

October, 1932
SERVICES
at 6.30 p.m.
1/- each.
RIG MORRIS
Society
ve Society on
EA ROOMS,
posite British
Alex. Sim
ogy. F. Flood
sts.
Snell, M.A.
INVITED
rite to Hon
square, S.W.1
RAPH
e spirit hand
in a good re
the inventor.
Park, S.W.11
Wimbledon
PLACE
nd 1 year's
dge, Exeter.
BUSINESS
IAN
ORKS
y, England
Director
amped envelope
OYANTE
Hamstead Hill
anity,
ch?
les, when
he Inter-
of which
post first
Ltd.,

THE INTERNATIONAL PSYCHIC GAZETTE

No. 230. VOL. 21.

NOVEMBER, 1932.

PRICE SIXPENCE NET

Noble Lord's Faked "Exposure" of an Honest Medium.

LORD DONEGALL SUBSTITUTES A SLIDE, DENIES IT, THEN CAVES IN!

He also Secretly Smuggles Plates into the Dark Room!

THE EDITOR INTERVIEWS MYERS AND ANSWERS HIS ACCUSERS.

THE MARQUESS OF DONEGALL may have his name in the Peerage as a noble Lord but he has assuredly not displayed much nobility in his recent effort to "expose" a gifted photographic medium as a fraud and a trickster when he was nothing of the sort.

His lordship's attempt was not even marked by any sign of cleverness or originality. It was for the most part a bungled effort to imitate Harry Price's famous "exposure" of honest William Hope. He accused Mr. John Myers, a new medium, who has in the past few months been enormously successful in producing what are known as psychic "extras," of substituting plates when all the substitution performed was done by His Lordship himself, with the aid of a secreted box of plates and a "Cameo" slide!

But just as Price's iniquity failed in destroying the honourable repute of Hope, and marked the beginning of the decline and fall of the once great Society for Psychological Research, under whose auspices Price played his tricks, so, we venture to predict, will Lord Donegall's attempt to besmirch John Myers' good name as a respectable man and a highly gifted sensitive bring only contumely and discredit upon his own name and that of the Sunday newspaper which has printed his aspersions and broadcast them to the world.

HISTORY OF THE CASE.

Lord Donegall writes a weekly gossip page in the *Sunday Dispatch* under the title of "Almost in Confidence," and on September 18, referring to a spirit photograph Mr. Myers had produced of Edgar Wallace, he personally challenged "Mr. Myers or any other medium" to produce a spirit photograph in the presence of himself, the Art Editor of the *Dispatch*, and an independent witness, the reward if successful to be £100.

On September 25, he intimated that Mr. Myers had accepted the challenge. He said, "I am glad, for I am not in the least hostile or even disbelieving; like the man from Missouri, I want to be shown. . . . Thank you, Mr. Myers."

On October 2, his Lordship stated that he and the Art Editor of the *Dispatch* were going to have a seance next day with Mr. Myers, who had, however, refused the offer of £100 should he be successful.

On October 9, the Marquess published an account of the seance under the rather disrespectful scare-heading "'Spook' Photographs Thrill at Seance." He testified that "during the whole procedure Mr. Myers never tampered with either slides or camera," yet a spirit "extra" of two young women's faces appeared on one of the plates, which had been exposed under the surveillance of Lord Donegall, the Art Editor, Mr. Will Goldston, an impartial witness, and Mr. Hannen Swaffer, who was present as a friendly protector of the medium. His Lordship somewhat grudgingly concluded:—

"Well, there you are. You can take it or leave it. I do not say that they are pictures of dead people, or in any way connected with spirits. What I do say is that I am fully convinced that something happened that evening which is very hard to explain away."

The experiment, please note, had been entirely successful, and one would have thought that might have sufficed. The event had furnished a beautiful sensational stunt for his paper, and Mr. Myers had refused to accept any money. The Art Editor said—"It's been a most successful evening—but . . . ?" That "but" with the row of points and the query mark meant perhaps that like Oliver Twist he wanted "More," at the same price. Or perhaps it meant that he and his Lordship would have been much better pleased if it had been the failure they hoped for.

THE SUCCESSFUL MEDIUM DENOUNCED.

On October 16, as might have been anticipated, the

Dispatch came out at last screaming and sensational in the most approved style. Its posters announced:—

"SPIRIT PHOTOS"

THE SECRET OUT

(EXCLUSIVE)

Its front page was headed right across by the following scare lines:—"Spirit Photography Fake Exposed"—"Lord Donegall Tells the Amazing Truth about a Medium's Trick." And further bold headlines appeared as follows:—"Dramatic Cry: 'The Game is Up!'"—"Marked Plates changed for Prepared Ones in Dark Room"—"Smashed on Floor."

The art of *suggestio falsi* is accomplished to perfection in the scare headings of "stunt" newspapers, but seldom, if ever, has there been such an assemblage of insidiously misleading innuendos piled up over one article by a supposedly respectable journal. "Spirit Photos," within quotation marks, suggests they were not so; "The Secret Out" suggests the discovery of some deceit or trickery; "Fake Exposed" hints at the nature of the alleged trick; and "Lord Donegall tells the Amazing Truth about a Medium's Trick" enforces that idea. The remaining headings suggest that the medium had as a result of his inquisition thrown up the sponge and cried, "The Game is Up!"; that he had been caught with "prepared plates"—that is, with "extras" already on them—and had substituted these for Donegall's "marked plates" in the dark; and on being found out had smashed the negatives to hide his turpitude.

These suggestions we propose to examine in the light of the Marquess of Donegall's own published statements and Mr. John Myers' version of the facts, which is very different, and which he willingly gave us on the morning the stunt appeared.

THE DRAMATIC CRY.

Now at the very beginning of Donegall's article which is headed, "They've Got Me!" we find it was the noble Marquess himself who said, "Myers, your Game is Up!" It was not Myers who uttered these words, as is falsely suggested by the heading, "Dramatic Cry: The Game is up!" They were not shouted as the abject confession of a trapped criminal, but as the challenge of a false accuser.

The second paragraph says:—"The only answer that John Myers made was to attempt to assault me, grab what plates he could out of my hand, and shatter them in the fireplace. Lord Tiverton held him off me from behind." Thus, according to Lord Donegall, Myers had no other reply to his charge but attempted violence. We shall see further on what Myers himself has to say about it.

A HALF-TONE SCREEN EFFECT.

Lord Donegall now says that when an enlargement was made of the plate with "extras" taken at the first "test" seance, "both 'spirits' showed evidence of a half-tone screen on their faces as clear as crystal." He says he remarked to the Art Editor:—"It is obvious to us that these pictures are cut-outs from old newspapers or magazines, hedged round with cotton-wool or some similar substance, photographed, and that somehow they got on to our plate."

Now as that is the first count in his Lordship's indictment, let us examine it. The spirit faces, he said, had a half-tone screen effect. Even if this were true, a screen effect is no sure sign of faking. (See Mr. A. Campbell Holms' authoritative work on "The Facts of Psychic Science and Philosophy," pages 214-5.) But the allegation is **not true**. Mr. Myers received a copy of the same enlargement made by the *Dispatch* at the same time as that which Lord Donegall asserts "showed evidence of a half-tone screen on their faces as clear as crystal." We have carefully examined this copy under a powerful magnifying glass and found **not the faintest trace of any half-tone screen effect!** The only plausible excuse for making such a suggestion is that there is the ordinary web or grain on the photographic paper, but that is totally different from the strong dots and cross-lines of a half-tone screen.

Besides, the noble Marquess omits to say how he considers it possible for Myers at a moment's notice, in the presence of his watchful inquisitors, to impose "cut-outs from old newspapers or magazines, hedged round with cotton-wool or some similar substance" on plates which were never in his hands!

This allegation about a screen effect is the basis of the *Dispatch's* scare-heading, "Lord Donegall tells the Amazing Truth about a Medium's Trick." Of course, this "truth" is amazing, because it is absolutely untrue. No trick of any kind was performed by the medium. All Lord Donegall can say is that "somehow they (the faces) got on to our plate," and that is futility itself! Happily for the medium his Lordship had himself already testified that "during the whole process Mr. Myers never tampered with either slides or camera."

A CUNNING CAMPAIGN.

Lord Donegall, having conceived this "screen effect," called a meeting of experts at the *Dispatch* office "to find out how the trick was done"! "Unfortunately," he confesses, "no one could say for certain how the trick had been done!" Various guesses, including a substitution of plates, were made, and "from these theories the Art Editor and I set out to plan a campaign which would cover every loophole without making Myers suspicious."

And here begins the "campaign" so-called—though "conspiracy" would be a much more appropriate term—to prove that Myers had substituted plates! The "test" sitting had been far too satisfactory. He must be denounced as a trickster somehow or other or spirit photography and Spiritualism would emerge triumphant from their fiery trial. Myers must be induced somehow to give another free sitting. His suspicions must not be aroused. He must not guess that "the hunt is up," and that two noble Lords (for Lord Donegall was now joined by another Lord named Tiverton) were out to trap him in his own house, without even the chance given by sportsmen to a fox or a hare in a fair chase. A net must be cast around him "by fair means or foul," as the saying goes, but at all costs he must be made to appear to be a disreputable trickster.

Now you might guess and guess as to what sort of reasonable pretext could be concocted by anyone in the circumstances to get Myers into this trap. But an appropriate plan of campaign was prepared to meet the case by two noble Lords and two *Dispatch* Editors, and its details were duly revealed as the hypocritical drama was played out in Myers' own home to its sensational climax.

And here we let Mr. John Myers himself speak. He described to us the events as they occurred when we called on him on Sunday morning, October 16, and asked him for his account of the affair.

MR. JOHN MYERS' ACCOUNT OF WHAT HAPPENED.

First of all, he said, I should like to mention an incident that occurred during the "test seance" which may be significant, though it has not been referred to in the Press. In preparing for that seance Lord Donegall and I went into my dark-room, which is lit up by an electrical red lamp of 60 candle-power, a light much too strong for ordinary photography, but I had this lamp specially fitted as a precaution against any possible trickery on the part of anybody.

LORD DONEGALL'S "MISTAKE!"

Lord Donegall himself took the plates out of his packet and loaded the slides with them one by one. He had difficulty in getting one of the plates into the slide and asked me to help him with it, which I did. That was the only occasion on which I touched any of the plates.

Donegall initialled, or was supposed to initial, all the six plates, but I was watching him very carefully and when he had finished I said, "You have omitted to sign one of the plates." He replied that he had signed every plate, but on my insisting that he had not, he took the six slides out of his pocket and found that one of them was not signed. He said, "I am sorry; it was a mistake."

When we entered the seance room for the experiment I reported to Goldston and the others in a jocular manner that Donegall had omitted to sign one of the plates, and that I had drawn his attention to it. I added, "Had an extra appeared on this plate, he would have said it was a substituted plate because it did not contain his signature."

That was the only suspicious circumstance that happened in connection with the "test" seance, which was admitted by everyone to have been entirely satisfactory and successful.

THE SECOND SEANCE.

"Now will you tell us, Mr. Myers, how you came to give a second seance?" we asked.

"Yes," he replied; "on the Monday after the *Sunday Dispatch* came out admitting my success, and admitting that everything had been done fairly, Donegall telephoned to me saying that he would like another sitting. I replied that I could give no further sittings unless I was represented by people who were interested in the Spiritualist Movement, such as Hannen Swaffer and Will Goldston." He said, "All right, I am sure Swaffer will give me a sitting."

I have always said that if Swaffer recommended anyone for a sitting that was good enough for me, because I look upon him as one of the leaders of the Movement and he is undoubtedly a brilliant man.

Donegall therefore approached Swaffer and asked for a sitting, and Donegall telephoned me on the same day that Swaffer had consented, on the understanding that it was not to be a "test" sitting, for everybody was quite satisfied with the "test" already given.

I thereupon asked Donegall what was the object of this second sitting, and he replied that he would like to bring his own camera and see what he could get with that, and also he wanted a fresh article for the *Dispatch* next Sunday. I said I was quite agreeable, and fixed the following Wednesday for the seance.

I then said that, of course, I wanted Swaffer and Goldston with me. He said, "Why do you want Goldston? I don't think it necessary to have him with us." I replied that I wanted someone with me who would give me power and confidence. He then consented to Goldston coming.

DONEGALL'S TWO PACKETS OF PLATES.

