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## Third Anniversary of Sir A. Conan Doyle's Passing. THE GROUNDS OF HIS PERFECT ASSURANCE.

THREE years ago, on July 7, 1930, Sir Arthur Conan Doyle, the greatly-beloved and Supreme Apostle of the Spiritualist Movement, passed rather suddenly from his life on earth at Windlesham, Crowborough, in the presence of his wife and family.

The serene circumstances of his passing were altogether different from the mournful scenes in the death-chambers of most persons

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

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

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



This copyright photograph (the property of the Sport and General Press Agency), shows Mr. J. O. DAVIDSON, the famous American sculptor, engaged on a bust of SIR ARTHUR, for which he sat only a few months before his passing. The bust was commissioned by an American admirer.

unacquainted with the comfort and confidence given by Spiritualistic knowledge. The reporters who speedily arrived at Windlesham laid stress on the fact that there was no gloom in the house, no blinds drawn, no hushed voices.

At the funeral service on July 11, in the presence of 300 distinguished and humble friends, before his body was laid beside the garden hut in which he had accomplished so much of his famous literary work, the Rev. C. Drayton Thomas read the following Tribute from Lady Conan Doyle to her husband's noble life and glorious work for humanity:—

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

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

A great Memorial Service was held in the Albert Hall on the following Sunday night, at which it was estimated not less than 10,000 people were present, and here Mrs Estelle Roberts, the famous clairvoyante, first saw the spirit of Sir Arthur during the two minutes silence; and afterwards, while giving messages to members of the audience, "she saw him again distinctly and heard his fine clear voice, which could not be mistaken." As the closing hymn was being sung she privately gave what was regarded as a convincing message from Sir Arthur to Lady Doyle and her family.

### A MEMORABLE TESTIMONY.

On the occasion of this third anniversary of Sir Arthur's passing it seems appropriate that we should recall the basic grounds of Sir Arthur's sublime assurance in the truth he, beyond all others, strenuously proclaimed to the whole world, as stated in his "Memories and Adventures," pages 401-2:—

"People ask me, not unnaturally," he wrote, "what it is which makes me so perfectly certain that this thing (Spiritualism) is true. That I am perfectly certain is surely demonstrated by the mere fact that I have abandoned my congenial and lucrative work, left my home for long periods at a time, and subjected myself to all



sorts of inconvenience, losses, and even insults, in order to get the facts home to the people.

#### CONVINCING PERSONAL EXPERIENCES.

"To give all my reasons would be to write a book rather than a chapter, but I may say briefly that there is no physical sense which I possess which has not been separately assured, and that there is no conceivable method by which a spirit could show its presence which I have not on many occasions experienced.

"In the presence of Miss Bessinet as medium and of several witnesses, I have seen my mother and my nephew, young Oscar Hornung, as plainly as ever I saw them in life—so plainly that I could almost have counted the wrinkles of the one and the freckles of the other.

"In the darkness the face of my mother shone up, peaceful, happy, slightly inclined to one side, the eyes closed. My wife upon my right and the lady upon my left both saw it as clearly as I did. The lady had not known my mother in life but she said, 'How wonderfully like she is to her son,' which will show how clear was the detail of the features.

"On another occasion my son came back to me. Six persons heard his conversation with me, and signed a paper afterwards to that effect. It was in his voice and concerned itself with what was unknown to the medium, who was bound and breathing deeply in his chair. If the evidence of six persons of standing and honour may not be taken, then how can any human fact be established?

"My brother, General Doyle, came back with the same medium, but on another occasion. He discussed the health of his widow. She was a Danish lady, and he wanted her to use a masseur in Copenhagen. He gave the name. I made inquiries and found that such a man did exist. Whence came this knowledge? Who was it who took so close an interest in the health of this lady? If it was not her dead husband then who was it?

"All fine-drawn theories of the subconscious go to

pieces before the plain statement of the intelligence, 'I am a spirit. I am Innes. I am your brother.'

"I have clasped materialised hands.

"I have held long conversations with the direct-voice.

"I have smelt the peculiar ozone-like smell of ectoplasm.

"I have listened to prophecies which were quickly fulfilled.

"I have seen the 'dead' glimmer up upon a photographic plate which no hand but mine had touched.

"I have received through the hand of my own wife notebooks full of information which was utterly beyond her ken.

"I have seen heavy articles swimming in the air, untouched by human hand, and obeying directions given by unseen operators.

"I have seen spirits walk round the room in fair light and join in the talk of the company.

"I have known an untrained woman, possessed by an artist spirit, rapidly produce a picture now hanging in my drawing-room, which few living painters could have bettered.

"I have read books which might have come from great thinkers and scholars, and which were actually written by unlettered men who acted as the medium of the unseen intelligence, so superior to his own.

"I have recognised the style of a dead writer, which no parodist could have copied, and which was written in his own hand-writing.

"I have heard singing beyond earthly power, and whistling done with no pause for the intake of breath.

"I have seen objects from a distance projected into a room with closed doors and windows.

"If a man could see, hear, and feel all this, and yet remain unconvinced of unseen intelligent forces around him, he would have good cause to doubt his own sanity. Why should he heed the chatter of irresponsible journalists, or the head-shaking of inexperienced men of science, when he has himself had so many proofs? They are babies in this matter, and should be sitting at his feet."

## The Prime Minister's Horoscope.

### A READING WHICH CLAIMS TO BE NON-POLITICAL!

(Born at Lossiemouth, Scotland, October 13, 1866, at 11.23 p.m.)

**L', the organ of the Astrological Institute of Carthage, Tunis, publishes in its June number the map of Mr. Ramsay MacDonald's nativity with the following rather disparaging reading, which we translate from its pages, following that of President Roosevelt in our April issue:—**

"This horoscope is extraordinary, and at first sight in no way suggests the life of a statesman who has attained to the lofty altitude of Prime Minister of England.

"The map indicates a man very clever in turning his sails to all winds, possessing scarcely any independence of spirit, but prepared to serve his group or party according to the needs of the moment. If the information of tomorrow contradicts that of to-day, that does not trouble him.

"It is necessary to note first that all the planets and luminaries are in the emotional and social quadrants, that is to say, in the parts of the horoscope which require the support of others. Not a single planet is found in the two quadrants personal and spiritual, those which indicate self-activity. It is the horoscope of a man who allows himself to be led from beginning to end. (There is no politics in this analysis; the conclusions are purely astrological.)

"The dominant note of the horoscope is Neptune, the planet of perfidy, in conjunction with an aggressive midheaven (Aries 9.31), Neptune being in the degree (Aries 11.12) of 'fever' and the midheaven in the degree of 'superiority' and 'triumph.'

"In what concerns Mr. MacDonald's political career he is a complete time-server and highly changeable, having abandoned the Labour party without any hesitation in order to hold a position in an arch-Conservative Cabinet. [A Cabinet representing all parties in the nation during a critical period in its history would surely be more accurate.—Translator.] As a result he holds a position almost solitary, directed but not esteemed by the Conservatives and despised by the Labourists.

"Mars and Uranus in the 12th house, the house of exposure and downfall, are not favourable indications, and MacDonald has always been subject to scandals; one does not easily forget the famous Zinovieff letter, which led to the fall of the Labour Government. It is

highly doubtful that he will finish his political life without another scandal that will accomplish his fall.

"There is also a great square in the horoscope (Sun square Mars and Jupiter) but the aspects are not sufficiently close to render it dangerous. However, the striking absence of good directions makes this map somewhat sinister. The oppositions of Saturn to Pluto and of Mars to Jupiter are not favourable to straight and honourable conduct in affairs, and this indication is reinforced by four squares—the Sun and Mercury to Jupiter and Mars. The Sun is in its detriment, Mars is in its detriment, Jupiter is in its detriment, and not one single planet or luminary is in its dignity. Although Mars is on the degree of "solidity" and "tenacity" (Cancer 17), Uranus is on the degree of "crime" (Cancer 8) and in an evil house (the 12th). Mercury, fairly appropriately, is on the degree of the "politician" (Libra 26) but with great afflictions (square Mars and Jupiter) playing on this degree.

"A better indication is the conjunction of the Moon and Venus in Sagittarius, in the house of children (the fifth) and Mr. MacDonald finds his chief felicity in the company of his daughter who always travels with him.

"By progression, the year 1933 is very unfavourable for the Premier, especially for his health, and it is highly probable that he will retire in the autumn for reasons of health, if the difficulties pertaining to the World Conference do not force him to abandon political life before then.

"The horoscope is very curious for a statesman, and astrological students will watch the events of the current year with a very special interest."

[NOTE.—It is an axiom in astrology that often the most eminent and honourable of men have had the worst natal horoscopes. The high positions they have attained indicate how they have overcome the afflictions of their evil nativities, and that ought to be credited to their honour and not be used for their disparagement. We shall publish next month an independent interpretation of the Prime Minister's nativity, by Mr. Frederick Flood, a conscientious English student of astrology, which will throw a somewhat different complexion on *L'Astrosophie's* pessimistic inferences.—ED., I.P.G.]

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Our Fighting Fund.—Mr. J. F., one of our subscribers in the Malay Peninsula, sends us £1 for this Fund and "trusts it may be helpful in bringing medium-baiters to their senses!"



## Convincing Photograph of My Spiritual Fiancée.

"FANNY JOYARD" APPEARS AT NICE 100 YEARS AFTER DEATH.

By JULES THIÉBAULT.

*Monsieur Thiébault, the author of this intensely interesting account of spirit-manifestations at Nice, is the ardent Spiritualist who some years ago successfully defended the genuineness of the materialising phenomena produced by the Alexandre Circle at Mantes-sur-Seine. His various pamphlets on that subject were published in different languages and sold in tens of thousands. These completely demolished the ridicule of the secular Paris Press and the violent persecutions of the International Metapsychic Institute.*

### MY SPIRITUAL FIANCÉE.

READERS of my published reports of the materialisations at Reims will recall that at every one of the seances I attended the spirit of a lady who gave the name of "Blanchette" appeared. Owing to the gracious attentions she paid to me on these occasions the Guide "Xao" called us "spiritual fiancés" or "twin-souls." In recognition of this astral affinity I gave Blanchette an emerald ring on August 22, 1929, and on the following 29th day of November she gave to me a medal, which she brought to the seance as an "apport."

Thereafter, about the beginning of 1930, there was a sudden cessation of the materialisation phenomena, and consequently there was no further objective expression of our spiritual alliance. Nevertheless, that was maintained in other ways through the clairvoyant faculties of Madame L—, whom Blanchette called her "Little Sister."

### A RENDEZVOUS AT NICE.

On April 7, 1931, Blanchette in a spirit of gaiety suddenly announced to Madame L—, "I am joyful, I am joyful, for he (referring to me) will go some day to Nice."

The improbability of this prophecy was obvious, for how could I accept a rendezvous at a place so far away, in surroundings where the phenomena of materialisation were then unknown!

However, on May 27, 1931, Madame L— wrote to me, "I have an impression that Blanchette is making an effort to give manifestations at Nice, as she fears there will still be a long cessation at Reims. I feel that if you would communicate with Madame Gal at Nice, the Group there would be able to help Blanchette by their thoughts."

In response to this suggestion I proposed a visit to the "Fiat-Lux Group" at Nice during the Eastertide holiday of 1932, but unforeseen circumstances obliged me to put off my journey for the time being.

