

# THE INTERNATIONAL PSYCHIC GAZETTE

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## Our Outlook Tower.

### ANTI-CHRISTIAN SPIRITUALISM BLATANTLY PROCLAIMED TO LYCEUM CHILDREN!

THE *Lyceum Banner*, the official organ of the British Spiritualists' Lyceum Union (The Children's Movement) proclaims its anti-Christian bias in a startling editorial by Mr. James Norbury (February, 1934) from which we quote the following paragraphs:—

"For some years now, there has been a growing tendency within organised Spiritualism to retrogress into the old orthodoxies of Christianity, which our pioneers proudly proclaimed must be cast aside as the threadbare remnants of ancient myths and outgrown superstitions.

"At first we were not conscious of the danger zone into which we were drifting. It appeared as a small cloud upon the horizon, a hankering after a reverential recognition of the man Jesus. The cloud grew, and to-day it looms like a dark shadow threatening our Movement with disruption. †

"Our attitude to this issue must be clear and concise. If we accept Jesus at all, it must be with the necessary reservations which arise from a close study of his personality. We must see him as a man with all the frailties of man. A person of great loves, and of equally great hates; a Jewish zealot, who in his later life became ensnared in the Messianic Tradition of the later Prophets among his peoples.

"Towards Christianity itself, we must be stern and uncompromising, for its historical progress has been one long uninterrupted record of vileness, hypocrisy, and persecution. Spiritualism arose as a protest against those who would soil the fair flower of truth—as a New Revelation for those who were courageous enough to walk boldly towards freedom.

"There are those in our ranks to-day who would sell this priceless heritage of Freedom for the mess of pottage of worn out creeds and threadbare dogmas. If they still need the crutches of a decaying religion to support their weakness let them return to the folds from whence they came, rather than corrupt the cause to which we have pledged our lives. The rational approach of early Spiritualism to the issues at stake was strong meat for courageous men and women. Are we to exchange this for the sops of Christianity masking behind the name of Spiritualism, soiling its beauty, betraying its truth?"

Now this is a very pitiful sort of stuff to be put into the minds of Spiritualist children attending Lyceums by the editor of their official organ! For what Mr. Norbury denounces is not "Christianity" at all, but what Dr. J. M. Peebles used to call "Churchianity," with all the unnatural excrescences which have grown up on it during many centuries—which are now gradually fading out—errors and evils incidental to its material organisation, from which no organised Spiritual Movement, even Spiritualism itself, seems to be exempt.

If Mr. Norbury were to make a catalogue of un-Christian un-Spiritual elements to be found to-day rampant even within the organised Spiritualist Movement and called these "Spiritualism" he would be equally absurd!

† NOTE.—Perhaps this paragraph about "the danger zone" may be explained by the following sentences which appeared in our December issue:—

"From such humble beginnings, under the guidance and inspiration of Zodiac, has sprung in a few years the 'Greater World Christian Spiritualist League' with its noble London Sanctuary, where meetings are held every day of the week, as headquarters. It has now five hundred and thirty independent Spiritualist churches throughout the country, in a membership association. In addition to the people in these churches it has an individual membership all over the world of between 13,000

### CHRISTIAN SPIRITUALISM WELL EXPRESSED.

The Late Grand Duke Alexander of Russia, speaking on this subject, in an interview with which he honoured us in Paris in 1925, made the following memorable declaration:—

"Organisation is no part of my work; that is for other people to do if they so feel impelled. If two people, separated by distance, hold the same ideas and send them forth earnestly into the world, they are already working together without any material bond.

"It seems to me that the more things spiritual are encased in material forms the less progress will they make.

"Take the example of the Christian religion: it is the purest and highest religion ever seen in the world, but what has happened to it?"

"The moment it ceased to be a purely spiritual thing, and was clothed with churches and dogmas and sacraments, and I don't know what else, it ceased to be free and able to progress, because it had thereby become frozen to the earth. These garments were of the earth earthly, and were not in essence spiritual.

"So I say whenever you set yourself to organise any spiritual movement with a headquarters, a president, secretary, treasurer, committee of management, and so forth, you thereby cease to be essentially a union of souls and become a collection of bodies.

"Then it is that all sorts of material questions, which every such society has to deal with become of prime importance, and The Spiritual—the real substance and *raison d'être* of your existence—becomes relegated to the second place.

"Unhampered by such distractions, every ardent Spiritualist would be a living source of LIGHT to the world, an active radiator of LOVE and GOODNESS, by which trinity of spiritual powers alone will the evil in the world ever be vanquished.

"The Spiritualist's work should not be that of a member of some society, but that of an individual in A Union of Living Souls, sending forth Light and Love into the world. And these influences will inevitably go on spreading until they permeate the world.

"In all countries there ought to be such living active sources of Light and Love if the world is ever to be lifted above the grossness and darkness of materialism.

"Christ Himself said, 'I am the Light.' As His disciples we are reflectors of His Light, and as individuals, as voluntary spiritual workers, our chief aim should be to bring about the coming of God's kingdom on earth, rather than to promote or uphold or build up any sort of material organisation."

If Mr. Norbury will now pause in his misguided efforts to divert the children in our Movement from Christianity, and devote himself to the pure enlightened spiritual principles here expressed, we feel confident that many Spiritualist parents will be relieved from a great anxiety.

J. L.

and 14,000 persons. It has its English newspapers and foreign journals, all printed at and distributed from the Sanctuary. It has its Shelter for Homeless Women, and Seaside Rest Homes for Invalids. It has its regular healing meetings, at which many serious complaints have been cured, as verified by the medical profession. It has issued one hundred and fifty diplomas to genuine mediums after testing their gifts and making a stringent investigation into their character. Only one of these has been attacked by the police, but the League put up a vigorous defence and won hands down.

"Indeed, the League's activities are endless, and its achievements phenomenal. And—this is very important—all are based on the Christ Teaching, the Christ Spirit, and the Christian ethics and fervour.

"The moral seems to be that wherever Spiritualism is associated with Spirituality as its most important essential element, it makes rapid progress and is invincible, but wherever it is without that, it becomes degenerate, goes downhill, and gets mixed up with all sorts of undesirable and destructive conditions, with fatal result."

J. L.

## Dr. Cannon's Remarkable Book.

### THE GREAT LHAMA AND MR. JUSTICE McCARDIE.

"THE INVISIBLE INFLUENCE," by Dr. Alexander Cannon (Rider, 5/-), is the most remarkable book on the Occult that has been published in our time. It caused a considerable stir when it was issued some weeks ago, chiefly on account of what the Great Lhama told the author of the evil work of the "Order of the Left Hand":—

"Witness thou that a great and famous judge did nearly seven years ago visit a foreign land under an assumed name. There did he get at loggerheads with a man who was in reality a great black magician, who threatened that—'In seven years from this very day shalt thy body be no more: a gun of old order shalt fire thee out of existence at my command, and thou shalt die in disgrace.'

"And so it came to pass that exactly seven years from that very day did the newspapers of the Occident blaze forth with the lamentable news that a great judge had committed suicide.

"This was indeed no suicide; the eminent gentleman being of sound mind and great judgment, and a man who would no more think of taking his life than attempting to jump over the moon.

"It was indeed the hand of the great black magician. For fourteen days prior to his death this great gentleman was awakened by a vision of two eyes each morning at two of the clock. I was aware of this fact and consoled that great man that it was of no import.

"This judgment was wrong, for those were the eyes of the black magician, who had kept his word and evoked the Angel of Death."

Everyone recognised that this great and famous judge, this great gentleman, who died so tragically, was Mr. Justice McCardie, who heard the libel action brought by Mrs. Meurig Morris against the *Daily Mail*, and in the course of his summing up was suddenly and surprisingly addressed by the spirit voice of "Power," "Thou who art a brother Judge, hearken unto my voice." But Mr. Justice McCardie would not hearken.

Dr. Cannon, we gather, was closely associated with the judge, for he says, "I had forgotten the Great Lhama's warning, which was again telepathized after the event":—

"Why didst thou not tell him to be hypnotised so that the evil power could be kept at bay and he could be saved from an undue termination of his fleeting earthly life? He was a great man, and would have helped thee much in this world, but although his life is now beyond the grave he yet lives to assist thee in thine efforts, which are great and will in due time bring to all men, as well as to thyself, great reward."

### LEVITATED ACROSS A MOUNTAIN GULF.

It was during his journey to the Great Lhama Convent that Dr. Cannon and his companion were levitated across a gap in the Himalaya mountains fifty feet wide. They were instructed what to do by a messenger from the Great Lhama—"Our friend the Knight Commander," who in glowing scarlet robes was on horseback on the farther side:—

"He soon gave us instructions as to how we should cross this gulf, by the practising of the levitation and transportation phenomena, in the perfect manipulation of which we had already become adept.

"Within the course of a few hours we made our bodily state fit to allow of this great miraculous transportation taking place by pure mental effort, and in another moment of time we were both landed safely on the other side."

Their boys, with the luggage, remained behind. They were requested by the Knight

Commander to tell them to return, as "Now you will require no treasure and no more clothes, for now we can materialise all that is needed for the support of the human frail frame of mankind."

### GREAT LHAMA AND "DEAD" MAN.

When they came to the Convent and entered the Grand Hall, there, at the east end, at a beautiful golden standard and throne, stood the Great Lhama himself. There was a bluish aura all about him, and as they approached he rose from his throne and bowed most graciously.

Then entered a host of monks carrying huge, flaming torches. The Great Lhama prayed, and at that moment eight men entered carrying a huge stone coffin, in which lay one who appeared to be dead. Dr. Cannon tested the absence of breath by a mirror. Then the Great Lhama uttered words in a language which was strange, and the eyes of the dead man opened, and the body sat up and then walked towards the Great Lhama and returned to its coffin. In a few minutes more it again lay lifeless.

The Great Lhama explained that the man had been dead seven years, and that he would not be raised for another seven years:—

"I was further informed (Dr. Cannon continues) that this man was some hundreds of years old, and may live for ever, if 'living' it could be called.

"I asked the Great Lhama what happened to his soul in the meantime.

"I was informed that he visited various parts of the earth, taking messages from the Great Lhama, and that, in fact, he is the Great Knight Commander who has taken on another body with only one arm, this being symbolic of the 'Order of the Right Hand,' in contradistinction to the 'Order of the Left Hand,' which is the Evil Order of Black Magic."

It was whilst the assembly were still chanting melodious music that the Great Lhama told Dr. Cannon about the famous judge, and at the end of this remarkable interview, said to him:—"Fear not any man; fear not thyself; remember that fear is failure. Be thou therefore without fear, for in the heart of the coward virtue abideth not. Thou hast known me. Pass thou on."

It required great courage, one feels, for a man in Dr. Cannon's high position in the Educational Government of London to publish this book and to vouch for the truth of it all. It caused, of course, a storm of wrath from conventional authorities, but Dr. Cannon, we imagine, "Fears Not Any Man." He knows great truths of the mystic Orient, and he has done a great service, we consider, in publishing them.

Besides this wonderful visit to the Great Lhama and other travels in the Far East, with testimony of the existence of Black Magic, his book is largely a vindication of hypnotism, and is dedicated to Alexander Erskine, "hypnologist, philosopher, and friend of humanity, and to those who have gone before."

Its aim is "to prove that there exists in this mighty world in which we live an Invisible Influence that rules our daily lives"—an influence that can be for good or for evil, according to our desire.

Dr. Cannon states more than once that he is not a Spiritualist. Yet, he says, he has had proof brought before him, by people placed in the hypnotic trance state, again and again, of powers unseen fully at work. He relates that a famous judge and he [was this also Mr. Justice McCardie, one wonders?], on one occasion, visited a trance medium, who, nameless as they were, described their status, title, estate, authorship, relations and many other very intimate things, and made predictions, at the time quite un-called for, which have since been fully proved.

