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## Our Outlook Tower.

### WHAT IS DEATH?

#### SIR OLIVER AND THE "SUNDAY EXPRESS."

A GREAT change is to be noticed in some of the popular newspapers. They are beginning to take our Movement seriously. They alone gave prominence to Sir Oliver Lodge's recent broadcast, and the *Sunday Express*, a week or so afterwards, devoted its chief page to a great article by Sir Oliver on "What is Death?"

The distinguished scientist dealt with the subject in a way which everyone could easily understand. It was science of a popular kind applied to life and death, to the body and the soul.

As a violin is to the musician, Sir Oliver wrote, so is our body to our soul; and death is only separation so is our body to our soul; and death is only separation of soul and body, separation of the psychic element from the material element.

"When you say there is no death," he said, "you mean there is no extinction. The dead are not dead, but live, as Tennyson says—'not in the same way as before, but just as really.'"

And then he struck a deep personal note, which sent a thrill through the heart of the reader:—

**"I have never been to see my boy Raymond's grave in France. He has asked me not to. He says 'I take no interest in that grave. I never was in a grave in my life.'"**

He went on to describe the future state, in which we have bodies, not material bodies, an instrument not made of matter, but of something just as good, or better.

To the question "How do we know these people still exist in what we call the next world?" he gave the complete answer, "I cannot doubt it, for I am in frequent touch with them."

We have touched but the fringe of this great article. Both Sir Oliver and the *Sunday Express* have done a service to humanity by publishing it. Those of our readers who may wish to see the full text may like to know that the date on which it appeared was March 18th.

### "IMMORTALITY NOT A RELIGIOUS INTEREST."

THE Archbishop of York, in a Gifford Lecture at Glasgow last month, said:—

"Except as implied in the righteousness and love of God, immortality is not a religious interest at all. It is therefore positively undesirable that there should be experimental proof of man's survival after death."

The Rev. Chas. L. Tweedale, Vicar of Otley, dealing with this pronouncement in the *Yorkshire Observer*, says:—

"It is universally taught and believed in Christendom that the survival and resurrection of Jesus—and incidentally of all Christian men—was proved by the after-death appearances of Jesus. If, as his Grace says, 'immortality is not a religious interest at all,' and 'direct evidence of survival is not either attainable or desirable,' then the Christian religion is a farce, as in the coming Easter Festival.

"Such teaching is utterly destructive of the Christian faith, which is not founded on philosophy but primarily on the recorded evidences of survival after death and of objective manifestations from the Spirit World as set forth in the New Testament."

### GOD'S GARDEN—AND MINE.

MRS. STALLARD, a lady who lived for some years in Hampton Court Palace, built some time ago the cottage of her dreams on the slopes of the Mendips, and

planned a garden with all kinds of plants associated with Christian legends.

In a book she has published through Elliot Stock, "God's Garden—and Mine," she explains how she came to think of the idea.

"When the world is ready for an idea, and there are brains attuned to receive it, it comes from God, and takes root in the soil He has prepared."

An Angel once told her, when she was in great danger, that no prayer is ever wasted, so she formed the habit of praying to her "Head Gardener" for everything. When rabbits destroyed her stocks, she asked God to protect them, and He did; when rain threatened to interfere with her planting, she asked God to stop it, and He did. On two occasions, she says, He rebuked her for ignoring plants which she should have planted, so that she had not only to receive but welcome them, and "one the angels sowed."

The *Church Times* in a delightful review of this charming and refreshing book, remarks that some may think it sounds a little religiously mad, "but if so it is a pleasant antidote to much that is mad and profane."

### THE CHURCH AND SURVIVAL.

AN address on "The Church and Survival" was given on March 2nd by Dr. D. M'F. Barker in the Edinburgh Psychic College.

He said the time had come for the Church forthwith to revise its creeds, and to make a new statement of beliefs, in keeping with the knowledge of the times. He demanded that the Church should at once begin a whole-hearted psychic inquiry into the phenomena witnessed and described by millions of Spiritualists, believing that, in so doing, the Church would find its own soul, and discover a torch which would lighten up the Bible and its stories.

### MARY PICKFORD A SPIRITUALIST.

MARY PICKFORD, "the world's sweetheart," is reported to have stated, in an interview with the *Daily News*:—

"I found that I had gone so far as I could in the material world, and that there was no happiness in wealth or fame. Most Hollywood success is tragic, and life is the universal nightmare. We need awakening. I had to seek God to tune in with the infinite. Now I find I cannot get enough of it, so I dare to speak on this delicate subject in order to help others.

After all, what does one life-time amount to in face of the infinite. God is all there is of love, I know, but don't think I am pious. I never attend church. I began to study this religion about ten years ago.

My belief is something like a new thought, but I am not affiliated with any organisation. It is through our affliction that beauty comes to us.

### A PROPHECY FULFILLED.

ON February 25th, Mr. Vernon Benabo wrote to the Editorial, *Daily Telegraph*:—

"Sir,—As a student of astrology I beg to state that there will be no need of 'drastic economy of water,' as on March 1st and for the succeeding ten days rain will fall heavily and continually on the British Isles."

The letter appeared under the heading "An Astrological Prophecy." The prophecy, as everybody knows has been abundantly fulfilled.

The *Daily Mail* published the other day a long message from its Paris correspondent, drawing attention to the fulfilment "in an extraordinary fashion" of recent astrological predictions, which have appeared in French newspapers. The riots in Paris, the great financial scandal, the overthrow of the Government, and the tragic death of the King of the Belgians were all foretold.

To-day, it is stated, the prophecies of astrologers in India who are predicting a new war in the near future are creating a great impression, because they come from the same source as that which predicted the Great War and the Indian Earthquake.



# Christian Spiritualism and Spiritism.

## SOME PERSONAL RESULTS OF MY MEDIUMSHIP.

BY W. W. LOVE.

IT is now about forty years since I became a trance and semi-trance medium in Australia. I was then about twenty-eight years of age and a mechanic. I was warned by some of my well-meaning friends who had no knowledge or experience of Spirit manifestation and Angel guidance, of the dire consequences of going into trance and becoming associated with Spiritualism. They predicted that I would become a wreck—morally, spiritually, intellectually and physically—and end my days in a lunatic asylum!

On the other hand, I was told by my spirit friends—in particular my father, who passed to the beyond when I was eleven years of age—that if I used my spiritual gifts in the service of God and man and not for monetary gain, I should be helped all through my earthly life, and fit myself for life beyond the grave. I have never regretted becoming a non-professional medium, and assisting others to prove there are no dead, and giving comfort to those who saw no light or life beyond the grave.

Instead of becoming a wreck morally, spiritually, intellectually, and physically, I have always felt the urge onwards to higher and nobler things, to abstain from evil and to do that which is right and just. The dire predictions have in no way been fulfilled, either in an earthly or spiritual sense: I have progressed spiritually and materially under the influence of my spirit friends, particularly my father who has been with me and helped me to do the right things at the right time.

During the time I have been a medium I have held many important and responsible positions, including Clerk of Works to the L.C.C., the Hackney Borough Council, the Underground Electric Railways, during the construction of the Tubes, Resident Engineer with the Air Ministry, and Engineer Inspector for the Singapore Government. I am now, when nearing the allotted span of three score years and ten, Managing Director of my own Company, a well-known firm of London contractors and estate owners. Had I not taken the advice of my spirit friends forty years ago, I might still be an agnostic and probably a humble mechanic.

There is something we need more in earthly life than mere Spiritism, or a knowledge and belief in spirits and life after death, and that is why I am a Christian Spiritualist. During my engagement as an Engineer Inspector for the Singapore Government, I was in daily contact with Chinese, Japanese, Hindoos, and Malaysians, and they all believed in spirits and a spirit world.

I have held a seance with the Chinese Priests in a Chinese Temple, and have also witnessed the Siri Mariamman Hindoo Fire-walking Ceremony in their temple grounds, and carefully examined the feet of some of the fire-walkers the following day, and found no sign of scar or burning: these men were employed upon works under my supervision.

One of the men employed in our works was a participant in another Hindoo religious ceremony; he had on this occasion metal skewers

stuck through his cheeks and protruding tongue, scores of metal pins in the flesh of his chest and back, a number of brass pear-shaped weights each weighing several pounds hung to metal hooks in the flesh of back and chest. These men punish their bodies to appease the wrath and gain the favour of their spirit gods; they all believe in spirits and a spirit world. We need something more Christlike.

After all my years of fearless, scientific, and orderly investigation of Spirit manifestation and Angel guidance, the best advice I can give as an older medium to younger ones is contained in the following passages from the Christian Scriptures:—

“The manifestation of the Spirit is given unto every man to profit by.”

“Quench not the Spirit; despise not prophesyings; prove all things. Hold fast to that which is good.”

“Follow after charity and desire spiritual gifts, preferably the gift of prophesy . . . that all may learn and all may be comforted.”

“Your faith should not stand in the wisdom of men but in the power of God.”

“Let every soul be subject unto the higher powers for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God. Wilt thou therefore not be afraid of the power, do that which is good and thou shalt have praise of the same . . . But if thou do that which is evil be afraid for they are God's ministers.”

“We have received not of the spirit of this world but the spirit which is of God that we might know the things which are freely given to us of God, which things we speak not in the words which man's wisdom teacheth . . . The natural man receiveth not the things of the Spirit of God for they are foolishness unto him.”

“No man hath seen God at any time; if we love one another God dwelleth in us, and his love is perfected in us, hereby know we that we dwell in him and he in us because he hath given us of His Spirit.”

“Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

### “THE GOAL OF SPIRITUALISM.”

MRS. ST. CLAIR STOBART, the eminent Leader of the Spiritualist Community, appears to have been hearing some rather pessimistic accounts of the present condition of Spiritualism. In a Sunday morning address on “The Goal of Spiritualism” at the Grotrian Hall, reported in *Light*, she said among other things:—

“I have been hearing recently of the state of affairs into which Spiritualism has already sunk in certain parts of England. Threepenny and sixpenny sittings and sittings for a packet of cigarettes are being given by all and sundry, and the practices prevalent are deplorable. This is the result of allowing Spiritualism to run riot among the uneducated, the simple minded.

“It had been said that intellectuals were not wanted in Spiritualism. From that attitude she begged to differ . . . ‘If Spiritualism is to take its part in the history of the world as its adherents desire,’ she said impressively, ‘it must be sponsored by the intellectuals and must not be left to the crude mercy of the simple.’ . . .

“Therefore, I want to suggest to all earnest Spiritualists that the goal of their Spiritualism should be to-day what it was of yore—the attainment of loftiness of character, and the acquirement of wisdom in those subjects which are of permanent value and will be of service not only during our sojourn on this earth, but during our progress through the higher spheres of existence.”



# King Edward a Reincarnation of Henry VIII!

WHAT MRS. BROWN-POTTER WAS TOLD BY A BRAHMIN ADEPT.