On October 7, 1932, Madame L— sent me the following premonition:—"A long journey, at the end of which you will have great joy. No one will be able to hinder the preparation of this journey. It will be better to take it sooner than later."

On January 25, 1933, the same medium sent me the following communication from Blanchette:—

"I desire him (that is myself), if no obstacle upsets his project of going to Nice, to make two photographic experiments, one of himself alone and another along with his friend the artist Fourié. After these experiments,

but only after, I shall leave him free to introduce along with him any person he pleases."

On March 20, 1933, while in Paris, and only five days before my sitting at Nice, Blanchette foretold success and said, "Great joy for you, through a new proof of survival."

### MANIFESTATIONS AT NICE.

On March 25, at Nice, I adopted the most rigid precautions to assure the sincerity of our experiment: purchase of a box of photographic plates carefully sealed, examination of the seance room and its furnishings, examination of the camera, and loading the photographic slides under the control of the artist Fourié. The exposures were made with a roof light of 900 candle-power and reflector. The plates were changed in the presence of trustworthy assistants. The medium was Madame Gal, directress of the Fiat-Lux Circle, of Nice.

Taken at two p.m., the hour fixed, the first negative exposed was found to be a complete failure. Nevertheless, my confidence remained unshaken and it was not deceived, for when the second negative was being developed a few minutes later we were delighted to see the splendid image of Blanchette showing up on the plate.

On a third negative, taken at the same time, of Monsieur Fourié and myself, a slight image of a face with an emaciated profile appeared, but neither of us was able to identify it.

The fourth negative taken showed no evidence at all of anything supernatural, the mediumistic power having probably been exhausted.

### BLANCHETTE'S VARIOUS APPEARANCES.

Now the principal question which presented itself was whether this photograph of Blanchette bore any resemblance to her phantasmal appearances at Reims, from which M. Fourié had

Painted her portrait, and when she had insisted that her hair must be shown as falling over both shoulders. On this point I quote a letter written to me by M. Fourié on April 4 last:—

"It is very certain that, thanks to the precautions taken, the magnificent photograph obtained of Blanchette at Nice on March 25 last must be considered as a convincing manifestation from the Other World. By that I mean that if I had not myself conducted the operations, from the purchase of the box of plates to the development of the negatives, one might, in presence of such a surprising result, have been able to doubt its authenticity, in spite of all our esteem for the medium, Madame Gal. In such an experiment the rigour of the control ought to correspond with the gravity of the conclusions. This demand being admitted without dispute, we can confidently accept and admire the graceful form of the spirit who appears floating above your right shoulder. The arrangement of the hair and veil singularly recalls that of my painting, and the depression of the veil on the hair above the forehead is from every point of view delightful. How could Madame Gal, who had never before seen any manifestation of Blanchette, reproduce such a distinctive detail by her power of thought? One can trace, too, the right hand of the spirit, with the arms folded, under the thin tissue of the veil."

### MY OWN IMPRESSIONS.

And for myself, how would it be possible for me to doubt the similitude of the features of my spiritual



"BLANCHETTE," My Spiritual Fiancée.  
Photographed at Nice, March 25th, 1933.



fiancée? Was it not at Reims, after many meetings that we had exchanged our betrothal gifts—for her an emerald ring, and for me the apport of a medal? Was not this still the same charming spirit who in the interval of the succeeding years had continued to testify towards me her devoted affection? Finally, was it not she, in temporary flesh and bones, who after the departure of Mademoiselle Henriette C., the incomparable medium of the Leroy Group, had penetrated the walls of the Circle at Mantes, and thrown herself in tears into my arms to console herself after a year of separation?

#### SPARKS OF LIGHT.

This account would be incomplete if I did not allude to the white spots scattered over the negative, especially on my left side. In the absence of any plausible explanation by the operators, I questioned Madame L—, the Parisian "Little Sister" of Blanchette, and she recalled to me a symbolic vision she had had in my presence on March 19 when, as she said, "magnetic emanations escaped from your bust, when you were near to me, with Blanchette standing by. Then there was a white ball which came to envelop your radiations, from which shot out little sparks of light as if of letters on your left."

Now on March 31, five days after I left Nice, Madame L—, who had not yet seen the proof of the photograph, told me that she had just heard this plaint of Blanchette—"How difficult it is to do what one wants to do!" Then, when she saw the proof Madame L— said, "I feel it was Blanchette's intention to give you the name of her birthplace, which you wished to know."

I ought to add that on none of the other five plates drawn from the same box were there any white spots. All natural explanation of this peculiarity being wanting I am inclined to believe that they were an attempt to spell out the letters of her birthplace, as announced in the symbolic vision of March 19, and that these were possibly obliterated by malific spiritual power.

#### APPEARANCE OF FANNY JOYARD.

Around this notable date, March 25, there was a series of manifestations from the Other World, curiously linked one to the other by an increasing interest.

1.—At four o'clock on that day took place the weekly seance of the Fiat-Lux Group, to which my friend Fourié and myself were graciously invited. Three cameras were trained on a black curtain, partly open, fixed over a screen nailed to the wall. These cameras all pointed from different angles. We sat in total darkness and after the singing of several hymns—in chorus and as solos—asked for by the Spirit Guide, the magnesium was exploded at his word of command. From some unknown cause, only one of the three negatives exposed was impressed. That contained the contour of a human form, draped in white, but scarcely visible.

2.—At the following seance, on April 1, yielding to the request of Madame Gal, the spirit evoked and questioned, declared that she was "Fanny Joyard, born at Lyons in 1802, died at Nice on January 24, 1832." (The year should be 1831, see inscription on tombstone below.)

3.—On April 8, a fluidic apparition, later recognised as that of Fanny Joyard, was photographed by flashlight by Monsieur Sadi, a professional photographer, who was present for the first time at these experiments.

4.—On April 22, a new attempt was made after certain dispositions had been made to ensure absolute "control" of the operations. For example, the barrier separating the dark cabinet from the sitters had been covered with phosphorescent paint so that no sitter could cross this barrier without being seen. In addition pastilles of the same luminosity lit up the inner edges of the half-open curtain. It was in the opening of this curtain that a young woman with graceful features and embellished with luxuriant hair, covered by a fold of her long robe, appeared, and was impressed on the plates of the three cameras.

#### FANNY'S IDENTITY TRACED.

This was obviously the same spirit as had appeared on M. Sadi's plate on April 8, but the problem of her identity had not yet been resolved. That was a point of some difficulty, all the more because at the date of her decease at Nice in 1831 the official registers were kept by the curates of the various parishes. Next day however, investigations were begun in the eight old cemeteries of the city and in the fourteen registers of the parishes, which were ordered by Commandant Herblot, a member of the Fiat-Lux. These researches were all in vain up to May 14, 1933.

5.—On that day, however, Madame L—'s mother, obeying some inner impulse while returning from a visit to the family sepulchre, passed into a retired part of the Castle cemetery, which the keeper had not pointed out to the investigators. And there, to her amazement, she discovered a tombstone with this inscription:—



FANNY JOYARD, A Hundred Years "Dead."

FANNY FAURE

*née Joyard*

*de Lyon*

*décédée le 24 janvier*

*1831*

*à l'âge de 29 ans*

*Priez pour elle*

*Conjugi conjux optimo.*

M. Fourié, in a letter of May 21, drew my attention to the fact that this tombstone bore no religious emblem. He wrote:—

"The absence of a Cross would seem to indicate that there had been no funeral ceremony at the Church, and that, according to the Conservator, would explain why there was no mention of Fanny Faure's death in the church registers, where the names of the deceased recognised as 'in order' by the clergy were alone inscribed."

In gratitude to Mademoiselle Faure for her spiritual gestures of friendly complaisance, the members of the Fiat-Lux Group assembled at her tomb on May 18, and adorned it abundantly with flowers.

What more need I say to my readers of good faith about the verity of the doctrine of survival? Do these photographs of the two Invisibles not speak with sufficient clearness, and would it not be merely to weaken the penetrating force of their testimony to add any commentaries thereupon?

I limit myself to underline the fact that once more, thanks to our brethren in Nice, our Departed Friends have by spoken word and photographic image, given us a double scientific proof of their survival on March 25 and April 23, 1933.

—Translated from the French by the Editor.



#### SPIRITUALISM AND ITS ORGANISATION.

MRS. FELICIE O. CROSSLEY, Editor of *The Forum*, Los Angeles, writes in her June number:—

"With relation to Spiritualism as an organisation we cannot but remember a caustic yet obviously true remark made by the Rev. Arthur Ford at Lily Dale Camp before an audience which was said to number approximately two thousand. He said:—'Spiritualism as an organisation will get nowhere until it has about a hundred funerals.' With stinging realism those words rang across the Continent. With a pang of regret those with knowledge of the true state of affairs have been forced to answer, 'Aye.'"



## Mr. Jacob, of Simla. THE MOST AMAZING MAN IN THE MODERN WORLD, WONDERFUL EXPERIENCES RECALLED.

**“EVERY event that has ever taken place in the world’s history still exists in the astral light and can be reproduced at any time and place by those who possess the knowledge and power.”**

This assertion by Mr. Jacob, of Simla, the most remarkable man the modern world has known, throws, I consider (writes a correspondent), a great deal of light on such phenomena as visions in the crystal, descriptions of past scenes obtained by psychometry, the pictorial phase of clairvoyance, the rapid film of his life that is seen by a drowning man, and even some hauntings.

Great events to-day are reproduced for us by the wireless and the cinema. But let us suppose that there were no wireless instruments to pass on the records, and no cinematograph and talking apparatus to fix the voice and the pictures, they would still exist. It is the intervention of the instrument that enables us to perceive them. They would exist just the same, without the instrument, if we would but realise it, though it takes a man of Mr. Jacob’s extraordinary powers to reproduce them, or a man like the late Mr. Von Bourg, another deep student of the occult, who could show us marvellous pictures in the crystal.

What has recalled the powers of Mr. Jacob at this date is the fascinating account of him that is given by Lady Maud Warrender, a sister of the Earl of Shaftesbury, in her book, just published by Cassell, “My First Sixty Years.” This autobiographical volume, recalling the great philanthropic works of an earlier Earl of Shaftesbury and pleasant relations with King Edward, Queen Alexandra, Ellen Terry and other celebrities, is well worth having in one’s library on its own account, and it is absolutely indispensable to any who wish to have by them an authentic record of Mr. Jacob’s powers, unless they are lucky enough to have preserved the copy of *Borderland* which many years ago contained substantially the same story.

Lady Maud Warrender made the acquaintance of Mr. Jacob, of Simla, during her stay in Bombay in 1910. He was one of the most remarkable men of those days, she tells us. Kipling’s “Lurgan Sahib” (“Kim”) and Marion Crawford’s “Mr. Isaacs” were drawn from him. His origin was shrouded in mystery. His career started at ten years old, when he was sold to a rich Pasha, who, having discovered his extraordinary gifts, educated him.

### FRIEND OF VICEROYS AND MAHARAJAHS.

He became famous not only as a dealer in precious stones but as a friend and counsellor of Viceroys and Maharajahs.

He was sought after for his good company, and for his powers of working miracles. Madame Blavatsky was amazed at what he could do with his occult powers.

Then came the debacle. He bought a famous diamond for which the Nizam of Hyderabad, Sir Mahbub Ali Khan, offered him forty-six lakhs of rupees, about £300,000. He had acquired it for £150,000, which he borrowed, and was dismayed when the deal collapsed and it was left on his hands. He was sued at the Calcutta High Court for a return of the £150,000. The trial lasted fifty-seven days. He was acquitted—a ruined man.

