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# FACTS

QUARTERLY

SIXPENCE

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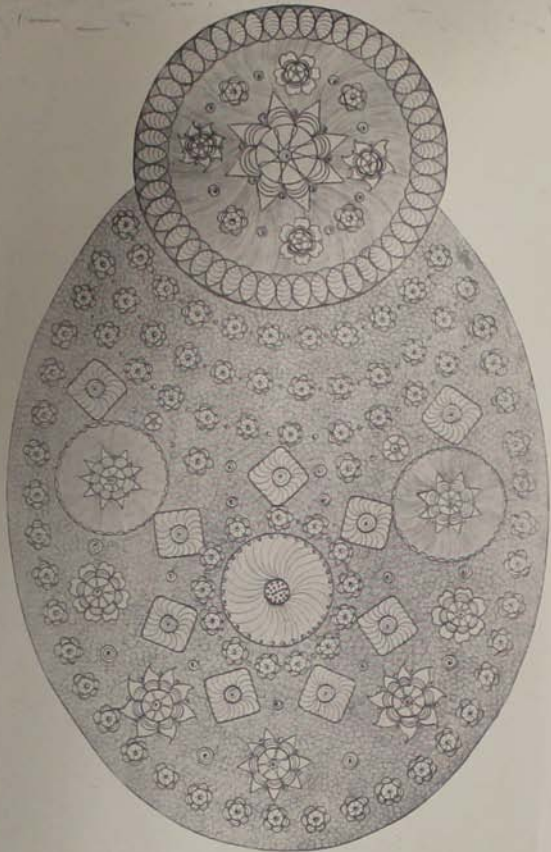
FEB.

MAR.

1935.

THE FRIENDSHIP CENTRE

85 LANCASTER GATE W.2



*Jenna Mahley*

The drawing illustrated was produced by Miss Hennah in March, 1931, and occupied in all 10 hours spread over several days generally at periods of one hour.

We are assured by Miss Hennah that she has never had any instruction whatever in drawing.

The drawing is remarkable not merely for its beauty and balance but for the mass of detailed background and for the exactitude of the numerous circles.

# FACTS

## The Official Organ of the FRIENDSHIP CENTRE

PUBLISHED QUARTERLY

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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

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Four issues of *FACTS* have now been circulated throughout the world, and we hope that it has been the means of interesting some in the knowledge of Spiritualism.

The activities of the Centre will be extended during 1935, and we hope that the encouragement we have received from members and friends will be continued, so that the Centre shall become a source of inspiration.

The warm hand of friendship is extended to all, and may the Centre be a meeting place of men and women of all nations, uniting together in the common cause of humanity.

May 1935 be a year of infinite possibilities and opportunities for all our readers, members and friends, and we wish each and all the best of health and happiness.

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THE OUTLINE OF THE GREAT LAW, *by H. Ernest Hunt*. Published by Wright & Brown. 3/6.

A book that commends itself to the student who desires a deeper understanding of psychic science.

THE GATEWAY OF INTUITION, *by H. Ernest Hunt*. Published by Wright & Brown. 2/6.

A splendid contribution to psychic knowledge, and one that throws fresh light on an individual's at-one-ment with God.

BRIDGING TWO WORLDS, *by Wallis Mansford*. Published by Rider & Co. 5/-.

The author's sincerity is expressed on every page. A book that will help you to a better understanding of Spirit communion.

POWDER IN THE JAM TALES, *by Ivan Cooke*. Published by Wright & Brown. 1/-.

An excellent book and one that should appeal to most people.

THE TRAIL, *by Olive C. B. Pixley*. Published by Daniel & Co. 3/6.

A book that contains much food for thought and cannot fail to interest all who investigate psychic matters.

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## “LIFE’S HARVEST”

By E. S. RITHERDON CLARK, F.Ph.S., F.L.A.S.

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JOHN 12 : 24.—*Verily verily I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.*

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HARVEST time is usually associated with thankfulness for the gifts of the earth and the joy at the result of preceding months of toil and care, but there is a larger view than the self-satisfied one of Festival. Whilst we should rightly be thankful, yet, in gathering the fruits of the earth we are ending a phrase of life. The life that throughout the Spring and Summer has gone towards bringing crops to fullness, now changes into another form of existence; the living plants and grain die as such and become part of human and animal life.

There is indeed a certain air of melancholy about the Harvest; Autumn is a time of dying though really the forerunner of fresh life so, as we gather in the gifts of the earth, we should remember that the life which was theirs is the life of the Giver of all life—we did not give that life but only tended it and guided its growth. As the haymaker or the reaper with his scythe sweeps up the crumbs which fall from Nature’s table and stores them as food for winter we may recall that man lives only by virtue of life which is not his own. We live by feeding upon sustenance provided by the Lord of all Harvests. It has been said that at one end of a stalk we have a clover-blossom and at the other end—God, and the question arises how does this infinite life-force get into the system of the crops? We have the answer in the life-seed must die to put forth fuller life. So although at Harvest we celebrate the culmination of living forces built into useful gifts, we also need to bear in mind that reaping is not an end in itself. Death is not a result of life; life and death are one eternal circle, one leads to the other and the life to which the garnering of toil and experience leads us is a fuller, more complete, higher and grander existence than that which it succeeds.



As with the cornseeds of earth, so of heaven. They must fall into the ground and die or they will bring forth no fruit. It was so with Jesus and all who tread the path; before life they suffer death; before glory, shame. This is a necessity of the eternal circle and each one of us can only have true life through death of the material. We must die to sin and be born to righteousness. There is in the burial of the "old man" that the "new man" be raised up in us. There is the daily crucifixion of the will—a daily dying as with St. Paul. There will be no glorious harvest of sanctification, except the corn-seed of earthly desires first decay and die, and in the decay of the body the grave is the gate of larger life; and death is the sowing of the seed of immortality.

The spectacle of the Harvest then serves to remind us of the larger process in which we are involved, the sowing of high and noble thoughts; the reaping of life on a higher plane for the individual; the sowing of ethical endeavour for the race and the reaping of a higher humanity; the sowing of the evolutionary life-force and the harvesting from cosmic energy of the marvellous systems of the universe. One might think of the One Life of the cosmos as immersing itself in the illusionary process of time and space; of dying in objectivity in order to live a fuller life of enriched personal realisations of its own inherent existence in terms of Love, so far as our human conception goes.