The five men—that is, Lord Donegall, Lord Tiverton, Mr. Folkard (the Art Editor), Mr. Swaffer and Mr. Goldston—called at my office near Victoria to pick me up, and we arrived at this house about seven o'clock. The first three drove here in their own car, and Swaffer, Goldston and I came in a taxi. I asked Swaffer if he had brought the plates, and he said that he had allowed Donegall himself to bring the plates. I said, "You have done a very stupid thing, but if I find their plates are marked or tampered with in any way I shall destroy them in the dark room." Swaffer replied that they had no reason to doubt the honesty of Folkard and Donegall; he thought they were quite genuine; but he did not know Tiverton.

When we arrived Donegall and I went into the dark room to load the slides, while Folkard and Tiverton took charge of the camera and made it ready for the exposure.

In the dark room I asked Donegall if he had the plates, and he produced a packet on the outside wrapper of which I saw some signatures, and I took that as an honourable guarantee that the packet had not been opened or tampered with in any way.

"STEAMED OPEN!"

From the *Dispatch* this morning I learn that he had two packets, but I only saw one, and did not suspect that there was any other, for one packet of six plates was all that was required. I also learn from the *Dispatch* that the packets had been "steamed open" by a Mr. Nelson, about whom I know nothing, professedly for the purpose of personally marking the plates with two lines cut across the corners of each! Now it seems to me that this backstairs work vitiated the whole experiment, for who can tell whether this outsider, who "steamed" the packets open—a deceitful process in itself—marked all the plates with his cross lines, or only some and not the others. Obviously if an "extra" appeared on an unmarked plate loaded into one of the six slides, I could be falsely accused of substitution.

I say that whatever was done in connection with the seance ought to have been known and supervised by my representatives, Swaffer and Goldston, but they like myself were kept in the dark. If Donegall merely wanted to "see what he could get with his own camera" with a view to another article in the *Dispatch*, I for one cannot see why any secret "steaming" open of wrappers or smuggling in a second packet of plates was necessary.

LOADING THE CAMERA.

But to continue my story of the dark room, Lord Donegall tore off the outside wrapper on the box of plates and the box appeared to me to be normal, with no visible sign of tampering. Of the six plates he loaded four into the slides and asked me to load the other two, which I did without the slightest suspicion that I was thus being trapped into handling the plates, and laying myself open to a false accusation of substitution or any other trumpety charge.

Donegall, I saw, signed the whole six plates in the usual way. We returned to the seance room, and when we entered Folkard remarked, "I am sure we are going

(Continued on page 29.)

Novem
Dian
THE
of
pu
the Que
Long
had for
as the d
thousan
from gr
on to e
It wa
Spiritua
things
contem
Mrs.
the Cha
Champion
Mr. Han
Mr. Geo
Mrs. E
gave a v
stration
powers.
The
it was
they v
filled t
capacity
some re
great w
done fo
the
Associat
Mrs.
CRESPIC
while t
forward
to be a
fitting
their m
past, a
stand a
early
worker
proclai
were e
almost
Two
the F
small
Londo
Spiritua
very
stances
jeers;
scoffer
their
which
on for
grand
It h
the pa
wither
speake
to pro
to-day
and t
astour
MR.
collate
claime
across
of the
MR.
sacrifi
them
what
the M
associ
1,500
propa
guide
Fi
Mar

Diamond Jubilee of Marylebone Spiritualist Association. ITS EARLY HISTORY TOLD BY A VENERABLE FOUNDER.

THE Sixtieth Anniversary of the foundation of Marylebone Spiritualist Association was publicly celebrated by a great meeting in the Queen's Hall, on Sunday night, October 2.

Long before the hour for opening, queues had formed up around the hall, and as soon as the doors were opened a crowd of over three thousand people quickly filled the auditorium from ground floor to highest gallery, overflowing on to every tier of the platform.

It was a very impressive sight, showing that Spiritualism has long passed the day of small things when its services were regarded with contempt, and its disciples treated with ignominy.

MRS. TRELOAR, President of the Association, was in the Chair; short addresses were delivered by Mrs. Champion de Crespigny, Mr. Hannen Swaffer, and Mr. George Craze; and Mrs. Estelle Roberts gave a wonderful demonstration of her clairvoyant powers.

The CHAIRMAN said it was with great pride they viewed that hall filled to its utmost capacity, which was some recompense for the great work that had been done for Spiritualism by the Marylebone Association.

MRS. CHAMPION DE CRESPIGNY said that while they were looking forward to the work still to be accomplished it was fitting they should take their minds back into the past, and try to understand a little of what the early pioneers and old workers went through in proclaiming truths which were now becoming almost commonplace.

Twenty-four years after the Hydesville raps a small body of people in London formed this Spiritualist community in very humble circumstances. They braved the jeers and sneers of the scoffers and sceptics of their day, and the work which had been carried on for sixty years from that time formed a great and grand record.

It had been said that Spiritualism was a mere flash in the pan, that it had not come to stay, and that it would wither and die like many other cults, but in her (the speaker's) view Spiritualism had not only come to stay but to prove the salvation of the world. The generation of to-day had happily been born into a more tolerant world, and the truth was now having free course and making astounding progress in the hearts of all classes of people.

MR. HANNEN SWAFFER drew an interesting picture of collateral events at the time Spiritualism was born, and claimed that Spiritualistic truth was now going on right across the world and nothing could stop the final triumph of their faith.

MR. GEORGE CRAZE said they had been reminded of the sacrifices of their pioneers. Well, these pioneers were with them that night, and it was one of their present joys to see what progress the truth had made since their time. In 1915 the Marylebone Association had only 100 members and associates; ten years ago, at their Jubilee, they numbered 1,500, and now they were 2,500 strong. There had been a propaganda society from the beginning, and it had been guided throughout by the co-operation of the spirit-world.

MR. W. T. COOPER'S HISTORICAL RECOLLECTIONS.

Fifteen years ago, the early history of the Marylebone Association was narrated to us by

Mr. William T. Cooper, one of its Founders, and long its President. He was then in his eightieth year, and still on active service as President.

Mr. Cooper first told us of his great sorrow at the loss of a favourite son, and his deep dissatisfaction with the theological doctrines of his time in regard to death and destiny, and continued as follows:—

My Son's Death and Return.

"That was really the foundation of my going into Spiritualism. I began to think without restraint, and I thought our religious teaching on death and the hereafter had all along been radically wrong.

"When I came up against the fact of death, the religious beliefs I had held as a Wesleyan gave me no consolation, and the first message I had from my son showed me there was something more than the churches knew of.

"A fortnight after he passed over he returned at a seance in Harcourt Street, where Mrs. Treadwell was the medium. She was in deep trance and reconstructed the whole painful scene that had been enacted in my boy's bedroom on the morning of his death. And, using the medium's voice, my son himself spoke to me. He said, 'Father, I am not dead; I am all right.'

"Thereupon I started to study the subject in earnest, and when I had read several books, including that of Andrew Jackson Davis in which he describes how he saw a spirit leaving the body, and had received many evidential messages from my son and others, I became so thoroughly convinced that I said to myself—'This is the Truth, and I shall certainly try to help others to get the same knowledge.'

The Carpenter's Shop.

"I was greatly helped in my inquiry by Mr. C. I. Hunt, who was a fellow Relieving Officer,

and was secretary of a small Spiritualist Society, which we both made up our minds to help on to a proper footing. It consisted then of about nine or ten members, and met in a little carpenter's shop in Harcourt Street, Marylebone.

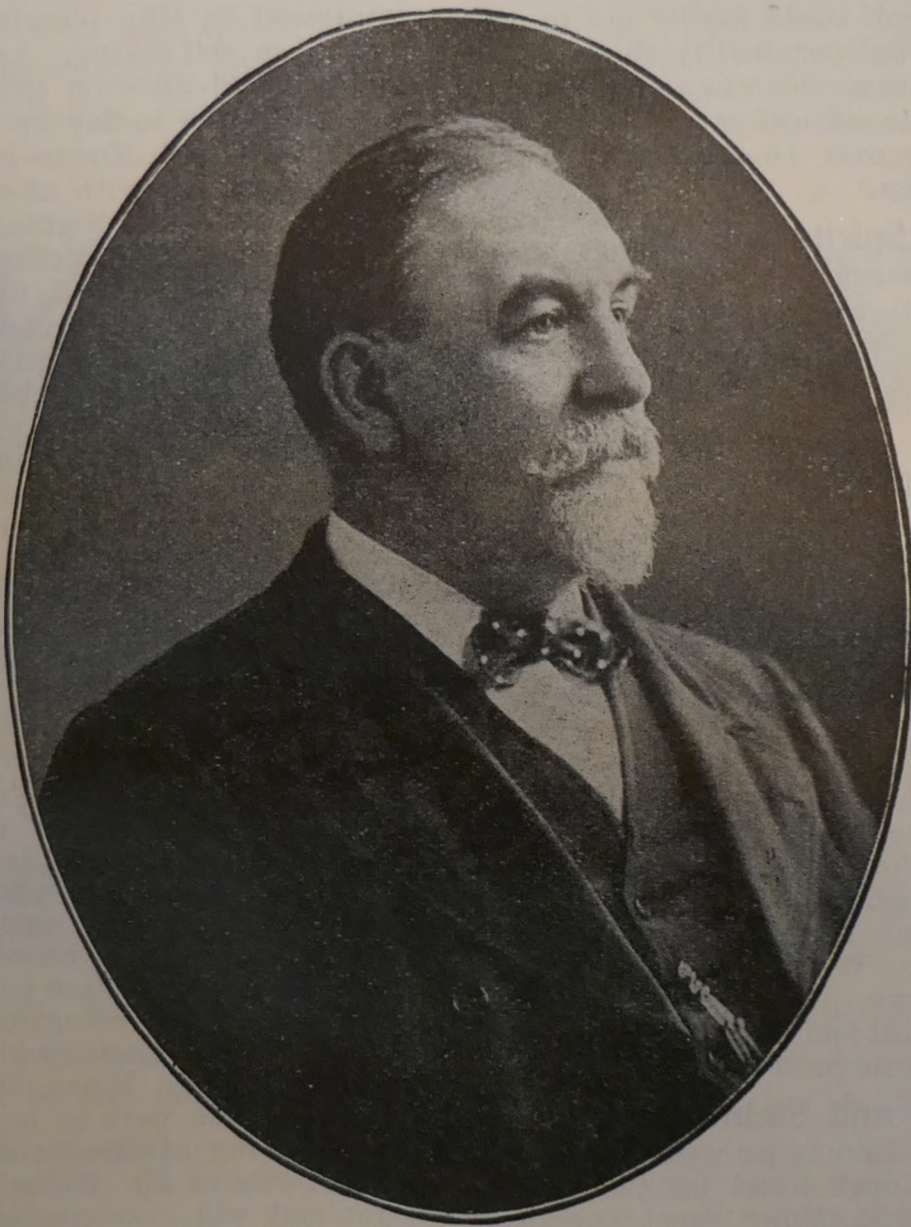
"They had meetings on Sunday mornings and evenings, with a Children's Lyceum in the afternoon; but these were all poorly attended. The carpenter's benches and timber were simply cleared to one side of the shop for the meetings. Various mediums, including Mrs. Treadwell, Mrs. Spring, and Mr. Hopcroft, used to address us, and give us proofs that our so-called dead were alive and were interested in what concerned us.

The First Office Bearers.

"The society was called The Marylebone Association of Spiritualists, and it retained that name until it was formed into a Limited Company later on.

"A meeting was called to elect a committee and office-bearers, and to establish the society on a sounder basis. Mr. Thomas Everitt was appointed president, I was vice-president, Mr. Charles White was treasurer, and Mr. Charles I. Hunt secretary, with a committee of about eight members, including Mrs. Brinkley, who has worked with us down to the present time.

"We decided to hold a public social gathering, and we issued notices broadcast, with the result that the carpenter's shop was quite filled. In addition to the persons I have already mentioned, Mr. Leigh Hunt, then a youngster, came with his father; Mr. James Burns, editor of *The Medium and Daybreak*, was present;



MR. W. T. COOPER

also Mr. Towns, the materialising medium and water-finder, and several ladies and gentlemen who were interested in the subject.

Next Premises a Police Court.

"The re-organised society set to work in earnest, and the carpenter's shop was soon too small to accommodate all who came. After some difficulty, on account of the prejudice against Spiritualism, we obtained the use of a hall in the High Street, which had formerly been used as the Marylebone Police Court. There was accommodation here for about 120 people.

Florence Maryatt's Opening Address.

"We were all so enthusiastic about this first step in the way of progress that we all gladly gave our time and work to clean and re-decorate the hall. We were at it day and night, and soon had it ready for the opening services. Mr. Leigh Hunt had a model printing press, on which he printed the public notices. Miss Florence Maryatt, the novelist and author of the book, 'There is no Death,' conducted the first meeting, and there was quite a crowd to hear her. Her address was a splendid oratorical effort and was very strong Spiritualism. For the first time in the history of the Society carriages drove up to the hall with fashionable people seeking to gain admittance, and many had to go away after the hall was full. Miss Maryatt herself could hardly get in, and it was only by using her genial personality she was able to get through the crush. The service was a great success. Miss Alice Hunt conducted the musical part of the service. The collection amounted to over £9. From that time the work has gone steadily on.

