

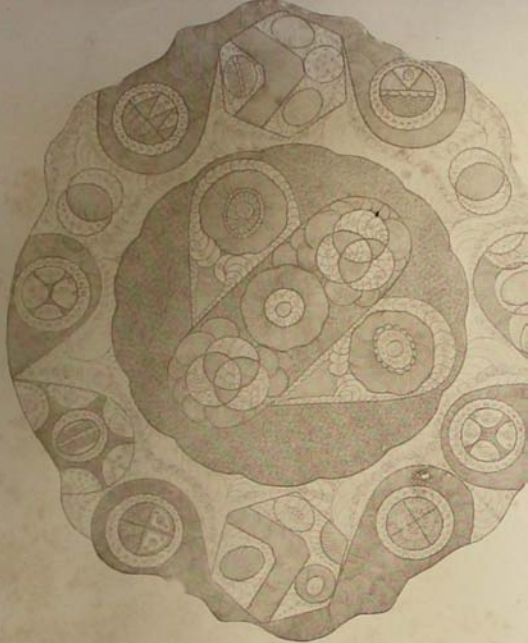
Gray Wolf Collection - 1935

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QUARTERLY
SIXPENCE

FACTS

THE FRIENDSHIP CENTRE, 85, LANCASTER GATE, W.2.



(Copyright.)

Joana Malley

Another example of the brilliant freehand pen drawings through the mediumship of Miss Joan Henna the control is an Italian artist and his explanatory message was given in FACTS second issue. The original drawing may be seen at any time at the Friendship Centre.

FACTS

The Official Organ of the FRIENDSHIP CENTRE

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The object of this journal is to afford a means of the free expression of opinion on all subjects but the Editor does not hold himself responsible for views and opinions expressed in any articles which may be published in FACTS nor does he necessarily agree with them.

These contributions will not exclude the expressions of personal opinions on any one subject, for it is proposed to afford one and all means for self-expression through the medium of correspondence columns as and when space permits.

Contributors are asked to put their name and address, legibly written, on all manuscripts or typescripts submitted.

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EDITORIAL

The characteristic photograph of Shaw Desmond on our front cover marks the beginning of our association with the famous Irish novelist, who is also a "jiu-jitsu" wrestler, pianist and composer, cricketer, dancer, deep-sea fisherman, horticulturist lecturer and roughneck sailor.

With his first vigorous entry we knew that something was happening to us, and now the Survival League, of which he is President, has its headquarters with us at this address and has been reorganised as a company limited by guarantee.

He gives the full story of his psychic investigations in his new book "We Do Not Die," and in this issue of FACTS he briefly—and boldly—looks forward into the Future of Spiritualism.

The influence of Spiritualism is certainly making itself felt, as witness the lay Press; some of the seeds planted will, no doubt, bring forth strange fruit, and certainly we can well afford to laugh at some of the peculiarities even of the "wholesome berries." The freak cults which fringe the "orchard" are of mushroom growth and will do no harm.

Perhaps strangest of all are the antic gropings of the materialists, now face to face in a public arena with unanswerable facts. Harnessed to the chariot of Truth these facts would have borne them to a better understanding of themselves and of everything else, but they have chosen to goad them with every kind of possible and impossible theory rather than admit of a simple explanation.

They couldn't swallow the facts, but the facts will make short work of them. Whatever Spiritualism's future may be, materialism is giving ground steadily, and its followers will find that they have built their house on something far more shadowy and far less substantial than the "ghosts," whose existence they deny.

SPIRITUALISM AND THE FUTURE

By SHAW DESMOND

Author of "We Do Not Die," "Echo," "The Isle of Ghosts," etc.

This little essay in the Future does not pretend either to be prophecy or to have behind it any special guidance.

It is simply an attempt to formulate in my own mind what is likely, or if you insist, unlikely, to happen in our world during the next decade or so, and, with it, the relationship of Spiritualism or "Survivalism"—call it what you will—to those happenings.

Save for a certain *flair*, I assume that I am as little likely, or as likely, to be right in my prognostications as the next! I am trying, however indifferently, to do what that once great thinker, H. G. Wells, did for an earlier generation when he wrote "The War in the Air," "The Food of the Gods" and "Anticipations," forecasts in his case, at least, remarkably fulfilled.

I will begin with Spiritualism itself—using that often mis-used word in its widest application.

I will assume that during the next two or three years, up to the next ten or twelve, we shall see this vast inchoate "movement" gradually resolve itself into its natural and fundamental sections, each of them with its special outlook and intellectual and spiritual perception.

We are, I feel, fairly safe in saying that we are "on the edge of events" in spiritualism, which will ultimately perhaps leave us in divisions and sectional movements something like the following:

First of all, the vast nebulous mass of spiritualists who are not intellectually, often not even spiritually, interested in spiritualism, except from the standpoint of phenomena.

Then, we shall find forming itself out of this mass, I imagine, a more deeply thinking minority which will gradually demand some thought mixed with its phenomena.

There will be possibly a third section, a very tiny one,

only intellectually interested—that is to say interested abstractly in the phenomena from the standpoint of pure science rather than “humanly” interested.

A fourth possible division, already showing itself perhaps, will take the form of sects of an extreme and positive outlook, fired by a certain religious fanaticism, sometimes fine, sometimes not so fine. (These sects will invariably claim for themselves special “divine” guidance through their particular guides, who on their side of Death will be as positive of their superlative and exclusive claims as will their followers on this side still in the flesh.)

Finally, we shall have what will be at the beginning a small but compact minority, equally concerned for the *spiritual* and *intellectual* sides of survival, whose teachings will be somewhat on these lines :

(a) That all the great Teachers from Buddha to Christ were each, in his way, inspired according to his time and evolution, all of them belonging to the Great White Brotherhood which has come down through the ages as links in an endless chain of progressive revelation as men were able to bear it.

(b) That Science and Religion must march hand in hand—and, indeed that they are both, in the ultimate analysis, two facets of the same thing.

(c) That various definite indications point to this age of ours being a special age which is just being ushered in and which will, sooner or later, produce the next in the line of Great Teachers.

(d) That all teaching must be open to full criticism by the humblest, must never be given in the spirit : “ You must believe this because I say so ” ; and that inspiration is a quality common, though varying enormously in scope and quality, to all women and men.

