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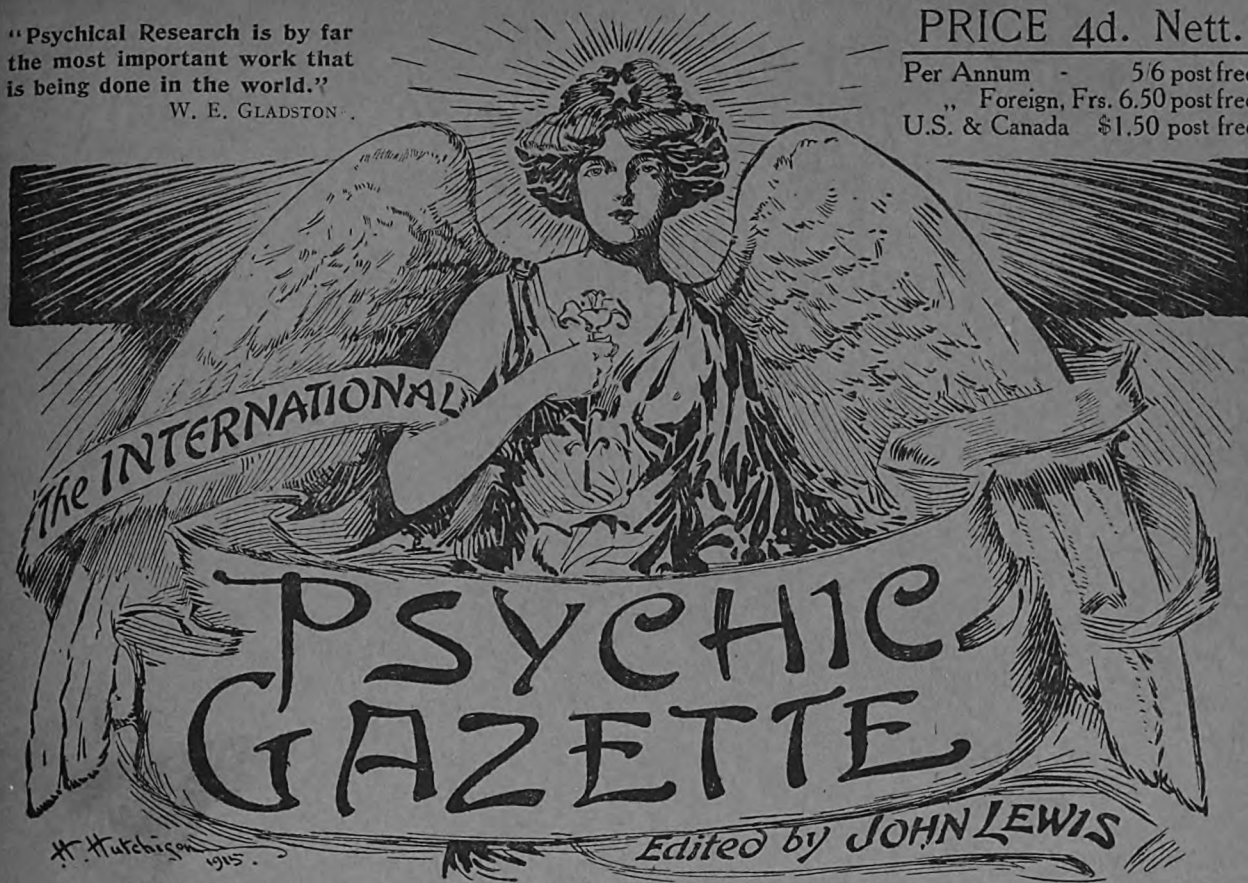
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No. 26. VOL. 3.

NOVEMBER, 1915.

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THE INTERNATIONAL CLUB

(FOR PSYCHICAL RESEARCH).

22a REGENT STREET, LONDON, W.

PROGRAMME FOR NOVEMBER, 1915.

Wednesday, November 3rd.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, after which Mrs. E. M. Doyle will repeat her Fairy Story, "The Precious Stone" (by request), with a slight Discourse on "Our Spiritual Senses" to follow.

Friday, November 5th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, followed by Lecture on "Destiny," by Miss Dering Curtois.

Sunday, November 7th.

Evening, 6 p.m.—The Rev. Susannah Harris will give Demonstrations of Psychometry.

Wednesday, November 10th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, after which Mrs. W. Buck will speak on "Palmistry as an aid to Character Building." Mr. Ernest Meads will take the Chair, and if time permits Mrs. Buck has kindly consented to give a few practical demonstrations of Palmistry.

Friday, November 12th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, followed by Lecture on "The Mystery of Mediumship," by Mr. Ernest Meads.

Sunday, November 14th.

Evening, 6 p.m.—Miss G. de Robeck. Lecture: "Visions and Peculiar Experiences in Borderland."

Wednesday, November 17th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, followed by Lecture on "War and Individual Psychology," by Mr. Alfred Hubert."

Friday, November 19th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, followed by a Talk by Mrs. Cannock, with Demonstrations of Clairvoyance.

Sunday, November 21st.

Evening, 6 p.m.—Concert, Instrumental and Vocal, arranged by Madame Christie-Murray.

Wednesday, November 24th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, followed by Lecture entitled "Love, the Fertiliser," by Mrs. E. M. Doyle.

Friday, November 26th.

Afternoon, 4.30 p.m.—Club Drawing Room Tea, after which Mrs. F. White will relate more of her interesting Psychic Experiences.

Sunday, November 28th.

Evening, 6 p.m.—Princess Karadja. Lecture: "Fiat Pax."

NOTICE.

Owing to the darkened streets at night, the Tuesday Evening Lectures will be discontinued, and those being held on Sundays will commence at 6 p.m. instead of 8 p.m.

Miss Violet Burton's meetings are held every Tuesday afternoon at 3.30 p.m., to which Members are cordially invited.

Mrs. E. S. Gaskell's Meetings of the Order of the "Rose and the Lily" are held every Thursday afternoon at 3.30 p.m., to which Members are invited.

Mrs. Boddington will conduct a Meeting Class for Development every Friday afternoon, provided there are a sufficient number of Members. Will those Members desiring to join Mrs. Boddington's Class send in their names to the Secretary, and they will be submitted to Mrs. Boddington, who reserves the right to select intending Students in order that the Class may be in absolute harmony.

Send for Illustrated Circular, giving full particulars of this, the first Psychic Club established in London, to Miss N. SAVAGE, 22a, Regent Street, London, W.

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Also, MOST COMFORTING ARTICLES as follows:—"Death the Gate of Life," by Walter Howell; "A World of Light and Glory Beyond," by W. H. Evans; "The Mystic Portals of the Spirit World," by W. J. Colville; "I Should Tell Them My Own Experiences," by Estelle W. Stead; "Modern Spiritualism," by Hanson G. Hey; "A Message of Hope," by Muriel Brown; "Death in the Service of Life," by Professor J. Vernon Bartlet, M.A., D.D.; "We are all One Family in Heaven," by Eva Harrison; and "From Sorrow to Solace," by the Editor.

Copies may be had from the Stead Publishing House, Bank Buildings, Kingsway, London, W.C., or through any newsagent. Also from many Spiritualist Societies throughout the country. Scottish readers can also procure them in EDINBURGH from Madame Le Dra, 16, Princes Street; the Theosophical Bookshop, George Street; and Robinson's, 111, Leith Street. In GLASGOW from Mrs. Darge, the Theosophical Book Room, 144, West Nile Street.

Copies will also be sent post free to any address on receipt of 5d. stamps, by the Publisher, 47, Bank Buildings, Kingsway, London, W.C.

THE INTERNATIONAL PSYCHIC GAZETTE.

No. 26. Vol. 3.

NOVEMBER, 1915.

PRICE FOURPENCE NETT.

Our Outlook Tower.

MR. HERBERT STEAD'S INTERESTING VISION.

Mr. F. H. Stead, M.A., Warden of the Browning Settlement and brother of Mr. W. T. Stead, told of "the greatest spiritual experiences vouchsafed to him in the whole course of his life" at a memorial service, held on October 10 for Lieutenant Henry Barnes of the Gordon Highlanders (son of Mr. G. N. Barnes, M.P.), who was killed on September 26, during the first great advance of the Allies. Mr. Stead said that, on September 26, he was listening to the music of Bach's "Egmont," when his brother, who went down in the *Titanic*, and their mother, appeared to him in a vision, with young Barnes, and assured him of a great victory, and the approaching breakdown of Prussian militarism. Mr. Stead said he could not understand Lieutenant Barnes' presence in the vision, until he heard of his death on the same day. Writing on October 11, Mr. Stead says:—"This morning's *Daily News* states that yesterday afternoon I described some 'spiritualistic experiences.' This is a mistake; for of 'spiritualistic experiences' I have had none. . . . But such disclosures as are given me, unsought, by the Ever Living One, I can only gratefully receive and humbly attest." This testimony as to the vision is all the more interesting and convincing because Mr. Stead does not like the Spiritualistic label to be attached.

"THE HEREAFTER OF THE SLAIN."

Sometimes a congregation outgrows the old-fashioned theology of its minister, and scatters itself, seeking for pastures new; at other times the minister is the more progressive, and he is cast out as a heretic. This happens, apparently, on the other side of the globe as well as here. An esteemed New Zealand correspondent sends us newspapers showing that quite a *furor* has arisen at Gisborne because a Baptist Church clergyman, the Rev. P. J. Wainwright, ventured to express somewhat liberal views on "The Hereafter of the Slain," which his congregation were "unable to accept!" The preacher said to his people:—

Picture the problem which arises when an old mother, bred in the stricter religious school, receives the fatal telegram about her boy in the trenches. She knows that he has not been a Christian in her sense of that word—he has never been to prayer meetings and surrendered himself to her Master—and now he has given his life for home and country.

And what has become of him? Where is his spirit? She knows that according to all her beliefs—beliefs in which she has been trained from earliest infancy—her boy must now be in Hell, and yet her mother's heart contradicts her religious convictions.

To me such a thing is unthinkable, unbelievable. Just as Christ welcomed those who did not know him because they possessed His spirit, so I believe He will welcome those who, not knowing Him, shed their blood for their country—gave their life for what seemed to them right. Not in the higher mansions of Heaven, perhaps, will they be received, but in some humbler station, where they will grow and develop into saintliness and Christ-likeness.

The Bishop of Christchurch commends Mr. Wainwright, and says "All honour to him," but the good man has been forced to resign his charge. Poor Gisborne Baptists! Some day they will discover that "There's a wideness in God's mercy, Like the wideness of the sea," and that their good pastor had only a slightly better glimpse of it than themselves.

FOR OLD WARRIORS AND YOUNG HEROES.

Mrs. Duffus, Penniwells, Elstree, has received 8s. 8d. for her "Cecil Husk" fund from a Bourne-mouth reader of the *Gazette*. He says he has for years put aside one penny per week for the aid of old people, and this sum is his collection for two years. If everyone followed his example, what a fine amount of comfortable old people would receive!—Another of Mrs. Duffus' generous activities is to send comforts to soldiers in the trenches, and to correspond with them. We have seen a number of most interesting letters she has received which are full of gratitude for her inspiring human sympathy. Private Howard, a Colonial, who has been in many engagements, is clairvoyant, and has written telling us of a vision he had while lying half asleep in the trenches. He saw beside him a little boy of four, and felt him put his hands on his face. He sent a detailed description to Mrs. Duffus, who recognised him as her own son, who passed away when four years old. So he, also, is apparently helping. Private Howard has had some remarkable escapes, which he attributes to the agency of his spirit "guide." For example, he was carrying a despatch to the firing line when an engagement was at the hottest. By all military laws he should have travelled as far as possible by the communication trench, but his "guide" told him to go across the open country the whole way. He did so, and escaped unhurt. Later he learned that the communication trench had been blown in with high explosive at about the same time as he was going across the open—namely, at 6.45 a.m. on September 25. So Spiritualism has its good uses, even in warfare.

THE LAW AND "FORTUNE-TELLING."

In the *Staffordshire Sentinel* of October 18 there is a long report of a fortune-telling prosecution against four lady clairvoyants and a gentleman at Hanley. The trial followed the usual course, showing that the offences charged had been created by spy witnesses, and that the accused were fortunate enough to possess natural gifts which the law says it is a crime to exercise. One was fined five guineas, and the others three guineas each, with costs. The stipendiary magistrate said "it was not in the power of any magistrate to nullify the application of an Act of Parliament because it was old, and because it was alleged to be unreasonable in the light of modern experience." The only remedy available for these oppressive prosecutions is to secure an alteration of the law, and we feel convinced this will never be done until "the enlightened" bring all legitimate pressure to bear upon their Parliamentary representatives in a properly organised manner.

J. L.

SHORT ITEM.

There has been no confirmation of the increased rate of postage for monthly magazines coming into operation. Until any change takes place the subscription rate for the *Psychic Gazette* will remain at the former rate, namely 5.6 per annum, post free. Any stamps sent us by subscribers for increased postage will be returned as soon as the proposed new rate is definitely abandoned.

Will newsagents and booksellers please note that the *Gazette* will be supplied to the trade in future by the STEAD PUBLISHING HOUSE.

Our Portrait Gallery.

No. 20.—J. HEWAT MCKENZIE.



J. HEWAT MCKENZIE.

MR. HEWAT MCKENZIE will be giving his course of lectures during this month on "The Theory and Practice of Spirit Intercourse" in the Queen's Hall, Langham Place, and *Psychic Gazette* readers will, we feel sure, be pleased to see his portrait, and to learn something as to his claims to address them on such highly-important topics as "Regarding Man's Soul," "Life beyond Death," "How Man's Present Life affects his Future Happiness," and "Laws of Intercourse."

Shortly, Mr. McKenzie is a native of Edinburgh. He came to London early in life, and by his great force of character and ability as an engineer soon took a place among the successful Scotsmen in the southern metropolis. Fourteen years ago, an Italian artist who was dining at his house aroused his curiosity by giving him a demonstration of psychic gifts. The artist described to him incidents in his past life which he knew to be true, and, further, told him of events in the lives of his connections which he knew nothing of; but on making inquiries among his relations he found that these also had occurred, and had been circumstantially described.

The first class of psychic demonstrations, he thought, might be explained naturally as thought-transference, but the second class could not be so explained. He determined straightway to get to the root of the matter, and thus he became an ardent explorer in the field of psychical research.

He attended many materialising séances, and when he discovered that his friends out of the body could so manifest their presence that they could be photographed, he concluded that they could be no illusion in his brain. He found he could touch them, speak to them, reason with them, and hear their voices.

He gave up business, and devoted six years of constant study and investigation to the subject. Then he built a house in the country, with a view to securing better results, under ideal conditions for occult researches, and continued his active studies for a further eight years. He had experience here of every phase of psychic phenomena—clairvoyance, clairaudience, psychometry, telepathy, materialisation, and other spirit manifestations.

He then came into communication with spirits of a much higher order than those usually met with in promiscuous séances. These, he says, represented all ages of history, and they gave him certain proofs which he did his best to verify, often successfully.

They gave him inspirations towards living a noble life, surpassing the influence of earthly preachers.

He has also communicated with spirits of a lower order which proved to him the truth of the New Testament statement that there are principles and powers of evil in close contact with the earth. He believes it was partly because he had decided to preach the gospel of spirit-communion that these mischievous spirits would interrupt his séances for months at a time, so that no results whatever could be obtained. He carried out these researches in the country without the aid of paid mediums, and mostly with his wife alone. His experience has consequently been unique.

Mr. McKenzie believes the present time to be particularly opportune for placing the results of his investigations before the general public. He says many bereaved mothers have thanked him for the light he had been able to give them as to the continued life of their sons. A mother this week said she felt like a new woman, and that her life, which she had considered finished, had now only just begun. She said her scoffing friends had warned her that spirit-communion might land her in a lunatic asylum, but she replied—"That's where I certainly would have gone had I not come in contact with this comforting truth."

Few men have given themselves up so unsparingly, and with so much sacrifice of worldly means, to get at the truth of this matter. After fourteen years of penetrating research, he believes he has probed psychic problems in all their manifold variety, and that he has reached sure ground. He has now determined to devote his life to making this little-known department of human knowledge better understood. It was, he says, well-known to the Early Church, and he thinks the Christian Church of the present day has too long neglected it. His gifts of eloquence, and his readiness and straightforwardness in answering every description of question, gain the respect and confidence of his audiences. The Queen's Hall lectures will traverse a wide field, and will provide an excellent opportunity for inquirers to gather a comprehensive view of the subject.



B. HEWAT MCKENZIE.

Mr. McKenzie has been immensely helped in his long researches by Mrs. McKenzie, who is not only thoroughly sympathetic to the subject, but has also psychic gifts of a very high order. She presides at most of his public meetings, and at times contributes weighty articles on psychic subjects to the press.

Miss Marie Corelli on "The Life Everlasting."

BY special invitation from Miss Marie Corelli herself we journeyed to Leeds on October 8 to hear her lecture on "The Life Everlasting." The city was in the dingy darkness of war-time, and it was pleasant to find the magnificent Town Hall brilliantly illuminated within, and crowded by an expectant audience of Leeds Theosophists and the general public.

The Right Honourable the Lord Mayor (Jas. E. Bedford, Esq.), wearing his official insignia, presided on the occasion, and when Miss Corelli accompanied him to the platform she was greeted with welcoming applause. She was arrayed in white, and her face was surmounted by a luxuriance of lustrous fair hair, which in the brilliant light reminded one of the aureoles in the pictures of the saints. Around her was quite a garden of beautiful ferns and plants, with only a vase of pink carnations on the table to give a bright relief of colour to the decorations.