After this misfortune he left his magnificent house, “Belvedere,” in Simla, and tried to earn a living as a dealer in curios in Bombay.

It was at this period Lady Maud Warrender met him. He gave her the following account of his magic, written by a magician known as “Tautriadelta,” a pupil of Bulwer Lytton’s. It was this account he had sent to Mr. Stead, who published it in *Borderland* in April, 1896, and Lady Maud expresses her thanks to Miss Estelle Stead for permission to reproduce it.

### GRAPES FROM A GENERAL’S STICK.

“I had heard,” “Tautriadelta” writes, “of Jacob as a man to whom common report attributed all the powers of Moses and more, and I went to Simla determined to interview him. I was invited to dine at his

bungalow, and the party included three other guests, one of whom was a general officer, whose name was a household word in England and India.

“When dinner was over the General asked Jacob to show them what he called his ‘tricks.’ The word annoyed him, but he said, ‘All right, I will.’

“He told a boy to bring in all the sahibs’ walking sticks, and choosing one he said, ‘Whose is this?’ The General claimed it, and a glass bowl full of water was placed on the table. Jacob stood the stick on its knob in the water and held it for a few moments.

“Then we saw shoots like roots coming from the knob till they filled the bowl and held the stick upright, Jacob muttering over it all the time.

“In a few moments a crackling sound was heard, and shoots and young twigs began to appear. These grew and grew, put forth leaves, and flowered before the eyes.

“The flowers changed to small bunches of grapes, and in ten minutes from the beginning a fine standard vine loaded with ripe black grapes stood before us, and we all helped ourselves.”

Thinking it might be some new form of hypnotic delusion the writer put some of the grapes in his pocket, to see if they would be there next day. As the sequel shows, they were.

“Jacob,” he continues, “then had a sheet placed over the tree, and in a few minutes there was nothing but the General’s stick.

### HIS GUEST TRANSFIXED WITH A SWORD.

“I then said I had seen a Fakir transfix a body with a sword.

“Jacob smiled, saying, ‘That’s nothing. Stand up.’ He drew a superb Persian yataghan and held it to my breast saying, ‘Shall I?’ and slowly pushed the point two inches below the breast bone.

“I distinctly felt the passing of the blade, quite painlessly, only feeling a curious icy sensation. The point came out through my back and penetrated the panelling of cedar wood behind me.

“He let go of the weapon and said with a laugh that the effect was like a butterfly pinned on a cork. There was a slit in my clothes, but Jacob said, ‘Never mind, that will be all right by and by,’ and sure enough an hour later there was no sign of any damage.

### THE VISION OF BALACLAVA.

“Jacob then said, ‘I want you gentlemen to amuse me now by each of you giving me an account of some battle you were in, especially an occasion of being wounded.’

“The General was with difficulty persuaded to give an account of the Balaclava Ride in which he had taken part.” He told it simply and earnestly.

“Jacob watched him like one entranced, and then took up a small *baguette* and waved it towards the panelling.

“In an instant a thick mist gathered, of a deep violet hue, which rolled away to each side. And then was plainly visible the field of Balaclava with the Light Brigade drawn up.

“We saw Nolan ride up, we heard trumpets blare the ‘advance,’ and finally the ‘charge.’

“We watched the death of Nolan, and saw the headlong charge on the guns, saw them spike the guns and return. But the most distinct figure was that of the General (then a young officer). We saw the men return impeded by a dense mass of Russian Lancers, two of whom speared the General while he was cutting down a third on his right front.

“Down he went, the battle rolled on, leaving him on the ground in their full view. Presently he staggered to his feet and caught a riderless troop horse which was near by. We saw him mount with extreme difficulty and ride off to the British lines, where he miraculously arrived in safety, through shot and shell like a hailstorm.

“Another wave of the *baguette* and everything disappeared and only the panelling remained, the General exclaiming, ‘Well, I’m damned.’”

Further experiences were related, and in each case they saw the actual incidents reproduced. It was here that Jacob explained that every event that has ever taken place in the world’s history is actually existing in the astral light and can be reproduced at any time or place by those who possess the knowledge and power. In fact, he said, as words spoken into a phonograph by people since dead still exist, so all actions are for ever in existence. His guest told him that this agreed with the teachings of



the Hermetics and he also pointed out that the New Testament states that one day all the deeds ever done will be made manifest, whether they were good or evil. All that Jacob said was "No difficulty about that."

#### WALKING ON WATER.

Mr. Jacob then asked if they would like to come into his garden, and presently one of the officers called out, "Mr. Jacob is going to walk on the water!"

"Whereupon he did step, not into, but on the water and deliberately walked across the pond."

"The water being very clear we could see the astonished fish darting in all directions from under his feet."

When he stepped ashore Mr. Jacob said, "That is nothing. Anyone can walk on water or float in air, but now I will show you something that really requires power!"

"Bringing out the *baguette* again he waved it slowly round his head and the air was full of butterflies. They came in thousands, they were as thick as a heavy snowstorm, they settled on everything, on our hats, our shoulders, anywhere, like bees swarming, till we looked ridiculous, and we burst into roars of laughter."

Mr. Jacob, as one might expect, was offended at his guests' light treatment of a wonderful incident, and said, "Ah, you laugh. We will have no more of this." The butterflies rose rapidly in the air, higher and higher till they formed a dark cloud on the sun and then drifted out of sight.

## Spirit Voices in Buckinghamshire Village Churches.

By LUCY SMITH, Vice-President,

ON Whit Sunday, June 4, a party of friends motoring for pleasure found themselves at the old village of Fingest, Bucks. They visited the Parish Church, one of the oldest in England. The party consisted of the Hon. Mr. Justice Mellwaine of Southern Rhodesia and Mrs. Mellwaine, Mr. John Mellwaine, Mr. and Mrs. Perriman (the latter a direct voice medium), Mr. Warnes, Miss Alice Russen, and Miss Kathleen Smith.

Whilst going over the church, which is small, they remarked upon its atmosphere of peace and harmony. As they stood in reverent mind looking around, they were all startled to hear coming from the direction of the altar a voice, which blessed them. One of the party remarked, "It seems to come from the Cross!" And immediately the Voice replied, "To the Cross I cling."

Miss Kathleen Smith, relating the incident afterwards, said, "When I first heard the Voice I felt afraid, but as I stood facing Mrs. Perriman it spoke again. It was strong and cultured, the most beautiful voice I have ever heard."

On Whit Monday afternoon we visited another old church in the district. The party was as before save that my husband, myself, and eldest daughter were included. Miss K. Smith did not accompany us. The church was on the river bank. We had no vocal demonstration, but I was enabled to see the spirit of an old priest clothed in cream robes, whom I heard clairaudiently give this blessing, "The blessing of the Church Triumphant be upon you, my children!"

When we left the church we decided to visit the old church at Fingest again. There was no one in the churchyard when we entered the church, and remembering what had happened the previous day we walked with all due reverence. The simple structure was filled with a harmonious peace, and we wandered around looking at the furnishings.

Mrs. Mellwaine and Mrs. Perriman moved toward the altar steps, where a cord was thrown across to prevent too near an approach. The rest of the party sat down directly behind, Mr. Perriman, however, remained standing. I know we were all engaged in prayer when from above the altar a Voice, deep and resonant, unmistakably a man's, uttered the words, "God bless and keep you all till we meet again!" There was a short silence and the Voice spoke again, as though concluding a service, and then another Voice said, reverently, "Amen!"

The hush was so great that we felt we did not wish to move. When the two ladies came towards us, Mrs. Perriman was trembling with emotion, and sinking into the seat beside me asked me whether I had been able to see anything. When she was a little steadied I told her I had seen a man robed in a beautiful blue robe with a cape attached to the shoulders. He had uttered the prayer, and another old man, rather bent in form, clothed in a plain dark cassock, had said the Amen.

After a minute or two we withdrew quietly toward the door. Just as the last of the party were about to

The writer of these experiences felt that he must now leave, but Mr. Jacob asked to have a few moments' private conversation.

"We spoke on occult subjects for a few moments, and he then said, 'I will give you a special experience. Shut your eyes and imagine that you are in the bedroom of your bungalow.' I did so.

"Now open your eyes.' I opened them to find that in two seconds I was in my bungalow three-quarters of a mile away."

Mr. Jacob asked his guest to shut his eyes again and said they would rejoin their friends. But his guest wished to make quite sure it was no illusion and refused to shut his eyes and return. "Well, if you will not," Mr. Jacob said, "then good-bye," and he was gone.

The writer of the experience was left in his own dining-room, where two of his guests were sitting. "How the deuce did you get here," they exclaimed. He sat down and told them all that had happened. One of them said, "Let's see the grapes" and "feeling in my pocket," he adds, "that they were there all right, I handed them to him. After turning them over very suspiciously and smelling them he finally tasted one. 'They are the real thing, by Jove, genuine black Hamburgs,' and then he ate the lot."

"To those who are specially interested in Occultism, I say," he remarks, "Mr. Jacob is not actually a Yogi, though he has studied Yogism and by its means performed the feats recorded. The *baguette* he used was almost identical with that of the Hermetists."

## Spiritualist Union of South Africa.

leave the Voice, speaking from far above their heads, said, "God bless you all!"

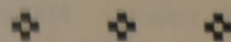
We got into the cars bound for home. In our car, Mrs. Mellwaine, Mrs. Perriman, Miss Russen, Mr. John Mellwaine, and myself. We spoke of the happenings and I referred to the delight it must have given the spirit friends to be able to speak again in their old church, and how particularly grateful we should be for having such a manifestation given to us. As I ended my remarks, the voice of George Mellwaine, who passed over in 1930, chimed in, saying, "Yes." I recognised his voice immediately, and from then on we had a conversation. He first addressed his remarks to me, then to his mother—Mrs. Perriman joining in the conversation. It seemed quite a natural conversation. I told him what I had seen clairvoyantly and he confirmed it at once, giving me the date 1405 as one connected with the Voice that had spoken to us. I had taken away from the church one of its small pamphlets which records its known history. I looked at this pamphlet and among the priests officiating about that time, the nearest date being 1406, I found two names. I mentioned these two names and he said immediately, "Skinners is the name." This is the second name in connection with that date.

I told him of the old priest I had seen in the other church, and he confirmed this almost before I had finished speaking of the incident.

I might add here that on the way to the church I had received clairaudiently the following message, "You are to receive a demonstration that you will never forget." I did not mention this message to anyone and when leaving the first church visited, I thought, "Can this message refer to anything happening to-day, for nothing of particular import has occurred except perhaps my glimpse of the old priest?"

I think, however, the message was faithfully fulfilled, for I certainly shall not forget the wonderful Voice that breathed upon us the blessing in the old church at Fingest.

When we walked around the church afterwards no one was in the grounds, though as we left the gate others came forward to enter as we had done.



#### SILENCE.

I slept, and in my dream I thought I died,  
I saw earth's fleeting vesture lying there,  
Just as a robe out-worn, not meet to wear,  
A garment cast aside.

So still it lay, so white, an empty shell,  
And there was silence strange beyond all speech,  
While I, so near to them, yet could not reach  
Those I had loved so well.