We believe that if he would continue his investigations either with direct voice mediums or with the very fine trance mediums now working for the leading Spiritualist institutions in London he would get such a wealth of fresh information—possibly from the Great Lhama himself, for that great man has lately passed hence, and from Mr. Justice McCardie and other distinguished men—as would give him material for another volume even more remarkable, perhaps, than "The Invisible Influence."

## Rosa M. Barrett: Philanthropist & Spiritualist.

INTERVIEW BY THE EDITOR.

MISS ROSA M. BARRETT reached her eightieth birthday on January 15th last in good health and in full mental vigour. We visited her at her cottage in Welwyn Garden City on February 5th, to congratulate her and to obtain some account of her life and work. Though so early in the season snowdrops were already in flower and bright yellow jasmine was climbing all over the front wall.

After a friendly welcome, Miss Barrett said, "I do not at all like personal publicity, but here are two scrap books with newspaper records of my past work, from which you may take anything you think will interest your readers."

I may say here that Miss Barrett has spent the greater part of her life in Ireland, where she went to live with her mother and brother, the late Sir William Barrett, when he was appointed to the Chair of Physics at the Royal College of Science, Dublin.

Opening one of the books at random, we found a biographical sketch in an Irish paper, *The Visitor*, for May, 1907, from which we take a few paragraphs:

"We have the pleasure this month of presenting a portrait of Miss Rosa M. Barrett, well known by name to Temperance workers. . . . She is a sister of Professor Barrett, F.R.S., a savant of wide reputation, who has devoted special attention to various classes of occult phenomena, such as telepathy, water divining, etc., and is one of the Founders and an ex-President of the Society for Psychical Research.

"Miss Barrett lives with her brother at Monkstown, Co. Dublin, and it would be hard to find a brother and sister in Ireland who lead more active, busy and useful lives than they. They are of one mind in their deep interest in religious and philanthropic work of various kinds, and throw themselves into it with the utmost heartiness, to the full measure of their health and strength."

This work was, of course, entirely voluntary, and had to be carried on in conjunction with the necessity of earning a living.

Having glanced over the cuttings we asked Miss Barrett if she recalled any particularly outstanding event in her life.

"There is one," she replied, "that I do not think I have ever before mentioned, though it happened more than half a century ago. I was teaching and attending the College of Science with a view to taking up a scientific career. But one day my mother told me in great distress of a poor family she was visiting, where two young children had been burnt to death, while the mother was at work, away from home, and

I heard of other similar tragedies. Contrary to all my plans and hopes, I was irresistibly impressed that my work was to find some way by which to try and prevent such a dreadful thing happening again.\*

"There were not at that time any crèches in Ireland nor any Homes for very young children. This was certainly not the work I should have chosen. I knew nothing then about little children, and was young and without means. I felt strongly that such work would involve giving up any other career, or marriage, as if undertaken, it must be carried on whole-heartedly. So I began, though beset with many unforeseen difficulties, first a crèche, then, as the need became urgently clear, The Cottage Home for Little Children, which is happily still being carried on. It began in 1879 in two rooms with about £16 given by friends, and subsequently a house, twice enlarged, was specially built."

Miss Barrett was responsible for this work, with the help of a Committee, until 1923—over forty years—when she left Ireland.

Children under seven, chiefly without mothers, were admitted, some indeed when only a few weeks old. It was at the time a unique home in that respect, and hundreds of little ones were by its means, rescued from physical and moral neglect. How can any poor man, obliged to go to his daily work, look after his helpless, motherless little ones?

Incidentally it is worth noting that, while Miss Barrett has found that Environment during the earliest years is of supreme value in eradicating inherited tendencies, she herself is gratefully conscious of the influence left by the upright, religious and studious characters of her own ancestors (partly Huguenots) on both sides. Her father was a missionary and also a scientific man, his book on geology was for long a text book; two brothers were well known Con-

gregational ministers, and one, for a time, also a missionary in China.

Lack of space prevents any long reference to Miss Barrett's other activities—as President of the Irish Women's Temperance Union, as a contributor of articles to magazines and to English and foreign Conferences on "Child Welfare," as author of "A Guide for Dublin Charities," and compiler for some years of all Ward & Lock's Irish Guides. She has also published in the Dublin and the Royal Statistical Societies monographs on "Juvenile Criminals," "Foreign Legislation on behalf of Destitute Children," etc. The latter was awarded the Howard Medal by the Royal Statistical Society, which Sir H. Samuel, when drafting his bill, called "The Children's Charter," and said that it had been of great value to him. It has been translated into Japanese; two parts were published in France and in S. Africa. "The Life of Ellice Hopkins," whose stirring addresses in the Purity Crusade to students at the beginning of this century are still remembered, was another labour of love.

In later years Miss Barrett's chief interests have centred on psychical work, inspired by the work of Sir William on those lines, for she had long helped

\*A palmist, a complete stranger to Miss Barrett, told her many years after that he had never seen so strongly marked a line of divine guidance on any hand.



ROSA M. BARRETT.

Photo by Harrods.

him as amanuensis. Her own separate work has been in the book "Religion of Health," and as editor of the addresses of Dr. Lascelles, published in the two volumes, "The Seekers" and "Beyond," both of which have had and are still having large sales. These addresses are deeply spiritual as well as practical. The house in which the healing work is carried on by Dr. Lascelles and the Harmony Prayer Circles is called "The Seekers," and their monthly magazine, *Beyond*, is so named after these books.

### A NOTABLE PRONOUNCEMENT.

At the conclusion of our informal chat, we asked Miss Barrett if she would care to say anything about the present or the future of Spiritualism, and she replied—

"I feel sure that we are going to have, before very long, some fresh spiritual revelation, and I think that we should be getting ready for it—trying to be more worthy to receive it. So many Spiritualists think too much of phenomena and not enough of its spiritual teaching. Are we likely to get any higher revelation unless we are more worthy of it?"

"There seem to me just two things that Christ taught the world—Love and Service. Perhaps it is all in the one word Love—Love to God, Love to our fellow-creatures expressed in Service. Other religions have, no doubt, also received Divine revelation, but has any other received such high spiritual and moral teaching? Has any other, ignoring forms and creeds, insisted on Doing Unto Others (whether good or bad) as we would be done by, and given us the power and the uplift to carry out this Will of God?"

"I feel very strongly that we ought to be careful how we take up Spiritualistic work; it should not be from mere intellectual curiosity, though scientific investigation is both necessary and valuable: but for ordinary people it should be undertaken only with the purest motives and with people of the highest character.

"Some preliminary study is advisable to obtain really helpful results, just as, if we wanted to understand scientific problems we should need to study physics or chemistry or astronomy, or whatever branch of science interested us.

"It is also of the very highest importance that, when it is wished to consult mediums, we should first make sure of their character, and also that

of those with whom we may be sitting. Unless we are protected in this way and by prayer, how can we expect to attract the higher spiritual beings from the other side? But with this foresight, they are only too happy to come back to be of service to those still on earth, and to shield us from evil or mischievous influences.

"Those who have passed on are still eager to help us to understand and to share their joy and the fuller, beautiful life into which they have entered—I have had proofs again and again, of their continued knowledge of and care for me. I have been told facts of which I was at the time ignorant, but which proved to be true; good advice has been given me about health; thoughts and suggestions have come from quite outside my own mind, and I am conscious of a frequent sense of guidance and protection.

"To realise for a *certainly* the Love and Wisdom of God, that our loved ones are still actively alive, that they still love and help us—is not this a source of strength and joy? Shall we not more earnestly try to be worthy to join them, remembering that what we are and do here not only shapes our present characters but our lives and surroundings hereafter?"

"We have travelled a long way from the days when the pioneers—of whom my brother was one—were shunned and ridiculed, and when a scientific man could say that psychical phenomena were all "diluted insanity!" The once derided telepathy is now dragged in to explain all mysterious mental phenomena, but as yet we are no nearer understanding or explaining telepathy. It is still a convenient name and often but a shelter for ignorance and incredulity.

"Spiritualists must just try each one to go onward and upward; not to worry if they cannot do anything great, for it is generally the little things that count most in the end. We can hardly expect to receive higher spiritual or mental teaching through our mediums until they themselves are of high character and education. But if we cannot actively work for this and other good objects, let us at least be stepping-stones for others and not obstacles."

"I can truly say that these words have been my life's motto—

**'Tasks in hours of insight willed,  
May be through hours of gloom fulfilled.'**

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

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

### A SITTING WITH SUSANNAH HARRIS.

WE had the privilege of being present the other evening at one of the wonderful trumpet seances of this famous American medium. It was held at Hunstanton House, Endsleigh Gardens. Mr. Stanley Watts explained that Mrs. Harris was only an instrument, and no one could guarantee that they would hear even a whisper.

The personal messages, given by deceased relatives of the sitters, were very remarkable. One was talked to by her father in a German-Swiss patois; and the true fact that her mother had lost her own watch, and was wearing the large gold watch and chain of the speaker was mentioned.

An artist, who had died two days before the seance, said to his brother-in-law: "I am alright now; I am alright now." He had been disabled in his last days by paralysis. "I did not believe," he said, "but I know now, it is all right.

A gentleman who, with his daughter, had been a victim in the Aisgill railway disaster, also made his presence known. His voice was preceded by the simulation of the puffing and whistling of an engine, and when he had spoken, the spiritualist train, as one of the controls called it, was heard puffing away until the sound gradually became inaudible.

### PRAYER AND HEALING.

Dr. Stenson Hooker, in a lecture at the International Club, on methods of healing, said he felt certain that a prayer sent up to God with lofty inspiration and great desire for healing had been answered over and over again, one might almost say magically, so sudden had been the effect.

Magnetic healing could be exercised by most people,

for there were emanations which passed from themselves into the atmosphere immediately around them, which could be directed by an effort of will into persons at hand, or even at a distance, with healing power.

Faith also, when it is supreme and complete, is a wonderful influence in working miracles. The thoughts of the patient must be drawn away from the pain or illness, and, if another set of ideas could be put in the patient's mind to dominate it, the pain of the illness would be overcome.

He had seen the son of a Christian Scientist who had scalded his arm, shouting, "There is no pain; there is no pain," and exalting his thoughts into that condition, so that he really became free from pain.

The days of coarse drugging were gradually passing away, and more refined methods were taking their place. At the same time he insisted on the value of simple remedies, which could do much to allay unnecessary pain and help the healing forces.

### SAYINGS OF THE MONTH.

Let us only be lovable and we shall be beautiful.—*J. Millott Severn.*

Women are more susceptible to psychometric impressions than men.—*Mrs. Millott Severn.*

Under favourable conditions it is possible for me to see things by my psychic gifts, which I never did, and never shall, see with mortal eyes.—*Anna J. Chapin, the Blind Medium.*

No truly spiritual life can be maintained without prayer. Jesus prayed earnestly and frequently, and often in solitude.—*W. H. Evans.*

## The Father of Spiritualist Sunday Schools.

SIXTY-THREE YEARS' FAITHFUL WORK FOR THE CHILDREN.

MR. ALFRED KITSON, the Chief Inspirer and Organiser of the Children's Lyceum Movement in this country, passed from his earthly labours at Dewsbury on January 16th. He was the Robert Raikes of Modern Spiritualism, and his name will be similarly honoured by future generations.

He lived to within a month of his seventy-ninth birthday, and for sixty-three years he had devoted himself whole-heartedly to the work of Progressive Lyceums—the name adopted for Spiritualist Sunday Schools.