MRS. CORA BROWN-POTTER, the famous American beauty and friend of many British and French royal personages, in her charming reminiscences now appearing in the *Sunday Graphic*, says that during her theatrical career she visited India and became interested in Buddhism and Reincarnation.

At a luncheon-party, King Edward, then Prince of Wales, who had heard of this, said: "Now, about your Buddhist theories of reincarnation, Mrs. Potter; tell us who we all were in our past lives."

She told him of many enthralling conversations she had had with a great Brahmin adept when she was staying at the palace of the Nizam of Hyderabad, in India.

"Wonderful," said his Royal Highness, and did you ask him anything about me?"

"Oh, yes," she replied, "he said that in one of your Royal Highness's past incarnations you were King Henry the Eighth of England."

"I am sure your seer made a mistake there," said the Prince; "you know Henry the Eighth loved Windsor Castle and I do not care about being there at all."

"That is easily explained," Mrs. Potter said, "as, while in the body of King Henry, when you lived at Windsor, many unpleasant vibrations were set up with all those wives!"

The Prince in return said that although he had no great interest in psychic matters he had known people who seemed to possess the sixth sense to an almost uncanny degree. Among these were John Brown, Queen Victoria's trusted servant, who had the true Highlander's legacy of the "second sight." But the Prince had no belief in ever having lived before as the much-married King!

## MRS. POTTER AS PSYCHIC LECTURER.

In one of the earliest numbers of the *International Psychic Gazette* in 1912, the photograph on this page appeared in our Portrait Gallery, with the following accompanying matter:—

The lecture programme of the International Club for Psychical Research was opened for the season by a brilliant function at the Ritz Hotel, Piccadilly, on Sunday, September 29th. It was in the brilliantly illuminated and tastefully decorated white ball-room that the curtain of the Club's "Winter Tale" was raised. A distinguished, keenly intellectual, and gaily-

dressed company were assembled, and Mrs. Brown-Potter, with her fairy-like youth, grace, and charm, appeared to entrance her audience by playing in an entirely new rôle.

The newspaper press had been announcing that she had "made up her mind to leave the stage for the psychic platform." And now she was arrayed in Indian robes of a bright green and brick-red colour; and with pale ascetic face, deep penetrating eyes, and vibrant emotional voice, she essayed to reveal the mysteries of Gosainthan occultism.

The lecture, it is true, was only a sort of prologue to many discourses which Mrs. Brown-Potter intends

to deliver during the winter. But her pronouncements as a wisdom teacher were exceedingly quaint.

"It was a great day for intellectual Europe and India when Max Muller first started the study of Hindu philosophy," she authoritatively informed her hearers. She spoke weirdly of "that strange mystic India, land of sunshine, land of divine human thoughts, divine acts." She folded her hands and looked far out into the unseen as she spoke of "the great universal force of which you and I are mere atoms." She brought her finger daintily to her cheek and asked pensively "what does this life mean? why are we here?" She stretched her graceful arms to their widest extent as she said: "It is quite necessary for me to try and make you realise the Hindu conception of time."

Everyone became eagerly alert as she said, "I want to give you the key which will give you the power to support your faith in the immortality of your soul through your own intellectual development." The audience now learned: "Prana, as you know, is the life force, or the life principle of the universe. Prana clears your psychic vision. It will take your memory back twenty

years, to childhood—nay, under proper care it will take it back far further still, and lift the great veil of the greatest mystery of this world, the wonderful baffling mystery that lures us on."

Hopeful applause broke forth all over the room, and Mrs. Brown Potter continued: "We all of us have impressions imprinted on our minds of previous incarnations. What is it after all that we call a gifted person? It is he or she who has their psychic forces in better working order than their neighbour, and is thus able to recall memories of previous lives."

When Mrs. Brown Potter concluded her short lecture there was hearty applause, and she said: "Thank you very much for your kindly reception, I must say that though I have been very many years before the public, to give this lecture has been one of the most difficult things I ever did."

J. L.



MRS. BROWN-POTTER.



## An Open Letter to the Rev. "Dick" Sheppard. QUESTIONS ON HIS REPLY TO A BEREAVED MOTHER.

THE VERY REV. "DICK" SHEPPARD has replied, in an article in the SUNDAY EXPRESS, to a letter from a mother who tells him of the death from meningitis of her little boy of seven.

"We all," he says, "receive tragic letters like this, and there is no sequence of words that will serve for our reply."

"When a woman stands by the death bed of her little son, there is all the tragedy of life and death. Death has not lost its sting nor grave its victory."

"What are we to say," he asks, "when we must reply to human documents like these?" "All that we can do," he finds, "is to stand by with just a few words of sincere sympathy, as simple as these, 'It is quite terrible for you, and your sorrow must be overwhelming.'"

DEAR Mr. SHEPPARD.—Is this really all you can find to say to this poor mother who in her grief at the loss of her little boy writes to you to seek some comfort?

Could you not have told her not to despair, that her child is not dead, that Spirit friends were around him all the time he was lying ill, and that they have taken him to the Spirit World, where he will grow up amidst beautiful surroundings and amongst friends who will give him the greatest love and care?

Could you not have told her that he can, and does, still visit her?

And could you not have told her, too, that the strong link of love there is between her and her little boy provides the best of all means for these visits, and that if she is herself sensitive to the spiritual conditions around her, as she probably is, she will feel his influence and be aware of his presence?

You will probably tell me you do not know of, and perhaps that you do not believe in, the possibility of Spirit return and the comfort it has brought to many thousands of bereaved persons. But if you hold a position which prompts the bereaved to write to you for advice and comfort do you not think that you ought to know something more than you appear to know about the next life and the activities of the people in it?

If you had listened to Sir Oliver Lodge's talk on the wireless the other night you might have learned how to reply to sorrowing mothers and other bereaved persons.

Sir Oliver, in this Farewell Broadcast, told us how he is constantly receiving letters from parents in deep distress at the loss of their children, and how he is able to assure them that all is well with their loved ones and that they are taken good care of in the Spirit World.

Those we call "the dead," he also said, are still mindful of our love for them, and they reciprocate it fully. They are hurt by our excessive grief at their loss; they assure us that all is well with them; and that love bridges the gulf.

When you yourself have gained such knowledge as this, dear Mr. Sheppard, you too will be able to be, what you are very far from being now, a real comforter to those in sorrow. Is it too much to hope that you will try to gain this necessary experience?

"MENTOR."

## Further Spirit Messages from My Father.

### PEACE AND HOW TO PROMOTE IT.

BY JUSTIN ELLIOT.

MY FATHER, IN SPIRIT, speaking to my inner ear one morning, as I sat in my studio, gave me the following message, which I wrote down as it came:—

#### THE WAY OF UNIVERSAL CHARITY.

"Now, of all ideas calculated to make for Peace on Earth, **unity of purpose** is the most practical. This does not mean that Peace admits of no other way of approach, but it is the most effective means to ensure the graces belonging to a peaceful state.

"If **all men** desire peace, then it is surely desirable that **all men** should take a part in the march towards that goal. You cannot have universal peace by merely securing a majority of votes in favour of it. No, Universal Peace can only be attained by Universal Charity; therefore **let there be charity among all men.**

"This must be taught. No other way will succeed. Charity! The word must be on every lip; the idea in every heart; and it is for you, and such as you, to carry out such a scheme of propaganda in this direction that, as men take their daily route to and from their work, or their pleasures, they will see it emblazoned in the sky, as it were, so that they cannot escape it. Hold yourselves in readiness for a great campaign, a campaign of charity, brotherly love. You may talk of unemployment, of dread of the future, or

destitution, hardship, squalor—and there are many ideas and suggestions for the alleviation of these things—but none of them will produce a lasting effect without Charity."

Speaking to me on the same subject a few days later, he said:—

"The never-ending strife between men seems almost impossible to stem. We spend our time trying to inculcate the principles of friendship and loving-kindness. The horrors of war, as they appear to you, are not half so horrible as some of **the horrors of peace** seem to us. When a nation is at peace with other nations, it seems to be at war within itself. You have no sooner finished tearing a nation to pieces than you fly at the throats of your own people.

"The interpretations to which peace may be subjected are various, and that is the trouble. Peace resulting from man's wish for his own comfort is largely the kind of peace which you have to-day. But peace inspired by kindness and selflessness is the Peace of God and a peace which lasts. Make this your aim, to inspire men with aspirations of kindness, so that they may realise the meaning of peace. Peace upon earth without goodwill towards **all men** is impossible.

"Teach this doctrine wherever you can, and you will be doing a great work towards ensuring the coming of Peace on Earth through Goodwill. Amen."

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## “Anti-Christian Spiritualism.”

BY THE REV. WILLIAM A. REID, M.A., GLASGOW.

THOSE who take time to study the history of Modern Spiritualism in the western nations cannot but observe the curious and unexpected change of front of Spiritualists from defence against attacks of the Churches to being attackers of the Churches and of Christianity.

In addition there is the significant and notable rise of societies which call themselves Christian Spiritualists. In Britain the latter are probably more numerous and nearly as well organised as the former. At the moment, while there is this attack of anti-Christian Spiritualists against the Churches and their creeds, the Churches themselves, the Press, books, plays, are becoming increasingly sympathetic towards Spiritualism, and are saying, “There is something in it.”

Some anti-Christian Spiritualists say Spiritualism is a religion, even that “Spiritualism is religion,” while some Christians and some anti-Christians say that Spiritualism in itself is not a religion. Some Spiritualists attack the creeds of the Churches, and yet produce a creed of their own. I refer the reader to the S.N.U. attacks on Christianity as detailed in the March issue of the *I.P.G.* Against this I quote a sentence from a Roman Catholic book by Professor Montague Summers:—“Modern Spiritism is witchcraft (which is of the devil) revived.”

Let us discuss this attack of the anti-Christian Spiritualists, as represented by the S.N.U., who, though creedally non-Christian, yet contain to my knowledge many sincere Christians.

1st.—They object to the Christian creeds, say, belief in the sacraments; but there is no one creed of all Christians: the Quakers have no sacraments and have no written creed and yet are Christians. I doubt if there is a single dogma in the S.N.U. creed which is not found in the creeds of some of the sects of Christianity. The S.N.U. has two dogmas, one of them specifically named in the 7th principle, which modern science and spiritual experience don't seem to substantiate, namely:—“We reap what we sow,” when science and experience and Christianity tell us we reap at once more than we sow and less than we sow; and “All shall be saved ultimately”—the 7th principle. The Universalists among Christians teach this ultimate salvation of all; but neither science nor sense posit the survival, or salvation, of the persistently unfit. The usual Christian dogma is **may be saved, not shall be saved.** I mention the above to indicate a doubt if the S.N.U. dogmas are an improvement on those of the Christians . . . and science.