The LORD MAYOR said that during the past week there had been meetings in Leeds conducted by very eminent ministers of the Congregational Church. Some of the subjects discussed were almost new to them, for there seemed to be quite a desire on the part of the people at the present time to know something about life, and more particularly about future life. The halls in which these meetings were held had been crammed to the door, and he was told that it was because this was a time of great stress and strain, when most people had friends and relatives at the front, and people generally had begun to wonder what would be the position of their soldier friends if they happened to be killed.

Miss MARIE CORELLI said she had been invited to speak to them on a subject which all the religions of the world had pronounced to be the greatest and most deeply interesting to humanity. That meeting was being held under the auspices of the Theosophical Society; therefore she wished to make it quite clear and plain that she herself belonged to no Society which publicly or professedly separated itself from the rest of mankind in the assumption or declaration of something better or something higher than ordinary men or women might be permitted to study for themselves. "What I have learned," she said

emphatically, "all may know; and such happiness as I possess all may attain." It was merely a matter of personal choice—of individual will.

Every Sunday thousands of persons attended Divine service, and solemnly swore that they believed in the life everlasting. But did they really mean it? If they did not, then such a solemn declaration in the presence of God was mere falsehood and blasphemy. They were a city set on a hill which could not be hid, and the most ordinary observer could see that the avowal of an everlasting life was for the most part the mere phrasing of a conventional Church formula.

As a matter of fact, very few people really and truly believed in it. Their minds were wholly occu-

piated with the things of the immediate moment, which seemed to them more necessary and important. They forgot the advice to "seek first the kingdom of God and His righteousness, and all these things will be added unto you."

By constant repetition "the kingdom of God" had also become a meaningless phrase to many. But their Divine Master had told them that the kingdom of God was within them. That was a clue to the mystery. The secret of the life everlasting was within themselves.

Nothing was more real, nothing more absolutely a fact, than that the image of God was placed in every human being as an immortal germ of the never-dying personality. Science had taught them that the first beginnings of material life on this planet were evolved from a simple cell. Therein was the germ from which had sprung all the complex

mass of cells which composed the human system. And there was in each individual, perfectly organised in exactly the same way, the spiritual personality which had evolved from a radiant cell of eternal and indestructible energy emanating directly from God. This part of their being was part of the Eternal, and could not die; also, in harmony with the explicit law of the universe, it must develop and must progress.

Each man and woman had within himself or herself that vital spark of heavenly flame, and the body in which it dwelt was merely a house of clay—a temple for the spirit, which could control it



and organise it and set it in whatsoever order it would. It was, or it should be, the absolute ruler of its own human system.

The spirit or psychic personality was the only part of us that was always everlastingly alive. It was called the soul: but that, also, was a term which few persons seemed even to try to understand. The word "soul" suggested to the majority of people a strange something, vague and indefinite—almost something that was not real. But there was nothing in all the universe more real than the spiritual creature within each one. It was the personality which was actually "you," and which would always be "you."

The "you," as they had chosen to make themselves, the "you" as they were still choosing to make themselves, was the eternal thing so far as their spiritual self was concerned, because that spiritual self was an emanation from the Spirit of God.

From the first radiant cell it had evolved, in past phases of experience, a complete network of cells, composing a delicate and ethereal organisation which was still in process of development. It had a form and brain altogether apart from the form and brain they were materially conscious of, but it used the material organisation as a medium of expression. According to its capacity and education was their knowledge and appreciation of the beautiful and the true, and each person alone could foster his growth and power by the action of his will.

Also, they could check its progress, wound and incapacitate it for a time, by their own will. But they could not kill it, for it could not die. Whatever they chose to do with it in this or other episodes of existence, it was bound to be "you," and "you" only for ever.

On their own freewill depended the extent of grace, wisdom, beauty, love and power, with which it should be endowed. God would not help them in this, for he must be served by choice, never by compulsion, and all the prayers in the world could not alter this law.

Their general outlook on this present life and visible universe would be and must be according to the way in which they trained and educated the spiritual personality within them. Its eyes would give them perception to see the wondrous beauty and the exquisite loveliness of the natural world around them. Its impulses would move them to great thoughts and high ideals, and its increasing strength would bring all good and beautiful things within the circle of their desire.

But without this awakening of this spiritual consciousness they were not half alive. How many persons they met who were blind to the natural beauty of things, who never raised their eyes to look at the clouds or the stars, for whom the heavenly glory of the sunrise and sunset made no appeal, and for whom a lovely landscape meant merely a place to pass through and forget! But clouds and stars and scenery and landscape were all miracles of that eternal force, persistency, and intelligence of which they were a part.

Their blind leaders of the blind were weighed down by gross materialism, which they did not choose to shake off, so that, having eyes, they saw not, and having ears, they would not understand. Remember, it was always *would* not, never *could* not, it was their own hand on the lever always.

The defects or limitations of body were no hindrance to the development of the spirit. Their bodies were but the various settings, more or less suitable, in which was placed the crown jewel, the eternal energy, the radiation of the divine which could not die.

When people were told to save their souls, the command carried little practical meaning, because they did not grasp what the soul was. If the physician told them to save their hand or foot or head, they would take immediate steps to do so; but the soul—what was it, and why should it be saved?

Such questions were quite natural. The saving of the soul had become associated with threats of punishment and hell fire, which symbolised what the divine part in each person was bound to suffer from the wrongs and injuries he had himself put upon it by his wilful materialism.

There was no other hell for it, but they would find the suffering sharp and bitter enough, and they would thus be forced to realise that it was the result of their wrongly-directed wills. Their sufferings were not the work of God, excepting in so far as a wrongly-directed will invariably broke His laws.

Man's freewill was a strange ordinance. For some mysterious purpose, man was the only creature that could claim dominance and freewill. He had been selected to replenish the earth and subdue it. He not only reigned supreme over the mineral, vegetable, and animal creation, but he was allowed to draw upon the vast unseen forces of nature for his benefit. The radiations of light, and the waves of the sea and the air, he could press into his service, and he was even permitted to make such instruments as enabled him to pierce the profundities of space and probe some of the secrets of the distant stars.

They might feel sure that unless he was destined to know something more about the other worlds in the future he would not in this present be allowed to know so much. For there was no waste in the universe.

Were man permitted to spend his time in learning what was never to be of use to him, there would be a flaw in the divine plan. The creative Intelligence producing all things expressed itself as a very precise mathematician. If there were one unnecessary figure in the great sum, the whole calculation would be wrong. But in all the splendid cosmos there was never a pin's point awry. Let them remember that and remember, too, that the same exactitude was carried out in every phase and condition of life, though they might be totally unable to understand its working as yet.

Every scientist would tell them there was no such thing as waste in the universe, not a grain of dust or drop of dew was wasted. Was it reasonable, then, was it commonsense even, to suppose that the thoughts and hopes and ideals of mankind were of less account than the dust or the dew? Or that his work, often so noble and fraught with the highest good, was wasted? Or that his life was merely to get enough to eat and spend and keep himself going for seventy years or so, and then, utter extinction? Such an absurd proposition would be a monstrous affront to the divine Intelligence.

The annihilation of man would be against the first principles of reason, and a complete reversion of the mathematical order and precision of the visible scheme of things. The thousands of soldiers who had seemingly perished on the battlefield were not dead, but had only passed on in the struggle for nobler life to a fresh environment. Their own grief for them was surely selfish, for their heroes had lost nothing and gained all. They had now entered upon a larger life and a wider happiness.

Miss Corelli was cordially thanked for her address, on the motion of Mr. E. Outhwaite, President of the Leeds Theosophical Society, and a collection was then taken for the Lady Mayoress's Fund for wounded soldiers.

Spiritual Power and Its Practical Application.

By MURIEL BROWN.

Miss Muriel Brown and Miss Louie Ellis hold At Homes at 15, Upper George Street, Bryanston Square, on Friday afternoons. The following is a short report of Miss Brown's address on Friday, October 15th.

THE two words I want you specially to take away with you this afternoon, the two central thoughts around which I want to gather all the thoughts I wish to express, are (1) Power, and (2) Practice. When we say the word Power, what do we really mean? Power is something essentially active, vital—it is life itself. When we say Life, we think of energy and health. When we think of Power in the highest sense, in the sense of the Absolute, we have to realise that Power is an attribute of God. In fact, Power is God in action.

Now perhaps the greatest difference between the old thought and the new, the old religion and the new, is simply the difference between the passive religion and the active religion. The old thought accepted all trouble, sorrow, sickness, and pain as inevitable, and I do not say there is no truth in that teaching, for we know that everything that comes to us is of our own attraction, and if it is pain or sorrow then we must accept it.

But that is not all there is for us. It is not the passive acceptance of life, and all those old negative and destructive conditions which have kept the world down in past ages, but it is the strong active overcoming of those conditions, we must now aim at. First comes life, and then the power to overcome. This is where we link up the old and the new. That is what we mean by New Thought. We aim to add something new to the Old Thought—a vital, strong, positive power which is going to help us to rise above the old negative destructive conditions.

That is what Jesus meant when he spoke of the New Birth. "Ye must be born again," born from the old inertness, the old apathy, the old meek acceptance and sense of weakness, born from the old idea of grovelling humanity. The New Birth means the birth of the new man within each soul, which is power, strength, mastership.

We pass now to the consideration of where this power is to be found. People are crying out to-day, saying—Where is the help and the power which is going to redeem the world? We are looking for a great leader not only in the spiritual world but in material world concerns. We are thinking that the world is apparently being neglected by God, and that the powers of evil are proving to be very very strong. But why? Just that we should feel our need more strongly, that we should be awakened to the need of looking for the Christ, and that looking for the helper we should be led to find him within ourselves. The great realisation that is coming to the world to-day is that Christ the Redeemer is within our own souls. "The kingdom of God is within you."

We have been accustomed in the past to think that the Spirit (remember I am talking of the power of the Spirit) has been confined within certain individual persons, especially in Jesus Christ. We have always been taught so. In the East the people saw the Spirit in Buddha, Krishna, and other great teachers. It is right that we should look up to these great manifestations of power, but we have to realise that the second coming of Christ is the realisation of the Christ within ourselves. He came just 2,000 years ago that we might know how to become

spiritual masters ourselves. How little have we realised that those acts of healing, that power to calm a storm, manifested in Jesus, we have also within us the power to do. We have not yet grown to the full stature of the perfect Christ; we cannot yet heal every disease; but we must now realise the truth and start with the absolute belief that the power of the Spirit within us is able to do all these wonderful things, and even greater things. When we have a full realisation of the power of the Spirit we shall be able to say—Be ye healed; and disease will be obliged to disappear.

You can easily distinguish the power of the Spirit from every other power. In its essence it is absolute purity. It must always act for perfection and for God. There is power in a man who sets out to amass great material possessions, and does not mind whom he crushes down in the getting of it. There are people who use mental power to control others and to destroy their individuality. But that kind of power is not of the true spiritual essence of God. It is the mere shadow of the real power, which is constructive and not destructive, and can do nothing but good.

Persons having this power radiate it, without having to exert themselves in doing so. They have simply to go about among people, and their realisation and wonderful consciousness and spiritual radiance will lift people up. Their presence is healing and calming, uplifting and cheering, and glorious in its effect on the lives of others.

How are you going to develop that power within yourselves? First of all, you must desire it. You must wake up, because you have gone to sleep in a prosperous and comfortable age; and one good result the present war may effect is that it will wake people out of their lethargy.

Then you have to go ahead until you arrive at the goal of spiritual development. You "must press forward, towards the prize of your high calling," which is the power of the spirit. Nothing ever comes to you unless you first go out towards it. The power is universal, but it is necessary that you should take it and use it.

You should every morning strongly desire it, stilling all your outer faculties until you can feel within you and touch the Spirit. You will find it first in your own souls, and then you will be able to find it in other souls and in the whole universe of manifestation.

Choose a place for your meditation where you can be free from all outer distractions or disturbances. Then every part of your body should be perfectly relaxed. The mind should be freed from all external images that are so apt to crowd into it, and instead of these you must hold in your minds certain words and ideas that have the power of the spirit within them.

Thus in the silence you will begin to realise the spirit. At first it will be only like a little flame, but as you continue your quest morning after morning it will begin to grow larger and larger, until it illuminates your whole body, which is its temple.

You must say to yourselves with conviction: "The Spirit of God is within me; the essence of all truth and life and love is living here." You should say it over and over again for five minutes at a time. As you say it over slowly, you must try to realise its truth. If you persevere, you will assuredly begin to feel the Spirit of God moving within you.

All sorts of wonderful thoughts will come into your minds; a light will illumine your whole consciousness, and things at present dark to you will become clear and plain.

Then, when you have found the Spirit, you must begin to use it, even when it is only a first glimmer. It is by its use and practice you will get strength and power. You must affirm in the silence that you have the power to heal, and then send forth your love to all the world, and desire to be an instrument for the redemption of the world.

Many centuries ago, Plato wrote of the world of perfect Ideas. He believed this imperfect world was a mere shadow of that real eternal world where perfect health and perfect life existed. He believed

that every soul had its perfect prototype in the spiritual world. This conception New Thought to-day is making practical. By realising perfect health we know we can attain to it. Perfect health is the real thing; sickness and disease are only the shadows. We must picture ourselves as perfectly healthy. Then see our lives as radiant with the divine life; and by and by we shall attain to the realisation of what perfect wholeness means. We shall realise peace in place of discord, joy in place of depression. That will become our mental habit, and persons around us will surely be affected by our healing power and comfort. We shall become a power and force that will co-operate in redeeming the world.

Meditation.

THE term "meditation" probably suggests to most people some sort of idle day-dreaming. A dictionary even does not give an idea of the real value of meditation to those who practice it. Meditation may be regarded as that power of contemplation and assimilation which appropriates what is good and useful in human knowledge and experience. This leads to the evolution of fresh ideas and a higher standard of life, and is helpful to one's conduct and happiness.

Meditation implies calm and sustained contemplation of some particular idea, aspect, or object of existence. Unfortunately, in our modern life there is too much strain, unrest, and excitement to foster the meditative temperament, especially in the town-dweller. That is a matter for profound regret, for meditation on ideas which are spiritual, good, true, beautiful, harmonious lead to a higher unfoldment of the Self. We may think of such subjects as betting, gambling, horse-racing or intemperance, and loathe them; but they are not subjects on which one could meditate.

Mr. Arthur Lovell, the author of the well-known "Ars Vivendi" Handbooks, has just published another book, entitled "Meditation," which covers a wide field of topics besides that implied in the title.

He says: "The practice of meditation must be distinguished very sharply and sternly from what is called musing, day-dreaming, play of fancy. These terms imply the letting of the mind go anywhere, everywhere, and nowhere, just as the rider does who throws the reins on the neck of his horse. Meditation holds the reins steadily, and guides the steed firmly on a certain path in order to reach the appointed goal. For its successful practice, therefore, there must be steadfastness of purpose, resolute will, and determined concentration.

"The sole aim of meditation is illumination, intuition, clear-seeing, one-pointedness, as opposed to darkness, stupidity, indecision, hesitation, irresolution, haphazard notions and half-formed plans.

"Meditation thus individualises each human being, draws him out of the mass, deals with him alone, strips him naked from the protection of his fellows, puts him on his own feet, and leaves him with himself.

"This, I admit, is a terrible thing to happen to creatures who believe they have no legs of their own to stand upon, and their first impulse is to crawl back to their former supports. But, inasmuch as legs were made to stand upon, and grow in strength if judiciously exercised, a little inconvenience and stiffness at the start will have to be put up with."

These extracts give an indication of the instructive way in which the subject is discussed.

In the book a fresh interpretation of Christianity is put forward. The author says that: "The main theme of the doctrine of Jesus Christ is: Superiority of the Inner Life of Thought, Intelligence, Meditation, Concentration, over the surface life of blind and unthinking adherence to the letter of custom and tradition, which results in worship of the outer form instead of the inner reality of reason which has produced it. Still more briefly, dominion of thought, mind, spirit and health, over stupidity, ignorance, matter and disease. That is the key to all the mysteries of the doctrine which Jesus preached and practised."

The loss of influence by the Church is, he says, directly responsible for the state of anarchy in religion. This influence can be regained only at the cost of a revolution in teaching at the very centre of Christianity.

The last chapter deals with the conception of the Superman—not Nietzsche's idea, but the man of rational life and thought, of vigorous physical health and nerve energy, the ideal man and woman of knowledge and sympathetic culture. Directions are given to help those who aspire to reach such an ideal.



A BLIND GIRL IN A GARDEN.

Among the flowers I cannot see,
The song of bird and hum of bee
Speak loving words and kind to me.

The fragrant rose, so full and bright,
The scented lily, tall and slight,
Appeal unto my spirit sight.

The nodding pink and mignonette,
In this straight border fitly set,
Tell me a tale I ne'er forget.

Each flower that in its beauty blows,
Each leaf, as it unfurls and grows,
Sings me a song that no one knows.

The murmur of a dove's low tone
Is music as I stand alone
In this fair garden of my own.

Thus thoughts and flowers together twine
Around this lonely heart of mine,
Till solitude becomes Divine.

Then beings from a heavenly sphere
Gather around me and draw near.
And angels whisper: "We are here."

NESTA ALDRIDGE.

The Divine Image.

By W. H. EVANS, Merthyr Tydfil.

"God said, Let us make man in our image."—*Genesis*.

I HAVE often wondered whether those who believe in the divine inspiration of the Bible realises the significance of the above statement. It is one of those flashes of insight which reveal a profound understanding of spiritual verities. Whether we accept the Bible or not, whether we regard it as a fancy picture or a myth, matters little. In fact, I am not here concerned about the truth or falsity of the statement, or its theological value. I merely wish to dwell upon its meaning.