"Religious and Spiritual Basis."

"We then had Sunday services, seances during the week, tea meetings, and all the usual functions of a regular organised church. We always tried to keep the meetings on a highly religious and spiritual basis. We did not encourage questions at the meetings because in the old carpenter's shop days, what with questions and arguments, there were people who were ever ready to turn the place into a secular bear-garden. We had a three years' lease of this hall, and the work was ably sustained by many willing workers. Mr. J. J. Morse, editor of the *Two Worlds*, came to address us on several occasions.

Cavendish Rooms.

"When our lease was up we again needed a larger hall, and were fortunate in securing Cavendish Rooms, Mortimer Street, W., which held an audience of 250 people, and there we remained for about thirteen years. These rooms were opened for us by Emma Hardinge Britten, and as we engaged the best speakers and mediums that could be found, the services were carried on with very great success. We remained there until the building was pulled down. The secretaries during this period were Mr. Leigh Hunt and Mr. Stanley J. Watts. When Mr. Everitt died I became president.

Shearn's Restaurant and Steinway Hall.

"When we left Cavendish Rooms we went to Shearn's Restaurant in Tottenham Court Road for just over a year, then to the Art Centre in Mortimer Street for another year, and finally to the Steinway Hall in September, 1914. After a year there we had to move, as the people who used the hall on Sunday mornings had taken it for the evenings as well.

An Anglican Church.

"We next went to the Church of the Good Shepherd, in Paddington Street, but were not long there owing to the bigotry of a clergyman who came and made a rather unseemly scene, for which he later apologised. From there we went to a hall at 77 New Oxford Street, where we had already held week-night meetings. After a year there we again secured the use of the beautiful Steinway Hall. Mr. J. J. Morse conducted the opening services on our return there on November 5, 1916.

The Honorary Secretaries.

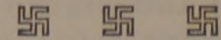
"We have been greatly indebted to the untiring zeal of our honorary secretaries. During the past thirty years till now (December, 1917) we have only had five, namely, Mr. Hector Rumford, two years; Mr. Leigh Hunt, thirteen years; Mr. Stanley J. Watts, eight years; Mr. Douglas Neal, eight years; and now Mr. George Craze for nearly a year. It is a splendid record of faithful work for the Cause.

Some Leading Workers.

"Our history has been one of ebbs and flows, but I am glad to say that never has our work been more heartily appreciated than at present, when so many people bereaved by the war are so anxiously wanting the truth which has been committed to us.

"I should like to mention our deep indebtedness during the Cavendish Rooms period to Mr. George Spriggs, Miss Rowan Vincent, and Miss S. McCreadie, who were most indefatigable workers, also Mr. and Miss Morse, Mr. and Mrs. E. W. Wallis, Mrs. Everitt and Mr. George Bibbings. Also I think I should not omit to mention the very great help which has been given on the musical side of our services by my wife (formerly Miss Amy Butterworth, R.A.M.). She has arranged and conducted the music since the opening of the Cavendish Rooms, and is now very ably assisted by Mr. A. Clegg, who officiates at the organ.

"I naturally feel very proud of our Marylebone Society, which occupies a premier position in London, and whose seances have always been more like family gatherings than anything else."



SOME MEMORIES OF AN OLD MEMBER.

A SPIRITUALIST who was a member of the Marylebone Association thirty years ago writes:—

"I was present at the great Diamond Jubilee meeting held in the Queen's Hall last Sunday night, and though impressed by the pleasing signs of present prosperity, I found myself asking, 'Are our more spectacular methods really an advance on those of the old days, and is the mediumship of to-day up to that of the splendid workers in the Cavendish Rooms period?'

"I look back with affectionate memory, for example, to 'the McCreadie Nights,' when the Rooms were always crowded out. Miss McCreadie was not only a persuasive medium, but she had the great advantage of having been a natural clairvoyant from her childhood, and she used to tell how as a girl she had witnessed her grandmother's spirit leaving the physical body at death. Her descriptions were very vivid and convincing, and her messages from spirit friends to living persons in the audience were given with a tenderness and sympathy that greatly endeared her to those who received them.

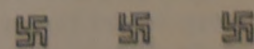
She had a wonderful way of picking out absolute strangers to the subject on their first visit to the Rooms and addressing her descriptions to them. Besides, having been brought up in a fervent evangelical family, her evenings were always characterised by a sincere religious atmosphere, and her pleasing quaint Scottish accent had an attraction of its own. Miss Rowan Vincent and Madame de Beaurepaire were also both very charming in their demonstrations of clairvoyance. Of the men Mr. J. J. Vango was a favourite, and Mr. Vout Peters, who is still an active platform worker, will always be remembered for his intimate descriptions of spirits belonging to foreign countries whose messages to their living friends were often given in their own language.

"But an outstanding feature of those early days was the remarkable trance addresses of Mr. and Mrs. E. W. Wallis, Mr. J. J. Morse, Mr. W. J. Colville, and others. Some of these were in my opinion far superior from a popular point of view to any being given at the present day. Some of Mr. Wallis's were published in pamphlet form and will ever remain classics of their kind. Mr. Morse had a Chinese guide, 'Tien Sien Tie,' who was one of the most learned teachers of spirit truths we have ever had.

"An interesting custom of those days was to hand slips of paper to members of the audience on which questions were written and afterwards fully dealt with by the controls. Similar slips were handed out on which subjects for treatment were written, and as soon as these were read out after the address Mr. Colville would recite an impromptu poem dealing cleverly with every one, though there might be fifty subjects in all.

"Mr. George Spriggs was then a very wonderful healer, who had already been a notable materialising medium in the West country before he came to London. At his seances at Cardiff the materialised spirits would walk out and talk with their earthly friends in the garden. We have nothing so wonderful nowadays. His brother, Mr. Fred. Spriggs, was also a devoted worker. Mr. Leigh Hunt was a most enthusiastic secretary, and he and his wife (a daughter of Mr. W. T. Cooper) were among the most active and popular members of the Association.

"Perhaps other old members of the Association can recall names and incidents of those palmy days in the past which would greatly interest the present generation."



Put on therefore gladness that hath always favour before God, and is acceptable unto Him, and delight thyself in it; for every man that is glad doeth the things that are good, and thinketh good thoughts, despising grief.—*Walter Pater.*

Classification of the Fairies I Have Seen.

By TOM CHARMAN, GODSHILL.

HAVING lived for over thirty years in the New Forest, in daily contact with Nature, I have long passed from the stage of absolute scepticism as to the reality of fairies to a profound belief in their existence, for through my clairvoyance I have come ever closer to the Fairy World.

For the sake of classification, fairies may be divided into :—

- (a) Water-Elementals.
- (b) Fire-Elementals.
- (c) Air-Elementals.
- (d) Earth-Elementals.

I will take them in order and describe a few of my clairvoyant visions, and also discuss any ideas that may arise from them.

I should say here that most of my experiences occur on retiring at night, which I often do at an early hour, for the darkness and quiet of my room provide perfect conditions for this species of clairvoyance. I am always conscious and never in trance.



NYMPHS OF THE WOODS.

Playing around a Mushroom.

As seen and sketched by Tom Charman.

(a) Water-Elementals.

My contacts with these are less frequent than with the other three varieties. Some years ago I had a most striking experience which deeply impressed me. I had retired early, and immediately on getting into bed felt as though I were being transported through space—an experience I not infrequently have. Then I found myself under water, floating around some huge rocks. After some minutes it occurred to me that I ought to be breathing, and I felt considerable alarm in consequence. But I was assured by an invisible companion that this was unnecessary. That was indeed true, for I seemed to remain under water for about half an hour with perfect ease.

During this period I saw some most weird and wonderful creatures. Little half-human beings, with large heads and frog-like bodies, and others like huge tadpoles, floated past me. They took not the slightest notice of me but sailed past, with the numerous fishes, intent on their own business.

One little creature, more human in shape than the others, was apparently amusing itself with a huge voracious-looking fish, but it seemed to have not the slightest fear, and kept pushing a sort of sponge-like substance into the fish's mouth, which shows that on that plane at any rate they are all on friendly terms.

At that time I did not see any of the higher forms of water-elementals, but on other occasions I have seen wonderful water-ladies, dressed in magnificent garments.

These water-elementals can always be distinguished from the other varieties by their fishy appearance and the watery atmosphere that surrounds them. I have never seen them out of water, though occasionally they appear on the surface.

I have never seen the mermaid type, so often shown in children's fairy-books. I suspect many of these pictures are misleading, for they always show perfection in form. For example, the mermaid is always shown as the perfect top half of a human being, joined to the perfect lower-half of a fish, whereas throughout the elemental world form is scarcely ever perfect, at any rate in balance as we know it in the human world. Thus though it would be dogmatic to say that there are no such things as mermaids, it seems more probable that they are purely a creation of the artist's mind, derived possibly from some low type of water-elemental in which the human and fish forms are closely allied.

(b) Fire-Elementals.

Fire-elementals or salamanders frequent household fires, though by no means do they visit all hearths. I may go weeks without seeing any, and then suddenly one or more will appear in the midst of the flames. They do all sorts of curious things, such as lie down, skip about, or handle the hot embers with great amusement. Their faces are broader than those of most fairies. Often on a winter's night, when my fire is crackling merrily on the hearth and the sparks flying up the chimney, these little creatures dance in the flickering flames, their limbs and quaint dresses shining red in the glowing embers. On their arrival the fire becomes truly animated with fairy life. They are nearly always in the fire, though at times they appear outside the flames close to the fireplace.



A PIXIE OF THE WOODS.

Note the two with long caps watching the butterfly.

As seen and sketched by Tom Charman.

(c) Air-Elementals.

Air-elementals or sylphs are amongst the most beautiful of fairies. The most typical of them have long hair and flowing garments, which stream gracefully behind them as they float through the air. They have also very long necks, and sometimes so thin that one wonders how they can carry their heads. These bodily characteristics are accompanied by a temperament differing from that of most elementals. They carry with them an atmosphere of gentleness and calm, which reveals itself in their grace and smoothness of movement.

One of my most beautiful clairvoyant experiences was witnessing one of their great gatherings. It was one night when I had shut my eyes and was thinking of nothing in particular. There first appeared before me a sylph in an exquisitely coloured dress, and then a multitude of others, equally resplendent, came floating in from all sides. The grace of the dresses and the magnificence of the colouring almost took my breath away, and I could not refrain from exclaiming at the beauty of the scene. They floated around in a continuous undulating line, with the tranquil smoothness of smoke on a windless day.

The dresses resembled light and feathery clouds at sunset, or rainbow-coloured cobwebs on bright autumn mornings.

On another occasion I was walking through the New Forest when the wind was tempestuous. Then I saw the sylphs flying with the gale, now soaring above the tree tops, and now taking great swoops downwards after the fashion of swallows. What with the flying leaves, the swaying branches, and the artistic evolutions of these beautiful creatures, I felt enthralled with this mingling of prosaic earth and fairyland.

(d) Earth-Elementals.

In this class is to be found the greatest variety of fairies. My visions of them have been so numerous that it is difficult to pick out instances that would be most characteristic.

I have seen a great many of them dancing, for that seems to be a favourite pastime. The dancing fairies are usually slight in build, with rather long necks, arms, and legs, though some are beautifully proportioned. They differ from sylphs in dress, expression of face, and bodily movements, being more angular than rhythmic in motion.

One night I had a beautiful vision of a little dancer. As she floated into sight she began spinning round and round, at first slowly, then gradually accelerating in speed till I could see nothing but a blur of colour. As I looked I wondered whether she knew that I was admiring her, and at that very moment she turned her head over her shoulder and smiled at me. She seemed to have read my thoughts and responded, as many other fairies have done.

In their dances they frequently hold each other's hands, or form themselves into a ring catching hold of each other's gauzy drapery. They seem to have no set dances. I have sometimes seen their antics watched with astonishment by other fairies who looked prim, staid, and lifeless.

The idea that fairies love to sit about on toadstools, climb upon them, and dance around them is no myth. I have myself seen charming groups circling around mushrooms.

A milder form of pastime among what I might call the staid old ladies and gentlemen among them is chasing butterflies, which they do as if it were the most serious occupation in the world. But they never harm the butterflies, nor in fact anything that they touch.