If I had anything else I dared say about this Minority of the Spirit, as I will call it, it would be only this. I think it may be found that its teachings will be based upon *all* the teachings of the Greater Teachers of the past, but on the

" ascending spiral " of evolution will carry them forward in sublimated and more evolved form.

And all these things are set down as humbly and as diffidently as may be. I mean that with all my heart.

We are, I think, going to have several sharp divisions in this strange, queer movement of ours—which in a way is not a " movement " at all ! We shall find, all of us, that " a man's enemies are those of his own house " (I hope I have quoted my scripture properly as I find in these days the Devil—that is to say the scientific scoffer—constantly, as his case becomes thinner, straining at the gnat of quotation and swallowing the camel of his own futile scepticism !)

Now, in these intense and bitter differences, we shall, all of us, need a sense of humour, one of decency, and one of common humanity. At present I can detect little of the first quality in this movement. I am hoping to detect much of the two latter in the time that is coming. Believe me, we shall need them !

Yet, I also imagine that these divisions into more or less clear-cut sections, differing passionately upon all sorts of basic things, will, in the end both clear the air and strengthen a Spiritualism which to-day often brings to mind an animated Jumping Jack with all its limbs disarticulated and moving in different directions !

With all deference to some of the spiritualist writers—fine fellows with good brains—I believe the dream of one united movement is as vain as the Hitlerian idea of a Germany in which everybody will agree with everybody else. That is the " Unity of Death," only to be found in the grave—and not even there !

One of the principal changes—" revelations " if you will—of our day with which Spiritualists, whatever their section and outlook, will be faced is that arising from their attitude to War.

Some years ago I told a Queen's Hall audience that I did not believe war would yet come to Europe, though many at that time were sure we were within a trumpet call of a War of Gas

and Bomb. I may be wrong, but even now I do not believe that Europe will go to war for some years—perhaps not even then, for powerful peace forces are now working on the Other Side of the Veil. We shall, however, I feel, see war in Asia between Japan and Russia, and one does not need any prophetic instinct to see that !

This Asiatic war *can* be kept within Asia. I think it will be so confined, but I do not know.

The differing attitudes of Spiritualism and spiritualists to *War* will bring about one of the greatest testing times of our "movement."

We shall have spiritualists and survivalists, all equally sincere, radically differing in their attitude, split roughly into the following divisions :

First of all—those who believe that all war is wrong, and that no physical force is ever justified at any time whatever, whether as between individuals or nations.

Then those who are " patriots," who believe that " a man must fight for his country, right or wrong."

In the next category, those who think that the choice must be individual and free, but that where a man believes his country to be right, then he ought to fight, spiritualist or no spiritualist.

Lastly, those who believe that modern war is all ultimately a " fight for the markets " or for power, and that, though a man has a right to use force to defend his life or the lives of those about him, he has no right to regard " killing in uniform " as no murder.

The war question is going one day to divide us sharply and even terribly.

An even deeper division will be that upon the Spiritualist's attitude to *religion*—first of all to the present Churches, and secondly inside Spiritualism itself towards the five chief concepts of spiritualism as outlined above.

A third broad division will come when the movement has to define what is to be the Spiritualist's attitude to *politics*. For this question will, sooner or later, come up for referendum and decision.

The world is rapidly lining up into three camps.

First of all, the great Collectivist-Communist-Socialist-Labour camp, which, sharply divided within itself, believes that the way out from our economic difficulties is through the State taking everything over in one form or another. (N.B.—This section in the mass regards dogmatic organised religion, often even undogmatic religion, as the enemy rather than the friend of progress, although there are and will be sections which will continue to "flirt with religion.")

Secondly, the Fascist concept of the State supreme, it is true, but in the form of a personal dictatorship—as witness Mussolini in Italy, Hitler in Germany, or Sir Oswald Mosley here.

Lastly, those who say: "A plague on all your politics and on all your houses! The only solution of the economic question, including under-consumption and under-purchasing power, is through religion—and through nothing else."

Spiritualism and spiritualists will find themselves ultimately in one of these three camps, I think, at least politically speaking. Now in all this I have given no indication of where I stand to-day. That is of no importance to anybody but myself, more particularly as no thinking man knows where he may stand to-morrow when face to face with one of these great issues. I am here simply setting out—foreshadowing if you will—what is likely to happen, first of all inside the Spiritualist ranks; secondly, in our world generally; and lastly, the possible attitude of the spiritualist to those problems of the future.

Qui vivra verra! "Who will live, will see!"

But who will live in what at the moment seems to be a future of Poison Gas, Incendiary Bomb, and Bacteriological Warfare?

I cannot say. You cannot say. No man can say.

Only one thing I positively know in all this. It is the Spiritualist Minority—and to a broader, vaguer degree the Spiritualist Majority—upon whose shoulders will fall the mantle of leadership of this little "Sorrowful Planet" of ours, when the time comes.

The future is to us!—but only because ours will be the responsibility of *the leadership of that future*.

ASTROLOGY--Month by Month

Written and illustrated by FREDERICK L. BROWN

LIBRA THE BALANCE. *September 23rd—October 22nd.*

The individuality of this sign is expressed in equilibrium, harmony, balance, comparison, justice and dispassionate judgment; and the nature of those born at this time is well represented by the Balance.

The disposition is kind, amiable, courteous, affectionate, agreeable, demonstrative and usually even-tempered, retiring and modest. The perceptive faculties are keen, and these people quickly see how things may be done, and are able to weigh and balance all things mentally. They usually lean more to the spiritual side of life than to the purely physical; yet they live a good deal in the present, and are seldom introspective, or inclined to worry over the future. Although somewhat exacting, they are instinctively just, and never want more than they consider to be their dues. They can be positive and decisive in thought and action, and when angered can "speak their mind," leaving very little unsaid; yet their faults are such as can be easily forgiven. Those born towards the end of the period usually have more presence of mind and courage in emergency than those belonging to the early part.

The more advanced types are adaptable, judicial, gracious, tactful, just, impartial, honourable, compassionate, conciliatory, cheerful, careful and broad-minded. They weigh every side of a question in a conscientious manner, and realise the justice of all things.