Now it is evident that we can formulate no adequate idea of what God is. Any anthropomorphic conception must necessarily fall far short of the truth. But it is significant that to-day there is a desire to think more nobly of our origin than theological thinkers have hitherto taught. Belief has a psychological value and influence. We tend to become what we think. Therefore, if we believe that we are integral parts of the divine we shall strive to express the divine.

The difficulty is to translate our beliefs into action. It is easier to preach than to practise. The tendency with many is to look around for that which lies within. A belief of practical value must lead a man to the seat of power, and help him to realise his own place in the scale of things. To teach a man he is "a miserable sinner" tends to make him a sinner in reality. Every man is a potential Christ, and every man needs to be brought to realise this. The imaging forth of the divine thought find its finest and most perfect expression in man, who is made in the divine image. It is the glittering ideal for ever before us; an ideal which is also a continual becoming. It is always being realised somewhere, by someone. It is a divine emergence which is constantly taking place.

Nothing is so heartening in life as having a purpose, and striving to realise it. It stiffens the vertebræ and gives lucidity to the mind. It stimulates life and conduct; sets the seal of sincerity upon a man's action; helps him to realise himself. And if his purpose be to discover the divine image, then he is on the road to becoming God-like.

The hindrance under which many suffer is self-depreciation. But true modesty never leaves to others the work it can do itself. It is not aggressive nor self-assertive, but it has that quality of true meekness which is of resistless strength. It is a popular fallacy that meekness is allied to weakness. It requires tremendous strength of character for a man to be meek. How many, having a strong right arm, can turn the other cheek to the smiter? It requires as much courage not to fight as it does to deliver a blow. Our values are discounted. We have not got to the rock-bottom of our ethics. We live too much in the jungle, forgetting that civilisation means spiritualisation, and a nearer approximation to the divine ideal.

Strength of body comes by exercise of muscle. Strength of mind comes by exercise of faculty. Strength of spirit comes by exercise of spirituality. The correspondence is perfect. A man does not need to go to church to find out his duty to his neighbour. His own sympathy, enlightened by intuition, will teach him that. We are not all head, we have hearts; though some people seem to think heads were only made to be punched, and hearts to be broken. But there is more virtue in healing wounds than in making them. And by and bye, we shall see that the ideal man is not dressed in scarlet,

but works patiently day by day, and walks humbly with God.

Walks humbly with God—What do we mean? Does it not imply a cleaving to righteousness, a placing in the forefront of life the clear ideal of duty? Humility is the opposite of pride. Does it mean grovelling? No! True humility is a dignified recognition of superior worth. And that implies a recognition of the greatness and the goodness of God. And if we recognise this greatness and goodness, shall we not strive to embody it in our lives day by day? Is this not what the phrase means, to walk humbly with God—to walk daily with the greatness, the goodness, power and love of God constantly with us. To *feel* this in our soul, to respond to it, and to *live* it? It is indeed a recognition of the Divine Image in our own being. A feeling that within our soul God dwells. That He has set up His altar in our hearts. "Ye are temples of the living God," said Paul. And shall we not keep these temples sweet and clean with holy thoughts and pure aspirations? Is not this the way, the truth and the life? Does it not mean that we must become a visible embodiment of the Christ? I think so. And what joy and gladness is ours when we recognise this, and feel the Divine Image emerging in our lives daily.

The heroic are not always decorated with the Victoria Cross. All men are heroes sometimes. Every soul reveals at some period of life the divine streak that tells its true origin. We only see the outer husk of the man, and we judge by appearances, even though it has passed into currency that nothing is so deceptive as appearances. One wisely said, "Judge not." And a French proverb runs: "If we knew all, we should forgive all." Ah, yes! it is because our eyes are holden that we see only one half the shield. So many influences tend to produce a given action. But if we love truly we shall forgive freely, and help our brother to act differently. We *are* our brother's keeper. We are knit to him in the bonds of the deific love, and we cannot live without him. If we open our eyes and look deeply, we shall see the Christ in him striving for utterance. In our blind misunderstanding we misinterpret and crucify him, and then wait that the world is out of joint, or sing with gusto: "Come, friends, the world wants mending."

But it does not. It only needs *right directing*. That is all, but it means so much. In the multitude of counsellors some of us are apt to stray, or to pause and say: "I know not right from wrong; I will do nothing," which is sheer pessimism, and tends to increase the load of life instead of lightening it. Cannot you see that everyone has an urgent and imperative duty to assist in the emergence of his own divinity? This can only be done by loving service to our fellows. Has it ever struck you that the universe is constructed upon purely altruistic lines? If you think of it seriously, you will see it must be so. Do you not see that the principle at the root of all natural and spiritual law is the *principle of service*? It would be impossible for the universe to persist without it. Each orb serves its fellow orbs. Every grain has its complement, and must serve it or perish. It is a universal law—either you live for others and increase your life, or you live for self and starve. This mutual dependence is a most stupendous and significant fact of the universe. It reveals the divine image at the heart of it. Aye, "there's a divinity that shapes

our ends, rough hew them how we may," sang the Bard of Avon. Not a fatalism this, but a divine guidance and directing of all energies to God's given ends and purposes. He shapes our ends, and brings the clay into relationship with the divine pattern, striving always to make it embody his divine idea.

How beautiful is this thought! God guides all. He has endowed us with potent powers, wondrous energies, and a transcendent genius to transform the world. An Eden wherein we may plant and grow the flowers of love and self-forgetfulness. Where, too, we may see the divine image unfolding daily, and lifting our eyes to God see that shining radiance that glints over the world, bringing into loveliness all His wondrous thoughts.

Blessed are they who realise the divine image within, for theirs is the kingdom of peace.

Blessed are they who serve, for angels wait on them daily.

* * *

SACRIFICE.

TO THE WORLD IN TEARS.

"The Eternal, the All-Pervading, is ever present in sacrifice."—From the "Bhagavad Gita."

To those whose treasures with war's life-streams pour,

To those, bereft, who mourn their heroes dead,

What hope, beyond the dark and silent door,
For those who weep their bravest, brightest, fled?

What comfort? Nay, not comfort, but to know

Whether that crimson wealth, so freely spilt,

Avails to pay the world's huge debts of woe,
Or Sorrow's ocean cleanse the earth of guilt?

What solace? Nay, not solace, but to feel
Whether the forms ye love have passed away

Whither all sweet and bitter memories steal,
At long last, shadows of a phantom Day?

* * * * *

"World-Mourners! Know ye this—Your Sacrifice

Keepeth Law's balance true. For Pain and Death

Are but Love-levied tolls that pay the price
Of Godhead, manifest in mortal breath.

By Joy and Pain alternate Life is fed;

Their radiance lights and thrills Her secret shrine,

Your warriors gave their joy of life—Your dead

You give.—Both Priests of Love Divine."

LEO FRENCH.

Glorious consolation! They are not dead. You cannot make me believe they are dead. They have only *moved on*. With more love than that with which they greeted us on earth, they watch us from their high place, and their voices cheer us in our struggle for the sky. Hail, spirits blessed, now that ye have passed the flood and won the crown! With weary feet we press up the shining way, until in everlasting reunion we shall meet again. Oh! won't it be grand when, our conflicts done and our partings over, we shall clasp hands, and cry out, "*This is heaven*."—*Dr. Talmage*.

It is defeat that turns bone to flint and gristle to muscle, and makes men invincible, and formed those heroic natures that now are in ascendency in the world. Do not, then, be afraid of defeat. You are never so near to victory as when defeated in a good cause.—*Henry Ward Beecher*.

Letters to the Editor.

THE PROBLEM OF THE SOUL.

DEAR SIR,—In answer to your invitation in the July *Gazette* as to the problem of the soul, you ask, "Can any psychic researcher solve for us the problem of what is the soul?" My friends in the spirit world have solved for me this problem as follows:—The soul is the spiritual body. Man is spirit and has both a soul and a body. That is, he has a spiritual body, and a flesh and blood body.

There are reasons for man having two bodies. The real man who thinks and acts is spirit. Now it is a fact that spirit cannot function without form. Hence the provision of the two bodies. The flesh and blood body, so well adapted to his life on earth with its materialities, is utterly unfitted for the spiritual world to which man goes when at so-called death he sheds his material body. Hence the need of his second body, the spiritual body, which is an etherialised counterpart of the physical body in every way adapted to the spirit world. It becomes the spirit's instrument to function within a spiritual realm. Without such a spiritual body he would be speechless, sightless, and deaf. Without form he would lose his own identity, and he would not be able to recognise those around him, not even his nearest and dearest.

When does man receive this soul or spiritual body? At birth. When the newly-born babe ceases to live on the day of its birth into our world, it has its spiritual body, and is carried to heaven by heavenly foster-mothers. My wife is and has been a mother to these motherless babies in heaven, and she says they are perfect in their spiritual bodies. My father and mother died when they were each seventy-six years of age, and nothing astonished them more than to find they had such perfect bodies. so youthful and beautiful in form, and so well fitted for the spirit world.—I am, yours truly,
Tynemouth. F. PURVIS.

PSYCHIC HEALING.

DEAR SIR,—Through the kindness of a friend I have just had the pleasure of reading your February number, and in the words of our old and esteemed friend and correspondent Dr. Peebles "I pronounce it excellent." I was specially pleased to read your excellent, bold, yet impartial criticism of Mr. Rawson's claims, also the interview with Mr. W. J. Colville. To my mind Mr. Colville is much nearer the truth on this subject of healing than Bishop Sabin, Mrs. Eddy, Mr. Rawson, or Chax Fillmore, of the Unity Society. All these seem to me too narrow. There is no doubt that the healing power comes from the spirit world. Its source is the Supreme Life Power of the Universe, and that power is available for all who are receptive of divine consciousness, irrespective of any belief or opinion, purity of life and character being the only test. I agree with Yogi Ramacharaka; an extract from his Science of Psychic Healing is enclosed herewith.—I am, yours cordially,
Coronation Road, Epsom, Auckland,
New Zealand. JOHN LEPPER.

(Extract from "Psychic Healing," by Ramacharaka, page 177.)

Man, by the development of his spiritual consciousness, may bring himself into a relationship and contact with the higher part of nature, and may thus become possessed of knowledge beyond the power of the intellect to furnish.

Certain high powers are also open to man in this way, but he must beware against using them for any purpose other than the good of his fellow-men, for such prostitution of spiritual powers brings a terrible result in its train. Such is the law.

In further advice on this subject, this great yogi says, page 181—"In giving treatment, cast off responsibility or feeling that *you* are giving the treatment, and keep the idea constantly before you that you are but the channel for the inflow of the Spirit Power. The moment that you begin to think that *you* are doing the work, just that moment you begin to obstruct the source of the Power and to shut it off. Many good Spiritualist healers have destroyed the efficiency of their work in this way, and by their egotism and sense of self-importance have lost entirely the great power that they have had in the beginning, before they were spoiled by success and the plaudits of the crowd. We have known several striking instances of this in our experience, and readers may know of other cases which they now understand more fully. Beware of this fatal error in spiritual healing. *You* do not heal—but Spirit does. Remember that always."

P.S.—It would be well for such healers as Mr. Rawson to learn a lesson from such teaching, and never to forget what the greatest Healer himself said—"It is not *I* but the Father that dwelleth in Me. He doeth the works."

The education of the will is the object of our existence.—*Ralph Waldo Emerson*.

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—*Sir John Lubbock*.

Personal Experiences in Psychic Photography.

By WALTER HOWELL.

The following article is particularly valuable on account of the scrupulous care of the writer to set down the facts precisely as they occurred. "Psychic Extras" mean those images somehow impressed on the negative which are not visible to the eye when the photograph is taken. Their presence is sometimes "explained" as being due to clever "faking" on the part of the photographer. But this explanation is wearing rather thin in view of the carefulness of experimenters to eliminate any possibility of fraudulent manipulation. It may, we think, be regarded as established that these "Psychic Extras" do appear on negatives when no physical basis for them can fairly be alleged.

I AM very anxious that any facts not generally recognised should take their place in the admitted domain of experience. It is the duty of all who encounter the unfamiliar to be as far as possible sure of the genuineness of data not accepted by orthodox science, and by accumulating such an amount of evidence in their support as shall



No. I.—"He found a message in the positive form."

place them beyond cavil.

The slowness with which the cultured are ready to give credence to the marvellous is a safeguard we should not wish to break down easily. On the other hand, we should strain every nerve to remove undue inertia. Unyielding scepticism is reprehensible. Credulity is equally to be condemned in the sphere of objective phenomena, or in any investigation coming within the range of scientific methods of research.

These remarks will, I trust, justify this record of my personal experience and that of some of my acquaintances, who, like myself, are interested in psychic studies. The reader must deduce whatever he deems the logic of facts from that which follows.

I may say that I have for over thirty years suspended judgment concerning Psychic Extras. I have had some experience in the attempt to obtain Spirit Photographs, and until now have been un-

convinced from personal experience, but have admitted the possibility of such phenomena on the weighty evidence of Trail Taylor and others who had a right to give a verdict.

On January 23, 1914, I visited Crewe for the purpose of making investigation into the claims there made. I purchased quarter-size Sovereign "Imperial Plate Company's" plates at a chemist's in Birmingham. These I carried about my person, as suggested by Crewe friends, to magnetise them. On this particular date, at 2.30 p.m., in company with my hostess, Mrs. H. Walker, I went to the residence of Mr and Mrs. Buxton, where the sitting was to be held. Shortly after our arrival Mr. Hope came in. We immediately formed ourselves into a circle, placing the unpacked plates in the centre of the table.

After singing and prayer, Mr. Hope "passed under control," and spoke of spirit friends who were near us, and asked the object we had in view. On being told by myself that I wanted to obtain evidence of Psychic Extras under the most favourable test conditions, the control said that the spirit friends would do their best for me. We then held the packet of plates between our hands, the right hand on the top and the left hand supporting the under-side. We remained thus for two or three seconds. I was then asked to accompany the medium into the dark room, carrying with me my packet of plates. With my own hands I unpacked the plates, and placed two of them, films outermost, with the composite sheet between the two plates, in the dark slide. Not being accustomed to manipulating the dark slide, I could not fasten it easily, whereupon Mr. Hope offered to do so for me, so the dark slide containing the plates was out of my hands for a few seconds. The critic has a right to take note of the absence of the plates for those seconds! (I mention this fact as I wish to be very



No. II.—"A plainly-defined figure with two other forms."



No. III.—A message of considerable length in English, French, Latin, and German.

accurate as to detail.) I am, however, morally certain there was no change of dark slide during those few moments.

The dark slide was then given to me to convey to the operating room where the exposures were to be made. Here I examined the camera, and found it to all appearances as innocent as any amateur's camera could be. Knowing what is said to be possible by an obscuration of figures on a screen, I examined the improvised background, and found it only a brown woollen blanket, quite guiltless of such artifice. When Mr. Hope had focussed the sitters (Mrs. Walker and myself), I handed him the carrier. Presently the exposure was made—I should think for about thirty seconds. Then Mrs. Walker was requested to remove from the field of vision, and I was left to sit alone for another exposure. For this Mrs. Buxton manipulated the shutter, and again the exposure would be of similar duration.

Thereupon I received the dark slide from the camera, and conveyed it in my pocket to the dark room. There I withdrew the plates from the dark slide, and deposited them in the bath for development. Mr. Hope poured the developing liquid on to the plates in the bath. I oscillated the bath in my hands until Mr. Hope said that they were sufficiently developed; then I poured the developer from the bath, and Mr. Hope poured on the fixing liquid.

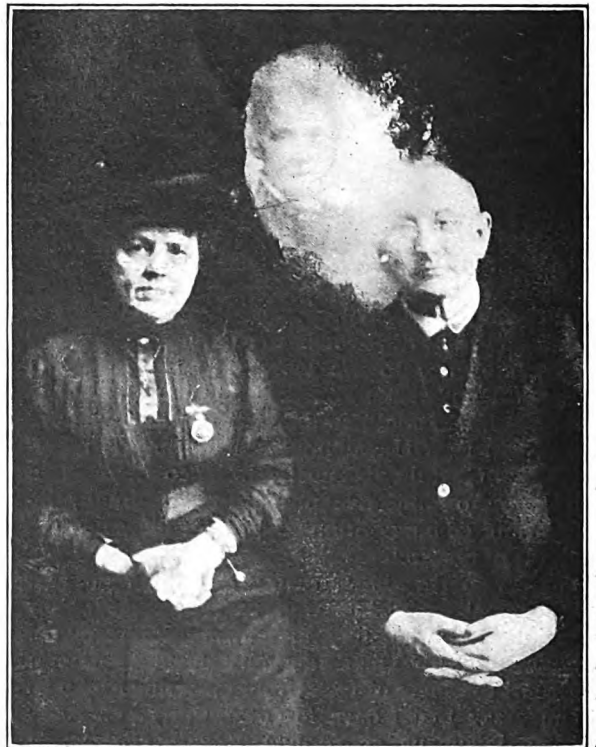
When the negatives were fixed we carried them into the light, and on the negative first exposed we found a message in the "positive" form, so that as it is printed we have to hold it to a mirror to read. The message is: "*Bon jour! Ad finem esto fidelis,*" the interpretation of which is: "Good day! To the end be faithful." I can fully appreciate that message, for it had considerable significance in a way I need not here relate. The second exposure reveals a plainly-defined figure, with two other forms silhouetted at the side. I am unable definitely to recognise who these forms are, but am waiting further investigation as to identity.