2nd.—Christianity may be looked on as a Way of Life and as a System of Creeds. Creeds within the Church itself are constantly changing, and may be described as the laws of the sects, and the theologies and philosophies of the sect leaders. Some of these are very good indeed and useful, and of proved value.

I notice that the anti-Christian Spiritualists often use the phrase “with the help of the angel world,” while the Christian Spiritualists say “with the help of God and the angel

world.” But what could be better than Jesus's remark that all good anywhere is from God? (Mark 10: 18). The Christian teaching of the Changed and Directed Life, individually and socially, **with the help of God**, directly or indirectly, has never changed and can never be changed. The Christian Spiritualists are adamant on that point; are the anti-Christian Spiritualists equally firm on it? A Christian need not be a Spiritualist in the modern sense of the word; but Christianity as a Way of Life is a Fixed Rock in the sense of being an unchanging Principle, held by all Christians.

Let me explain what is meant by speaking of **Christianity as A Way of Life.** About forty years ago I was deep in a discussion as to whether adult or infant baptism was right. I visited then an aged, sick Quakeress; and found that she had no sacraments, no fixed creed, but that **she was the real thing.** Thereafter in my rather extensive travels I found Christians of different creeds and people of no creed at all who were the real thing. Now the universal message of all Christians is that men and women can be made the real thing with the help of God. **That is not the message of the anti-Christian Spiritualists.**

3rd.—The Christian Spiritualists say Jesus is God's Messenger, God's Word and Power in the flesh; and not only our example but our helper at all times, along with men and angels. The anti-Christian Spiritualists call Jesus a myth, a sun God, or deny his existence, etc., cutting His Name rigidly from their hymn books. To all Christians Jesus is the Master Christian who long ago lived the God-life, even though it led to His crucifixion. To the enlightened Christian Jesus is still the Living, acting Master Christian. **What have the anti-Christian Spiritualists to offer in exchange for this?**

4th.—We are told that Christianity is “an uninterrupted record of vileness, hypocrisy, and persecution.” Such things are indeed found as indicated. But they were not the only things found. Even Spiritualists themselves admit terrible abuses within their movement; but no sensible person forgets to consider the credit side. Christian Spiritualism and Christianity undoubtedly have a record which anti-Christian Spiritualism cannot as yet show. At best, however, this a foolish kind of argument.

5th.—Christianity believes in human survival, continuance of consciousness and memory, power of spirits to help and hinder, as specially demonstrated by Jesus. Wherein Christianity owes a great debt to Modern Spiritualism is in having human survival proved in our day, and in establishing beyond reasonable cavil the resurrection of Jesus and other psychic phenomena recorded in the Bible.

6th.—British Spiritualists, like British Christians generally, are eager propagandists; British Spiritualists have become most energetic missionaries. The books, newspapers, speakers and mediums of our Spiritualism are exceedingly capable and able. Are we as Spiritualists to be content merely to go to the country and proclaim that we have proved human survival and actually produce the mediums who can prove it? Or are we, like



the Christian Spiritualists, not only to do that, but to proclaim burningly that we preach and try to live the doctrine of the changed life with the help of God, as Jesus did while on earth? And cannot the Christian Spiritualist preach his doctrine of the changed life all the more convincingly because of his knowledge of the after life?

And may we not also ask what possible value a propaganda of abuse of Churches and their

creeds and their present and past failings can have? Let us produce our facts and results on life, and the question of laws and dogmas of institutions will settle themselves. Even a child knows that what we don't believe and do, need not occupy our attention for a single moment. It is simple common sense to advise Spiritualists of all opinions to cease abusing each other and go about their own business in their own best way.

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

From the "International Psychic Gazette" for April, 1914.

### A LAST GLIMPSE OF W. T. STEAD.

MISS SCATCHERD writes that just before Easter she received a surprise visit from a friend whom she had not seen since the "Titanic" disaster. This friend was Mr. E. Charles Vivian, a well known novelist, who told her of his meeting, on a journey from King's Cross to the North, with one of the "Titanic" survivors, who had assisted in getting out the boats when the vessel was sinking.

As he was making his way to the bridge, he saw Captain Smith and Mr. Stead standing together. The Captain was giving his last orders, and said something to Mr. Stead about going. But Mr. Stead, "who was standing with his hands in his pockets, leaning forward looking towards the bows, shook his head, and said, 'No, I'll stay here.'"

There is something, Miss Scatcherd adds, very convincing to one who had known Mr. Stead, about that "hands in his pockets." His only complaint during his imprisonment was that he had "no where to put his hands," prison clothes having no pockets!

### THE SPIRIT THAT HEALS.

Christ and His Disciples healed by spiritual power by the laying on of hands. The moment a spiritual healer thinks he is doing the work, the power passes from him. The healer does not heal. The spirit heals.—*Mr. W. A. Spall, in a Lecture to the Occult Club.*

### AN INTERPLANETARY BROTHERHOOD.

Every sense and reason, every intuition we have, whispers that, though we cannot demonstrate it, we can feel spiritually that there must be life going on outside this planet, that the unity of human brotherhood will one day be widened by the still greater unity of an interplanetary brotherhood.—*Miss Lindaf-Hageby, in a Lecture to the Occult Club.*

### PSYCHIC INFLUENCES OF PLACES.

The psychic influences of places are much greater than is commonly supposed. They are usually the result of the former presence in that place of a very strong and forceful personality, in many cases of a number of personalities whose forces were united for one purpose.

In many places there is a certain undefinable atmosphere. Take the case of holy wells. Perhaps St. Winifred's well in Wales is one of the best known. It still retains its power of healing, and it has existed as a healing centre since the sixth century.

The Roman Catholic Church has always been quick to grasp the advantages of these psychic influences. Lourdes (where the Vision of the Virgin appeared), though exploited and blessed by the priests, is in everyway suitable for the psychic influences which have been let loose there and permeate the atmosphere.—*Mina H. Scott.*

### THE PASSING OF "LIGHT-BEARER."

After six days' illness from pneumonia, in which he seemed to be unconscious of any sufferings, "Light-Bearer," a medium for wonderful angelic revelations, softly and sweetly passed into the Great Beyond, without even a sigh.

### DEATH AND NATURE.

If we direct our mind to Nature, we shall observe one very significant fact, that is, the death of one condition gives birth to a new one. Death is not the cessation of life, it is only life moving on to higher forms of manifestation.

But—and our pessimist always thinks this is a clincher—you do die, and no one knows whether you survive the ordeal. Ah! if we really did there is not

much likelihood of our surviving the ordeal. But we do not die, we only change.—*W. H. Evans.*

### DR. PEEBLES & RELIGIOUS HARMONY.

This morning time of the twentieth century calls for charity, for social adjustment, and religious harmony. The philosophy of genuine Spiritualism speaks but one voice, and that is the final restoration, holiness and happiness of all human beings. Creeds and confessions of faith have had their day. Only the ignorant and the unlearned now connect Constantine Churchianity and its creeds with the Christianity of the Christ.—*Dr. Peebles, in an article on "Hell as it was and Hell as it is."*

### SIR OLIVER LODGE AT CITY TEMPLE.

A great company assembled at the City Temple on March 12th to hear Sir Oliver Lodge lecture on the Ether of Space. The eminent scientist was loudly cheered as he ascended the rostrum, accompanied by the Rev. R. J. Campbell, who presided.

They could not, he said, move the ether. They might bump up against matter, and find resistance to touch. But he had tried to move ether and could not.

They could not suppose that matter attracted matter across empty space. Ether was the connecting medium which welded together the cosmos as a coherent whole, and supplied the principle of continuity. If it were not for the ether the particles of matter would be separated, and the cosmos would not exist; it would be chaos. Ether united all worlds throughout the depths of space.

### SAYINGS OF THE MONTH.

In the springtime of life sow good seed in good ground, and in old age you will reap a rich harvest.—*Mrs. J. Millott Severn.*

If we could only keep God in all our thoughts how much better and purer lives should we lead.—*Elise Emmons.*

Good thoughts, good deeds, good lives, are as bricks being built in a heavenly temple.—*J. L.*

What you have done does not matter to me at all. All that concerns me is what you are. Do you live your ideals, or do you only preach them?—*Meredith Starr.*

Only look upward, and all shall be well. Cease not to watch and pray.—*"Myria."*

Note.—The last two paragraphs in our "Twenty Years After" feature in *March Gazette* were carried over from page 84 to the foot of page 90, unhappily without the usual connecting lines having been inserted by the printer. As both paragraphs referred to personalities well known to be many years "dead"—Mr. Gambier Bolton and Mr. W. J. Colville—no one, we believe, would genuinely mistake them for current news.

The London Spiritualist Brotherhood was opened by Mr. Shaw Desmond as a Free Healing Clinic at 69 High Holborn, W.C.1, on Monday, March 19th. Mr. Desmond stressed the efficacy of Spiritual Healing, and urged that faith supreme should be exercised by both healers and sufferers.

For nearly an hour he enthralled his hearers with an account of his personal experiences, and his known and obvious sincerity, plus his words of encouragement, made a deep impression on the band of workers.

The Brotherhood's President is Mr. J. Buchan Ford, M.A., LL.B., and its Resident Medium is Mr. Edward Keith, who briefly outlined the aims of the Brotherhood. Mr. Gordon Sharpe gave some excellent clairvoyant descriptions and messages. Many sufferers were successfully treated on the opening days.



## The Spirit Power of a Dog.

BY MARY WINEFRIDE SLATER.

READERS of the *International Psychic Gazette* for February may have been interested to read how Dr. Price, the Ancient Druid spirit doctor, introduced me to Samuel Prout, the great painter. They may also remember that he mentioned the name of a fox-terrier puppy, called "Puck," fifteen months before he was born.

I stated in my article that the fact that Dr. Price did so, presented me with a difficult problem: "Do our pets live under the care of our loved ones in the Spirit World, before their earthly birth; or are their names prophetically chosen and given to us by impression?" This problem was solved for me soon after the article appeared by a series of strange happenings which cannot be imputed to chance. At the beginning of February I met a friend whom I had not seen for some months. We discussed this question and my friend said, "I can prove that the spirit people inspire our choice of pets," and she told me a strange story I have since verified.

Her brother occupies a responsible position in the General Post Office of a large northern town. He had seen active service during the war, and had returned to England suffering from nerve shock. He was, however, able to continue his work until a time came that the strained condition of his nerves threatened to deprive him of his livelihood.

Bordering on a nervous breakdown, while sitting at his desk one day, he saw clairvoyantly a North American Indian Chief with a dog that looked like a sledge dog. He could not understand the vision, and when going home he pondered over it. His shoe lace became untied, and he stooped to fasten it. As he did so he felt a heavy body hurl itself upon his back, and two paws were on his shoulders. He slowly straightened himself, hardly daring to look round. When he did so, he found himself gazing into the great brown eyes of a large Airedale terrier, which regarded him affectionately. The dog refused to leave him, and followed him home. Next day he went to the Police Station, and every effort was made to trace the dog's owner, but without success.