He was born on February 15th, 1855, in the village of Gawthorne, Yorkshire, in a little cottage where door and windows met the low slated roof. His father was a coal-miner, who became a chronic invalid through working in wet and ill-ventilated pits. His mother was the chief bread-winner and worked in a local factory from 6 a.m. to 6 p.m., while her family of six children were cared for by their grandmother.

Alfred began to work in a coalpit when he was nine. He earned a shilling a day and numerous thrashings from his brutal master. He had almost no education. It was at a Sunday School he learned to read and write. He was brought up in a morbid religious atmosphere of "continual fear of displeasing God."

When twelve years of age he overheard a neighbour telling his grandmother about a Mr. and Mrs. George Swift having introduced "spirit-rappings" into the village. His grandmother said she felt sure that only imps of the devil would rap out messages, "for the good who had reached heaven would not want to come and rap on tables, and the bad who were in hell would not be permitted by the devil to come back for fear they escaped!"

The neighbour replied: "Oh, but Betty, these spirits who do the rapping say there are more places for the dead than heaven and hell; everyone goes to the place he or she has prepared, for as people sow in this world, so must they reap in the next one."

This remark at once rivetted Alfred's attention, for he thought if it were true it would remove all his fear of death. Thereafter he joined a group who listened outside Swift's window while private home circles were being held.

At one of these circles, Alfred's father manifested mediumship, and soon started a regular home circle, where the boy's knowledge of Spiritualism grew apace.

1871 became a milestone year in Alfred's career. On August 15th, they had a visit from Dr. J. M. Peckles ("The Pilgrim" of glorious memory) and Mr. James Burns, Editor of the *Medium and Daybreak*. After a service the visitors were entertained in the Kitson's home, and the Doctor took much notice of Alfred, who was then sixteen. He presented the boy with his portrait, and privately urged his parents "to take special care of their eldest son, for it had been revealed to him (the Doctor) that he was marvellously gifted, and had a great work to do, which would have a marked effect on Spiritualism."

In that same year he made his first contact with

a Lyceum. With a companion, William Winfield, five years his senior, he attended the Sowerby Bridge Lyceum's first anniversary meetings, and returned full of delight at what he had witnessed. Furnished with an American Lyceum Guide a Lyceum was started in connection with the Spiritualist Society. The two youths, it is recorded "bravely struggled to maintain the Lyceum that had been so enthusiastically started and so quickly deserted. Ultimately the Spiritualist Society collapsed, owing to jealousy and clamouring for official position among its members."

Alfred now set himself to a course of study to prepare for his next effort. This was inaugurated at Ossett on April 12th, 1876, and was fairly successful. The children were taught, in addition to the routine work of Lyceums, physiology, phrenology, and botany. These features were favourably commented on by Mr. James Burns, Mr. J. J. Morse, and Mr. E. W.

Wallis, who paid occasional visits, when fulfilling engagements in the district.

From such humble beginnings Alfred became in due time the General Secretary of the British Spiritualists' Lyceum Union from its formation in 1890 till June, 1919, when he retired and was elected Official Adviser to the Union. He was a man of great fervour and sterling character, and was universally beloved by Spiritualists of all ages, but especially by the children.

We refer our readers to this fine volume, "Autobiography of Alfred Kitson, and a Selection of Spirit Teachings from his Guides and Inspirers," for the full record of his historic work, in which he was ably assisted by several University graduates, including his own daughter, and many enthusiastic workers. Under his guidance Spiritualist children were trained physically, mentally, morally and spiritually to carry on the Spiritualist Movement on a higher level than heretofore.

In the autumn of 1887 he received a

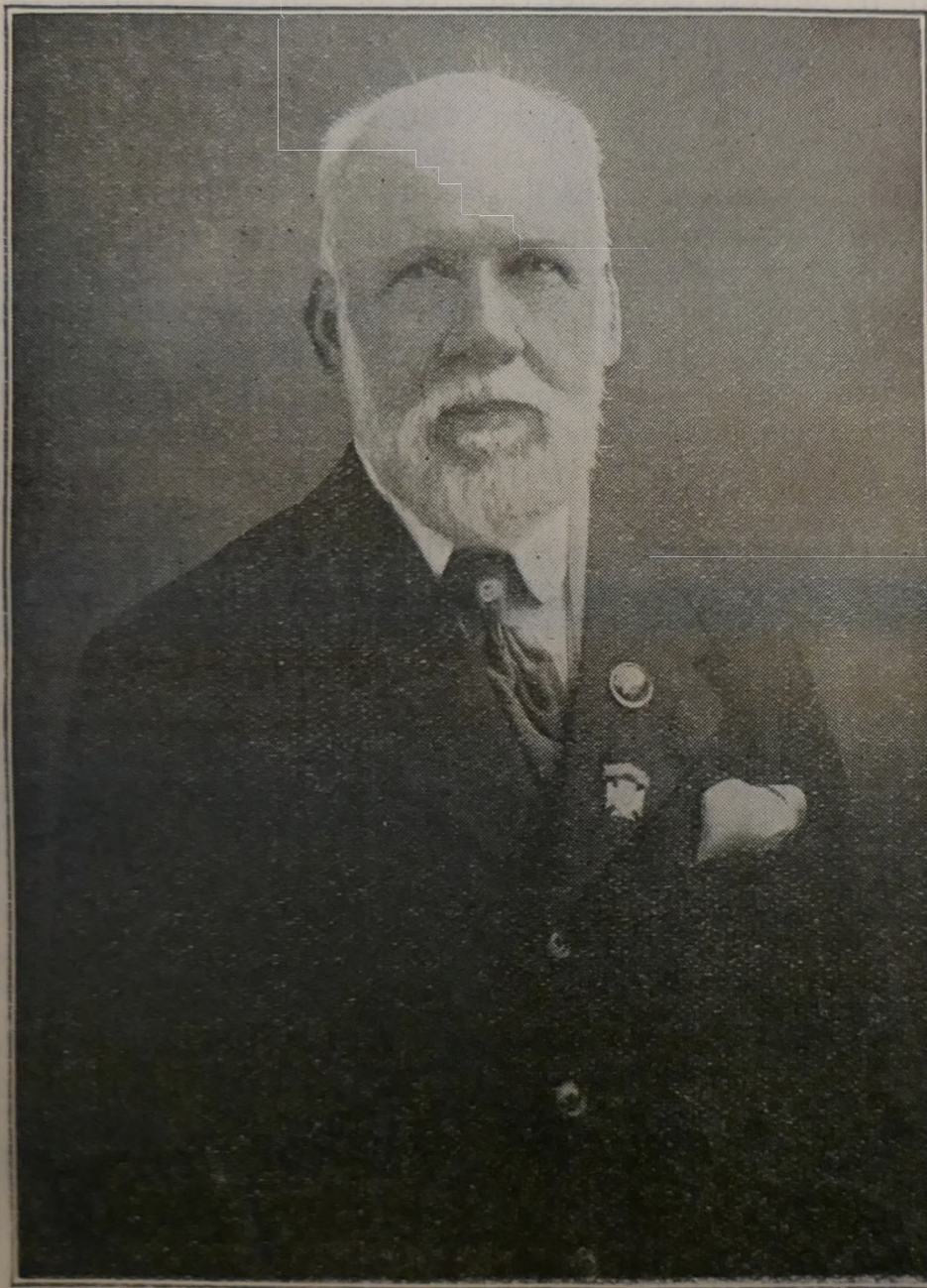
letter from Andrew Jackson Davis, the famous Poughkeepsie Seer, from which we quote the following noteworthy passage:—

"The heavens are open to every spirit, old and young, who enters freely into Lyceum work, Holy influences distil upon you, as you go so cheerfully from place to place, teaching the way, and organising the angel's school for the interior culture of the little ones—the coming men and women!

"England is full of noble, free-minded souls, not wealthy in materialism, but so truly rich in all that death cannot destroy: Truth, Candour, Integrity, Justice, Reason, Love; and I am not surprised that you find persons ready to cooperate with you wherever you volunteer to almost give your personal attention and information. I have your English Manuals, and like them. Better for your Lyceums than ours could be.

"May you be faithful, dear friend—not overworked, nor weary in heart—full of the power of the Spirit in doing good.—Your friend ever, A. J. DAVIS.

May the Spiritualist Children's Lyceum Movement be long maintained on the high level to which Mr. Alfred Kitson raised it!



ALFRED KITSON.

*Special I.P.G. Photo by Mark Cross, Dewsbury.]*

# Some Spirit Messages from My Father.

## MENTAL AND PHYSICAL AURAS AND COLOURS.

BY JUSTIN ELLIOT.

MY FATHER, IN SPIRIT, speaking on Monday, 14th November, 1933, said to me:—"The mental aura, with its ever-varying hues and dimensions, serves as a doorway through which we may approach the study of things eternal. Let this, therefore, be your first landmark, your first milestone, to gain which you are not afraid to work hard.

"It is of a much finer fabric than the physical aura, and is composed of particles so fine that sunrays in comparison would appear as composed of blocks of stone. So long as you realise the true extent to which this mental aura transcends that of anything physical, you are making straight for the Truth.

"Senses refined from the physical right down to the mental are what is required of you. It can only be done by *thought*. What you call the 'imagination' does not contain entirely imaginary objects, but of everything imagined there is the finer counterpart. This knowledge in itself is enough to point the way to discovery of the mental aura. It speaks for itself. To *know* that it is seated in the imagination is enough to lead you in that direction.

"Therefore let your thoughts run wild; never mind, good, bad or indifferent, they will always lead you in the end to the finer particles of the mental aura.

"To control your thought often leads to a restriction of this field of endeavour. Control your actions, yes, but do not be too particular, for the present, with regard to thought-forms. Eventually you will discover that the intervening space of what may be called 'physical' can be bridged over completely, and the mind will go straight to the auric forms; but you must at first approach this through the physical, because it is essential for you to know that the physical is there and does actually play its part as a channel or duct through which the Ego eventually reaches its finer organisms.

"This conveys nothing to you if you are not ready to fall back upon the old theory of collaboration between Spirit and earth. That this collaboration exists it is not of course necessary to demonstrate to you, for with you it is an established fact, and what you have got out of it is a knowledge that through Spirit you are led to the light which you seek.

"Short though your experience has been, you cannot deny this obvious truth, which has placed indelible marks upon you—some of which you can see in your daily work on earth, and the remainder of which will unfold itself to you as you attain this sensitiveness of vision.

"Oh! Fine down your thoughts, your senses; thought-forms and sense-forms, delicate tissues of which the earth never dreams; that eternal refinement and attenuation which goes on forever through time and space, until even time and space are no longer distinguishable one from the other, but all things are as one.

"Part of a mental aura can sometimes be seen as you lie asleep or at rest. I would have you know that what you sometimes see

as light is just the fringe of a mental aura. As we come into your vicinity, we are bound to shed this light, which is taken up and reflected very often by your own. So, when you see a certain colour, do not think it is of necessity *all* yours, or *all* that of your spiritual friend, for it can be a mixture of the two—remember that.

"The beauty of it, or otherwise, indicates the state of mental collaboration which exists between you. If a colour is taken as a healing colour, for instance, it must not be assumed to be solely a colour of that spirit entity who is co-operating, but may be in a greater or lesser degree a combination of your auric emanation and his. So it is safe to say that, should you get blue, the depth of the blue, and the purity also, depend upon the degree of closeness of co-operation between earth and Spirit.

"It is desirable to point out such things as this, that you may know how close to, or how far from, the Spirit world you are at any given moment. Degrees of contiguity are thus established within a reasonable limit of certainty, leaving a margin for your inevitable doubt—natural enough, considering your own judgment has to make the decision.

