MEDIUM.

I have received a message, which a mediumistic friend of mine in Rouen has received professedly from Jeanne d'Arc. Is it in reality from her? I might be deemed imprudent to affirm it, but I think it merits to be reproduced here, for it is not like many other spirit messages—vague, limited to generalities, and giving counsel full of charity. This particular message was obtained by automatic writing, and is of interest because it states facts with positive precision on a series of historical details which have still remained unknown, in spite of all the researches learned men have made. It explains an enigma hitherto indecipherable. No one has ever known by what roads Jeanne, as prisoner, was conducted from the castle of Crotoy to Rouen, where she was to end her terrestrial life. In this message, the heroine—if it be she—describes the route she travelled, and that is no ordinary message, as anyone can perceive. I put it on record, so that it may perhaps be confirmed (or

July, 1931.

contradicted) by the
the old archives still
JEANNE'S JOURNAL

Here is the text:—

"I will not speak of Jeanne d'Arc's happiness in seeing each other as the stake of sacrifice you share it in."

"I desire rather to be a captive in Crotoy than in Rouen. The Seine is the most direct river which is in the district of Compiègne for my conduct might come to you."

"I was ill with grief and was again ill when I arrived at Compiègne, and not only there."

"There were many who mistook their vantage point. At that time the English were in the district."

"My guards were not so after arriving at Compiègne, only to reach the Castle that I slept in."

"We entered Compiègne. There were no more did not go to the castle."

"On the whole, the English preserved a great one of them, in my horse, said 'I will scarcely you are taken, but I looked at went away.'"

A FAMILY MEMORIAL

The Sussex County Council has had the following account been erected by the Windlesham Society.

A beautiful family memorial to Sir Arthur Conan Doyle has been erected at the grave, which is in the garden at Windlesham.

The memorial is in accordance with the wishes of Sir Arthur. It represents the casting light and there are a sword and a cross to express the significance of the latter, lightening the two ends of Sir Arthur Conan Doyle's life into every one's life and respected.

An open book is placed on the grave of Sir Arthur's life and delicate leaves are placed to the author's words.

Immediately beneath the book, "steel true," these words are inscribed: "The date of Sir Arthur's death is engraved on the stone."

The late Sir Arthur Conan Doyle was a poet of his death was a poet into a beautiful garden at Windlesham, where now a memorial simulates an atmosphere of peace.

MRS. GARRETT'S special memorial to the benefit of Mrs. Garrett's American mediums, and their English confrères.

contradicted) by the future discovery of documents in the old archives still unknown.

JEANNE'S JOURNEY FROM CROTOY TO ROUEN.

Here is the text :—

"I will not speak of my happiness, the happiness of Jeanne d'Arc to-day, the 30th of May—my happiness in seeing the English and French embracing each other as brothers, over the ashes of my wooden stake of sacrifice. This happiness you feel, since you share it in your hearts.

"I desire rather to think of the days when I was captive in Crotoy and when I was conveyed to Rouen. The English led me by the route almost the most direct. In setting out we crossed the river which is called the Somme, and we left behind the district of Saint Valery. I was well guarded, for my conductors were afraid that 'those of France' might come to deliver me.

"I was ill with fever one night in the town of Eu, and was again ill in that of Dieppe. I was cured when I arrived at Rouen, the day before Christmas Eve, and not on Christmas Eve as has been always said.

"There were companies of Frenchmen who were determined to recover me from the English. They mistook their way, and were not able to meet me. At that time there were in France only 11,000 English.

"My guards did not wish to traverse the forests. We did not stop at Arques more than two hours after arriving there; then in the evening we set out, only to return immediately, and it was in the Castle that I slept that night.

"We entered Rouen by the 'Faubourg Cauchoise.' There were no more than 600 English in that city. We did not go to the district of Caudebec, as has been said.

"On the whole route the people did not recognise me. The English did not say that they had taken Jeanne d'Arc and were leading her to Rouen. They preserved a great secrecy and mystery. At Arques one of them, in giving me to drink, as I was bound on my horse, said mockingly: 'You have announced, "I will scarcely last more than a year." And now you are taken.' Other men around him laughed, but I looked at them so direct in the eyes that they went away."

This message *may* have come straight from the heart of Jeanne d'Arc, and there is no great wisdom in ignoring that possibility. It would be truly tragical if the glorified Jeanne to-day was compelled to say, "I spoke to you and ye would not listen; I revealed to you my living presence but you only doubted."

HEAVEN'S OWN MESSENGER.

