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Our Outlook Tower.

AN INSPIRED PAINTING OF THE CRUCIFIXION ON WALL OF A CAVE.

A FAMOUS picture of the Crucifixion on the wall of a cave on Davaar Island, Campbeltown, is being renovated by the aged artist who painted it under extraordinary circumstances nearly half a century ago.

Mr. Archibald Mackinnon the artist, has returned to his native town at the invitation of Campbeltown Town Council, to undertake a work which has been near his heart since he learned that the picture had faded in part.

It is difficult to imagine the degree of superstition and awe with which the discovery of the painting was greeted in the autumn of 1887. No one had seen the artist at work, and for a period a supernatural origin was ascribed to the picture.

Undoubtedly it was a stroke of genius on the part of the artist to conceive the painting of such a picture in such a place. Seen in the dim light of the cave, the figure on the Cross (which is full size, painted in oil colours, and represents a full front view of the Saviour) appears weird and mysterious.

Inspired by a vivid dream, the artist set out with painting materials for the cave he had seen in his vision, and commenced work on what has proved to be his masterpiece. At the cave he climbed a fifteen-foot rock, which served as a platform, and with the bare wall as his canvas he applied himself to the interpretation of his dream—Christ on the Cross, surrounded by figures allegorical of all the sins of the world. For two days he laboured from dawn to dusk, by which time he had completed his inspired task.

Thousands of visitors from all parts of the world have visited Davaar Island to see this notable contribution to the religious paintings of the world. Now, almost half a century later, Mr. Mackinnon returns to renovate the picture so that, in his own words, "it may be preserved for another fifty years." By a coincidence, he arrives at Campbeltown on his eighty-fourth birthday.—*Scotsman.*

WHERE DOES LIFE ORIGINATE?

MR. W. G. HIBBINS, B.Sc., of the Department of Applied Science of Sheffield University, gave an address on "The Phenomena of Life" at a meeting of Edinburgh Psychic College, on June 1st.

Life, he said, could not have existed in the molten stage of the earth, and the question arose, Where did the life with which the earth teemed come from? Discussing three possible answers to this question, he said it was difficult to suppose life was brought from some distant planet, through millions of miles of space. As to chemical action as the earth's crust cooled, no chemical action known to us had ever succeeded in producing life. The protoplasmic cell, with its nucleus, had been imitated by the scientist, but the nucleus of the artificial cell was without life.

The other proposition was that life was something that was always potentially present in the earth, and merely awaiting proper conditions to manifest its presence. That appeared to him to be the most likely solution. We knew practically nothing of life apart from its manifestations in physical matter. The fact that life animated physical matter did not prove that life was a function of physical matter alone. It did not appear to be matter, or even a function of matter or energy, but belonged to a different category.

The brain was regarded as being the seat of mind and consciousness. Mind might be incarnated in matter, but it might also transcend it. Psychic research had shown that mind and consciousness might exist apart from the physical brain, and that man possessed, in addition to the physical body and senses, attributes which were not physical at all. There was no reason to suppose these non-physical attributes perished with the physical body.

A demonstration of clairvoyance was afterwards given by Mr. Stephen Foster, London.

IN MEMORIAM.

SIR ARTHUR CONAN DOYLE.

Born May 22nd, 1859.

Died July 7th, 1930.

The world is poorer, for a gallant soul,
Stout friend and champion of the sore opprest,
Has run his race, has reached his final goal,
And full of honour entered into rest.

On earth he won well-merited renown,
No page that could offend, no trap for youth,
And adding to the lustre of his crown,
His heart was fearless in the quest for truth.

His mind was vigorous, healthy, lofty, pure,
Soaring above the sordid and the base,
His work a monument that shall endure,
His life an honour to the human race;
Indeed "a perfect gentle knight,"

Whose memory we can cherish with delight.

JUNIUS

In *Burton-on-Trent Gazette.*

MASS HYPNOTISM AS AN EXPLANATION OF SPIRITUALISM!

REFERRING to a recent discussion on the Indian rope trick and mass hypnotism the *Edinburgh Evening Dispatch* wrote on May 29th:—

"This discussion of the rope trick and mass hypnotism reopens a question interesting to many people nearer home. It is frequently asserted that the alleged phenomena of Spiritualism are due to hypnotism. The sitters at a seance do not see and hear actual phenomena; they are so hypnotised—presumably by some strange and unexplained power of the medium—that they think they see and hear, and nothing can persuade them that they are not in the full possession of their normal senses."

Next day it printed the following reply from "Well, well!" one of its readers:—

"With regard to the assertion of some people that Spiritualistic phenomena are due to hypnotism, I would like to know how that can be when the medium is completely unconscious, as is always the case with some mediums. Is he using his power from some other sphere, helped by deceiving spirits?"

"I have attended numerous seances with people who are sane, normal, and intelligent. They and I have no doubt whatever about the genuineness of the phenomena which we experience.

"If mass hypnotism is a fact, how can we prove that we are not all hypnotised all the time? May not life be an illusion, and we ourselves just the stuff that dreams are made of? Dreams? nay, rather more often, nightmares."

THE ASTROLOGER AND RANJITSINHJI.

MR. ROLAND WILD, in the authorised biography of Ranjitsinhji published last month by Rich & Cowan, mentions that the death of this great Indian ruler and famous cricketer was foretold almost to the day by an astrologer in a telegram received more than a year before, which was found unopened among his personal papers.

Dr. George Sydney Arundale has just been elected President of the Theosophical Society, in succession to Mrs. Annie Besant.

The Fulfilment of a Prophecy.

SIR A. CONAN DOYLE'S NEPHEW MET AT SEA.

MRS. C. W. TWEEDALE, of Weston Vicarage, Yorkshire, has recorded the following interesting incident, of which she was a witness. A prophecy given at the Vicarage to a Major about to sail for India was fulfilled by his meeting on board 2nd Lieut. John Doyle (said to be a nephew of Sir Arthur Conan Doyle) who had been fully described:—

"Just before Christmas, 1933," Mrs. Tweedale writes, "a Major friend of ours came to say 'good-bye' as he was ordered out to India unexpectedly. He was much worried, as he did not like the life, and had done his time out there some years ago. Since coming home he had lost his wife, and a few months later his son (about nine years old). It was at this time that he first came to us for comfort.

"We sat for him then, and a message came through which made him 'sit up.' I think he was told by Sir Arthur Conan Doyle to go to William Hope and that his son would come on the plate. He went straight away from here to Crewe, on the off-chance of seeing Hope. He found him at home and had a sitting, using his own plates, which he developed himself, and on the second one came a beautiful picture of his son which delighted and convinced him.

"So on his last visit we sat for him, hoping to cheer him up a bit. A long message came through saying he would be delayed in his

journey at the starting place, that he would meet a gentleman on the ship (full description given) who would be interested in our subject, and a message came from Hope. He bid us 'good-bye,' saying if it all came true he would write immediately and let us know. On March 12th, 1934, we received the following letter from the Major":—

On Board, City of Simla.

Mr. dear Mrs. Tweedale,—I am writing this in the Indian Ocean. In a couple of days we reach Bombay, and the voyage will be over. I thought you and Mr. Tweedale, would like to hear the remarkable realisation of the message you both so kindly arranged for me to receive.

Doubtless you will recall that the message from Sir Arthur stated that I would meet on board ship a tall dark man interested in our subject. Not until I was well on the voyage did I meet him. There is no doubt of it, and who do you think he is? **Conan Doyle's Nephew**, 2nd-Lieut. John Doyle, who is also going out to join his regiment in India. He knew Sir Arthur intimately, and is going to write to Lady Doyle and tell her all about it. He is 'a young, big fellow, tall and dark,' and from his connection with Sir Arthur, is, of course, 'interested in our subject.'

Well, there it is; it is a remarkable fulfilment of the message; I had never met John Doyle before, nor ever heard anything about him. I met him here as a complete stranger.

Your names were mentioned, when I had a sitting in London before starting, in connection with William Hope, whose name was also mentioned if you remember. I had never sat with this medium before; we were complete strangers.—With kindest regards to all your family, Yours very sincerely,

ALEX B.—

The Husband's Return and Message.

MR. ROBERT McADAM, of Walmer, Port Elizabeth, South Africa, sends us the following interesting account, in prose-poem form, of a private circle held at White Lodge, 25 Albert Road, Walmer, the residence of Mrs. Annie Coppin. He says:—"Everything mentioned happened just as described, and can be vouched for by more than a dozen witnesses of good reputation":—

PART ONE.

We meet in our circle, weekly, away from the madding crowd, we crave God's blessing meekly, His praises we sing aloud; we strive, with an anxious striving for oneness of heart and mind, in the fervent hope of arriving at the truth, which we long to find.

We pray for the sick around us, and the sick in every land; we pray for all and sundry, then thus, for the work in hand: Father hear our petitions for the visit of angel friends, and teach us the true conditions on which such a joy depends. To-night let us greet good angels from the ranks of the heavenly host, and we'll fervently thank thee Father, and the Son, and the Holy Ghost.

We place our hands on the table, God's praises aloud we sing. Perhaps you'll think it a fable; but it acts like a living thing. It trembles, and sways, and raises itself aloft in the air, beats time when we sing God's praises, is calm if our hymn be prayer, then a rushing wind, and a sweet perfume, and bright lights begin to glow, reminiscent of that upper room two thousand years ago.

Our hearts are filled, and our souls are thrilled, though we don't quite understand; and each one there, ere the closing prayer, feels the touch of a vanished hand. Then we know we have greeted angels from the ranks of the heavenly host, and we fervently thank the Father, and the Son, and the Holy Ghost.

PART TWO.

But there are times of stillness when the psychic force runs low; the lights refuse to glisten, and the winds refuse to blow, no movement in the table, and no perfume in the air; by faith alone are we able to sense the discarnate there.

But we sense a still small voice, it speaks to our heart of hearts, it makes our inmost souls rejoice and a spirit of life imparts; 'tis the still small voice of God, which speaks to the humble soul that treads the path the Master trod on its way to the heavenly goal. We've realised the promise, as we pass through life's wilderness, "Where two or three in my name agree, I am there in the midst to bless." We've been regaled on heavenly fare, and our hungry spirits fed; so we pray the old disciples' prayer, "Evermore give us this bread."

PART THREE.

Well, we reached a climax one night, in the things that our circle holds, where God in His holy might the wonders of life unfolds. We had met, as we always meet, in oneness of heart and mind, the angels of God to greet, and food for our spirits to find; we had prayed, as we always pray, for the sick and suffering throng; our hands on the table lay, we had praised our Maker in song, when suddenly, out of the void came a voice, it was strong and clear. Annie Coppin was overjoyed her deceased husband's voice to hear; deceased husband's voice did I say? it was but a figure of speech, and only meant to convey that his body was out of reach. Years ago did they suddenly part, through God's inscrutable will, but she felt in her inmost heart that he lived, and he loved her still. She had longed this proof to receive, had longed for a message from Joe, for although it is sweet to believe, it is oh! so much sweeter to know. He uttered three words, that was all—"Annie; Joe; Faithful!"—but what volumes did those words contain. And then did there suddenly fall a shower of perfumed rain, as though God's angel had spoken to one disconsolate soul, then gave this wonderful token that His love embraces the whole.

Oh, I love to think of these nights, when we felt heaven's breezes blow, and watched the flights of the spirit lights as they flitted to and fro; felt the gentle touch of a spirit hand as it moved from place to place, and we could have knelt for we almost felt that with God we were face to face.

But we'd reached a climax, I've said, in the things of that sacred room, 'twas the voice of the living dead and a shower of sweet perfume.

July, 1934.

How M

SOME years ago at 5 Smith no knowledge in a spirit of idle entrance hall I saw T. Stead, whom I knew of long life. To me the vivid intensely blue as if I were being vowed him alleg

I went upstairs, and apologised for my visit. She laughed. "What is what I am here for?" she said. "After a talk, she gave me a copy of Stead's book, "The Island," to read, and I came into contact with a noble spirit and inspiring book.