It follows we must never dissociate seed-time and harvest; but take heed of the steps ensuing between sowing and reaping, else we shall never understand why we have gathered less or poorer crops than we anticipated. We cannot jump from sowing to reaping, nor go straight from the youthful vision of the heavenly city to its fulfilment. Toil is needed, attention to details, reliance on and utilisation of natural laws, and for the personal progress of life we cannot expect peace or joy unless we have first sown the right seed.

Ere we can live in the larger sense we must let die our littleness; bury in the soil of life prejudices, petty feelings, selfishness, and so experience that charity which is the secret of a joyous harvest for it is only when we produce sufficient and

not only for our own needs but for those of others that we can rightfully accept the gifts of life.

It has been said, " Sow a thought and reap an act; sow an act and reap a habit; sow a character and reap a destiny." Thoughts, of course, are real, as we *think* of possibilities of the harvest, we influence results. We must let our aims, ambitions and hopes be buried in the fruitful field of human endeavour, there to die to the material and spring up in accordance with Divine Providence into food for still higher spheres of being, resulting in a golden harvest of Divine Love.

One result then of allowing our petty self to die like the coming wheat is that we shall be very patient with an other's methods and beliefs, for whatever a man really believes is just the flowering of that Divine seed. Faith and belief are just small matters beside cultivation of character by the death of the self in life's seed-ground. If a man be kindly and gentle there is no fear for him in the Spirit realm whether he is or is not a member of any recognised church on earth, for the life-teaching and example of Jesus went into the earth as a seed and after long centuries there *is* a harvest to be gleaned if only the world would be satisfied with it. The spirit of Christ has germinated and is amongst the people. I deny that the world is very evil and times are waxing late—daily harvests of love pass unnoticed.

The waters of life required to swell the growing plant of the higher nature are not contained in any denominational vessel—they come from wherever Truth exists in any degree; and all to-day thirst for these waters of life even though they do not know what it is they really want. As husbandmen in the fields of Life each one of us can water these thirsty plants; should show men where they must look for satisfaction; and point out that no results can be obtained unless they are first prepared to let the seed which is the Divinity in Humanity sink in and die to self and sense that it may live in the purer atmosphere of Spirituality. Indeed, if we live a life according to the law and method of the spiritual life, we live a life of joy.

In short, the seed in each which is the spark of Divinity in each must be allowed to take root in the soil of the individual;

it must be allowed to receive the dew of heavenly blessing, the waters of spiritual grace; the sunlight from heavenly spheres; and not only artificial culture and modern methods of intensive production. For this life which that seed puts forth is just the life of the One—it gives personal conviction of the everyday sense and reality of the one God.

Throughout it is the life of God upon which we all depend, not only for the wheat of which we make our daily bread; but for that bread of life upon which we must feed if we are to become healthy, active workers for all that is good and true. Only by love and co-operation can we get on with our fellow-workers in other parts of the field, indeed, were it not for that Divine Charity we should never produce a spiritual harvest at all.

And at last when earthly faculties grow dim with service; upon our consciousness will come the words of the Master, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." So with all those who have lived and laboured and loved, shall we come to our Harvest Home.

MAJOR-GENERAL SIR ALFRED TURNER, K.C.B.:—

"I assert that Spiritualism, pursued as a religion, and approached with reverence in a proper spirit, is a blessing beyond compare."

SIR WILLIAM BARRETT, F.R.S., *another eminent British scientist*:—

"I am absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with us who are still 'in the body pent.'"

REV. DR. HESER NEWTON, *of New York*:—

"If one mind on earth can thus communicate, without physical *media*, with another mind, it is no difficult thing to believe that unseen intelligence can thus communicate."

WILHELM VON HUMBOLDT, *philosopher and statesman*:—

"There is undoubtedly a silent world around us, a world invisible to earthly senses, a world which surrounds us unknown to ourselves."

VICTOR HUGO, *the distinguished French litterateur*:—

"Those that depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world of darkness. The dead are invisible, but they are not absent."



## ASTROLOGY--Month by Month

*Written and illustrated by* FREDERICK L. BROWN

CAPRICORN, THE GOAT. *December 21st—January 20th.*

Capricorn, at its best, indicates philosophy, reverence, deep-thinking and reasoning, allied with stability, reserve and practical ability.

The natures of those born at this time are usually conservative, reticent, independent, ambitious, self-conscious, persevering, zealous, arduous and industrious, tending more to the orthodox and conventional, quietly self-reliant and determined, and with a grave reflective demeanour. Although serious, both domestic and entertaining faculties are usually well developed. Much more depends upon the circumstances and conditions at birth, in the case of this sign, than with most of the others, and the effects of early training and environment are very strong.

Capricornians can be persistent, high-minded, deliberate, calculating, subtle and secretive, rarely disclosing their plans to others, and only giving their confidence to a few; they are inclined to mind their own business, and expect others to do the same. Although appearing reticent and cold, they have warm hearts towards suffering, and will support the "under-dog" or the unpopular cause; their charity, however, largely depends upon their moods, and at times they love doing good beyond what is expected.

When living to their highest ideals, these individuals become intellectual, good-humoured, careful, impartial, diplomatic, just, accurate, prudent, constant, calm in danger, self-controlled, contemplative, deep and profound, ever enduring with calm, earnest patience, and living as true servants of humanity.

Those living on personal lines are often proud, melancholy, doubtful, indifferent and sceptical; loving power, desiring to be elevated above ordinary humanity, and to associate with aristocracy, yet liable to sink beneath existing conditions. Advancement is made only when they have learned the nobility

of true service.

If undeveloped, they are perverse, suspicious, discontented, morose and cold, tending to be miserly, avaricious, deceptive, unrelenting, malicious, revengeful, and destructive when attacked. When in their heavy, desponding, gloomy moods, they are painful to themselves and to others.

Capricorn people have high ideals, and take life earnestly; they make the most of their opportunities, and are capable of



of rising to great heights of leadership. They seem to live in a world of their own, seeking independence and things above their sphere, and not being disposed to manual labour, as a rule, unless working for new schemes or better conditions. Ambition, endurance, diligence, and attention to detail, allied with thrifty and acquisitive methods, give them ability for building while others are dreaming of the work. Self-reliance, a practical conception of things, and good powers of concentration enable these people to crystalise their ideas into practical form, and to dovetail things together. A good

reserve of mental power is possessed, and the abilities are rarely demonstrated to the full.