Now that the grand ceremonies of Jeanne d'Arc's 500th anniversary are over, permit me to point a moral. I seemed to feel that the imperishable soul of the Maid was inspiring and presiding over the entire fêtes, and hence their beautiful unbroken harmony. What she said to our hearts and consciences on that great day of days was wise counsel from the Beyond, exhortations to mutual kindness and to peaceful accords between all peoples. Jeanne d'Arc, during these beautiful days, was truly hovering over Rouen, Europe, and the world, as heaven's own messenger of peace, as the inspirer of fruitful work for the security of to-morrow. This Warrior Maid—the sole Saint who ever gave herself to military service—wished more than ever to give us the horror of war and the love of concord. Let us listen then, for her thought comes from the highest heavens. The admirable spectacles at Rouen would have had little meaning, would have been mere useless demonstrations, if now the instruction of the saintly heroine did not impregnate the souls of all peoples, and if they did not give to the Sovereign Spirit the supreme place it ought to hold in human affairs. In order that this place may be more and more assured, we must believe in the All-Powerful and recognise the essential role it plays in the accomplishment of humanity's high destiny. And of this recognition, Spiritualism must make new conquests, more and more enlarged over all the earth.

It is towards that final victory that we must all work henceforth with redoubled ardour, stirred to a real living apostleship by the grandeur of the Apotheosis of Jeanne d'Arc in May, 1931.

PASCAL FORTHUNY.

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

A FAMILY MEMORIAL TO SIR ARTHUR CONAN DOYLE.

THE *Sussex County Herald* of June 5 gives the following account of a memorial which has just been erected by Lady Conan Doyle and family in the Windlesham garden :—

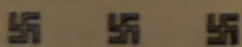
A beautiful family memorial to the late Sir Arthur Conan Doyle has been erected by the family at the head of the grave, which is situated at the north-east portion of the garden at Windlesham, Crowborough.

The memorial is of oak, and has been fashioned in accordance with Lady Conan Doyle's personal design. It represents the sun rising out of the darkness and casting light and comfort to the world. Underneath there are a sword and a torch, the former being intended to express the significance of power and knowledge; and the latter, light and comfort. The object of portraying the two emblems is to perpetuate the late Sir Arthur Conan Doyle's desire to instil the essential qualities of life into everyone, and for which he was so highly respected.

An open book is placed in the centre in remembrance of Sir Arthur's literary genius, while clusters of long and delicate leaves which encircle the book are a tribute to the author's wonderful mind.

Immediately beneath are the words "Blade straight, steel true," these being meant to memorialise his character. The date of the birth and death of the late Sir Arthur are engraved at the foot of the memorial.

The late Sir Arthur's resting place, which at the time of his death was a portion of a meadow, has been changed into a beautiful garden by the loving efforts of Lady Doyle, where now a profusion of flowers scent the air and simulate an atmosphere of sacred peace.



MRS. GARRETT'S BENEFIT.—The Spiritualist Community's special meeting at the Grotrian Hall for the benefit of Mrs. Garrett, produced a net total of £142. Mrs. Murphy Lydy and the Rev. Arthur Ford, the two American mediums, generously gave their services to aid their English confrère after her distressing illness.

ANCIENT ROMAN SPIRITUALISM.

CICERO, the famous Roman orator, who died forty years before Jesus of Nazareth was born, wrote :—

"O glorious day, when I shall retire from this low and sordid scene, to associate with the divine assembly of departed spirits; and not with those only whom I just now mentioned, but with my dear Cato, that best of sons and most valuable of men!

"It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him.

"If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection that we could not long be separated."

BERNARD SHAW'S INFLUENCE.

MR. A. PORTER, Tattenhall, Wolverhampton, writing in the *Daily Express*, says :—

"As a young man I fell under the glamour of Bernard Shaw's verbal jugglery, and would posture before my friends with characteristic Shavian effrontery.

"Of course, as one gets older the hollowness of it all soon becomes apparent. But it is an influence for ill, and should be carefully guarded against."

THE BRITISH SPIRITUALISTS' LYCEUM UNION held its 42nd Annual Conference at Barrow-in-Furness on May 23 and 24, 1931, when Mrs. J. Reynolds presided, and acknowledged the Civic Welcome. It was reported that 1,032 students sat at the annual examinations under the education scheme. The officers for 1931-32 are :—President, Miss E. Elliott; Vice-President, Mrs. J. Reynolds; Treasurer, Mr. W. Burrows; General Secretary, Mr. G. F. Knott. Mr. Knott and Mr. Connor were appointed delegates to the Triennial Congress of the International Spiritualist Federation at the Hague, when a paper will be read by Mr. A. T. Connor on "Lyceum Education."