Some weeks later, my friend's brother said to his wife, "I have just remembered that there is a man living in the L— Road who breeds Airedale terriers. I am going to see if he recognises the dog."

The dog breeder claimed it, but refused to sell it at any price as it was a very valuable animal. He said, however, "There is a litter of pups you can look at," and "You can choose one of those instead if you like." There was no alternative, so a puppy was chosen and taken home. From that time, my friend's brother regained his health and strength.

Wishing to verify this story, I called at the Post Office and heard further details from him. "The Indian is my guide," he said. "He has been seen with me by many mediums, and now whenever I am feeling ill, or in any trouble, I see him myself. He always

brings the dog of my vision, and then I know all will be well with me!"

Shortly after this unexpected meeting with my friend, circumstances made it imperative that I should go to London. I was very unwell at the time, and feared I should be unfit to travel. I wrote to the Secretary of the Spiritualist Community, asking that my name should be placed on the list of sick at Dr. Price's special absent healing circle given by his medium, Mrs. May Bird.

During the appointed half-hour I sat relaxed and passive in my room. Suddenly I saw clairvoyantly a magnificent figure of a man, wearing a white turban with an aigrette in front, surmounted by a glittering star. He wore a long white silk coat embroidered with gold. With him was a strange looking dog, who regarded me with large brown eyes full of gentle affection.



THE EGYPTIAN KEMAL PTAH AND HIS DOG.

As seen by Mrs. Slater in a vision.

I was quite unable to understand the meaning of this vision, and was mystified as to the identity or nationality of my distinguished visitor. I wrote to a friend in London who was attending Dr. Price's healing circles, and requested her to ask him why I should see this majestic spirit and his dog during my absent treatment.

My friend replied in the following words, "Dr. Price says the spirit you saw is the Egyptian Kemal Ptah. He always wears a long white silk coat trimmed with gold braid, and a turban. The star you saw was the reflection of the star that belongs to the band. He had with him a lovely prairie dog who also belongs to the band, and who always follows them about, as he gives out great power."

Dr. Price is always called "The Star Man" by those in the spirit world, because his emblem is a beautiful star. At this, my first absent treatment, I was completely cured of a distressing nervous condition which affected my eyes. This has not since returned.

After my second treatment I was well enough to travel to London. On Sunday morning after my arrival in town, I went to the service at the Grotian Hall. Miss Lily Thomas gave clairvoyance. She pointed to me and said, "A spirit doctor has been treating you. He has been injecting your arm with something to make you sleep. You are much better now, and you are sleeping better. There are three dogs with you, a black and white fox-terrier, a little brown dog, and a kind of sheep dog!"

The first two dogs I recognised as my own pets which had passed into spirit life. The third was undoubtedly the dog I saw in my vision. I spent many hours at the Free Library studying every book available, dealing with dogs of all nationalities, in order to trace the one I saw. I found that the wild Indian Hare dog corresponded in every detail. It is similar in appearance to the collie and the sheep dog! This constituted striking evidence to me, as I had no knowledge of the existence of this particular breed.

It is a beautiful thought to dog-lovers to realise that not only during their earthly lives can our pets give us strength and comfort, but also that they are permitted to return after so-called "death" to show us that they still live, and that they are allowed to "give power" to God's great spirit healers.



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## Immortality.

Life is real! Life is earnest!  
And the grave is not its goal;  
"Dust thou art, to dust returnest"  
Was not spoken of the soul.—*Longfellow.*

**T**HERE is no more educative pursuit than digging beneath the surface of our language to discover its real meanings. Popular usage has often shorn words of their true signification, distorted them past recognition from their original intention, and filled them with a strange medley of inconsistent interpretations.

In no case is this truer than with the word "Immortality." It comes to us from the Latin word *mors*, meaning death; the prefix *im-*, signifying negation, and the suffix *-ality*, a condition of what is contained in the preceding syllables. So "Immortality" was originally intended to convey the idea of "a condition that is not death"—Deathlessness.

The dictionary loosely tells us that it means "exemption from death," but it has very seldom meant immunity from *physical* death, which is the common lot of mortal man. Even Methuselah, with his record earthly life of 969 years, died. There are two Scriptural instances of deathless "translations" from earth to heaven. Elijah is said to have gone up in a whirlwind into heaven, in a chariot of fire, drawn by horses of fire. And the author of the Hebrews says of Methuselah's father that "by faith Enoch was translated, that he should not see death; and he was not found because God translated him." These two exceptions to the universal rule cannot be accepted too literally. The chariot of fire and the horses of fire going up to heaven in a whirlwind has too much the flavour of mythology, and the uncorroborated statement that Enoch's physical body was miraculously translated because it was not found is weak. Many dead bodies have not been found! Mere mystery does not warrant positive assertion when circumstantial knowledge is lacking.

The word "Immortality" was not coined to cover such exceptional cases of physical deathlessness, which may or may not have occurred, but to express the general belief, held by mankind from primitive times, that the mortal body is not all there is of us; that when that crumbles in the dust we are not dead and done with; that some invisible and intangible part of us lives on, is not snuffed out like a candle flame; that we have each a soul, mind, spirit, or self that does not die; that the "I" in us survives; that "the grave is not its goal"; and that *that* is immortal.

This idea of immortality has been expressed in many different ways. To some minds it has been purely a vague time-notion, suggesting an extended and prolonged existence, but presenting no clear picture of any particular kind of incorporeal life. Such minds excuse themselves from condescending to details by saying that the future has been wisely hidden from them, that death is a bourne from which no traveller has ever returned, and that it is not for them to pry into the secrets of the Almighty.

To this colourless time-notion others have added a place-notion. The undying part of them will live somewhere—where they cannot tell, but in some still uncharted region in God's vast universe.

Then again these indefinite time-place-notions are associated with a moral idea. The quality of the continued-life-somewhere will be conditioned by the deeds done by men while in the body; if good they will be rewarded by an eternal life of happiness, if evil punished by an endless existence of pain and torture. The Roman Catholic Church humanely added an intermediate condition between these extremes, a

purgatory where sinful men will be purified and made fit for heaven. And Theosophy has proclaimed another state still, called *devachan*, where souls will rest in oblivion awaiting the time—maybe soon and maybe thousands of years hence—when they shall return to earth to inhabit new bodies, and thus receive redress for all the inequalities and injustices previously suffered; on this basis alone can it justify the ways of God to men!

The idea of Immortality is coloured also by various views as to the "resurrection." Men die, but they shall rise again from their tombs. When and how? Old-fashioned theology pictured them resting in their graves until the world to an end should come; on the Last Great Day a trumpet would sound calling on the dead to arise; men of every time and clime would issue at once from their graves, be arraigned before a Judgment seat, and consigned to an endless destiny of bliss or woe according to their deserts.

This teaching conflicts with the other well-known doctrine of theologians that the souls of believers pass immediately at death into glory, and that the souls of unbelievers descend directly into hell—a sort of preliminary Death-bed Judgment, which fixes their temporary location until the universal Great Day of Judgment, when the first adjudication will presumably be reversed or confirmed.

In deference to the progress of science and popular intelligence these materialistic views of the resurrection and future destiny of mankind are fast fading away, and very few people now believe that the sundered atoms of our physical bodies will ever again be reconstituted into a living body, which shall answer for its deeds on earth at the crack of doom.

These, then, are some of the popular ideas of Immortality that have been created by hopeless guesses and gropings in the dark, secular and theological. The Spiritualistic doctrine is not among them, for it is still non-popular. It claims to be based on experimental knowledge, which has led to a better understanding of the teaching of Jesus and St. Paul.

It maintains that the Resurrection of the Body is untrue, but that the Resurrection of the Soul is a universal fact; that as part of the established order of nature the soul emerges at the moment of death from the defunct body, and continues the life it began in this Vale of Soul-making in its own ethereal organism. This view pictures the individual soul, after a brief period of rest, going on, living, loving, and making progress towards a state of spiritual perfection. It also teaches that souls which have passed to the after-life commune with, comfort, and minister to the souls still living on this mortal plane of existence.

This new knowledge of what happens at death, which has been revealed from the beyond by those who have made the change and still enjoy an active conscious life, is a high peak to which humanity has climbed in its search for the truth of Immortality. The life beyond has long been a *terra incognita* to the masses, though it has always been a fact, and though it has been explored by psychically gifted persons in all times and in all lands. To Modern Spiritualism has fallen the honour of having unveiled the truth.

But because we possess this knowledge of what used to be called "the unknown" we ought not to be unduly puffed up, and suppose that there is no higher summit yet to climb in order to visualise the full meaning of Immortality. Professor Henry Drummond, in his "Natural Law in the Spiritual World," has emphasised the view that Immortality means not merely an endless duration but a certain noble quality of life which is in tune with the divine, a harmonious spiritual correspondence with the Source and Author of all Life, such as was exemplified by Jesus of Nazareth.

This is an even higher phase of Immortality than continuous individual life or the communion of souls. It is the mystical union, the re-established living conscious relationship of humanity with the Father of All, in whom we live and move and have our being.

The mere knowledge of Spiritualistic facts is not enough if we would envisage the full splendour of Immortality. Spiritualism, without its essential ingredient of Spirituality, is little more than an intellectual concept, but when to that is added the crowning conviction that "to know God is Eternal Life," that vivifying knowledge, begun very imperfectly here in the shadows but reaching full blossom in the life beyond, will reveal in all its fulness what is meant by a glorious Immortality.

J. L.

Next month we shall treat of "Pre-existence."



# The Life Story of Mrs. Gladys Osborne Leonard.

## VISION OF HER MOTHER AT HER PASSING.

In January, 1917, when the Great War was at its height, we began the publication of a series of homely chats by Mrs. Osborne Leonard, in which she told us with charming grace and simplicity the story of her life and some of the most extraordinary weird events in her psychic career.

That was immediately after she became world-famous as "Raymond Lodge's First Intermediary" and when everyone was asking "Who is Mrs. Osborne Leonard?" and "Who is 'Feda'?" The articles will be found equally entertaining now when England's most eminent lady medium is about to open a new Spiritualist Centre of her own at Tankerton, Kent, where she has gathered around her a company of ardent Spiritualist friends and fellow-workers.

The following is the first of her fascinating autobiographical chats:—

### MY ADVENTUROUS CHILDHOOD.

AS a child I had a peculiar up-bringing, which I think has helped my psychic development. My people were pretty well off, and my father had a yacht on which, for the best part of every year, he sailed all round the English coast. He always took me as his companion, so I had healthy open-air life.

My father had strong ideas as to how children should be educated. He said the general methods were wrong entirely. Instead of being kept hours every day over grammar, history, and geography, he said children learnt much better by conversing with people, and by seeing places at first hand. So beyond having a governess during the months we were not sailing, I had practically no schooling at all.