"It is a fact frequently overlooked that all colours seen must more or less be affected by your own auric hues. We could not show a colour had you not also the same colour, or one very nearly approaching it, in yourself. You see, our auras and yours are complementary to each other."

\* \* \*

### The Music of Unselfish Love.

One glad, bright day I heard a song so sweet,  
It made me fear, as if on holy ground  
Trembling I stood, with mire-ensandalled feet,  
Loth to profane that haunt of sacred sound.

One have I known, who lived a life so fair  
And gracious in its love devoid of scorn,  
That I have bowed me down in spirit there  
To kiss her garment's hem—so poor and worn.

For I had felt the music of her life,  
The healing influence of her loving deeds,  
The high, clear faith that hushed all inward strife

In ministry to other sufferers' needs.

And now that song is mute for evermore—  
That patient spirit takes her well-earned rest;

Shall we then look to darkness from this shore,  
Blinded by earthly lights that veil our quest?

No—for to Him, Whose myriad-watching eye  
Regards the pathos of Earth's sacrifice,  
Music and Love are one; they shall not die,  
But to serener heights in beauty rise.

A. M.

\* \* \*

They never fail who die  
In a great cause; the block may soak their gore;  
Their heads may sodden in the sun; their limbs  
Be stuck to city gates and castle walls—  
But still their spirit walks abroad.—Lord Byron.

March, 1934  
"Cure"

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## "Cure by Suggestion," by Mrs. Helen C. Lambert.

A REVIEW: BY ROSA M. BARRETT.

MRS. LAMBERT is already well-known to English psychical students through her valuable book, "A General Survey of Psychical Phenomena," and by her healing work. In these two slim and convenient volumes an extremely careful record is given of sittings she held in New York during 1932 and 1933 with the trance medium, Mrs. Eileen Garrett. The chief communicator, speaking through Mrs. Garrett, was Dr. J. H. Hyslop, the ardent Secretary, during his lifetime, of the American S.P.R. The present Secretary, Dr. Carrington, was present at some of the sittings, of which he has published a study, I believe.

### ABSENT TREATMENT.

The title of the book shows the main subject of the communications, and it is striking to note that Mrs. Lambert is, or was, like the medium, entirely ignorant on the subject of the human anatomy. She therefore asked the opinion of a medical specialist on some points in the communications that puzzled her, specially as regards the situation and uses of our various glands. He found that the statements purporting to come from Dr. Hyslop were not only perfectly correct, but more up to date than his own knowledge. Further, of twenty patients, some seriously ill, to whom Mrs. Lambert was giving "absent treatment," by methods prescribed during these sittings, no less than eighteen received marked benefit. Only three knew that they were receiving treatment. Apparently the results are often better when the patient is ignorant of the fact of treatment, since then no resistance is offered.

Apart from the talks on health, anatomy and treatment of illness, I have marked many passages in the book that I should like to quote, but space will only allow a few to be given, and I can but urge those interested to get the book and read it carefully. It is published by Moss & Kamin, of Sixth Avenue, New York, and as far as I know there is no copy in England except my own, kindly sent to me by the writer. I have, however, urged the publishers to appoint some English agent, and I hope that, before this article is published, copies may be on sale at the office of the *International Psychic Gazette*.

### "DEMANDS ON THE COSMOS."

One point that I was specially glad to note was the reply to a query as to whether sitters made too great demands on those in the spirit world. The reply was:

"'Ask and ye shall receive,' is true of the universe. We are delighted to receive requests for help . . . Have no compunction about asking, and let the asking be a demand."

It was also stated that often a group might be consulted as to the information wanted.

"Most people sit and sit and sit, but make no demands on the Cosmos . . . You **must** know how to ask and how to direct . . . If we have an intelligent invitation to come and associate and assist, we are very happy. Unless we get that from you, or unless some great danger or emergency arises we do not intrude. But these are exceptions. 'We should pray for our dead, as though they were living. You must realise there is no death at all.'"

Warning was given against fear, especially when healing.

"You must never be so humble that you are afraid

to put yourself in contact with higher forces." The bad results of fear are emphasised again and again, both with regard to its physical and mental effects. In child-birth, e.g., much harm results to both mother and child by the constant state of fear induced in the former by ill-advised friends or doctors.

Further, Dr. Hyslop said that a physical, which after all is a mental, shock is the cause of much insanity. Insane patients, he said, are often able to do wonderful things, such as singing, drawing, etc., that do not seem to come from the brain proper. "Insanity in all forms goes with some fear, nerve weakness, lack of cellular activity, or abnormal functioning of the mind through shock." "Insanity is, in nine cases out of ten, an absolute withdrawal of the soul from experience. It is a surrender."

"When healing, visualise the case, send the thoughts to the base of the spine, then let the vision travel upwards to the back and base of the head. In mental cases massage is often useful to increase circulation and to help the nervous systems (the motor and sensory systems) to work in harmony. Exercise of the body helps to stimulate the mind. 'No patient, however weak, should be kept effortless . . . Activity, physical and mental, must be the course. These things can be helped by suggestion.'"

### M. COUE INTERVIEWED.

Dr. Hyslop described an interesting interview he had (on the other side) with M. Coué, who said that he had not worked when on earth wholly by suggestion, but had projected himself into the soul of the universe. Then, calling on the emotional soul of the gathering, he commanded the souls of those present to rise in rebellion and tune in on this wave of health. He put the responsibility of health **into their own hands**.

There are grave dangers if hypnotism is used for mere exhibition purposes or by tricksters. If we have special gifts or powers that we want to use for a good purpose, we should keep them clean and fit to lay before the King. "Self-preservation, in order to be useful, is a duty . . . Our words to-day will have a use. We cannot speak them in seriousness without the messengers who are listening, carrying them forth. We cannot loose these thoughts into the universe without having someone pick them up and feeling better for their revelation."

A wise distinction was drawn between day dreaming, when the thoughts wander aimlessly, and contemplation. "Sitting with contemplation . . . has a definite fulfilment, because it does rest the soul. It washes it; gives it beautiful air to breathe and completely relaxes the body." "Awareness of a thing is quite different to a complete consciousness of it." "The soul may have a God awareness without having a God consciousness."

I note that the communicator frequently gave Mrs. Lambert information about her family of which at the time she was ignorant, but which was subsequently proved to be quite correct.

Instruction was given as to the methods to be employed when healing, also as to diet, such as not to mix alkaline and lactic foods; not to take at the same meal meat, eggs or cheese, together with fruit; have an egg day, a meat day, a vegetable day, or a fruit or milk day, and so forth. Dr. Hyslop emphasised the necessity, when eliminating evil, either of mind or body, of leaving something substantial in its place.

I cannot attempt here to enter into technical details, such as those given of the situation and uses of the various glands our bodies contain, but can only again advise those interested to obtain the book for themselves.

Psychics are earnestly warned to remember that they are but instruments, the power plays **through** them, not **by** them—they are instruments.

Other important words are "Evil as evil is non-existent. It is ignorance of the law." "There is ignorance and there is wisdom . . . Ignorance beget evil. . . The evil of to-day is the good of to-morrow, and the darkness to-night brings to-morrow's dawn."

I conclude with these wise words: "The only way to live is to realise that each experience that comes marks a milestone in your character. You may as well use it or it will go over you; so the best thing is to accept it for what it is. When you know that, you know how to live." "Personality is the expression of experience," but I am not sure that this is always true.

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All communications for the Publishing, Editorial, or Advertising  
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69, HIGH HOLBORN, LONDON, W.C.1.

### Man's Double Constitution.

FOLLOWING up our remarks of last month on "The Physiology of the Soul," when we suggested that the human soul, spirit, ego, self, conscious-subject (or whatever else we may call "the unknown basis of the mental phenomena") was possibly nothing more nor less than the living, invisible, psychical, celestial, incorruptible, immortal or spiritual body known to early Christianity, let us now attempt to make the notion somewhat more vivid, by envisaging the spiritual body as a natural fact, now coming steadily into the light of day through Psychical Research and Spiritualistic experience, and see whether it may not account for all the known attributes and accomplishments of the soul.

#### "THE GHOST IN MAN."

We think it will be admitted by the generality of our readers that "the ghost in man," as Tennyson called it, has emerged from being a mere superstition or hallucination, and has become a veritable objective phenomenon. It is no longer the phantom of our childhood that appeared haphazard for a few moments and vanished never to be seen again—a mere empty shell, or a delusion of some disordered brain! It has assumed bodily substance, displaying all the characteristics of a living organism, that thinks, feels, acts, and retains its past identity after the physical body dies. It is not ordinarily visible to our physical senses, but we know that it can and sometimes does borrow part of the substance of a medium's body for purposes of physical manifestation, just as the spirit of "Katie King" used to do in the house of Sir William Crookes.

#### A LIVING CO-EXISTING BODY.

And it is not merely a body that is exchanged at death for the physical body. It is a living body co-existing with the physical body all through our life on earth. The hypnotist puts a man's physical body to sleep, calls his spiritual body into activity, sends it to a distance to view a scene, and come back with a report of what it has seen and heard many miles away. It travels, sees, hears, remembers, thinks, narrates, when the activities of the physical body are in abeyance.

#### VAGUE NAMES FOR IT.

We are accustomed to use vague words, like subconscious-self and sublimal-self, to explain these phenomena, but can anything that is not itself a complete and independent conscious entity do such things? The whole range of observed psychical phenomena confirm the indubitable existence of our spiritual corporeality. Why should we persist in regarding the weighty testimony of scientific investigators as merely interesting excursions into a world of phantasy and unreality? Why not

frankly accept these facts as facts, and proceed to reason about them, and build up the obvious conclusions from them?

#### ITS INDEPENDENT ACTION.

A man sits down in a dentist's chair, is put under gas, becomes unconscious, tells the dentist when he regains consciousness, "I saw you pulling my teeth, and I saw three nurses come in and stand there while I was asleep." His physical eyes did not see these things. But his other eyes must have done, for no one told him, and what he says he remembers seeing is true. Is there any reasonable alternative to that of believing him? Would it really be a sign of greater wisdom to say—"Man, you are only guessing?" Do a stream of patients in dentists' chairs become sudden experts in true guessing?

#### A BOARDING SCHOOL INCIDENT.

But we do not merely depend on the patients' testimony to what they have seen when their physical bodies were so perfectly unconscious as to be unable to feel pain, and when they were standing watching their own teeth being drawn. Well-attested cases of seeing the "doubles" of dying persons are innumerable. We remember an utterly sceptical friend saying—"What you say reminds me that when our Jessie was at Glenview Boarding School at Melrose, there were three sisters named Leah home from India to be educated. One Sunday afternoon the girls were in the drawing-room reading. One of the Leah girls suddenly jumped up and exclaimed, 'Oh, there's Mother!' When asked what she meant she said she had seen her mother pass by the window carrying a baby. Immediately there was an excited search, but nowhere in house or grounds could the lady with the baby be found. A month later a black-edged letter arrived from India stating that the mother had died in childbirth. One of the girls kept a diary, and had put down the story of the excitement, and the time of the occurrence. When the difference in Indian and British time was taken into account it was found that as nearly as possible the mother had died at that moment."

#### NOT A THOUGHT PROJECTION.

That was no idle fiction, or merely curious coincidence. The three young girls knew nothing about their mother expecting a baby, or that their mother was at that moment dying. But when the mother felt she was "going" she was instantly, heart and soul, with her young daughters so many thousands of miles away. She did not merely send a thought projection of herself, such as an artist at leisure might have constructed, or a person of great concentration and will-power might have sent. She came herself, and showed herself, probably did not know how, but she was with them.