The weaker types are hesitating, indecisive, trifling and vague; shrinking from what is unjust or disagreeable, without attempting to set it right, and avoiding controversy or "taking sides." When living on personal lines, the form and pleasure sides of life are uppermost; then these people are approbative, sensitive, pleasure-loving and rather careless. They are impatient and rather short-tempered, and may give way to violent

and wordy outbursts; but although hasty in speech, they quickly forgive.

"Libra" people usually succeed as overseers, librarians, secretaries, managers, arrangers, housekeepers, and in all careers where thoughtfulness, balance and all-round capacity are required, rather than concentrated specialisation or pioneer work. If other influences agree, they are very fond of music, and proficient in refined occupations where harmony or artistic arrangements are concerned. They like orderly ways, and their desire for perfection makes them painstaking, patient and careful about detail. They do not ask for an easy-going life, but

are not fond of hard duty work, and seldom push themselves forward unnecessarily. Capacity for education, foresight, imitation and some originality in mechanical work are indicated.

The psychic gifts of Libra are more attuned to the thought realms than to the emotional planes; occult knowledge is obtained by intuition and inspiration, and much help may be derived from the unseen worlds, if these faculties are cultivated. The mental states and conditions of others are quickly sensed, and presentiments are fairly common; but love of exact proof is inclined



to subdue or overwhelm the psychic powers. Many Librans are guided by intuition, and realise the existence of super-physical powers, yet they do not seek to comprehend them or to establish personal contact with "spirit" helpers.

First impressions and decisions are usually correct with "Libra" people. They are not very good in argument, and should avoid being unduly influenced by others. They are liable to anticipate trouble, and to be timid or afraid when there is no need; there is a tendency, too, for their sensitive natures

to be wounded by trifles, and to suffer periods of melancholy ; therefore a sense of true perspective and proportion should be cultivated.

Regarding health : music, harmony and retirement are valuable to assist a cure, and to bring the physical condition back to a state of equilibrium, for balance is the chief requirement. Without it, depression, headaches and stomach troubles may be experienced, and worry or short temper will upset the nerves. Congenial surroundings, fresh air, mild physical exercise and a well-balanced mind are necessary to keep the system in good order. The reins and kidneys are sensitive parts of the organism, and the lumbar regions should be well clothed. Drinking water should be pure, and as there is some liability to cutaneous disorders, care should be observed in the use of cosmetics. Over-indulgence in pleasure or diet should be avoided.

SCORPIO, THE SCORPION. *October 23rd—November 21st.*

There seems to be more scope for extremes, from the highest to the lowest, in this sign than in any other. When regenerate and striving for good, those born at this time may reach great heights of self-control, philosophy, mysticism and service : when their energies are turned to evil, they plunge into sin and vice with the characteristic thoroughness of the sign. In early years they are usually pure-minded and virtuous ; but when their highly emotional nature is aroused, they are liable to swing in the opposite direction. Later, the strength of the sign may bring about complete conversion.

The Scorpio nature is very determined, reserved, self-possessed, tenacious, secretive, energetic, usually decided and unmistakable, but rarely vacillating or feeble ; it is contradictory, with traits which cause these people to be either much liked or disliked. They can be selfish, yet sometimes impulsively generous ; cold and calculating, yet at intervals emotional and passionate. Their manner is usually dignified, affable and courteous ; but they are ready to stand upon their dignity, and may become commanding and austere, or very abrupt and brusque when they wish. They are shrewd and penetrating, with keen curiosity and observation, and are able to " size-

up " other people. Their strong magnetic qualities give them power over others, especially the opposite sex; they are generally loved by those who know them, but very few escape attack or scandal from enemies.

When individualised and awakened, " Scorpio " people are free and quick in thought, with keen judgment, perfect self-control, and impartial powers of criticism. When self-mastery

is attained, their forces are conserved and turned upwards, passions are conquered, temperance learned, and the wonderful possibilities of the sign appreciated. They are then very discreet, wise, prudent, thorough and devoted, and love to serve humanity.



When living only for self, they love the good things of the world, and are very uncompromising, exacting, jealous, suspicious and fault finding, subject to flattery, and inclined to drop friends and acquaintances when they have no further use for them. When very undeveloped spiritually, they are often mistrustful, tricky, cruel, severe,

vindictive, dogmatic, bitter, lustful and sensual. The secrets of others are used to their disadvantage, and the strength of the sign is turned to hardness. Progress is difficult until their tiresome and trying personality is overcome, and the sting of the Scorpion extracted.

Children of this sign are inclined to adapt themselves too easily to their companions, and care should be taken in choosing their associates. Ambition should be encouraged, in order to direct and utilise the energies, which must have an outlet. Consideration for others should be encouraged, and any tendency to be officious or tyrannical discreetly curbed.

The people of Scorpio are versatile in talents, and in the

management of other people's affairs they are wise and successful and can give sound advice; but they are not always so prudent in the conduct of their own business. They succeed in public positions, and as overseers and superintendents, for they can enforce orders given to them with tact, diplomacy and dignity. They weigh their words well before speaking and give their judgment in a clear decisive manner. They are rarely happy unless able to exercise authority, and have little inclination for manual labour; but they have skill in the use of the hands, which are capable of a firm, yet delicate touch. Success is found in medical, surgical, dental, chemical and maritime occupations, and often in the capacity of teacher, speaker, writer, or practical engineer. Dramatic ability is possessed, plenty of grit and backbone, and coolness and presence of mind in emergency and danger. They excel as mental fighters, and where nerve, pluck and concentration are required, but they dislike bloodshed and strife in actual life. Praise helps them on to greater work, and their strong personality carries them through; and when desire is subservient to will, higher attainments are possible than is the case with most of the other signs.

Sooner or later, "Scorpio" people generally become interested in occult matters, and very useful work may be done when the generative forces are turned into these channels, instead of being scattered. They have ability as magnetic healers, and if other influences agree, as mediums or exponents for psychic work.

The tendency to be jealous, suspicious, passionate, contentious and fault-finding, and the habit of women to scold, should be subdued. Insults are not readily forgotten, but grievances should not be "nursed," or they will grow and "explode" later on.