We took the plates from the house, and printed from

them at the residence of my host and hostess, Mr. and Mrs. Walker, so that the mediums appear to me to be only psychic accessories. Although the French and Latin in the message may be regarded as commonplace phrases, if I may make the suggestion without any reflection on either Mrs. Buxton or Mr. Hope, I do not think them sufficiently well educated to produce even this slight knowledge of French and Latin, much less what I shall hereafter record.

On March 13, 1914, Mrs. Howell and myself had an appointment with the Crewe circle for further experiments. Mrs. Walker again accompanied my wife and self to the residence of the Buxtons. It was about 3 p.m. Mr. Hope presently joined us, and, as before, I took with me plates from Birmingham—same size and manufacture. As before, we commenced our circle with singing and prayer, and again the packet of plates was held between the hands. I informed the "controls" that I wanted intellectual certainty regarding these phenomena, and that I wished to protect the plates from possible substitution by others, and they quite acquiesced in my suggestion. My wife and I both entered the dark room. I unpacked the plates, and in the case of two that were exposed my wife and I placed our initials on the corner of the plates with indelible pencil. I had the manipulation of the plates in relation to the dark slide as before, but found no difficulty in fastening the dark slide when the plates were inside. As before, I retained the dark slide until wanted for use in the camera. At this sitting four exposures were made in all. I superintended the developing and fixing process, and when we exposed the negatives to the light we found that three out of the four exposures proved successful as regards Psychic Extras.

On one we have a message of considerable length, of which I am not able to give a complete interpretation here. The message contains English, French, Latin and Greek. Now, is it reasonable to suppose that these uncultured people could produce a message of this kind, even if so disposed? I may say that I know sufficient of this



No. IV.—The form of the friend in No. II.

message to recognise its personal significance to myself. The other two exposures reproduce, apparently in different positions, the "form" of the "friend" who manifested at the first séance, so that, whoever she is, she is persistent in trying to make herself known.

It will, I think, be admitted—after so long a suspense of judgment, as before referred to—it



No. V.—Observe difference in position and shape of "extra."

cannot be said that I have rushed in "where angels fear to tread." I wish to acknowledge my indebtedness to the Crewe friends for giving me these opportunities of research. It should be said in their favour, I think, that they do not commercialise their gifts.

(To be continued in December Number.)

WHAT CAUSED THE PRESENT WAR?

[Letter to the Editor.]

SIR,—Theosophists have often, since the outbreak of the war, told us that this world calamity is directly due to strife of mighty spiritual powers of good and evil in the higher spheres, and that the nations on earth are, as it were, but pawns in their titanic game. Whatever we may think of this theory, we are given another which offers food for reflection.

It is postulated that there is a trinity of spiritual factors manifesting through matter and underlying all physical phenomena—viz., Life, Mind and Love. In all rational, healthy and sympathetic individuals, as well as nations, these three spiritual factors balance and create a spiritual harmony as well as beauty. If any one or two are lacking or are in excess, the equilibrium is disturbed, and disease, lack of sympathy, insanity and other forms of disturbance are manifested. Applying this hypothesis to the German nation, we find that for generations there has been a manifestation of strong mental powers, as shown in their exceedingly high philosophic and scientific achievements. Through the Prussian régime, however, a very strong life-current has been infused into the nation, which has manifested itself as animal passion, brute force, arrogance, desire for domination of other nations, and so forth. There is a lack of the spirit of love, of sympathy with other nations, so that Mind and Life in the Germans are in excess. They are a people of thinkers, scientists and schemers, full of vigour but lacking in consideration and co-operation for the welfare and progress of humanity. Lack of Love shows up in their selfishness, arrogance, criminality and disregard of honourable obligations. In fact, it is responsible for this war and the inhuman way in which it is waged by the Germans. This appears to be one of the esoteric aspects of the war calamity.—I am, &c.,

A PSYCHIC STUDENT.

THE POWER OF VISION.

"WHERE there is no vision the people perish," said the writer of Proverbs, uttering a deep and pregnant truth for all time. For the nation or the individual who sees nothing beyond the limits of the material, and never scans the far horizon for that "light which never was on land and sea," or watches with eager eyes for the dawn of some new day—for which they strive, endure and pray—can have no incentive to heroic life, no inspiration to spur them on to victory on the battlefield of the soul.

The power of vision implies a realisation that the world of facts is not the goal of man's hopes and desires, and that the one who possesses it is fired with enthusiasm for better things to come, both for himself and for the race. The material and transitory is estimated at its true worth, and is seen to be but the training ground of the soul in its journey from sense to spirit. All around are symbols of the eternal, and with open eyes he can penetrate the the veils enshrouding them. The child comes "trailing clouds of glory" from its true home, and lives in a faëry world of dreams; the youth is inspired by gleams of the "vision splendid"; but in maturer years too many let the strenuous demands of objective life so absorb every faculty that they are blind to the mysteries which surround them. They allow themselves to drift into the vice of contentment with that which appeals to the senses, until gradually the finer perceptions are dulled, the faculties blunted, and they are no longer able to respond to unknown and higher vibrations.

A time of material prosperity is not conducive to the unfoldment of spiritual vision. The initiate struggling with the obstacles that beset his "path way to the stars," voluntarily practising self-discipline and setting aside all that would hinder or retard his progress on the upward way is ever nearer to the mount of vision than the man whose aim is the accumulation of riches and power. The choice must be made between the higher wisdom and material possessions, and often the vision comes to the poor, the unlettered and the simple, who have the spirit of the little child. Toil-worn and heavy laden, to them comes the contact with reality and "their eyes are not holden."

But to all alike the power of vision is the acquisition of a new sense, and it opens the door to life within life, gradually unfolding and revealing to the pure in heart that "many-splendoured thing" which is the garment of the eternal.

L. A. A.

IN THE TRENCHES.

(Based on fact.)

The shrapnel shells were bursting,
Death scored 'mid tumult wild.

The order came, "Abandon!"
But he, once more a child,

A wee, wee, Scottish laddie,
Remembered mother said:
"We always leave things tidy
Before we go to bed."

"Those sandbags in disorder!"
Could that be her dear voice?
He lingered—an explosion!

Earth weeps, the Heavens rejoice.

FELIX RUDOLPH.

Alleged Telegraphic Communication with the Other World.

By A PSYCHO-SCIENTIST.

WITHOUT wishing to prophesy, or to jump to hasty conclusions, it appears to me that an important step towards coming into closer and more tangible communication with the fair regions of the "Beyond" and their spirit dwellers, has been made by the invention of what the Editor of *Light* has termed the "Psychic Telegraph," originally known as the "New Wave Detector," of which I will give a short account.

For some considerable time messages apparently coming from discarnate entities, or at all events undiscoverable sources, addressed to various living people have been received by this apparatus, and the Editor of *Light* published a number of these psychograms requiring identification or translation from less known languages.

These evoked widespread interest, and Mr. David Wilson, the inventor of the apparatus, has since given a personal statement of his marvellous invention in the issues of *Light* dated August 28 and September 4 and 11.

It appears that for more than ten years Mr. Wilson has been engaged in experiments with an electrical apparatus which he terms a primary or main oscillator. Towards the end of December, 1914, the needle of the galvanometer gave some unaccountable jerks. After some time these deflections of the needle seemed to run in groups of four, three quick and one long deflection. After a time Mr. Wilson came to the conclusion that the three dots and the dash constituted the Morse call signal! But who had been able to send such a call without the aid of the usual high wires of the Marconigram?

After three days the needle gave out the Morse call signal for eight minutes continually, and continued as follows:—"Great difficulty—await message five days, six evening." On the appointed day and time the unknown operator sent a number of letters by Morse which were with difficulty deciphered as "Try eliminate vibrations."

From a perusal of the messages (not all of which have been published), Mr. Wilson finds that up to the end of June, 1915, some thirteen different languages were utilised besides English, namely:—French, Russian, Italian, German, Spanish, Portuguese, Arabic, Greek, Swedish, Norwegian, Esperanto, Japanese, and a Kaffir language (Zulu?).

Many of these messages have been published in *Light*, and were identified by some people for whom they were intended, as coming from spirit-spheres.

Mr. Wilson mentions two messages especially worthy of notice—one to the Countess de Tomasevic—a lady whom he did not know, nor indeed had ever heard of; and another to Count Mijatovich, formerly Serbian Minister to the Court of St. James; both of which were curious and interesting.

The conditions essential to the working of the machine are somewhat exceptional, and require the absence of diffused daylight, coal-gas light, light of the ordinary electric glow lamp, or light from an oil lamp, instead of which sun, arc, or acetylene-light has to be concentrated into the interior of the machine, which is contained in a portable oak box, and not diffused on the outside, which means that only arc or acetylene light is available. Temperature and the state of the barometer have also an important influence on the working.

Mr. Wilson considers whether we are justified in adopting any hypothesis to account for the recep-

tion of these extraordinary messages from and to persons he has never seen or heard of. He bases a provisional hypothesis upon the premises that the facts related by Sir William Crookes in the "Quarterly Journal of Science," July 1, 1871, concerning his experiments with the medium, Mr. D. D. Home, are true in every particular, and he suggests that *psychic force*, as distinguished from an ethereal wave, is what actually moves the main oscillator of the machine. Mr. Wilson has further come to the conclusion that metals are acting as *metallit mediums* in a way somewhat analogous to human mediums. He has made exhaustive experiments extending through a period of several years with about thirty metals and gives the results in tabulated form.

Mr. Wilson is very cautious indeed, and rightly so, in expressing an opinion as to the origin and purport of these messages. He is not a Spiritualist, but I feel sure that at a later date, when he has come to a definite conclusion on this highly interesting subject he will have the courage of his opinion and tell the world what will probably astonish it. He may have an astounding scientific message to give which may in time transform the world's ideas. Meantime the matter is a psychic enigma.

Mr. Wilson's concluding paragraph is very characteristic. He says: "In all these matters, however, one thing is discovered both surely and with certainty—that our ignorance is appalling and abyssmal."



PSALM XXIII.

My Shepherd is my angel guide,
Who seeth all my needs:
In passive moods he's by my side;
With bread of life he feeds.

He bringeth comfort to my heart,
And points where saints have trod,
Where I may act a noble part,
And glorify my God.

And when I pass the vale of death
No evil shall I fear;
For, waiting there at my last breath,
My loved ones will be near.

Celestial hosts have tables spread,
Nothing is poor or dull;
Anointing oil falls on my head,
My cup is overfull.

He through my mortal life will teach,
With kindness and with love;
And lead me on until I reach
My spirit home above.

—DENUDER.



Intelligent Concentration.—I don't do more, but less, than other people. They do their work three times over: once in anticipation, once in actuality, once in rumination. I do mine in actuality alone, doing it once instead of three times.—Henry Ward Beecher.

Ever near us, though unseen,
The dear immortal spirits tread;
For them, the boundless universe
Is LIFE.—They are not dead.—Lord Lytton.

"The War and Death."

THE "W. T. Stead" Bureau Wednesday Afternoons, which have been specially arranged for the comfort of mourners was most successfully inaugurated on October 6, at the "W. H. Smith" Memorial Hall, 4, Portugal Street, W.C.

MISS ESTELLE W. STEAD presided on the occasion, and said that in 1908 her Father had opened a Bureau of communication between the Two Worlds. He had been very much laughed at and scoffed at, at that time, but during the three years the Bureau was working before the *Titanic* went down, some 600 persons who had lost their dear ones, and had wanted to discover whether it were possible to come into direct communication with them, were able to say that they had really been in touch. After her Father had passed away, the Bureau had to be given up on account of the great expense, but he had always told her that she would be able to carry it on again, and last year a very kind friend had provided the necessary funds. (Applause.) They had a library of psychic books in her father's old sanctum which members of the Bureau were able to borrow. Here people came wanting help and advice to get into touch with their loved ones, and these were introduced to suitable mediums. The comfort which mothers and fathers who had lost their boys in the war had received in this way was simply wonderful.

Mr. ROBERT KING said it gave him great pleasure to be present under the auspices of the Bureau, for he had worked in very close relationship with Mr. Stead in this field, and many remarkable experiences and wonderful happenings had blessed their work together.

Most of those present wanted to obtain some information as to what took place when they passed through the change called "death," and what followed on the other side of that change. He was going to speak to them that afternoon about "The War and Death." It had been said that they were in the midst of a universal catastrophe in which myriads of souls were being hurled out of their bodies under apparently the most distressful conditions. But psychic investigation had brought out the fact that the passing on was not usually unpleasant to the victims. They passed out of their bodies in much the same kind of way as people went to sleep. In fact there was a wonderful analogy between the processes of dying and going to sleep.

When one sleeps, he said, one's physical body lies dormant, but a clairvoyant can see emerging from it a finer, subtler, astral body, which can and often does travel and function at a distance. The same thing happens at death, excepting that the fine cord which links up the two bodies while asleep becomes frayed and gets thinner and finally broken.

After leaving the body a person remains for some time in a negative, dreamy state which is not unpleasant. If he is of a gross type he finds it difficult to break away from former physical surroundings, and persons in this condition are much helped to rise into higher states by the loving thoughts and prayers of those on this side. But when a soldier falls in battle he is usually free at once from such hindering conditions. Continuing, Mr. King said:—

"I know a boy of twenty who was killed at Neuve Chapelle. He has since described his experiences to me. When he fell he had been filled with a kind of insane fury to get through the obstacles of battle. Every fibre of his body had been thrilled with a determination to pierce through the enemy's defence at all costs. Suddenly he felt a sharp twinge but nothing more, and he continued, as he thought, on

his mad rush, still bayonetting the enemy, when suddenly he heard someone say, 'Stop, it is finished.'

"Then everything seemed to fall away, his fury stopped, and he found someone standing beside him, a relative who had passed on some years before. He looked at this relative in astonishment and said, 'Why, I thought you were dead!' His relative smiled and said, 'Yes, it is quite true, and so are you!' The young soldier, in telling this story of his death, said, 'I felt inclined to laugh, for I was there, full of energy and vitality, and to say I was dead seemed ridiculous.' His relative told him he had been shot and had left his body behind, but he replied, 'Why, I have only left the trenches five minutes.' But the other said, 'That is seven days ago.'

"He had the utmost difficulty in realising he was dead, but his relative took him to see his mother. He could only dimly see her, as she was enveloped in a grey mist, caused by grief at his own death. He tried to tell her he was there, but the grey mist kept him away. 'She was grieving and grieving, and I wanted so much to tell her—I am alive, I am here the whole time; don't grieve for me; I am more alive and closer to you than ever before. But I was compelled to wait, and I felt very unhappy; not unhappy that I was dead, but unhappy because she whom I loved so much was grieving in that intense way. After some long time I managed to make my presence known to her, and for a moment the grey mist cleared and she realised in her soul that I was there, and she was filled with joy.'

"Since that time the mother has frequently been in close communication with her son, and she is no longer stricken with grief. That is only one of hundreds of cases which I have heard of at first hand from those who are supposed to have died but are really still as much alive as ever.

"The boy was not held down at all by the necessity of a preliminary purifying process, for he willingly sacrificed himself, and self-sacrifice is the mightiest clarifying process in the world. It is fundamental in all spiritual progress, and its effect is the same in all types and grades of men. The sacrificial act is like a cleansing fire, and when the heroes who die for their country's sake wake up on the other side they find themselves at once in pleasant and happy conditions, and united again to those they love who have passed over before them."

The CHAIRMAN said it was very difficult when they lost the physical presence of their loved ones not to be overwhelmed with grief, but her father had told them that when he first came back to them after passing over, it was simply terrible to feel he could not get near to them. He said: "I called and shouted to you, but I could not get near." But that had not lasted long in her case. "I soon got into touch with him," said Miss Stead, "and I have been in touch with him ever since."

Other most successful meetings were held on October 13, when Mrs. Wesley Adams gave a most eloquent address, the Rev. H. M. S. Bankart presiding; on October 20, when Mr. J. J. Vango gave an interesting account of how he had become convinced of the reality of spirit communion, Lady Muir Mackenzie presiding; and on October 20, when Mr. Alfred Vout Peters expressed how blessed a reality spirit intercourse had been to himself and others, Miss Felicia R. Scatcherd presiding. All three gave most vivid clairvoyance describing spirit presences accompanying members of the audience, most of whom were joyously recognised

Our Consensus of Comfort.

THE remarkable "Consensus" in our October issue has attracted widespread attention from the press and the public. Several newspapers printed a column of extracts, and others gave shorter notices. Miss Stead's article was quoted in full by a Scottish paper, and Mr. Coulson Kernahan's letter was read from a Lewisham pulpit during Divine service. The effect of the letters and articles have had on the minds of mourners may perhaps be gathered from the following letter:—

"A Great Peace Stole over My Soul."

10, Stanway Road, Earlsdon, Coventry.

DEAR SIR,—I am writing this with my sincere and heartfelt thanks for the peace and consolation I have found through the *Psychic Gazette*. Six months ago, when I knew nothing of Spiritualism, my darling husband passed on from wounds received in France. Only those who have passed through that terrible experience can realise the grief, desolation, rebellion, resentment, and awful despair that held me in its grip. What had I done to suffer like this? I thought; and, above all, What had my noble, unselfish, light-hearted husband done? He had trusted God with such simple childlike faith to bring him safely back home to the wife and baby he idolised. And to be snuffed out like a candle—to know nothing more of the ones he loved so well! What a cruel God, I thought. Religious people could give me no comfort, only that in time I would see it was all for the best.