The Church of Scotland's Retrograde Step.

REJECTION OF THE REV. W. A. REID'S PETITION.

TEN years ago the Church of Scotland made a sympathetic step forward towards Spiritualistic Truth. At its General Assembly held in Edinburgh on May 23 it reversed the process and stepped backwards. It declined to make any precise and definite statement that Spirit communication and the exercise of spiritual gifts as practised by Christ and His disciples, is still a recognised part of the spiritual life and activities of the Church.

The subject was brought before the assembly by the Rev. W. A. Reid, M.A., of Glasgow, who eleven years ago was instrumental in the appointment of a Committee of investigation into supernormal psychical phenomena by the Church. Mr. Reid, as "one who had made careful study of the subject for over twenty years, within and without the Church," now humbly petitioned the General Assembly that it should make some clear pronouncement which should hasten and welcome the revival of spirit communion and the exercise of spiritual gifts within the Church.

Among the reasons he cited in support of his petition were the following:—

OUR LORD'S EXAMPLE.

(1) According to Scripture discarnate spirits are influencing us whether we will or not, and our Lord Himself was in constant communion with both good and evil spirits, and showed us how to protect ourselves against the evil spirits, or save them, and how to profit by the good spirits.

(2) Our Lord specially enjoined those who had spiritual gifts or capacities to use His method or way in the exercise of them, so that they might be able to do with His help even greater things than He had been able to do while on earth.

PERSISTENT REPORTS OF PHENOMENA

(3) For a period the early disciples were obedient and the New Testament records that they healed the sick, cast out devils, saw visions, and received help and guidance from discarnate intelligences. And through the centuries we have persistent reports of similar phenomena, including testimony that the Master Himself had been seen and spoken to.

(4) In recent years these same phenomena have been circumstantially reported in religious circles; and some branches of the Church have officially revived the office of prophet, speaking with tongues, and healing. The Church of England last year recognised faith healing as one of its activities. The Rev. C. Drayton Thomas, the well-known psychic researcher and writer, has received the special sanction of the Methodist Conference to pursue these studies and preach them. Devil possession has been reported as fact in the Church magazine, *Life and Work*. Since 1920, the scientific proofs of Bible psychic phenomena have so accumulated as to convince people of the highest intelligence, within and without the Church. Can our Church be silent?

DIVINE HEALING.

(5) An increasing number of our ministers and of our faithful laity have got what they consider ample proof of human survival, just as the early disciples got of the survival of their friend, Jesus; and practise spirit communion to their own spiritual uplift, and in some cases to the uplift of the spirits in the darkness. Some can give definite instances of Divine healing. Many bear testimony that they have heard "the everlasting Gospel preached by angels," with marvelous completeness of detail.

(6) What these ask is to be made part of the religious life of the Church they are so anxious to help. They ask a place for spirit communion within the Church buildings—a little sacred corner, perhaps, where they may help to fulfil the promise of their Lord—"Greater things shall ye do because I go to My Father."

(7) In these days of pronounced indifference to Christianity and to all other religions it is commandingly necessary that the facts and experiences of our holy religion be proved anew for this generation. It is the duty of the Church to do so, else its candlestick may be moved out of its place.

MISTAKES OF THE PAST.

(8) Our Church has made mistakes in this regard in the past. At this moment many of our faithful

members, feeling that they are not welcome in their own Church, are the main supports and leaders of Christian Spiritualistic churches or societies. A clear word from the General Assembly would retain these within the Church and bring the whole Church into closer harmony with the belief and practices of the early disciples.

Mr. Reid said that modern scientific methods of proof had put psychic phenomena beyond any human doubt. Their Lord had been seen and spoken to by more living persons than were mentioned in the records, and thus the Bible had become for them an intensely vivid book. In that connection, the world demanded facts, and would not be satisfied by appeals to an institution, creed or dogma. Merely to accept a creed, any creed, was, at bottom, credulity and superstition and often, as they knew, led to egotism and conceit. The early disciples would not have believed without the facts. They had a plethora of testimony from people everywhere that they had got the facts, and that spirits, so called, had been recognised by their writings, their voices, and from photographs, and had been handled and seen, as Jesus was in the Upper Room by his disciples.

"I do hope I do not give offence to my brethren in the Assembly," said Mr. Reid, "with what I am about to say now. It is perfectly evident that the Church is losing any power it had. Much of our Church activities—some would say two-thirds of our time—are taken up with plays, dances, whist drives and various amusements, which are pleasant and harmless enough, but of inferior quality to those found outside. They only lower our prestige and loosen our influence. Most of them must be dropped or they will fall from us like a worn-out garment. This is all for our good. We are losing power that we may gain spiritual influence. We shall soon be as the early Church was, and it will be better for us and better for the world."