The constitution of this sign is sturdy and vigorous, and disorders may usually be corrected by temperance, discretion and by conserving the life forces; for there is great vitality and good power of recuperation. Care should be taken not to overstrain the system in exercise or work, but bodily stagnation should be avoided. "Scorpio" people rarely take cold, but are inclined to gout, and to inflammatory complaints and in-

fection, especially during epidemics. The lower, and sex organs are liable to disorder, and also the heart, in later years. No heating or stimulating foods or intoxicants (unless medicinally) should be taken, and very little meat.

SAGITTARIUS THE ARCHER. *November 22nd—December 20th.*

This is the sign of the prophet, and it has special affinity with the subjective, or higher mind. People born at this time are inspirational, intuitive, philosophical, active, quick in observation, and great lovers of liberty. They make splendid characters when allowed a fair amount of freedom, but when bound or restrained, they are inclined to become fretful, irritable, rebellious and difficult to pacify. When spiritually awakened, they are self-confident, self-reliant, buoyant and hopeful for the future, and may reach great heights of prophecy and spiritual attainment.

Sagittarians are enterprising, determined, progressive, independent, introspective, impressionable, frank, honest, generous, sincere, entertaining, and restless; always wanting to be doing something, and rarely inactive. Their combative faculties are well developed, and they can be bold, courageous, argumentative, self-sacrificing and full of zeal. They readily come into touch with others, being sincere friends, and loyal to those to whom they are attached. They rarely lack humour or a sense of law, order and harmony, and are devoted to music, even if only in appreciation. There is a tendency to dominate emotion by commonsense and caution, although the disposition can be very kind, loving, and sympathetic. Domestic instincts are strong, and faithfulness in marriage and love of home are shown.

Those belonging to this sign resent deception, and quickly sense the weak spots in others; they aim well, and usually hit the mark. When awakened, they shoot their arrows of truth, penetration and prophecy for the enlightenment and deliverance of mankind; when perverted, they will not submit to restraint or reason, and in anger will send arrows of hurtful speech just where and when they will most wound the offender.

But when their words are free from anger they strike more surely, and have more effect.

The "personal" type is restless, highly-strung, nervous, blunt, brusque, outspoken, inclined to be petulant, exacting and domineering, to criticise other people's efforts for good, and to dispute or argue beyond reason. The undeveloped type is indecisive, indolent, proud, fond of show and luxury, inclined to be hypocritical in religion, and to follow others who will shoot arrows for them.

"Sagittarius" children want to know "why," and are not satisfied without reasonable explanations. Their longing for wisdom and understanding should be satisfied; foresight should be cultivated, and they should be encouraged to think things out for themselves. Fresh air and exercise are necessary, but overstrain, mental or physical, must be avoided, and their "arrows" must not be used for teasing others.



This sign represents science—philosophy—true religion; it indicates success in the realms of teaching, preaching, law, literature, sport and wherever activity and good executive ability are re-

quired. The intuitive knowledge of the weak spots in an adversary's armour is invaluable in the legal profession, while the higher faculties may be well expressed in religion and philosophy. Sagittarians are neat and orderly, liking to concentrate on one thing at a time, and to accomplish that which is in the mind, before commencing other things. They are usually careful in money matters, and if in need, will plan to replenish their resources. The women love to assist their husbands to success; they make good mothers and train their children well. Inactivity to people born at this time either means despondency,

morbidity and early decay, or change of thought and occupation. Even when successful, or retired from business, they should never cease to be mentally and physically employed.

Sagittarius has more affinity with spiritual and mental states than with psychic realms. It gives the power to visualise, to form clear mental pictures, and to transmit thoughts telepathically; also the ability to foretell the outcome of things, and to know what is happening at a distance, sometimes in an adjoining room. Clairvoyant powers, when developed, are more spiritual than psychic and are often concerned with the future.

Usually, the faults of this sign are easily seen and forgiven; jealousy and vindictiveness are not among them. The nature is kind-hearted, well-meaning, and averse to hurting others; but when pushed to extremes, the inclination is to say more than is meant. Sometimes, harsh things are said to those who are loved, while opposition is tolerated from others. The tendency to be abrupt in assertions, to jump to conclusions, to speak the mind without due consideration, and to give offence by being too outspoken and brutally truthful, should be counteracted by carefully weighing words before speaking. Sometimes the nature is timid, and at others inclined to plunge into things without sufficiently considering the difficulties in the way. This tendency, and the habits of going to extremes, of being irritable over small matters, and of concentrating too much upon one thing while procrastinating in others, should be watched.

Being fond of sports and outdoor exercises, Sagittarians usually live healthy lives, and are more inclined to accident than to disease; but the throat and lungs should be guarded and the blood kept pure, for there is liability to pulmonary diseases, bronchitis, rheumatism, boils and skin eruptions. The nerves are affected by depletion of the life forces. Care should be taken not to overtax physical and mental strength by doing things with a rush, and putting too much exertion into the actions. Moderate but regular outdoor exercise is best; walking is very beneficial, while literature of an elevating type will benefit the mind.

WHAT IS TRUTH?

By LEONARD B. LILLEY

Ever since this question was asked many years ago, history shows that no satisfactory answer has ever been obtained. Evidence has however pointed to the fact that elements of truth have been found embodied in many and various phases of thought.

Early man had a particle of truth revealed to him when in the stillness of the night he viewed the majesty of the stars, the soft glow of the moon, and in the daytime the mighty rushing of the wind, and felt the warm breath of the sun. He believed that all these contained that infinite part of the Universe which even to-day we of the Western civilisation fail to understand.

Nevertheless, we find that the conceptions of our early ancestors contain an instinctive belief in the existence of something apart from and higher than themselves. They were in fact conscious, as are many of us to-day, that the extinction of life did not of necessity mean the extinction of consciousness.

This apparent instinct has been handed down through the generations, and with each succeeding one it has grown until it has become a more or less accepted fact.

I have always held firm to the contention that in all religions, both past and present, we can find a part of truth manifesting itself. The part of truth common to most religious schools of thought is the survival of man, or at least some part of man. Whilst this is expressed in many ways and the future state of existence is taught according to the doctrines of one's particular faith, it is undeniably the greatest example of the universality of that part of truth manifested to man.

One of the greatest blunders that the exponents of various religions make is to believe that in their particular religion they find the whole truth. God, I believe, reveals to us that amount of understanding and enlightenment for which we are best fitted. The ideas of yesterday have given place to the new

revelations of to-day, and who can vouchsafe what may be revealed after we have passed into eternity?