Small wonder I turned for comfort to something not dependent on faith alone to know that my dear one was happy. I wanted sure knowledge. I had received some general messages from him, but had begun to despair again; but as I read one after another the beautiful messages and articles in your paper, a great peace stole over my soul. I feel sure that my loved one lives and loves, and is with us still. All the messages were uplifting and most helpful. I hardly know which appealed to me most, but the articles by Princess Karadja and the Rev. Frank Cox, Mr. C. G. Sander, Mr. J. J. Morse, the Rev. Susannah Harris, Miss Estelle Stead, and Mrs. Eva Harrison, seemed to be just for my case. I have read them over and over again, and find new beauties and inspirations every time; while the article by Mrs. Philip Champion de Crespigny made me long and pray that the blessed gift of mediumship might be given to me, for I feel that I would try to find out all who are sorrowing without hope and prove to them "There is no Death." Oh that the joyful truth might be advertised on every hoarding up and down this stricken country, and that all who have the gift of mediumship might have more practical sympathy with those who are left to face a cold, dreary existence alone. I do pray that your paper may reach the homes of the sorrowing ones, and may God bless your work—I am, Yours very gratefully, M. SMITH.

The following replies arrived too late for our October issue:—

The Brighter, Larger, and Fuller Life.

From MR. W. P. SWAINSON, Author of "The Christian Mystics."

What we call death would, to my mind, be more appropriately termed Life. Those of us who are still in the body only see the dark side. Those who pass out of it into the brighter, larger and fuller life, freed from the limitations of the body, see the bright side. Any who have lost dear ones should not be distressed, but rather rejoice, knowing that they are safe, and that they will soon meet them again in the brighter land. Although we cannot see or hear our beloved ones owing to the limitations of our senses, they are still with us, separated only by the thin veil which our gross senses are unable to penetrate, in much the same way that the ultra-violet rays are invisible to us, although they are just as real as the other colours of the rainbow.

The Reality of a Future Life.

From DR. ABRAHAM WALLACE, the well-known Harley Street Physician.

As to your question—"What should I say in response to the anxious cry of a beloved mother's heart—Where is my boy, and how fares it with him?" most people, especially those in the Churches, exercise faith and hope, and have certain beliefs regarding their dear ones who have passed through Death's portals. I am persuaded, however, that it is a personal experience of Spiritualism, establishing spirit identity, which is the only absolute basis of what we *know* or *can know* of the condition of

those who have passed to the next state, for it supplies the facts demonstrating the reality of a future life. The knowledge that the so-called dead can and do communicate with their friends on the physical plane, form surely the source of the supremest comfort.

"The World is being Purified by Tears."

From MRS. EUSTACE MILES, Chandos Street, W.C.

I do not think it is such a dreadful thing to weep. A garden is never so beautiful as it is after a shower of rain has washed and watered it, and I believe that the world is being purified by tears.

But we must not weep as those without hope. I am as certain that we shall again meet our loved ones who have "gone before" as I am that day follows night.

Therefore, when I sorrow for the loss of dear ones on the battlefield—as I am sorrowing now—it is because we shall miss them so on earth, not because they are dead, for, of course, "there is no death"! In our "Father's House" there are "many mansions," and he has just taken our dear ones to one of the "many mansions"—to the one that has been "prepared" for them, where they can rest and be trained for the new life that lies before them.

I find the following words of Faber's the greatest comfort just now, when "Earth's Sorrows" are making our hearts so sad:—

"There is no place where Earth's sorrows
Are more felt than up in Heaven.
There is no place where Earth's failings
Have such kindly judgment given."

Your Son has only been Transferred.

From MR. RICHARD A. BUSH, Author of "Whence Have I Come?"

You wish me to speak words of consolation to the bereaved. I want to say to the sorrowing mother—When your young boy left home for the first time to go to a boarding school, and you said good-bye to him, I know you keenly felt the parting. Perhaps you wept, as my own mother did. Your heart was torn at the prospect of the separation and the hardships your son was about to encounter in going amongst strangers, into new surroundings lacking the comfort and love of home, in the struggle to hold his own. The lad himself was probably looking forward with eagerness to the new life, not realising the difference between home and school. And yet you would not have held him back, because you knew it was for his good. Indeed, if the position had been reversed and he had done the weeping, you would at once have turned encourager, and bid him go with a brave heart and manly bearing.

Oh, sorrowing parent, your son—now a man, fired with brave enthusiasm for his country and her cause—has only been transferred, as it were somewhat abruptly, it is true—to another school, a larger, wider school of life. He has had to skip the full preparatory course of this world's academy, but, believe me, there are many and ample ways of making good this temporary deficiency. Even as here, when a schoolboy has missed several terms through illness, he can make up for lost time; so many, indeed, afterwards make all the quicker progress towards higher life for the seemingly wasted period of life here.

Look up, not downwards, for your son. He is not in the grave. He is living the fuller life, and although you may and will at first miss the delightful contact of the physical form, learn to realise that his spiritual presence is really a closer association, and that you and he may be nearer now than you could ever have been in the flesh, and without the risk of misunderstandings. Yes; he is indeed alive and well. You cannot wish him back. His only trouble is probably your own grief. So comfort him by putting aside your sadness, even as he is surely trying to comfort you. You will be with him again when the heavenly holidays coincide.

To the sweetheart I would add that where there is true love and spiritual affinity there cannot be separation. Cultivate communion with your best boy in thought and spirit. Your union is only deferred; nay, the spiritual, the only true, marriage may even now take place, and you can become joined together in holiest matrimony. If you seek it, the channels of communication are open; you may receive the assurance and delight of evidential nearness.

The widow may take similar comfort. The cares of the world will be a little heavier, perhaps, through the loss of the strong arm; but that is a selfish sorrow. There are ways of overcoming these. Do believe God, and trust Him that He knows what He is about. He will not suffer you to be tried above that you are able, and help will come when needed.

Sorrowing ones, these are not formal words of consolation; they are words of cheer, because true!

The Graphology of our "Consensus" Signatures.

By "GRAPHO," Author of "Character Reading from Handwriting."

IT is not without some diffidence that the task set me by the Editor of the *International Psychic Gazette* is essayed, namely to give a delineation of the characteristics displayed by some of the signatures and handwriting reproduced in the October issue.

There can be little doubt, if more than the most casual examination be paid to a comparison of handwritings, of two outstanding features. The first, that many handwritings tend to approach a type. The second, that other handwritings are highly individualised and cannot well be grouped. As examples of the first, one has only to glance at the signatures of James Drummond, Robert P. Downes, and H. G. Chancellor.

Within very broad lines these signatures might be grouped, though each, on examination, will be found to exhibit the varied personalities of the writers. But what group could conceivably contain the signatures of Mrs. De Crespigny, W. H. Lever, and Arthur Bouchier? For here are to be seen the evidences of individualities so strongly marked that the points of difference far outweigh those of similarity.

Let us, then, take the signature of Arthur Bouchier and see what it reveals. Originality and imagination and artistic sensibility are the outstanding features—the first indicated by the size and shapes of the capitals, the second by the writing of varied size, the third by the *tout ensemble* and the curved line beneath the signature. Optimism is shown by the ascension of the writing, which, however, finally shows a tendency to droop, betraying a check upon a generally cheery outlook. Ideality is shewn by the break in the Christian name.

Now consider that of James Drummond. Contrast could scarcely go further. Imagination and originality are absent. But in place of them are indicated the painstaking evidence of research, in the orderly arrangement of letters, a love of detail in their formation, and a sequence of thought and deductive capacity in the absence of *liaison* in the words. Definiteness of statement and a sense of self-confidence and optimism seem to be expressed, generally, as perhaps the result of much study along well considered lines of thought.

The signature of F. B. Meyer is again widely different. In its size, boldness of outline, and plainness of formation and its alternate ascension and descension, we may read a powerful personality, an appreciation of beauty, a lucidity of expression, and a temperament varying rapidly in mood. Imagination is shown by the difference in size of the letters, power and self-assertion by the decision of the down strokes, e.g. note the initial "F," the mid stroke of "M" and the "y."

Mrs. de Crespigny's signature indicates, with its bold formation and well-formed capitals, a lover of the beautiful. It is essentially the signature of the artistic temperament. The flowing line below, and graceful composition of the whole, all give confirmatory evidence. The ascension betokens a most cheerful outlook, and the junctions of the "R" and "ch" and "de" and "C," lucidity of expression and deductive power.

Galsworthy's signature has many of these artistic characteristics. Pessimism is, however, betrayed by the descension of the signature and intuition by the breaks. In Galsworthy, in the formation of the small letters, we mark a tenderness that contrasts somewhat with the other signature in assertiveness. The one is supremely confident and optimistic, and the other realises suffering and is doubtful.

W. H. Lever and Wm. Wynn Westcott again show great contrasts. The first that of a dominant personality, sentiment exhibited in the curves of the "e's," some originality in the capital "L," optimism generally in the ascent of the signature, power and will in the forcible terminal. Love of the beautiful is evidenced by the heaviness of the outline.

Dr. Westcott's signature is that of the idealist and intuitionist—note the breaks between the "t," "c," and "o"—but its general indications are of precision also. See the careful punctuation and the regularity of the writing. Will is marked by the "t" crossings, confidence by the upright character of the handwriting.

The signature of A. P. Sinnett is very different to that of the previous one. Regularity is apparent, but it is that of the artist who has probably forsaken art for a more formal mode of self-expression. Originality is evident (see above), and capacity for lucid expression. Deductive judgment and precision of statement are shown, with a tenderness that is almost neutralised by other characteristics.

Zangwill's signature shows a high degree of ideality and intuition, with great artistic capacity, well-balanced and restrained. Will and self-assertion are strongly marked; note the tail of the "g" and bottom of the "Z," and the uprightness of some of the letters. But in the curves of the letters is shown a tenderness to those in distress that accords with a belief in noble aspirations.

The signature of J. E. C. Welldon and E. Lyttleton may now be compared. The latter is indicative of considerable optimism, ideality, and intuition. This intuitiveness is marked very clearly in the word "beautiful," in which there are no fewer than four breaks. Precision and capacity for detail is shown in the punctuation, will by the "t" crossing, and tenderness by the curves of the letters. Dean Welldon's signature, on the contrary, indicates a measure of pessimism, ideality, and intuition, and a firm disposition. Note the final down-stroke of the "n." More originality and imagination are shown in the latter signature than in the former. But Lyttleton's shows artistic perception, which the former appears to lack.

Another comparison might be made between the signatures of C. E. Woods and T. Muir Mackenzie. The former seems to suggest, with its well-formed capitals and continuity of outline, an appreciation of artistic form, and considerable deductive capacity, allied with extreme lucidity of expression. The straight bar beneath the signature denotes firmness and finality of purpose, the curves of the letters a sympathetic and tender disposition.

The other signature, with its breaks and more original and irregular capitals, indicates the intuitive powers and ideality and originality of thought that would be associated with a more speculative type of mind that aspires and soars, that feels doubt but soars again. Imagination—the supreme faculty of the soul—is indicated also here.

It has been possible in these delineations to give only some of the outstanding features. In many instances these would be necessarily modified by other features to which attention has not been drawn. But it is hoped that enough will have been said to show how engrossing is the study of character reading from handwriting, and how certain attitudes of mind and characteristics of temperament are undoubtedly to be found reflected in handwriting.

The International Psychic Gazette

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"New Days" Darkness.

A READER has handed us a cutting from a paper which styles itself "New Days." If this excerpt may be taken as a sample of its contents, we respectfully suggest that "The Mediæval Times," or "The Antedeluvian Age," might be a more suitable title. It reads as follows:—

DEMON TRAFFIC.

At a time like the present, when so many homes have suffered bereavement, it may be worth while saying a word of warning against the insidious dangers of Spiritualism. Many who are led to consult mediums or attend sances in the hope of establishing communication with those loved and lost, contract the deadly habit of prying into the Unknown. It may be said positively that when Spiritualism is not fraud, it is diabolic. A little thought should convince any of us that the spirits of the departed are not to be controlled by paid mediums, or at the behest of unholy gatherings, and where manifestations actually take place, as they sometimes do, demons are the mainspring. Spiritualism is the enemy of Christianity. In the words of a well-known preacher, "It has the stench of corruption and the Devil abideth among them."

The anonymous writer—whoever he may be—thus warns "New Days" readers against "the insidious dangers of Spiritualism"—whatever they may be—but he has omitted to give a list or catalogue of them, or even the least possible mention of them, which is surely rather careless of him. Apparently he expects "New Days" readers to take them for granted. But, "at a time like the present, when so many homes have suffered bereavement," and when so many are naturally crying—

Oh, for the touch of a vanished hand,
And the sound of a voice that is still,

he must really be a little more explicit, or good people will, we fear, be running headlong into dangers of which they have not been duly warned.

The nearest approach to an "insidious danger" he is able to adduce is that one may "contract the deadly habit of prying into the Unknown"! Poor old Columbus! And poor America, if he or some other equally courageous explorer had not contracted this "deadly habit"! Barbarism and cannibalism might still have been rampant! All the conquests of exploration, science, and philosophy, all the civilisation and progress of mankind, have been attributable to some form or other of this fatal tendency. And mankind, we fear, is not likely to desist from its "deadly habit" without some good and sufficient reason for adopting the contrary habit and remaining inertly ignorant.

But we may assure this "New Days" scribe that he need not stand hopelessly shivering on the brink of "The Unknown" ocean. There is a quite safe alternative. He may dive boldly into the placid lake of "The Known." That would be a truly healthy habit to acquire. There are some illuminating works, written by eminent scientific men, which will help him, if he is willing to take the plunge. We feel sure he would not find them the least harmful, after he got over his first cold shivers! It is only men who "love darkness rather than the light" who need fear the scientifically-established truths as to the survival of the soul of man after bodily death, and his ability to retain communication with loved ones left behind. But we should not expect that any writer in a weekly paper which boastingly calls itself "The Paper for Honest Men and Women" should be in that category.

For our "New Days" anonymous philosopher is not merely a sign-post, warning travellers to "Be-

ware!" of "insidious dangers," which he omits to define. He has a theory of his very own. Scientific research has arrived at certain conclusions regarding spiritualistic phenomena and their explanation. He has arrived at other conclusions, or rather has adopted them from Dark Ages—for "New Days."

Dr. Alfred Russel Wallace, the Grand Old Man of science, testified:—

Spiritualism demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive; that our friends are often with us, though unseen, and give direct proof of a future life—proof which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications! A clergyman, a friend of mine, who witnessed the phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me—"I am now full of confidence and cheerfulness. I am a changed man."

And many thousands of bereaved persons have by careful commonsense inquiry attained a similar blessed confidence and cheerfulness.

But we must give fair-minded consideration to the "New Days" writer's theory, seeing that he puts it forward without a sign of hesitancy—even dogmatically. So let us ignore science for a moment, and listen to what he has to propound. "Where manifestations actually take place, as they sometimes do," he says, "demons are the mainspring." Now we know where we are. Demons! and this is the Twentieth Century and New Days! Has the scribe suddenly become imaginative, or has he perchance been prying? Demons!—where are they? We shall be greatly obliged, and we shall promise not to be frightened or horrified if he will kindly tell us when, where, and how he discovered his demons! Tell us also what they looked like! We had supposed they were an extinct variety of creatures of imagination, believed to exist in the Middle Ages. But the "New Days" prophet vouches for them to-day, and tells us what they do whenever psychic manifestations take place. He gives no description of the demons he has met, however, and we feel there is much we ought to know about them. For example, have they got tails, and horns, and toasting-forks, and things like that? Or is all that mere superstition? From his statement that they are "the mainspring," we guess that they must be something in the nature of a spring! We trust they did not spring any sort of disagreeable surprise upon him. "When manifestations occur, as they sometimes do, demons are the mainspring!" They were possibly wound-up demons he saw.

Of course, he must know what he is talking about, and as science has strangely overlooked this important point in his observations, we think he ought to tell us what particular colour did the demons he encountered favour? Were they of the blue, green, red, or black variety? Referring to their *modus operandi* at sances, did he observe when "knockings" occurred whether this strange phenomenon was accomplished by means of their tails, or by the aid of some other part of their anatomy? Concerning their springiness, do they spring far, like a squirrel, or only a short distance like a good little schoolboy? Do they talk with the "direct voice" or do they merely sibilate or hoarsely whisper? Do they usually lie quietly under the table, or do they keep springing about in odd corners?

Many interesting questions occur to us, but we must not embarrass our new Gulliver by over-eagerness. He will, doubtless, be only too anxious to enlighten an anxious world with a full account. It would be unspeakably selfish to keep all his first-hand knowledge up his sleeve.

Come along, then, Mr. "New Days," and tell us all about it. Did you really actually see "the mainsprings" with your own eyes or did you just read about them in some old picture book? You need not be shy. We shall try our hardest not to laugh. J. L.

The Reality of the Unseen.

By HANSON G. HEY.

The author of the following contribution is the popular Secretary of the National Union of Spiritualists. Mr. Hey is a capable organiser, an excellent speaker, a virile writer, and withal a breezy personality.

SO long has it been the custom for men to assert their belief in that which they see, and their utter disbelief in that which is unseen, that it needs an active crusade to affirm that which was common knowledge in the Apostolic age—viz., that it is the things we see that are illusory and ephemeral, and the things which are not seen that are real and eternal.

We, living and moving in matter, in three-dimensional space, have found that matter is solid and tangible, and so we call it real.

In spite of the fact, now scientifically vouched for, that all matter is in a state of flux, called radio-activity—that nothing is permanent, but all things changing—we still persist in our illusion that matter is a reality and is stable, while as for those things beyond the ken of the five senses, they are often called mere hallucinations, and people who say that they can see that which we cannot see are regarded as poor, deluded fools.

Now, let us study this a little more closely. We are all of us acquainted with the fact that some people are colour-blind. Would you assert that the colour which he cannot see, though you see it clearly, is non-existent, and is but a delusion of your own brain? And, if not, why do you who see not the finer ethereal forms still through which the voice of Nature is speaking to the soul, tell those who can that they are deluded?