Three years later I left the country, and came to stay in London. Again I visited Stead's Bureau, and opposite a full-length painting of Mr. Stead and again felt the magnetic scrutiny of eyes. I was suffering from a cut in the palm of my hand, which I refused to heal, and was causing great

"If you are here, Stead," I said, mentally "please will you grip my hand." Clairaudiently I heard the words "I can do nothing but relax."

Looking down, I saw that my hands were gripping my chair, and the knuckles showed white. I placed the palms upward, upon my knees and relaxed, keeping my eyes on the eyes in the picture. The throbbing gradually ceased until I felt no pain. That night my hand began to heal. The next day it was well. I told Miss Stead what had happened. "I had said," she said, "You asked for it!"

Shortly afterward I and encountered great city where I lived. I of my growing belief in great distress Stead should give me slept soundly until I awoke to feel a pain in forehead. Clairaudiently, I am looking for Mr. Stead," I said, "looking after me."

Feeling sure that I years ago, I switched my diary. There I read Bureau for the first time. The following year her services at the Stead and I asked her to Stead. The pointer was difficult to write do

How Mr. Stead Proved His Identity and Rebuked My Distrust.

BY MARY WINEFRIDE SLATER.

SOME years ago, I visited the Stead Bureau at 5 Smith Square, Westminster. I had no knowledge of Spiritualism, and went in a spirit of idle curiosity. As I stood in the entrance hall I saw an oil-painting of Mr. W. T. Stead, whom I had never known in earth life. To me the picture seemed alive. The vivid intensely blue eyes held mine, and I felt as if I were being weighed in the balance. I vowed him allegiance then and there.

I went upstairs, and was introduced to Miss Stead, and apologised for having no reason to offer for my visit. She laughed. "Oh, I am used to that sort of thing," she said, "that is what I am here for!" After a talk, she gave me a copy of Mr. Stead's book, "The Blue Island," to read, and so I came into contact with a noble spirit and an inspiring book.

Three years later I left the country, and came to stay in London. Again I visited the Stead Bureau, and sat opposite a full-length painting of Mr. Stead, and again felt the magnetic scrutiny of his eyes. I was suffering from a cut in the palm of my hand, which refused to heal, and was causing great pain.

"If you are here, Mr. Stead," I said, mentally. "please will you heal my hand." Clairaudiently I heard the words, "I can do nothing until you relax."

Looking down, I saw that my hands were gripping my chair until the knuckles showed white. I placed them, palms upward, upon my knees and relaxed, keeping my eyes on the eyes in the picture. The throbbing gradually ceased until I felt no pain. That night my hand began to heal; next day it was well. I told Miss Stead what had happened. "I felt my father was there," she said, "You asked for help. Naturally he would give it!"

Shortly afterwards, I left London for the North, and encountered great antagonism in the Cathedral city where I lived. I was regarded as a heretic because of my growing belief in the truth of Spiritualism. One night, in great distress of mind, I demanded that Mr. Stead should give me tangible proof of his presence. I slept soundly until two o'clock in the morning, when I awoke to feel a breeze blowing the hair from my forehead. Clairaudiently I heard the words, "All is well, I am looking after you!" "If you are here, Mr. Stead," I said, "tell me how long you have been looking after me." "For six years," was the reply. Feeling sure that I had not known Mr. Stead six years ago, I switched on the light and looked in my diary. There I read that I had visited the Stead Bureau for the first time exactly six years ago.

The following year I went to see a friend who gives her services at the Stead Bureau, and who is also an unprofessional medium. She uses the ouija board, and I asked her to try and get a message from Mr. Stead. The pointer moved so quickly that I found it difficult to write down what was given. It covered

four pages of notepaper, and showed an intimate knowledge of my affairs that astonished me. I also received a message for a friend concerning difficulties connected with his work for a Spiritualist church, of which I was ignorant. "Marvels you little realise are working for you," Mr. Stead said, "I know your difficulties. You suffer from over sensitivity to world sufferings of those who are ardent of soul. I rushed vibrations and over eagerness to serve us. I see the in where now as an angel I fear to tread. I understand and sympathise. I judge no one ever, I see the hearts of men as I used to see their bodies. I am touched by your unselfish attitude towards this great work. I have you on my long list of children. I am a family man indeed! W. T. Stead."

I sent Mr. Stead's message to my friend, but he

refused to believe in the identity of my communicator without proof. I asked Mr. Stead to help me to reply to this letter. He wrote concerning matters that were unknown to me, in a style and wording quite unlike my own. My friend was still unconvinced, and thought it possible that I had tapped his sub-conscious mind. I was perplexed and placed the matter before Dr. Price, the Ancient Druid Spirit Doctor, who was then treating me through Mrs. May Bird at the Grottrian Hall in Wigmore Street. "Your friend may doubt," he said, "but we know. William Stead is a dear friend of mine, and we on this side know that he has been with you often. He feels your love in his aura."

The following week I attended my first trumpet seance in the vestry of the Pembridge Mission Church. Many well-known Spiritualists were there. Mr. Stead spoke, his message was, "I never desert my workers!"

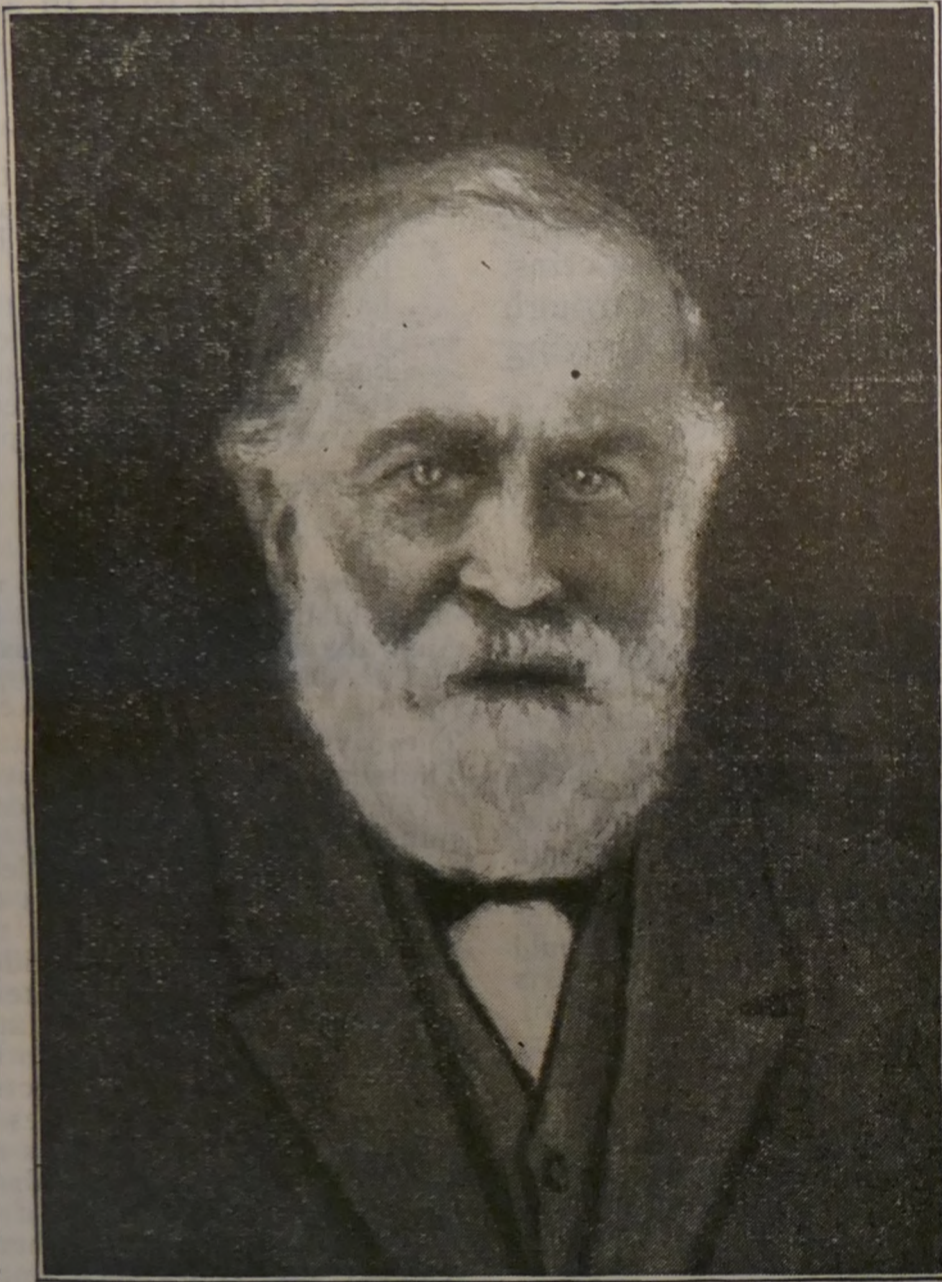
Still worried as to the origin of my inspired letter to my friend, I went to a seance at the

Friendship Centre. Mr. Stephen Foster was in trance, controlled by his brother, Tom, who said to me, "William Stead tells me he has written through your hand, and given you his signature in automatic writing as proof, in a letter to your friend."

Later, I attended a bazaar organised by the Spiritualist Community, at which many well-known mediums gave their services. I had a sitting with Mrs. Filmer, who said, "I sense the presence of William Stead. He tells me he has been with you many times, and has impressed you. Your work will come. The time is not yet ripe."

In a sitting with another well-known medium, Mrs. Stock, she said, "Your guide is showing me a man with a very curly white beard. He says that William Stead is not able to come again himself, but he wishes you to know that he has spoken to you twice, once through the trumpet."

This message convinced me with regard to the seance at the Pembridge Mission, and also confirmed the presence of Mr. Stead at a circle held at the house of a London specialist at which I was present the following week. He controlled the medium, and



MR. W. T. STEAD.

From a sketch by Mrs. Slater.

(Concluded on next page.)

Who Inspired Charlotte Brontë?

THE following illuminating little passage from Mrs. Gaskell's *Life of Charlotte Brontë*, of which a correspondent reminds us, raises the question "Who inspired the author of 'Jane Eyre'?"

It was not every day she could write. Sometimes weeks or even months elapsed before she felt she had anything to add to that portion of her story which was already written.

"Then some morning she would waken up, and the progress of her tale lay clear and bright before her, in distinct vision."

In another passage Mrs. Gaskell remarks that all the grim superstitions of the North had been implanted in Miss Brontë during her childhood by the servants who believed in them. After the death of her sisters they recurred to her "with no shrinking from the spirits of the Dead, but with such an intense longing once more to stand face to face with the souls of her sisters as no one but she could have felt. It seemed as if the very strength of her yearning should have compelled them to appear. On windy nights cries, and sobs, and wailings seemed to go through the house, as of the dearly beloved striving to force their way to her."

Some one conversing with her once objected

in Mrs. Gaskell's presence to that part of "Jane Eyre" in which she hears Rochester's voice crying out to her in a great crisis of her life, he being many miles distant at the time:

"I do not know (she says) what incident was in Miss Brontë's recollection when she replied, in a low voice, drawing in her breath, 'But it is a true thing; it really happened.'"

Mrs. Gaskell during one of her visits to Haworth asked Miss Brontë whether she had ever taken opium, as the description given of its effects on "Villette" was so exactly like what she had herself experienced—vivid and exaggerated presence of objects, of which the outlines were indistinct or lost in golden mist.

Miss Brontë replied that she had never taken a grain of it in any shape, but that she had followed the process she always adopted when she had to describe anything which had not fallen within her own experience:

"She had thought intently on it for many and many a night before falling to sleep—wondering what it was like, or how it would be—till at length, sometimes after the progress of her story had been arrested at this one point for weeks, she wakened up in the morning with all clear before her, as if she had in reality gone through the experience, and then could describe it word for word, as it had happened."

Letters to the Editor.

A CLAIRVOYANT CAT.

Forres.