This sign gives ability for business organisation, public life, responsible positions, large enterprises, general practical work connected with the earth, land and building speculations, agriculture, decorating, designing, upholstery, scientific research, and wherever steady application and industry are required. As speakers or teachers, they are patient and kind, going direct to the point with a simple and plain style of expression. Women are often successful as managers of servants and hotels, and more suited to business than to domestic spheres.

Success comes by constancy, faithfulness, perseverance, and the good organising ability given by this sign. Many rise in life through their own efforts and personal merit, throwing their whole power into the execution of their plans, and acquiring wealth by steady, patient, industry. A good business education will modify the inclination to extravagance, and enable the keen sense of values in buying and selling to be utilised.

Failure results from being over-cautious and too exacting, from lack of spontaneity, and the tendency to be too easily discouraged; or by losing interest if restrained and not being allowed to take a leading part.

Psychic qualities are not manifested so easily with Capricornians as with some other types; development is often slow, yet patience is rewarded when psychic ability is indicated by other influences at birth. Very often, a concrete or ceremonial religion is favoured, and even if not religious, the nature is devotional. Places with depressing associations or melancholy atmospheres are inimical to the well-being of these people.

Capricornians should keep in check the tendencies to domineering, quickness of temper, talking too much, magnifying troubles, looking upon the dark side of things, and feeling lonely-hearted and misunderstood. Too much value should not be put on external appearances and the opinions of the world; in adversity and reduced circumstances, it is wise to economise and to live within the means.

The duration of life does not depend solely upon the Sun's position, but Capricorn people are long-lived as a class; their health, however, may be affected by worry, despondency, or morbid conditions. Hope, cheerful society, and change of scenery and surroundings are often necessary to counteract the tendencies to gloom and melancholy, and the effects of feeling responsibilities too keenly. This sign gives liability to digestive derangement, constipation, intestinal disorders, rheumatism, hurts to legs, bones and teeth, skin troubles, and illness due to chill. A more heating and stimulating diet is required than is the case with most of the signs, and malt liquors may be taken in moderation. Occasional mild purgatives will be found beneficial.

AQUARIUS, THE WATER-BEARER. *January 21st—February 19th*

Aquarius people are determined, patient, quiet, honest, unobtrusive, faithful, idealistic yet practical, with fixed and strong opinions, and a keen sense of honour. They are noted for their integrity, sincerity, prudence and discrimination; they reason and argue well, especially on material subjects, and like to gain knowledge from every possible source; but they dislike "small talk." They are intuitive and penetrating, with good memories, and have the power of concentrating their thoughts, and of retaining the knowledge acquired, which is usually diffusive.

Aquarius gives a steady, equable, studious, industrious, thoughtful nature, with interest in life rather than form, marked social and democratic tendencies, and love of dealing and associating with the people. Aquarians often favour town rather than country life; they readily take to strangers, and seem to read and understand others very quickly. They are generally active for the public good, and often patronise and support concerts, demonstrations and meetings.

The disposition is cheerful, hopeful, agreeable, seldom passionate or quick-tempered, and able to retain its dignity. The love of nature, which is intense and fixed, is allied to the higher mind; it is usually faithful and devoted in marriage, but rarely demonstrative in affection.

The advanced types have overcome the cold, detached mental attitude of the primitive Aquarian; they are kind, patient and devoted, with clear, bright intellects, ever-ready to share their knowledge with others, and loving humanitarian work.

Those living on personal lines are often unreliable, capricious, vacillating and diffuse, apt to be proud and egotistical, to talk of ancestors and aristocracy, and to require too much attention; other people are then expected to fall in with their plans, and bow to their wills.

The undeveloped types are likely to be deceptive, tricky, cold, hard, conceited, clever for their own ends, apt to boast of things they cannot perform, to break promises, and to use



their inflexible wills in the direction of selfish mental desires. Likes and dislikes are strong, and they will go far to avenge an injury or an injustice. Salvation lies in understanding and sympathising with the views of others, and in cultivating warmth and gentleness of heart. When the mind is turned to works of righteousness, great improvements in disposition and in spiritual comprehension result.



As Aquarians tend towards the ideal and unconventional, they are often misunderstood by others living in prescribed circles. They combine a studious nature with versatility and originality, and make good reformers, inventors, workers in conjunction with railways and electricity, and patient scientific researchers. Art, music and literature attract them, and success is found in pursuits where steady application of the mind is necessary; mechanical work is rarely attractive unless it can be allied with mental activity.

It generally takes some call of circumstances to induce Aquarius people to make the most of themselves; they often let opportunities slip, or realise them too late. In positions of trust they are to be depended upon, and can adapt themselves to the particular sphere in which they are placed. They are faithful with duties, obedient, and cheerful, and generally give satisfaction.

Although acquisitive, they are not miserly; and when appreciated by their associates, they will often devote time and money for the happiness of others, but encroachments are resented.

Aquarius people are drawn to great spiritual conceptions rather than to religious forms and ceremonies, and are always more or less inclined towards the occult sciences. Many students of astrology are found among those belonging to this



sign. Clairvoyant powers are often developed, but they are more mental than psychic unless other influences work to the contrary, in which case a useful blending of intellectual and psychic abilities is indicated. The ability for character reading, especially from the face, is very marked, and when the study of human nature is taken up, and the intuitive powers developed, Aquarians are rarely mistaken in their judgments, especially concerning honour or dishonour. They often possess influence over animals, and hypnotic or compelling power through the eyes, which may be used to subdue overwrought, excitable or insane people. As healers, they often succeed when working on spiritual or mental lines.

Aquarians are rather sensitive to the opinions of others, and are easily wounded in feelings; they often feel rather lonely in life, and suffer from moods of depression. The temper is apparently gentle, but when the nerves are overwrought, there is a tendency to lose control of the self, to make cutting remarks, or to do things which are regretted later. The habit of asking advice and not following it, is also likely to offend others. External appearances should not be overrated, or pride allowed to spoil the nature.

Defective circulation is one of the chief causes of ill-health. The vitality is used through the mind rather than the body, so that exercise and fresh air are beneficial. The mind should be kept active, but free from worry and anxiety; shock or overwork are liable to cause nervous prostration, digestive troubles, or illness not relieved by ordinary medicine. Aquarius indicates complaints which tend to be lasting or chronic.

The eyes are a sensitive part, and should be attended to, if affected; the blood should be kept in good order. Beautiful scenery, harmonious surroundings, and thought-concentration upon perfect health and circulation are very helpful in maintaining physical well-being. Food which is brain-and-blood-building, but not too stimulating, is best.