I will tell you why. Because not five per cent. of the people understand the phenomenon of vision. We see by virtue of the eye catching, and responding to, the stimulus of vibratory energy outside; and when that stimulus is below our range, or above our range, we fail to grip the message. But it is there all the same. For instance, red is the first colour we perceive when the etheric vibration is about 32,000 per second. By gradual rises, one colour fades and merges into another, until with an agitation of 400 millions per second we reach the violet, and, so far as mortal sight is concerned, we finish.

But we know, from the experiments of that eminent scientist, Professor Hertz, that the vibrations can reach three trillions per second. Think of the beauties hidden from our view here, and think of the further fact that hearing is similarly affected. A popular writer says:—"Walk in the forest in the stilly hush of even, when Nature seems to be in repose and the darkness gathers, and we see nothing, we hear nothing; yet all around us is vivid colouring and glorious music, for those whose eyes have opened and whose ears are tuned to greater things than mere materiality."

These things are real, though to us unseen, and he would indeed be a Daniel who would deny the reality of aught he failed to perceive by the five physical senses alone.

We do not see the stream of sympathy which, passing from one heart into the aura of another, heartens and encourages and alleviates, as do the rays of sunshine, when they pierce the gloom and flood with radiance the dark places.

We do not see the hand of sorrow: but what man is there who has not felt its iron grip upon him?

And so with numerous other things, which are to all of us real, though our sight and touch may proclaim them intangible.

Electricity is another case in point. We know nothing of it, save through its manifestations. It, itself, is unseen and unknown to us. Would you who see your cars running, lighted, and maybe heated, with this subtle force deny its existence because it is an unseen quantity and you know nothing of its nature?

And even so the Life Principle is one of the eternal verities whose presence we *feel* but never see; whose manifestations lead us at last to apprehend the truth that that which is seen doth but encase that which is unseen. Its reality is borne in upon us in a multitude of ways, perhaps little ways. We love, we hate, we are conscious of pity or of scorn, and these things are as real, as potent, as the very acts which manifest them.

The soul of man, though lost to sight, is another reality. It bespeaks its presence and its power in those moments of self-communion, when we feel and know our dual composition, and the kindly act, the cheery word, the loving thought, are all but effects, the casual genesis of which is always unseen, but not unknown, and the noumenal is to all thinkers the reality, and the phenomenal effects thereof are but as the shadow.

I postulate the ideality of man as the highest reality to him. The conception of what he should be and what he will be, is the real part of his existence, and the travail and the sorrow he undergoes in bringing his earthly part into consonance with the ideals with which his unseen self inspires and illuminates him are merely ephemeral incidents in his existence.

The unseen hope, the unseen struggle, the inward striving toward the light, the reaching forward to the higher impulses which lie just beyond our present reach, and which, when attained, form but the foretastes of other and sweeter fruits of the spirit. These things, though bound up with all our experiences, are never seen by mortal eyes, and can only be appreciated by those who know how to be introspective.

And when the body falls a wreck, the Ego rises, "like a child from the womb," and it enters into a state of existence as real, as positive, and as objective to *it* as that which it quits. Though then it is so rarified as not to be so easily perceived by those whose perceptive organs are of the lower range, it may still be cognised by those who have developed their spiritual faculties. There are indeed but few of us who have not at some time or another been made conscious of the presence of the Unseen. In a dark room, persons soon *feel* the presence of one another, and the words of Solon the Wise are as true to-day as ever—*Nunquam minus solus, quam solus sum* (I am never less alone than when I am alone). For then it is that the unseen watchers gather closer around us, and commune with us by mingling their thought with our thought. The opening out of our thoughts and aspirations towards the unseen oft brings to us our heart's desire.

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Let us cultivate the assurance that there is no death. Let us believe that they who have gone before, though we miss their dear forms more and more as time goes on, are living, and loving, and watching, and waiting for us. Let us lift the conscious mind over the narrow threshold, into the citizenship where our beloved are, and while thus seeking communion of spirit with spirit, patiently continue to do our duty here "until day break" (the happy day of our own release)—"and the shadows" (the shadows of earthly limitation)—"flee away."—*Archie's and Wilberforce*.

The Rationale of Dreams.

By CHARLOTTE E. WOODS.

Miss C. E. Woods is one of the few highly-cultured ladies who approach psychic problems from the philosophic point of view. Her utterances are always most interesting, and worthy of serious attention.

IN a lecture at the International Club, 22A, Regent Street, W., on October 5, Miss Charlotte Woods said that in the East the different states of consciousness were classified under four heads—namely, the waking state, the dream state, the deep-sleep state, and a fourth which was a synthesis of these three. The waking state was regarded by Easterners as the most illusory of the three. From a spiritual point of view it was practically a dream state. The dream state proper was one stage nearer to reality, and in the deep-sleep state a man was believed to enter into his true self, where he received recuperation by tapping vitality at its source. Only then did he draw upon the great recuperative resources of the universe.

Dreamless sleep was absolutely essential for the well-being of the physical body, and it brought one back to consciousness with a feeling of livingness that nothing else could give. The ordinary dream state did not take one on to a very high level. It did not lead into spiritual regions or tell them much more of the universe than they knew of in their waking state. In a dream one visualised thought in a way that was not done during the waking state, when one thought more or less abstractly by means of concepts.

In dreaming they worked more in astral matter than in physical matter. Sensitives, or mediums, worked habitually in astral matter. They did not say—"I get a thought of journeys, or changes of residence" in any one's conditions, but they say—"I see a journey with you"; and they describe it in every detail.

What people saw in dream pictures was exactly the reverse of what they saw in the ordinary object in Nature. In the waking state, memory had to be awakened before a definite image, or percept, arose in the consciousness, but in the dream-state percepts arose by an excitation from the other end. They began in the memory cell, and passed downwards to the other organs as in the case of hallucinations, when what they saw was not objective.

Miss Woods classified dreams under seven different headings—viz., (1) those in which healing can take place, (2) those in which warning or instruction are given, (3) those which showed a great increase of emotion, (4) dreams of prevision, (5) enhanced knowledge dreams, (6) those in which one saw places at a distance which were afterwards recognised, and (7) dreams of tiny pictures which flashed before the eyes, and which were called by the long names hypnogogic and hypnopompic. The hypnogogic were those which flashed before a person's mind just as he was dropping off to sleep, but which, the moment he attempted to hold them, faded away, because by that very attempt he had passed again into the waking state. The hypnopompic, on the other hand, were similar pictures which arose as one was coming back from sleep. A favourite hypnopompic dream of her own was of seeing the King and Queen opening Parliament! These dreams generally consisted of some picture one had already seen, or some event which had attracted one's attention, but they also passed away in a flash.

Miss Woods said she believed it was possible for persons, by deliberate cultivation of a certain mode

of life, by a refining of their etheric particles, to open up channels of communication between this world and that inner world they all entered in deep sleep as the region to which they essentially belonged. They returned to their dream home in deep sleep, and it seemed hard lines that they could not bring back more of the bliss, knowledge, and glory they undoubtedly entered into in sleep. It was then they touched the fount of inspiration, of knowledge, and of true being, and a wiser generation might some day set to work to deliberately train themselves to relate the two planes of inner and outer consciousness by cultivating greater sensitiveness for the outer man.

Under the heading of dreams of prevision, Miss Woods said that Dr. Abraham Wallace had once told an extraordinarily interesting story. His own son had been working for an examination with a colleague. In his dream he saw the examination paper which would be set him, and the first question on the list was completely out of the ordinary line of study. It was, indeed, quite inappropriate to the topic of the paper. When he awoke he told his colleague, and laughingly said—"Supposing that question were set us?" He had the good sense to look up the question, and when the examination came off he scored high marks, because that very question was at the head of the paper and he was thoroughly prepared to answer it. The explanation of that was very simple. By the use of his astral senses the young man had been put in touch with a rather wider region of the universe than in his waking consciousness. In other words, he saw the astral double of the examination paper he would have to answer!

Miss Woods said she had much personal experience of the enhanced emotion dream. On one occasion she dreamt that she was listening to the playing of a professional musician. His ordinary playing pleased her up to a certain point, but it was more intellectual than emotional. In her dream, however, she heard him play the opening bars of a sonata, and into the initial chords he put something which he never put in his ordinary playing. She said to her sister, who appeared to be listening with her—"These chords are very wonderful; they are like the gradual opening of a beautiful flower which is unfolding itself like the flowers one sees in a cinematograph show." This vision had given her a glimpse of the inner self of the player, which was so much greater than his outer expression.

Similarly, evil emotions were much intensified in the dream state. She herself had been horrified at the jealousy and passion in her dreams, these emotions being extraordinarily enhanced as compared with anything in her waking state.

Miss Woods said she herself had had a unique experience when she dreamt through a whole twelve months' of life experiences in the short period of time when she moved out from a flat in Westminster into a house near by. This dream had been so vivid and she remembered so many details that she had to ask her friends if she had not spent a year away in the interval of the few hours taken up in moving. The house she seemed to live in when away was, she felt, somewhere in Upper Norwood, and she remembered its structure, approach, the view from the window, and the arrangements she made with the servants while there. Could it be possible, she asked, that they sometimes lived another life in a deeper consciousness?

How the Spirit, on Leaving the Body, is Born into Higher Life.

By ANDREW JACKSON DAVIS.

The author of the following deeply instructive article was a poor illiterate youth, who lived in Poughkeepsie, America. As the subject of a mesmerist, he developed an amazing lucidity of thought, and ultimately produced works whose philosophic range made them marvels of psychic literature. They included "Divine Revelations," and "The Great Harmonia." He became a doctor of medicine, and practised for many years, but remained ever a simple and modest personality.

DEATH is but a door which opens into a new and more perfect existence. It is a Triumphant Arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and a more magnificent country. And there is really nothing more painful or repulsive in the *natural* process of dying (that which is not induced by disease or accident) than there is in passing into a quiet, pleasant, and dreamless slumber.

The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigations into the physiological and psychological phenomena of death, which my spirit was qualified to make upon the person of a diseased individual at the moment of physical dissolution.

The patient was a female of about sixty years of age. Nearly eight months previous to her death she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by her, except a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered and distinctly perceived that she would die with a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure (for I cannot spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this resolution, I at a later period engaged board in her house, and officiated as her physician.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition [in which he could, clairvoyantly, see what was happening to the spirit of his patient]; but, previous to throwing my spirit into that condition, I sought the most convenient and favourable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:—

I saw the physical organisation could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to *resist* the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system laboured to retain the principle of Intelligence. The body and the soul, like two friends,

strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realised the fact that those physical manifestations were indications, *not of pain or unhappiness*, but simply that the spirit was eternally dissolving its co-partnership with the material organism.

Now the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the brain, as a whole, suddenly declared itself to be tenfold more positive over the lesser portions of the body than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now, the process of dying, or the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life and of sensation, into its various and numerous departments. The head became intensely brilliant, and I particularly remarked that, just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

Now I saw—in the mellow, spiritual atmosphere which emanated from and encircled her head—the indistinct outlines of the *formation* of another head! The reader should remember that *these super-sensuous processes are not visible to anyone except the spiritual perceptions be unfolded: for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.* This is a law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become that I could neither see through it nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organised from out of and above the material head, I saw that the surrounding aural atmosphere, which had emanated from the material head, was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aural elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the Divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld.

With inexpressible wonder, and with a heavenly and unutterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organised, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, the entire spiritual organisation. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of

what might be termed unparticled matter, which constitute the man's spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essences of her soul manifested by uniting and organising themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organisation. The defects and deformities of her physical body were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed which originally arrested the full and proper development of her physical constitution; and, therefore, that her physical constitution, being elevated above these obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested to the outer vision of observing individuals in the room many symptoms of uneasiness and pain; but these indications were totally deceptive: they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit arose at a right angle over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical form—a bright stream or current of vital electricity. This taught me that what is customarily termed *Death* is but a *Birth* of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world and the birth of the spirit from the material body to a higher world is absolute and complete—even to the *umbilical cord*, which was represented by the thread of vital electricity, which for a few minutes subsisted between and connected the two organisms together. And here I perceived what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former, and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions which were identical in every possible particular—improved and beautified—with those proportions which characterised her earthly organisation. That is to say, she possessed a heart, a stomach, a liver, lungs, etc., etc., just as her natural body did previous to (not her, but *its*) death. This is a wonderful and consoling truth! But I saw that the improvements which were wrought upon and in her spiritual organisation were not so particular and

thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as I did*), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health—“Why, how well you look! how improved you are!” such was the nature—most beautifying in their extent—of the improvements that were wrought upon her.

I saw her continue to conform and accustom herself to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly-awakening and fast-unfolding spirit, except that I was careful to remark her philosophic tranquility throughout the entire process, and her non-participation with the different members of her family in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had just deserted, and she readily comprehended the fact that it was owing to a want of true knowledge upon their parts that they thus vehemently regretted her merely physical death.

I can solemnly assure the inquirer after truth that when an individual dies naturally the spirit experiences no pain; nor, should the material body be dissolved with disease or crushed by the fearful avalanche, is the individuality of the spirit deformed or in the least degree obscured. Could you but turn your natural gaze from the lifeless body, which can no longer answer to your look of love, and could your spiritual eyes be opened, you would behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the *birth* of the spirit from this world into the Inner Sphere of Life—yea, it is far more reasonable and appropriate to weep at the majority of marriages which occur in this world than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country!

Without changing my position of spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom in which she had lain (in the material form) prostrated with disease for several weeks. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realised the universal truth, that the spiritual organisation can tread the atmosphere which, while in the coarser earthly form, we breathe—so much more refined is man's spiritual condition. She walked in the atmosphere as easily, and in the same manner, as we tread this earth and ascend an eminence. Immediately upon her emergence from the house *she was joined by two friendly spirits from the spiritual country*, and, after tenderly recognising and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together that I could scarcely realise the fact that they trod the air; they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view, whereupon I returned to my external and ordinary condition.

The Conquest of Fear and Worry.

By C. G. SANDER, F.R.P.S.

"What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but, ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes."

—IAN MACLAREN.

FEAR is probably the greatest affliction the human race suffers from. It is more universally spread, more insidious, than all the diseases, epidemics and wars put together. It ages the young, sends the weak-minded to intemperance, fills the asylums, and corrupts honourable men.

This may appear an exaggerated statement, but just think of the millions of men and women who restlessly toss upon their beds in fearful apprehension of what the morrow may bring forth. Let me try to help my readers to conquer their fear and worry.

Fear and worry are twins—not the "heavenly twins," no, rather infernal ones, which have ever enthralled and scared the human mind—and yet they are the greatest shams you can imagine, and are easily conquered if you know how to tackle them. Their very existence depends on imagination and habit.

It almost appears a paradox to say that the really fearless man has yet to be born. Our thoughts at the present time involuntarily revert to the brave men who in this war are engaged in deadly conflict, but is there an absolutely fearless one among them? If there is, if his apparent fearlessness is not grounded on the furious excitement of engaging the foe, when his reasoning mind is temporarily thrust aside by passion and by the stern necessity of self-preservation—if he is really fearless when facing death while in good health—then his state of mind should be inquired into, for the simple reason that he is violating one of Nature's most imperative canons: the desire for self-preservation. A brave man is not necessarily a fearless one. Do not let us be sentimental on that point, for we have here the very tap-root of all fear and worry, and here we shall also find the remedy to overcome the evil.

We all recognise that all suffering, whether it be mental sorrow or physical pain, shortens life by affecting our mind and reducing our vitality. No human being and no animal willingly undergoes suffering; they instinctively avoid it if they can. Fear is just the instinctive desire to avoid suffering. The animal instinctively fears and avoids dangers and enemies. In the human mind imagination and reflection are added to the instinct for self-preservation. Psychology has taught us that repeated thoughts or actions become habits, and thus fear-thoughts, by long and constant repetition through the ages, have become fear-habits—which is another name for worry.

The objects of man's fears are manifold: sin, sickness, insecurity of his future, financial troubles, failure of his aims and ambitions, loss of reputation and social position, the love affairs of the young, loss of friends, death of loved ones, his own death, and—worst of all fears—the fear of man. Let us see how we can find relief from fears, worries, cares and troubles, which are all members of one family.

Let us first of all firmly impress upon our minds the fact that *all affairs of life either lie in our power to alter, or they are beyond our control.* If it is in your power to alter the matter which worries you, set about without delay and do your utmost to remedy it. Do not sit still in your boat and drift on to the rocks, but row and steer. Use your

strongest efforts, and act according to your best judgment. The very idea of boldly facing your troubles will calm your mind and give you power. Reason out your plan of action promptly, but not hastily; then go ahead with all your energy, and without faltering. Do your best, act wisely and honourably, and do not be hindered by fear of committing errors of judgment. Only fools never make mistakes. Let only your very best efforts satisfy you, and measure all your acts by the standard of sympathy and the dictates of your conscience. If you have any enemies, you will, on calm reflection, have to admit that they are often of your own making; therefore try to adjust your differences amicably.

If, in spite of all your efforts, matters will not mend, be patient. It is useless worrying about things or circumstances which lie beyond your control. Worry is no remedy; only a hindrance. Face the inevitable, make the best of adverse circumstances, and you will find that in the end "all things work together for good to them that love God." You are a spiritual being, and should realise that, come what may, nothing and nobody, except you yourself, has the power to injure your own Self. Your destiny is in your own hands and God's. Therefore "fear not them which kill the body, but are not able to kill the soul."