Then on the threshold, as the earth sounds fled,  
I heard their low-toned grief for one who died!  
"Grant me the lips of earth, oh God!" I cried,  
"To say, 'I am not dead!'"

D. T. GOODWIN.

July, 1933  
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## The Christianity of M.A. (Oxon)'s "Spirit Teachings."

By CORDELIA GRILLS.

**C**HRISTIANITY or Churchianity, which? The teachings of Jesus of Nazareth, or Pauline theology and man-made dogmas? "Theology! it is a by-word among you!" says Emperor (*i.e.*, Chief or Leader), head of the band who inspired Stainton Moses.

Does he therefore dishonour the Christ? NO. He speaks of "that exalted spirit of purity, charity and self-sacrifice whom men call Jesus and who was the Christ. He and we are of God, and in His name we come."

Yet there are some who would ban the teachings given to Stainton Moses as non-Christian!

The very reverse is the truth. Emperor revealed to Stainton Moses that his mission to earth originated in a great meeting of exalted Intelligences in the spheres, to which he was called, and at which he first came in contact with the Lord Jesus. He tells us his immediate

with us as with you and foster one another's errors. Many deluders come bearing a mission from the adversaries, and such are not infrequently pious in their tone and orthodox in their words. They would bar progress and stifle truth. They do not God's work, but the adversaries'."

"The Lord Jesus was not," adds Emperor, "as your Church asserts, a God-Man, separate from humanity. The incarnation of the Supreme in a body of flesh is a human figment, a superstition which advanced knowledge puts aside with its erroneous doctrine, its degrading views of God. . . . What has been termed the Christ-principle is the true salvation of everyone. In the man Christ Jesus the spiritual principle was most fully evoked, and fitly was He called the 'Son of God' in the language of Eastern hyperbole." Is this anti-Christian?

"Legends," says Emperor, "you can put aside, but the beneficent life of Jesus and the Gospel that He preached you must not put aside. The principles which underlay His teaching were the Fatherhood of God, involving His worship; the Brotherhood of Man, involving the relations between man and man; the law of worship and the law of self-sacrifice, namely, doing to others as you would they should do to you. . . . The Christ-principle which we declare is that return of the Christ which His followers expect; only it is spiritual, whereas their ideas are earthy and material."

Stainton Moses asked if it would be possible that the Lord Jesus might appear on earth, and Emperor replied: "Not the man Jesus as He was. He has passed beyond the state when that would be possible." He revealed the Christ now as a "spiritual effluence from the higher spheres temporarily concentrated on you. His work is done by us who have more power to abide with you."

Emperor spoke of his mission as the great work of God, which man must not thwart, and said he and his helpers had tried to show by progressive teaching the truth they revealed, and had testified by signs (*i.e.*, the wonderful phenomena that took place at the circles), even as Jesus did, to the divine nature of their mission. He said that the purpose of their work was to lead to purer and less dishonouring views of God. To this end they must first point out the errors in our creed, "the human figments that have passed current for Divine Truth, and the legendary fancies that have been crystallised into history, accepted by faith, but rejected by right reason."

Moses and Elias, Emperor tells us, "acting under the commands of the Lord, inspire and direct this movement. You will see then why we have spoken of it as religious."

Finally, Emperor, who had proved in every way to the satisfaction of Stainton Moses that he was truthful and accurate in all things, definitely says: "I derive my mission and am influenced in my work by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. That spirit is the Spirit of Jesus. He is now arranging His plans for the further revelation of the Truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past. . . . The days shall come when men shall recognise the oneness of Christ's teaching on earth with ours."

These few extracts from the many teachings given to Stainton Moses surely demonstrate to all unbiassed minds how truly Christian in the highest sense are the "Spirit Teachings" of M.A. (Oxon).



STAINTON MOSES.

inspiration was derived from his great Master, Elijah, who had controlled him (Emperor) when he lived on earth in the time of Nehemiah as Malachi the prophet; "but," he says, "he and we all act in direct subordination to that exalted spirit men call Jesus."

"We do not dishonour the Lord Jesus, before whose exalted majesty we bow," says Emperor, "by refusing to acquiesce in a fiction which He would disown. . . . The attributing to a man of divine honour, to the exclusion in very many cases of personal honour and love for the Great Father, is a mischievous error which derogates from the duty of a man to his God."

Emperor tells us that the life of the man Christ Jesus was a pattern life, intended for the example of men. "But," he says, "in so far as it was deemed to be an atonement by way of a sacrifice for sin, this was foul falsehood, degrading to God, degrading to that pure and stainless spirit to whom such things were falsely attributed.

. . . We fight against that crude, human view which renders God contemptible, and makes Him a cruel tyrant to be propitiated by His Son's death."

This is not anti-Christian, but anti-Pauline-theology. "Those spirits," says Emperor, "who come to us much encumbered with human theology are amongst the least progressive. A large class of spirits progress slowly, and do not know they are in error. They band together



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### The Problem of Evil.

The following was our Leading Article for November, 1918, the month during which was signed the Armistice, which ended the Great World War.

THE problem of Evil is not attractive, for instinctively we shun the contemplation of what is ugly and abnormal; we seek what is sane and healthy and avoid even the sight of sin and disease. But as students of human nature we should see life whole, and by penetrating its shadows perchance discover their cause and how to dispel them.

Good and evil are the great basic principles at the root of all human life. They have been in active conflict from the beginning until now, when Evil at its mightiest has been threatening to overwhelm mankind, but is being successfully resisted by God's more powerful battalions, drawn together from all the ends of the earth, under the banner of His righteousness.

The colossal struggle of Armageddon is drawing to its close; the forces of evil are fleeing, crying for mercy, and making for their appropriate destiny of outer darkness, beyond the pale of respectable peoples, where there will be weeping and wailing and gnashing of teeth, for that is the inevitable goal of evil.

**Is it possible to discover the root of Evil? Can we find from what seed this malign upas has sprung up and poisoned the world? Is there any antidote for its virulence? Can it be uprooted? These are questions for practical politicians even more than for armchair philosophers.**

The source of evil has generally been attributed to the Devil—a supposed being who according to ancient theology crawled into the Garden of Eden as a serpent and corrupted our first parents; or was a fallen angel, half-man, half-beast, with horns and a tail (according to ecclesiastical pictures) who for forty days tempted Our Lord in the wilderness; or was a mysterious Power which raged through the world like a roaring lion seeking whom it might devour; or was an omnipresent antagonistic Spirit, co-equal, or almost co-equal, with God, and was ever disputing His supremacy.

But the commonsense of mankind has discarded these superstitions, and the Devil is not now thought of as an actual person or a real spiritual being, any more than were the ancient gods of Olympus. He was merely an objective image conceived by primitive minds to express the principle of evil, as Venus embodied their idea of love, Mars warlike skill, Apollo art, and so on.

Evil was pictured as the adversary and destroyer of mankind, and it was personified as the Devil, Satan, and Apollyon, names from the Greek and Hebrew which stood for these characteristics. We have inherited these traditions, but there have never been any other devils, either in this world or the next, apart from the devils we know—those in human form who are lost to goodness and obsessed by evil in its many phases. There was never more than One Omnipresent Spirit in the Universe, and He is good. There was no room for any other all-pervading Spirit. In the very nature of things another was impossible.

How then can we account for the origin and existence of Evil? It is only possible here to suggest a keyword to the answer, which our readers may follow up and work out for themselves.

We suggest, first of all, that evil is and has never been anything else than a human product. However man came into being, whether by an act of creation or as the last stage in a long evolutionary ascent, he had one distinguishing characteristic that raised him above everything else in the Universe. He was a Person, with full and perfect freedom to will and to act according to his own direction. He was free to obey the invariable laws of Eternal Right, or he could, if it so pleased him, follow the opposite course.

Had he been an automaton, with no choice or power of self-direction, he would have been no higher in the scale of being than the lower animals. He would have been incapable of either virtue or vice. Good and evil would alike have remained outside his ken. But being constituted free he exercised his own prerogative, and "by man's first disobedience" to the divine Will sin entered into the world.

The Good was God's law and direction. The Evil was man's own contrary way. We need find no fault with the picturesque symbolical story in which the fall of man is described in the Hebrew scriptures, for it is essentially true. Man trespassed from the narrow path of Rightness; he asserted his Selfhood; he put himself in opposition to the Perfect Law; he thus introduced Evil into his nature. And the estrangement between God and man thus began.

The initial trespass was repeated, for we know from experience how every act, good or bad, tends to repeat itself (it is like a new seed dropped into human nature to fructify), and repeated acts become habits (which are hard taskmasters), and the sum of a man's habits become his character.

This character, or sum of habits, is the Self he has made for himself with his freedom. But is he now free? Ask him, and he will answer—"My habits are too strong for me, for the good that I would I do not, and the evil which I would not that I do."

By the exercise of his freedom in a wrong direction he has become a rebel to Righteousness and the victim of a tyranny that holds him remorselessly in its grip—the tyranny of his Self. We know just how the links in his fetters were forged. For as one act led to another, so one sin led to another. He was vain perhaps, and saw someone with more goods, happiness, or esteem than he had; he became jealous; jealousy begat greed and covetousness; these led to craft, stealth, and evil-speaking; and then followed theft, malice, and other crimes, till at last in his cruel toils he wailed, "Woe's me, for the way of transgressors is hard!"

As with individual men, so with nations, where Self has been given full sway. Evil has come down to them from past generations; has been made the mainspring of their national life; and its blind unregulated ruthless force has become irresistible and carried them to their doom.

Is there then no escape? No way back to moral Freedom? These are the questions with which man must now concern himself. And the answer has ever been the same—The corrupt stream of tendency he himself has created must be resisted, fought, and overcome. It must be put under. Man must die unto *himself*.

This is the greatest of all human battles, for "greater is he who ruleth his spirit than he who taketh a city." Man's chief adversary is no external Devil but his internal Self.

**The keyword we offer for an understanding of the whole black category of evils is the one word "Self," or "Selfism," or "Selfishness." There lies the beginning, middle, and end of all evil. When the Reign of Self has been challenged, fought, and overcome; when man has learnt the high art of Selflessness, and made his rule of life the eternal laws of Right and Altruism, he enters the Kingdom of Heaven here and now, a kingdom in which there is a Perfect Freedom, without gall or penalties.**

The Law of Righteousness against which he had bruised himself, which was formerly a Rock of Offence, has become his Rock of Refuge in a fair haven, where the natural Nemesis of all his evil deeds can no longer scathe him.

When the race has set itself to crucify Selfism, and to live sweetly and rightly each for all and all for each, habitually expressing the pure Spirit of God, the millennium will have arrived, for that is the one process by which alone evil will be thrust out of the world, and man liberated from its thralldom.

J. L.



## Life Stories of Famous Spiritualists—III.

AS TOLD BY THEMSELVES TO THE EDITOR.

### CECIL HUSK, OPERA SINGER AND MATERIALISING MEDIUM.

WE had known Mr. Cecil Husk, the most famous English materialising medium of his time, for about twenty years before we asked him to tell us his life story. We were introduced to him in 1896 by Mr. J. J. Vango, and frequently attended his seances, but by the time this *Gazette* was started, in 1912, his work was over and he was a confirmed invalid.

In January, 1916, when we visited him at 30, South Grove, Peckham, S.E., to persuade him to talk about himself, he was lying helplessly paralysed. We accompanied Mrs. Etta Duffus on one of her frequent charitable visits, for she was the gracious benefactress who saw to it that his last six years on earth were never clouded by either want, poverty, or friendlessness.