Mankind once believed, and thought true, such conceptions as that the world was flat, and he who attempted to foster a belief to the contrary was looked upon askance.

Where new discoveries have been made and men have perceived a wider and larger aspect of the universal truth, persecution has often followed; but I believe that it is only through the unflinching courage of many brave souls who fought ignorance with the sword of truth that we to-day have advanced in understanding.

Various religions have taught of a world beyond death, and by such teachings have given men and women something to live for, encouragement to lead honest lives, and, above all, useful ones. In this sense, religions in a systematic form have achieved a great ideal, but where they have fallen short is in achieving a great deal, but where they have fallen short is in standing.

It is indeed lamentable to see the steady exodus from the Churches. All religions have suffered, and the fault I feel is the leaders' failure to realise that there is even yet a great reservoir of truth to be tapped, quite apart from what may exist within the confines of religious creeds and sects. Christ, Himself, saw the glory of the Father, not within the four walls of a building, but from the mountain tops, from the beauty of nature, and even in the depths of the human soul.

If we are prepared to accept the immortality of man, we are brought face to face with the fact that we must form some idea of the state into which we shall pass. Since we have every evidence to support the contention that the spiritual part of us is immune from pain and suffering of the physical part, how can any be effected by the fires of hell? Yet it is that various religions still teach that punishment in the world beyond is meted out in the burning fires of hell. These religions I again affirm contained, even in a statement such as this, an element of truth. I believe in a heaven and a hell. It is all a matter of interpretation.

While on earth we are all victims of moods. A happy state of mind cultivates a cheerful disposition and makes of life a paradise on earth. Then the breath of adversity is felt, and the sunshine of peace and happiness is overshadowed by the clouds of despondency. Thus our heaven and our hell are created by ourselves. Advance this a little further and realise that these states are but states of consciousness, here and hereafter.

When mankind realises its duty to God, and understands that each human being is potentially the image of the Divine, we shall see a greater fulfilment of God's kingdom here upon earth, and in the realisation of these things we shall be brought into closer contact with the source of universal truth.

Truth is manifested in all things, it only requires embracing according to our individual perception.

BISHOP WELLDON, *Dean of Durham* :—

"It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in Church practice, owing to the coldness of the services. It is impossible to reject testimony so many-sided, as though it were of little or no account. Eminent men such as Sir Oliver Lodge and Sir Arthur Conan Doyle, who have lately, with their colleagues on the continent of Europe, as in France and Italy, and in the United States of America, expressed themselves as convinced believers in the facts of Spiritualism, must command, for spiritual and spiritualistic phenomena, the attention of all thoughtful and sincere Christians."

PROFESSOR HERBERT MAYO, F.R.S., M.D., *Professor of Anatomy and Physiology, King's College, London*:—

"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

PROFESSOR LARKIN, *Director of Lowe Astronomical Observatory, California*:—

"The mighty spirit world, with its trillions of thinking, active inhabitants, consists of seven distinct spheres, or realms, all being around the earth, and not very remote as per astronomical distances. The spirit world is filled with intense life and action, and the inhabitants are busy workers."

TALKS ON NUMBERS

By STEPHEN FOSTER

I.—THE FRAMEWORK

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2	5	8
1	4	7

For some years now I have been lecturing both at the Friendship Centre and elsewhere on Numbers, dealing with their meaning and their influence, particularly in association with the date of birth. In this series of short talks I intend to outline my system of working, which is simplicity itself and which I have always found accurate.

In the diagram you will see the nine digits set in a "noughts-and-crosses" framework, and the horizontal lines divide the nine numbers into the three planes—1, 4 and 7 representing the Physical; 2, 5 and 8 the Astral; and 3, 6 and 9 the higher Mental and Spiritual plane.

The first step in analysing a birth date is to write down all its figures, including the year in full. Then draw the framework, and place each digit of the date in its correct position as shown in the diagram. The general appearance of the framework will then give a rough outline to show you what kind of a character to expect, according to the predomination of one plane or another. Balance is also important in this framework, and uneven distribution often denotes a character, not necessarily "unbalanced" in the sense which the word has acquired, but lacking to some degree in steadiness. This is not always undesirable as it may be the excellent quality of genius which is indicated; further analysis of the individual numbers is required to ascertain this. Each number has its own special significance and, according to its position in the birth date, importance; so this first survey is of necessity very broad.

Before we go on to the next stage in analysing a birth date, it will be as well to indicate very briefly the qualities attached to each of the nine numbers:

- 1 is the number of will: a strong-willed man.
- 2 the number of study and intellect: teacher or musician.

- 3 of intuition : indicating an impressionable nature.
- 4 is the figure standing for finance.
- 5 the hub : the central figure : the ruler.
- 6 the mind : memory.
- 7 difficulty—a difficult person, or one who seeks trouble.
- 8 the figure of the heart : the idealist.
- 9 is the crown : the figure of accomplishment.

These indications are sufficient for our present purpose, which is to outline the system of working ; a fuller description of the meaning of each of them will be given later in these talks.

Besides the actual numbers which make up the date of birth, there are 3 other digits which we must consider.

The first, which we will call (a), is obtained by adding the day of the month to the numerical equivalent of the month, and, if the result comes to double figures, adding again until one only is obtained. Thus for the 11th of March the digit is 5 ($1 : 1 : 3$), and for the 18th of August is 8 ($1 : 8 : 8 = 17 = 8$).

The second (b) is the sum total of all of the figures of the birth date, similarly reduced to one digit. Thus for 7th November, 1896, this is 6 ($7 : 1 : 1 : 1 : 8 : 9 : 6 = 33 = 6$).

The third (c) is the sum of (a) and (b). These three simple sums complete our calculations. We make a note of (a), (b) and (c) but they are not put into our framework. In the next article of this series we shall begin to build up the interpretation.

REV. JOHN WESLEY, *the honoured founder of Methodism* :—

"What pretence have I to deny well-attested facts because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many that believe in the Bible pay to those who do not believe in it. I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is, in effect, giving up the Bible, and they know, on the other hand, that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground."

THE GARMENTS OF TRUTH

Truth comes to us only in parables and analogies. Naked reality has never been seen. We cannot know exactly, and to different minds quite contradictory theories may convey the same thing. The belief in an after-life stirs up one man to do his best here. There is no escape. What he makes of himself he will be for ever.