Dear Sir,—Could you advise me or explain as to the following:—We have a black cat who is apparently clairvoyant. Since she was two years old she was "seeing things," especially in the evening or at night. She is now about seven years old, and of late she sees things even in the day-time. She crouches low, with her belly almost touching the floor or ground, her neck stretched forward, staring at something she sees, and which is moving about on a level with her head. She has become quite nervous, and should anyone make a move near her or touch her she starts back in fear. Whatever it is she sees she is afraid of.

She is a good hunter, often taking mice (there are none now in the house) and even good sized rabbits.

Is it possible that the world into which animals go is round about us, and that this cat, being clairvoyant, sees some of the smaller denizens?—Yours truly,

W. A. MACKENZIE.

Mr. Campbell Holms, in his "Facts of Psychic Science," says:—

"Animals see ghosts just as readily, if not more readily, than human beings. Mrs. Conan's pet dog and cat saw the spirits which she saw clairvoyantly. The dog used to bark and snarl, and the cat, sitting on her knee, would arch its back and spit, spring from her lap and take refuge under the furniture. The fact that ghosts may terrify animals is well shown by some of the accounts of poltergeist phenomena. Dale Owen, in his 'Debatable Land,' gives an account of a ghost seen by a man and his hunting dog on a lonely road at night, in which the dog was so terrified that it lay on the ground and was unable to stand for a time."

SPIRITUALISM IN TASMANIA.

Launceston, Tasmania.

Dear Sir,—In one of our "Direct Voice Seances," Archdeacon Colley asked me to get in touch with your paper and advise you what we are doing in Launceston, Tasmania.

We have here what "John King" calls "a born direct voice medium," Miss Betty Scott, an English-woman, who comes from a family of mediums. About two years ago she started a circle for regular sitters; later on she decided to sit for the "Direct Voice," and for nine months we have been getting wonderful phenomena through. We have a stenographer in attendance and about thirteen to fourteen form the circle, most of them wanting to develop

I think it would be well worth while for mediums in England to consider a missionary campaign in Australia and Tasmania. Miss Scott is not very strong and she has numbers of people waiting for a place in the circle. As it is, she has two sittings a week, on Tuesday afternoon our chat circle (trance) and on Thursday "The Direct Voice."

Our phenomena are, I consider, of a very high standard. We very often have apports and they mostly come in the middle of a "Voice Seance" when an Indian Chief takes charge. "John King" is the controlling guide, with the help of an Irishman who will not divulge his identity, but calls himself "Larry," and always brightens the conditions.

Besides having all our relatives and friends in spirit speaking to us from time to time we have interesting lectures on various subjects, such as Dimensions, Spheres, the colour-houses and conditions under which they live, the colleges and universities, development of mind-power, and also advice to sitters having any sickness. Sometimes a spirit tells us about his feelings and experiences when he found he had passed over.—I am, Yours very sincerely,

ERNA SORELLA FOOT.

HOW MR. STEAD PROVED HIS IDENTITY.

(Concluded from previous page.)

said, "I wish to speak to Mrs. Slater. When will you get all this silly nonsense about the sub-conscious mind out of your head? Why do you doubt me? If you had taken the trouble to compare what I gave through the ouija board with what you wrote yourself you would have found the style and phrasing identical. They were not your thoughts or mode of expression. Do not imagine I confine myself to any one medium. When the world is thirsting for the great truths that we can give, we use every means available to spread the message of survival. I am a busy spirit, and have no time to bother with those who doubt me!"

Shortly afterwards, I left London and returned to the North, where I had a sitting with an illiterate medium, quite unknown to me, who would never have heard of Mr. Stead. She said, "There is a very high spirit with you. He has a curly white beard. I get the name Stead." Still smarting from what I considered an unjust rebuke from Mr. Stead for "testing the spirits," which I knew he always did himself, I answered, "Oh, no! Mr. Stead is a 'busy spirit,' he would never have time to come to me here! The medium at once went into trance, and was controlled. I heard the words, "I am never too busy to come to those who work!"

July, 1934.
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The Greater World Christian Spiritualist League.

THIRD ANNIVERSARY SERVICE.

THE spacious Friends' Meeting House in Euston Road, London, was crowded out on Saturday evening, June 9th, by members of the Greater World Christian Spiritualist League, who had gathered from far and near to celebrate the third anniversary of the League's foundation.

Mr. ALFRED MORRIS, the venerable Honorary President of the League presided, and after an opening hymn gave the meeting its fervent keynote by a very beautiful prayer, in which he appeared to be "leading" and voicing the whole-hearted religious aspirations and petitions of the large congregation. Next he read from the 11th chapter of St. John's Gospel the thrilling story of the raising of Lazarus, the brother of Mary and Martha.

Mr. Morris then said that as Honorary President of the Greater World Spiritualist League he was happy to give a cordial welcome to all present, and especially to those workers who had come from distant places.

This evening they were celebrating the third anniversary of the founding of the League, whose progress they had been able to follow through the columns of the *Greater World*, their official organ. Progress, yes, for during the past year the work of the League had been more widely spread and expanded, so that to-day 570 Spiritualist churches and societies were affiliated, an increase of 79 centres, and the number of individual members apart from the churches was now 14,500. Of the churches, 503 were in Great Britain and 67 overseas, namely, in Canada, United States, S. Africa, Australia, New Zealand, Portugal, Madeira, Belgium, Brazil, and the Phillipines.

During the past year there had been a most important development. A Trust had been formed, known as "The Greater World Association," managed by a Committee of twelve, assisted by several sub-committees. The Trust had been made the owner of the handsome premises at 3 Lansdowne Road, including The Sanctuary and printing office, the printing machinery and plant, and the whole contents of the Greater World House at Herne Bay—the whole representing assets valued at over £10,000. Perhaps he ought to mention that these assets being all locked up in the properties were not liquid assets. It should be a matter of great satisfaction to all members of the League that the Greater World Movement possessed its own central building and printing works, which could not be interfered with by anyone, but must ever be used exclusively for the purposes of Christian Spiritualism. They might regard this material consolidation of their Movement as a clear working out of spiritual law.

He thought with a deep sense of gratitude of their heavenly messenger, "Zodiac," who, through his devoted instrument, Miss Winifred Moyes, had demonstrated what true service meant, namely the Sacrifice of Self for the Love of God and all our fellow men, our neighbours, even as Jesus Christ taught nineteen centuries ago.

They had found Zodiac's teaching so true, so comforting, and so unflinching that they believed more than ever that its dispensation had been willed by God, and that in it lay the key to the establishment of the Kingdom of God on earth.

The Greater World League had already banded together thousands of men and women, and even children, as an army of ardent workers for bringing peace to this troubled world, comfort to persons bereaved and distressed, and spiritual understanding to all who humbly sought the Truth, as found in the Perfect Life of Jesus Christ, the Friend of Friends.

Mr. Morris, commenting on various phases of the League's work, said he was happy to state that the affiliated churches as a whole were trying to raise the spiritual standard of their activities. By the issue of *Greater World* diplomas they found that their public workers were making a greater effort to give out the Christ Teaching than was the case before. The *Greater World* Night Shelter for Homeless Women continued to prosper and to receive splendid

support from individuals and churches, and was thus able to carry on a wonderful work among the poor sisters who, through force of circumstances, had become homeless and penniless. "Greater World House" at Herne Bay, under the efficient management of Mrs. Fay Elliot, assisted by her husband, Mr. Justin Elliot, the artist, was doing a splendid work in strengthening, in body, mind, and spirit, its visitors in quest of health and rest. Thanks were due to the entire staff at Headquarters for their exemplary and unselfish efforts. Divine power had been granted to them. He must not forget a word of praise to their printing staff, who turned out most excellent work in a spirit of perfect harmony. He must also thank all their friends who had become Associates of the League, and were helping it by their annual donations and generous assistance. Mr. Morris concluded by asking the audience to listen reverentially to the address about to be delivered by Zodiac, through the instrumentality of Miss Moyes, recognising that a very highly evolved spirit, who lived on earth in Jesus' time, was now manifesting in their midst.

Miss WINIFRED MOYES, who had been sitting on the platform following with interest the earlier proceedings, had now apparently relapsed into a condition of trance. When she stood up there was a hush of eager expectation over the entire audience. Then a manly voice, that of Zodiac, was heard coming from her lips praying "Saviour Christ, into Thy hands I commend the spirit of this, Thy child." He continued with some introductory remarks to the congregation, whom he addressed as "my dear children," reminding them that during the past year God had blessed them and faithfully kept His promises to them. God's love had ever surrounded them; their troubles had been known to and shared by Him; they had been honoured that the Master Christ had called them to service, and they had been blessed in having the power to respond. He (Zodiac) had been instructed to speak that night on *The Christ Mission*, and he wanted everyone to realise that that mission was not confined to one plane or one world, but was concerned with all planes of life and all worlds. They had, therefore, to exercise the long view and have clear vision to realise that it was far more extensive than anything the mind of man had yet grasped. It was a mission in which everyone, however humble ought to play his part as a unit in Christ's army.

Zodiac then proceeded to preach his sermon. Miss Moyes' comparative passivity at first became transformed into intensest energy. Zodiac spoke through with masculine power and emphasis and gesture. Every syllable of his address was clearly enunciated and sent forth over the vast hall almost with the force of a pistol shot. The hall rang with its vibrations. Miss Moyes, with her slender physique, had become like a great organ pealing forth music from the invisible world. She spoke at first from the platform, then while still speaking and with eyes closed, she descended the stairs to the arena, and with springy measured steps promenaded the passages through the audience, never ceasing for a moment to give out the inspired discourse. Zodiac's aim seemed to be not only to give instruction about the Christ mission, but to inspire every hearer with the will to be one of its missionaries. The scene will long remain impressed on the minds of all present. A verbatim note of the address was taken in duplicate by Mr. C. A. Aeschmann and Mrs. Margaret Hoare, and has been printed in full in the *Greater World* for June 23rd.

Mrs. Annie Johnson, the well-known medium, gave many clairvoyant descriptions and messages; and descriptions of personal visions were given by Mrs. Pickering, of Gateshead-on-Tyne; Mr. John Sutton, of Darlington; Mrs. Agnes Tovell, of Weston-super-Mare; Mrs. Annie Perkins, of Birmingham; Mr. A. McGee, of Hull; Miss Edwards, and Miss Dorothea Aeschmann.

Mr. Aeschmann, joint Editor with Miss Moyes of the *Greater World*, attributed the progress of Christian Spiritualism during the past year to the fact that the members of the League had been conscientiously putting Christ's teaching into practice, and had whenever called upon, put their own personal ideas and interests on one side, so that harmony and progress might be ensured.

A solo was sung during the service by Miss Muriel Edwards.

OCCASIONAL JOTTINGS BY X. SOUL CULTURE.

“ONE of the main purposes of material life is the cultivation of the soul.” Thus spake a Spirit Guide the other day. He went on to say that one aspect of good soul culture is good character. Many attend to the cultivation of their bodies, because they desire to appear superior to their fellows; but to have big muscles does not imply a big soul. A healthy body is different from a muscular one.

What matters is vitality. The vitality of a healthy soul is of the Spirit, and will enable even a delicate body to become strong and sustain long periods of strain; whereas a muscular body, dependent only on the elements of the earth, more easily breaks up. Many who thought themselves strong on earth found that was merely a condition of bodily development when they entered the spirit world, their souls having remained weak and puny.

“You will have observed,” said the Guide, “that many cults are springing up to-day whose objects are the attainment of physical fitness, but of vitality rather than muscularity. People are more and more deserting the cities for the open country whenever they can. They like to get away from bricks and mortar. This is due to the gradual influence of higher powers, who know that a greater expansion of soul consciousness will occur under the influence of the finer magnetisms of trees, flowers, grasses, mountains and plains.

A CLEAR CONSCIENCE.

Someone whose motives had been misunderstood was telling the spirit Guide that he was quite unconcerned, and was pleased to find that whereas in the past he would have felt very hurt and perhaps have tried to hit back at his accusers, now he felt only sorry for them. The Guide replied: “Provided you have a clear conscience and are doing your best to live up to the highest within you, you can be totally unconcerned about other people’s opinions, for or against, as to your motives. In this sense to be unconcerned is to be unafraid. The unconcern of callousness, however, is altogether different from the unconcern of one whose spirit is awake and therefore calm in the midst of storm. But unconcern should never imply indifference in the sense of negligence. One must grapple at times definitely with opposing forces. Yet to be unconcerned about praise or blame is true wisdom, and helps to conserve one’s vitality.