The Very Rev. Dr. White moved that the crave of the petition be refused. He said that while they had deep interest in the request of the petitioner and great sympathy with him, he moved that the Assembly meantime should consider it inadvisable to issue the statement and the pronouncement which the petitioner had asked for.

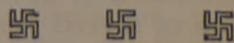
Mr. William Whitelaw seconded.

The Very Rev. Dr. Norman Maclean said this was a matter which interested a vast multitude of people in Scotland. Anybody who had attended a lecture by the late Sir A. Conan Doyle, for example, would realise that an enormous number of people were interested in the questions involved. The question had also gathered round it a great number of charlatans, and in order to deal with the charlatanry gathered round the subject, the Church should shine on it the seachlight of intelligence and reason. He thought the Assembly would make a very great mistake if it dismissed this matter by merely referring to reports which appeared in the year 1921. There had been a tremendous advance in the knowledge of this subject in the last ten years. He moved that the General Assembly receive the petition and appoint a small special committee to consider the general question and to report to the next General Assembly.

The Rev. Alexander Spark, Glasgow, seconded.

The Very Rev. Dr. Paterson said that this was a subject of capital importance both on the theoretical and practical side. There seemed to be a very considerable body of evidence to show that survival had been established. The conviction he had arrived at as the result of continued investigation was that spirits did survive, but he did not think that those which survived were of a very high order. They were not devils. They were no worse than the average University undergraduate, but in point of intelligence they were inferior both to the Oxford Don and the Oxford undergraduate, although there might be exceptions.

A vote was then taken, with the result that Dr. White's motion was carried against that of Dr. Maclean by a substantial majority.



OUR READERS' TESTIMONIES.

A Lincoln's Inn Solicitor: "I have read with much admiration and interest your leading article on 'Rogues and Vagabonds.'"

A Lancashire Spiritualist: "I have taken in the *Psychic Gazette* for many years. I use many of its articles for my public work. The reason is that they are reliable. Also they are not to be found in any other paper."

The story of Tydfil communicated by an old Welsh Bard in Welsh history the lapse of time All that is certain by some may renounce her faith with the C It is said that sprang a fountain St. Tydfil's Well Street still remains The old church The name means of Arc" of her t

TYDFIL, the King of I amiable i tendencies which father's bard, C lightly and grac the sword, and seemed unhurt

"Oh, Tydfil How swift Whiter t

So the bard had simply worshipp being celestial.

To the sacred daily at sunrise in deep reverie so realms, aspiring truth.

THE SUN W

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To these people I Intelligence or Inspi and the Earth the I

They revered t because of all phen constant and gloriou the flames on funeral incorruptible, and th Plenydd, Alawn a faith, which were e Love and Power.

It was the period internal troubles, wi withdraw their forces in charge of his king Garth Mathryn, for l and virtuous man, m

TYDFIL

One summer morni had been duly chant dispersed, Tydfil had Casedyn, who was a child, loitered until she He approached her hath been revealed to "Words cannot con Casedyn; as well thou "True, my child; e light."

The Story of Tydfil the Martyr

By WILL CARLOS.

The story of Tydfil, the Martyr-saint of Glamorgan, was communicated psychically to Mr. Carlos by Casedyn, the old Welsh Bard. It is one of the most poignant incidents in Welsh history, but somehow it has been obscured by the lapse of time.

All that is certainly known is that Tydfil was decapitated by some marauding heathens because she would not renounce her faith, which was a blend of the Druidic faith with the Christian.

It is said that from the spot on which her head fell there sprang a fountain of healing water, and certain it is that St. Tydfil's Well was noted up to a century ago. Well Street still remains, but the well or fountain has vanished.

The old church at Merthyr Tydfil was dedicated to her. The name means—Tydfil the Martyr. She was the "Joan of Arc" of her time.

TYDFIL, the daughter of Brychan, illustrious king of Mathryn, was tender in years, amiable in mood, with certain mystic tendencies which had been fostered by her father's bard, Casedyn. Always she walked as lightly and gracefully as though she glided over the sward, and the very flowers under her feet seemed unhurt by her passing.

"Oh, Tydfil, sweet daughter of Brychan,
How swift were thy feet on the heather,
Whiter than blossoms of lilies."

So the bard had sung, and the roughest warriors simply worshipped her as though she were a being celestial.

To the sacred grove near her home, she went daily at sunrise, noon and sunset, and there in deep reverie sent out her soul into the spiritual realms, aspiring to drink deeply of spiritual truth.