We now recalled Mr. Husk in his prime, when those wonderful manifestations of materialised spirits, described in Florence Marryat's books, "There is No Death" and "The Spirit World," were startling not only scientific investigators in an intensely materialistic age, but also thousands of inquirers representing every phase of thought who were anxious for unmistakable visible proofs that human life did not end with the death of the physical body.

We recalled the stentorian voice of "John King," his chief Guide, the bluff maritime heartiness of "Uncle," the modest helpfulness of "Christopher," the jocularities of "Joey Grimaldi," the wisdom of "Ebenezer," the benedictions of "The Greek Priest," and Cardinal Newman; the weird music of the fairy bells which used to fly around the seance-room playing tunes that had some special significance for particular sitters; the heavy musical box, which used to be wound up and lifted in the air by unseen hands while it played familiar melodies. And we remembered also the multitude of spiritual beings who showed themselves in temporary physical form to be recognised by their friends and relations, while Mr. Husk was himself sunk in deepest trance, and his hands held by sitters on either side.

Of course we remembered also the scepticism and bitter persecution prevalent in those early days when most people believed that such spiritual manifestations were either absolutely impossible or were the works of the Devil!

When we arrived, Miss Simpson, Mr. Husk's faithful housekeeper since Mrs. Husk's passing over, bade us welcome and at once led us to the genial veteran's bedside in an upper room. His face lit up with a happy smile as he greeted Mrs. Duffus, whom he heartily thanked for the abundance of generous fare she had sent him at Christmas-time. He could not now shake hands by way of welcome, but happily he was able to smoke a fine Havana cigar, lit for him and placed in his mouth, while he chatted and answered our questions.

"Of course, I remember Florence Marryat quite well," he began. "She was introduced to me by my sister Rose, who was with her in the Carl Rosa Opera Company. Florence Marryat, as you know, was an actress as well as an author. My sister played the part of Lady Angela,

and Florence Marryat played—I forget now what her part was. I have not had Sir William Crookes at my house, but I have met him several times at private seances.

#### CLAIRVOYANCE AND TELEKINESIS.

"From my earliest childhood I had the gift of clairvoyance, and also when quite a child curious phenomena accompanied me in the form of unexplained movements of various objects. That was in the days when gas was not used in private houses. I remember in our breakfast-room we had a couple of candles on a tray, and snuffers lying between them. The snuffers had a knack of knocking two or three times on the tray, then they would rise up into the air, wander round the room near the ceiling, and then fall back on to the tray. I would then be about eight or nine years of age. My father, mother, brothers, and sisters all saw it. They all thought it

peculiar, and my father, who was a Spiritualist, was especially interested. I do not think they referred it to any particular power associated with myself for some time, but other people's attention was drawn to the phenomena, and when some explanation was sought for my father recalled other strange events that had occurred in my earlier childhood. Then they thought it must be me!

#### THE GIFT OF PROPHECY.

"I quite early had the gift of prophecy. I used to say certain things would occur about the house, and as I foretold so they would happen. During the latter part of the Crimean War certain victories to our arms were predicted through my mediumship, and sure enough they came about. I was not then in trance. It did not seem to me that there was anything peculiar about it; everything seemed natural and normal.

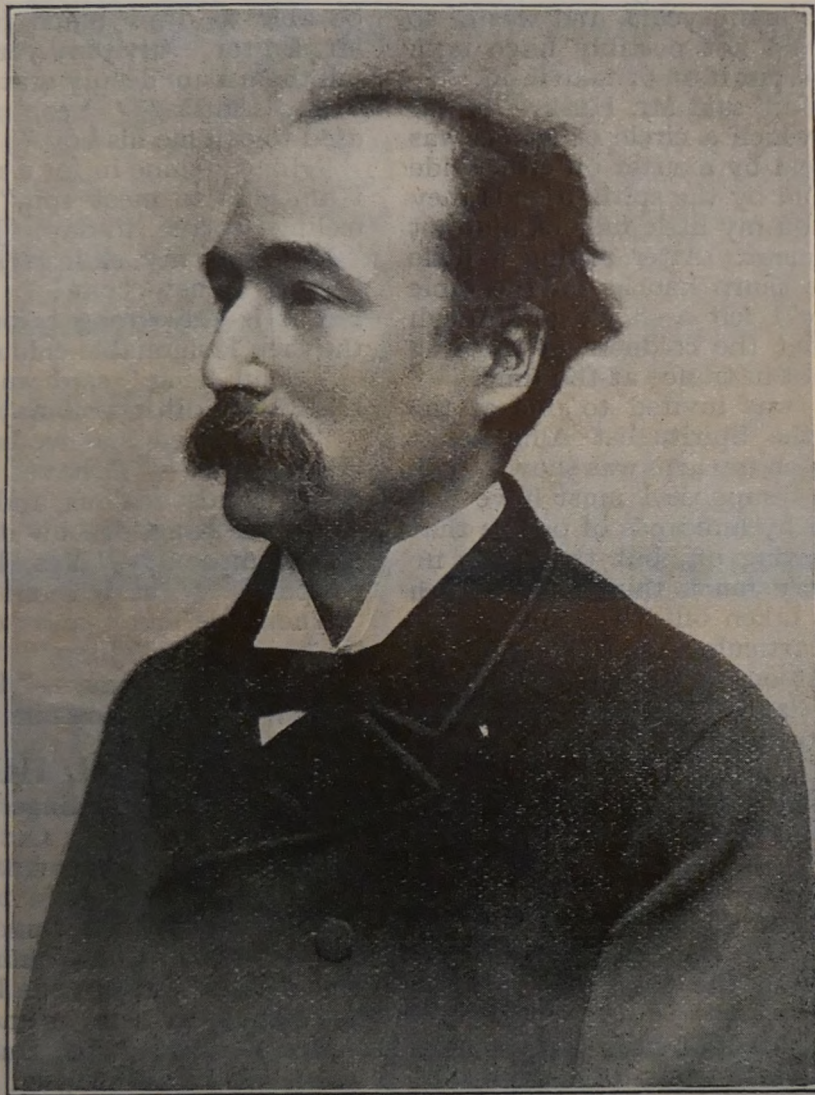
#### MATERIALISING PHENOMENA BEGIN.

"I knew nothing of the phenomena of materialisation until I was about fifteen or sixteen.

Then I noticed on several occasions persons that I did not recognise would open the door, walk into the room where I happened to be sitting, and without a word would just walk out again. They were like ordinary persons, and my wonderment was not even excited. Later, they would melt away before my eyes, and then I knew they did not belong to the earth-plane. They did not speak to me directly, but I seemed to know intuitively what they wanted. They impressed me sometimes that they wished me to understand that they regretted they had not lived a better life, and they tried to induce me to find out certain things in connection with their past life. And I did so in some instances, and I could bring many things to mind that would be very interesting; but at the present time I am a little at sea; my memory is not a very good one when I am lying ill.

#### DEVELOPMENT AND BULWER LYTTON.

"For my development as a medium I used to sit regularly two or three times a week with my father at a little round table, and we used to get messages by knocks and tilts. My mother was always rather nervous about it. Bulwer Lytton was the first personage of importance to take an interest in my peculiarities. My father was a professional singer and had met Lytton in society. No doubt he had told Lytton, who was deeply interested in occultism, about me, and he used to come occasionally to our house and sit with us. He was a very genial man, though he had a rather brusque manner. He never came to any of my public seances, which were held later on.



CECIL HUSK.  
The Famous Materialising Medium.



**OPERATIC SINGER.**

"I went into the musical profession and accompanied Charles Kean in one of his tours, and also played operatic parts in Shakespearian pieces in the Princes Theatre. I never really dropped mediumship, for there were always people in the dramatic companies who were eager to get some knowledge of the subject.

**REGULAR SEANCES BEGIN.**

"After the passing over of my sister in 1870 I had regular seances, and about 1875 my materialising seances began. John King used to come, and as I had sung at the Greek Church no doubt the Greek Priest had been drawn to me in that way, and they have remained with me ever since. Cardinal Newman came not very long after he had passed over.

"When materialisations were taking place everything was void to me. When going into trance one's sensations are not very pleasant. They are I should think very much like the feelings of someone who is going to faint, though I have never fainted myself. When coming back, I felt as if I was passing through another state, as it were, not of this world."

**THE IRON RING.**

"Please tell us, Mr. Husk, how you got the iron ring on to your wrist?" we asked. The ring referred to had been on Mr. Husk's wrist for many years, and was of so small a diameter that it could not possibly have been passed over his hand, either to put it on or take it off.

"When the ring was put on," said Mr. Husk, "it was placed on the table around which a circle of sitters was gathered. My hands were held by a sitter on either side of me. These people were told by the spirit friends they must keep a very tight hold on my little fingers, and not let them go even for a moment. After sitting a little while we heard two or three sharp knocks on the table with the ring, then suddenly I felt a shock go through my arm, and immediately felt the coldness of the ring encircling my wrist. I was not in trance at the time.

"Some time afterwards I was invited to one of the entertainments got up by the Spiritualist Alliance at St. James's Hall, and the ring on my arm was shown to all who were curious to see it. I suppose I must have had my arm tugged and pulled at by hundreds of people that night who tried to take the ring off, but there was no way of moving it. I am very much thinner now than I was, but it still cannot be taken off. The spirits said they would never allow that particular ring to be removed, but they have frequently put on and taken off another ring, of precisely the same size. That has been taken off in the light, and thrown on to the floor, with a whirl and a spinning noise.

**MEDIUM BAITERS.**

"I have had my share of sceptical unbelievers upsetting the seances, perhaps a little more than most. Plenty of people were always ready to call me a fraud, and that used to hurt my feelings, and I prayed very earnestly that these people might be led to see the error of their ways and thoughts, by learning the truth about these wonderful phenomena.

"I have been very close to death at times—my guides have said so—through the foolish tricks of unbelievers. My arms have been pricked with pins and needles during the seance to see if I was really in trance, but I only discovered what had been done afterwards through finding the stains of blood on my clothes. I was also laid up for days on one occasion by the light being suddenly turned on during a materialisation. I never had any visits from the police, or suffered any persecution from them, though they may have been at my seances without my knowing it.

**LOSS OF HALF MY WEIGHT.**

"I was once weighed in the presence of a large number of scientific men, at Great Russell Street, some time during the seventies. Mr. Harrison, the editor of *The Spiritualist*, arranged the affair, and it was discovered I had lost over half my weight while the materialisations were going on. I believe there is some record of that in existence.

**MALIGNANT SPIRITS.**

"I have been often pestered by deceiving spirits. They have told me they intended to harm me in some way, and would accomplish it when I least expected it. I frequently felt dubious about going into trance for that reason. Before I have gone actually into trance, or the trance was not deep enough for me to have quite lost my consciousness, I could feel my hands being made use of to take hold of something, or to simulate a manifestation of some sort, but I have been suddenly pulled back to consciousness by my own trusty guides.

"I have watched my physical body lying on the bed, or while lying in bed I have seen my spiritual form at the foot of the bed."

At this stage in our interview the room was suddenly filled with a most fragrant perfume, which was one of the evocations of spirit-power associated with Mr. Husk's guide named "Uncle."

Mr. Husk continuing, said:—"I should like to say that I am most delighted by the many kindnesses that have been shown to me during my illness, which proves to me how many have been assured of my sincerity. It is pleasant to think that my life has been of some use to the world. My guides are still around me, and John King often speaks out quite loudly."