THE NOCTURNAL VISION. BY WILL CARLOS.

THE other night, as I lay awake in bed, I found myself as it were suspended in space. I was not asleep, for I had been thinking deeply, and was well aware that my consciousness, apart from my brain, was having a new experience and a new revelation.

I saw some distance away from me an orb, but which of the planetary orbs it was I did not know.

As I gazed at it I saw a glow that seemed to rise in its interior and spread over the whole. Then it spread beyond the outline of the orb, until its diameter was many times that of the orb itself. I thought it might be an occultation, but it could not be that for the darker orb did not move. I was sorely puzzled.

Then a voice—I saw no speaker—said, “What thou beholdest is terrestrial earth, and its soul!”

“Does the earth then possess a soul, as does man?” I asked in awe.

“Aye, verily, for the seen is not the real! As the veil of flesh hides the soul of man so does the crust of the earth obscure its spiritual antetype.”

“Where, then, is what we term the spirit-world?” I ventured.

“Thou hast beheld it. I will reveal to thee its mystery. All things material have their antetypes in the spiritual realm. The antetypes exist from the beginning, and when it becomes the will of God, the soul world enters into a nebula and becomes clothed with matter. Primarily the material form coincides with that of the spirit, having so to speak the same diameter, but as the matter condenses and cools there is much shrinkage of the crust, so that by now, there exists a wide margin beyond the rim of the earth. That margin is thy spirit-world, and to it all beings who depart the mortal life are drawn. It has

its areas or mansions, which are feebly reproduced on your earth. The spirit-world is also interfused with the earth-world, and your spirit acts on its own plane, and your terrestrial bodies on the other.”

“Your soul,” continued the voice, “is never out of the spirit-world, but your human brain consciousness and your body is. When you discard your mortal frame you are at once in the spiritual.

“Millions and millions of the forms of life have lived their little day and passed away. They are all in the spirit world, and this will continue until the crust of the earth will become too worn or attenuated to any longer contain the spirit world, which will then emerge once more into the light with the souls redeemed from mortal bondage.

“This is the mystery of godliness—spirit girt in matter: God in man: the descent into hell and the resurrection. I have said enough! Reason now for thyself what infinite possibilities arise before thee.

“The sons of God, who now dwell in the midst of purity, have passed from their original noon through the twilight and darkness as thou art doing. Heed thou then thy path and put forth thy best endeavour, so that thou, too, mayst dwell again in the noontide.”

DIRECT VOICE AND SURVIVAL.

THE Direct Voice: Its Nature and Its Message” was the subject of an important lecture given recently at the Edinburgh Psychic College by Mr. G. L. Hadden, who contended that mediumship was, despite its apparent abnormality, a normal human gift, analagous to such gifts as musical or artistic abilities.

Like them, it had to be disciplined. Direct voice he defined as a voice or voices produced independently of the medium—a voice produced by an entity using a vocal mechanism created from matter built up apart from the medium, though linked with and *en rapport* with the nervous system of the medium.

Formless matter was moulded in a few minutes, under the influence of mind and will, into a highly organised structure that in the normal field of physiology would take months. That same matter was reduced with equal speed to a primal state at the end of a seance, and re-absorbed and reorganised as part of the medium’s body.

The phenomenon implied by such a claim opened to the physiologist and the psychologist the richest field of research that was ever offered to them in their respective departments.

One could not wonder that scientists could be sceptical at such claims; but surely the everyday powers of the human body were sufficiently wonderful, and even in these days mysterious enough, to allow a loophole for further discoveries not yet included in scientific text-books.

As an instance of the reality of the direct voice, the speaker described an experiment in Edinburgh recently when direct voices had spoken into an ordinary telephone and carried on conversations with persons who had been called up in their own homes by those present at the sitting. The parties spoken to in this way had confirmed the fact that objective voices, recognisable from characteristic tone and accent, had carried on conversation with them. Direct voice, he maintained, was one of the finest proofs of human survival. It was a delicate and complex type of mediumship, and conditions of various kinds affected the quality of the voices.

“We do not want men who use the pulpit to dramatise their own personalities and to exploit their eccentricities,” said Dr. J. Fort Newson, at the City Temple, on June 18th.

A Surprising Discovery.—Mr. Joseph P. Whitwell, President of the National Spiritualist Association of America, told the forty-first Annual Convention at Pennsylvania:—

“During the past year, Vice-President Grimshaw and I have made good-will missionary tours in many different States, and have visited many different State Conventions and Camp Association meetings, and everywhere we have found an ever increasing interest in the cause of Spiritualism, which, however, is being shown more distinctly by investigators and those outside of our ranks than by those within our ranks.”

July, 1934
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The Life Story of Mrs. Gladys Osborne Leonard.

IV.—MY VIEWS OF PROPHECY; WITH AN ILLUSTRATION.

IT was on the last day of October, 1915, that I gave up my public circles, because Feda wished me to devote my whole time to helping people individually. She said she could get much better into their real personal conditions during private sittings. The sort of sitting now wanted, since the beginning of the war, was different from what had been wanted in normal times, because many men were passing over under tragic circumstances, and special conditions were wanted to enable them to communicate fully and in a manner that would bring strong evidence through. Also, I was told that conditions during the war were not so good or easy for psychic work as in normal times, because of the violent vibrations set up by the war.

The people who have been coming to me privately have nearly all lost near relatives in the war. I have been impressed to help those people more than any others, and indeed I have asked many sitters, who formerly came to me regularly to hold communication with their spirit-friends, to stand aside on behalf of those who were requiring immediate comfort. I should like to say that many people have come to me who appeared to have lost their whole interest in life, and they came to me as if it were a kind of last chance for them. It was only by receiving the assurance that their loved ones were still alive and interested in them, with evidence to support it, that they were able to take up life again as useful members of society. I have been told that again and again and again.

I could tell you of many remarkable instances when evidence of the most wonderful kind was immediately given, but these cases are usually of a kind so sacred that I must not publish them.

I will tell you of one interesting case, but I will not give the names of the real places. I do not myself believe in prediction as prediction. I do not believe that our spirit-friends have the power of predicting any more than we have. But our guides are sometimes working towards some end on our behalf, and if they can see that they have already accomplished so much towards that end, which may be totally unknown to us, they will state that end as almost an accomplished fact, as something that is going to take place.

Before the war a gentleman came to me. He had certain businesses in, we shall say, South America. These businesses had been on an enormous scale, but they had been practically brought down to nothing through other firms having contracted to purchase direct from this country the articles which he was manufacturing there. The competition had cut him so keenly that, from having been enormously wealthy, he had come down to living almost in poverty. When he came to me he said he felt almost on the verge of suicide. He did not know what to do for the best. He had an idea that some other little property he had might grow to be worth something and save him from absolute ruin. He asked Feda to consult his brothers, who are in the spirit-world, about it. They told him to

his surprise that the thing he was counting on they were not counting on at all, but they strongly asserted that the businesses he thought were dead would not only flourish again, but would do so to a greater extent than they had ever done before. He was surprised and suspicious at this, but Feda said she felt perfectly sure that his friends and guides knew the truth, and they assured her that what they had stated would become a fact.

That was a couple of months before the war, and when the war broke out the gentleman thought these assertions were very far from being true, as his goods practically ceased to sell, and a total closing down seemed imminent. He came to Feda again, and his friends said the war was making his conditions better. They said, "We are doing this to prove to you that we are with you; that we are standing by and helping you." Then he said, "No, I can scarcely believe that it is so, because the businesses have become as dead as door nails." Feda said, "Well, I am going to impress my medium to tell you to come every week regularly." He was then in a very depressed state indeed, and could see no purpose for life at all. Feda said he must come every week until the things his friends had predicted came true. If it should take three or four years he was to do that, and this would keep him going. He hesitated about accepting the offer, but I pressed him to do it, almost against his will.

After a while the submarine policy was started by the Germans, and, poor man, he was more hopeless than ever. But his friends told him the submarines were going to bring about the condition which they were hoping for, namely, that they would hold up the supplies that might go out from England. The submarines were bad for a short time, then they stopped, and he told his guides they had been wrong. They said no, it was only a temporary lull; the Germans were building more submarines, and they feared the submarine menace would become extraordinary strong. He could not believe it, for there was quite a lull, and his businesses did not improve. When the submarines started again, he was told that this time they would not leave off, and that it was going to be a terrible time for getting supplies, as masses of articles from England would be cut off. And that did actually happen, and his businesses increased enormously. Now he feels that the prophecy has really been fulfilled.

This experience has brought him closely in touch with the spirit-world, and he is now doing everything in his power to help on the Cause. It has increased his own faith and that of everybody he comes in contact with.

I do not regard it as a case of prediction at all. My theory, and also what Feda has said to other sitters, is this: His brothers in the spirit world could see different parts of the world, and discern the unrest in Germany. They also saw that the Germans were building submarines on a large scale, and could perceive the plans the Germans had in their thoughts. They knew there would be a lull after the first effort, but when the second effort came English supplies would be held up and the home manufacturers' opportunity would come. Unless the guides have something definite to go upon they cannot give a prophecy. They must have some information actually on hand as a foundation, and they work from that.

I believe in this view myself, having witnessed the results of so many prophecies, and having been helped to trace them back to the information the guides had in their minds at the time they made the "prediction."

Next instalment will be "A Chat on the Cultivation of Psychic Gifts."

The War Office is making progress. It has actually called in a water diviner to help it to find a suitable spot near Aldershot for the sinking of a well. It has hitherto depended on engineers and eschewed occultists.

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The Soul as a Part of Nature.

WE venture to invite special attention to the following article which excited considerable discussion when first published in September, 1919; and when re-published in August, 1926, the late Mr. G. G. Andre, author of "The Widening Outlook" and many other well-known books (also famous as the inventor of cordite) wrote:—"I thank you for this illuminating conception of the constitution of man." He also lectured on it at Letchworth, under the title of "A New and Scientific Conception of the Soul." He sent us his notes of this lecture and we propose to publish them next month as an independent thinker's instructive commentary.—Ed., I.P.G.

PAST HABITS OF THOUGHT.

IN pleading for a view of the soul of man as being a part of Nature, we are opposed by the deadweight of habits of thought on the subject that are age-long. Men have usually persisted, and do still persist, in thinking of the soul as a supernatural Something, that "cometh from afar" (as Wordsworth said), as something apart that is temporarily incarnated in us, and to ask them to believe that the soul is as truly an ordinary natural part of man's constitution as the physical body is so contrary to what they have hitherto thought that it is almost "the last thing they will give in to."

A SUPERNATURAL PRODUCT.

This inertia is not confined to the foolish and ignorant, but is equally shared by the wise and learned. Poets, philosophers, and theologians in past and present have been addicted to the notion that the soul is something that has come into man from without, by some supernatural process, and that its real origin must ever remain a mystery. It is like demanding a sudden reversal in thought to ask them to picture the immortal soul as itself an organised body, even though it be called a "Spiritual body," or to conceive it as having form, features, and faculties, for these are characteristics they have hitherto attributed solely to the physical body; or to believe that the soul has had precisely the same history, inheritance, and parentage as the physical body.

"WE ARE BY NATURE IMMORTAL SOULS."

And yet that is the idea of the human soul for which we plead. It has come to the surface as a result of psychical knowledge. Psychical Research and Spiritualistic Experience have brought to light that man has a dual constitution, and that every cell of his organism consists of psychical as well as physical matter. **We are by nature immortal souls as well as mortal bodies.** "We are such stuff as dreams are made of," said Shakespeare, but the "stuff" of which our souls are composed is becoming real and substantial. Though it is invisible and intangible to physical sense it is coming into view as an indestructible stuff which, like ether itself, does not grow old or die like the matter of the physical body; which during earth-life operates behind the screen of the physical body, and after death goes on living when the physical body has been laid aside. Science knows of the existence of this ethereal soul-stuff, and Sir Oliver Lodge or someone else may be able to give us someday the formula, in terms of ether and electricity, of its composition, as the purely physical scientist can already tell us in terms of chemistry of what our mortal bodies are composed.