I was the eldest of four children, and began my sea-life when about seven years of age. The whole crew of the yacht were my father, one man, and myself. At times we sailed through the most terrible storms. I was taught drilling, boxing, and shooting, and enjoyed my free and adventurous life immensely.

### FIRST CONTACTS WITH SPIRITUALISM.

When about fifteen my mother sent me to Birkenhead one day to do some shopping. That was only a few miles from where we were living. I saw a little building with a notice-board saying: "Spiritualist Meetings held here." I did not understand what that meant, but I remembered the word. Two years later I saw a similar notice at Seacombe, and determined to go to the meeting announced for the next Sunday evening at 8.30. We were very early-to-bed people, but I made an excuse of some kind and went.

There was a medium on the platform speaking, and I was puzzled by her gestures and broken English. I wished she would talk plainly. She described somebody to me, and said I should know, and I said, "Oh,

yes, I know," for I thought it was a kind of game! Then she went on describing for me all sorts of people, old men with beards and ladies with crinolines, and I said "Yes" to everything, though I knew none of them. For I had heard all the other people say "Yes," and I did not really follow the woman.

I went to another meeting, and I began to understand what I was going for. I never had anyone described to me whom I knew. And yet, in spite of my disappointment, I felt there was something in it. Eventually I told my mother about the meetings, and she was dumbfounded and disgusted. She said I must have nothing more to do with it, and I dropped it for a little while.

### TABLE-RAPPING & THOUGHT-READING

Then I had diphtheria and went into hospital, where I met a nurse who, after I was better, invited me to her house. That night we had a table-sitting, and it was most wonderful. I really got something spelt out by the table which was so clear and so unlooked for, from someone I had known alive but was now dead, that I knew at once it was true. That impressed me very much. It gave me the certainty I was waiting for.

That same night we had a thought-reading experiment. I was sent out of the room and was blindfolded, and had to find what those in the room had fixed their minds on. I did it rightly several times, and someone said I would make a good medium. The experiment appeared to take it out of me, and when I got home I looked ill, and was asked by my mother what I had been doing. I was again forbidden to have anything to do with it, and the Vicar of the parish was appealed to and asked to speak to me about my wicked practices. He said, "I cannot do that, for I think there is too much in it!" That put an end to argument for a little while.

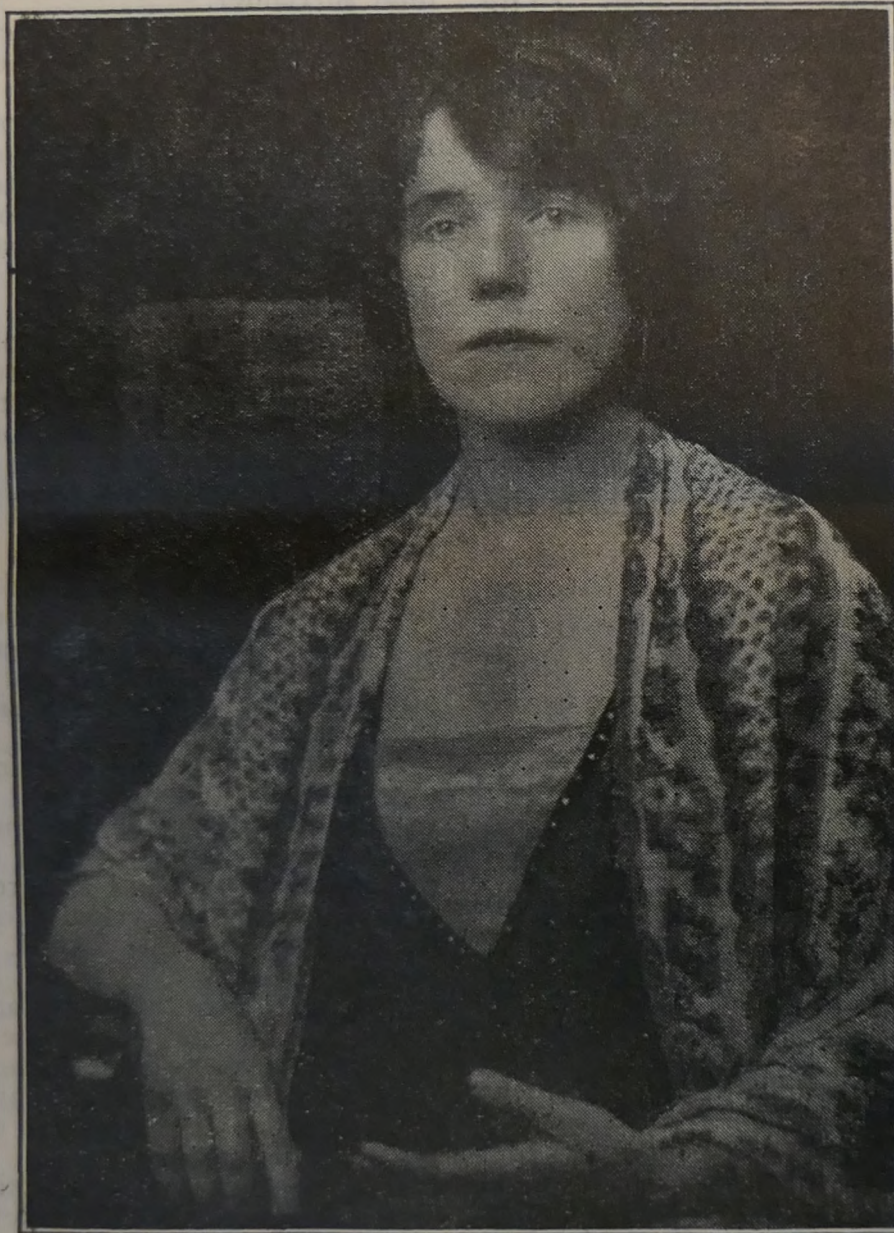
### A VISION IN THE NIGHT.

About that time I went to stay at a town twenty to thirty miles away. In the early morning of December 19th, 1906, I woke up, and I saw my mother distinctly. Next day I received a telegram saying she had passed on between 9.30 the previous night and 2.30 that morning. She had been unconscious from 9.30 and the doctor said she was dead at 2.30. I saw her with my eyes open. Something—I don't know what—awakened me, and I saw her with her hands folded across her breast, as if she were suspended over my bed and looking down at me.

She looked as if she were ten years younger than when I had last seen her. She looked at me very kindly. When I went to see her body her hands were folded across her breast, and her expression was just the same as I had seen in the night.

This event again impressed me, and though I did not take the matter up immediately, I made up my mind that I would sit for investigation whenever I met with harmonious and suitable people.

Next month's instalment deals with "The Coming of Feda, my Indian Control."



MRS. OSBORNE LEONARD.



## An Accipitrine Apport.

A MODERN PARALLEL to the Ancient Miracle of 'Elijah Fed by the Ravens.'

BY ALEX. MACKINTOSH.

"So Elijah went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning and bread and flesh in the evening."—1 Kings, xvii, 5-6.

"I know not; the way of an eagle in the air."

—Prov. xxx, 18-19.

THIS modern version of the Old Testament "miracle" was recently told to me by my friend, Mr. Kynecroft. He is a good man whose yea is yea, and he was quite convinced of the *bona fides* of his informants.

To Mr. K., who is not a Spiritualist, the narrative merely represented an answer to prayer, a petition presented in faith and duly honoured by a loving Father in Heaven. To me it was also in essence an illustration of the operation of psychic laws—the same to-day or yesterday as 2,800 years ago. The "control" of animals and birds is well attested in Spiritualist literature, and this was just another example of an ancient psychic happening in an up-to-date setting.

Mr. Kynecroft's friends, who related this experience to him, were two young men on a walking tour in the North of Scotland. After a long day's tramp, they came to a cottage which appeared to stand alone on the hillside. They knocked at the door, and asked the little maid who answered for some water to quench their thirst. The child apparently could only speak Gaelic, but a voice from within the house called them to "come in."

They found the speaker in the kitchen seated by the fireside, engaged in some occupation like weaving which required close attention. Putting her work aside, she gave the strangers a hospitable welcome, and set before them large bowls of milk, with thick slices of bread and butter. She proved to be a South Country woman who had married an Estate employee, and taken up her lot with him in this remote part of the country. Her husband's duties often called him away from his home for days at a time. Entering into conversation with her, the travellers found her intelligent and with a devout and simple type of faith.

The talk turned on the difficulty of getting provisions in that out-of-the-way place. She said that she did not worry, though her daughters, who were now grown up and had left the home, used to ask her what they would do if supplies ran low. But she always maintained that Providence would look after them all. And, though often hardly pressed the family had never been actually without succour.

As an instance of her faith in an extreme situation, and how that faith was justified she told them the following experience.

One winter the snow in the valley and on the mountain slope lay very deep. The motor-van from the nearest bakery several miles away, when endeavouring to carry out its usual round, stuck in a drift on the road, some distance below the house, which was situated well up on the hill side. The supply of bread in the house was almost finished, and mother and daughters had no reserve, such as prudent natives might have in former times "put by" for such contingencies—no stock of cured bacon and fish, no barrels of flour and meal for home baking. These are probably in most country households things of

the past. The snow was too deep for the imprisoned cottagers to dig through without outside aid, and they gazed anxiously at the baker's van on the clogged roadway. They watched the driver's repeated efforts to force his motor up the hill path, and saw at last that the van had come to a standstill. The driver could neither go forward nor return. After some futile struggles he abandoned the van and returned along the road to get help to extricate the vehicle.

"What shall we do?" cried the girls in dismay, "We have no bread in the house! It may be days before he can take the van out of the snow."

Their mother answered them that they should have no fear. Had not the Lord told them that they would be provided for? And He had not failed them hitherto.

How her faith was made good was explained afterwards by a farmer who lived on the other side of the valley. He was standing in the doorway of his farmhouse watching, without being in a position to help, the strenuous attempts of the motor driver and his final surrender.

Suddenly, while he watched, he saw a golden eagle swoop down and strike at the top of the van, on which lay some loaves ready for delivery. Seizing in its talons a double (or quartern) loaf it rose again and flew heavily up the hillside towards the cottage where mother and daughters had resigned themselves to the prospect of some days' privation. But scarce had they turned away from viewing the van embedded in the snow-drift when the bread was duly delivered, in an unexpected fashion—by the eagle.

My friend, Mr. Kynecroft, said that he usually refrained from adding the full explanation as to how the bread came into the cottage—for non-sympathetic hearers smiled and spoke of Santa Claus. The loaf was dropped into the house by the chimney!

To anyone who has seen some of the chimneys in such remote districts the "shooting" of a quartern loaf through the flue does not present much difficulty. In a good number of these primitive dwellings the chimney is, or used to be, just a large hole in the roof, with perhaps an open barrel stuck on as a chimney can! It would not taken great dexterity to pitch articles of moderate size, through this tube, to the floor of the house.