**VISION OF MR. STEAD AND THE "TITANIC."**

Miss Simpson here narrated that on the occasion of the "Titanic" going down Mr. Husk was very ill and seemed to be sleeping until about three o'clock in the morning, when he awoke up dripping with perspiration. He said he had been in the water; he had heard a band playing rag-time music, and then all at once the hymn, "Nearer my God to Thee!" He said he had seen Mr. Stead and spoken to him. When she, Miss Simpson, went out in the morning she saw the newspaper bills announcing the sinking of the "Titanic," but she had no idea Mr. Stead was on the ship. He was, however, and Mr. Husk's vivid dream experience had undoubtedly been caused by Mr. Stead's thought, for he and Mr. Husk were well known to each other.

**WORDS OF GRATITUDE.**

"John King" then spoke to us with all the strength of his former resonant tones, saying:—"You will not be able to draw much further upon our friend to-day, Mr. Editor. Give my very kind love to all your readers; tell them I am deeply grateful, as I know my boy is."

Mr. Husk:—"Yes, indeed"; then—"He always used to call me his boy."

"Joey" came in for a moment to say "God bless you; I am glad to meet you," and "Uncle" said, "Are you feeling better to-day, Jimmie?" Mr. Husk replied, "Yes, but my skin is in a state of irritation. I am getting a new coat!" "Uncle" replied, "So I see, but it is the wrong colour; it ought to be khaki!"—the then fashionable colour, for the Great War was raging.

"John King" said we must now stop. "Some other time, Mr. Editor, you may be more fortunate."

"We replied that we had been very fortunate, and Mr. Husk said:—"I have been very happy, John; our friend is most zealous, and Mrs. Duffus is—as you know."

"John King," in his deep bass voice:—"That is so." Miss Simpson:—"Yes, I don't know what would have happened to us without her, during your long illness."

Then we took our departure and "John King," "Ebenezer," "Joey," "Christopher" and "Uncle" kept shouting to us:—"Good-bye, and God bless you!" until we were downstairs and out of hearing.

**CECIL HUSK'S PASSING.**

Mr. Husk's long lingering illness was concluded early on Monday morning, October 11, 1920. He had had an attack of lung hæmorrhage on the previous Thursday and had remained in a more or less comatose condition until the last. On Sunday night, about 9.30, he was conscious for a few minutes and Miss Simpson asked him if there was anyone he would like to see or to whom he wished to send a message, and he replied simply, "Mrs. Duffus! Mrs. Duffus!" And these were his last words before he relapsed into silence. He passed peacefully away four hours later.

The same morning, on receipt of a telegram, Mrs. Duffus motored from Elstree, Herts, to Peckham, to pay her last tribute of honour and affection to the old pioneer medium whose comfort and happiness had for so long been her constant concern. After expressing sympathy with the bereaved relatives and friends, she visited the little mortuary chapel at the undertaker's, and placed a magnificent wreath of white chrysanthemums and white heather on the coffin, tenderly putting a few fragrant red roses beside the pale form.

The funeral was on Thursday, October 14, at Norwood Cemetery. One carriage only accompanied the cortège. This was occupied by Mr. Adolphus G. Husk, Mr. Davis, Mr. Sowerbutts (the conductor of most of Mr. Husk's seances from 1881 to 1914), and Mr. John Lewis. At the cemetery this little company were joined by Messrs. Tom and Will Thomas, the Welsh physical mediums, Miss Earle, and Mr. W. S. Murray.

The coffin was placed on a draped bench in the centre of the chapel, and the officiating clergyman most reverently read the beautiful Church of England service partly from the pulpit and partly standing beside the bier. When he came to the words "dust to dust and ashes to ashes" an attendant touched a button and the coffin passed slowly out of sight through a well in the floor to the crematorium, where according to Mr. Husk's own wish his mortal remains were reduced to ashes.

The small wrought-iron ring, which was fixed on his wrist by spirit agency so many years ago and could never be drawn off even when his hand had become wasted, was recovered from the furnace, and was presented by Mr. Husk's relatives to Mrs. Duffus as a little memento of the gentle soul who had so valiantly played a warrior's part in introducing New Truth into an unbelieving world.

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## Spirit Teachings for the Present Times.—XI.

### THE MASTER COMETH !

**G**O forth into the world of spirits and of men and proclaim the gospel of the New Kingdom. For behold, all things have become new !

Old ways, old means, old pathways must be discarded, and there is *nothing* with which your people are acquainted that can serve as a pattern, support, or help, for that which is coming. That will be a new thought burnished brightly, from the creative furnace, a New Revelation to the dwellers in darkness who have lost their way.

Look not upon the past and take no pattern therefrom, for the New Revelation is not a psychic revelation, but a burning, purging, creative revelation that will make all things new, that can alone save the people, and that can alone effectively complete the cycle of dispensation.

There are men "crying in the wilderness," thinking and saying, "Behold I am He—This is the truth—This is the way and the answer to the age-long riddle—This way, my way, that I have found shall heal your diseases—physical,

womb of the earth, neither came He forth therefrom.

But the Master cometh to claim the earth, to conquer the earth, to win the earth, and to take the darkness out of its heart, for He will flood the earth with the light of His kingdom.

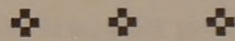
Keep your minds continually fixed upon the Master. Centre yourselves upon His presence ; upon His purpose. Cast out everything that would be unworthy, every action or engagement with things or men which would cast a stain, or throw a shadow, upon the spiritual honour of your thoughts.

For the Master cometh, and the earth shall pulsate with a new rhythm, and shall send forth a new note ; and the music of the earth shall have no sadness, for it shall be filled with abounding joy.

Unto many the light will seem darkness, to them the vision will spread terror, and fear will clutch the hearts of those who will not accept the message.

The Master has already made provision for all humanity. He cometh again, not despised and rejected, but as a great enveloping glory, as a benediction, as He who has been transfigured, and all eyes shall see Him.

Be ready, for the Master cometh !



### HOW TO ATTAIN PRACTICAL SPIRITUALISM.

**D**R. J. M. PEEBLES, the most deeply beloved of Spiritualism's earliest Pioneers, concluded an article on "Life, Death, and Eternity," reprinted in the *Progressive Thinker*, with the following stirring counsel :—

Spiritualists ! the eyes of the civilised world and of the angels above are upon you ! Conduct yourselves, then, like men.

So guide your barques that, though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better and safer voyage.

Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act ; indulge in no ignoble insinuations ; take no selfish advantage of the weaknesses of your fellowmen ; sacrifice coveted comforts for the good of others ; seek no praise nor fulsome flattery ; intrigue for no office ; partake of the bread of honest labour only ; administer reproof in gentleness and love ; forgive as you would be forgiven ; be kind to the poor, the unfortunate, the sick, the dying ; live to lift them to higher planes of health and happiness ; live to brighten the chain of human friendships ; live to educate mind, heart, and soul for the realisation of a heaven on earth ; plant gardens of love in unhappy bosoms ; scatter gems of good will and roses of kindness along your daily walks of life ; think only good thoughts, and ever welcome the angels to your hearts and to your souls as the loved messengers of God.

These are the teachings and principles of practical Spiritualism.



### HENRY DRUMMOND ON SPIRITUAL LIFE.

THE famous author of "Natural Law in the Spiritual World," wrote :—

"The well-defined spiritual life is not only the highest life, but it is also the most easily lived.

"The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both.

"But he who has taken his stand, who has drawn a boundary line sharp and deep about his religious life, who has marked off all beyond as forbidden ground to him, finds the yoke easy and the burden light.

"For this forbidden environment comes to be as if it were not. His faculties falling out of correspondence lose their sensibilities. And the balm of Death numbing his lower nature releases him from the scarce disturbed communion of a higher life. So even here to die is gain."

### PERSONAL MEMORIES OF JESUS OF NAZARETH

Written by three of His Contemporaries, who lived in Capernaum, through the hand of Richard Phillips, the Author of the well-known hymn, "Unsought of us they found us," will begin to be published in our August number, along with Mr. Phillips' own Life Story.

These will be followed in succeeding months by other personal recollections received by him in the same way from Persians, Egyptians, Chaldeans and Ethiopians, who lived on earth thousands of years ago.

These form the most convincing, simple and fascinating stories ever received from the Other World by an inspirational writer. Like the Rev. G. Vale Owen, Mr. Phillips never received a penny for the use of his psychic gifts.

Order your August *Gazette* now, and enjoy these unique communications from the start.

mental, social, and national." But theirs are voices that echo, and the echoes fall back dead. Theirs is *not* The Way.

The Master cometh, and none can stay His coming. Nothing can stop His day, for He rideth triumphantly from pole to pole, from sea to sea ; and the lands receive the imprint of His coming. Where He treads the earth rocks, darkness joineth darkness, but the light of the Master conquereth all.

Go forth, thou who art His, and the Master will reveal His secrets unto thee. Thou shalt be safe even in the midst of the lions that roar destruction.

Be not afraid of learned men, nor of the knowledge of men, nor of the powers of men, for the science of men standeth not in strength. They have discovered only from earth, they have uncovered only that which lay in the earth. But the Master came not from the earth, neither hath He been nurtured by the earth.

The movements of the earth, the energies of the earth, the floods and the life of the earth, have not been the energy, food, and life of the Master. He hath not been conceived in the



## NEW GENERAL SECRETARY OF THE S.N.U.

**M**R. FRANK T. HARRIS, of Bradford, has been elected General Secretary of the Spiritualists' National Union, in succession to Mr. G. F. Berry, who has been allocated the important new task of organising the Movement as a travelling missionary, and thus building up the churches and bringing them into closer contact with the Union.

The *Two Worlds* gives the following particulars of Mr. Harris's career. He was born in Preston, Lancashire, in 1894, was educated at a well-known public school and at Cambridge University, with a view to a legal career, but the outbreak of the Great War interrupted his studies. He spent over five years serving his country in both the infantry and air forces, and was four times wounded. From 1920 he has been engaged in political, educational, and social work, particularly in connection with the League of Nations' Union and various Unemployment Relief Funds.

"Mr. Harris is a strong character," says the *Two Worlds*. "He knows what he wants; he has a mind which can plan and organise, and sufficient persistence to carry through his schemes. Tall and of gentlemanly appearance, he has a winning smile and an attractive personality. His knowledge of law, Parliamentary procedure, and accountancy are valuable assets."



## SPIRITUALISM IN CZECHO-SLOVAKIA.

## THE HELPFULNESS OF THIS GAZETTE.

**T**HE Spiritualist Association of Czecho-Slovakia known as "Emausy" has sent us a most interesting account of its origin and present activities.

"The Association," it says, "was founded in 1932 on a spiritual basis, and has 150 members, who are mostly poor. Now and then we get the *International Psychic Gazette* into our hands, which is partly translated and read to our members, or presented to them under the form of a lecture, stating the source. We have translated into the Czech and German languages the following:—'Spirit Teachings for the Present Times—VI,' 'The Clairaudience of Mahomet,' 'Spiritualism among the Mormons' and 'Spiritualism as Philosophy, Religion and Science.'

"Often these are multiplied and distributed to all. Only in this way are we able to show that the Truth is equal everywhere as God is everywhere. You ought to see how eagerly the brethren here listen when such articles from your periodical are read or lectured about. How they fortify us, show us that we are not alone, and that in the whole world there are adherents of the pure teaching of Christ!