#### DEDUCTIONS FROM SUCH FACTS.

Such facts are common. Why should even psychical scientists keep them isolated, and not deduce from them the obvious generalisation that our spiritual bodies exist, and that they can travel swift as lightning when freed from the limitations of the physical body? They seem to belong to a new dimension where time and space do not count. The drowning man can in a minute survey as in a cinematograph the events silently and unwittingly stored in his memory during a lifetime. That is not slow methodical brain-functioning. It is something more subtle and vivid than anything the ordinary conscious memory can even laboriously do. What is it that remembers? You say his subconscious memory; but is that some detached separate thing, only released at tragical moments as by a spring, or is it not the natural working of his soul as a complete spiritual organism, which can function with or without its physical counterpart, the visible body?

#### IDENTITY OF SOUL & SPIRITUAL BODY.

We need not insist on the reality of such facts. They are well-known and are believed in even by people who would scorn to be regarded as "superstitious." But we press that they should not continue to be regarded as merely wonderful and mysterious, but rather be accepted as glimpses into the natural dual constitution of every living person. When the soul has become identified with the spiritual body, and has ceased to be regarded merely as an unknown and unknowable inhabitant of the physical body, important consequences will accrue to religious and philosophical thought.



# LIFE STORIES FROM THE ANCIENT PAST

AS PSYCHICALLY TOLD TO RICHARD PHILLIPS.

MOLPE, AHTEP, TELENTHE, MENTEP.

"These Oriental Biographies are very convincing."—*Sir Arthur Conan Doyle.*

THE following is the last instalment of Mr. Phillips' remarkable communications from Ancient Spirits, which have been appearing here since October. They are probably the most remarkable documents of their kind, and form a vivid link with human beings who lived in distant climes and forgotten ages, and are living still, able to tell us about their sojourn on earth and their spiritual existence since.

## XXIV.—THE STORY OF AHTEP.

I HAVE desired much to converse with you. My countrywomen have told me about you. I am greatly pleased to find that I also am able to communicate thus.

I was known as Ahtep. I lived when my people were under the Greek domination, in the days of the Ptolemies. I learned their language. I came to this side when I was twenty-nine. I was wife to an Egyptian captain and had two children; both survived me.

I knew little of the world I lived in, and nothing of that on which I entered at death. My spirit left the outer case suddenly. I died through an accident, and found myself here without any preparation. But no preparation, however long, could have enabled me to understand this life. The religion of my people taught another life, but how different I found it from what I had been taught about it! My life was a happy one, and I certainly thought that when I died there would be nothing in the new equal to the old. The opposite was the case. At first I bewailed the change, but found that I was foolish and ignorant, and better knowledge brought reconciliation and even rejoicing. I feel happy that I am able to write at such length, and thank you for this opportunity. Farewell!

\* \* \*

I am Ahtep. I feel that I ought to explain why I could not write any more last night. When I thought of my death I was overcome with emotion. I felt all the distress that accompanied my sad end. I fell into the river, where I was drowned. I feel even now the horror that filled me then. I was taking a pleasant trip on the river, and by an accident slipped and fell into the water. I was drowned. My body was never found. It was devoured by crocodiles, which abounded there. But I had lost all feeling and consciousness. The efforts made to save me, and even to recover my body, were unavailing.

When I came to myself I was lying on what I thought was the bank of the river, but it was not this. I was bewildered. They told me that I had been drowned, and was now a spirit among spirits. This greatly alarmed me, for I knew so little. They calmed my agitation, and, as everything seemed so agreeable and natural, I began to feel better.

My thoughts then turned to my husband and children. I wanted to go to them. They promised I should, after a little. I need not tell you that when I did go they neither saw nor heard me, which filled me with great grief. My friends explained that this was the common experience, and took me away as my heart was greatly distressed. This is so long ago that I marvel it should so move me even now. It is long since I have thought of it, but they have told me that you desire to know the manner of our entrance on the life of the spirit.

I think I have exhausted the power. I will return and tell you of the life of Egypt. I will try to recall the names of my husband and children. Farewell.

## XXV.—THE STORY OF TELENTHE.

I GREET THEE! Thou knowest me not, but thou shalt. I am a lady from the land of Egypt, and I have besought her who guards the gate of approach to thee to permit

me to enter and hold brief discourse with thee.

I was named Telenthé. My husband was in the king's bodyguard. I lived when the kings were of our own race, before the foreigners came and corrupted us. My days were many, for I lived to the age of fifty years and three, and I left sons and daughters. My husband outlived me. My end came suddenly, for I fell into a fever and died in a few days.

My thought is to tell thee how I fared when I came hither. I knew that I should live after the death of my body, for so our religion taught, but I knew not the manner of life, for this was not taught. My first feeling on perceiving that I had really ceased to live the lower life was one of disappointment. It seemed so unlike what I had pictured it in my ignorance. I found no gods or divine beings. There was no solemn judgment and examination. At first it seemed very much like the old life, but that was because I could not see what others saw. I found myself among those I had known on earth, and met many friends who did for me what all need. Gradually my eyes were opened to the beauties and wonders of my new life, and I perceived that it greatly surpassed my expectations. Chiefly I wondered at the great people whom I met and found so low, and some whom I had known as filling lowly stations exalted far beyond these.

My power is gone; let me come again!

## XXVI.—THE STORY OF MENTEP.

MAY one who lived many years ago occupy a little of your time?

I am a lady of Egypt. I lived in the days when the Greeks were in power. I was of Egyptian descent on both my father's and mother's side, but I knew the language of the Greeks, and was friendly with them. I was married to a Greek, and my marriage was happy, and I had three children whom I did not live to see grow up, as I died when I was thirty years and two years.

My life was short, but I learnt much, and eagerly sought knowledge, and I knew that another life awaited me, but I knew not rightly the character of it, which was not rightly set forth by our priests, or by the Greeks who were clever in many things but not in this.

Now, when I was dying, I perceived others whom I had known standing by the side of my bed, and I told my husband, but he saw them not. I did not fall into a sleep but passed out of the body in full knowledge, and the friends who had come to me assisted me, and took me away to live with them. This was very different from what I had been taught, and it greatly surprised me, for I thought I should have to appear before the divine judges and be judged by them.

My husband was not faithful to my memory, for he soon married again, and my children were not treated by his wife as I should have treated them, and this was a grief to me, for at first I was not able to help them. But I secured assistance from friends on this side, who caused a better state of things, and brought it about that my children should pass into the care of my relatives, who adopted them, and brought them up in kindness and wisdom. And that was the end of my great trouble.

## XXVII.—THE STORY OF MOLPE.

I AM the Roman girl, Molpé. I have been with you this evening, and they promised to allow me to come to-night. I promised to tell you about myself, and I will now try to do so.

I lived at Rome in the reign of the good emperor, Marcus Aurelius. I was the daughter of a Roman father, but my mother was a Greek, and her name was Molpé, and my father wished me to bear it also. I knew both the Greek and Latin languages, as I constantly heard both.

My father was a man who occupied a high position

at Rome, and he had me taught all that became a girl of my station. I could read Plato and the Greek poets, and I took great pleasure in doing so. I also read the works of the Roman writers. I was not the only child, but the only girl.

When I was eighteen I fell sick, and in spite of the services of the best physicians I died after a short illness. I did not think I was going to die, and I only found it out when I was actually dying, and they could no longer keep back the truth. I do not think I felt at all frightened. I was too young to understand what it would be. I had the belief that at death we went into the land called Hades, where all spirits went. I fell into a deep sleep, and in that condition I passed out of the body. I do not remember this.

I first became aware that something very strange had happened to me when I awoke and looked for my father and mother and could not see them. One or the other had been with me all through my illness. Instead of these I saw several women whom I did not know. I asked them where my parents were, and they told me I was not to trouble, but lie down again and go to sleep, and afterwards they would be able to tell me. So, as I felt drowsy, I lay down again and went to sleep. I slept for several days as they afterwards told me.

When I awoke I felt very much better, and I saw the same women again and much plainer than before, and I saw that they were different from other women. They told me that I had passed out of my body, which had been buried, and that I was now a spirit like themselves. When I saw them the first time I had no idea they were this, but supposed they were persons who had been engaged to attend me. But seeing me now able to bear it they told me what had happened.

They were very kind and gentle, and I felt no fear, and they explained to me about the new life I had now begun. I was very much surprised to learn that my body had been buried several days, as I seemed to have the very same body in all respects as before, and could see no difference, but I very soon learned that there were differences, and that I possessed powers which I did not previously, while at the same time I was unable to do what I formerly did. One of the first things we learn here is our inability to manifest our presence to those whom we have left. It is a great surprise to many, and a great grief, but it is universal, and the exceptions are so rare that we soon learn to accept the situation and find our consolation in the things we can do.

It was Callimaché who brought me to you. She lived under the bad emperors. I was more fortunate. I heard about the Christians, but I did not understand their teachings. I wish I could tell you of the life here, which is so much better than the best life on earth, but I cannot, for language is not able to describe this. *Ave atque vale!* I will come again.

(Concluded.)

**Mrs. Emily Ellen Gosden** (Mrs. Barnett), of 81 Baker Street, W., informs us that her case against the *Psychic News*, its editor, reporter, and printers, has had to be dropped on account of the heavy legal costs which were running up, and which she had no means to pay. We granted Mrs. Barnett £25 towards her costs out of our Mediums' Defence Fund, but otherwise she received no help from any other source. This is the case in which the *Psychic News* "Exposed the wrong medium," for it exposed her as "a fraudulent medium" when she did nothing but kindly arrange and preside over a seance in aid of the "down and outs," at which she was not the medium!

\* \* \*

**An Institute of Hyperphysical Research** is being started in New York under distinguished auspices by Dr. George C. O. Haas, 45-60 215th Place, Bayside, N.Y. Entirely new conceptions of the Universe, based on recent achievements of science, are envisaged, also the hyperphysical nature of a human being, and the reality of character and personality in contradistinction to the mere externals of life, are being stressed for the first time in psychical studies. Dr. Haas is our mutual friend of the late W. J. Colville, and he writes:—"I trust that your work goes forward steadily, since it is so greatly needed. I still hear from Colville regularly through my wife; and last Monday, on the seventeenth anniversary of his birth into spirit life, he spoke to me *most encouragingly*, saying I was now embarking on the work which he predicted in his spontaneous poems while among us on the earth."

## Letters to the Editor.

### THE CONAN DOYLE MEMORIAL.

#### OUR REVIEW OF "THY KINGDOM COME."

Windlesham, Crowborough, Sussex.  
29th January, 1934.

DEAR SIR—I should be glad if you would allow me space to reply to Rosa M. Barrett's unjustifiable criticism with regard to the position of the Conan Doyle Memorial Fund.

Rosa M. Barrett seems to have forgotten that many funds have had to wait years before collecting a sufficient sum for a worthy memorial. When one remembers that my husband devoted literally all his time, energies, and health to fighting for the Cause throughout the world, until he passed over worn out by his unceasing efforts, it must surely be obvious that it is now up to the Spiritualists to pull together, each doing their own bit towards creating a worthy centre to carry on his work.

The Memorial Fund money was collected for the creation of a Centre in London, and legal advice is most emphatic that by the wording of the original appeal the Fund **must** be devoted to the object for which it was originally subscribed. The Trustees have, by law, no power to divert the money for any other objects, such as those suggested.

It would be much better if Rosa M. Barrett had acquired a few facts regarding the legal position of the Fund before rushing into print on the subject.