But how the eagle was impressed to choose such unusual prey and to carry it over the cottage is more wonderful. Above all, one must regard as miraculous the coincidence by which it came to lose hold at the psychological moment and release the bread so that, with the acquired velocity of flight, the loaf should fall exactly into the funnel. This is inexplicable by normal theories.

The only workable explanation seems to be the supra-normal one—that some friend on the other side controlled the eagle's movements, and after prompting it to seize the loaf, had inhibited its nervous system at the proper time, so as to cause it to straighten out its powerful talons.

Psychic control is as effective to-day as when Elijah was beleaguered in the valley by the brook Cherith. When the conditions of unwavering faith and real need are present, we may look for the same visible manifestation of psychic power.

### WHAT MEDIUMS HAVE ACCOMPLISHED

E. W. and M. H. WALLIS conclude their highly instructive book on "Mediumship Explained," as follows:—

The value of mediumship consists primarily in the fact that it supplements and confirms the hope and intuitions of the human heart and gives certitude in place of conjecture, knowledge instead of belief. This all-important result of the strenuous efforts of spirit people, of the noble fidelity of mediums, of the persistent devotion of the pioneer advocates of the facts of spirit-intercourse, is now being recognised by advanced thinkers in all realms. The splendid services of the heroic but despised sensitives who bore the brunt of the world's scorn and contumely during the past half-century are at last winning recognition, and the world's desire—its "longing after immortality"—is to-day established as a conviction based upon demonstration—no longer a dream but a scientific assurance.

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# The Story of a New Great Spiritual Movement.

HOW "HIS VOICE" HAS SPREAD ALL OVER THE WORLD.

BY PROFESSOR PIETRO UBALDI, GUBBIO, ITALY.

IT is my duty to inform British Spiritualists about the spreading of the mediumistic productions of the Entity called "His Voice," throughout the world, during the past two years. The readers of the *International Psychic Gazette* are already acquainted with "His Voice," because I, the medium, Professor Pietro Ubaldi, who writes this article, published in its pages the first two messages he received, namely: (1) "Message on the Progress of the World" (March, 1932), and (2) "The Dawn of the New Millennium" (June, 1932).

Other important messages followed, which were not published in England. They are, nevertheless, very important, because they have spoken to the world and the world has listened. They were published in four languages in the most distant places, from Rome to Buenos Aires, and from Belgium to Saigon, Indo-China. They were sent to and read by the highest personalities, including His Holiness the Pope and the Leader of Italian Fascism, Signor Mussolini.

These later messages are (the 3rd): "Message of Pardon," written on the 2nd of August, 1932, the anniversary day of the famous "Pardon" of St. Francis of Assisi. It has spread by its own force, without any interference of mine, throughout the world. Thousands of copies are being printed and delivered free in Brazil, and it has been printed in the large daily papers of Rio de Janeiro.

I must note here that my mediumship burst upon me suddenly at the end of 1931, and that at the time of "The Message of Pardon" I was still very uncertain and doubtful about it. I thought at first I must be a fool and that I was being obliged to tell lies by some unknown force which I could not resist.

I should mention that the English medium, Miss Marjorie I. Rowe, of London, sent me, in Spring, 1932, though unacquainted with me or my private affairs, a wonderful message from "Imperator," with a detailed description of my life, and of things which I only knew, and forecasts of a world-wide mission I had to do in obedience to "His Voice"; and all these things proved to be true, though then apparently impossible.

About the same time Signor Bozzano, of Italy, wrote me saying that my mediumship was like that of Miss Cummins ("Patience Worth"), and that I should go on because he expected from my work something like the "Spirit Teachings," by Stainton Moses. (Letter, June 1st, 1932). Other mediumistic messages (including one from Mrs. Smiles of Rome), all unrequested and by people unknown to me, spoke about the great mission of this Entity: "His Voice."

After "The Message of Pardon" was published I asked Signor Bozzano his opinion of it, and he replied: "The message is wonderful! There are parts so sublime in their cosmic grandeur, as to impress almost a sense of sacred awe." I had written this Message almost unaware, and under a deep emotion.

The 4th Message is directed to the Italians; and is of a national, social, and political character.

The 5th and last Message has a double title: "Message to Christians" and "Message to Men of Good Will." It is of a religious character, and appeared in the Easter of 1933, which was the XIXth Centenary of the death of Christ.

Here the cycle of these messages, great callings to the world, stops. I understood only afterwards their plan of development, which was previously unknown to me. It is quite logical and has touched faith, politics, religion, heart and intelligence. The basis of a great movement were laid without my being at all aware of it. But these messages were but one section of my work.

The 2nd Section was in the form of private and

secret messages to the highest personalities of Europe; and only through a miracle I, who was perfectly unknown, could easily succeed in having them delivered, read and understood.

## "THE GREAT SYNTHESIS."

At the beginning of 1933 began a new work, which we may call the 3rd Section. It is named "The Great Synthesis," and was called by Signor Bozzano "a powerful mediumistic message . . . conceived strictly according to science and to modern philosophical, mathematical, and geometrical conceptions." And really it is quite a treatise, about three hundred pages long, of which one hundred have been published in Italian, in the Review, *Ali del Pensiero*, and in Spanish in Buenos Aires, in the Review *Constancia*. A Portuguese edition and others are preparing.

This work is not only a synthesis of all human science and knowledge, but is a more complete "Revelation," whose purpose is to lay the foundation of a new living society—the new Civilisation of the Third Millennium. The Entity speaks with deep knowledge of everything and solves harmoniously by a unique principle all problems existing, from the constitution of matter to the formation of human personality; from the evolution of star-systems to that of the forms of life and of the human soul; from the birth of gravitation and derivation of all forces to religious, social, and economic problems.

In the pages already published, university professors have found the solution to particular problems in chemistry, medicine, and psychology, in which they are specialists, while I, who wrote everything, have not the least idea of their meaning. And I must note that the personality who speaks to the heart in the chief Messages, is quite different from the one who speaks here only to intelligence.

I will quote a few facts: Mr. Maurice Schaerer, the well-known Belgian scientist and philosopher, said in his *Bulletin de Recherches Metapsychiques de Belgique* (Brussels, October, 1933) that "the Great Synthesis is a monistic naturalistic conception, strictly scientific, the importance of which is very great," and in a letter to me he says that he reads it passionately. He is going to publish soon a critical study of The Great Synthesis and my mediumship in his *Bulletin* and in the *Revue Dans la Verite*. Mr. Lhomme will do the same in his *Revue Spirite Belge* of Liège.

The Italian Spiritualistic reviews write about it in these days, and a new book by Trespioli, on "Modern Spiritualism," deals in detail about it. The Synthesis will be soon published in Portuguese in Brazil, and is already issued in Spanish in Buenos Aires. The Spiritualistic Press of the world is getting aware of this new production.

I don't write all this for self-advertisement, for which I don't care, but because it is my duty to divulge "His Voice," and to inform the British Spiritualists of a fact most important in the spiritual world, and also in the scientific, religious and social worlds. If any British publisher should be willing to get interested in the production of this work in England I may translate it myself, and it may bring a good profit for him for I will never ask any money, since it is strictly forbidden to me to receive any kind of advantage from the mediumistic productions of "His Voice." I hope that England, which is ahead in all spiritual things, will not let other nations be first in publishing this book, and in the understanding of this Spiritual Movement that is rapidly spreading all over the world.

I cannot stop here in my description of this unique mediumistic phenomenon. I will simply say that there is no trance in me, and that I feel this different thought with a kind of a new sense—they say, a kind of sensibility and reception of thought-waves coming from space.

I receive generally only in night-time, from about 9 p.m. to 2 a.m., and then though not dormant I feel that my daily consciousness is put aside, and I am carried away by an unknown force. I do not see it nor touch it, but I feel it as thought is in my mind, as feeling in my heart, as strength and energy throughout all my nervous system. I know it has all the characters of a human personality.

In this frame of mind another self awakes in me to feel this Entity, and I understand things not through reason but through intuition. That is, I see



truth directly, and I have the sense of truth. On the other hand, my human personality is dubious, shy and despondent.

The study of the phenomenon is the 4th Section of my work. I wrote an article on it in the *Zeitschrift für Metapsychische Forschung* of Berlin.

The new fact that arises from the study of this type of mediumship, exclusively inspirational and intellectual is that it may be utilised as a new powerful means of scientific investigation, and that the new method of intuition I use, may lead to astounding discoveries which might be hidden for ever from our present scientific methods. This study is what Professor Dr. Schröder, of Berlin, Professor Richet of Paris, and Professor Schaefer, of Brussels, propose perhaps to do. I will be glad to send all information to British scientists, and am at their disposal.

All this may prove that this Spiritual Movement is really uplifting us right from the material level of phenomena, or tests, up to a spiritual plane, where mediumship means discovery, revelations of new truths, and the progress of humanity, in the moral as in the scientific fields.

I will finish this article by tracing the meaning of the development of "His Voice" in the world. In the whole thing we must admit that, though I, as a medium, did not know of anything beforehand, and simply followed an inspiration, moment by moment, during the two years' time when my mediumship has operated, a real world-wide movement of great scientific and social importance has developed as a construction, in which every stone is in its right place.

If I don't understand it, the cause of this intelligent effect must be somewhere in another world which we

don't see, and which is different from ours. This movement goes on by itself; I don't know anything of its future; and must say that, willing or not, doubting or not, this force carries me, and will carry me, wherever it commands. Everything comes at the right time and place, though I will and understand it not, and what is more surprising all roads lay open to the progress of "His Voice." I can't help wondering where will it lead the world and me, if it goes on like this.

The Entity says in "The Great Synthesis" that the treatise is a new Revelation leading to the foundation of the New Civilisation of the Third Millennium. Should I say this myself alone, I would think myself a fool. But the best reviews and scientists of the world say it and many nations believe in it.

These are facts. Every week brings new events. In the last two months all Brazil has suddenly caught fire, and we know that there forty per cent of the population is Spiritualist. Articles are now being published in the largest daily paper of Rio de Janeiro, as the *Correio da Manhã*, where they say that "His Voice" is linked with Christ, and that Brazil is the land chosen for the first divulgation of the new Revelation to the world. And the many Spiritual reviews of all South America repeat it. The Messages are printed by thousands and distributed freely.

I must admit that these are facts, and that the Movement, as far as I can understand, is far more than a mediumistic phenomenon, and means more than any gathering up of mediumistic literature; it means the salvation of the world from its present moral, religious, social, and economic crisis.

PIETRO UBALDI.

## Love and Religion.

BY AN EASTERN INSPIRER OF WILL CARLOS.

THE most important difference between the religions of the East and West is that love is associated with religion in the former, and dissociated from it in the latter.