THE SOUL A COMPLETE ORGANISM.

But science has not yet conceived the idea of the myriad psychical parts within us otherwise than as separate and unrelated parts of our physical cells. It has not yet imagined a synthesis of them as forming an independent whole of their own nature. It has not yet visualised them as making up a complete organism, a spiritual counterpart, cell for cell, of the visible body. It has not yet imagined the individual soul as an epitome or culmination of the mental, moral and spiritual experience of all the previous souls in the line of its ancestry, just as the physical body is an epitome or culmination of the physical features, traits and habits of its ancestors. It has not yet got hold of the notion that the speck of germ-plasm from which a man grows is psychical, as well as physical, and that the psychical equally contains the impress of its inheritance. Science will, however, at no distant date present us with the view of the human soul as a consistent, conceivable natural product arriving by the established process of Nature, and not as an inconceivable supernatural product, which has come somehow or other from nobody knows where, and been tacked on to a physical body no one knows how.

PLATO'S IDEAS CRITICISED.

Let us glance at some historic ideas of the soul conceived by men, and see how loosely the supernatural notions of its origin were reached. Plato thought the soul had come down from heaven because it seemed to have "innate ideas." Even in an uneducated child, the soul seemed to him to have knowledge of mathematical and logical axioms not learned on earth. It also appeared to have glimpsed perfect "ideas" in a pre-existing life which it endeavoured during earth-life to recall and put into practice. Therefore, it had come from above! By precisely the same reasoning he might have concluded that the souls of bees had pre-existed in heaven and been taught how to construct their marvellous mathematically exact hives, for how otherwise could they perform so wonderful a task at once without any tuition on earth? Such facts are now explained on more mundane principles. Men and bees alike necessarily think and act in accordance with their organic structure, their inherited form, their nature. The logic of Aristotle and the mathematics of Euclid were embedded in the constitution of man ages before they were "discovered" and written down in books.

WORDSWORTH'S POETIC FANCY.

Wordsworth's well-known doctrine of "Reminiscence" as a proof of the heavenly origin of the soul is based on a person's beginning child-life "by feeling this material world strange to him; but . . . he discerns in it its kinship with the spiritual world which he dimly remembers." He said:—

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

But this idea was a mere flight of poetic fancy. Wordsworth, like Plato, dreamed backwards to an imaginary celestial origin, from the pure wonder and unclouded vision of childhood and its sense of "kinship with the spiritual world," but the beautiful wonder and innocence of childhood need not surely be attributed to any former heavenly life. It suffices us to know that the child's soul is as yet innocent and unsullied.

THE VIEW OF MYTHOLOGISTS.

The same kind of backward inference is found in the old accounts of how great Roman emperors came down from heaven. They were flatteringly pictured by the poets as being highly superior to the mass of mortals, and what more natural to suppose than that one of the gods had descended from Mount Olympus and over-shadowed a virgin of human clay—hence so godlike a king! The explanation was more fitted to please a pagan-emperor than to state a truth, for according to prose accounts these same emperors were excessively mundane.

THE VIEW OF REINCARNATIONISTS.

And even now we have not grown out of such claims to a soul's transcendental origin. There are persons alive to-day who claim to have received their souls otherwise than by Nature's plan, their physical bodies being inhabited by the souls of ancient kings, queens, heroes, poets, and philosophers, who after a spell in devachan have come down again to earth for further experience in the physical bodies of members of their particular cult! How these foreign souls were

(Concluded on page 158.)

July, 1934.

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Another New Apostle of Spiritualism.

BY THE EDITOR.

MR. JOHN G. FINDLAY, author of "The Unbroken Melody of Life," that delightful Spiritualistic book which is already in its second edition, is President of the Ringwood Spiritualist Church, Hampshire, and promises, like his distinguished brother, Mr. J. Arthur Findlay, to become one of the men of mark in the Spiritualist Movement of the future.

He told us the other day the story of his progress from an absolute scepticism to ardent belief, which we pass on with pleasure to our readers along with a specially taken photograph portraying his genial features. Such stories are ever of captivating interest to all who are either in search of the truth as to immortal life or have already passed through the period of transition from doubt and darkness to knowledge and confidence.

Mr. Findlay first heard of the gospel of Spiritualism when he was visiting his brother in Ayrshire shortly after the war. His brother told him that their father, who had died eleven years before, had actually conversed with him at a Spiritualistic seance in Glasgow. This information seemed so astounding that he did not at once credit it. He, however, read Sir William F. Barrett's famous book, "On the Threshold of the Unseen," with deep interest, and three months later accompanied his brother to his very first seance, in Glasgow, where an English lady medium was officiating. He was greatly impressed by hearing many persons now living in the spiritual world speaking and singing through the illuminated trumpet while it was floating in the air, and several of these voices addressed themselves to him. He was surprised to hear a man's voice singing clearly and distinctly the tenor part of several hymns, though there was no man in the room other than his brother and himself.

Not long afterwards he had a sitting with the famous non-professional medium, John C. Sloan; and with that began an earnest systematic investigation, which he and his brother made with Sloan, which continued for about five years. That definitely convinced him that the claims of Spiritualism were true.

His brother's secretary (Miss Miller) usually accompanied them and took shorthand notes of all that was said, and from these and other sources, has quoted in "The Unbroken Melody of Life" many of the most convincing pieces of personal evidence he received; e.g. :—

(1) During an illness of Mrs. Findlay he was told by a doctor in the spirit world certain things about her internal condition, which he definitely thought were erroneous. Subsequently, the doctor attending her said it was he who was wrong; the information given by the spirit doctor was correct.

(2) A friend who had been "dead" six months spoke to him about incidents that had happened when he last saw him. Then he gave details about his death, quite unknown to Mr. Findlay or the medium. These details were afterwards confirmed as correct by the widow.

(3) At a seance, Mr. Findlay's father made a statement to himself and his brother which they both thought was inaccurate. When they said so, he replied, "Ask your mother to tell you the story. You will find that I am right." They did so, and found he was absolutely correct.

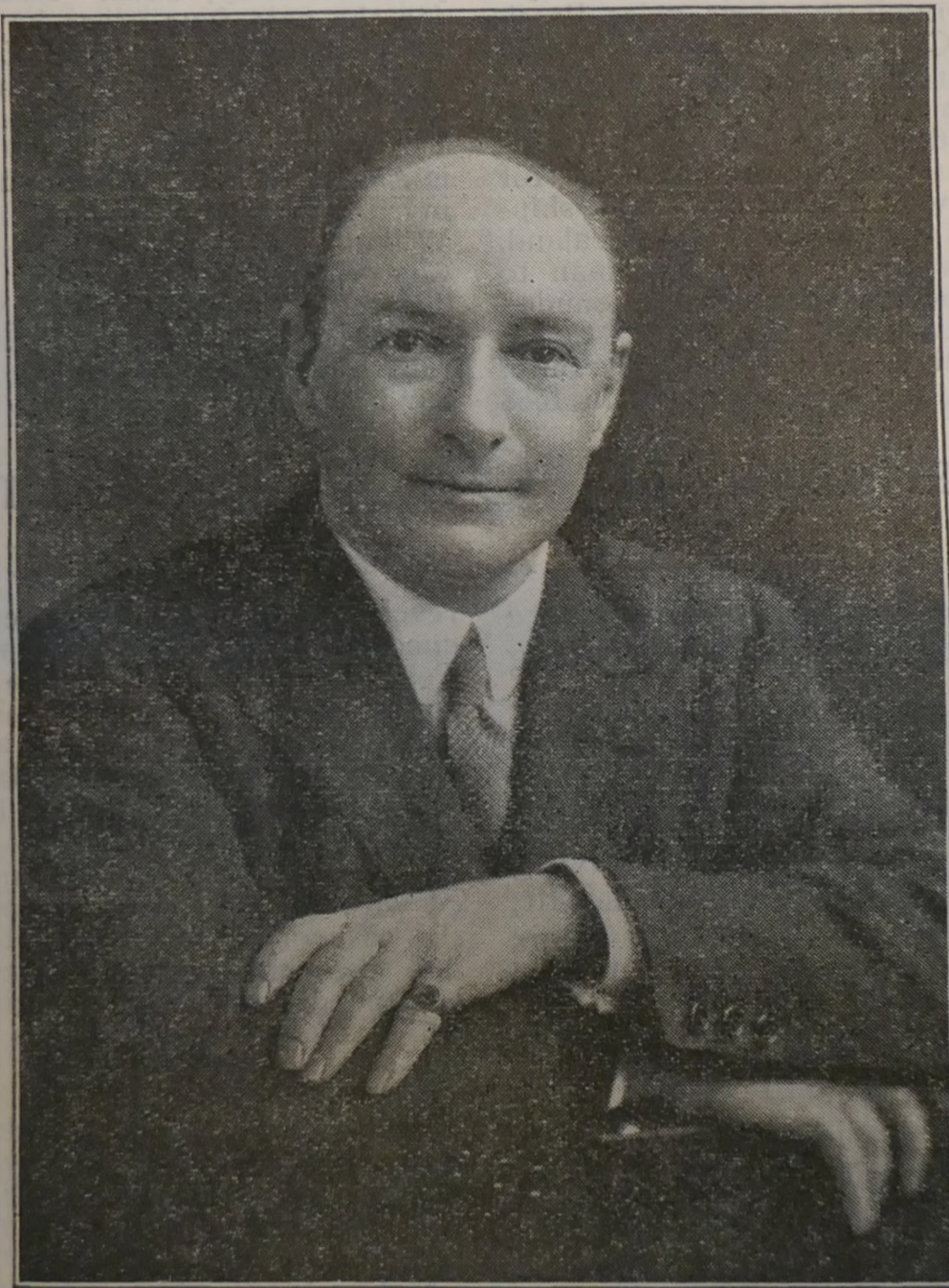
(4) At a "direct voice" seance Mr. Findlay was sitting next to a lady who was clairvoyant. She whispered to him that there was a tall gentleman (in spirit) standing in front of him. He was showing her an open Bible and pointing to the 57th verse of I. Corinthians, 15th chapter. The room was in total darkness, and the mere reference, without any words, conveyed nothing to Mr. Findlay. He was saying so when a strong voice, immediately in front of him, said, "John, this is your father speaking. I am surprised that you have forgotten the text on my memorial stone in Beith cemetery." "Well, father," he answered, "I am afraid I don't remember the

verse without the words." His father said instantly: "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ"—the very words of the text engraved on his tombstone, as was afterwards discovered.

(5) At one sitting with Mr. Sloan, Mr. Findlay played on the organ the opening hymns, as the organist had wounded his hand. That finished, he was wondering how he could find his way through the darkness, past the sitters to his own chair at the other end of the room, when a spirit voice beside him said, "Put out your hand and I shall lead you." He held out his right hand; it was immediately grasped in a firm hold; and he was led round the back of the sitters' chairs and through a small gap between two sitters until he was placed unerringly in his seat.

The following story is now recorded for the first time:—

One evening Miss Miller was unable to attend, and Miss Stirling (his own secretary) went instead, though she knew nothing about Spiritualism and had no interest in it. During the seance one of Sloan's Guides interrupted the Voices, saying: "Excuse me,



JOHN G. FINDLAY.

Special I.P.G. Photo by Reginald Haines.

but there is a spirit here who wishes to speak to the stranger present to-night. I shall let her come through." After a short pause, a girl's voice said, "May, May; this is Dorrie speaking." Now, the secretary's name was May Stirling, so Mr. Findlay said to her, "If this friend is for you, just speak to her in your natural voice." Miss Stirling was a level-headed unemotional girl, and expressed no surprise, but engaged in a long conversation with her friend, during which the names of many persons and places were mentioned, which seemed to be equally familiar to them both. Afterwards they asked May about her friend, and she told them that Dorrie had been a chum of hers at school, but had died two or three years ago. The names mentioned by her were those of her own relations, whom Miss Stirling knew, and the places mentioned were also well-known to her.