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Yours truly,

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The trouble was becoming an obsession, and was making me ill. A climax was reached one Sunday morning in my room at a boarding-house, near the Earl's Court Road. It was pouring with rain, and bitterly cold, and I was loath to go out. I stood at my window wondering how I should spend the morning, when I seemed to hear a voice saying **"Go to the London Spiritual Mission."**

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"I feel strongly impressed to speak to someone who has been led to the church this morning, not by chance. I am compelled to follow this inspiration, as I know there must be some grave reason why I should do so.

"I do not know to whom I am speaking," he continued, "nor do I understand the cause of the trouble, but I feel sure that some person here is suffering from acute fear! Whether this apprehension is caused by financial worry, domestic difficulties, or anxiety concerning the health of some beloved one, I do not know, but I am impelled to speak about 'the sin of fear.'"

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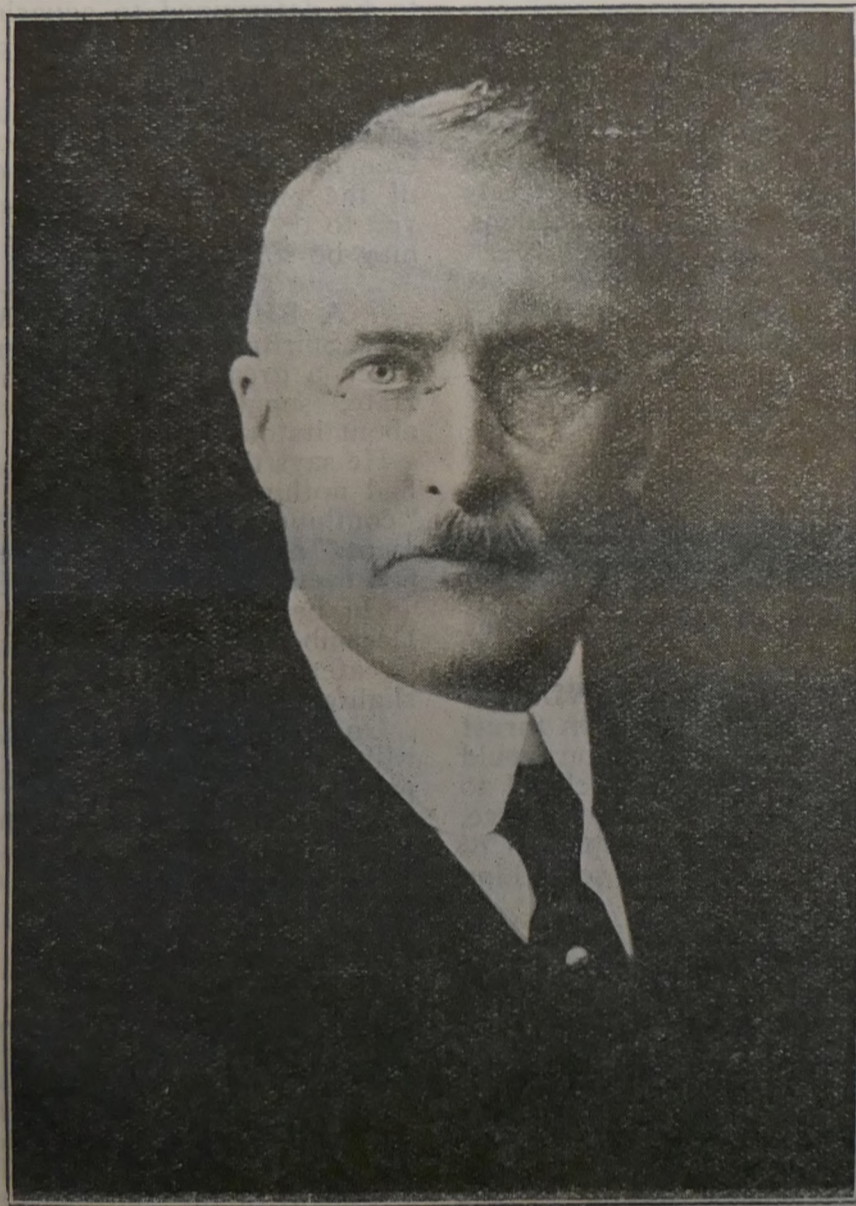
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"I knew that there was something my guides wanted me to do," he said, "but it was sometime before I could understand what it was. Now you have had an answer to your prayer, you must go to your bank and ask to see your pass book. You will find that all is well!"

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Dr. G. W. VANSTONE.

at Rome, and he had me taught all that became a girl of my station. I could read Plato and the Greek poets, and I took great pleasure in doing so. I also read the works of the Roman writers. I was not the only child, but the only girl.

When I was eighteen I fell sick, and in spite of the services of the best physicians I died after a short illness. I did not think I was going to die, and I only found it out when I was actually dying, and they could no longer keep back the truth. I do not think I felt at all frightened. I was too young to understand what it would be. I had the belief that at death we went into the land called Hades, where all spirits went. I fell into a deep sleep, and in that condition I passed out of the body. I do not remember this.

I first became aware that something very strange had happened to me when I awoke and looked for my father and mother and could not see them. One or the other had been with me all through my illness. Instead of these I saw several women whom I did not know. I asked them where my parents were, and they told me I was not to trouble, but lie down again and go to sleep, and afterwards they would be able to tell me. So, as I felt drowsy, I lay down again and went to sleep. I slept for several days as they afterwards told me.

When I awoke I felt very much better, and I saw the same women again and much plainer than before, and I saw that they were different from other women. They told me that I had passed out of my body, which had been buried, and that I was now a spirit like themselves. When I saw them the first time I had no idea they were this, but supposed they were persons who had been engaged to attend me. But seeing me now able to bear it they told me what had happened.

They were very kind and gentle, and I felt no fear, and they explained to me about the new life I had now begun. I was very much surprised to learn that my body had been buried several days, as I seemed to have the very same body in all respects as before, and could see no difference, but I very soon learned that there were differences, and that I possessed powers which I did not previously, while at the same time I was unable to do what I formerly did. One of the first things we learn here is our inability to manifest our presence to those whom we have left. It is a great surprise to many, and a great grief, but it is universal, and the exceptions are so rare that we soon learn to accept the situation and find our consolation in the things we can do.

It was Callimaché who brought me to you. She lived under the bad emperors. I was more fortunate. I heard about the Christians, but I did not understand their teachings. I wish I could tell you of the life here, which is so much better than the best life on earth, but I cannot, for language is not able to describe this. *Ave atque vale!* I will come again.

(Concluded.)

**Mrs. Emily Ellen Gosden** (Mrs. Barnett), of 81 Baker Street, W., informs us that her case against the *Psychic News*, its editor, reporter, and printers, has had to be dropped on account of the heavy legal costs which were running up, and which she had no means to pay. We granted Mrs. Barnett £25 towards her costs out of our Mediums' Defence Fund, but otherwise she received no help from any other source. This is the case in which the *Psychic News* "Exposed the wrong medium," for it exposed her as "a fraudulent medium" when she did nothing but kindly arrange and preside over a seance in aid of the "down and outs," at which she was not the medium!

\* \* \*

**An Institute of Hyperphysical Research** is being started in New York under distinguished auspices by Dr. George C. O. Haas, 45-60 215th Place, Bayside, N.Y. Entirely new conceptions of the Universe, based on recent achievements of science, are envisaged, also the hyperphysical nature of a human being, and the reality of character and personality in contradistinction to the mere externals of life, are being stressed for the first time in psychical studies. Dr. Haas is our mutual friend of the late W. J. Colville, and he writes:—"I trust that your work goes forward steadily, since it is so greatly needed. I still hear from Colville regularly through my wife; and last Monday, on the seventeenth anniversary of his birth into spirit life, he spoke to me most encouragingly, saying I was now embarking on the work which he predicted in his spontaneous poems while among us on the earth."

## Letters to the Editor.

### THE CONAN DOYLE MEMORIAL.

#### OUR REVIEW OF "THY KINGDOM COME."

Windlesham, Crowborough, Sussex,  
29th January, 1934.

DEAR SIR—I should be glad if you would allow me space to reply to Rosa M. Barrett's unjustifiable criticism with regard to the position of the Conan Doyle Memorial Fund.

Rosa M. Barrett seems to have forgotten that many funds have had to wait years before collecting a sufficient sum for a worthy memorial. When one remembers that my husband devoted literally all his time, energies, and health to fighting for the Cause throughout the world, until he passed over worn out by his unceasing efforts, it must surely be obvious that it is now up to the Spiritualists to pull together, each doing their own bit towards creating a worthy centre to carry on his work.

The Memorial Fund money was collected for the creation of a Centre in London, and legal advice is most emphatic that by the wording of the original appeal the Fund **must** be devoted to the object for which it was originally subscribed. The Trustees have, by law, no power to divert the money for any other objects, such as those suggested.

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March, 1934  
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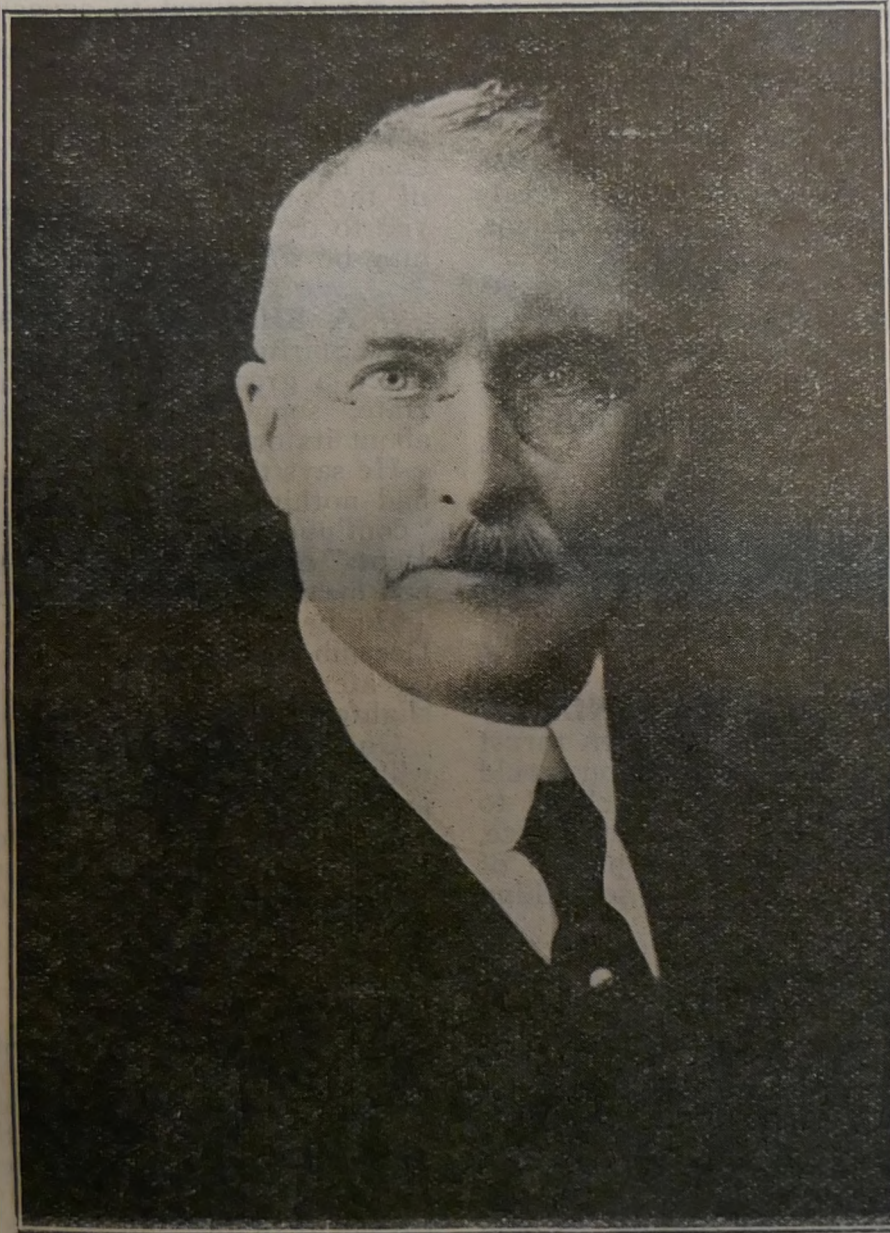
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## The Christmas Crusade!