PISCES, THE FISHES. *February 20th—March 20th.*

This sign, the last of the twelve, indicates an emotional and restless nature, one that is receptive, imitative, imagina-

tive, changeable and fanciful, with a fondness for sensation, and for living in a world of romance. The Pisces type is usually thoughtful, compassionate, affable, sensible, law-abiding, patient, meditative, earnest, industrious, talkative, amiable, loving and kind; often deficient in self-esteem, but not in approbation; rarely self-reliant, and apt to be more timid than bold.

Piscarians have an abundance of sympathy, especially for dumb animals. Being hospitable, they seek to make those dependent upon them comfortable and happy, considering their comfort before their own. They will give of their energy and possessions to all who need, but otherwise they can be careful with money. With those they love, they are trusting, confiding and loyal, yet they can be secretive when they wish. They become much attached to their friends, whom they are ever-ready to defend, and will accept opinions and advice from them. In family discipline, however, they are often somewhat severe.

There is ability for acquiring knowledge from many sources, often by natural intuition rather than from books; in fact, knowledge seems to be absorbed from psychic or astral states.

The feelings of love and religion are deep and often hidden; the natural desire is to be faithful and chaste, and coarseness or vulgarity cause disgust. The feelings of attraction and repulsion are usually accurate, but owing to the kindness of the nature, the latter are not always shown.

When developed and self-controlled, Pisces people are generous, patient, gentle, submissive, peaceful, honest and pure-minded, with a deep interest in occult research and phenomena, and a quiet, peculiar understanding of their own.

Those living on a low level are often discontented, over-restless, too talkative, over-anxious, muddled, undecided how to act, lacking in initiative, always waiting for an opportunity, and apt to think themselves martyrs, with the world against them. They are too easy-going, too receptive to surroundings, and to the influence of false friends; seeming to lack life and energy, yet possessing more self-esteem than those who

are more developed. They rarely admit their own characters and failings, often pretending to be different from what they are, and becoming sullen if told of their faults. In domestic matters, the women fail in details.



The lowest type is apt to become arrogant, indolent, extravagant, and "a bundle of inconsistencies tied with a cord of discontent"; to give way to drink and temptation when extremely worried, and to become the world's "failures."

Pisces generally gives fondness for the sea, and where other influences agree, success often comes from pursuits connected with the water. There is great fondness, too, for travel, roaming about and being continually on the move. Occupa-

tions involving changes, and where attention to detail is necessary, are suitable for these people; and as caterers, hotel-proprietors, travellers, accountants, nurses, and ministers to the welfare of others, they often find their "forte" in life.

They are fond of beautiful things, literature, music and art, especially where form and beauty are expressed; but their abilities in these directions often require great encouragement to bring them out. Consequently, they work best with someone to back them up, who has plenty of confidence. They are faithful in duties, persistent in carrying out their work, and successful in positions of responsibility, but they rarely push themselves forward; given some purpose worth living and working for, however, they rise to emergencies, and may surprise others by their changes from weakness to strength and self-denial. Belief in what they set out to do, combined with the use of their vision, imagination and inventive powers, usually overcome obstacles and bring success.

Piscarians like to feel they have earned what they possess, and dislike the idea of depending on others. For this reason, they are often anxious about money and future requirements, and make continued efforts in that direction, although money has no value to them, except to be used.

It is said that more mediums are born in this sign than in any other. The psychic qualities are easily developed, and even if they are not consciously used in a mediumistic way, they render the nature highly impressionable and receptive to influences from both physical and super-physical states. These people are nearly all attracted to Spiritualism or the investigation of the unseen, and all forms of occultism appeal to them. They are not inclined to be sectarian, but rather to be governed by their own inherent sense of right.

Judicious use of the psychic powers, the understanding of occult laws, and efforts towards individualisation, will improve the health, and protect against obsession or undue influence from others.

The chief faults of this sign are inconsistency, fastidiousness, lack of decision, over-fondness for detail, and the liability to have "too many irons in the fire" at once, or to place too much confidence in others. The tendencies to excessive obstinacy in certain directions, to promise things on the impulse of the moment, inattention during conversation, intrusion while others are talking, or the asking of tedious questions should be modified. In adverse circumstances, fits of melancholy, forebodings, or diseased imagination are likely. Vice, and the society of debased, or ill-minded people, should be avoided.

Despondency, worry and anxiety will affect the health and weaken the system, and may give a tendency to consumption, and to functional, nervous, or digestive disorders. To preserve health, infectious diseases, impure magnetism, cold or wet feet, and carelessness in diet should be guarded against, while cleanliness and temperance should be observed. Stimulants and intoxicants should not be taken.

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## WHAT WILL YOUR NEXT LIFE BE?

By CONRAD CONROY.

*You are what you are, because of what you have been.*

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There is one subject, above all others, which few are inclined to discuss, even with their most intimate friends or relations, and that is, the period to which all inevitably arrive—the termination of this life.

Is it fear or rank cowardice which causes our attitude, or because it is something we want to ignore, so long as life itself will let us do so?

During the lifetime of the late William Stead, the "Review of Reviews" published a most interesting book entitled "Ghosts," and a subsequent addition to it, called "More Ghosts." This was a collection of visitations and experiences, which were in parts so weird, that it was considered necessary to warn readers against perusing it, if they were of a timorous nature. That book helped to convince me that what we call "Death" does *not* end all.

Although you may not agree with my conclusions, the subject is worthy of more than a passing thought. It is of vital importance to every one of us, because of what we have been in this life, and what we may be in some future period—better or worse from every angle—for, to use a well-known phrase, "It's up to *you*, to make or mar yourself."

### THE GREAT UNSOLVED PROBLEM

To every human being, regardless of nationality or colour, the greatest problem they have to face, is embraced in the two words—LIFE and DEATH.

We, who are living to-day, in common with all humanity, have entered into our physical life on earth through no will or volition of our own. How have we lived—whatever our age may be—in relation to what we know as "Good and Evil," and to what extent we are responsible for our destiny, are matters that few ever trouble to contemplate. Yet to all, sooner or later, *must* come the change which we call Death.



If you go into the highways and byeways of any great City and look around you ; if you go to any great meeting, such as one may see at the Albert Hall ; or become one of the great masses of humanity assembled at a popular football match ; do you realise that many of them—perhaps the majority—will have finished with this present life within twenty-five years or less, and that absolutely every one in that great multitude must have passed away before the year 2035 has entered into the " March of Time " ?