By a long course of such incidents—so simple to read about, but so thrilling to experience—Mr. Findlay's solid body of knowledge was built up.

Two years ago, in our sketch of Mr. J. Arthur Findlay, we narrated the joint family history of the two brothers. Their roots lie deep in Scottish soil, many of their ancestors having held honoured positions in the professional, commercial, and philanthropic life of Glasgow. Their grandfather was twice President of the Chamber of Commerce there, was senior partner in the Henderson line of steamships; and a director of the Irrawaddy Flotilla Co., Shaw Saville & Albion Co., and many other important undertakings. For thirty years he maintained an orphan home for eighty children, and he was one of the first ship-owners to convey Scottish emigrants to New Zealand. Among remoter ancestors one was the first man to use machinery to manufacture thread, and founded the famous business now carried on by J. & P. Coats, Ltd. Another, John Findlay, of Waxford, Ayrshire, was a sturdy Covenanter, who was executed in 1688

in the Grassmarket of Edinburgh for his strenuous resistance to the Royalist forces. His brother, who was at the same time in the Edinburgh Tolbooth awaiting execution, was released on the landing of William of Orange.

Both Mr. J. Arthur and Mr. John G. Findlay had the advantage of University educations, and became partners in their father's business, one of the largest firms of stockbrokers and chartered accountants in Glasgow, from which they were able to retire while comparatively young men.

When Mr. John G. Findlay was at Corpus Christi College, Cambridge, he represented his college in hockey, football, and cricket, and was "cox" of the college boat on the river. Later he devoted much of his spare time to music, training and conducting a choir of over forty voices, which during many years gave concerts in aid of charities in the towns throughout Ayrshire. He has been Director and Chairman of a host of organisations for public and social service, and he held a staff appointment during the war, when he trained officers and men in Light Gunnery.

In 1919 he acquired the estate of Tour in Ayrshire, which had previously belonged to his uncle, the Hon. James Findlay, C.I.E. This still belongs to him, but for the past four years he has resided in the South of England on account of his wife's health. Mrs. Findlay is a member of an old Dutch family which has lived, without a break, from father to son, in Dordrecht, Holland, for 600 years. In her possession is a copy of the triptych which hangs above the altar in Dordrecht Cathedral depicting her ancestor, William Stoop, who in the sixteenth century was elected Burgomaster of Dordrecht on seven different occasions. We wish Mr. Findlay great success in the work for Spiritualism of the definitely Christian type to which he has courageously put his hand.

Spiritualism : Its Origin and Progress.

BY W. P. SWAINSON, A VETERAN SPIRITUALIST.

THROUGHOUT the world's history there have been periods of light alternating with seasons of darkness, though the earth has never been left entirely without Spirit Communion.

At the present time we are fortunately living in a light period, this earth having recently entered the zone or belt of Light, called by some the Arc of Kosmon. This causes the infiltration, not only of truth and knowledge into men's minds but rouses into activity their dormant spiritual faculties. Clairvoyance and clairaudience become more and more general as the world passes through this zone or band of Spiritual Light.

It was at the end of the year 1847 that the earth in its journey through space, passed into that portion of the Stellar universe, known as Kosmon or The Universal. The year 1848 was thus the first year of the New Era, since when there has been a vast increase of knowledge, both intellectually and spiritually. Since 1848 science has made tremendous strides, while great changes have taken place politically, economically, socially, and theologically. The world is, at present, in a state of chaos, being, as it were, in the melting pot during this transition period.

Prior to 1848 our experimental knowledge of the unseen world and after-death states was virtually nil. The most crude and absurd ideas were held. The good were said to go to endless bliss, where their time was spent in playing on harps and singing. The evil were relegated to a hell of fire and brimstone, having for companions devils whose chief amusement was to prod their victims with pitchforks! Spiritualism has given the world a true and rational philosophy concerning the unseen world and the after life, dispelling the clouds of ignorance and error.

Periods of comparative light and darkness, extending over thousands of years, had alternated until at length mankind was ready for a new and higher

revelation of truth. Whenever darkness had threatened to eclipse the light of truth, one or more World Teachers would appear, to dispel the darkness of error. These Teachers' appearance invariably coincided with the commencement of a Cycle of Light in which they revealed to mankind fresh truth.

For a time man would be more spiritual in his outlook, but eventually, as is almost invariably the case, the spiritual was obscured, overlaid, and encrusted with old worn-out dogmas. This has happened in the case of Jesus, as with the other great Teachers, and the pure truths enunciated by Him gradually became distorted and a rigid ecclesiasticism usurped and perverted much of His teaching. But the light persisted in part throughout what are called the Dark Ages. The darkness of Materialism reached its climax during the eighteenth, or what Carlyle calls the godless, century, and the early part of the nineteenth. Science was purely materialistic in the mid-Victorian Age. The time was ripe for revealing the Spirit world, if men were to be saved from spiritual darkness.

It has been said man's extremity is God's opportunity, and, when spiritual darkness and ignorance was almost universal the veil which hid the Spirit world from mankind was withdrawn, and a knowledge of the unseen again became man's heritage.

From the historic rending of the veil in 1848, the light and truth of Spiritualism has steadily spread till it is now known all over the world. What some people call the Higher Spiritualism—the name is immaterial—will gradually penetrate and modify all faiths. It is the newest, and yet the oldest faith, for it is the universal truth, the light of which will eventually cover the earth, as the waters cover the seas.

Open vision or seership is now becoming common. One hundred years ago anyone who claimed to have the power to see and converse with the denizens of the Spirit was forthwith looked upon as suffering from hallucinations. That is now a thing of the past, and open vision is becoming normal.

The Press has thrown open its columns for all forms of religion, including Spiritualism. Many of us still living can remember when it was taboo. Science, which was positively materialistic less than a century ago, has almost reversed its attitude to the unseen. Scientists are now, with few exceptions, no longer hostile to Spiritualism, but are steadily coming to the front as explorers of the Unseen.

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Mrs. Champion de Crespigny's New Book.

HOW TO DEVELOP THE CONCENTRATION THAT WORKS WONDERS.

BY THE EDITOR.

IN "THIS WORLD—AND BEYOND," just published by Messrs. Cassell & Co. (price 7/6 net), the Hon. Principal of the British College of Psychic Science describes her pilgrimage from the strict Anglican orthodoxy in which she had been brought up, through many by-paths of occult inquiry, until at length she found comfort and intellectual satisfaction in Modern Spiritualism—of the definitely Christian type. She stresses this important qualification, as follows:—

"I have never been in sympathy with merely destructive policies, and would always hesitate to sweep away without something to offer in replacement. . . . I consider true Christianity, as preached by Christ, the finest religion in the world, representing the purest and most altruistic teaching possible. Neither Spiritualism nor anything else has ever presented us with anything finer."

She describes her own life story in pleasant autobiographical fashion, mentioning the books which have helped her and those which failed, also the many mediums who have furnished her with indubitable evidence of the survival of her relatives and friends.

At a seance with Mrs. Wriedt, the famous American "direct voice" medium, she says:—

"A voice that claimed to be that of my husband spoke. He called me by my Christian name, and seemed to be greatly agitated. . . . But, although in the first flush of a novel experience, and ignorant of the laws governing the situation, I doubted the claims of the speaker, I knew myself to be face to face with a marvel greater than the birth of steam engines, aeroplanes, or anything yet discovered by the ingenuity of mankind. I was 'up against' the most marvellous incident of my life!"

At a later sitting her husband returned and they "had some really intimate talk." Her father, the Rt. Hon. Sir Astley Cooper Key, came at the same time to her great delight, "for the bond between them on earth had been very great." And an uncle, who had been a Bishop in South Africa, also manifested. When she asked him if he was surprised at his surroundings, when he found himself in the next world, his Lordship replied, "Indeed I was!"

The book recounts many such testimonies of the author's resuming intimate communion with the friends who had gone, never expecting to return. She also gives her expert opinion of the various phases of mediumship which have come under her observation. As such matter is, however, more or less common to all good Spiritualist books, we prefer to devote our limited space to a less usual, though immensely rich, vein Mrs. de Crespigny has struck.

CONCENTRATION AND CHARACTER.

She says, "One of the many arguments advanced against Spiritualism, meaning communication with those upon a higher plane through a medium, is that it interferes with the personal development of the individual." She believes that to a certain extent that objection is valid, and that it would be better if people developed the psychic powers that lay latent within each of them and learnt to rise to the level of those who communicated with them instead of asking them to descend to their own. She calls that "the lazy man's route!" Mahomet is said to have tried it with the mountain!

The first step toward the unfoldment of one's inner senses—clairvoyance, psychometry, etc.—is the prac-

tice of what she calls "that most difficult exercise in the world—Concentration." Not that sort of concentration induced merely by deep interest in a subject, but that kind which enables one to fix the mind on something not in itself interesting. For the undisciplined mind constantly wishes to wander and has to be recalled by the definite action of the will. Real "one point" concentration, she says, may take years to master, but if one goes the right way to work, he can in time acquire complete command of the mind, learn to think clearly and lucidly, and in more advanced stages of the practice become an influence in his immediate surroundings that has to be reckoned with.

The importance of this exercise of concentration has been emphasised in the religions of all civilisations, ancient and modern. It is the basis of Indian Yoga, and the preliminary to the meditation that gradually enabled the Saints, old and new, to see visions and hear voices.

The power of concentration must be developed until it can still the ceaseless processes going on in the brain, thought succeeding thought in endless procession, by focussing the mind steadily upon one point and refusing to allow it to wander. Then the influences and suggestions from higher planes can be conveyed to the consciousness without distortion or deflection, just as perfect reflections can be obtained from the surface of still water, but not if it be broken up in ripples.

HOW TO STORE SPIRITUAL FORCE.

But not only can the power of the human will be developed by training, it can be conserved and stored for the building up of character. That, she tells us, is achieved by capturing and storing the force that lies behind all desires and every form of temptation. Desire in any form is a stimulation exercised by some influence, possibly unseen but apprehensible, with driving power behind it. That driving power makes one do things "against his will," goading his flesh or mentality into wrong or foolish actions. By yielding to it, the energy is dissipated and wasted; by resisting it one can deliberately store it or "bottle" it for future and better use.

"Every time, even in the little trifles of life, when you are conscious of the current of temptation assailing you in any form—to say perhaps what would be better left unsaid, to indulge in small bad habits, to yield to the allure of fame, praise, or self-indulgence of any sort—instead of weakly giving way, take a long breath, think to yourself, 'I take this power; it is mine; I store it for future use,' and gradually you will become aware of it in your nerve and your brain; you will be conscious of something definite acquired; and you will see the results. You will become to a great extent master of your fate. Each act of self-indulgence squanders the force that might be yours."

Christ's ordeal in the wilderness, accompanied by prayer and fasting, meant that he was gathering up the dynamic force which His supreme self-discipline supplied to perform His miracles. Power so acquired must not be directed to selfish ends, but only for accomplishing life's true task with all one's might.

"When man has achieved concentration," says the author, "which is mastery of the mind; and self-denial, which is mastery of the body; he will have made a long step forward on the journey upward, towards the God, in whose image he was made."

These wise counsels if read, re-read, and put into conscientious daily practice, can transform aimless and futile lives into lives full of potency and blessing to mankind.

THE GODWARD PATH.

ALL mystics concur in the three-fold division of the road that leads to God. It is:—

- (1) PURGATIVE. The flesh must be purified;
 - (2) ILLUMINATIVE, in which glimpses of divine life are vouchsafed; and
 - (3) UNITIVE, uniting the soul to God. Says St. Paul: "I live, yet not I, but Christ liveth within me."
- Sigismund Koch.

The Aquarian Age: Man the Awakener.

BY ROBERT WITTEY.

THE AGE OF YOUTH.

(Concluded from our June Number.)