I have frequently seen Red Indian elementals running along with bow and arrow, as well as elementals of a Chinese type, and once I caught a glimpse of fairies who looked like miniature hairy savages.

Many times have I seen fairy processions. There is no monotonous fashion in the fairy world. Every individual wears what it pleases. The dresses are on the whole simple, but some elementals are decidedly overdressed and jewelled. They pay great attention to

their head-dress, and their hair is often put up and adorned in most fantastic fashion. In processions they carry the most trivial things with the utmost dignity. I do not know the purpose of these processions unless it be that the little people like to decorate themselves and march with pomp for the sheer love of doing so.

Some General Observations.

I have occasionally seen fairy houses and palaces of the utmost quaintness, some adorned with domes and minarets, and others very beautiful little cottages in the woods and on the hillsides, which harmonise with the curves and colours of nature.

Among these nature-spirits are little pixies in brown clothes, known as brownies, who usually keep guard. Others play about on branches of trees and sometimes swing from bough to bough in monkey fashion. These latter are usually dressed in green with brown caps.

The gnomes, or miniature old men and women, are for the most part delightful characters, with kind and benevolent faces. They appear to take a great interest in the smaller elementals, and give them their affection and protection.

I have never seen any of these elementals eat or drink, and I surmise that they exist on a plane of their own, half-way between the physical and spiritual planes, where physical food is not necessary.

The fairy world consists of men, women, and children, varying in height from two inches to three and a half feet. I know nothing of their propagation or death, and I cannot say whether they speak, as they do not seem to open and shut their mouths; so their method of converse may be purely mental.

I have never seen any sign of cruelty amongst elementals, but the element of love seems to play a great part in their lives.



GNOMES GAMBOLING AT SUNSET.

Note the baby onlooker.

As seen and sketched by Tom Charman.

Professor Ernesto Bozzano's Challenge to Rome.

THE "TRAGIC ERROR" OF CHURCH LEADERS.

THE REV. CHARLES TWEEDALE'S great work on "Man's Survival After Death"—which ought to be in every Spiritualist's library—has just been published in an Italian edition, and Professor ERNESTO BOZZANO, the revered and heroic Chief of Italian Spiritualism and Psychical Research, has in a striking Preface thrown the book down as a challenge to the Roman Catholic Church. In the course of this preface the Professor writes:—

We are presenting to Italian readers the translation of "Man's Survival after Death" by the Rev. Charles L. Tweedale. This translation is made from the 4th English Edition, which fact shows how the book is being appreciated by the Anglo-Saxon peoples.

This work is indeed one of the very first importance and one can truly say that alone and unaided it is sufficient to prove the existence and survival of the human spirit.

It ought to be sufficient, taken alone, to show the leaders of the Roman Catholic Church and also the leaders of other Christian Churches, what the Rev. Tweedale truly terms the "tragic error" which the said leaders are now making in condemning psychical research and practice, and fighting against it by all possible means.

The Author never ceases throughout the book to comment on the psychic or spiritual phenomena of to-day, and to compare them with, and test them by, the Bible records; and this important comparison is chiefly developed in Chapters xxiii to xxvii. Here it is shown, on the indisputable basis of facts, that present day spirit or mediumistic phenomena are the exact reproduction of

those in Bible times and that if we are to condemn the spiritual or mediumistic phenomena of to-day, we must equally condemn the spiritual or mediumistic phenomena of Bible times. With reference to this the Author writes:

"The Church is face to face with a whole range of facts which can no longer be successfully ignored or denied, and will exert a profound influence on the religion of the future. Let her face the facts bravely and honestly. She has little to lose and much to gain. There is nothing greater than truth. Let the truth prevail. She has and will retain the essentials, but will be compelled to modify the details, and under the pressure of advancing knowledge to let fall away as erroneous what she has cherished as true. This has happened before and the gain has been great every time. Revelation is a continuous process and is not confined to any one age of the world history."

These are solemn words, says Professor Bozzano in conclusion, which must inevitably exert an imperative and compelling influence on the mind of any man whose brain is not made totally dense by dogmas.

It is greatly to be wished that the leaders of the Roman Catholic Church, the Tribunal of the Holy Inquisition and the Jesuit Fathers, may obtain a copy of the Rev. Tweedale's book in the hope that some of them, after having read and considered the whole of it, may realise "the tragic error" under which they are labouring; and if amongst their number there should be found one who should catch the light and change his mind, perhaps he might awaken some beneficent ferment—the beginning of an approaching self-amendment—in the bosom of the most blindly conservative institution ever recorded in the history of religion.

Dr. Lamond and Lord Northcliffe at a Seance.

By GERALD DE BEAUREPAIRE.

I HAVE been present at several of Mr. Vivian Deacon's trance and direct voice seances, and many personalities who were eminent in their day upon the earth have manifested, giving usually satisfactory evidence of their identity.

Of all the exponents of Modern Spiritualism who have quite recently passed over, perhaps none has been listened to with such affectionate esteem as the late Rev. John Lamond, D.D., who passed to the higher life on July 18 last. He manifested through Mr. Deacon's mediumship on the evening of September 26 last, when the medium was in the trance state.

His emotion was very marked when he spoke of Mrs. Archibald, and said what a staunch friend she had always been to him, and how, toward his last days on earth, when his health was failing, she had stood nobly by his side whilst he did his work for Spiritualism.

He went on to speak about Mrs. Meurig Morris and her work at the Fortune Theatre. Referring to her libel action against the *Daily Mail*, he said nobody on earth could realise how much she had suffered, and the shock to her nerves she had sustained. He had a very deep affection for her; she was his little Joan of Arc; he had suffered with her on every inch of the way through her ordeal. "Poor, dear little soul!" he said, "please ask her to come here. I want so much to speak to her, and also to Mrs. Archibald. Please ask them both." And we did.

They came together on October 8. It may have been a coincidence, but it was of psychic significance that on my left sat Mrs. Archibald who had been a source of help and inspiration to that truly spiritual man, John Lamond, and on my right was Miss Louise Owen, who had shown equal fidelity to the late Lord Northcliffe. Mrs. Meurig Morris sat next to Mrs. Archibald.

Dr. Lamond came in the direct voice. He was so overjoyed that he was scarcely able to articulate clearly, but we could all feel the great brotherly love he sent out to Mrs. Morris and Mrs. Archibald. "This is one of the happiest moments I have known since my passing," he said, with deep emotion; "it is a privilege to be able to talk to two of my dearest friends."

Mrs. Archibald gently soothed the Doctor into a calmer state, and he spoke to her about several personal matters. He then addressed Mrs. Meurig Morris, assuring her that he was always by her side in spirit, when she spoke at the Fortune Theatre. "Yes," said Mrs. Morris, "I always see you there." He was obviously pleased. "Some people have thought," he said, "that if I had not supported you in the Law Courts I should have lived longer on earth. They reckon the strain killed me. But it was not so"—and here his voice rose to a pitch of emotional and dramatic intensity—"I say it was not so! It was my privilege, my joy, my destiny, to stand by you; it was one of the finest things I tried to do for Spiritualism; it was my last effort in an earthly body; and since I have passed over I have received special promotion for doing it."

Then he referred to the book he wrote about the life of Joan of Arc. "I will write another, later on," he said, "through Mrs. Archibald, about Mrs. Meurig Morris, and I will call it 'A Modern Joan of Arc.' For truly Mrs. Morris is one of the sensitives who are treading the pathway of the martyrs."

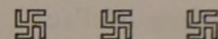
He then spoke to Miss Louise Owen, and said he had always held her in the highest esteem. He also referred to Mr. Deacon, the medium, whom he thanked for his kindness in permitting him to manifest.

Later in the seance Lord Northcliffe came. He established his identity to Miss Louise Owen by a code word, which I understand he always uses when speaking to her through mediums. He had held back until now, he said, lest his forcefulness might upset the conditions. He spoke to Miss Owen about certain matters of a private but evidential nature, and expressed his deep gratitude to her for all she had done for him not only whilst he was on earth but since his passing over. He said that although he had reached the top of his profession here his life had not been an easy one, and no one better than Miss Owen had really understood him. He had always had to rely chiefly on himself; had been in a sense a soul apart; nevertheless she had helped him in many important decisions and sometimes had prevented him from making a fool of himself. Miss Owen laughed at this, and said, "All you big men are just babies." His Lordship then added that he still valued Miss Owen's help, and that the link between them would never be broken.

Lord Northcliffe also spoke to Mrs. Meurig Morris in sympathetic tones of deep respect. He was helping her,

too, he said, and also Mr. Laurence Cowen. Perhaps, he said, he could get more easily into Mr. Cowen's condition, because he, like himself, had been a Materialist and man of the world until he had heard "Power" speak through Mrs. Morris. He said that Cowen's reformation was thoroughly genuine; let there be no mistake about it. He wished he had had the same opportunity to come to his senses and turn to spiritual things before leaving the earthly body. Yes! his own supreme error on earth had been his complete disregard of the spiritual; but *nil desperandum*, he added, he was trying now to make up for it. His deepest thanks were due to George Vale Owen for spiritual help. They were fast friends in the life of spirit. He had always admired Vale Owen, even when they were both in the body of flesh; indeed, he had wanted to help him financially, but to his credit Vale Owen had refused. A splendid fellow! An example not only to him but to many in spirit life.

A childish voice now greeted us. It was "Feda," the control of Mrs. Osborne Leonard, the well-known trance medium. She had come for Miss Owen. They chatted happily together, and for a time "Feda" was left in control of the seance by Mr. Deacon's spirit door-keeper; and very successful she was in helping other spirits through. I have since heard that "Feda" has confirmed her visit to us through her own medium, Mrs. Leonard, which may be considered a good test.



THE CONAN DOYLE MEMORIAL FUND.

THE Hon. Treasurer of this Fund has received the following further donations, amounting to £4 6s 2d., which, with £2,143 os. 8d. previously acknowledged, brings the total donations to date to £2,147 6s. 10d.

SEVENTEENTH LIST OF DONATIONS.

| | £ | s. | d. |
|-------------------------------------|----|----|----|
| Port Elizabeth Spiritualist Society | 1 | 8 | 10 |
| Society of Psychical Investigation | 1 | 1 | 0 |
| Mr. J. Vesugar | 1 | 1 | 0 |
| Mr. William Kneall | | 11 | 4 |
| Aunt Mattie | | 4 | 0 |
| Total | £4 | 6 | 2 |

THE MEURIG MORRIS APPEAL FUND.

Letter to The Editor.

September 27, 1932.

DEAR SIR, A number of Spiritualist Churches have contributed to this endeavour to secure to Spiritualists equality of justice, and I venture to ask your kind service in calling the attention of those other Churches and bodies in our Movement who may like to add their practical expression of sympathy. Every little helps, and though a substantial sum has already accrued from well-wishers and sympathisers from all parts of the world, more is wanted, as the cost of the effort made by Mrs. Meurig Morris is as considerable as is its importance to our common cause.

Subscriptions will be gratefully acknowledged by the Editor of *Light*, 16, Queensberry Place, S.W.7, and Mrs. Champion de Crespigny, Artillery Mansions, Westminster, S.W.1.—Yours very truly,

ROSE CH. DE CRESPIGNY.

Chairman of Committee.

MORE ABOUT "JACK," THE MUSICAL DOG.

MISS WINIFRED HUNT writes us that she has received so many letters about her article in last month's *Gazette* about her musical and clairvoyant dog "Jack," that she has been unable to cope with them.

For the information of inquirers, she mentions that "Jack" loved Mendelssohn's "Songs without Words," and listened to them with an expression of blissful approval and enjoyment; and he greatly appreciated operatic music, especially *Cavalleria Rusticana* and *Faust*. The more robustious passages he disliked, and would leave off his singing where they occurred, grunting his disapproval, but when the more rhythmic airs were renewed he would glide in at the right beat, wag his tail, and beam up at Miss Hunt's father as if to say—this is something like music! Sometimes he would join in when Mr. Hunt, junior, was singing a solo, copying his phrasing and voice modulations most minutely, and trying to outdo him in the *fortissimo* parts!

THE
International Psychic Gazette

The Independent Monthly Organ of
Spiritualism and Psychical Research.

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

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

Spirit Teachings for the Present Times—III.

These Spiritual Messages from the Other World have been received through mediumistic channels and are directed towards the World's Redemption from the present Reign of Materialism, which has only led to widespread ruin and confusion, and towards the coming of the Kingdom of God on earth, so that all nations may become united in love, peace, and righteousness.

THE CHRIST-SPIRIT SPEAKS.

I AM The Christ, the Ever-living Light within thee.
At thy desire I am come to regenerate thy earth-consciousness.

When thou didst pass through the gates of birth thou didst drink of the miasmatic waters of decay and death.