The term " Passed away " is used intentionally, for I am entirely in agreement with Longfellow, who has told us :

*" There is no death, what seems so is transition ;  
This life of mortal breath  
Is but a suburb of the life Elysian  
Whose portal we call death."*

And there is another Poet, who bids us, " Count life a stage upon thy way, and follow Conscience come what may."

It would be to our eternal welfare if we believed and based our actions on the belief, that this present life is only one of many, during which we are now, and have been in our past experiences, " Serving our time " to fit us for greater and better lives, both bodily and spiritually, here and hereafter.

Let us take the positive attitude, that we have had a previous earthly existence, and agree with the Poet that " THERE IS NO DEATH."

The decisions I have reached may, perhaps, be of greater weight if you know that they are well matured, and the outcome of what may be termed the ordinary life of a professing Christian.

My decisions were reached after an earthly career of well over half-a-century, during which—coupled with very strenuous endeavours to advance socially and financially—no opportunities have been neglected to lead others, especially the young, towards nobler and happier lives than might otherwise have been possible, if words of admonition, of brotherly love, and directing their thoughts to this world's Most Perfect Brother, had never been uttered ; by one whose Biblical know-

ledge, oratory and personality, enabled him for some years to be an Elder of a Presbyterian Church of England, a Sunday School Superintendent, and a Mission Preacher.

This is mentioned in order to show that a belief in what is termed "The Theory of Re-incarnation" need not, and does not, interfere in the slightest degree with anyone's religious beliefs, whatever the particular form may be.

GOOD AND EVIL HAVE ALWAYS EXISTED—AND ALWAYS WILL

Countless thousands live and pass away with little thought, if any, about the why and wherefore of the existence of what we term "Evil"—in contradistinction to what even the most thoughtless know to be "Goodness," and deplore that evil, and transgression of the laws of the Creator, should ever have been possible. In doing so, they fail to realise that evil and goodness are just as much natural laws as the existence of light and darkness, summer and winter, or the great distinction of such extremes of colour as black and white.

How could there be the slightest value in Goodness, and how could we receive rewards for Virtue, if Evil did not exist for us to fight against it, and thus have opportunities to rise above it?

For our arguments to be of any value, we must be prepared to admit that, just as we are now in our physical life, so in due season we shall enter into a spiritual existence, which will reveal to us what we have lost because "We have left undone the things we might have done"—in other words, because we have not made full use of the talents we do possess; and again and again, "We have done the things we ought not to have done."

Great and small, rich and poor, have always had, always will have, the "Power of Choice," or what we may term a Divine Independence. It is that which raises humanity so far above and beyond every other created thing, and warrants the assumption that none need ever despair, for, either here and now or in the Great Hereafter, it is divinely true that "We always may be what we might have been," for the ultimate end of everything is Joy and Peace.

Here is an extract from a little book entitled "God and

Man—an appeal to reason," written by an old friend of mine, who has passed away to the greater life. He says :

" In this mysterious and wonderful Temple of ours (our body) we not only carry about with us the means of fulfilling the law, but also the power to disobey its commands, and the punishment for so doing, as well as the reward for our obedience. This being so here, where our powers are so limited, why not also in our future state, where the Soul's powers, free from the limitations of the earthly body, will be verging on the Infinite? "

He asks a question to which we would all do well to try to find the answer ; it would help to allay many of our doubts and fears about what happens to us when we have " passed over."

In a story I read some time ago there is a lesson for all who may be inclined to consider themselves the victims of circumstances. The old aunt, with something more than mere worldly wisdom, says to the niece :

" Why, Belle, nobody can take away your freedom, your independence, from you. There's nobody can keep you from being just as fine and true and kind as you've a mind to be."

To make this a personal matter : what is *our* present life, yours and mine, in relation to the foregoing suggestions, and what do we *want* to be, here and now and in the Great Hereafter?

Let us answer the question honestly and without any equivocation.

Surely, we do want this life to be " a stage upon our way " and a stepping-stone to something higher and nobler, not only for ourselves, but also for the sake of others. Is not every individual a member of a family, a community, a nation, a great brotherhood? Therefore, we must remember that " We are not our own " to make our present and future existences not what they might have been, with no consequence to any but ourselves.

#### AFTER DEATH—WHAT NEXT?

Now let us consider logically what happens after we have

passed away from our present bodily existence.

First, I want to say, as emphatically as it can be expressed in print: that Theosophy teaches us that the old doctrine of hell and everlasting torment is an infamous invention of man, which blasphemes a God of Love, and has been a curse to Christendom for many generations; forcing thousands to try to be good, merely because of the *fear* of the consequences of evil-doing, instead of being good in order to show their love of God and their fellow-men.

With the spread of education, and the masses eager to learn and think for themselves, such a doctrine is very naturally revolting to their commonsense. Let us dismiss it with the fewest possible words, but think for a moment, what *does* Eternity mean?

I remember, many years ago, hearing a well-known and very earnest Evangelist, endeavour to impress his hearers with the vastness of Eternity, by comparing time and our life's brief span, however many years we may live, as one drop, and Eternity as all the oceans of the whole world. Just try to imagine the kind of justice which would condemn anyone, even if they lived eighty or ninety years of vile transgression of every known law, human and divine, to such a period of punishment.

#### DEATH DOES NOT END ALL.

Religions or Faiths, whatever we may term them, older than Christianity or the old Hebrew Faith, have revealed to us by their burial customs, when we have disinterred the remains of pre-historic man, that in every age and in every part of the globe, human beings have believed that death does not mean their absolute annihilation and the end of all things.

We are living in what is obviously a more highly intellectual period than has ever existed before. We have the advantage of the teaching of such master-minds as the late Alfred Russell Wallace, Sir Oliver Lodge, and the late Sir William Crookes and Sir Arthur Conan Doyle, as well as many others, who, by level-headed Psychic Research, have definitely proved that this present physical existence of ours *does* not end in a blank and void.

What happens then, when you and I pass over and become possessed of a body which, in its new sphere, will be as real as our fleshly one is to us here?

Many years ago, I heard a powerful sermon from the pulpit of a West-End Church, given by a Minister who dared to depart somewhat from the orthodox. He declared his belief that even Heaven has its classes and distinctions.