If the Divine Being manifests as Love, and through the power and impulse of love generates all things, it must follow as a logical necessity that religion without love is an empty shell.

By love I mean the intimate association of souls and bodies, working in unison, and striving to express thereby the Divine Energy.

If human beings are so debased as to consider the physical functions as impure, it would be illogical on their part to associate those functions with the exercise of Divine adoration, but if, on the other hand, we were to exalt the physical functions, and dedicate them to the service of the Divine: if we persisted in every way in purifying those functions by the maintenance of pure health and sincere motives, it would uplift the whole being, physically, mentally and spiritually to the plane of obedience to the Divine Law, and in so doing, sublimate their whole nature. They would enlarge their whole mental vision; they would associate themselves with the creative power of the Almighty, and sense a delicious happiness in the exercise of their love.

The artist who paints a picture, if he has exalted ideals of love and its sublime meaning, enables the observer to catch a glimpse of his soul and his meaning in his picture, which, after all, expresses more than the subject visible to the ordinary eye.

In that sense religion to our Eastern people becomes glorified by the love, the bliss, the rapture, and we symbolise all spiritual things in the realm of natural things, in order to make them expressive.

Therefore, there is a gorgeousness, a voluptuousness about Eastern conceptions which cannot be in any way implied by the

more moderate and practical Western ideals.

If love were really and truly infused into religious ideals, and we conceived of the Divine Being in the guise of a lover, and all Nature—all material things—in the guise of that lover's sweetheart or bride, and train ourselves to regard all the operations of the Divine as love-making, as overtures or expression of that love for Nature, we who have loved, would be able to understand the relation between the lover and the mistress. When the love between them is reciprocal, we can see in every law of God, something devised or planned to express His love for His loved one.

On the other hand, every responsive effort of Nature, every service which man renders, every aspiration of the human soul, every composed melody, every painted picture, every sculptured statue, every expression of gratitude, becomes a response of the bride to the bridegroom.

Idealise religion on those lines, and you have the Eastern view of it. The temples which are erected for the service of the Divine are as ornate, as grand, as magnificent, and as valuable as human ingenuity can devise, or love embellish, because they regard them as the adornment of the bride as she is brought into the presence of her bridegroom.

Oh, would that we could infuse into the minds of the Western peoples that high, holy, exalted sense of the relation between love and religion!

The Western mind has been taught under Saturnine influence to regard the rites and ceremonies of the Eastern religions as orgies of licentiousness, but I can assure you that not in the East are they regarded in any such light, but are regarded in the sense of investing religion with a garment which is worthy of her, and fit for her adornment in the presence of her Lord.

RUGYER OF ANTIOCH.



# Some Wonderful Dreams.

## MUSIC AND GORGEOUS PICTURES IN THE SPHERES.

SOME remarkable dream experiences at various times in the last ten years have been recorded in a Notebook by Mr. Robert Wittey, a prominent member of the Astrological Lodge of the Theosophical Society. They have been sent to us by a correspondent, with Mr. Wittey's kind permission for publication:—

### 1.—MUSIC IN A GLORIOUS CATHEDRAL.

Last night I had an experience, a dream if you like, but to me it was too sequential and vivid to be other than real.

I have no recollection of entering, but I became conscious of being seated with many others in a vast building of unique design, of the nature of a Temple or glorified Cathedral.

I use the term glorified, because the interior seemed unspeakably beautiful and rich in decoration, and the building was of a design hitherto unknown to me.

Seated there, the whole of the structure was visible, the exterior and its surroundings as well as the interior; North, South, East and West were all visible.

This fourth dimensional vision seemed quite normal, in fact it was only in recording this afterwards that it appeared otherwise.

The edifice was composed of huge square topped towers, slightly narrowing inwards towards the tops, but of varying heights, the whole standing upon a hill.

The interior was designed in the shape of a huge cross.

I saw no Priest, nor anyone in authority, but it seemed that we were there for the purpose of "Music."

If I were to say that the organ was playing, it would convey nothing to you, it is difficult with the words at my disposal, but the whole edifice was alive with indescribable harmonies which permeated the very fibre of my being: it was not one sense that apprehended, but every sense, and it was in this state of ecstatic harmony that I awoke.

### 2.—"REQUIESCAT IN PACE."

Whilst lying in bed and before going off to sleep, I must have dropped into a semi-conscious state, for I became aware that I was standing in a Temple or Cathedral-like building at the foot of the Chancel steps.

The organ was playing, and the choir singing.

Standing with his back to me and facing the altar was a Priest dressed in gorgeous robes, with head-gear resembling an elaborate turban.

In his right hand he held a "crozier."

As the music progressed and neared a grand finale, he turned and faced me.

Lifting his arms outstretched toward and over me as in benediction, he chanted "Requiescat in pace" twice.

I then awoke to full consciousness with the music ringing through me.

### 3.—SCENE OF FLORAL LOVELINESS.

Last night in sleep I must have entered one of the realms of bliss. I stood in a lovely garden, and in front of me was an erection, something like a trellis screen, upon which grew climbing plants in gorgeous profusion of bloom; but the peculiar thing about it was that instead of obstructing my view, it was transparent and I had an uninterrupted view of the most gorgeous, indescribable scene of floral loveliness and beauty that I have ever seen or could imagine.

The details were lost in the whole completeness of the scene: but every shade and colour seemed there in the construction of the wonderful picture.

I was actually there, for I felt the warmth of the sun, although it was not visible—I find it difficult to describe. Most wonderful of all, the flowers seemed to throw off or to radiate their colour into the atmosphere similarly to the throwing off of their scent, for the atmosphere was bright and luminous with a beautiful glow, something between a delicate pink and mauve.

I cannot convey by words anything of the effect of the scene, for it was so different in the perfection of its beauty, from anything known or heard of by me.

### 4.—GLORIOUS PANORAMA, AND POEM.

I lay one night in the quiescent state which precedes sleep when I realised that scenes were building up in space, and a brilliant picture appeared with a short poem beneath, followed by four others, each with its poem.

Each one was symbolical and was visible for just sufficient time for its interpretation to impress itself upon my consciousness.

I call them pictures because, as distinct from scenes in which I myself have participated, I was conscious that these were being shewn to me with a purpose,

They appeared in a rectangular opening with clearly defined edges in an otherwise opaque mist, and were brilliant and "alive."

I "awoke" rather overpowered, and after dwelling upon them for a time very foolishly fell asleep.

In the morning I tried to recall them, but was only successful with the fifth and last, which I have tried to describe in a few lines under the title of "A Dream." :—

A glorious panorama stretches far into the distant space,

With snow-topped crags that link the earth with heaven,

The purple slopes with heather, like carpet at the base,  
The whole with intermittent mists, that do but leaven

The rugged picture that the Gods have traced  
With Nature's rocks, rough cast, but not an one misplaced.

The mists that hide the view from sight  
Enhance the beautiful mystery of the scene.

For there, where all appears a mist,  
A gentle breeze reveals in silver sheen  
A crag: a finger raised from earth with live intent  
Suggestive of the soul's intent.

'Tis not one crag alone that points the way,  
For as the mists are wafted by the breeze  
I see, in turn, each "Ideal" reaching to the sky,  
Each with its path of whitened purity  
For one to choose, and make that path his own,  
For each is topped with glittering snow-white crown.

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### BRIEF NOTICES OF NEW BOOKS.

**Doctor Jaz.** By Margaret Vivian. Stockwell, 6/- net.

In the shape of a novel the author has, we suspect, given us some of her own experiences, and we can fully sympathise with her heroine, "Jane Zedd," nicknamed "Jaz," who breaks away from Victorian narrowness and bigotry, becomes a lady doctor, and then, in spite of her own avowed scepticism, a good Spiritualist, and converts others.

We are given glimpses of the *modus operandi* of communication between the two worlds, and a very good account of a materialisation seance. Although not a brilliant effort, the author has given us something to stimulate our romantic tendencies, and also some instruction in Psychical Research and Modern Spiritualism, and we commend the book to those who like to encourage persons able to give stories embodying psychic incidents founded on facts.

**Hypnosis and Suggestion.** By William F. Lovatt, C.S.M.M.G., B.P.A. Rider. 2/6 net.

The author, an experienced operator, helpfully clears up the misconception that hypnotism is necessarily dangerous. He explains away the "mystery" of it all, and shews that it is a natural and valuable means of ridding suffering humanity of many ills.

**What Happens After Death?** By the Rev. E. A. Seymour Scott, M.A., Rector of Morecambe, Hon. Canon of Blackburn. Arthur H. Stockwell. 1/-.

The author assures us that he makes no claim to originality, for all he says has been said many times before; but he was surprised at the interest created when these simple sermons were preached. Many people asked to be allowed to read them, and one Church asked for the course to be preached a second time. In order that young people and those who have not access to larger books, might realise that "God is Love," and that there is no Death, he has published them. And very excellent they are. Many who mourn their dead will be comforted by their perusal.

G. de B.



## Letters to the Editor.

### THE CHRISTMASTIDE "CRUSADE."

208, Rue de Bosschaert,  
Antwerp, March 6th, 1934.

DEAR SIR,—It's a long time since I wrote to you. Time was lacking and my health has not been at its best. But now I feel obliged to express once more my increasing interest in the *Gazette* and my even greater respect and admiration for your fearless fight for the unjustly attacked and persecuted mediums, your steady stand against all misconceptions in Spiritualism, and your firm claim that the Leaders of our dear Movement should be above all criticism as to honour and integrity. For all that I admire you, for all that I love you, and I pray God that He will spare you yet many years for the benefit of true Spiritualism.

Leaders like you are too few, and experience teaches us that those who stand in the first ranks or at the head of our legions are not always the best by far. That's what we all know, and what unhappily we see too often. Hypocrisy, personal interest, and abject cowardice are not seldom the leading principles of those men who ought to be an example of honesty and of true understanding of what Spiritualist Brotherhood means. That is a pity for our sacred cause. God's blessings be with you, as is my respect, my love, and my admiration.—Yours truly,

L. VAN DE VOORDE.

[Note.—We publish this friendly letter from Monsieur Van de Voorde, one of the principal collaborators on *La Revue Spirite Belge*, the Official Organ of the Belgian Spiritualists' Union, as it is a hearty expression of sympathy, entirely spontaneous, evoked by the "Crusade of Hate" directed against us during last Christmastide. It is just as well that our five foolish brethren should be made aware of the reaction their concerted attack has created in the mind of a distinguished Belgian Brother—and many others also.—Ed., I.P.G.]