Listen not to the voice of thy earthly self, and I will give thee a new conception of life.

I will give thee the key of My infinite resources within thee.

Listen for My soundless voice within the sacred silence of thyself, and that voice shall dissolve the spirit of darkness and create within thee a new mind and a new body.

Trust thou in Me, I will never leave thee.

In Me there is nothing to fear.

MAN'S RESPONSIBILITY AT THE PRESENT TIME.

THE shadows of disaster which threatened your world have not been able to find a sufficient response, and the tentacles of the great octopus which sought to envelop it in its smothering arms, have been unable to make sufficient contact to pull down the good forces and destroy the earth. It is true that there are festering spots in various parts of the earth, but it is also true that a call has gone out around your world, inarticulate though it be, for the help of the Beings of Light.

That semi-conscious call of the world has been answered, and so the shadow which threatened has been temporarily driven away, and is drifting out into the vast spaces where there is nothing for it to contact.

Your world can lift up its head, and throw back its shoulders, and breathe for a while the great pure breath, the sweetening revivifying life, which is pouring into the pores of your world.

But do not think that the destructive danger is passed for all time. We would not say it is a truce in chaos, but we do say, it is an answer to the yearning of those who have called.

The voice is more than the voice of the Church, which is a stifled voice.

It is more than the working out of the mind in philosophy, tinged with this -ism and that -ism.

It is more than the voice which has been wrung from capitalists, when they have faced what looked like a debacle between their capital and those who labour.

The call has been a real world call from all nations more or less.

It is the call of the soul of humanity from the instincts of humanity, rather than from the effect of speculations in the mental workings of humanity.

But, while there is this ampler altitude, this freedom from threatening stifling blackness and destruction, the final battle has not been won.

The great emancipation from the age-long thralldom of enmity and strife and sin has got to be met with direct, definite, personal individual and collective activity. We tell you that the complete emancipation from that thralldom will not be done for you. All awakened individuals must take their individual share of responsibility, face the issue, think, and work.

The threatening Nemesis of past causes, which was hurrying towards you as though slipping down a great incline with a tremendous momentum, and which would have blotted out civilisation, and destroyed the face of the earth, has been averted, and kept back, and a freedom given to the world because of the great cry coming almost unconsciously from the heart of humanity.

This great hungering cry has actually been coming from the soul of the people as a direct product of the world war. It is an example of evil shooting beyond its mark, and weakening itself thereby.

The reason why the call of the earth has been answered by a spiritual influx, which has swept away the great, elemental, threatening octopus, is that a new opportunity or vision has been vouchsafed.

The practical meaning of this vision is that mankind is not to herd gregariously, and move with mass instincts, but that man during this great granted freedom is to express himself individually. He is not to put his responsibility upon the society in which he lives, nor on the government which controls the state of which he is a part, nor on the church, who in one of her organised phases seeks to enslave the people by authority, thus robbing man of his initiative to think and act individually.

The world is yours, oh sons of men! You can make it what you will! Arise, remove from your eyes the blinkers of superstition, and gaze upon the light, and in that light shoulder, oh multitudinous men, each of you, your own responsibility!

By so doing, because of the light that is in you, and around you—the Omnipresent Divinity—you can defeat both the plot and counterplot which work for ill.

Relegate not your prerogative to another, but think and act spiritually, as far as you can understand the meaning of spirit, and the little light that is within you will grow more and more. You are not responsible for the greater light that may be in another. You are only responsible for the light that is within you.

Whether the Kingdom may come in these days to earth is not dependent upon any arbitrary fixed law in the mental cosmos, but it is dependent upon the shouldering by each man of his own responsibility; praying in his own fashion; thinking, and working.

Pray for yourself, think for yourself, work for yourself, and that for which you pray will mock you, that of which you think will confuse you, and that for which you work will put you in bondage.

But pray, and think, and work for the great kingdom of love, and beauty, and light, and all the principles that are in the heavenly worlds. Do that, and you will set the world free, and the shadows that hover and hang will be dispelled and dissolved. The veils of sense will be heightened, and visible and invisible shall meet, and angels will commune with men.

Be possessed with these thoughts, with this message, so that you can with dignity hand it on, for it is for the men, and for the women.

OUR INTERNATIONAL CHRONICLE:

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

By MONSIEUR PASCAL FORTHUNY.

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

Personal Recollections.

MY PARADOXICAL LETTER.

MR. HUBERT-FILLAY, an advocate and author of great talent, is one of my best friends. He lives at Blois, the city with the beautiful castle.

We do not correspond much for he is a great worker, as I am also. However, the other morning I was seized by an irresistible impulse to send him a letter. It became a curious letter. Though written on the 11th of September it assumed the tone of a Yuletide greeting. I told him that I prayed heaven to grant happiness to himself and his family, and I freely gave expression to that class of sentiments one scarcely mentions except at the end of December. It was a sort of "Wishing you a merry Christmas and a Happy New Year" letter! When it was finished I hesitated to send it, for it seemed to be quite obviously out of season. Nevertheless I decided to post it and see what came of it.

In two days I had Mr. Hubert-Fillay's reply. He wrote:—"My friend, you are decidedly a great sorcerer! When your letter arrived my wife and I were speaking of you. We were all at table holding high festival in celebration of my 53rd birthday! You will see then how your good wishes for health and long life arrived marvellously apropos. I thank you with my whole heart. I cannot help thinking you were inspired by some good genie, for certainly you did not know that I had arrived in this world on the 13th of September, 1879. My compliments on your clairvoyance!"

Then I understood why I had not been able to resist writing so paradoxically to my very dear friend of Blois!

"THE WATER IS YOUR ENEMY!"

MR. HENRY DUBRET, a jeweller, is another of my dear friends.

Eleven years ago, he and his family spent Sunday with us at my house. His son, Jean-Pierre, was then a charming, remarkably intelligent youngster, eight years old. Mr. Dubret asked me to tell the little fellow something about his destiny, so having meditated a moment I said:—"My child, you are endowed with a remarkable faculty for learning. You will always be a brilliant pupil in the schools. But fear the water, for the water is your enemy. You can have a very beautiful life if you will take great care to protect yourself, with vigilance, against this enemy."

Time passed. Jean-Pierre grew up in grace and strength and at the Alsatian School in Paris he was the admiration of his masters and comrades on account of his character, his assiduity, and his successes.

His parents, I myself, and perhaps he too, had long forgotten the warning about water being inimical to him. But a few weeks ago when we were enjoying the real sunshine and warmth of an old-fashioned summer, Jean-Pierre, now nineteen years of age, was on holiday at the house of Mr. Politis, a well-known personality in Greek politics. Mr. Politis' villa is at Melun, a little town not far from Paris. One day Jean-Pierre was bathing and swimming in the Seine with young Mr. Politis, when he fainted and sank to the bottom of the river, which was about twenty feet deep at the spot. His body was only recovered twenty-three hours later.

You can imagine with what deep sorrow I heard this news, which confirmed so tragically the warning I was inspired to give Jean-Pierre in 1921!

MY MAID-SERVANT'S DREAM.

One evening last week I was seized with shivering and a touch of fever just when I was thinking of retiring for the night.

Madame Forthuny therefore instructed a maid-servant to put a hot water copper receptacle in my bed. This metallic vessel had a defective stopper and when I went to my room I found that it had leaked so badly that the bedclothes and mattress were saturated.

My wife sent for the maid, who it seems was already in bed and sleeping profoundly, to come and make for me a new and dry bed. She speedily did so, borrowing from her own room the only mattress which properly fitted my bedstead. Soon all the mischief was repaired and I fell asleep almost at once.

But my slumber was sadly troubled. I dreamt I saw robbers scaling the walls of my property, hiding themselves in my cellars, drinking my wine, penetrating into my salon and carrying off a precious statue that stands there. A most uncalculated-for dream, as I had no thoughts of any such intrusion in my waking moments.

In the morning at dejeuner I told Madame Forthuny about this nightmare, in the presence of the same maid-servant from whose bed the dry mattress had been borrowed and who was waiting at table. As I proceeded with my story I observed that the maid was manifesting the greatest possible astonishment and I asked her what was the matter. She replied:—

"Monsieur, that dream you had is quite extraordinary, for it is precisely the same dream I was dreaming when I was awakened to re-make your bed. The robbers, the wine drunk in the cellar, the statue carried away, everything, everything is the same. I too dreamt all these things. One might think that my dream was attached to the mattress which was carried from my room to yours?"

Of course the good maid did not think any such thing possible, but I am disposed to believe that that was the sort of phenomenon that had really happened. This much is certain that scarcely had I laid myself on this borrowed mattress than I began to repeat the maid's dream from beginning to end just as it had happened to her shortly before.

I leave my readers to explain this strange coincidence as they can and will. I merely narrate the facts to add an amusing incident to the history of dreams, and to the records that concern transmission of thought.

HEALING AT A DISTANCE.

Mr. W. K., of Knysna, South Africa, has addressed to me the following goodly sheaf of questions about healing:—

"Is there any truth in psychic or spiritual mental healing? Is it possible for a person resident in one country to heal a resident in another country? Is there anything in spiritual mental healing? I should be much obliged if you could give me the name and address of the best-known healer in Europe. Is it possible for a clairvoyant to tell a person's health by means of a photograph or an article worn by the person?"

I reply then: Yes, dear sir, mental, psychic, and spiritual healing are realities in the world to-day. Proofs of their efficacy are innumerable. Cures can be accomplished at a distance. I cannot give the address of the best healer in Europe because I don't know it, but efficient healers are legion throughout Europe. A clairvoyant can define an illness by the examination of a photograph or by holding some article the patient has worn.

I may add, without claiming that I am a healing medium, that I have tried various experiments in that domain which happily were successful. Here are two cases:—

(1). Eighteen months ago, an aged lady, Madame Lerebourg, of 12 rue des Ecoles, Pavillon F., Villejuif, Seine, came to see me. She then hobbled along on two crutches, being almost paralysed by rheumatism. I essayed to cure her by sending her every month some linen bandages which I had first worn on myself for three days. Yesterday (September 27) I received a letter from her saying that she was very happy for her rheumatism had gone completely and she was now able to walk quite well without crutches. She is coming to show me this happy result soon.

(2). The little daughter of Mr. J. Planchenault, Impasse des Docks, Tours, was suffering cruelly two years ago from violent nervous attacks, of an epileptic nature. The family sent me a little coral necklace the child had been in the habit of wearing. I wore it on my wrist for 48 hours and sent it back. Since then I have received and returned it to Tours every month. The troubles have virtually ceased and the child's health has become almost normal.

Are these merely happy coincidences? I don't know, but I don't believe it. I believe rather that there has been some natural magnetic action, or some other factor, which I have been permitted to use in these cases in order to relieve physiological distress.

SPIRITUAL HEALING.

There has just come under my eyes the following case of purely spiritual healing reported in *Les Echos des Sciences Mysterieuses*, for October, 1932 :—

"A druggist whose shop is in the Market Place at Niori, not far from the banks of the Sevre, whose testimony is trustworthy has just told me this story :—

"Some years ago I suffered terribly in my knee, and it was not without anxiety that I saw the hunting season approaching, for hunting is my greatest pleasure, and I decided to do everything possible not to be deprived of it.

"I count many doctors among my friends. I saw them all. One of them made sixty pricks of electricity into my knee, which was veritable torture. Alas! I continued to suffer. The hunting season would begin without me!

"In despair, I decided to consult old Father Mureau, who died last year, and whose renown as a healer was great. The good priest silently recited a prayer, touched my knee with his forefinger, and that was all.

"But now I beg you to believe me when I affirm that I was at once radically cured of my excruciating pain, that I was able to go to the hunt, and that from that day till now I have never suffered again."

SIR WALTER SCOTT AND SPIRITUALISM.

Apropos of the recent celebration of the centenary of Sir Walter Scott, a reader asks me if there is any book in existence which gathers up the fragments bearing on Spiritualistic phenomena and their interpretation which are scattered through Scott's novels.

I do not know of any such book but I certainly hope there may soon be one, for more than one of his heroes and heroines had occasion to be confronted by spirits from the other world. In Scott's works there is almost as much mystery as reality. Many women in the romances floated between earth and heaven, and sorcerers are not lacking.

Sir Walter gave a considerable place in his writings to the living-dead, and from this point of view as from many others his influence on the world's literature was prodigious. French Romanticism owes its taste for phantasmal apparitions to him. Alexander Dumas, like many other historical and legendary novelists, sprang from Scott. Balzac would probably never have written his "Seraphita," which is highly Spiritualistic, had he not known and loved the tales of Scott of Abbotsford. "The Chouans," by Balzac, was manifestly inspired by his having read "Kenilworth" and "Quentin Durward."