"We want to serve you in some manner, perhaps in sending you Spiritualistic reports from Czecho-Slovakia, where there is a large movement. Humanity is going back to the original teaching of Christ, which is free from all ceremonial and rite. The people here begin to think for themselves. Also the Materialist is in search of God. In the capital, Prague, there are ten Spiritualist Associations and many private circles. On the 4th and 5th of June there will take place a Congress of Spiritualists, in connection with Spiritualistic drawings, literature, sessions with eminent mediums, levitation and automatic writing.

"In Brno, the capital of Moravia, there are six Spiritualistic Associations and many small and large domestic circles. Here, also, there is a great movement. Catholics and Protestants are leaving their Church-communities and adhering to these circles and associations, because they find the Spiritualists' teaching is true and comprehensible for all.

"In Bratislava, capital of Slovakia, there are three Spiritualistic Associations and also many domestic circles.

"In Radvanice in Silesia are two associations with 800 members. Here the *Spiritualist Review* is being issued.

"In Olomouc there are three Spiritualist Associations. In most of these associations the holy Gospel is propagated. Psalms and other pious songs are sung for the edification of the soul, and then we get connections with the Other World. All the events concerning Spiritualism are followed by us with a great interest.

"In the Czecho-Slovak Republic twenty special periodicals are published in Czech, German, and Slovak.

"We greet all our brethren of England most heartily."

## SCOTTISH TALES OF SECOND SIGHT.

**"A.** W." writing in the Edinburgh *Evening Dispatch*, narrates some recent instances which prove that the faculty of second-sight is still as strong in Scotland as when the old Highland seer lamented the coming doom at Culloden.

Here is an incident which happened in connection with the recent international football match at Hampden in Glasgow. An enthusiastic Scottish supporter was laid low with illness on the day before the match. "No match for you to-morrow," his wife announced. Next morning he, who had been lying only partly conscious, suddenly appeared galvanised into life. "I am seeing the match," he announced, "and Scotland has scored a goal." A short interval passed, and the excited voice exclaimed, "England has got one in." Again a pause, and then the voice rang out, "Scotland scores again, 2-1 for Scotland."

This was narrated to the doctor several hours before the match had been played.

Another seer, a quiet, elderly business gentleman in the West, has related to me the story of how he foretold the death of a certain horse. He called the "vet" in to inspect the animal, and, after a thorough examination, the expert had to admit that he could find nothing wrong. "Nevertheless," the owner pronounced quite calmly, "that horse will be dead within twenty-four hours."

This was at noon. The "vet" was incredulous, but he promised to call back again in an hour or two, which he did.

"The horse has a slight temperature," he reported next time. He called several times that day, but the animal became steadily worse, and at eleven o'clock that night it died. A post-mortem revealed a disease which no human skill could possibly have diagnosed.

"How could you be so certain that the horse would die?" the "vet" asked his client.

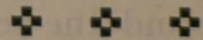
"Well," explained the owner, "as I stood by the stall I felt a burning drop on my tongue. It was like an acid . . ."

"Or a tear drop," interrupted his wife.

"I had noted several times," he continued, "that, if this happened when I was standing by a horse, the beast always died within the day."

In the island of Tiree, in the village of Balemartin, I was told a present-day tale of a phantom funeral, which was witnessed by a little girl of ten. She had rushed in excitedly to her mother, relating how she saw the funeral procession of a certain man passing down a little-used road. The man was not even ill at the time, and the road was one which was never used for funerals. Yet within a few days' time this particular individual sickened and died, and, as the usual road was up for repairs, the procession had to pass along the other road as the little girl had foretold.

In that same island, a woman calmly assured me that the man who afterwards became her husband had come in and sat with her every evening for three long years. Nothing remarkable in that, you say. But this, as it happened, was before she had ever met him!



## THE SPIRITS OF EVEREST.

**R**EMARKABLE references to the "spirits" of Everest and the presence of certain mysterious shapes in some pictures taken, were recently made by Colonel L. V. Stewart Blacker, a member of the Houston Mount Everest Flight Expedition, when opening an exhibition in London of photographs taken during the flights.

"The spirits of Everest," said Colonel Blacker, "are declared by Hindu mystics to be benign, and a safe return has convinced these mystics of the truth of this benignity. If you examine certain of the photographs you will see mysterious shapes which are difficult to account for. I am not going to express any definite opinion of them, but it is a matter that will no doubt be considered, and people will draw their own deductions. There has been some talk about Tibetan demons, which, according to the natives, are quite different from those of Everest. Tibetan demons are actuated by purely evil motives. I cannot be responsible for what they do or say, as we never flew within their domain."

Colonel Blacker said that when his aeroplane was over the top of the Everest summit, he never felt so safe in his life. "I can only describe it," he added, "as though I was fastened at the apex of a giant pyramid and from that lofty pinnacle we were looking down upon our little world."



# CONAN DOYLE MEMORIAL CALENDAR

July

July

Day of month.

- 1 I view the prospect (of death) with perfect equanimity. That is one thing that psychic knowledge does. It removes all fear of the future.  
Sir Arthur in a letter to a correspondent.
- 2 *Sherlock Holmes short stories started in the "Strand Magazine," July, 1891.*  
Conan Doyle was one of the great story-tellers of the world.  
H. Greenough Smith in the "Strand Magazine," October, 1930.
- 3 My life is gliding downwards, it speeds swifter to the day,  
When it shoots the last dark cañon  
To the Plains of Far-Away.  
"The Athabasca Trail."  
*American Independence Day.*
- 4 We (England) and you (America) have among our best men a higher conception of moral sense and public duty than is to be found in any other people.  
Col. Cochran in "The Tragedy of the Korosko."
- 5 The conclusion of my long search after truth is that in spite of occasional fraud, which Spiritualists deplore, there remains a great solid core in this movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted." "The New Revelation."
- 6 Never in my life have I been conscious of such deep serene inward contentment as now, when my health and my age both assure me that the winning post of Life's obstacle race is well in view.  
"Memories and Adventures."  
*The Passing of Sir Arthur, July 7, 1930.*
- 7 I have always thought Sir Arthur one of the best men I have known. There can never have been a straighter or more honourable.  
Sir James Barrie.
- 8 I think a man should know all sides of life, and he has missed a very essential side if he has not played his part in Commerce.  
"Memories and Adventures."
- 9 I believe that Providence one way or another gets a man's full powers out of him, but that it is essential that the man himself should co-operate to the extent of putting himself in the way of achievement.  
"Memories and Adventures."
- 10 Hereditary impulses, personal experiences, books—those are the three forces which go to the making of man.  
"Through the Magic Door."
- 11 *Funeral of Sir Arthur in the garden of his Sussex residence, July 11, 1930.*  
His great spirit will help all who are trying to open the people's eyes to this God-given knowledge.  
Lady Conan Doyle.
- 12 "Education never ends, Watson. It is a series of lessons, with the greatest for the last."  
Sherlock Holmes in "His Last Bow."
- 13 *Memorial Service to Sir Arthur, attended by 10,000 persons, at the Albert Hall, July 13, 1930.*  
The time will come when Spiritualism will be recognised and popular and will be enthroned in universities and pulpits. But it must be striven for by self-sacrificing lives like Sir Arthur Conan Doyle's.  
The Rev. Drayton Thomas.
- 14 *President Kruger died, July 14, 1904.*  
Kruger was a fine type of the men he led. He was slow, steady, solid and inexorable.  
"The Great Boer War."

Day of month.

- 15 All battles are but chance-work. Some lucky turn, some slip or chance which none can foresee, is ever likely to turn the scale.  
Saxon in "Micah Clarke."
- 16 It is more important to command the souls than the brains of men.  
Napoleon in "Uncle Bernac."
- 17 A man's outer case generally gives some indication of the soul within.  
"The Captain of the Pole Star."
- 18 I believe that one of the ultimate results of the Spiritualist Movement will be to unite the churches upon a strong, common basis.  
"The Edge of the Unknown."
- 19 Every man as he comes upon earth is like an unexposed cinema film. He has his picture to make. If he makes it as was ordained then all is well with him. If he spoils it, then he has to go and mend it.  
"Pheneas Speaks."
- 20 "The same old Watson," said Holmes. "You never learn that the gravest issues may depend upon the smallest things."  
"The Case-Book of Sherlock Holmes."
- 21 Law, inexorable law, still governs every fresh annexe which we add to our knowledge, and only by recognising its limitations shall we gain some dim perception of the conditions of the future life and its relation to the present.  
"The Edge of the Unknown."
- 22 The great ruler must have the power of religion as well as that of the sword.  
"Uncle Bernac."
- 23 What a dull world it will be when everything has been explored and everything explained.  
"Our African Winter."
- 24 Grace and learning have ever gone hand in hand, and when one is lost it is needless to look for the other.  
The Abbot in "The White Company."
- 25 That communication is still possible after death I have tested to such an extent that I say with a full sense of responsibility, and pledging my word of honour upon my utterance, that I know it to be true.  
"Memories and Adventures."
- 26 *George Bernard Shaw born July 26, 1856.*  
I have known no literary man who was more ruthless to other people's feelings. And yet to meet him was always to like him.  
"Memories and Adventures."
- 27 If the choice were given me I would in truth rather wear myself out in three years of hard missionary work for Spiritualism than spend twenty years of comfortable but inactive age among my flowers and my books.  
"Our American Adventure."
- 28 It is strange when you come to a point where the road of your life obviously divides, and you take one turning or the other after vainly trying to be sure about the finger-post.  
"The Stark Munro Letters."
- 29 I know very well that there is no difficulty which cannot be overcome by a ready brain and a pair of cunning hands.  
Brigadier Gerard.
- 30 With all its faults the beginning of the nineteenth century was a strong age, and you will be fortunate if in your time the country produces four such names as Pitt, Fox, Nelson and Wellington.  
"Rodney Stone."
- 31 When in earlier days I regarded Spiritualism as a vulgar delusion I could affect to look down upon it; but when it was endorsed by men like Crookes, by Wallace and by Flammarion I could not afford to dismiss it.  
"The New Revelation."



## "Twenty Years After": Things Worth Recalling.

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

### MOMENTS OF INSPIRATION.

ALL the poets, many inventors, many of the thinkers who are accustomed to produce in a state of high mental excitement, have all acknowledged that there are moments of inspiration when things that otherwise are unintelligible become suddenly intelligible.

Flashes of thought come from one does not know where, flashes of thought which suddenly throw light upon things which have been absolutely insoluble before.

We all know that Watts discovered the power of steam very suddenly—something came to him as he sat watching the steaming kettle. Dante was inspired, he said, by love by the vision of Beatrice standing by his side, giving him the pictures, the images of all those lovely creatures which he was able to put into poetic form.

Goethe composed in a state of somnambulism. Newton solved his mathematical problems in sleep, because in sleep when the day self was in abeyance, he was able to receive his higher intelligence, so to speak, and by means of its visitations he was able to solve that which he could not otherwise solve.

Voltaire wrote one of his books in sleep, or, rather, conceived one of his books from beginning to end in sleep, and was able to write it down afterwards. And you all know that Coleridge wrote his "Kubla Khan" when he was under the influence of an opiate.—Miss Lind-af-Hageby.