AS the new Age of Aquarius draws near we see around us the signs of a dawning consciousness to deeper and more subtle things. The youth of to-day exhibits characteristics unknown in any previous age, especially an intuition and insight into the deeper realities, an inherent realisation which spells freedom from the trammels of tradition, and death to shams, a consciousness which apprehends the all pervading life of which the human forms but a small part. It is this characteristic which spells the death knell to so much that has bolstered up traditions of the past.

Childhood, to-day, is a problem for the teachers, for never has it been so necessary to keep abreast of the times as now, to satisfy the uncanny questioning of their young scholars.

Never have the young been catered for as now in the supply of scientific lectures, broadcast to their schools and exhibitions, which fascinate and intrigue the parents. Truly the child is father of the man.

The "thunderbolts of Hermes" are typified in this new Aquarian influence. The hitherto impregnable castles of tradition in the world of Finance furnish glowing examples in the exposures of recent times—Hatry, Kreuger, Stavisky, and others.

The whole world of financial tradition is falling, its shams being exposed to the critical mind of the layman. National Finance is in the melting-pot. It is being more than ever realised that that which has hitherto been regarded as wealth is of no value.

Science has at last reached a stage of efficiency, whereby all human needs can be produced easily, cheaply, and in abundance, the immense number of unemployed being not a sign of man's decadence, but a monument to his efficiency. Never again will these be wholly absorbed into industry. The problem to be faced by the Aquarian will be, not to decrease the number of unemployed, but to increase it, and cater for the useful occupation of leisure; to organise, not production but consumption, without the qualifying fetish of work.

We see how science is fast eliminating time and space by wireless and television, all tending to that Aquarian ideal of brotherhood and the homogeneity of humanity.

Those of an older generation survey this world-wide scene of turmoil, where thrones have become cheap, where monarchies have fallen, where boundaries have become arbitrary, with mixed feelings. They see "tradition" fighting desperately for its life, in the effort to maintain the old fetishes of Nationalism, Patriotism, and Custom, with war as the inevitable outcome, but they realise also that these are the shocks of impact of the new Age, the birth pangs of a new Era envisaging a Confederation of Nations of the world.

It is being more than ever realised that war never did, and never will, settle a disagreement, nations, and the time will come when these

will be arraigned as a danger to the happiness of the commonweal.

The Aquarian Epoch, that of "Man, the Awakener," is making itself felt (painfully at first), for the stars in their courses set the pace of humanity's collective expression even more irrevocably than that of the individual, for the Unity is so complete that no part can remain unaffected by a change, however remote. It is not all destruction, however, for great constructive efforts are in progress in which the Aquarian Youth will lead the world out of chaos into a new and wider realisation by means of his sixth sense of "Intuition," the development of which will be one of the outstanding features of this "New Age" of Aquarius.

* * *

PSYCHICAL RESEARCH IN CALIFORNIA.

AN American correspondent sends us the following interesting news notes:—

It may be remembered that during the winter of 1931-2, two new sections of the "American Society for Psychical Research" were started by the residents of San Francisco and Los Angeles, due somewhat to the interest of Mrs. Gwendolyn Kelley Hack, who was that winter on that coast *en route* from the Orient.

On March 10th, 1934, the Los Angeles Section held a dinner honouring Hamlin Garland, its Honorary President, and Professor F. C. S. Schiller, of Oxford and Los Angeles, who is Chairman of the Advisory Research Council of the Los Angeles Section. Dr. John F. B. Carruthers, Secretary of the University Institute of Arts and Sciences, presided at this event, and presented Mr. and Mrs. J. W. T. Mason, who lectured on "Our Personal Experiences in Walking on Fire Stones in Japan," followed by "Personal Observations in Japan on Fire Walking" by Dr. Lowell C. Frost, Professor of Biology, Beverley Hills High School.

On April 9th, the Los Angeles Section A.S.P.R. gave a similar dinner, followed by two lectures by its Chairman, Advisory Research Council, Dr. F. C. S. Schiller, on "Importance of Psychical Research," and by Mr. Hamlin Garland on "The Dark Side of the Moon: Perplexing Personal Experiences, covering Forty-three Years in the Field of Psychic Research." Dr. John F. B. Carruthers again presided.

Despite the large area of Los Angeles, making it a difficult field, this Section is slowly gathering strength, through the efforts of its trustees, Mr. Sterling C. Lines, (Section: 635 Title Insurance Building, Los Angeles), Dr. Frost, and Dr. Carruthers. Upon its "Advisory Research Council" are many physicians, professors, and men and women of note and serious attainments in different directions.

Another event which must be referred to took place on April 20th at the University Institute of Arts and Sciences, when lectures were delivered on "Mythology of Psychic Research," "Bergson and his Scientific Attitude toward Psychic Research," "Historical and Scientific Importance of Psychic Research," and "Problems of Life after Death, and Psychic Research. Modern Science Trend."

Meanwhile, the San Francisco Section of A.S.P.R. has been progressing admirably, holding interesting meetings, lectures and experiments, and having its own attractive quarters at the Western Women's Club on 609 Sutter Street, San Francisco. Its efficient officers are: Dr. Helen P. Criswell, Mrs. Almer Newhall and Mr. Douglas A. Nye, Chairmen; Mrs. William M. Cannon, Secretary and Treasurer, and it is fortunate in having as its Research Officer so able a man as Mr. Stewart Edward White.

* * *

If you want health, think health, talk health and act health. If you want plenty, sow plenty, think plenty, and do not let go of it. Go to God for health, your supply for all things, and work to that end.

—Flora Paris Howard

July, 1934.

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"Twenty Years After": Things Worth Recalling.

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

MR. LAWRENCE IRVING CALLED BY HIS FATHER.

Psychic experiences of a marvellous kind are finding their way into the daily press without the old-fashioned phrase of "wonderful coincidence," which is a symptom of the increasing recognition that natural laws operate in the psychical as well as in the physical world.

The *Pall Mall Gazette* prints an interesting dream story from a Liverpool correspondent. The dreamer was Mr. A. B. Tapping general manager of "The Great Adventure" Touring Company, and an intimate friend of Sir Henry Irving and his sons.

On the night of the disaster to the "Empress of Ireland," Mr. Tapping dreamt that he saw Sir Henry Irving, who was calling to his son, Lawrence, the scene before him being in the saloon of a liner, which he has since recognised from the pictures as that of the "Empress of Ireland."

The dream was related by Mr. Tapping to members of the company and discussed by them before it was known that Mr. and Mrs. Lawrence Irving were on board.

The correspondent adds that in the view of students of psychical research it would be quite natural for the spirit of Sir Henry to be attracted to the terrible disaster in the St. Lawrence, and that—just as other noble souls would be who have passed to the Great Beyond—he would be there to help, and bring comfort to the souls of those who were so near and dear to him in those few awful moments of extreme anguish.

MR. DAVID GOW.

(Mr. Gow was the subject of *Our Portrait Gallery*.)

At the time of the passing on of Mr. E. W. Wallis it was generally realised that it would be exceedingly difficult to find a worthy successor in the editorship of *Light*; but since it became known that Mr. David Gow had been selected for the chair, we have never heard one word of criticism or doubt that the Spiritualist Alliance has succeeded in securing the best possible man to conduct the leading organ of this movement in this country. He is not only a sincere Spiritualist, but a man of character and of high intellectual attainments.

Mr. Gow has been associated with *Light* for very many years, and we remember that our first contact with him was when he used to take the shorthand reports of the London Spiritualist Alliance lectures nearly twenty years ago.

"My ambitions as to a career," he told us in an interview, "oscillated between being a missionary and a jockey, but I became a scribbler. In my early literary efforts I was associated with Robert Louis Stevenson, Richard le Gallienne, and William Sharpe ('Fiona Macleod')." "

INSIGHT.

The years may sear and sift us
With stress of alien things.
But still the soul shall lift us
On her aurelian wings.
Her kindly light shall lead us
To more enduring joys
Than wealth that may impede us
And ease that clogs and cloy.

D. GOW.

GHOST AND SPIRIT.

Mr. ROBERT KING, in a lecture at the International Club, distinguished between a ghost and an ordinary spirit by saying that the latter showed itself as a living entity that was free to impress itself upon its condition and state, whereas a ghost was tied up or bound down by its own concentrated set of thoughts.

In the majority of cases a ghost had no particular idea apart from the repetition of certain acts. It went through a kind of ritual like a phonographic record, without change or variety.

When they looked at a ghost clairvoyantly they found they were not in touch with an ordinary live spirit, but rather with a condition of things in which the person operating appeared to be involved in a very vivid, powerful, and real kind of dream, a person who was inside the swirl or aura round about him.

If this kind of dream state could be broken up, the haunting of the ghost would disappear.

MISS LIND-AF-HAGEBY ON A TEMPLE WORTHY OF THE SPIRIT.

All the mystics of past ages had one desire, one object, and that was by the suppression of the lower self to place themselves in contact with the Godhead.

There were many forms of discipline, many forms of monastic and conventional life. Nowadays, mystics did not retire to monasteries. They were called upon to give their flesh and blood to some active struggle in the world. But it is necessary for everyone who seeks mystical union that at some time of his life he should enter into the silence and submit to stern discipline.

Amongst the forms of discipline it is necessary that he should try to purify his body. He should abstain from foods which are apt to make the body coarse. A great many mystics had abstained from meat and alcohol and from stimulant of any kind whatever.

If they wished to make their body vibrate in unity with the secret of life they must not touch anything that fire had killed. By cooking their food they deprived it of vitality; but if they ate an apple, or nuts, or an apricot, that had not been cooked, they ate something that was absolutely charged with life and vitality.

By living on such food, by drinking water full of the magnetism of the earth, they were able to make their body a temple worthy of the Spirit.—Miss Lind-af-Hageby, in a lecture at the Occult Club.

MRS. BESANT AT THE INTERNATIONAL CLUB.

The members of the International Club celebrated their third anniversary in the club-rooms, 22a Regent Street, W., on May 29th. The Viscountess Churchill presided; a programme of music was given by friends of Madame Christie Murray; and Mrs. Besant, the President of the Theosophical Society, delivered a noteworthy address.

Mr. Knowles, the proprietor of the Club, said they felt honoured and fortunate in having with them again Mrs. Besant, who had very graciously opened the Club three years ago. Since then they had developed their sphere of influence, and were now preparing for a still more active campaign by the formation of an influential committee, consisting of Mrs. Besant, the Viscountess Churchill, Mr. Arthur Cuthbert, Miss Lind-af-Hageby, Mr. John Lewis, Editor of the *International Psychic Gazette*, Miss Clarissa Miles, Mr. J. J. Morse, Editor of the *Two Worlds*, Lady Muir Mackenzie, Miss Felicia R. Scatcherd, Sir Charles J. M. Shaw, Mr. E. R. Serocold Skeels, Miss Estelle Stead, Mr. H. Biden Steele, the Countess de Tomasevic, Major-General Sir Alfred Turner, Dr. Abraham Wallace, and Alderman D. S. Ward.

Mrs. Besant, in the course of her speech, said the marvellous was certainly all around them. The things which they passed by carelessly every day because they were familiar were just as marvellous as any phenomena they might come across in psychical research. There was nothing more intrinsically wonderful in seeing an object being brought into a closed room than there was in the unfolding of a flower or in the flash of a flash of lightning.

She met many people who thought that if a thing happened in an abnormal way it took on some aspect of authority. If they heard a voice speaking to them, and that voice came apparently from the air instead of out of a person's lips, they claimed that, therefore, that voice had some special authority. But whatever was said to them, either physically or astrally, was worth only just as much as it contained of truth, and each person must for himself be the measure of the truth that he accepted.

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. Whenever 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.

THE SOUL AS A PART OF NATURE.

(Concluded from page 152.)

able to oust their own natural souls is, of course, not explained!

THE IDEA OF A FINITE "SPIRIT."