Yes, it would be well if some lover of Scott should extract from the novels all that has relation to psychical phenomena, and popular beliefs concerning them, and to publish them with commentaries from the point of view of present day knowledge; for great progress has been made in this realm since Sir Walter, with the murmur of his beloved Tweed in his ears, passed to the Beyond a hundred years ago.

P. F.

Foreign Chronicle.

THE POPE AND SPIRITUALISM.

I HAVE gathered in ecclesiastical quarters a piece of news which cannot at present be absolutely confirmed but bears the marks of the highest probability.

I am informed that His Holiness the Pope, who has already expressed his opinions on Spiritualism, its doctrines and experiments, is at this moment preparing a new Encyclical addressed to Spiritualists throughout the world. This document is being elaborated with prudent leisureliness, but the authorities at the Vatican believe it will be issued within a few months.

According to my information the Pope, while condemning Spiritualism so far as it has been destructive of faith, will give proof of his liberal spirit by proclaiming that he does not absolutely prohibit Spiritualistic investigations, but that it is the duty of every Catholic, before participating in these, to obtain express permission from the religious authorities.

The Pontiff will underline his view that Spiritualism is too often a terrible arm in the hands of impostors, but his Encyclical will be drawn up in such terms as will show that the Pope can recognise the reality of certain psychical phenomena, without attributing their origin to the action of the devil.

If this document is really about to be issued and spread throughout the world it will be awaited with the most curious impatience.

NOTABLE DECLARATION BY PROF. RICHEL,
"COBBLER" CRITICISM REPLIED TO.

It is in the review *Le Mois* that Professor Charles Richet, the illustrious member of the Metapsychic Institute, thus speaks of the criticism of Psychical Research :—

"I cite first of all the authority of scientists. It is very easy to say that they have been deceived. That is an objection which comes ready to hand for the first cobbler who comes along. When the great William Crookes relates what he has seen in his laboratory—Katie King, a phantom capable of living, moving, breathing alongside her medium Florence Cook—the cobbler in question may shrug his shoulders and say, 'It is impossible: Crookes is an imbecile!' But this wretched cobbler neither discovered thalium, nor radiant matter, nor lamps which give us the light of electricity. If then the cobbler tells me that Crookes is an imbecile, it is I who shrug my shoulders.

"It matters little to me even if the cobbler has in his wake a swarm of journalists, who have also seen nothing and studied nothing, and who likewise tell me that the opinion of Crookes does not count. I am in no way disturbed.

"Even if Crookes were alone! But no, there are at least fifty scientists, great scientists, who report such extraordinary psychical phenomena. Am I to suppose that they are all humbugs and madmen?"

NEW EXPERIMENTS WITH PASQUALE ERTO.

In my Chronicle for April, 1932, I gave many particulars of the mediumship of Pasquale Erto, who was disqualified by the Metapsychic Institute of Paris in spite of Dr. Geley's serious misgivings and the confidence of Erto's own countrymen.

The Italian review *La Ricerca Psichica* gives an account of some of his recent seances. For example, on May 13, 1932, Erto was tested at the house of Professor Merloni, in Rome, in the presence of five persons provided with photographic cameras. The medium's hands were bound with iron manacles, as used for criminals, and he was in deep trance. The voice of Fagal, one of Erto's guides, was heard, and very powerful luminous phenomena were produced. One of these was in the form of a fiery cross. Then his bonds were burst asunder and with his hands outstretched a spirit control in a strong voice said, "Brothers, peace be with you!"

Erto's hands and arms were next very tightly roped, but immediately there were lightning flashes and the ropes were shattered. These things, the experimenters were convinced, could not have happened by any normal means.

Another experiment was made in the same house on May 18 before seven persons, four of them doctors. Before the seance the medium was completely examined by Dr. Weiss and then sewn up in a sack drawn tight at the neck and fixed with sealing-wax. Erto fell into trance, awoke, fell asleep again, shook, groaned, suffocated, perspired. The collar was too tight and it was made easier. He then fell into a profound trance, during which a rustling of paper was heard. When the seance was over, a sheet of paper was found at the medium's feet, on which was written, "*Terno secco per Roma. 2-22-47.*" The writing was that of the advocate Raffaele Merloni, who was present but who declared that he had no recollection of having ever written anything of that kind, and that he had certainly never introduced the paper into the seance room. That was a very strange phenomenon, very difficult to explain, but the probity of Raffaele Merloni was above all suspicion. The most mysterious thing of all was that the figures on the paper were those with which the doctor's mother had played at the lottery in Rome a month earlier. Had the doctor written them down then, put the piece of paper in his pocket, and forgotten all about it? Even so, Erto had no chance of abstracting it from anywhere, for he had been subjected to the closest surveillance from the moment of the medical scrutiny till the end of the experiment. But the doctor declared that he had no memory of ever writing down the figures, at the same time asserting that the writing was precisely his own and no imitation.

The mystery might be explained by spirit agency since it is not uncommon for spirits to deposit written documents and recognisable facsimile signatures during seances while their medium is in trance. Another possible explanation is that the piece of paper had been "apported" into the room from the doctor's house, where it had lain forgotten for a month. These are all possibilities, but Erto's own guide might give precise information, if questioned when next the medium is in trance.

EXPERIMENTS IN NORWAY.

It is with an equal intensity that a Norwegian Society for Psychic Studies functions at Oslo.

Recently this Society has had demonstrations from the Hungarian medium, Madame L. Linczogh-Ignath, whose achievements have been so remarkable that the whole Scandinavian Press has spoken of them.

The newspaper *Didens Tegn* gives details of a seance presided over by Professors Jaeger and Wereide, of Oslo University. An expert chemist, Dr. Jorgen Bull, had brought six waxed sheets on which the medium was to try to inscribe at a distance, without contact, a name which was proposed. The name was in fact written, and very legibly, on these wax tablets, notwithstanding that they were carefully locked up in a box. The inscriptions were examined with a magnifying glass and were found to have been bombarded by rays of amazing activity projected by the medium.

Another wonderful result realised by this Hungarian medium was the following: She concentrated her thought on the surface of a tumbler, and thereupon there formed on this surface materialisations of pictures in miniature, no larger than a nut. These pictures were mostly of human heads, and photographs were taken of them with ordinary cameras.

A SPIRITUALIST EMPIRE.

The young Emperor of Assam has just returned to his kingdom after having lived several years in Paris for his education.

He had resumed occupation at Hué of the palaces of his ancestors, palaces of which one may say that every stone is saturated with Spiritualism. These edifices were constructed according to the plans of mandarins who had consulted the invisible powers regarding their situation and the orientation of their façades.

The people of the country are certain that good protecting spirits hover over the canals, ramparts, trenches and gates of the citadel, and that guardian angels haunt the various administrations of the State within the keep of the imperial palaces. The sentinels who keep guard at the gates pray at night to these good spirits, and carry fruits and incense to the altars consecrated to them.

At the entrance to the canal from the palace the soldiers have engraved on stone this prayer to the Spirit of the Waters, "We ask thee for that which is good, that you should bring it to us, and concerning what is bad that you should keep it far from us."

Thus in its imperial dwellings, its ministries, pavilions, public buildings, gardens, and parks, throng, invisible but everywhere present, the innumerable spiritual guardians of Assam, the astral army which guarantees the happiness and peace of the kingdom.

But the Assamites are also aware that during the night the grave and haughty spirits of its defunct emperors wander through the immense palaces and rest before those monuments to their memory on which are engraved their names, the duration of their reigns, and accounts of their achievements when on earth.

A Credo for the Present Age.

By V. MAY COTTRELL, NEW ZEALAND.

I Believe in God Almighty.

The purposeful, uplifting Spirit of Good. The Creator and Sustainer of all Life and activity throughout the Universe.

I Believe in Jesus Christ.

Perfect manifestation of Good in human form, whose strength and beauty of character, purity of aim and definiteness of purpose, make him a pattern for all his spiritual brethren to mould their lives by.

I Believe in the Holy Ghost.

The God within each human being, whose immense potentialities and powers are as yet scarcely guessed, even by the most earnest and intelligent investigators of spiritual phenomena.

I Believe in the Holy Trinity.

Father, Mother, and Child, as exemplifying the natural and beautiful working of Divine Love in human lives.

I Believe in the Church of God.

Holy, active, incorruptible, which functions continually throughout the world, quite irrespective of colour, creed or station, making its helpful uplifting influence felt in increasing measure through the manifestation of wonderful God-like qualities in human beings.

MEDIUMSHIP IN ITALY.

There exists in Palermo, Italy, a Psychical Association which experiences a type of mediumship more common in Anglo-Saxon than in Latin countries.

The two mediums are a brother and a sister named Fornis. Many witnesses testify that through their gifts they have been put in spiritual contact with their beloved dead, whose characteristics physical and moral have been described to them with extraordinary fidelity. These entities, making use of the vocal organs of the mediums, converse with their living friends, speak to them of their private life and unspoken intentions in the most intimate manner. The masculine Fornis conveys the messages with precision and in plain language. His sister adorns them with symbols and images. It is agreed that even if these communications were merely thought-reading—a common explanation by unbelievers—they would still have a considerable value.

PETITES NOUVELLES.

Madame Marie Kaminska, writes me from Czecho-Slovakia, kindly offering to send me the news of the Spiritualist movement in that country. I am certain these documents would add to the interest of my monthly chronicles, and I therefore thank Madame Kaminska in advance for her friendly and fraternal co-operation.

The *Harbinger of Light*, in an important article on the relations between Spiritualism and the Church, quotes the following declarations from eminent Spiritualists:—

F. W. H. Myers.—"I cannot in any deep sense contrast my present creed with Christianity. Rather I regard it as a scientific development of the attitude and teaching of Christ."

Sir Oliver Lodge.—"Although it is not by my religious faith that I have been led to my present position yet everything I have learned tends to increase my love and reverence for the personality of the central Figure of the Gospels."

L'Evolution Spirituelle et Sociale is a new French monthly whose aim is "to develop Spiritualism in the world and to fight against Materialism." Our best wishes for success!

In the passing hence of Mr. Ernest Love, Australian Spiritualism has lost one of its best exponents. He was a pioneer of the Victorian Council of Spiritual Churches, and assisted at the private circle of Mr. Edgar Tozer as a Rescue Medium. Sir Arthur Conan Doyle was present at one of his seances and was deeply impressed by it.

The Congress of the Belgian National Spiritualists' Union will be held in Namur in 1933.

P. F.

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

I Believe in the Communion of Saints.

The conscious and controlled interchange of thoughts and ideas between those who have passed on to the next stage of existence and their fellows still in the flesh.

I Believe in the Forgiveness of Sins.

The blotting out of unavailing regret from our consciousness, through the power of our enlarged vision and deeper understanding of life, which reveals our human faults and frailties as the pitiful results of our childlike ignorance of spiritual values, natural law, and our own best interests.

I Believe in the Resurrection.

The complete separation of the ethereal body from its denser physical envelope at death, and its continued existence on another plane of being when the silver cord is loosed and the physical organism falls into dissolution and decay.

I Believe in the Life Everlasting.

An endless and increasingly happy and useful life in Spirit, where human beings in all grades of mental and spiritual development have ample scope and opportunity for self-unfoldment and the gradual attainment of that Spiritual Perfection which is humanity's goal.

“Spiritualism Not Contrary to Christ’s Teaching.”

“NO COMMUNION OF SAINTS WITHOUT COMMUNICATION.”

MR. J. ARTHUR FINDLAY, author of the well-known book, “On the Edge of the Etheric,” delivered a lecture on his psychic experiences and views to an audience of over 2,000 people in the Usher Hall, Edinburgh, on Tuesday night, October 11.

Following Socrates’ Example.

The VERY REV. DR. NORMAN MACLEAN, ex-Moderator of the Church of Scotland, and a very valiant Highland chieftain at that, said (according to the *Scotsman* report) that one of the greatest and best of the human race had spent the last day of his earthly life in keeping high debate about death. “As I am going to another place,” said Socrates, “it is very meet for me to be thinking and talking of the end of the pilgrimage which I am about to make. What can I do better in the interval between this and the setting sun?” It seemed to him (Dr. Maclean) that they could not do better that night in the interval before the hour of rest than to think of that pilgrimage they must start upon soon and the goal which they must attain.

He had the more readily consented to preside because in Mr. Findlay’s book he had found nothing contrary to the teaching of the Bible or to the revelation made through Jesus Christ their Lord—(applause)—for the message of the Church was the message of immortality, the founder of the Church was the Lord risen. The fact that He convinced His disciples that He was alive and was able to communicate with them was the fact from which Christianity set forth to conquer, and that was the fact Mr. Findlay set himself to make real to those who read his writings or listened to his voice.