The belief in annihilation causes another to make the most of this world. Time is so short that he must do all the good he can.

Impose the belief in annihilation upon the first and he will perhaps despair, or kill himself, or live as a beast. Force the thought of futurity on the second, and to him it may be an argument for slackness and deterioration: "After all there is plenty of time." So with all other beliefs.

That is true to you which brings the best out of you. None can find the shell of truth for you: you must discover it for yourself. And the actual opinion you arrive at matters little compared with whether it is really your own, or merely the reflection of what you have been told to think.

In the eyes of truth all our opinions are probably but as the first sketches of a child learning to draw, and all that matters is, are they our own, or only tracings from an orthodox copy?

It is the personality behind the opinion that counts. So the great matter is, not what you believe, but are you an individual, or merely a sheep?

GENERAL WILLIAM BOOTH, *late head of the Salvation Army* :—

"I have not been favoured with many visions, and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I sat at my desk or lay wakeful in the night-season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife."

SCIENCE AND SHADOWS

By "PROMUS."

Psychic evidence accumulates daily : before our eyes occur phenomena which by all the so-called " laws of Nature " are impossible—they cannot exist.

Therefore they do not exist, says the scientist—forgetting that this statement can only be correct for the purposes of science, and that the " laws " are after all postulated by him as a working hypothesis for the investigation of phenomena. His province is to investigate *only* such things as lie within these laws—in relation to anything outside them he is as much at sea as the most ignorant savage, and perhaps more so.

There are undoubtedly phenomena which lie completely outside his province, and his attitude to them can hardly be otherwise than unscientific. Physical phenomena are his field, and investigated by his apparatus they have yielded the laws which guide him. Most of these phenomena are observed directly, though it is quite permissible for him to assume the existence of phenomena which as yet he cannot record, provided that correlated data justify his conclusion. A temperature of absolute zero, for instance, has not yet been recorded.

There are other forms of phenomena besides the physical, and the purely physical will not suffice to explain them. Consider the phenomenon of life. The one characteristic of life distinguishing it from all other forms is the ability of an organism to reproduce itself. The effects of this reproduction are observed and measured in terms of physical phenomena, but its cause is something transcending physics. Though the scientist can reproduce any chemical combination by analysis and synthesis, no amount of juggling with physics can produce a life-cell even of the simplest form, and we cannot conceive in terms of physics the process by which one cell becomes two ; nor the amount nor the quality of the energy necessary for this transformation. Yet the scientist bases his whole structure on the explanation of all phenomena in terms of something within the sphere of physics.

Life, besides changing amongst itself—in much the same way as chemical combinations change amongst themselves—has a profound effect on *physical* phenomena, even the simplest organism producing in time innumerable chemical and mechanical effects: on the other hand, chemical and mechanical means cannot of themselves produce even the simplest phenomenon of Life, however much energy is expended.

• The scientist searching for an explanation of life is doomed to disappointment until he admits that it is outside his physical laws, or, rather, transcends them. That is, he must cease to look for its cause amongst physical phenomena. But the only investigations for which he has any special qualifications are in physical realms—the very structure on which he hangs the universe.

Thus he continues to study effects of life and not life itself—he is trying to analyse shadows and to deduce from them the reality in all its splendour of form and colour. He tells us the shape of the shadows, and, within limits, describes them, and because of our trust in him we cling desperately to the shadows as the only solid facts; could we but turn towards the light we should perceive the Reality of which we and the world are but the shadow.

The scientist then, as a scientist, is not concerned with the meaning of life—or he ceases to be scientific. There are scientists who admit this and say frankly that they are not concerned. Their business is with the physical—they do not deny the existence of outside and inexplicable forces, but ignore them for the purposes of their work; and they are quite justified and utterly scientific in so doing.

They should remember, though, that to the majority of people anything ignored by science simply does not exist, and it is this belief in the omniscience of science which has led the world so far on the path of materialism.

In beginning to perceive the real we know that the shadow still exists; but we know that it is a shadow—that Life is more real than any physical effects, and that it exists not because of

them but is their cause and their explanation, infinitely greater, more lasting and more wonderful.

In telling us of the shape, size and form of the shadow, the scientist is explaining it in terms of itself, e.g., "This shadow is composed of innumerable smaller shadows." For his last word is that the Universe is made up entirely of very small particles, atoms, and that each of them is a universe in miniature, electrons revolving about a proton. Thus, whether he takes large or small, he is only comparing the unknowns; he can discover and calculate the relationships between them, but cannot compare them with anything outside of themselves, anything known, anything of reality; he knows them only in relation to one another—he is confining himself within the boundaries of the shadow.

We cannot say that a shadow *produces* the reality: the reality must be responsible for the shadow. That is, Life causes Nature's laws—but *it is not bound by them*. From one viewpoint there seems to be a most rigid connection—but that is the viewpoint of the shadow.

For every measurable movement of the shadow there is a corresponding movement of the reality: the shadow cannot imagine it possible for the reality to move without that correspondence, though we know that a whole series of movements can be made by the reality without affecting the shadow in the very least.

Similarly, Life can show its psychic phenomena, which have no necessary correspondence with the laws of Nature—yet it in no way violates them.

Physically, it is impossible. Yet it is reality.

PROFESSOR MORSELLI, *Director of the Department of Psychiatry in the University of Genoa*:—

"In full light we saw the table raised to the height of our heads while we were standing up in the middle of the room. I have also seen the table turn upside down by full gaslight. Seats are seen to move at such a distance from the medium as to render absurd the hypothesis of deception. Several times I was pulled violently on my chair back towards the cabinet to receive special manifestations of a personal character."

QUESTIONS and ANSWERS

By "STEVE."

Is it possible to have a personal contact with Jesus of Nazareth? Is it possible to have a personal communication with Him?

If the New Testament is true it certainly *WAS* possible for those people who knew Jesus during His lifetime to have personal contact and communication with Him for forty days after His crucifixion. Even if the post-ascension manifestations of the Holy Spirit were not attributable to the *personal* spirit of the *man* Jesus, no one would be justified in asserting the *impossibility* of His appearance *after* the ascension.

If it was possible then, it is not impossible to-day!