### THE MEMORY OF FAITHFUL WORKERS.

7 Mayflower Road, S.W.  
March 1st, 1934.

DEAR SIR,—It is with more than usual pleasure that I have read this month's *Gazette*; there are so many of the old pioneers of Spiritualism mentioned whom I knew and met over fifty years ago. I often think that if a great central Church to the memory of Emma Hardinge Britten had been erected with the £5,000 collected for the purpose, tablets or busts of our old pioneers and most notable early workers might have been placed there in their honour, for they kept the flag flying when there was a great struggle to even get a hall to hold their meetings. They were often compelled to hold them on their own premises. I remember James Burns, of the *Medium and Daybreak*, kept open house for inquirers. It was only through their efforts that a solid Spiritualist movement was built up.

Being both clairaudient and clairvoyant I know how eagerly and actively those who have passed on are still working to help those who are weary and without comfort in their lives. I have often seen in Churches a rescue band at work during the service when the choir was singing. I had a wonderful vision of this kind in St. Paul's Cathedral some years ago at a morning Lent service.

I am told that the spirit friends do not simply go with me, but they take me with them to give them power. Since giving up my profession as a nurse I am realising more and more how true that is. I once saw in vision a curious octagonal building. There were eight gates, and people were going in at all the gates towards the one great Central Light. It is only love and self-sacrifice that will ever make us reach that, whatever we may know or believe.

"Hand in hand with angels,  
Through the world we go,  
Brighter eyes upon us  
Than we blind ones know."

And it grieves them to see discord where there ought only to be brotherly love.

But with trumpets and banner the spiritual army is ever marching on; the air rings with their hosannahs, and the glorious victory is being won.

I will finish this letter with Mr. W. T. Stead's noble aspiration:—"The union of all who love in the service of all who suffer."—I am, Yours sincerely,

HANNAH B. RAMSAY.

### NEMESIS!

Pontypridd, Feb. 26th, 1934.

DEAR SIR,—In my younger days, while working in Wyoming, U.S.A., a workman told me of an experience which made a deep impression on all who witnessed it. He was on the staff of a work train on the Union Pacific Railway, working in an isolated district, the men boarding on the train. One very stormy day they were all in the bunk cars out of the rain.

The conversation turned to religion, and after a short argument on the subject one young man insisted that there was no such thing as a Deity. "I can prove it," he said, "I will go out here now in the storm and curse God to His face, if there is such a person."

Suiting the action to the word he jumped down to the ground, and ran up a few yards of rising ground which lay in front of the train, and there he roundly cursed the Deity, shouting and shaking his fist at the heavens, so that people all along the train looked out. Finally, he swore if there was such a being as God might he then and there strike him dead.

He then returned to the car and remarked:—"There you are; just as I told you; there is no such a being; nothing happened."

He complained, however, soon after that a tiny insect had blown in his ear while he was out cursing. Not a very serious thing apparently, but in his case the bug was the cause of an inflammation in a day or two. As the district was so isolated no doctor was available, and the man died rather suddenly.

Not by a bolt of lightning in the storm, as he had asked to be killed, but from a tiny insect!

I think the story is true in every particular, and may be of interest to many readers of the *Gazette*.—Yours faithfully,

D. O. SMITH.



### THE EXPERIENCE OF ECSTASY.

SPIRIT MESSAGE THROUGH M. GREEN.

AT times, you who follow the steps of our Leader, the Christ, are elevated into an ecstasy of joy, resulting from close association with those others who follow in His train, and work with His circle of disciples.

This is not a permanent state, but arises from a vibratory source. While *en rapport* with the higher conditions you maintain for a time some of the enthusiasm with which you are impressed while you dwell in spirit with those who, having passed out of the flesh, reach a higher vibratory force.

It would be impossible for man to maintain this exalted feeling, for as the vibrations become slower so does he respond and find himself again on a level with his fellow men.

This is as it should be, for if the mind were constantly maintained at this high pitch, the strain would become excessive and madness would result.

Knowing the difference between right and wrong, choosing the right as far as possible, following in the footsteps of our Lord, you can attain a state of happiness and joy suited to your present existence, a state that is permanent and congenial.

And now I would show you another aspect of this state of ecstasy. We in this world of spirit are, according to our growth, raised gradually, reaching naturally to those higher vibrations, so that at no time are we inconvenienced. It would be just as difficult for us of this sphere to be suddenly transported to still higher realms, as it is for you who are in the flesh to maintain the ecstasy of your occasional close association with us.

I would also like to remind you that we who are the chosen guides to you of the earth, feel great misery, when we are compelled by our earnest desire for your welfare, to accompany you when you fall from grace. Have a care, oh, children of earth, and try to realise what sorrow your downward tread may mean to some fair spirit who has you in his or her care.

No need is there at any time for undue ecstasy or for spiritual excitement—just a quiet pathway of right. Pure religion and undefiled before God and the Father is this: to keep yourself unspotted from the world.

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OCCASIONAL JOTTINGS BY X.

ANTI-CHRISTIAN SPIRITUALISM.

A WELL-KNOWN ecclesiastic said recently that "Any movement which opposes Christianity is, in the long run, a Lost Cause."

All true Spiritualists must be Christians, for Survivalism alone will not bring spiritual enlightenment and the peace which passeth understanding.

Nevertheless, at the moment there are two camps of Spiritualists, the Christian and the anti-Christian. A battle is raging between them, and I feel certain that the anti's are doomed to defeat; for more and more Spiritualist churches, centres and societies are accepting the leadership of Jesus Christ. It is significant to note that where they do so they are attracting larger congregations, and becoming self-supporting. The necessary material substance is being added unto them because they are earnestly seeking The Kingdom.

The anti's, as a whole, are not in such a happy position. One hears continually about their hard struggle to keep going; inharmony in their midst; lack of financial help, and so forth.

Christian Spiritualists, by reason of their better understanding of the things of the Spirit, show greater faith in their mediums, and encourage them as true spiritual messengers and teachers. The phenomena of Spiritualism have a second place, but are used as proofs of the teaching.

The anti's, on the other hand, stake almost everything as a means to materialistic ends, and thus it is that the higher spiritual guides find it increasingly difficult to work through them and their mediums. Consequently, earthbound and unprogressed forces get in, and there is confusion. Some of its leaders seem almost obsessed and under the spell of opposing forces, and wittingly or unwittingly are destroying good in the Movement by their non-ethical materialism.

Honest and genuine mediums, for example, are being attacked by them; and money subscribed by their sympathisers for their protection is being used for selfish and personal purposes, entirely contrary to the intention of the subscribers.

So long as this state of affairs continues among leading anti-Christian Spiritualists, any hope of attracting churchgoing people to inquire into and attach themselves to their cause will fail.

But God is not mocked. Good will inevitably triumph over evil; knowledge will supersede ignorance, and militant Christian Spiritualism will become the mainstay of all nations.

THE RATIONALE OF SPIRITUALISM.

The number of people who are "just interested" in Spiritualism is surprising; but the number who are definitely Spiritualists, because they contact their loved ones on the Other Side through mediums and various mechanical contrivances—and yet conceal the fact, even from their closest acquaintances—is still more surprising!

But why conceal it? Why be ashamed to acknowledge one's belief in the natural law of survival of bodily death?

The fact is, there is still too much FEAR in the world; fear of ridicule and of other people's opinions. The true Spiritualist need never fear ridicule, for he holds the finest weapon against evil, ignorance and adversity that was ever forged. And the more he quietly uses it against unbelief the better. Nothing sensational or mysterious need come into the question. The true Spiritualist who attends to his material affairs honestly is just as successful in business or profession as the unbeliever, because he works on true ethical principles that always win in the long run.

THE LIFE OF THE S.N.U.

MR. GEORGE F. BERRY, writing in the *Two Worlds*, says:—

"In my journeys among the Churches (Spiritualist) I frequently hear the National Council referred to as if it was some outside body exercising unwelcome powers over the Churches, and altogether apart from the Church activities. May I repeat what I am often telling such critics: **The National Union is the Churches, and has no life but as the Churches supply the energy and funds.**"

A PRAYER FOR DAILY USE.

MR. ALFRED MORRIS, Hon. President of the Greater World Christian Spiritualist League, has written the following spiritually helpful and uplifting prayer, which should be learnt by heart and used daily:—

**HELP US, SPIRIT DIVINE,** to dismiss all fears, doubts, wonderings and unbeliefs and to realise that as we free ourselves of self and selfish thoughts, we are nearer to Thee, Who art the Spirit of Selflessness.

Help us to comprehend more deeply that we are indeed Thy created children and that Thou art our Father and Mother God.

Help us to realise that the true way to attainment of the riches which fade not is through the teaching and example of Jesus Christ.

Help us to understand that though our individual cares and responsibilities may appear heavy and at times distressing, that Thou understandest and that Thy Love and protection are all around us.

Give us thankful hearts for the many manifestations of Thyself in these times. Thou art changeless; and as in the ages past Thou spakest through the holy prophets, we know that to-day Thou art sending comfort and illumination through Thy chosen instruments.

Help us to be worthy of these blessings, and ever to strive to do those things which are well-pleasing in Thy sight. Amen.

FORTHCOMING BOOKS.

We heartily congratulate Mr. Clifford W. Potter, the Editor of *Survival*, on his important appointment as Manager of Messrs. Rider & Co., Ltd., who are inaugurating a vigorous progressive policy. The following are a few of their spiritualist books in course of publication:—

"**Bridging Two Worlds.**" By Wallis Mansford. 5/-.—Communications from Rupert Brooke, who was killed in the war.

"**Death's Door Ajar.**" By L.V.H. 5/-.—A Record of Seances in South Africa.

"**The Meaning of Immortality.**" By E. S. Ritherdon Clark. 2/6.—A Philosophical Discussion of Survival.

"**A Witness Through the Centuries.**" By Dr. R. Hegy. 5/-.—Evidential details of many forms of supernormal phenomena.

"**Ask the Spirits.**" Edited by Davil Gow. 5/-.—A Symposium of the Cream of Psychic Communications, which it is claimed will form a new Spiritualist Bible.

Any of these books can be obtained at the prices marked, plus 3d. for postage, from the *International Psychic Gazette*.

"**The Greater World Association**" is the title of a new Trust to consolidate all the branches of the *Greater World's* beneficent work, and to cope with its ever-increasing expansion all over the world. Full particulars are given in the *Greater World* for March 3rd.

Mr. Graham Moffat, the well-known actor and playwright, has been lecturing in Scotland on "My Adventures in Spiritualism." At Edinburgh he mentioned that he had missed a chance of being introduced to the subject years ago at Christchurch, New Zealand, when he said that Spiritualism was "all telepathy and sub-conscious mind." He regretted that lost opportunity, for what a lot of psychic adventures he might have had when he was going round the world! He described communications he had had from old friends, notable members of the music-hall profession, now on the other side, and said that explorers had now a new world for explorations of whose wonders they had no idea.

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6.30 p.m.—Mr. R. Dimsdale Stocker  
April 15th—11 a.m.—Major N. Leith-Hay-Clark  
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April 29th—11 a.m.—Mr. Ernest Hunt  
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