"TRUTH," in its issue of February 7th, printed the following reference to the attack made upon us last Christmastide in its *Entre Nous* pages:—

### "THE LAW REMAINS UNALTERED."

IT is sad to learn that editors of spiritualist journals—notwithstanding their sources of inspiration and guidance—are attacking one another almost in the style of Mr. Pott and Mr. Slurk.

The current number of the *International Psychic Gazette* gives much space to the story of "a concerted Crusade of Hate" which is said to be waged against its "peaceably-disposed editor" by the editors of three other spiritualist papers, aided by two officials of the Spiritualists' National Union.

It is a very pretty quarrel, arising out of criticisms of the administration of a fund provided by subscriptions years ago for the purpose of promoting an amendment of the Vagrancy Acts to safeguard mediums from prosecutions as fortune-tellers.

How the fund has been employed is a matter of interest only to the spiritualist subscribers, but from the point of view of the public at large it is satisfactory to recollect that a ridiculous agitation failed.

The law remains unaltered, and the only question is whether it ought not to be enforced more freely against some of the charlatans who pose as mediums.

### SOME READERS' OPINIONS.

#### "A GOOD CASE."

"You seem to have a good case against those who have misused the funds for defending mediums."

#### "MOST PEOPLE IN AGREEMENT."

"Your latest *Gazette* has caused a sensation, and it seems most people are fully in agreement with your sentiments. It will be interesting to observe what bombshell the enemy will prepare for you! The worst of it is that these people work only in the background. If they would fight in the open matters would soon be cleared up, but they dare not, for they are in the wrong."

#### GOOD COUNSEL FROM SCOTLAND.

"It seems regrettable that this duel has been thrust upon you, but I do not think any prolongation would be edifying to Spiritualist readers. I am inclined to side with Tolstoy when he favours Non-Resistance, and leaves the righting of things to the reproach of the other's conscience. There is likewise something

to be said for the slogan attributed to Jacky Fisher—'Never contradict; never apologise; never explain; Get on with the Job!'

### SOME COMMENTS FROM WALES.

"You keep a splendid output of interesting matter before the public. As so little of a controversial nature enters your paper I take it that you look on that Fund squandering as rather serious. Your Editorial on the Soul is as concise and explicit as anything I have ever seen in any psychic journal or elsewhere. We wish you many years of success."

#### "RIGHT IS MIGHT!"

"How kind of you to send us the *Gazette*! We were so interested in the *contretemps*, or rather the cruel attack on you by some Spiritualists. However *Right is Might*, and in the end must win!"

#### "DETERMINED TO SQUASH!"

"You seem to have drawn a host of powerful enemies—(Spiritualists, too, worse luck!)—who appear to be determined to squash you!"

#### "TRY AND GET THE RIGHT THING DONE."

"I always greatly regret any falling out between bodies holding similar faiths, but where honesty is absent and the truth not told the others must fight. One can never be careful enough where the money of the public is concerned, and it is very brave of you to try and get the right thing done. I hope there may be some useful result."

#### A SHERLOCK HOLMES DISCOVERY!

A Spiritualist with a penetrating mind, who has taken a great interest in the Christmas "Crusade of Hate," suggests that everybody is on the wrong track about its origin!

He says the non-publication of the threatening letter had nothing to do with it, and far from our having "continued our attacks and made misleading statements" about the Parliamentary Fund that matter had not even been mentioned for nine months.

He believes the real cause was an article in our December number on "Zodiac, His Medium, and 'The Greater World,'" which was written without the slightest intention to give offence to anybody.

On re-reading the last paragraphs, however—(they will be found as a footnote on the front page of the present number)—we think they would, if read personally, possibly account for the concerted attack, which occurred so soon afterwards, better than any other explanation.—Ed., *I.P.G.*

## Occasional Jottings by X.

### CRITICISING THE WOMEN'S MOVEMENT.

IN its issue of February 10th, *John Bull* has an "open letter" written by Mr. Hannen Swaffer to Commandant Mary S. Allen, O.B.E., of the Women's Auxiliary Service, under the vulgar caption, "Come off it, Commandant," in which he criticises the Commandant's uniform and her efforts to organise women for useful service to the State and the community at large. For example he says to this estimable lady of the highest repute:—

"At your headquarters you are called 'Sir.' You walk about in dark blue tight-fitting tunic, blue breeches, black top boots, and a deep cap, set at a 'Beatty angle.'

"Some people think you are a policeman. Indeed I have seen you referred to, more than once, in newspapers as the person 'who runs the Women's Police! Do you? . . ."

"Why do people take you so seriously?"

Mr. Swaffer may or may not be aware that, like himself, Commandant Allen is a Spiritualist who has had evidential spiritual contact with men who on earth were leaders of international repute, and who would then probably have sneered just like himself, but who now, with the clearer vision of the Spirit, realise that serious dangers threaten civilisation, and that women as well as men have their part to play in averting these dangers, and in organising for peace and goodwill between the nations.

Speaking across the Border-line, such men have endorsed Commandant Allen's efforts, and have urged her to continue them, on more than one occasion in the hearing of the writer, who has a high opinion of the Commandant's character, and much admiration for her genuine pluck and sincerity of purpose.

Mr. Swaffer and other scoffers should try to realise that in all phases of material life women are now standing shoulder to shoulder on an equal footing with men; and that the various women's movements are trending towards the elevation of mankind.

I would advise Mr. Swaffer, who is the Honorary President of the Spiritualists' National Union, to read a book entitled "The Pioneer Police Woman," by Commandant Mary S. Allen, O.B.E., published by Chatto & Windus, 5/-, in which he will learn what good work has been done, not only by Commandant Allen, but by her predecessor, Margaret Damer Dawson, now in spirit life, and others of their sex, and moreover done with the consent and cooperation of the King and his Ministers of State.

### SITTERS AND MEDIUMS.

It is frequently suggested that mediums require proper training to make them one hundred per cent. efficient. I would suggest that the same applies to sitters. It is erroneously supposed that one had merely to arrange a sitting with a medium in order to get contact with the spirit world. That there are necessary conditions to be fulfilled in seance rooms rarely occurs to some enquirers, and so the psychic mechanism of many a medium has often been temporarily, and sometimes permanently, injured by their ignorant conduct.

The true technique of spirit communication should be studied by all earnest Spiritualists, and I suggest that our recognised organisations should issue some book or pamphlet, entitled, say, "Hints to Sitters," which would be of help to beginners, and might even pull some "old stagers" up short on a point or two!

And another pamphlet, entitled "Hints to Mediums," might be issued for the guidance of inexperienced persons who are trying to develop their mediumistic powers, unaided, in their own homes.

## The Spheres in Spirit Life :

HOW THEY ARE FORMED, AND HOW MAN ENTERS THEM.

BY G. E. OWEN.

THE eternal progression of man in the world beyond death is one of the cardinal affirmations of Spiritualism. For that to be possible, spheres representing grades of development there are necessary. As there are so many shades or degrees of character and conduct, so many grades of good and bad living in this world, and as death does not alter the nature of man, then these conditions obtain also in the other life.

The idea of there being only two states in the world beyond, termed heaven and hell, is hopelessly incapable of meeting the requirements of human existence there. We cannot group goodness or right living into one class, as it has many grades. We cannot group evil or wrong living together, as there are many grades of it, also. Therefore there are good people who are too bad for heaven when compared with the goodness of other people, and there are bad people who are too good for hell when compared with the grosser forms of evil. What, then, is to be done with the moderately good man, who is not in a position, nor entitled, to enjoy the happiness of the man whose life, through effort and self-sacrifice, has been noble and pure? On the other hand, what is to be done with the man whose evil living is not evil enough to justify his having to suffer to the same extent as the worst degree of wrong living?

These things show that the exigencies of existence after death demand some other arrangement than that of allocating all shades of goodness into one place, and all shades of evil into another. The idea of spheres representing degrees of development, and enabling all grades of good and evil-living mortals to find themselves after death in one that corresponds with the life they had lived when here, overcomes all the foregoing difficulties. It also meets all the requirements of temperamental tastes, æsthetic dispositions, pursuits and interests in the varied and diversified forms we see exhibited by human nature here. Again, those in the next life—those who should and do know—declare that the world they are in is composed of spheres, and that they dwell in those they have fitted themselves for.

Concerning the nature, formation and general character of these spheres there is much misconception prevailing amongst lecturers, writers and students on after-death conditions. It is decidedly an error to regard them as being formed ready to receive man at death. Yet that conception is held by many. It is difficult to understand why its falsity cannot be discerned. It is in essence equivalent to the old idea of a ready-made heaven and hell. No, no. The spheres, although they are actual realities to those living in them, are not created or pre-formed ready for the reception at death of those passing into the spirit world. The spirit world is not a place to go to, although our language in referring to it suggests that it is. It is a condition realisable through the losing of the physical body at death, and the consequent excitation

into activity of psychic organs and faculties. That being so, then the spheres only means the classification, as it were, in that condition of existence of the numerous types and varieties of human interests, pursuits, character and dispositions. Pure and corrupt living, the shades of self-abnegation and selfishness, the refinement of spirituality and baseness of animality in all their forms and gradations of intensity, gravitate into conditions which have been caused by and correspond to them. The spheres are a grouping together of identical or similar interests and character by and through the law of affinity.

To an extent we see in this life the workings of the law which sets up or forms the spheres in the next in the case of those who through their interests and modes of living are unable to mingle with those of opposite ones. Persons with a keen desire to pursue intellectual questions are unable to associate with those of a converse disposition. The men who toil to unravel the baffling problems of even this life are not attracted to those who do not even realise there are such. The artistic and musical temperament will not blend with that which finds satisfaction in base and ignoble pursuits. Those animated with the spiritual passion to lighten the burden of, and smooth the pathway of, human existence here have nothing in common with those who contrive to do the contrary.

These attractions and repulsions of likes and dislikes are in the unmasking that takes place at death, intensified to the extent of even setting up a barrier between them, something similar to the one dividing this life from the next. That is caused by the condition that a psychic body is in when it is at death released into activity. That condition is determined by the kind of life lived in this world. The psychic body is formed in this life for man in the next one, similar to how his physical one was formed for his existence in this world before his birth. Entering into or in some way affecting the structure of that body is the whole life he lived here. All his actions, thoughts, virtues and vices affect or are registered in that body. A person drowning, it is said, sees the whole of his past life passing before him in a series of panoramic pictures. That is so through our past (physically, anyhow) being treasured up in us, and entering into the composition and texture of our inner natures. Sir Edwin Arnold realises the truth of this in his beautiful poem, "He and She," in making the husband, who sought to know, when alone with the body of his young bride, the secrets and surprises of dying, to interrogate thus:

"Did Life roll back its record, dear,  
And shew (as they say it does) all things clear?"