Surely it must be so, and every one of us "goes to his own place," according to the life we have lived, the fight we have made against what we know to be evil, and as a reward for the virtues we have developed, and the talents we have used and not mis-used in this life.

Except for the sadly depraved, who perhaps in previous lives were worse than they are now, there are very few indeed who have no desire to get on materially, and to better their position, physically and mentally.

Let us ask ourselves, in all earnestness, have *we* done so, from an intellectual and spiritual point of view—and if not, why not?

Are we taking full advantage of this present life's opportunities to make our future existence nobler and happier?

Life here, when it passes, does *not* end all. Our past lives will have given us something of value to make life better in some way, for it is an immutable law that every human being *must* rise, but only in so far as, with their God-given intellect, they remember and act upon the enduringly noble words of St. Paul, when he says :

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things . . . and the God of Peace shall be with you."

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## THIS LIFE IS NOT THE END

By LEONARD B. LILLEY

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I remember once reading in a weekly periodical of a youth who was losing faith in a belief in God and losing faith in the hope of immortality. I felt sorry for that fellow, and realised that there must be thousands more like him, thousands who, no doubt, have found that life on this earth plane can be very cold and hard.

The battle of life takes many forms, and oftentimes the odds appear to be against us, there are times when the brightness of life becomes overshadowed by the clouds of depression and worry, when everything around us seems to point to a miserable struggle for existence, and all to no object.

Must the man who, all his life, has known only the drudgery of human existence, go down to dust with his fellow who has wasted his life in the lap of luxury, and must he never realise the joy of a well-earned rest?

Or, deeper still, must the sorrowing mother see her child laid in the narrow grave and realise that never again shall she see it, when every instinct of mother love cries for it?

I have no hesitation in saying that man is an immortal. He is to-day treading the courts of immortality. What then has he to fear? Death is but a change, the casting away of a garment which has served its purpose, a garment that we shall not want again. Imagine the joy of the deformed becoming straight, the blind seeing, the deaf hearing, and that poor cripple instrument once used becoming dust!

Spiritualism performed a great service to mankind when it taught them that man was a spirit clothed in matter, not a hazy sort of being, but a part of God expressing itself through matter. What now have we to fear? The Divine spark within us cannot be destroyed.

Life on our earth may be reckoned as but a day in eternity. In the morning we sow the seeds for our future existence, in the afternoon those seeds are brought nearer fruition, and in the evening the harvesting.

Many people go through life leaving undone things that

they should have done, and when they arrive at the eventide of their lives instead of being able to reap a fruitful harvest they have to commence their sowing. They are forced by a wasted life to place their hands to the plough instead of the sickle.

Let us resolve, you and I, that while there is yet time we will purge from our characters all that is dross, all that tends to mar our progress, let us try to make ourselves as near as possible a replica of the Christ. Always let us keep in view the fact that this journey of life does not terminate at death, but will go on, and let us remember too that our actions here determine the future state of existence in the world beyond this.

I can assure you that God does not mock us. He would not implant within our hearts a desire of future existence unless He intended to satisfy it.

Let it not be supposed, however, that with this life to come, appealing to us as a means to an end of our earth labours, we can hasten the day when we can enter into it. Would you consider that the battle of life has been won by the draught of poison quaffed like the hemlock from the sage's cup, or that the purpose of life has been fulfilled by the action of a weakened thought?

God never intended that man should hasten his time of passing, but that he should learn the lessons of this life ere he passes on to the next.

To any, who in the light of modern scientific research are dubious about survival, I would suggest to them that no matter how eminent a scientist may be who asserts that life finishes at death, it is only his opinion, which is confuted by other equally eminent scientists who assert that life is continuous.

Perhaps some gleam of inspiration came to the poet Longfellow when he penned those words :

*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.*

A grand thought, but from whence did it come.

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## SPIRITUAL DEVELOPMENT

By H. M. NATHAN

Continental Spiritualists, who treat Allan Kardec's "Spirits' Book" almost as their Bible, are familiar with the theory and working of the several incarnation principles. But we in England have had our minds so stunned by the fact of survival and our ears so tuned to receive messages from but recently departed friends that we have rather neglected the teachings of the great masters.

The reason is that on the one hand, recently departed friends are rarely able to communicate with us if they go straight to the fourth or higher spheres, and on the other, they are themselves only able to remember one life on earth. They are only aware they have once been on earth until they advance to the fifth sphere and beyond—only aware from the heart, I mean, in the sense that those in the fifth and higher spheres *remember* all details of all incarnations; know and understand the *cause* of each incarnation, and the *effect* it had on their character. It is always possible for us on earth and for those in the astral to understand re-incarnation *intellectually*, but we do not know it from the heart till we slough off matter and rise high enough, in a spiritual sense, to *know* all about it with the same definiteness that we now *know* we are alive on earth.

It is by no means necessary to "die" and pass over to spirit worlds in order to rise to the fifth sphere; it can be done quite well, when on earth, as I have seen for myself and heard with my own ears. And a strange and uncanny sensation it is, to watch someone on the cusp of the fourth and fifth spheres, in process of remembering past lives on earth—particularly, as happened in the case I call to mind, when one finds oneself dragged into the picture and "remembered" doing something one ought not to have done five thousand years ago!

The fact of the matter is that a sphere, as we are taught from the other side, is but a way of thinking—one's degree of character development, if you like—or the extent to which one has discarded material ties and carnal desires, the amount and

extent one is able to concentrate on God and Godliness. Details of one's state in each of the ten spheres are published in "Red Cloud's Journal" <sup>1</sup> for November. The point I wish to make is that just as on leaving the physical body one advances to the appropriate sphere—meaning one mixes with and is conscious only of the existence of other spirits in the same and near spheres—so, before one is born, does one likewise *come from* the certain and definite plane of some certain and definite sphere.

Red Cloud<sup>2</sup> and White Hawk<sup>3</sup> have been preaching this philosophy at the M.S.A. for many months now—teaching them as certain facts, known to them from personal and remembered experience. And the same story was told Allan Kardec over half a century ago, and similar facts are believed by over one-third<sup>4</sup> of the population of the world to-day.

If re-incarnation be true, then, each one of us is born with a certain amount of markedly differing development—dependent on, or, rather, marked by, the sphere from which one comes—called on earth, generally, one's standard of evolution. It also rather naturally results in our being over-shadowed or guided by a majority of spirits from the same sphere; for they think on the same wave length as we do ourselves, and can therefore most easily make themselves known to us. One's spiritual teacher, the head of the band of guides, would normally come from the sphere next higher than one's own, since the "Master of each Sphere" pours developing rays, not on those in the same sphere but on those in the sphere next below.