Following the Example of Jesus Christ.

One of the great doctrines of the Church was the Communion of Saints, and that the dead and the living were knit together in unbreakable bonds. They could not have communion without communication. Jesus Christ communicated across death with his disciples. Christianity told them that the Christian should be like Christ. There was nothing contrary to the teaching of Christ in saying that all those who had passed on should be able to communicate with those who were left.

Now that teaching had been enforced in the last generation by that great body of investigators, the Society of Psychical Research. When they thought of the names of those men who had been pioneers in the work—Sir William Crookes, Alfred Russel Wallace, Lord Raleigh, Sir William Barrett, Mr. A. J. Balfour, afterwards Earl Balfour, who became president of the Society; Mr. Gladstone, who declared that psychical research was by far the greatest work now being done in the world—when they thought of them they need not be afraid that if they confessed an interest in the subject people would begin to think that they were weak-minded. (Laughter.) Sir Oliver Lodge had assured them that the discoveries of psychical research had made the communion of saints real. And certainly, to any man or woman who was awakened to the reality of the realm of the unseen by the work of Mr. Findlay, that was a great ally to the cause of religion.

Debt to Dr. John Lamond.

They owed a tremendous debt to a former minister of the city of Edinburgh who devoted his last years entirely to the cause of psychical research. He referred to Dr. John Lamond, minister of Greenside. (Applause.) Dr. Lamond was a friend to all men, and a more single-minded, more devout, more faithful Christian never laboured in the city. He was a beautiful character, and they all remembered him. He suggested that the audience should stand for a minute in silence, remembering their brother, and this was done.

A Door or a Wall?

MR. FINDLAY said that everyone must have thought: Is death a door or a wall? Is life the beginning or the end? These questions must occur and had occurred to every thinking, he might almost say every unthinking, person, because everyone must wonder: Is the cemetery the end of our existence here or is it not? He was there to try to show them that earth was but the nursery of the human race and their time here a preparation for a greater and better life in a world now around and above them. All the doubts and difficulties they had been up against were due to one word—ignorance—because there was a veil between the two worlds. Fortunately the veil was thinning, and to many of them it had been thinned to such an extent that they could hear not only the rappings but the voices on the other side.

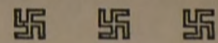
What Wesley Missed.

Prior to 1543, Europe enjoyed a great mental calm. In those days nobody discussed Spiritualism. They accepted what the Church taught. Eighty-four years ago rappings occurred in the house of a little-known family called Fox. He had studied very carefully the evidence for the Fox family rappings, and he was quite certain they were genuine. That was the beginning of what was now called modern Spiritualism, because Mrs. Fox was the first person who was intelligent enough to think out the question. If John Wesley had had that intelligence, Methodism might have had a very different course to what it had had, because Wesley also experienced rappings.

Spiritualism is Killing Materialism.

Although they were now looking at the physical world, yet above them and within them and interpenetrating the physical world, there was an etheric world, which their senses could not catch because of its higher vibration rate. They might wonder why it was becoming understandable to-day. Why was it that Spiritualism was making such enormous strides? The reason why Materialism had flourished during the last century and the previous century was that their ignorant ancestors thought that a text in *Leviticus* meant that everyone who had abnormal powers should be burned. If they burned all the mediums to-day they would set back the cause of Spiritualism and make communication with the etheric world impossible, but news was coming through every day and in every way. The waves of the spirit world were breaking with increasing intensity on the shores of the physical world. Clairvoyants could see and hear what other people could not see and hear. When they thought of the universe as vibrations and thought of the etheric world as just a higher range of the physical world, they could understand how it was possible for trees, fields, and houses—everything they had in this world—to be in the other world also. Psychic healing was going on throughout the world with absolutely successful results through mediums. The etheric body was a real body; the etheric world was a real world. The personality never died; they always retained their individuality. Those were the fundamentals about which he had not the least doubt.

Mrs. Hewat Mackenzie, proposed a vote of thanks to the chairman, and Mrs. Annie Johnson, of London, gave a half-hour’s demonstration of clairvoyance, pronouncing a number of names which were answered to by members of the audience, and delivering short messages in each case.



The Spiritualists’ great annual Armistice Service of Re-union and Remembrance will be held in the Albert Hall on Sunday evening, November 13.—See advertisement on front page of cover.

“The Children’s Greater World” is the title of a new illustrated magazine just started for the instruction and entertainment of Spiritualist children, and we heartily wish it success.

“Letters from Sir Oliver Lodge” is the title of a notable new book by Mr. J. Arthur Hill, who has compiled and annotated Sir Oliver’s letters on psychical, religious, scientific, and personal subjects. It is published by Cassels at 10/6 net, and will be reviewed in our December number.

Chesham Spiritualist Church opened its beautiful and commodious new building on September 25 with a service of dedication and harvest thanksgiving. Mr. Gerald de Beaurepaire delivered a stirring trance address, and spirit-descriptions were given by Mrs. C. M. Hughes. An after-service was conducted by Mrs. M. Garner, of Tolworth, who gave an address and clairvoyance.

The Cheltenham Spiritualist Church has held successful harvest festival meetings, at which £15 was raised for the Cheltenham General Hospital. Mr. W. R. Sharp conducted the services and gave convincing demonstrations of clairvoyance. A hymn specially composed for the occasion by Mr. W. S. Miles was sung at the Sunday evening service, when the Church was filled to overflowing.

Lady Conan Doyle had a most interesting series of illustrated articles in the *Daily Sketch*, running from October 11 to 17. Therein her Ladyship told the story of convincing evidential messages received through the mediumship of Mrs. Caird, a Scotswoman, from Sir Arthur, and how he still helps in business and private affairs in the family council. Two remarkable life-like spirit photographs of Sir Arthur appeared among the illustrations.

NOBLE LORD'S FAKED "EXPOSURE" OF AN HONEST MEDIUM.

Continued from page 18.

to get extras to-night, and quite a lot of them." I said, "You seem rather sure of yourself," and he replied, "Oh, we are going to have a very successful evening." Naturally I did not dream there was anything behind these remarks.

Donegall and Folkard sat for the six exposures and Swaffer and Goldston sat around. The six plates were handed to Tiverton, who made the exposures. I simply stood by, going into a semi-trance.

After the seance, Donegall and Folkard went into the dark room and I went with them. Folkard developed the plates and I stood at his right hand side in the full light, Donegall stood behind him on the left hand side practically in the dark. Donegall took each plate out of its slide and handed it to Folkard for development, at the same time handing the emptied slide to me.

DONEGALL SUBSTITUTES A SLIDE.

During this procedure I noticed some unexplained fumbling or shuffling sounds coming from Donegall's direction, but I made no remark until I found that one of the slides put into my hand was not mine. This was immediately after his Lordship had mysteriously left the dark room for a moment to visit his motor-car, and I think he must have been flustered. I opened the slide and a small piece of filmy yellow paper fell out. I then said, "I shall have something to say in a few moments." The developing was continued to its completion, and four of the six plates were found to have "extras" while two had none.

As soon as I got out of the dark room, I went to the drawing-room where Swaffer and Goldston were waiting, and waving the substituted slide in front of them I cried, "They've got me! Just look at this slide; it is not mine; it is not even numbered; and Donegall handed it to me in mistake for one of my own."

Swaffer, after looking at it, said, "This is not one of the slides we used in the seance room; it is of a different make altogether, and it is not even numbered."

Donegall at that moment came into the room, and I instantly accused him. I shouted angrily, "This slide is not mine; I have never seen it in my life before. Somebody in that dark room has changed my slide; what is your game? what are you up to?"

Instead of answering me, Donegall and Folkard went out of the room, and in a few moments they returned and said to Swaffer and Goldston, "The game is up! We have found out Myers substituting plates in the dark room." Thereupon I flew in a rage at Donegall. He had the plates in his hand and was about to put them in his pocket, and I made a grab at them, shouting angrily, "How dare you accuse me of swapping plates!" I snatched the plates out of his hand and said, "You will not take these plates out of this house." There was a brief struggle between us for possession of the plates, during which I smashed them on the floor. But it is not true to say that I assaulted him. Indeed, I see he himself only says that I "attempted" to do so.

"SUBSTITUTING PLATES" CHARGE.

Swaffer thereupon said to Donegall and Folkard, "What do you mean by saying that Myers has substituted plates?" and Donegall replied that they had two packets differently marked; and they had not used the ones Myers thought they had.

Now how could I think of any other plates than what they had in the packet they had produced? I knew of no second packet.

Swaffer said to them, "It is not a very nice thing for you to do, to bring two packets into the seance room, when we all thought there was only one."

DONEGALL DENIES HIS SUBSTITUTION.

I then demanded the return of my slide which they had kept in place of the substituted one handed me of an entirely different make. Lord Donegall denied that he had substituted the slide and said the one which was obviously not mine, and would not even fit my camera, was mine! He refused to give me back my own, and thereafter the three *Dispatch* men walked out, picking up some of the fragments of the smashed plates as they left.

"I KNOW NOTHING AT ALL ABOUT IT!"

An hour after this happened I rang up the *Daily Mail* office on the telephone and asked for Donegall. When he spoke I said, "Donegall, you have got to be very frank with me." He cut in with, "I have no time to talk to you; I am busy." I said, "Just one moment, Donegall; you have left your finger-prints behind in the slide which does not belong to me, and I want the return of my own slide which you took out of my house." He replied, "I know nothing at all about it," and rang off.

HIS LORDSHIP FINALLY CAVES IN!

However, he must have begun to think things over, for on Saturday morning (yesterday) I received this letter from his secretary:—

Northcliffe House, E.C.4.

October 14, 1932.

DEAR MR. MYERS,—Lord Donegall has asked me to send on the enclosed slide to you. At the same time he desires me to thank you for the loan of it, and he hopes it has not put you to any inconvenience whatsoever.—Yours faithfully,

CONSTANCE A. E. GRIFFITHS.

And herewith enclosed was my own slide, which he had stoutly declared he knew nothing at all about!

The substituted slide is impressed with the word "Cameo." It is a make I have never even heard of before. I took it to the Westminster Photographic Exchange, Ltd., from whom I bought my camera, and they certify:—

"This quarter-plate Cameo slide marked No. 3 does not fit Mr. Myers' camera. It is not a correct slide, and was not supplied by us for this camera."

SOME SALIENT POINTS TO REMEMBER.

We have given above in detail particulars of the accusations made against Myers' honesty as a man and his genuineness as a medium. We have also reported Myers' account of the *Dispatch's* experiments as he narrated them to ourselves in an interview.

It seems to us that little comment is necessary, but we would stress the following facts which should be kept clearly in mind:—

(1) It should be remembered that the "half-tone screen effect," alleged to be found on two faces in a spirit-extra, refer to a plate taken at the "test" seance on October 3, when, according to Donegall himself, "Mr. Myers never tampered with either slides or camera."

(2) It was only on October 16 that Donegall announced that on this plate "both 'spirits' showed evidence of a half-tone screen on their faces as clear as crystal."

(3) At this date, October 16—thirteen days after the event—he alleges that when he (Donegall) was loading the slides (at the "test" seance)

"The third plate stuck, and I could not get it into the slide. Myers took it from me and I NOW KNOW that he changed my marked plate for one of his own."

He does not say how he "now knows" that Myers substituted one of his own plates for one of the "test" plates, which were all duly numbered and carefully checked at the time of the experiment and found in perfect order.

(4) Seven days later, on October 23, Donegall increases his emphasis about this wonderful new knowledge of his, and says:—

"I am prepared to go into a Court of Law and swear that I ACTUALLY SAW Myers change these plates."

Of course, he gives no guarantee that any Judge or Jury or even private citizen would believe him, if they had all the facts before them. The Editor of the *Dispatch* backs up his Lordship by saying that Donegall "caught Myers red-handed substituting plates of his own." It is strange if Myers was "caught red-handed" on October 3, neither he nor anyone else said anything about it until October 23!

(5) It appears clear that there certainly was a substitution of plates effected by Donegall himself with the help of his additional box of plates, about which he has now little to say, but which were obviously taken to the dark room for the express purpose of foisting a charge of substitution on John Myers.

(6) It is also clear that Donegall in the course of the experiment substituted a slide for some purpose known only to himself. It is obvious that he did this blunderingly, or he would not have denied doing so. And it is worth noting that he did not own up to this trick of his until Myers had told him on the telephone that he held in his hands the evidence of his guilt.

(7) This whole case appears to us to be only one more instance out of many when the tricks alleged have not been performed by the mediums at all, but by the cunning conspirators, some of whom for "religious" reasons think it their duty to blast the fair fame of any honest medium in the supposed interests of their holy Mother Church!