There are, in fact, voluminous records of alleged appearances of the Master in person, even in modern times. Such an instance was recorded in the *Sunday Express* for July 9th, 1922.

Mrs. Ellen Collins, a paralytic of twenty-seven years of age, was lying seriously ill at Kilburn. As she lay unconscious she saw a vision of The Christ, which spoke to her. As the vision gave its commands she repeated them. Her paralysed hand moved. Then from her own lips came the words, "Rise, Rise, Rise!" She rose and sat up in bed, gazing at the vision of Christ.

Commanded to eat, she ate, and within a few hours she got up and walked.

A week later she said to a *Sunday Express* reporter, "Now I feel quite happy, calm, and normal. I walk anywhere I please, and I never feel tired." Dr. J. T. E. Evans, who attended the patient, confirmed the experience. "It is the most remarkable case I have ever attended," he said. "One is forced to the fact that it is a miracle. She was blind, unconscious and paralysed. According to medical science and the ordinary sequence of events, this woman ought to have died."

If the *Sunday Express* records the truth, and Dr. Evans is

a reliable witness, the objective facts warrant belief in the subjective experience of the sufferer. She says she saw Jesus! Who shall deny it? If she *imagined* she saw the Master: What created the image?

The Real Presence of Jesus is a problem as old as the hills. He claimed "Before Abraham was, I am," and "before the foundations . . ."

The evidence in support of such a claim, and in warranty of this belief, must be found in personal experience. From "bread and wine" to abstruse theories of an all pervading "Cosmic Christ Spirit," in and behind the man Jesus, working through all men, — mankind have sought a means of interpreting the mystery of incarnation.

Yes, I do believe it is *possible* that many are in personal contact with the spirit of Jesus of Nazareth, but I believe it is just as *probable* that many who believe that they are, may be mistaken.

"Many will say in that day . . ."

Are we right in thinking, or trying to think of God as Personal Being?

The answer depends entirely upon what you mean by "Personal Being." Had you said "*a*" personal being I should have hesitated to answer this in the affirmative. An indefinite article would confuse the issue.

Let us reverse the terms of the question. Should we be right in thinking or trying to think of God as an impersonal existence? I think not.

Can you better express the idea by substituting such terms as Power, Force, Intelligence, Wisdom, Purpose or Mind and qualifying any one of them by the prefix "Infinite"? I think not.

Are not all these elements or principles absorbed in what we mean when we use the term personal?

I am fully aware of the controversies surrounding this term and of the disadvantage of applying it to Deity, but it is nevertheless the best term and the simplest. We are always at dis-

advantage when we come to speak of God.

Human conceptions like human faculties are limited, but both are expanding. *I do not know what I am*, but *I am* very personal. I know I am and God, if He exist, must know too. *I feel* He does know, and He must know that He knows, and He must feel that I feel, or God could not be God. An impersonal, unknowing, senseless force could not be God, and if no such personal being exist—then I venture to suggest there is no God.

When two hundred eminent scientists, Fellows of The Royal Society, were asked by the Christian Evidence Society :

“ Does natural science negative the idea of a Personal God as taught by Jesus Christ? ”

Twenty-six replied (against) that natural science does negative the idea. One hundred and three (for) answered that science does not negative the idea. A review of their observations may be found in *The Religion of Scientists*, published in 1932 by Ernest Benn Ltd.

Further popular Expositions will be found in *The Truth of Christianity* by Lt.-Col. Turton, and a pamphlet *Is God Man-like?* by Rev. C. L. Drawbridge. Christian Evidence Society.

Is it possible to have a personal communication with God?

I would rather this question had been expressed : “ Is it possible to establish a personal relationship with all that exists, and the source of all that exists? ” In answer, I think it is. The summit of religious experience is mystical, it is attainable but indefinable.

The mystic teaches us that the Divine Being is apprehended (not comprehended) by direct insight or intuition. Thus one may *know* and enter into communion with God in moments of Exceptional experience. Exaltation, Ecstasy, and Rapture have been common in the lives of the poets and the saints.

This condition may be prolonged by long meditation and spiritual exercise.

The individual soul of the mystic becomes, as it were, absorbed or overwhelmed in the infinite, resulting very often in

an abnormal consciousness, explaining the inability of the subject to define in "rational" terms the nature and evidence of that relationship.

Ordinary processes of reasoning and exercise of will do not bring the soul into tune with the infinite. Reason is a stepping-stone implying isolation in the main stream. Reason separates the finite from the Infinite; consequently God cannot be truly apprehended by Reason.

The mystic is not really concerned with morality. His experience lifts him entirely beyond the province of Good and Evil.

Reason and Intellect are exercises involving distinctions, but God is above all the limitations of human thought. Thus the suppression of thought is essential to the apprehension of Deity.

I have had personal experience of this condition, but on the whole I am by nature related more to thinking animals. *I think*, moreover, that I can better approach God through my relationship with my fellow men. I can better serve Him by serving them, and as Mr. Browning suggests :

" If you can *sense* the One in all creation
And see the face of God in every brother's face
Without respect of creed, or race, or nation,
If you can feel at home in every place,
If you can sense in every beast a brother,
And see God blossoming in every flower;
If by no thought, or deed, you hurt another
And fill with noble deeds the fleeting hour
You're very near to the Divine ! Go on.

" Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Common service is the surest relation with God.

In view of the alleged recantation and confession of the Fox Sisters is there any independent evidence that they were not responsible consciously or unconsciously for the disturbances at Hydesville?

Yes, there is. We have it upon the authority of those

who immediately *opposed* the movement that Mr. Michael Weekman (who occupied the same house one year before the Fox family entered it) himself testified as follows :

" One evening, about the time of retiring, he heard a rapping on the outside door. On opening it he found no one there. He went in, for the purpose of retiring, and just before getting into bed heard the rapping repeated. He quickly opened the door, went out, and looked around, but found no one. It being frequently repeated, he took hold of the door latch, and, as soon as the knocking was repeated, he sprang out, went round the house, but no one could be found.

" One night a little girl, about eight years old, was heard to scream; the family ran to her, and as soon as she was able to relate the facts, she said she felt something like a hand on the bed and all over her, but was not alarmed till it touched her face. It felt cold. It was some days before she recovered her equanimity."