In watching young people grow up and unfold the markedly differing development latent in all of them, it always seems to me that however great that latent development may be—that is to say, however "high" the sphere from which they emanate—they have nevertheless to advance through each sphere in turn, unfolding their qualities as adolescence progresses. I mean the babe, however generous and selfless the boy or girl into which he or she grows will yet seize and play with anything it wants, without thought for others; it is the game of grab, the typifying characteristic of those in the first standard of evolution—that is to say, of those of the first



sphere way of thinking—being made manifest, a habit of mind only too many of us demonstrate throughout a life-time of wrong thinking and wrong action—the taking of something for nothing.

Next comes the swopping of pen-knives for “conkers,” etc., at school, the exchange of something for service or for something else—the second sphere way of thinking. Only later in life do those few among us, the very salt of mankind, demonstrate the third sphere way of thinking—the giving of something, or of any and everything, for nothing; the giving which asks neither thing nor service in exchange.

To this extent, then—if my theory is correct—the unfolding of life, the growing up process, is a sort of potted Karma, a trial repetition of lessons learnt during previous lives on earth and of experiences undergone during incarnations now long past—a trial to see and prove that all such lessons have been well and truly learned, preparatory to advancing one to the major issue of *each* life—the experience and suffering of a lesson one *failed* when last on earth, or the one that one came to earth most particularly to learn and undergo; for the earth is but a school for the soul and one is always born with but one great and major object in view—that of the spiritual development of the soul, one's climb up the Jacob's ladder of the spheres—I mean one's advancement towards purity and Godliness.

1 “Red Cloud's Journal”—published by The Elite Bureau, 42, Esher Road, Molesey.

2 Red Cloud—The control of Mrs. Estelle Roberts.

3 White Hawk—The control of Mrs. Barkel.

4 “One-third of the population”—Indians, Chinese, Polynesians.

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REV. O. W. SCOTT-MONCRIEFF, *late Principal of the Anglican Theological College, Auckland*:—

“We are living in the unseen world; it is not a question of letting it alone until we die. . . . The intelligent, highly developed, civilised person is dealing far more with the unseen world than with the seen. Perhaps, when we die, we shall find we have been in the other world before, and that the persons and the scenery are familiar to us.”

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THEODORE PARKER, *the celebrated preacher*:—

“It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto; it admits all the truths of religion and morality in all the world's sects.”



# THE UNFOLDING PURPOSE

(SECTION 2)

By W. H. EVANS

When the process of involution had reached its ultimate, the fine substance of the inner planes manifested physically as a cloud of incandescent gas. This was diffused throughout the whole extent of the solar system, and, by its rapid rotation around its nucleus and the gravitational pull from other worlds, broke up and formed planets. The earth was a mass of whirling gases, which became a new centre. Pervading each mass

Planes within  
Planes.

torn out from the parent nebula are the inner planes, but those parts in association with the budding planets become secondary planes.

There are thus planes within planes. These secondary planes are specialised so as to receive the outflowing life from the new planets. They form the subjective side of planetary existence, and minister not only to man but to the lower kingdoms. Thus, while all life is the same in kind, it becomes specialised in the process of becoming. This specialisation is partly the work of the elemental kingdom. The progress of the individual life is through the group. Every kingdom has its elemental side, such as gnomes, associated with mines; dryads with trees; sylphs with air; and so on. The groups are

Ministry of the  
Elementals.

ensouled in substance appropriate for their development; and are nourished from the inner planes through the ministry of the elementals.

The tendency of life is towards individuality. The process is like unto a gigantic shuttle which glides to and fro, from the visible to the invisible, and thence back again. The material world is the world of experience, and the psychic that of assimilation. The process is orderly and directed, although in some measure experimental. On its upward way life passes through every kingdom, and man carries in his body vestiges of past achievements, a record of progress made. His body is related to all kingdoms; within his consciousness are all the experiences which he has passed through.

The germ-units were diffused through the fiery mass of the nebulae, and around each of them aggregated the denser matter of the physical plane. By a process of adjustment, each responded to the vibrations of the lower world. That is, they tuned into its wave length. As the condensation of the fiery mass proceeded, the bodies of the germ-units became coarser in texture. Truly they were now in a far country; one in which could be gathered rich experiences. Whatever of energy the

Mineral  
Kingdom has  
Psychic Side

germ-selves gave out was given back with interest. It is not usual to think of the mineral kingdom as having a psychic side, but it has, and it plays a very important part in the scheme of things. The association of the germ-selves with the mineral kingdom was through its psychic side, and it was by that that contact with the world of matter was established. It was the forging of the link between Psyche and matter in the Kingdom of Vulcan.

When the earth solidified and its vapours condensed and fell upon it as rain, forming rivers and seas, it reached a state of ripeness whereby the germ-selves could manifest as cell life. The sun by its radiant heat, the earth by its internal warmth, stimulating the ooze on the margin of primeval seas, together with the magnetic influences of the germ-selves, and the action of the Angels who superintended the work, conspired to one end: the providing of a vehicle whereby life could be expressed in physical form. By virtue of the powers latent in the germ-selves, together with the essences provided by the elemental kingdoms, the first forms of life became active. Behind them lay the vast realms of spiritual energy, which is directed by the immanent Intelligence of the Father in co-operation with the Angelic Hosts. Thus there is no accident but constant purpose.

First Forms  
of Life Be-  
come Active.

The formation of the unicellular organism began the process of evolutionary development in and through form. The spear of life had pierced the crust of matter. From that wound the blood of God flowed in a river of manifold power. "His blood is in the veins of all flesh, and His heart beats in every

breast." It is the Divine Immanence which makes the world vital and alive. It is a visible manifestation of the sacrifice which God makes by imposing upon Himself the limitations of all flesh, that all may be brought into at-one-ment with Him, and obtain the prize of life; a consciousness of Union with Him in unending fellowship and understanding of His Love and Wisdom.

The manifestation of life in form marks an important stage in the process of becoming. It indicates that the sepulchre of matter is opening. The splendour is still imprisoned, but the day of release becomes a definite promise. The onward march of life is well known to your scientists, and their records of the process are many if not complete. There is enough to indicate plan and purpose, to show that evolution is no haphazard thing but an ordered sequence of events. What science does not know is the reverse side of the shield. It deals with things seen; for it these are all important. It does not perceive truth until it is materialised as a fact, and can be appropriately labelled. The principle behind facts cannot be seen, no machine can measure them, and mathematics can only be expressed in symbols, which have to be clothed by the creative imagination of man.