J. L.

'Twenty Years After': Things Worth Recalling.

EXTRACTS FROM THE INTERNATIONAL PSYCHIC GAZETTE OF NOVEMBER, 1912.

MIRACULOUS CURE OF DOROTHY KERIN.

Miss Dorothy Kerin, whose miraculous cure in February excited so much attention, was present at a Drawing Room Tea at the International Club. It was recalled that as she lay apparently dying she had a wonderful vision in which a voice informed her that her sufferings were at an end.

Miss Kerin answered questions and said the angel she saw was that of a most beautiful man with a halo.

Mr. Ernest Meads said he could give his testimony that everything Miss Kerin had said was entirely in harmony with what he had found in Spiritualism in twenty years, and he advised her never to listen to any sophistry or plausible tongue that would try to persuade her to water down her story.

DR. WALLACE AND FRAUD HUNTERS.

Dr. Abraham Wallace announced that he had resigned his position on the Council of the Society for Psychical Research because he found that they had adopted the role rather of persistent fraud hunters than really capable investigators.

THE DIFFICULTY OF GETTING MESSAGES THROUGH.

"When I see now for myself the extraordinary difficulties in getting messages through from this side I marvel not that we got so little in our searchings when I was with you, but that we got as much as we did."—*One of the first messages Mr. W. T. Stead sent to the Stead Bureau, after his passing.*

A STEAD MEMORIAL.

"That good man Stead," as Thomas Carlyle truly and tersely described him, ought to be kept in grateful memory, not merely in the hearts of men and women who in all parts of the world admired and loved him, but by a continuation of the great work he carried on, often amid much scorn and unbelief, of proving beyond all doubt that "there is no death; what seems so is transition." It was truly a great work he accomplished for the enlightenment and happiness of the human family, and now that his mortal body is buried in deepest seas Julia's Bureau ought assuredly to be maintained as a fitting and grateful memorial.—An appeal in this connection from his daughter, Miss Estelle Stead, was appended.

WHO WAS JULIA?

Who was Julia? She was an American lady, a friend of Mr. Stead, herself a journalist, and remarkable, like most American ladies, for great level-headedness and commonsense. She worked ardently in the cause of temperance reform and was one of the editors of a paper devoted to social service. She was not a Spiritualist, but she was by nature a deeply religious woman.

Only a year ago I heard Mr. Stead say to someone who asked him what he considered to have been the most fortunate moment of his life, "The most fortunate moment of my life was, of course, the moment when Julia (after her passing) first discovered she could write with my hand."

It was in 1908 she wrote, "The time has at last come when you have got to establish the Bureau." Mr. Stead said, "Impossible, Julia! Even if I had the time I have not the money, it could not be done under a thousand pounds a year." Julia wrote, "You will get the thousand pounds, you will hear of it before Xmas, and it will come from America, and you will see that it will all come true just as I have said." Julia's prophecy was completely fulfilled, and the Bureau came into being on April 24, 1901.—*Miss Edith Harper.*

IT IS TRUE.

"It is true—and I have repeatedly said it—that I hold communion with the spirit of my wife."—Dr. Joseph Parker.

"My holy mother—I often talk to her now, and I am sure she hears me; she answers me in whispers and spreads over my soul a great calm."—Cardinal Vaughan.—*Quotations from "The Life which is Life Indeed," by L. V. H. Willey.*

MYSTICISM OF COLOUR.

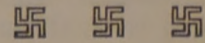
Red stands for all that is lively or full of life, cheerfulness, merriment, vigour, strength, passion; the rose shade of it means love, tenderness, sympathy.

Orange stands for health on all planes; yellow expresses wisdom and joy.

Blue stands for truth, embracing science, art, music, faithfulness, constancy, refinement.

Amethyst is the most spiritual colour, indicating spirituality, meekness, serenity, consecration and sublimity.

White is made up of all the other colours and stands for perfection on the highest planes, wholeness, radiance, harmony, completeness.—*"The Mysticism of Colour," by Finetta Bruce.*



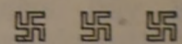
EFFORTS FOR A GARDEN CITY CHURCH.

WELWYN Garden City Spiritualists are aiming to build a church of their own and for this purpose held an autumn fair which proved highly successful.

Mrs. Minnie Lines, of Kensington, opened the proceedings by describing a beautiful vision of the Church which was to be. Mr. A. O. Larke, President, extended a welcome to the members of the affiliated churches who had turned up in good numbers to support the effort; Mrs. Scott, Watford, as President of the Hertfordshire Association of Spiritualist Churches, spoke concerning its aims and objects; and Mr. E. Shurly, St. Albans, as its Secretary and Founder emphasised that Hertfordshire was leading the way in promoting unity and brotherhood which would later extend all over the country. The spirit world, he said, was deeply interested in Union, and the late John Wesley was the moving spirit. Miss Clark, President of Letchworth National Spiritualist Church, was pleased to associate her Church with the work that afternoon. An excellent musical programme was given; there were the usual stalls and side shows, and three mediums gave clairvoyant readings. Results exceeded highest expectations, the takings exceeding £30, or double those of last year.

A New Spiritualist Society has just been opened in Alexandra Road, Kingston Hill, Mr. Ernest Meads giving the first address to a crowded audience.

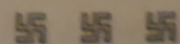
Note to Readers.—Owing to a pressure on our space through lengthy articles and increase of advertisements, we have been compelled to hold over the second part of Mr. de Beaurepaire's fine article on "The Inner Side of a Medium's Life" till next month, and to displace our usual Editorial, which will, however, be found embodied in the three pages dealing with the *Sunday Dispatch's* effort to discredit Mr. John Myers as a genuine and honest medium.—ED., I.P.G.



LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are good and true;
Then give to others the best you have
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your inmost need;
Have faith and other hearts will show
Their faith in your word and deed.
Give truth, and your gifts will be paid in kind,
And honour will honour meet;
And a kindly smile will surely find
A smile that is just as sweet.
Give a helping hand to those in need,
And a harvest of golden grain;
You'll reap some day from the love-sown seed
If you sowed in the Master's name.
For life is the mirror of king and slave,
Tis' just what we are and do;
Then give to others the best you have,
And the best will come back to you.

EDGAR GUEST.



OUR READERS' TESTIMONIES.

A Chichester Reader: "I have read the Gazette from its first number, and it is still the best of all, being ever full of good things."

A Canadian Subscriber: "Please find enclosed 2 dollars for renewal subscription of your very splendid paper. We lend it around to friends, and it always brings forth words of appreciation."

Three Remarkable Works
recorded by

**ROBERT JAMES
LEES**

THROUGH THE MISTS
(11th Imp.)

THE LIFE ELYSIAN
(5th Imp.)

THE GATE OF HEAVEN
(2nd Imp.)

Crown 8vo. Cloth.

5/- each.

Makes clear the principles of the age old
Science of Divination.

ASTROLOGY

BY

WILLIAM WILSON

An empirical science; its truth is proved
because it works.

Try it!

192 pp.

2/6

**The HOUSE
of RIDER**

Paternoster Row, London, E.C.4

Now **10/6**

416 pp. with copious
index, illustrations & charts.

**HEREWARD
CARRINGTON'S
STORY OF
PSYCHIC
SCIENCE**

Now **3/6**

**LETTERS FROM
A
LIVING DEAD
MAN**

Written down by

ELSA BARKER

1st Edition October 1914

10th Edition October 1932

Now **3/6**

**WE ARE
HERE**

BY

JUDGE DAHL

5th Thousand

256 Pages.

Get away from the Spectacle Habit!

It is now rarely necessary to wear spectacles—no matter how much your eyes may trouble you. The Neu-Vita method of eye massage is completely revolutionising the treatment of the eyes. Thousands of people are using this safe, comfortable home treatment with perfect success, and if you suffer with your eyes you can do the same.

**MY FREE BOOK ON THE EYES
EXPLAINS HOW YOU CAN OVERCOME
ALL EYE-TROUBLES, WITHOUT
SPECTACLES, OPERATION OR
MEDICINE.**

Remember—all minor eye weaknesses are caused by poor circulation of the blood in the eye arteries, and such errors of refraction as Near-sight, Far-sight, Astigmatism, and Squint are due to the eye being distorted and out

or shape. The natural method of correct massage which the Book describes restores the blood circulation and the normal shape of the eye. Why not see Nature with the Naked Eyes? The Book is published at 1s., but in order to teach the public the folly of the spectacle habit and the proper care of their eyes, it has been arranged to give away a certain number each month at cost. Write now for your Free Copy, and you will quickly rid yourself of eye troubles. Simply send your name and address with 3d. stamps (6 foreign, if abroad). Do this wise act to-day.

NEU-VITA (Dept. E. 29),

6-78, CENTRAL BLDGS., LONDON BRIDGE, S.E.1.

Ask Hasan Karan

FREE

See what

FATE

has in store for **YOU**



EXALTED MYSTIC
and Astrologer Will Send
Amazing Forecast of your
Life.

ABSOLUTELY FREE.

employment, travel, speculation, friends, enemies, health, accidents, lucky days, etc.

The wheel of Fortune is daily turning up new opportunities. Let the stars foretell how to get what is yours. Consult this reading before making any changes in home or business affairs—signing papers, love, courtship and marriage, seeking employment, travel, speculation, friends, enemies, health, accidents, lucky days, etc. Now is your chance to obtain an Astral Psychic Chart and life reading that will amaze you—ABSOLUTELY FREE. Send exact date and place of birth (hour, if known). Write your full name and address plainly. You need send no money, but if you wish, you may enclose 3d. to cover postal and clerical expenses. The startling predictions of the stars often lead to unexpected fortune and happiness, which might otherwise never be obtained. Act now. Address Hasan Karan Studios (Dept. 9b), Vesterport Copenhagen, Denmark. The correct postage to Denmark at present is 2½d.

FORTUNE THEATRE SUNDAY EVENING SERVICES

DRURY LANE, LONDON, W.C.2.

Doors open 6 p.m.

Service commences 6.30 p.m.

MEURIG MORRIS

(by her guide "POWER")

LAURENCE COWEN, Presiding.

Admission Free.

Reserved Seats 1/- each.

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

London Astrological Research Society

Founder—Mr. George WHITE.

PUBLIC LECTURES are held by the above Society every Wednesday evening at 8.15 p.m. at the "ARMOREL" TEA ROOMS, 32, Coptic Street, Great Russell Street, W.C.1 (opposite the British Museum).

ALL INTERESTED IN ASTROLOGY ARE INVITED TO ATTEND. For particulars of the work of the Society, Classes, etc., write to Hon. Sec., Miss A. Geary, 24 Winchester St., Warwick Square, S.W.1.

THE REFLECTOGRAPH

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

Private or Group Seances arranged by applying to the inventor, MR. B. K. KIRKBY,

"The Beacon," 102 Vineyard Hill Road, Wimbledon Park, S.W.19
Two minutes from Wimbledon Park Underground Station. Phone: Wimbledon 2263

ASTROLOGY.—Send HOUR, DATE and PLACE OF BIRTH, with 2 Guineas, for Horoscope and 1 year's directions to **F. R. M. Fursdon, Moorview Lodge, Exeter.**

ASTROLOGICAL HOROSCOPES.

"Follow but thy star,
Thou can't not miss at last a glorious haven."—*1st act*

A brief test Horoscope, with Chart, 2/6.

A more complete Horoscope, with one year's directions 7/6. Synthetic and Analytical Horoscopes, 10/6, 21/-
Genuine work in every case. Send hour and date of birth

WILL CARLOS

98, SOHO ROAD, HANDSWORTH, BIRMINGHAM

Mrs. F. M. PERRIMAN

DIRECT VOICE AND TRANCE MEDIUM, AND CLAIRVOYANTE.
PRIVATE SITTINGS BY APPOINTMENT.

30 Holmdale Road, West Hampstead, N.W.6 Phone: Hampstead 4633

FRANCES DAUNTON,

CLAIRVOYANTE AND
PSYCHOMETRISTE

94 Crowther Road, South Norwood, S.E.25.

Visits Private Residences for Circles, Private Readings, etc. (Distance no object)
TERMS MODERATE Phone: ADDISCOMBE 1483

Mr. W. T. COLEMAN

SPEAKER and CLAIRVOYANT. Sunday Evenings. Expenses only
4 LEAHURST ROAD, LEWISHAM, S.E.13

HOROSCOPES

—Reliable, Helpful, 2/6—

Test Reading 1/- Send postal order, Birthdate, Time if known, Place

Miss Ratcliffe, "Ark," Wraysbury, Bucks.