Do not anticipate trouble: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This is a very fine antidote prescribed against worry. It simply means, "Do not meet trouble half-way." Job ruefully said: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." You little realise the tremendous power of thought, both constructive and destructive. By fear-thoughts you create and attract just the very conditions you want to avoid. It is wise to have reasonable forethought, but foolish to have any fear-thought.

Worry is the repetition of a train of fear-thoughts upon some distressing object or circumstance, and may be regarded simply as a bad habit, which you can overcome by the exercise of your will-power. All habits can be broken. Change your fear-thoughts by force of will, by concentrating on something else—something cheerful, some pleasant experience in your past life, something lofty—and do not permit your thoughts to revert to the object of your fear. Temporary change of occupation, a walk, reading a light book, a little music, or a visit to a friend will help you to dispel worry. Make up your mind not to fear and not to worry, and ruthlessly expel all fear-thoughts out of your mind, concentrating on something entirely different.

Do not look back upon the past, with its errors, failures, and disappointments; look ahead, and have no fear for the future. Trust in those faithful spiritual powers which are ever ready to help and comfort those who trust, and to guide into the way of peace those who are aspiring upwards and towards wisdom, love and beauty.

The conquest of fear is imperative to the aspirant for the higher life—he has to conquer "the dwellers on the threshold" before he can enter.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The Practical Side of Truth.

By FLORA PARIS HOWARD.

Mrs. Paris Howard is an American lady, lately living in Kensington, who, with refreshing vigour, preaches practicality in the spiritual realm.

WHAT is the practical side of truth that every one must have to be a good Scientist? It is the truth that sets you free and keeps you free. Now we have to search for this truth till we find it, then use it to its fullest extent. Jesus Christ said that if we found it and used it we should have our freedom—two important points in His teachings and in His life, the finding and the using; then, indeed, there will be no lack in our lives of anything we need to make life full of joy. No worry, no unhappiness, no sickness and sorrow, but peace, harmony and love—peace with ourselves and peace with the world, harmony with all things, and love universal that sees God in all mankind. For if you cannot love your brother whom you have seen, how can you love God whom you have not seen? We are all children of the Most High. This is our divine inheritance that belongs to us by the divine right of life; this is our birthright that we have sold for a "mess of pottage," and we must buy it back by knowing our sonship, by knowing ourselves, by knowing who and what we are; by knowing we are masters, not slaves, to any conditions, whatever they may be, but by overcoming them and putting them out of our lives.

Now, all want that peace and rest, that freedom that only the truth can give; and how are we to attain it? I know of but one way, and that is to put out all preconceived ideas of God that make Him a taskmaster instead of a loving Father. The idea of God, our Father, sending afflictions on us, punishing us by taking some loved one to make us love Him, or sending sickness and sorrow upon His children, is so utterly false and so at variance with Christ's teaching. We must remodel our lives, first by remodelling our thoughts, start building on a better plan, a better basis. Instead of saying, "I am sick, weak, discouraged and poor," say "I am rich, full of health and power, full of strength, full of courage and wisdom, and can and will accomplish all I desire, for my desires are pure and holy and are born of the Christ-consciousness. This is what Jesus told us to do—"Ask and ye shall receive," and the deep meaning of Jesus' words are only found by living them, by proving them. This is our part, to ask and believe; the bringing it to pass is God's part. Do your part by believing, knowing and doing the best you can, and leave the rest, the result, to God. He will bring it to pass in His own good time.

Non-resistance to any and every thing that comes into our lives is the gateway of peace—the path to power. Non-resistance destroys all the unreal things that come into our lives, all illusions, shadows, such as sickness, sorrow, poverty and misery, which if they were true could not be got rid of—you could not be freed from them—but as they are not true, not the truth, as you must see for yourself, then by knowing the truth about yourself, you can be made free. Knowing the truth makes all else that is not the truth as nothing in our lives, utterly destroys them by giving them no power; while, on the other hand, resistance, fighting them, makes them real, giving them power to injure you. It is for you to know the unreality of everything but the Truth. This is divine wisdom, knowing the truth that makes you free: this is the Christ-way,

applied truth in daily life, the practical way and the only way to live the truth. Look on all things from the Christ standpoint, and the Christ in you will pilot you through the buffeting waves of circumstances, conditions and difficulties that beset your pathway, and will pilot you into the harbour of peace and rest. It is through finding the Christ in ourselves that we can do our overcoming, which means self-mastering. To advance on any line means work, and we will work overtime with no regrets if we want the truth that makes us free and keeps us free.

Living is a constant revelation to each life, for what we think to-day may not be what we want to-morrow. Our ideas of life change every day. We want new life, new ideas, new energy and greater power to put all into execution. Drop theory and put into practice truth—backed up with energy and force, with the knowledge that every true thought you think, every true word you speak, and every true act you do is backed up by the power of God. He gives life to our words when spoken from the Christ within. Living words that tell are potent and full of power, because they are the words of God gone forth to do our bidding. Faith in yourself and your spoken word is your power. Use constructive words such as, *I am love, I am power, I am rich, I am health, I am strength, etc.*, not destructive words, such as, *I am poor, sick, weak, etc., etc.* These destructive words throw you off your base and disintegrate your body, and you lose it. If you want health, hold *I am health* till you get it; if plenty, hold it till you get it. Better yet, after you have asked, believe you have received, and say: "Thank God, I have got it." Let nothing come between you and your good. Mark out your own path, for it is different from any one else's. Don't be anyone's echo; don't be, as Emerson says, a "God in ruins," but a God of power, of strength, of force, of mastery and over all conditions. Emerson says, "Every trial is an opportunity in disguise; do not let it slip by unmastered; boldly take away its mask, and you will be glad you had this problem to solve. What was before looked upon with fear and trembling will present brighter aspects to you, and you will be pleased with what you now account a misfortune.

When we live the larger life we will take no note of evil, but see the good alone in all things. We will see the good that knows no evil, wisdom that knows no ignorance, life that knows no death, joy for the garment of heaviness; we will find this joy in doing as Jesus said, "Whatsoever ye would that men should do unto you, do ye even so to them."

This is the law of God, of good, and it would do away with war and strife, bloodshed and brother fighting against brother, State prisons, asylums—all would be done away with, and it would be peace on earth, goodwill to men. No mortal has ever measured his full force, for you have powers, and powers, and powers that are hidden within yourself, till you search for them, find them and use them. God is with you in all your efforts. "I only know I cannot drift beyond His love and care."



My hopes are with the dead. Anon
My place with them will be,
And I with them shall travel on
Through all futurity;
Yet leaving here a name, I trust,
Which will not perish in the dust. —*Southey.*

The Crewe Crux.

THE PUZZLING MYSTERY OF A SPIRIT PHOTOGRAPH.

ONE of the most curious problems that has ever arisen in connection with spirit-photography was fully discussed in the later numbers of Volume II. of the *International Psychic Gazette*. So long an interval has elapsed since then that some introduction to Admiral Usborne Moore's rejoinder to Miss Felicia R. Scatcherd's articles on the subject seems necessary.

Stated shortly, the controversy concerned a psychic photograph received, on his own marked negative in his own camera, by Archdeacon Colley, at a Spiritualist séance at Crewe. The mediumistic photographer, a Mr. Hope, is said to have "only pressed the bulb." The Archdeacon himself developed the plate, and when he held it up to the light, he cried out: "My father and my sainted mother! This has saved me from becoming an atheist!" Some time later, Mr. Hope observed the strong likeness between



MRS. SPENCER'S GRANDMOTHER.

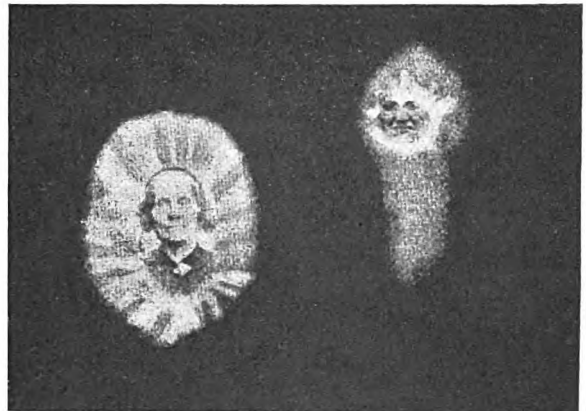
the Archdeacon's mother's portrait and a photograph he had copied two years before of a "Mrs. Spencer's grandmother." It was indeed practically a *fac simile*. And a pretty dilemma thus arose. He called upon Mrs. Spencer, who at once recognised the picture of her own mother on the Archdeacon's negative. Then he wrote to the Archdeacon, who felt equally sure it was the picture of *his* mother. The Archdeacon was emphatic about it, and said that anyone who thought he did not know his own mother was mad!

The photographer was in dismay, for the explanation that would naturally occur to most people was that he had somehow "faked" the Archdeacon's negative. This was the view certainly taken by Vice-Admiral Moore, who described it as a "contemptible fraud upon the public," and, because of this, wrote that "unless Archdeacon Colley was mad . . . I consider him to be a liar."

The Archdeacon, however, followed a sensible course to vindicate both his sanity and his truthfulness in the matter. He advertised in the *Leamington paper*, asking all those who remembered his mother to meet him at the Rectory. Here the

Crewe picture was chosen from many others by eighteen persons whose signatures testified that the picture was a veritable portrait of the late Mrs. Colley, of whom no photograph had ever been taken during her lifetime.

Mr. James Sharpe, M.A., of Cambridge, a distinguished mathematician, and an authority on psychical research problems, was appealed to for light on the puzzling dilemma. He wrote: "I must say that I do not see any great difficulty in the matter, if, that is, one bears in mind the known, and indeed well-known, results of many experiments in this particular subject. Nothing is better established than the frequent reproduction, and that in every detail, of pictures and photographs by spirit-photographers, both when they are expected to do it, and when they are expected to do something quite different. The Cyprian Princess, continually given with David Duguid, is a notable case in point. And I have seen plenty of other spirit photographs of the like kind. The Admiral's first portrait of Iola was probably one from the photograph which he had in his pocket while it was being worked out by SPIRIT ARTISTS on the canvas. It would have been an easy matter for the spirit operators in the case of the Colley portrait to have reproduced the photo of Mrs. Spencer's grandmother. And we may consider it a proved fact that the photograph which they did produce was, and is, an excellent likeness of the Arch-



THE ARCHDEACON'S MOTHER AND FATHER.

deacon's mother. I cannot see how Hope could have been likely to pick out just that old lady as an exact reproduction of Mrs. Colley. Had he by any possible chance done so he would certainly have effaced the brooch for fear of its not being one that Mrs. C. ever wore. If Mrs. C. herself had been present at the spirit photograph-taking, she would have had to carefully bring to mind the details of her appearance at the age for which she determined to show herself on the plate; and then she would have had to 'build herself up,' as they say, and by the force of will and imagination maintain herself in this likeness whilst the plate was being duly affected. The operators, therefore, on the other side saved themselves and Mrs. Colley much trouble by finding this old photo and making use of it. There is nothing whatever forced or strained in this explanation. Everything in it rests on well-ascertained and familiar facts which are within the knowledge of most Spiritualists."

Miss Scatcherd is personally acquainted with "The Crewe Circle," and has strenuously defended them against attacks upon their *bona fides*. In the July 1914 *Gazette* she specially dealt with the gallant

Admiral, and we now think it only fair to print his characteristic reply, even though it is unhappily belated, and appears when the heat of the controversy has grown cold.



ADMIRAL USBORNE MOORE'S LETTER.

SIR,—You have published a letter from Miss Felicia Scatcherd in your issue of July, which reached me yesterday, that seems to demand a reply, though I feel inclined to follow the example of Sir Oliver Lodge and pay no attention to her inaccurate statements. She is one of the Crewe circle, and no sensible person expects accuracy from that source. Miss Scatcherd should remember that what seems funny to a vivacious lady ceases to exercise the same charm later when one is past the top of the hill. I knew her years ago, and was amused at her delicious frankness, especially after the meetings of the S.P.R., where her absence, even now, would be considered a public misfortune; but she ought to remember that there is a limit which, for her own sake, she ought not to transgress. The portion of her letter from "II. Admiral Moore and Craddock's 'Astralisations'" to IV. Admiral Moore and the 'Darwin' voice," is false. It is worse than the ordinary terminological inexactitude, for there are a few grains of truth in it. I will mention them:—

(1) I met Miss Scatcherd once (not twice) at Craddock's, on Sunday, 25th February, 1906, a few days before the exposure of that medium. There were no astralizations at the séance, no argument with Miss Scatcherd upon astralizations or any other phase of manifestation. In common with Mr. Gambier Bolton, who was not present on that occasion, nor on any other occasion, at Craddock's, I detest the phenomenon of "transfiguration," and have not asked for that or any other manifestation since the day I first began my studies at Gambier Bolton's house. The only chance of success is to take things as they come.

(2) I did accompany Mr. W. T. Stead to Nottingham, and sat in his company with the medium Eldred, who was afterwards found cheating. The police got in, and our séance was very poor in results. Mr. Stead did not get anything, and I recognised two forms, or thought I did. Altogether six or seven forms appeared. The conversation, as stated in Miss Scatcherd's article is a pure invention. Though prepared for somewhat frolicsome language. I should not have forgotten it if she had called me "a horrid, little, greedy pig of a boy!" and if she had said "I do not like you at all," it would naturally have cut me to the quick!

The rest of the *facts* in the letter are substantially correct, but there are omissions and a few inaccuracies which I must record; I cannot help it if the author fails to follow my deductions:—

(a) The voice claiming to be that of Mr. Charles Darwin did not *order* me to do anything, but entered into a friendly rational conversation which lasted some time, and was not confined to Miss Scatcherd's international journalistic importance. As evidence of the truth of spirit communication, this talk was very good, whoever the voice belonged to. I am pleased at being able to agree with something alleged by Miss Scatcherd, though I cannot feel 'thused' at the incident "having made me her friend for life." Alas, dear lady! the affection is not reciprocal.

(b) Line 21 from bottom of column 2, page 335, "very much, because he seemed vexed that I had

not brought him into the matter of the Crewe Crux." I have not the faintest idea what this sentence means. I had sent Miss Scatcherd the photo of Mrs. Spencer's grandmother, to show her the deception of her circle, and asked what she thought of it. She asked for a second copy, which was also sent. She did not acknowledge the identity of the two pictures, but wanted one for enlargement, and to send to an expert in handwriting at the Cape of Good Hope, who I presume is the Dr. Lindsay Johnson mentioned on page 336. I was very much in the Crewe Crux already, as she knew, and told her that at one time I thought she would fetch up in a Russian prison; now I was impressed that it would be one nearer home.

(c) Line 4 from bottom of column 1 page 336. It seems to me odd that anyone professing to be a friend of Archdeacon Colley should say that a photo "saved him from atheism." Heaven defend us from our friends: an archdeacon saved from atheism by a photo of Mrs. Spencer's grandmother! Up till this time I have never questioned his honesty as a minister of the Church of England; but what are we to think of his remaining years incumbent of Stockton in such doubt as this statement implies? Can it be true?

(d) Page 337, column 1, line 4 from bottom. There is not the smallest evidence that either of the distinguished gentlemen mentioned in this paragraph have expressed any approval of the Colley fraud.

Sir, I am not going to be drawn into any discussion about the alleged spirit photo of Archdeacon Colley's father, the productions of the Crewe circle, the Schrenck-Notzing materialisations, or any other matter but the one in dispute. I have formed my own opinions about the Crewe proceedings generally, but we must stick to the point. The earlier portion of Miss Scatcherd's letter I place in the same category with the photo of the ideoplastic "sainted mother."

With commendable caution your correspondent has omitted to mention that I directed her attention to a proof that the portrait of Mrs. Spencer's grandmother had been used on other occasions as a Crewe circle spook. Mr. Walker, of Buxton, kindly supplied me with this corroboration of my suspicions. I have no doubt he would lend it to you. It is a photo of several heads artistically grouped around the "ideoplastic" Mrs. Colley (or shall we say Mrs. Spencer's grandmother?) The Archdeacon had nothing to do with this fraud.—I am, Sir, yours faithfully,
W. USBORNE MOORE.

Southsea, 22nd July, 1914.

[The above letter will probably be replied to by Miss Scatcherd in our December issue.—ED. I.P.G.]



YEARS HENCE!

By RATHMELL WILSON.

Author of "ANOTHER BOOK OF THE SIRENS," ETC., ETC.

Beloved, what poor work to you I bring!
My finest songs are those I may not sing;
Songs deep within me, their unhappy fate
To be at present inarticulate.

Perchance when earth is covering you and me,
Years hence, in some new body fair to see,
My soul shall find expression, dear, at last,
Inspired by you, my lady of the past!

You'll come to me in music and in flowers,
In mystic stillness of the evening hours;
Or I shall hear a creaking on the stair,
And smile because I know that you are there.

Then all the songs which now I may not write,
I shall be making, far into the night.

The Twelve Tribes of the Zodiac.

II.—TAURUS THE BULL.

By LEO FRENCH.

TAURUS THE BUILDER.

"The eagles shriek before storm;
They strike, and think the work is done.
What they throw down we must re-form."

—H. J. GILLESPIE, in
"Penatius, Builder on the Road."

PIONEERS require "strong men, armed," artificers, builders, establishers of all kinds. What daring and dauntlessness are to Aries, so are strength and endurance to Taurus, the Ideal Builder and Labourer of the Zodiac. True, the sign has a feminine polarity—one among many astrological paradoxes, proof conclusive that astrology is a fine art, not only an exact science.

Taurus is the trusty workman of Aries. The latter, cardinal-fire; Taurus, fixed-earth; steady-eyed, strong-handed to mould into fair and lasting form the metal images of Aries.