The life, then, recorded in the psychic or spirit body that was lived when here, is what decides and forms the sphere one finds himself in after death. What is stored up in it is the fruits of either strict conformity to, or wilful transgression of, the laws of right living, which reflects on, or colours, man's

environment in that life. His exterior surroundings there are a true indication of the life he lived in this world. The operation of this law is, in a measure, observable here in the life of a child whose body is frail and far from being what it should be in consequence of it having been affected during its pre-natal state through its parents disobeying social, dietetic, sexual or moral laws. To it this world is not what it is to the child whose body is a model of organic perfection. There is this important difference to be borne in mind, though, between the operations of this law here and in the next world: that whereas the child is not responsible for what imperfections and infirmities its body may have, man is so for the condition the body he is born into the next life at death is in.

The following extracts from the writings and utterances of notable mediums confirm, coming as they do from those in spirit life, the foregoing views. The inspirers of Stainton Moses, in "Spirit Teachings," say:—

"We carry throughout the principle on which we have always dealt with you, of referring you back to that which is your true self, and of urging you to consider all you do as the outcome and external manifestations of an internal spirit, which, when you leave this sphere, will determine your future condition of existence. . . . Yea; even the deeds done in the body have their issue in the life disembodied. Their outcome is not bounded by the barrier which you call death."

The descriptions given by Franchezzo, in "A Wanderer in the Spirit Lands," of his experiences in the great beyond are rich with philosophy concerning it. He says:

"In the Spirit world, like draws to like by a universal law, and those of entirely opposite natures repel each other so entirely that they can never mingle or even touch the circle in which each dwells." Further he says: "For truly the earthly lives are building for each man and woman their spiritual habitations." Referring to the spheres he declares that: "Far beyond the power of any mortal to carry even his thoughts, lie the myriad dwelling places of the spheres, each spot or locality bearing upon it the individual stamp of the spirit whose life has created it, and as there are no two faces, no two minds, exactly similar in all the countless beings that have peopled the earth, so there are no two places in the spirit world exactly alike. Each place—yea, even each sphere—is the separate creation of the particular class of minds that have created it, and those whose minds are in affinity being drawn to each other in the Spirit world, every place will bear more or less the peculiar stamp of its inhabitants."

Instead of conceiving the spheres as being places formed ready for man to go to when he dies, they have to be regarded as conditions of existence in spirit-life reflecting accurately man's physical career. His whole life here is weaved into his psychic body, and when that becomes objective (or to be used as it is in the next life), then its outside world there corresponds to, and has in its constitution, as if externalised, the qualities stored up in it. We may view the psychic body as "The Book of Life," in which are recorded all the acts and deeds done in this life. Death opens this book, and what is recorded in it becomes revealed in the form of composing the surroundings, which is its sphere, of the person who dies.

The man who lives here a life of selfish pride, empty ambition, unkind thoughts, tyranny and oppression, indulging in deceptive pleasures and corrupt practices, dwarfs, blights and checks the growth of his psychic body. At death he does not go to a certain sphere, but he finds himself in a condition

that is the result of his decrepit spirit body and an ill-spent life in the body, in which the effects of it assume an objective reality to him. That is his sphere. It was not formed for him. It is of his own making. He does not go to it. It is only a condition he finds himself in as a consequence of shedding his physical body, and not having rightly used his powers in earth life. It is only the natural reaping of the seed sown when in the body. Such a man, of course, would be in a sphere which represented a low state of development. Then the man who lived a life of purity, self-sacrifice, benevolence, kindness, spirituality, humility, and exercised only the nobler and finer qualities of his being, would have a very different record in his psychic body, and these qualities would shine with indescribable brilliance in his sphere.

No fixed number can be given of how many spheres there are. In a lecture through the mediumship of E. W. Wallis, dealing with the spheres, as contained in his helpful booklet, "Death and the Beyond," the control, after stating he had no means of gauging the accuracy of the statements which gave locality to the spheres and described them as belts surrounding the earth at variously estimated distances, he uttered the eloquent truth that "there are, in reality, as many spheres as there are individuals; because each one lives in the world of his own consciousness." This spirit control, who has been such a source of help to so many through his medium, again says:

"You should bear in mind that the sphere in which you dwell, now and always, is the sphere of your own consciousness. Outside that sphere all is dark. . . . Your particular belief is of small consequence except in so far as it affects your character and conduct. It is your attitude, whether receptive or exclusive; your motive, whether selfish or altruistic; your love, whether sensual or spiritual, that affects your conditions and creates your hell or heaven."

The silver-tongued lecturer, Mrs. Emma Hardinge Britten, in the early days of her remarkable career stated, when as Miss Hardinge she lectured in London on the spheres and after-death conditions, that:

"Even so are all the states in which the soul dwells. They are in fact gradations and conditions of mentality, represented in corresponding conditions of the soul's external life, and ranging from the highest state of illumination to the lowest of darkness. And thus that which we have loved on earth, that on which we have poured out our human magnetism, and chained our affections to, becomes actually represented in the scenery and surroundings of the spirit-world. There in the illimitable realm where time ceases and space is not the spirit is chained and fettered to the point of its peculiar attraction, and its memories and its loves are all externalised in representative scenery. These do not occupy space according to the boundaries which define matter. Spirit and spirit-land are so fine, and infinitely pervasive, that this very chamber is even now full of the scenery, surroundings, and inhabitants of spirit-land. . . . Were your eyes open like the seers of old, and could you perceive the various spheres of spirit-life, you might see them penetrating each other, and spirits of the finer passing through the very forms and spheres of spirits yet more gross—aye, even passing through them."

This should make clear what the spheres are, and how they are formed.

\* \* \*

It is a deplorable thing that certain critics of our time feel impelled to minimise and drag down in a frenzy of dislike everything which rises above their own moral incapacity. Wherever a light shines, or a flame burns, one sees them running to pour water upon that which might give an illumination to humanity.—Leon Denis.

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# The Tapper: A Long Lost Son's Return.

BY WILL CARLOS.

TAP, tap, tap, sounded the cobbler's hammer, as he pounded the wet leather on his lap-stone to drive out the surplus water.

The lap-stone was generally a small boulder from the river, with one side slightly concave. It was held in the lap in the midway of the thighs, resting on the leather apron the old craftsmen used to wear.

Old Cruse had been living and working there for more years than any neighbours could remember, and the tap, tap was familiar music to the most of them.

He had married, and had several children. Some had died, and two had gone abroad, but his wife lived long after the children had dispersed, and every day after her cleaning was done she would be found knitting or darning in the workshop, keeping her husband company.

The old couple were happy enough in their way, and he generally had sufficient work to occupy his time. When his wife died old Cruse said, "It is the Lord's will: He giveth and He taketh away!" and seemed resigned to his lot.

Ten years had since passed, and he had made no change, save paying a neighbour to do his washing, mending, and cleaning. He cooked his own food, did his work, paid his way, and regularly sought the "means of grace." Of his sons abroad he had heard nothing for five or six years, and never expected to hear from them again.

One morning a fellow craftsman, who had years earlier been his work-mate, called in to see him. Crowley he was called, and good fellowship existed between them. Glad to see his old mate, who had emigrated to America fifteen years before, Cruse was eager to hear any news from overseas.

He asked his visitor if he had come across either of his boys, and was glad to hear that he had met Mat, the younger of the two, who was doing fairly well in Philadelphia.

Crowley then said, "Another thing I have learned in America is that they have found out that people who die do not go to heaven or hell, but just simply continue to be."

"I can't believe that," said Cruse.

"No more could I at first until I had proof of it!" affirmed the other.

"Proof of it? How can you have proof of a thing that isn't true? Don't the Scriptures say as how they lie in the grave until the trumpet shall sound?"

"Maybe they do—fact is they do, but not the souls, only the bodies!"

"Do you mean to say that my wife is still living, beyond the grave?" came the eager question.

"Aye, that I do!" insisted Crowley. He then produced from his pocket a propaganda hymn-sheet.

"Listen to this!" he cried. "You like poetry, don't you.—

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul."

"I'll learn that!" said Cruse.

Crowley related how his mother, who had died in Ireland when he was a boy, had manifested to him in Philadelphia, giving incontrovertible evidence of her identity, and since then he and his wife were constantly in touch with deceased friends.

Cruse sighed deeply. "Ah!" said he, "if I could only get a message from my old lass I should be much comforted!"

Thereupon Crowley offered to try if he could get in touch with her.

"How can you—you never knew my wife?" said Cruse incredulously.

"Never mind, I'm going to try!" and closing his eyes, Crowley seemed wrapped in thought. After a few moments he asked, "Was her name Mary Hannah Jones, before you married her? I see a woman giving that name," and he gave an accurate description of the deceased woman.

"God in heaven! exclaimed Cruse devoutly, "that's gospel-true, it's her to the tee!"

Other things Crowley revealed, which convinced his auditor that truth was being told, and after his friend had gone the old cobbler fell upon his knees and thanked God for His mercy.

A month passed, and every night the old man prayed that a vision of his wife might be granted him, and at last she did appear at his bedside, as vividly as she had appeared in life, and hand in hand the two sat for a brief space exchanging loving words.

After that the old man seemed to grow young again and people were surprised to see how happy he looked.

"Perhaps he's going to marry again," said the mystified neighbours, little knowing that reunion had already taken place.

To the good-natured chaffing of his customers, he only vouchsafed one answer—"I am married for good and all!"

His neighbours thought that even his tapping was more rhythmical, as though he hummed a tune as he tapped.

It was near Christmas time when, one evening, a strange man, wearing a broad-brimmed felt hat, and accompanied by a very prim looking woman came out of the little railway station, and asked the driver of the station 'bus where Mr. Cruse, the bootmaker, lived.

"Where he's always lived, if it's Cruse, the cobbler, ye mean. Up that street, and on the corner on the right!"

The stranger passed along, noticing what changes had taken place in his absence, for he was the long-lost younger son of the old man.

It was nearly ten o'clock, and very dark in the ill-lit village. They speedily reached the house, and paused a moment.

"Tap, tap, taptap: tap, tap, taptap," came the familiar sound.

"That's him!" said Mat delightedly. "That's the old man all over!" and with that he knocked at the door. No answer came, but the tapping continued.

"I reckon he's getting deaf!" said Mat, and knocked somewhat louder. Still no response. Mat now noticed that there were no lights in the house. "How can he work in the dark?" he muttered, and gave a louder knock with a stout stick he carried.

A door opened next door, and a woman came out. "Who are ye seeking?" she asked.

"My father—Cruse, the shoemaker!" he replied.

"Goodness me—what a pity—and the old man dead three weeks!" she ejaculated.

"Dead! cried Mat, aghast, "Why, I just heard him hammering when I knocked!"

"Your fancy," said the woman, "he'll never hammer any more!"

"But the house," cried Mat, "can't I get in; I thought to sleep there to-night?"

"I've got the key," said she; "he left it all as it is, saying it was for the first boy home."

"Please let me have the key," said he trembling, "and I'll stay there to-night at any rate."

The woman, very neighbourly, brought the key, and, when the door was opened, fetched some fuel and speedily lit the fire, while Mat looked around the familiar old room. She also fetched in some bread and cheese, and a pot of tea, and said, "I hope you'll manage till morning!"

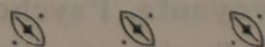
As Mat and his wife gladly partook of the viands, the tapping sounds recommenced.

"Do you hear that?" Mat asked his wife.

"Reckon I do!" she answered grimly.

He got up from the chair, and opened the door of the smaller room and looked in.

"Great heavens!" he cried, "look there he is, still at work!" And they beheld the old man as if he had been specially materialised for their reception. He looked up at them, smiled, and vanished, and his tapping was heard no more.



Whenever evil spirits assail us in soul or in body, the good are at least equally strong, equally wise, and equally vigilant. . . . God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety, of evil spirits. . . . They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness.—John Wesley.

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