THE SUN WORSHIP OF THE DRUIDS.

In the grove a circular space had been cleared, around which stately trees formed the pillars of the temple, and the overspreading foliage made an effective roof. At a point due east an upright shaft of unhewn stone had been fixed, and at the base of it another had been placed horizontally resting upon two shorter ones.

This was the altar and the rostrum for the Druidic worship. Here every day the priest hailed the rising sun with gladsome songs of thanksgiving. Here, every day at noon, the Chief Druid stood in the Face of the Sun and in the Eye of Light to deliver his message, mostly in inspired verse, while all the people stood in awe and reverence. Here, as the declining sun shot his last beams over the darkening earth, the worshippers chanted a requiem, containing a surety of his re-aring. All who aspired to be prophets, orators, bards, or minstrels gave of their best on these occasions and were ranked according to their several abilities.

To these people Fire represented the Divine, Air the Intelligence or Inspiration, Water the Psychic Faculties, and the Earth the Material Life.

They revered the Sun as the symbol of the Divine, because of all phenomena in Nature it was the most constant and glorious. All their dead were committed to the flames on funeral pyres, so that the corrupt should be incorruptible, and the mortal put on immortality.

Plenydd, Alawn and Gwyron were the trinity of their faith, which were equivalent to our ideas of Wisdom, Love and Power.

It was the period when the Romans were forced by internal troubles, with the Goths at their very gate, to withdraw their forces from this country, leaving Brychan in charge of his kingdom, under the title of Regulus of Garth Mathryn, for he was recognised by them as a just and virtuous man, much beloved by his people.

TYDFIL AND CASEDYN.

One summer morning after the hymn to the rising sun had been duly chanted, and the priests and people had dispersed, Tydfil had remained at her devotions, and Casedyn, who was as fond of her as if she was his own child, loitered until she rose to move away.

He approached her and gently asked: "What vision hath been revealed to thee this day, O daughter of Light?"

"Words cannot compass thoughts in themes like these, Casedyn; as well thou knowest," she replied.

"True, my child; even as the clouds obscure the orb of light."

"It seemeth that the limitations of one's mind confines us to words which can express our general thoughts, but (in the spiritual) some super-mind in us breaks from its confines, and soars in the illimitable, then it is that words fail us," she continued.

"I have taught thee to seek in Plenydd (wisdom) for the highest truths, such as I could not communicate to thee—things that I have felt rather than heard or seen."

"I can understand thee now, Casedyn, but formerly I became impatient when thou didst vainly seek for words to gratify my insatiable greed for Truth."

"Did I not teach thee that Gwyron (service) and Alawn (ardent love) were the only pathways to attain to Plenydd" (fullness).

"Thou didst, but I was puzzled about the service, for I conceived it meant some office in the grove, but now I can perceive the deeper meaning—not mere formal service but absolute devotion, the surrender of self."

"I remember, too, that thou didst think that Love meant the human variety of affection."

"Aye, that I did, Casedyn, but now I well know that it implies absolute abandonment to the Divine, to see in It the focus of our desires—the consummation of our highest hopes, 'the harmonising of all the chords.'"

"I am proud, my daughter, that thou hast achieved so high a comprehension; but thou wilt go further, I trow."

He ceased speaking, realising that she was again lost to the material sense, and he reverently waited for her to speak. It was habitual, for she was not only his king's child, but was becoming something more, because now indeed she was a daughter of the Divine.

PREMONITIONS OF HER DESTINY.

Presently she came back to earth, and she spoke, her voice low, her manner sybil-like. "Casedyn," cried she, "I have seen in the invisible a portent of evil. My love and service are to be tested before I can aspire higher. Pray thou for me, Casedyn, that I may be enabled to stand the test, and prove my worthiness to enter Plenydd" (the state of Gwynfyd, white or pure world).

"What hast thou seen?"

"That I have to fight human love, and yield my life, for the sake of Divine Love."

"Nay, nay, not that, my daughter; surely there is no peril for thee?"

"The fiat hath gone forth, and I must abide by it, Casedyn, and do not thou endeavour to persuade me to the contrary. Farewell, I must retire to prepare for the fray."

As she moved away the old man's eyes dwelt upon her beauty and her grace, and he was unwilling to think that a tragic death awaited her.

However, he hastened to his great friend Serenwr, Astrologer of the Court.

"Serenwr, hast thou perceived in the stars aught of the destiny of Tydfil?"

"I have, Casedyn, and am troubled about communicating it to Brychan the king, for his soul is wrapped up in her. The Sun cometh to the conjoined Mars and Venus during the coming year—an omen of love and tragedy, and it falls in the sign which heralded her birth."