### THE POWER OF PRAYER.

That prayer is answered, and often in a most remarkable manner, is undeniable. Cowards through prayer have been made brave; the habitual, hopeless drunkard, sober; the thief, honest; the sick have been healed; and the chronic invalid and cripple have been made healthy and strong. By the action of prayer some hitherto potential power has become active.—Horace Leaf.

### HOW SPIRITS HELP US.

I have had undeniable proofs of spirits knowing all we feel and do and of helping us to attain our desires.

Most of your readers will have read of the remarkable healing of Dorothy Kerin. I myself have twice been healed in a most wonderful manner, once when I injured my spine in an accident, and another time when I had a gathered finger. Often when I used to have neuralgia the spirits have sent me to sleep. They have also helped me to find a house.—Mrs. Clara Irwin.

### SEEKING AND FINDING.

The gift of discovering water when there is no trace of it on the surface Mr. J. Foot Young, the author of "The Divining Rod and its Uses," regards as a species of clairvoyance. He considers there is no virtue in the divining rod itself, except that it makes manifest the somewhat vague sensations experienced by the dowser. He is certain that there is in many persons, and especially in young children, some sort of subtle awareness or intuition as yet little understood by means of which people can discover what they are looking for.

### IS YOUR BIRTHDAY IN JULY OR AUGUST?

Persons born between July 21 and August 20 represent the heart-force of humanity. They are overflowing with sympathy, and are generally generous to a fault. They are usually lucky in money matters, but they crave the "gold of love" above all things, and this is the one thing they seldom get.

They will find their most lasting friendships with those born in their own period or from March 21 to April 19; with their "central affinities," January 21 to February 18 and November 21 to December 20; and, strange to say, with all those people born on the 1st, 10th, 19th, or 28th of any month, because these numbers have a sympathetic attraction to the Number of the Sun, which is the number of this period.—Cheiro's "When Were You Born?"

## Brief Notices of New Books.

THE SON OF MAN. By James Leigh. Rider & Co. 5/-.

A study of the Carpenter of Nazareth, showing that many have sadly misunderstood His mission. The author deals delicately with the Immaculate Conception, and we sum up his sentiments in his own words: "Instead of seeking after formulas, instead of hunting around for a telescope to view Jesus from afar, let us in all reverence approach Him nearer. Leaving aside the question of His divinity, this much is beyond controversy: He was both a supreme poet and a supreme saint. And the supreme saint, like the supreme poet, is born, not made. It is given to ordinary men to approach holiness and to follow holiness, even as they can approach the Word and follow the Word; but the supreme saints, like the supreme poets, are the elect of God; seed sown on good ground by the Sower's hand."

The author's tolerance and breadth of vision should appeal to all readers.

THE COMING OF THE KING. By David Learmouth. Arthur H. Stockwell. 2/-.

A helpful little book, dealing with the Atonement in its esoteric sense, and the advent of the Spirit of Truth as its culmination, given through an inspirational medium.

THE WHOLE WAY. By Antonia R. Williams. L. N. Fowler & Co. 1/6.

A very beautiful effort, in poetry and prose, helping to solve many of life's problems, such as the one of loneliness, happy companionships, the proper bringing up of children, love in its true sense, and healing.

THE WORST ENEMIES OF THE BIBLE. By Frank G. Jannaway.

Published by the author (at 99, Stockwell Park Road, London), who wrote "British Museum and the Bible," and other works, this is a scathing indictment of the pulpit in relation to the Church's misinterpretation of the Scriptures. We find ourselves in agreement with much that the author asserts. The author says, in his preface, "If 'demand justifies supply,' the speedy disposal of the first 10,000 of this 'Indictment' warrants a further edition. Among its readers have been two Archbishops, nearly fifty Bishops, and countless lesser lights. In their many letters of acknowledgment not one has impugned the accuracy of the charges."

Readers of this notice may have one copy, post free, on application to the author.

THE DRAMA OF LIFE AFTER DEATH. By George Lawton. Henry Holt & Co., New York. 3 dollars, 75 cents.

A study of Spiritualism. Although not a history, it is a useful reference work covering the period from the Hydesville rappings of 1848. There are full appendices, bibliography and index, and some good illustrations. G. DE B.

TESTIMONY OF ONE WHO HAS PASSED FROM DEATH TO LIFE. Received through the Hand of E. R. Mackay. The Greater World.

This little book about the unseen world seems—as it really is—the record of a settler in a new far-off land, where the unexpected is always happening. Its simple language, its form of sentence, and general style recall to mind the writings of the earlier explorers. Some of the experiences related are quite adventurous. "The Fight for Power," "The Dark Spheres," and "The Rescue Party," may be noted both for their interest and knowledge. The desire of the soul on the other side to find a medium through whom to send messages to this side, "The After-math of an Accident," and other sections afford much food for earnest thought. The book may be given to inquirers with the confidence that it will be of help to those who are open-minded.

ECHOES. Poems by Pauline M. Beasley, Burrow, Cheltenham.

The poems in Miss Beasley's collection show that she has a gift of verse for the imagery is good and the ideas are well expressed. Some of the verses are helpful, and there is a substratum of Spiritualistic truth underlying many of them. Others contain lines useful for everyday use, easily memorised as they may be. For example:—

Give a little time each day,  
Just to look, and sometimes say  
"Morning" to a passer by,  
Sad beneath a leaden sky. T. M.

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July, 1933.

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July 9th—11 a.m.—Mr. Horace Leaf.	Mr. Horace Leaf
6.30 p.m.—Mrs. Champion de Crespigny.	Mrs. Helen Spiers
July 16th—11 a.m.—Mrs. Hewat McKenzie.	Mr. Glover Botham
6.30 p.m.—Mrs. St. Clair Stobart.	Mrs. Grace Cook
July 23rd—11 a.m.—Mr. Frank H. Wall.	Mr. T. Wyatt
6.30 p.m.—Mr. Harold Carpenter.	Mrs. Hirst
July 30th—11 a.m.—Mr. Ernest Hunt.	Mrs. Grace Cook
6.30 a.m.—Mr. R. Dimsdale Stocker.	Mrs. Annie Johnson

A Children's Service will be held on the 1st Sunday in every month at 3 p.m. Parents and friends welcomed.

## Occasional Jottings by X.

### THE RETURN OF CAPTAIN LANCASTER.

CAPTAIN W. N. ("Bill") Lancaster, the airman, who was acquitted of the charge of murdering Hayden Clarke, at Miami, was out of work for some months on his return to England. Then somebody offered him a post if he could fly solo to South Africa. He left England on April 11, and the authorities have not heard of him since.

But his parents, who are Spiritualists, have since ascertained, through various mediums, that the effort cost him his life, and at a direct voice seance recently, after satisfactorily establishing his identity, he told his mother how he had passed over.

He said that sandstorms had forced him to descend in the desert where, parched and almost blinded, he had time to review the whole of his life before he died.

His mother, brave and fearless, to whom he was all in all, remarked, like a true Spiritualist, "I long to join him Over There, but my time has not yet arrived. I must finish my work on earth."

The consolation of it all is that mother and son, in constant touch, will be able to work together for the good of others; for, to the Spiritualist, there is no separation from loved ones who have crossed the Great Divide.

### ASTROLOGY AND SPIRITUALISM.

Some Spiritualists dislike Astrology, probably because they don't understand it. They say it has nothing whatever to do with Spiritualism. True, Astrology is not Spiritualism and Spiritualism is not Astrology, but both have a spoke in the wheel of Truth.

Often the spirits have said how much more successful an important seance would have been had the sitters understood Astrology, and fixed their sitting according to the planetary positions. The temperament and abilities of mediums vary according to the astrological signs under which they were born.

The spirit of the famous Joey Grimaldi said to me one day, in the direct voice, "It's difficult to get through to-day, my boy. The planets are not too friendly!" And he has been in spirit life long enough to know what he was talking about.

Astrology may not prove Survival, but, if rightly understood, it would help toward better communication between the Two Worlds. The astrologer Naylor's articles, so prominent in the lay press just now, are, I am convinced, the thin end of the wedge on the part of the Unseen to interest the masses in the subject. Naylor's articles may savour of commercialism at the moment, but most of us have to pass through the cruder stages to the more refined, in the acquirement of knowledge, especially where deeper truths are concerned. And many Spiritualists first had their interest in the After Life roused by the more secular element of clairvoyance which is often denounced as fortune-telling!

And the same with Palmistry, Numerology, and kindred sciences, all play their part in helping the crude Materialist to get beyond the limitations of his bodily senses.

So let us, who are Spiritualists, avoid being one-sided; our way may be the better way but it is not the only way. The horoscope often leads to the seance room.

### A CITY OF PRAYER.

I have often been asked my opinion about the City of Prayer, which was recently started by "The Seekers," of Queen's Gate, London, at Addington Park a beautiful

estate in Kent. For seven years "Doctor Lascelles," who has guided the destiny of "The Seekers" from spirit life, since he began to use Charles Simpson and others for healing the sick in a coal cellar in London, is said to be behind it all. Some say the whole scheme is merely an attempt to extort money from a credulous public; others believe it is a genuine attempt on the part of the spirit world to create a heaven upon earth where people may pray without ceasing, may heal the sick and work for the good of others, and, moreover, do it all in an atmosphere of beauty and peace. I take the latter view.

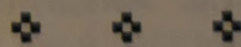
To me, prayer is the most important thing, in this world or any other, rightly understood. Jesus of Nazareth proved it. He knows that the majority of people to-day do not pray; or, if they do, then in a crude and selfish way. And in order to rouse the majority to a sense of what true prayer should be, and of the invincibility of the Spirit, it is helpful to begin by stirring their emotions and by pleasing their senses, by giving them atmosphere, beautiful surroundings, and a feeling of ecstasy by lifting them momentarily to a higher plane of spiritual consciousness and receptivity; whereby they will ultimately grasp that happiness and peace are a state of mind and not a matter of material environment in the way of individual possessions; that beautiful surroundings and reasonable bodily comforts are the birthright of every soul, and that each should have its share of them.

In this way the need of material ritual would be ultimately done away with, and people would come to realise that although prayers may be said anywhere—in a hovel or a palace—yet if they were rightly said they would be happy prayers and not the miserable supplications they mostly are. And, moreover, because they are real prayers, there would later on be no hovels to say them in!

I am quite sure that the Spirit World, at this critical period of ultra-materialism, is trying many kinds of experiments, with a view to rousing in the people of all nations a sense of proportion, and I believe that the City of Prayer was one of their inspirations. Should it not come up to their expectations it will at least have accomplished something to the good.

The future will, I think, depend on those who are its earthly agents. Provided they fully realise their responsibility toward the Higher Powers, and avoid spiritual pride, internal disputes, and the many other negative and selfish qualities that so often turn these inspirations into wrong channels, then the poor will ultimately benefit from the scheme as well as the rich. The comparatively rich have the necessary material substance which the Spirit World can sooner or later use, or transmute, to the benefit of all, and to higher ends.

We should all of us try to grasp the underlying spiritual motive behind the City of Prayer, and do our best to make it a success.



The Greater World Christian Spiritualist League has now 591 affiliated Churches and Societies, an increase of 291 during the past year. Of these 437 are in Great Britain, 28 in Australia, 10 in U.S.A., 5 in Canada, and the remainder in other countries. "Zodiac's" teachings are being published in French, German and Portuguese. Its night shelter for Homeless Women has proved to be a great blessing. This must now be reckoned one of the most effective Spiritualist organisations in the world.



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