The foregoing statement was taken from Mr. Weekman at the time and published within a few years by antagonists, who imagined that Spiritualism was destined to become a menace to Christianity.

When did Socrates and Plato pay a visit to the City of London ?

It was 399 years ago, precisely 1934 years after Socrates imbibed the hemlock and passed away. There had been a little controversy raging at the time, and the point in dispute was the question as to who was the accredited representative of God. Pope Leo the tenth had upheld the traditions of the church. Luther had broken them down. Henry the VIII. had defended the faith against Luther, and upon the English sovereign had been conferred the title " Defender of the faith." (Roman Catholic.)

A few years later Sir Thomas Moore had reason to defend the faith against the faith's defender. In consequence he was cast into the Tower. It was then that Socrates and Plato broke into the Tower to comfort an ardent Spiritualist who held truth

(as he believed) for conscience' sake, dearer than friends. Sir Thomas went to a martyr's death with the knowledge that 'what seems so is transition.' The old philosophers had demonstrated the fact to him. You may turn up the narrative in the diary of his daughter "*The Household of Sir Thomas Moore.*"

PROFESSOR CHALLIS, *Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University* :—

"The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reputed or the possibility of certifying facts by human testimony must be given up."

PROFESSOR HYSLOP, PH.D., *speaking at the Baptist Church, Columbia, U.S.A.* :—

"Through private individuals, who were not professional mediums, I have received messages that showed the conscious existence of friends now the denizens of another expression of life."

MR. CROMWELL VARLEY, F.R.S., *the distinguished electrician* :—

"I firmly believe, from the facts I have alluded to, that we are not our own bodies, that when we die we exist just as much as before, and that under certain conditions we are able to hold communication with those on earth."

M. THEIRS, *Ex-President of France* :—

"I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

MORE INSPIRATIONAL PICTURES

Through the mediumship of FREDERICK L. BROWN

When people pass from this world in so-called death, their future conditions and environment are determined by their own spiritual states at passing. Some advance quickly into the bright realms, where they really belong; but for others a longer period is necessary before leaving the grey states which their lives in the earth world have merited. They have to realise that advancement only comes by individual effort and achievement

—that faith or belief alone cannot bring salvation. The difficulties and temptations overcome on the journey into the light, constitute much of the training and experience which are necessary. Ignorance, selfishness, impurity and fear are the great barriers to be overcome; if these have been eradicated during earth life, the new stage of existence after death is commenced at a more advanced level, in a brighter, happier environment.

Two "spirit" artists, working together through the mediumship of the writer, have produced a number of pictures from the "after death" states, which are not only actual scenes, but form a series illustrating a pilgrim's journey from the grey, "bound" conditions, up to the brighter, freer ones. A few of these pictures are shown here; unfortunately the colours are lost in the reproduction, and consequently the relative values and "degrees of spirituality" of the different states are not shown in true proportion. Until they took shape under his hand, the medium was unaware of the subject of the pictures, and their meanings were only conveyed to him after completion.

The illustrations at the bottom corners of the page show states restricted by gaunt rocks, without vegetation. On the left the holy water descends, flowing sluggishly here, yet charged with power from above, for the refreshment of those who wish to advance: On the right is a gorge on the journey; although somewhat gloomy and hemmed-in, the way out is indicated by the light ahead. Pilgrims are advised always to seek and to follow the light.

In the centre, at the bottom of the page, is the End of the Lonely Valley. It is more open here, and the water flows more freely; while the light, now brighter, shines from behind the distant mountain. Loneliness may be the result of selfishness, but it is in itself a lesson, for it encourages personal effort and self-reliance. Yet, when the pilgrims first sincerely desire to advance, guides are near, even if invisible, to assist the travellers.

Next, above, are shown (left) the Torrent Barrier, a rushing mass of water, and (right) the Wood of Illusion. The torrent barrier must be crossed, and one has to realise that this

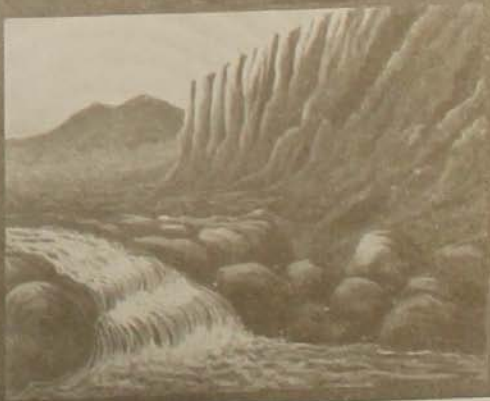
may be done by courage and will. The old fear of physical danger must be overcome, and control established over the form, so that one floats across—a useful lesson. In the Wood of Illusion, it is necessary to keep to spiritual realities and to the light, and not to be led away by false values or idle curiosity. In the centre of the page are two scenes where the water is more highly charged, and a brighter light shines from above. The peaks which contact power from higher states are seen, the colours are brighter, and the traveller here feels lighter and more vigorous.

At the top of the page, in the centre, is the Top of the Pass, where pilgrims usually rest awhile. The greyness has gone, the colours are more radiant, and the trees bend over to the golden glow. A guiding light, in the form of a cross, shines in the distant sky.

The top corner pictures show scenes in the "Children's Country." The colouring (lost in the reproduction) is here in a higher key. On the left, near the peaks, the water is so highly charged with power as to appear to be alive, and in places effervescent. Immersion in this water enables one to float through the air without effort of will.

On the right is seen, in the distance, the hill where some of the children are holding a service of communion with the higher guides. The power from above 'makes the hill appear to be aflame with light. The children gather in a great circle on the hilltop, with gifts of flowers of their own growing, in little baskets before them. Their simple, sincere, divine service is blessed, at the appropriate time, by the arrival of a holy guide, who appears as a brilliant star. The star approaches, and within it is seen a beautiful woman, who descends to the children, giving each one a blessing and message in turn. The great power strengthens them, and fills them with love. Then there is silence and a final blessing; the guide leaves, and behold! the baskets are empty, the flower gifts have been taken.

During the service an artist friend sketches the scene, which is transmitted later through the humble powers of the medium.



Inspirational Pictures through the mediumship of Fredk. L. Brown. (See Page 30.)

■ This is the Friendship Centre



with a welcome for everybody.

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