"What is thy interpretation of it?"

"That there will be a dawn of love, with tragic consequences."

"She hath not yet known or felt love for a man, though some of our noblest youths have made endeavour to awake her interest."

"Without success, I ween?"

"Aye, of a surety. She tells them all her love is centred on things eternal, not on earthly happiness. Her sire would have her wed, but she will not consider it."

"Shall I tell the king, Casedyn?"

"It is thy duty, Serenwr, but word thy communication wisely. If thou couldst have given him news of awaking love in her soul he would welcome the tidings; but how wouldst thou define the danger?"

"I know not, for I cannot well define it. Perchance it may imply a love ultimately fractured by a quarrel, or its consummation prevented by a lover's tragic death; or even her death in childbirth; and other meanings might be applied to it."

"I have it; say that some danger or sorrow awaits her through love, but that Fate must decide the issue."

"That were an easy task! But would Brychan be content? would he not muddle me with questions, and force from me reluctantly the truth?"

"Give him first the alternatives; keep the fatality to the last. But first con thou over the matter again so as to be sure of thy ground."

With this counsel Serenwr agreed and the friends parted, both deeply moved by a sense of pending woe.

TYDFIL SEEKS STRENGTH FOR HER ORDEAL.

Tydfil on her part had glided over the moss-paved avenue leading to her home, and pausing to speak to no one went straight into her own little chamber, where she threw herself on her knees at the bedside.

She prayed that Divine power would be given her to fulfil her part, whatever it might prove to be.

She searched her soul for any uncleanness, for unkind thought, for foolish gratification, determined that nothing should stand between her and her duty. After a while a great peace stole over her consciousness, and she felt assured that the chastening to come would only be to fit her for the goal she so much desired.

Serenwr spent the night in his search for the planetary indications he had mentioned, and having calculated all the planets' places for the time in question, saw that the signs were of a complex nature implying the coming of a foe, a battle, a victory, then the love, and at last the tragedy. Hoping that the last might be averted by a warning and watchful care, he decided to make the facts known to the king in privacy. Going to the Plas, the royal

residence, he solicited a private interview as he had important matters to discuss. Brychan, in his private apartment, received him cordially, for he had learned to trust his forecasts.

Serenwr first detailed the signs and aspects which had worried him, and frankly told the king that though the signs were omens of ill, yet they could in a measure be guarded against.

"Strange that this confirmation comes from thee, Serenwr, 'tis but this morning my daughter hath herself related how she hath foreseen trouble and tragedy through love. It was revealed to her in the sacred grove but yestern morn."

"It is a striking coincidence, O Brychan, and should put thee on thy guard."

"Hast thou told aught of this to others?"

"Only to Casdyn, and that after Tydfil had the portent."

"Tell it to none! Tydfil will keep her own counsel. Thou and I and Casdyn will anon talk the matter over."

(To be continued).

ARTHUR FORD, Preacher, Lecturer Etc.—(Continued from page 147.)

any part of the human body they wished to reproduce. One picture showed ectoplasm flowing from "Margery's" mouth. That had been drawn from Margery's own vocal organs for the purpose of voice phenomena, and if the direct voices heard resembled Margery's own voice that fact was admitted to be more a proof of the genuineness of the phenomena than otherwise.

Margery's deceased brother Walter had proved the fact of his survival by the most approved methods of scientific identification, namely thumb-prints, of which he had produced 75, all authentic; and some submitted to Scotland Yard had been so certified by the experts there. Walter had also been able to give an impression of his thumb on a larger scale, but otherwise exactly like his own thumb—a feat no living person could perform.

Another interesting part of her mediumship was cross-correspondence with a circle sitting 500 miles away at the same moment, when parts of a message would be given to each circle which could only be understood when the parts were brought together for examination.

At the conclusion of this highly instructive and brilliantly illustrated lecture, the chairman mentioned that Dr. Tillyard, the greatest biologist in Australasia, had been absolutely convinced by his sittings with Margery and wrote—"Whether science under its present limitations can ever hope to offer any explanation, philosophic or otherwise, of these extraordinary phenomena I very much doubt, but my object is to record that they do occur, that they are part of the phenomena of nature, and that science can only ignore them at the peril of its own future existence as a guiding force in the world."

THE CLAIRAUDIENCE.

The following are some of the things heard clairaudiently by Mr. Ford and offered to certain members of the audience as having reference to them:—

"I hear a man's voice speaking. He gives the name of Arthur Henderson, and wants to speak to someone called Jim. He seems to be a brother. Then I hear the name Hazel."