Let us question. Why should the cell advance? Why should it combine to form complex organisms? Whence came the drive that carried it from the unicellular organism to a kingdom of multicellular beings? How could a speck of protoplasm, utterly without mind, respond to changes in environment in such a manner as to produce an intelligible result? The protoplasm of to-day is the same chemically as that of millions of years ago. If from the one cell have come the many, if from these beginnings there has come combination and co-ordination, does it not indicate a directivity which you only find associated with mind? False religious ideas are responsible for much of the materialism of to-day, and the repugnance which is felt towards any theory of theology is quite understandable.

Progress to  
Consciousness  
of Union.

Intelligent  
Direction.

## QUESTIONS and ANSWERS

By "STEVE."

Can I, a Widow, get in touch with my Mother, Mary —, who died at Thame, Oxfordshire, in June, 1896 ?  
If so, How ?

If your question is the expression of a sincere desire, *you can at least try* to establish contact with your mother. It is well to realise, however, that communion with those in the Spirit world is by no means easy of accomplishment. As a rule, *the most evidential communications* are *first* stimulated from the other side, and your query seems to suggest you are not sufficiently conversant with the *modus-operandi* to undertake the experiment without guidance.

In the early part of the present century an ambitious attempt was made to establish a bureau, where *specific requests* of this kind were entertained, but experience proves that conviction is seldom derived in that way. You would be well advised to establish contact first with experienced and sympathetic investigators upon whose integrity you can rely. Acquaint yourself with the literature of the subject, and link up if possible with a local class for psychic study. Otherwise, if you feel equipped for an extended course of investigation, you may embark forthwith upon a series of private séances with accredited mediums of repute. But remember, your ambition is equivalent to a request to be placed in contact with one individual amongst myriads, and in order to ensure conviction, your overture must be devoid of address. It is far better for the enquirer to refrain from expressing desire for evidence from any particular relative or friend; and assuming the possibility, if the desire is reciprocated from the other side, there is no reason to suppose you may not be successful. Names, times, and places appear to have no bearing upon the process of spiritual experience.

Do you believe in Prayers for the dead ?

I confess that my ideas about prayer are often as unconventional as sacred. There are often gnawing doubts pre-



sented to my mind when I face the subject of prayer, but somehow I cannot permit myself to believe, as some suggest, "that prayer is futile." My instinct rebels at the thought.

And since I believe in prayer for the living, and further contend that the dead still live, I naturally imagine, as the earliest Christians did, that prayer may be just as effectual for the latter, as for the former.

DR. JOHNSON ON PURGATORY AND PRAYERS FOR THE DEAD.

*Boswell* : " What do you think, Sir, of Purgatory, as believed in by the Roman Catholics? "

*Johnson* : " Why, Sir, it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, Sir, there is nothing unreasonable in this. "

*Boswell* : " But then, Sir, their masses for the dead? "

*Johnson* : " Why, Sir, if it once be established that there are souls in purgatory, it is as proper to pray for *them*, as for our brethren who are yet in this life ! "

Can you explain what is meant by the terms "A Posteriori" and "A Priori" ?

These terms are applied in relation to the nature of " knowledge." Everything *known* from experience, and observation of phenomena, as for instance the established " facts " of science, and the universal interpretation of the five *common senses* of men, constitutes " a posteriori " knowledge. All such knowledge is *derived through the senses only*, and since human faculties seem to be limited, and the senses occasionally deceptive, this class of knowledge may be defective. Indeed, the " a posteriori " conclusions of science and religion have consistently suffered modification with every succeeding generation.

Upon the other hand, there is a class of knowledge universally accepted which appears to emanate subjectively rather than from observation of the phenomenal world. Mathematical notions seem to belong to this category. They are acclaimed



and accepted with a spontaneous sense of certainty. When also, for instance, the Editor suggests that "we may observe and *know* that a thing is beautiful," although our *observation* does not reveal why it is beautiful.

John Stuart Mill, in his "*System of Logic*," opposed the contention that there exists a sphere of knowledge independent of sense experience, and for the unphilosophic individual it is safer to maintain that all human knowledge is liable to be discredited with the accumulation of more material. Plain thinkers may be tolerably certain that their senses give a reasonably true, if only a partial, report, and that in the process of time we shall know as we are known.

A suggestion has been made that "Spiritualists should let it be known that in the event of another war they would refuse to fight." Do you agree or disagree with this attitude?

I am by no means convinced that Britain did the wrong thing when they refused, after diplomatic negotiations failed, to stand by when the neutrality of Belgium was violated by an aggressive force. My sympathy went out to those whose consciences told them not to fight in defence of a helpless nation, but my heart responded more to the sacrifices made by those whose consciences told them their duty was clear. I love peace as ardently, and hate war as intensely, as anyone, but I do not believe in peace at any price.

Society has a divine right to protect itself against the criminal, and nations against the aggressor. The man who stands by, refusing to exert his strength in defence of a woman or a child at the hands of an assailant, may be commended with one breath, but condemned with another. War involves identical principles. When military fanatics are manœuvring for opportunities to exercise their war machines, it is inopportune for those whom they desire to assail, to declare: "If you attack us, we refuse to fight." Salvation will not come that way; they were wiser had they held their tongues.

Energy may be more usefully spent in combatting the real causes of war, by elevating public opinion, urging control of the manufacture of arms, and stimulating by fraternal relationships the interests of The League of Nations.

# NOTES ON THE AURA

by STEPHEN FOSTER

. . . with seven illustrations in colour

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THIS little brochure on the Aura is both descriptive and explanatory. To the seer, the world is even more wonderful than to those whose spiritual vision has not been unfolded. Many will perhaps wonder whether the things described are the fancies of an over active imagination, or whether they have any correspondence with the facts of life. The answer is, that from what the seer perceives in the aura he is able to tell a person's past life from the time of his birth, and also give intimations of future development. That this is as one can readily prove by a visit to "The Friendship Centre" when Mr. Foster is giving addresses on auras with readings from the auras of those present. That the aura exists we know from the testimony of many who have the faculty of clairvoyance; and also from the researches of Dr. Kilner.—*W. H. Evans.*

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