The problem of the soul has been made more perplexing than need be by confounding the soul with a "finite spirit" in man. Man's "spirit" is often spoken of as if it were something different from his soul, something additional to his body and soul. The soul is even spoken of as "the casket of the spirit." This is a claim for man as a triune being instead of a dual being. We stand for man's "double constitution," but the view of man being "body and soul—plus Spirit" is not unwarranted if we are careful to note that the Spirit in man is not a sundered portion of the indivisible Spirit of God dwelling in a man, but is the Universal Life or Spirit itself operating constantly through him as through every other living thing. "I am sure," says the author of the "Religio Medici," "there is a common Spirit that plays within us, yet makes no part of us; and that is the Spirit of God, the fire and scintillation of that noble and mighty Essence which is the life and radical heat of spirits."

A HELPFUL ANALOGY.

This part of the subject is a little difficult to grasp, but if you take your watch you will find in it a luminous analogy. It may be roughly conceived as consisting of two parts—(1) a complicated mechanism of rigid wheels, and (2) a flexible mainspring. But there is a something more required before it can function as a timekeeper, namely, a small modicum of human energy inserted when the watch is wound up. Without that invisible force the watch would be useless; given that force it will function according to its structure to measure it out in hours, minutes, and seconds to the last degree. All parts are essential—the rigid wheels to do the time measuring, the mainspring to receive and communicate the force, and the force itself. But we must be careful to note that the force is not an integral part of the watch itself. It is something additional to itself, without which it would be motionless.

BODY, SOUL, AND SPIRIT.

This we think is a pretty close analogy to the matter in hand. The rigid wheels—the physical body; the mainspring—the soul or spiritual body; and the invisible energy—the Universal Spirit or Life Force, operating through man as through every living thing in the Universe. Our soul or spiritual body, like the mainspring in the watch, responds to and is receptive of the Living Spirit, but the soul is not itself "Spirit"; it is in its substance essentially different from Spirit, otherwise Spirit could not manifest in and through it.

ARE INCARNATION AND REINCARNATION FICTITIOUS?

We have but touched the fringe of a great subject, and leave our readers to work out for themselves the logical consequences of thus identifying our immortal soul with our spiritual body, and of regarding it as an essential part of Nature. If this conception be true, then all the old ideas of incarnating and reincarnating souls from somewhere or other unknown into human bodies would at once be consigned to the dust-heap of fictitious legend, and the superstition that a "spark" of the Infinite Perfection resides within each of us in order to gain experience and purification would be discarded as entirely contrary to reason.

J. L.

"IMPERATOR'S" EMPHASIS ON LOVE.

MESSAGES received clairaudiently from "Imperator" by Florence Helsby, 1207 Sussex Avenue, Montreal.

July 3rd, 1932.

"You must have love for all creation, both great and small, for your basic principle or your house will crumble."

October 8th, 1932.

"Knowledge without heart, which is love, is useless for mankind, and always tends to the material."

October 26th, 1932.

"Love is all there is, and if there is not love for everything that has life then God is not known. We are the elder brother to those below us, and therefore must act as such, or else incur our Master's displeasure, as faithless to our trust."

BRIEF NOTICES OF NEW BOOKS.

A Spiritual Spiritualism. By Ritherdon Clark, F.Ph.S. Stockwell. 2/- net.

Well-known as a public speaker on True Inspiration and Spiritual Guidance, through higher Spiritualism rather than through orthodox religion, Mr. Clark here gives us the kernel of his verbal utterances in order that his message may reach a wider public.

He shows that the main factors of goodwill, co-operation and charity, and seeking guidance and light from a higher condition of life, beyond the present mode of materialistic society, is the open sesame to peace and world-wide unity. The Nazarene has shown the way, and men must learn to follow it.

The Vision Beautiful. By Jessie Platts. Hutchinson. 5/- net.

Some time ago the author brought out a book called "The Witness," which was accepted as forceful and important. Many found inspiration and hope through its automatic writings. In the case of the present volume, her voice was used instead of her hand, and a friend acted as scribe. "There was no question of trance," she says, "I was in full consciousness each and every time. 'The Witness' has brought me innumerable letters of appreciation from all sorts and conditions of people, and from the four quarters of the earth. It is my hope that 'The Vision Beautiful' may bring still more strength and consolation to every earnest seeker after the Truth."

The Men Beyond Mankind. By Fritz Kunz. Rider. 5/-.

The author says: "I am proposing to examine in this book that gap between man and superman, holding that the next stage beyond is a clean-cut affair; and that no man, however fruitful as man, bodies forth the god by being merely a bigger and better human. The trick is in angular direction, not linear progression. It is a problem in new dimensions, not greater volumes. However complete may be the humanity of the men beyond mankind, as touching their godhood, we must conceive a wholly new departure, a definitely new evolutionary stage. My thesis is that this stage can be clearly defined and studied, and, still more important, personally anticipated by self-development. There is a mark for humanity; there is also a mark for demi-gods, and if we can discover in humanity the beginning of the god, we may find the method of stimulating that factor so that we need no longer be merely human but may attain the stage beyond humanity."

Service and Smiles. By Evelyn Whitell. L. N. Fowler. 2/- net.

All who have read Evelyn Whitell's books will find in this latest effort more ennobling thoughts on Service, Self-sacrifice, Loyalty and Brotherhood, couched in narrative form and in the simplest of terms. Here is a text-book for all victims of Fear and Doubt. Faith and self-confidence are restored, plus a brighter and more hopeful outlook on material life and its problems. G. de B.

"Out of the Clouds." By Walter Clemow Lanyon. Fowler & Co. 6/-.

Those who appreciate the writings of Walter Clemow Lanyon, will find inspiration in this latest book, "Out of the Clouds." These ecstatic aspirations are clothed in words which may not appeal to those who prefer a more restrained mode of expression, but there may also be many who will find help and guidance to a better realisation of the indwelling Christ, by enforced re-iteration in this colloquial style. There are passages in this book which are very beautiful and helpful. "Father Divine" teaches that the way of attainment comes by seeking to reclaim that which was eternally ours from the beginning of of the world. "When you have lifted your mind to God," he says, "you will realise the truth concerning yourself and others; you will know that you have nowhere to go but back to God, from whence you came." The chapter called "An End to Praying" is well worth reading. It presents the method and value of prayer in a new light. The keynote of the book is the realisation of perfection, and can be summarised in the prayer: "Father, glorify me with the glory I had with Thee before the world began." M. W. S.

The modern spirit possesses a need of God unknown to the ancient, and craves some mode of conceiving and expressing Him and His relation to the world, true at once to the greatness of His own nature and the necessities of the human reason and the human heart.—A. M. Fairbairn.

July, 1934.

A DREAM BY DU

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A DREAM OF COMMUNISM.

BY DUNCAN CAMPBELL.

I HAD this dream during the year 1929, and think on account of the present political situation, it may be of interest.

Arriving at a seaport manufacturing town, I was met by a man who stated that he wanted to show me over the various districts.

He said, "We will first visit the docks." Arriving there we found the docks and the river thronged with sailing ships and steam-ships of every description. No crews were on board any of the vessels, but a few officers could be seen, pacing backward and forward on the decks. The vessels were unable to go to sea, as crews could not be got to man the ships.

We now visited the business and shopping district. Nearly all the shops were closed, and very few people were to be seen.

My guide now took me to the manufacturing district. The streets were thronged with people, walking about aimlessly. The works and factories were closed, and the entrance gates locked.

I noticed that a number of people, both male and female, had horrible sores on their faces and hands. Here and there, a few of the diseased people, evidently leaders, were addressing meetings and lecturing to the passers-by.

I inquired of my guide, "Are these people suffering from leprosy?" He answered, "Wait, and you will see."

We had arrived at the end of a street, when I heard the sound of rifle firing. At the top of the street I saw two ranks of civilians with rifles. Their ranks extended across the street from side to side. Whenever they encountered any of the diseased people, they arrested them, placed them against a wall and shot them.

I said to my guide, "Why do they shoot these men?" He replied, "These people are Communists. Communism is a disease which must be stamped out. In the days to come, every nation, at some time or other, will find it necessary to destroy every Communist found on its territory. Communism is against God, and if it is not stamped out, the whole of the civilisation of the world will be destroyed."

I narrate the dream just as it occurred.

* * *
My Garden.

My garden is a holy place,
With limitless array,
Where seen and unseen interblend
And bound'ries fall away.

My garden is a sanctuary,
Where footsteps never falter,
For ev'ry flower is a light of Heav'n
On Nature's altar.

A "Presence" always at my side,
To hold communion sweet,
Inspiring with a gracious love
And gentle guiding of the feet.

R. WITTEY.

* * *
POLICE-MADE CRIME.

THE *Bulletin*, of Glasgow, says in its issue of 26th May:—

"Once again police officers—women police officers—have been explaining in a Glasgow court how they induced a fortune-teller to break the law by prophesying their future for money.

"Well, one does not want to suggest that fortune-telling should be encouraged. In any case, the law is the law.

"But one cannot feel altogether comfortable when the guardians of the law themselves arrange to have it broken in order to capture an offender.

"That sort of conspiracy would be a crime in an ordinary citizen. Apparently, it is not a crime in a constable. But it is becoming rather uncomfortably common, and one cannot help feeling that, except in very unusual cases, the police would be best employed in dealing with or even preventing offences which do not have to be manufactured with their own help."

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ZODIAC PROPAGANDA MEETINGS

July 1st. **Norfolk**.—Exchange Theatre, Market place, East Dereham, 2.45 p.m. Clairvoyance by Mrs. Bennett. Admission free. Collection on entering.

July 8th. **Fairfax Hall**.—Nr. Harringay Park Station, N., 7 p.m. Clairvoyance by Miss Emily Nicholson, of Durham. Admission free. Silver Collection on entering.

July 15th. **Weston - super - Mare**.—Christian Spiritualist Church, Wadham Street, 2.45 p.m. Clairvoyance by Mrs. Tovell and Mrs. Bennett. Admission free.

July 22nd. **Worthing** Spiritualist Church, Grafton Road, 6.30 p.m. Admission free.

July 29th. **Bournemouth** Christian Spiritualist Church, Ashley Road, Boscombe, 6.30 p.m. Admission free.

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GLOOMY FOREBODINGS.

MRS. MARGARET JACKSON, formerly general secretary of the Theosophical Society, told an Edinburgh audience on June 3rd that—

The world was rapidly drifting towards a catastrophe of immense magnitude which would engulf the whole human race. Great forces of evil were battling with the powers of good for the soul of mankind. The nations of the world were, one and all, carrying on a vast destructive economic warfare, a fierce financial warfare, and fear was driving each nation to seek to safeguard its own existence at the point of the sword. Europe was heading straight for another terrible war, more destructive and far-reaching in its consequences than the last Great War.

Theosophy, said Mrs. Jackson, brought a message of hope. It taught that brotherhood was a fact, not an intellectual conception, and that they must bring their lives into conformity with spiritual law. A good doctrine not quite new!

* * *
OUR READERS' TESTIMONIES.

"The 22nd Anniversary."

"I must congratulate you on the 22nd Anniversary number and all the good things you give us. I enjoyed the 'Springtime Consultation.' You must have had a most interesting time in the Riviera, apart from the sunshine and blue skies."

"Illuminating Article."

"I have read with very great interest your illuminating article on Pre-Existence."

"Better Every Month."

"I am told by a correspondent from the North that the *Gazette* grows better every month."

Birthday Greetings.

"Compliments and heartiest congratulations on your birthdays—personal and editorial!"

"Overflowing."

"Your June *Gazette* was overflowing with interesting articles."

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July 8th.—11 a.m.—Mr. Frank H. Wall Mrs. Hirt
6.30 p.m.—Mr. R. Dimsdale Stocker Mrs. Helen Spiers
July 15th.—11 a.m.—Rev. R. Hart Davies Mrs. Esta Cassel
6.30 p.m.—Rev. C. Drayton Thomas Mr. Thomas Wyatt
July 22nd.—11 a.m.—Mrs. St. Clair Stobart Mrs. Helen Spiers
6.30 p.m.—Mr. Harold Carpenter Mrs. Annie Johnson
July 29th.—11 a.m.—Mr. Lewis Jefferson Mr. Glover Botham
6.30 p.m.—Mr. Ernest Hunt Mrs. Helen Spiers

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