(The lady to whom this test was given said—"Hazel is my name, Jim is my husband, and Arthur is a friend in the spirit-world.")

Mr. Ford continuing—"Another spirit says he is Douglas, and he wants to greet you with his love. Then there is Bertie (lady—'my husband's brother'), and Arthur says he wants to speak of someone who had two legs broken in a motor accident ('my own brother')."

"Someone gives the name Gordon, Braemar (claimed). He is not your father but your grandfather. He was a nobleman, for I see the ribbon of his Order. He was decorated by Queen Victoria. This is the first time he has ever reached you, and he says you are in a position where you need guidance. I hear the name Fred ('an uncle'), who says something about William Horne ('yes, I know the name'). You married his grandson ('yes'). He wants to greet you because you are going to close some door and keep it closed. It is a cryptic message."

"Someone else comes who says she is Madeline, and wishes to send a message to her son Arthur. He is getting ready to take the examination for the naval cadetship. Is that true? (Lady—'quite right.')

"I hear another name which sounds like Arthur. He is a soldier lad, looking for his mother. He was evidently in the Engineers. He says his mother has travelled about 400 miles to be here to-night, and he just had to greet her with a message of love (claimed). Where did you come from? ('Newcastle.')

"Another boy says, 'I am Arthur Darwen. There,

dad, I want to speak to you.' (The father recognised this and also the name John, who came with Arthur.) Your son says he is quite happy over here. He came over in 1916. Is that true? ('Yes.') He was an engineer, shot down in France, and is very happy to greet you to-night. He says grandfather Robert is here also.

"I hear the voices of two tiny children, one dark and the other with beautiful golden curls. They may be twins. They come with uncle Ernest to greet their mother. The name sounds like Alston, and I hear Edith. They bring through a whole world of love. Had they lived, they would now be about 19 or 20 years of age." (Claimed.)

A "Fred" came to greet his wife Sophia, and wanted to send a message to Dorrie. He was anxious for his wife to try to get messages through for herself. He thought she would succeed. The wife's father and mother also manifested, and brought someone through who had never come before.

"I see a man here, and I hear the name Henry Burgin (recognised).

"I see a gentleman standing there with a clerical collar. He says, 'My name is John Mackenzie' ('yes, and he was a clergyman'). He says something about love to Margery."

"I hear an unusual name like Roach. ('Yes.') Is the name Arnold Roach? ('Yes.')

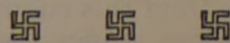
"I hear somebody else calling out George Henry, who wants to speak to his daughter Norah. (This test was claimed by a lady in the top gallery.) I also hear the name Elizabeth. ('Right.') A young chap stands here who says he is your brother. I get the impression that he was knocked down by a car or aeroplane. He says 'That is my sister Norah; tell her that Arthur is here.' (Correct.)

"I hear the name Harris O'Brien (not recognised). I hear the name Alie. (A lady claimed the name.) You are Alie, and your husband who was a colonel is bringing along Harris O'Brien who was shot on the Indian frontier. He was a lieutenant when your husband was only a captain. You will find his name in your husband's notebooks."

"Did you know a Hindoo chap with a difficult kind of Indian name? He says he went to Oxford and that your father was his tutor. Your father and mother are both in the spirit world and they are greeting you. Your brother Arthur comes with them, and someone is asking your forgiveness for what happened three or four years ago. He was a student. He wants to send his love to your sisters Minnie and Ethel."

And so the messages went on with never a failure in going straight to the persons for whom they were intended.

Mrs. Murphy Lydy followed with a demonstration of direct voices in the light, but what happened in that case was only known to the persons who put their ears to the long trumpet. The process seemed to be rather tedious to the audience, the "listeners" giving no audible information as to any voices they may have heard.



THE REV. G. VALE OWEN, who died on March 8, 1931, aged 61, left £565. His will was dated February 16, and bequeathed all his property to his wife, Mrs. Rosa Ann Owen, absolutely.

Mrs. MEURIG MORRIS'S visit to Torquay was a wonderful success. The *Torquay Times* devoted six columns to a descriptive article by Mr. A. K. Chesterton and a full report of "Power's" sermon. Mrs. Tweedale, who presided, said that Spiritualism was the only movement in the world through which a man could verify for himself that there was a hereafter, and that it was possible to communicate with those dear ones who had gone from them.

July, 1931.

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THE LEADING

136, Wigmore Street,

INSPIRATIC

DEAR SIR,—In your June issue of the *Gazette* yourself J. Milton, writes "writing."

She avows herself never and says:—"since then communication whenever aw playing, my messages cor

May I utter a grave correspondent cuts the a week for a limited per that there is trouble in st

CAN YOU EXP

DEAR SIR,—Can you why some who have th them, pass away from quite young, and others still living and totterin in the grave, as it were

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"MEDIUMS NOT RO

DEAR SIR,—I read yo June issue of the *Gazette* that at least one Spirit significance of the impor that after all there is persecuted mediums.

Surely the point yo ruling that a person must vagabond, "in his statu proceeded against and p upon and effectively used of the National Spiritu the rights of our medium

By the way, I support Committee and Fund? modestly hide their ligh

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INSPIRATIONAL WRITING.

30, Woodstock Road, W.4.

DEAR SIR,—In your June issue a correspondent signing herself J. Milton, writes with reference to "inspirational writing."

She avows herself new to the Spiritualist movement, and says:—"since then, I have been in constant communication whenever awake. Night or day, working or playing, my messages come through."

May I utter a grave warning, and suggest that your correspondent cuts the communications down to twice a week for a limited period each time. Otherwise I fear that there is trouble in store.—Yours faithfully,

H. ERNEST HUNT.

CAN YOU EXPLAIN THE RIDDLE?

Meerut, India.

DEAR SIR,—Can you or any of your readers explain why some who have their whole life as it were before them, pass away from this earth when they are still quite young, and others who have "lived their life" are still living and tottering on this earth with one foot in the grave, as it were?

I have read about half a dozen books on Spiritualism, and about a dozen of your magazines which were lent to me, but none of them told me what I was looking and searching for. Can you explain the riddle, please? Thanking you very much.—Yours faithfully,

F. G. WHITBREAD.

"MEDIUMS NOT ROGUES AND VAGABONDS."

DEAR SIR,—I read your leader on this subject in the June issue of the *Gazette* with great interest. To discover that at least one Spiritualistic journal has realised the significance of the important case quoted, gives one hope that after all there is still somebody left to fight for persecuted mediums.

Surely the point you raise, as to the magistrate's ruling that a person must be proved to be a rogue and vagabond, "in his status or mode of life," before being proceeded against and punished as such, will be seized upon and effectively used by the Parliamentary Committee of the National Spiritualists' Union when fighting for the rights of our mediums in the future.

By the way, I suppose there still is a Parliamentary Committee and Fund? If so the officials seem to modestly hide their light under a bushel, for the reports

as to the subscriptions given to the Fund, and what has been done with them, have been conspicuous by their absence. I am sure that some detailed report at the present time would give workers in the cause much greater confidence than they can have when left in total ignorance, and encourage mediums to go forward fearlessly in the practice of their spiritual gifts.—Yours faithfully,

FIFTEEN YEARS A SPIRITUALIST.

"POINTS FOR DISCUSSION."

Camborn.

SIR,—There are certain statements made by some Spiritualists that seem to me to be irrational, and which certainly greatly influence thinking people against them.

One of the worst is that spirits come back who are not aware they are dead, but think they are still in the flesh. It is palpably unbelievable that anyone could die and not be aware of the tremendous change.

Again, I cannot believe that the long trance addresses or so-called inspired writings come from spirits. They tell us nothing whatever that we cannot surmise, and if it be so easy to give these long sermons why so hard to give real information?

These things I am certain are from the subconscious mind. We have alleged spirits teaching re-incarnation, and others denying it. There cannot surely be any doubt about the facts of the matter on the spirit side, and these contradictory teachings are also subconscious in my opinion.

I know of numbers of people who, on account of these things, will have nothing more to do with Spiritualism, and I certainly think the matter should be ventilated, for the whole movement may be jeopardised by these irrational teachings.

We need to concentrate on proofs of survival. We need no sermons from the other side. We want proofs that the soul does survive. If it does we can wait and see as regards the nature of the next life.

I am no enemy to Spiritualism. I am its good friend, and I think it is time to cleanse the Movement from absurdities which disgust thinkers and retard progress.

I cannot believe either that there are spirits who cannot progress without our prayers or help. They are not left to our mercy or neglect, I am sure. I think my point of view is very necessary to be discussed.—Yours truly,

W. J. FARMER.

President :
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6.30 p.m.—Mr. Harold Carpenter

July 12—11 a.m.—Mr. David Bedbrook
6.30 p.m.—Mrs. Bailey

July 19—11 a.m.—Mrs. St. Clair Stobart
6.30 p.m.—Mr. Harold Carpenter

July 26—11 a.m.—Rev. C. Drayton Thomas
6.30 p.m.—Mr. Ernest Hunt

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