"That which, though fashioned from earth, yet breathes of heaven," is a good definition of the Taurean ideal in form: strength without heaviness, solidity combined with shapeliness, an embodiment at once firm and fair. The "Venusian" parentage of Taurus (Taurus being one of the two aspects of Venusian vibration) lightens it somewhat; thus it is only in degenerate Taurean workmanship that *solid* becomes stolid.

The higher Taurean manifestations will be found among those born between April 21 and May 20, their individual ego being Taurean, and the colouring of their spiritual body suffused with a pure deep blue; perhaps the sky on a cloudless summer night is the nearest approximation to the ideal Taurean blue. Deep, silent devotion is an attribute of Taurus: a devotion usually expressed in work of some directly formative nature. Ideality and construction are both strongly developed under Taurus. Persistence and perseverance characterise all "fixed" signs, perhaps this, especially. Taurean persistence becomes rigidity, unless the native receive constant stimulation from some progressive centre to which it can respond. Typical Taureans are "slow to anger," patient and peaceful, but when once roused, the adage about "red rags and bulls" is applicable enough!

They are trusty, loyal friends; conversely, doughty foes. Taureans can be led, but never driven. The royal road to their spiritual centre is the highway of the heart. If an appeal to his affection does not move the Taurean, then he is to all intents and purposes immovable—"fixed in his everlasting seat."

Natives of his sign are naturally more conservative than progressive, *if left to themselves*—another astrological paradox, for the *Arian-led* and stimulated Taurean is an ideal re-former. Where the *Arian idealises*, the Taurean *idealises*: but Taurean idealisation expresses itself in practical action, and is never satisfied unless it is working with its hands for some cause, art, or person, wherein it places implicit trust and belief. A Taurean's trust, once betrayed, is not easily regained! Young Taureans require mental stimulation, encouragement, and appreciation, to "educate" them along their road of least resistance.

Stagnation is the lowest vibration of all the fixed signs, as endurance is a "fixed" virtue. The necessary and healthy "fallow" period is dear to them, also the eueptic "cud-chewing" process,

which is apt to irritate dynamic natives over the verge of exasperation. Here, again, Nature shows a pleasing humour by placing Taurus the Ponderous in close proximity to Aries the Irascible. Aries *learns* that patience is a virtue, whereas Taurus is born with it, ripened fruitage of planetary experience.

The neck and throat "correspond" to Taurus, as head and brain to Aries. Taureans usually possess strong, clear, resonant voices, many singers being born under this sign.

Strength to labour—love, patience and skill in carrying out the ideas and designs of others, make the ideal Taurean the ideal Builder in Form, whether the form be civics, art, commerce, or any applied industry. In war, a Taurean exclaims "It's *dogged* as does it," and remains at his post, doing what he has been told to do, with all his might, until death or victory interrupts him!

Thus the virtues of the typical become the vices of the degenerate Taurean—Firmness—Undue Fixity; Persistence—Prejudice; Fortitude—Stagnation, and so on through the pairs of opposites.

Taureans love pleasure and all natural recreations and relaxations. Laziness, and undue indulgence in lower physical "dissipations" are among their temptations. "Samson and Delilah" is a Taurean episode! Samson, however, was a hero, and did not cease to deserve well of his country because he fell a temporary victim to mortal frailty.

Taureans are an invaluable legion in the army of world workers. The static force is no less valuable than the dynamic. If it is "Love that makes the world go round," then Taureans could ill be spared from the circle of manifestation.

OUR LETTER BOX.

A *Sunderland Lady* writes:—"I am glad the *Gazette* is at the front again. The present number is splendid, and I am sure the kind words of Love and Comfort sent out to "a World in Tears" will have their desired effect in the hearts of the mothers of our dear lads who are fighting for us—my own only son among the rest. God bless them!"

A well-known *Vegetarian* writes:—"I am so glad you have started your delightful magazine again."

A *Leading Journalist* writes:—"I sincerely hope that such a journal as you are issuing, full of sympathy as it is, will bring solace to a great many people. I think there should be a big opening for it."

A *Philosophic French Gentleman* writes:—"My hearty thanks for your *soul-inspiring* magazine."

A *Pioneer London Medium* sends "congratulations upon your very able issue of the *Gazette*. 'Tis truly a message of condolence to sorrowing humanity, and I believe it will give comfort to many who read it."

A *Psychic Novelist* writes:—"I am glad you are launching your argosy again."

A *Bournemouth Speaker* writes:—"I am indeed pleased to hear of the revival of our old friend, the *International Psychic Gazette*."

A *Lady in Maida Vale* writes:—"I am more pleased than I can say that the *Psychic Gazette* is appearing again. I have missed its bright and interesting articles so much."

An *Edinburgh Vocalist* writes:—"Congratulations on a fine number."

A *Belfast Gentleman* writes:—"I am delighted to know that the *Psychic Gazette* is to be again published. It was to me the finest literary production on these lines ever published."

A *South Wales Reader* writes:—"I always enjoyed it (the *Gazette*) and admired its high literary standard."

A *Staffordshire Reader* writes wishing success to the *Gazette* and adds that he has a sincere belief it will find a wide sphere of usefulness.

Hypnosis as a Therapeutic Agent.

By LANGHAM HARLEY.

HYPNOTISM is a subject largely misunderstood. It has yet to take its proper place in the public mind, and to be recognised as an effective healing agent. No one seems to doubt that it may be used for ignoble and ulterior purposes, but there are comparatively few who know its value in restoring equilibrium to minds and bodies suffering from the overstrain of our strenuous civilisation.

The popular misconceptions associated with this important subject are mainly due to ridiculous public exhibitions which have only half-revealed the science, and that in a manner tending to bring it into contempt. It is a theme which has also provided a fruitful source of inspiration to cheap literature and morbid melodrama, and, as was only natural, is now being exploited in the interests of the picture film. Always it is the same. This mysterious power is possessed and wielded by the villain of the piece to the undoing of the weak and innocent victim. Consequently, a great deal of prejudice, not unmixed with fear, confronts the capable and conscientious exponent. This can only be met and overcome by education and successful demonstration. As an aid to healing, hypnotism may yet prove to be one of the greatest blessings to mankind.

It is, of course, in relieving cases of nervous trouble that the hypnotist proves most successful, though it should be borne in mind that where there is proved organic disease the repose induced and the healing suggestions given may also be important contributing factors in establishing a cure. Still, it is now definitely proved that all forms of nervous and functional disorders yield to the treatment here recommended. Drugs are quite unnecessary, if not positively harmful, in such cases. The world will never know how much injury has been caused to suffering humanity by some well-meaning but unimaginative doctors. Not only has Nature to fight the trouble from which the patient suffers, but she must perforce, if such doctors have their way, fight another alien enemy, introduced into the system under the guise of an ally. Should a patient recover in these circumstances, it is not because, but in spite of, the medicine administered.

In most cases of nerve trouble, rest, and plenty of it, is all that is needed. Nature, the great alchemist, requires certain conditions before she can operate successfully. Sound, restful sleep is essential. But this is the difficulty; when night comes, sleep cometh not. The sufferer tosses restlessly from one side to the other, counting the hours as they drag wearily along. It is here where hypnosis becomes a valuable co-operating factor. Sleep artificially induced is none the less real and effective. It is often more so. There are thousands of sufferers who never properly rest during sleep. But the rest obtained through hypnosis is absolute, because relaxation is complete.

The work of the hypnotic healer, however, has only just begun by the producing of sleep for his patient. If he did nothing more, it would be well worth while. But now comes the opportunity for wise and helpful suggestions, which the mind more readily receives and acts upon than in a normal, conscious condition. To be a healer, one must understand suggestive therapeutics. This involves a sympathetic recognition of the patient's temperament and disposition. Firmness and gentleness must go hand in hand. It is no indication of a

firm will to speak in loud, imperative tones, thereby giving an impression of harshness. Nothing is more likely to hinder a patient's recovery than the manner which I have seen adopted on more than one occasion by would-be hypnotists. I seldom find it necessary to more than whisper to my patients, and find the suggestions more readily received in that way than by any other. By bringing the patient's mind and reason in accord with your own—producing a hopeful, confident disposition, thereby dispelling the black clouds of pessimism that envelop the sufferer, you have achieved more than all the physic in the world.

Undoubtedly there are some to whom the idea of being influenced by another, even for healing, is distasteful. There seems to be a fear of being dominated. It should be remembered, however, that here is no question of resigning your will-power to another. All the healer requires is co-operation between the patient and himself. After all, what is there to be afraid of in suggestion? The general public little realises that it is constantly being influenced more than it knows by suggestion. Every advertisement one reads is an attempt to influence you in a certain direction. What, for instance, is more insidiously suggestive than the average patent medicine advertisement? Suggestions may be good, bad, or indifferent. The responsible hypnotic healer is only interested in doing good to his patients, this being a necessary condition of his success.

The great advantage of the treatment is that the patient generally experiences relief at once, giving confidence in an ultimate and quick recovery. I have cured an obstinate case of insomnia in one treatment. In this case the patient had suffered for fifteen years, the doctors having completely failed. Most cases of insomnia do not require more than half a dozen treatments. Severe cases of nervous trouble yield slowly or quickly according to the natural vitality of the patient and the degree of readiness to receive suggestions. The point I wish to emphasise is that benefit is experienced at once. The writer was successful in bringing use into a paralysed arm in less than a week, after which the improvement was progressive.

One cannot deal exhaustively with a subject of this kind in a magazine article, but I must not conclude without emphasising the importance of hypnotic treatment in the case of soldiers suffering from shock and nervous collapse. No medical prejudices ought to be allowed to stand in the way at a time like this. Our brave men are called upon to stand a strain of unparalleled intensity, resulting in nervous breakdown, involving in many cases the partial or total loss of certain senses. Only the authorities concerned could tell the number of men incapacitated in this way. Most of these cases are curable, and could be cured very much more quickly, by applying the scientific methods of hypnotic therapeutics.

As an ounce of experience is worth a ton of theory, the writer has in this article strictly confined himself to what he *knows*. The new system of Psycho-Therapy, in which hypnotism is wisely employed, has solved the nerve problem, and will prove of inestimable value to future generations.

❁ ❁ ❁

Man is not the creature of circumstances: circumstances are the creatures of men. We are free agents, and man is more powerful than matter.—*Benjamin Disraeli.*

Spiritualism in the North.

By A SCOTTISH CORRESPONDENT.

MR. J. Hewat McKenzie and Mrs. Barbara McKenzie have engaged, during the month of October, in a plucky effort to make the truths of spirit intercourse more widely known among our hard-headed, critical, but at the same time truth-seeking and fair-minded people of Scotland. Four lectures each have been given in Edinburgh and Glasgow, and in both cities there were large, attentive audiences, which aggregated over 5,000 persons. Hundreds of questions were asked and answered.

It is surely a promising sign of our progressive times that during the whole course not a sneering or insulting word has been heard—which speaks well, also, for the thoroughly rational way in which Mr. McKenzie treated his subject. The fact that the lectures were public, and were given in excellent halls with music and song and cultured conditions generally, interested a section of the public hitherto untouched, and made free discussion afterwards easy between friends and in families. A leading minister expressed the opinion that this course of lectures would do much to change the mental climate of Scotland, which, like all other parts of the United Kingdom, has suffered very heavily from the war. There is good reason to believe that many Scottish persons who have suffered bereavement have received such comfort as they never knew before.

I understand that the same course of lectures will be given in the Queen's Hall, London, in November, when they will doubtless receive attention from your reporter, so I am sending the following notes of a few questions asked, and answers given, at the Scottish meetings, which will, I think, probably interest readers of the *Gazette* :—

QUESTION.—Regarding circles established for spirit intercourse, are there no dangers in amateur investigation, and is it not essential that a qualified expert should take charge?

ANSWER.—Expert assistance in any branch of science is always most satisfactory, but experts are not always easy to secure. It is difficult at the present time to secure expert officers for our Army, but practical men can learn through experience how to become commanders. The dangers, however, of spirit intercourse are greatly exaggerated by novices, who do not realise that there are experts on the Spirit side of life, ready to watch over and assist every earnest man or woman on earth who wishes to open communication with the spirit spheres.

QUESTION.—Why do so many spirits talk twaddle, and offer advice which is often foolish?

ANSWER.—Because so many men and women passing out of the earth body remain close to the earth after death and communicate their own thoughts, thus proving the continuity of man's earth limitations and ignorance. Every earnest investigator, however, can, through his desire, bring to his aid enlightened spirits, who will convey and demonstrate advanced wisdom. Much depends upon the sitters themselves whether they receive twaddle or wisdom. "Like draws to like" is a law clearly demonstrated in spirit intercourse. Wherever earnest prayer is offered, either audible or unexpressed, such thoughts will pierce beyond the earth spheres, and call down a ready answer from noble and virtuous souls.

QUESTION.—Shall we meet spirits from other worlds in Heaven?

ANSWER.—Yes. But it is not necessary for the advanced occultist to pass through death to meet with spirits from other worlds. That may be done by men on earth, here and now. Visitants, however, from other worlds find it difficult to visit this planet, just as spirits from this planet find it difficult to visit others. It must, therefore, be understood that spirits from this earth dwell for a long period most naturally in the spirit-spheres around their own globe, and closer contact between the spirits from one planet and another only takes place after prolonged spiritual development.

QUESTION.—The lecturer has made it an important point that experimental sittings should be kept on definite days of the week, and at fixed times. May we never, therefore, make any change in our times of sitting without experiencing bad results?

ANSWER.—The days and times for sitting may be changed when the student finds the first appointment quite inconvenient. This should, however, be done as seldom as possible where

really important work is being carried on. Where the communication is between a man on earth and one spirit alone, the change may be made without any serious consequences; but where a number of sitters are concerned, and a band of spirit operators are working with them, poor results will often be experienced, unless when the change is made by previous agreement. Spirits of real worth have also their occupations in the spiritual spheres, and cannot be expected to come at the beck and call of earth mortals.

QUESTION.—Shall we know each other in Heaven?

ANSWER.—Most certainly. The soul of man, which leaves the body at death, is an exact counterpart of the physical body, and thus are we able to see and know each other. If it was not so, we should be unable to recognise our loved ones.

QUESTION.—Do the spirits of the departed see what goes on here?

ANSWER.—Yes, if they desire to do so. But an effort of will on their part is necessary to obtain this knowledge. They may visit our homes on earth and see very clearly what is going on, or they may open themselves, in distant spheres, to our thoughts, and thus learn what is passing in our minds. But this is only possible to the more highly evolved spirits, unless in the case of individuals closely attuned through the power of love.

QUESTION.—How do you distinguish between the prompting of conscience and the prompting of spirits?

ANSWER.—This question is most interesting, and to answer it fully, difficult. The difficulty might be appreciated by asking an inventor on earth how much of his invention was his own, and how much was due to other men's teaching and practice. It would be difficult to say where the one began and the other left off. I think the term "conscience" is frequently applied to that direct prompting of the spiritual world which at other times may be attributed to the operation of man's own spirit, as he reflects and cogitates within himself from past experience.

QUESTION.—Do spirits ever give warning regarding future events—as, for instance, the death of a relative?

ANSWER.—Spirits do undoubtedly give warnings concerning future disaster, and also intimations of future joys. The death of a relative is often intimated months, and even years, beforehand in detail, when there is nothing on the physical plane to indicate this. Not only does this happen, but some have had the hour and day of their own death given them long before its occurrence. Jesus and Swedenborg both stated that they had received such intimation from the spirit world. Fortunately such information is given, as a rule, only to those who can receive the facts without fear, and who can profit by them.

QUESTION.—If spirits have bodies of refined matter, how does the law of gravity affect them?

ANSWER.—It is just because the bodies of spirits are composed of matter that they are affected by the law of gravity. Gravity is purely a magnetic attraction towards a centre, and where the spirit bodies or souls are of a gross type the law of gravity more or less holds them to earth. Just as soon as the soul becomes purified from its grosser elements can it rise beyond the operating force of gravity.

QUESTION.—By what means can the spirits of discarnate animals be drawn to their former masters, without the aid of a medium?

ANSWER.—Discarnate spirits of animals are drawn towards those they love on earth, from time to time, without the aid of any medium. Unless, however, the master on earth be clairvoyant, he will scarcely be conscious of their presence. The only purpose a medium would serve in these circumstances would be through clairvoyant sight to describe the presence of the animal. It is only a popular delusion to believe that mediums draw spirits towards them, as a magnet draws particles of steel.

QUESTION.—Does the lecturer think that the Theosophical Society and the Spiritualistic movement are on the same plane?

ANSWER.—It is difficult to answer this question in a brief space, as there are so many different kinds of Theosophists and Spiritualists, and in many Societies they are so interblended. Broadly speaking, the strength and usefulness of the practical Spiritualist is his ability to demonstrate to a materialistic and unbelieving world that there are spiritual realities behind the physical universe. Unfortunately, many Spiritualists remain too long dealing with the purely phenomenal side of spirit forces and neglect to develop a fuller understanding of the laws governing the more refined phases of spiritual unfoldment. The Theosophist often endeavours to understand the underlying laws of life in their higher aspects purely through theoretical study. Both have a useful purpose to serve, but theory and practice must go hand in hand, and if any advancement is to be made in knowledge of spiritual law, then sympathetic understanding must exist between the two, in order that they may be mutually helpful. Taking the two movements in their weakest aspect, one might say the amateur Spiritualist dabbles too much, and the amateur Theosophist babbles too much. It is important to note, however, that all the leading teachers in the Theosophical movement have made the knowledge of the Psychic Laboratory their own.

THE MEANING OF COLOUR.

FROM morning till night, and from the cradle to the grave, our normal sight is surrounded by an unending display of colour. So familiar are we with this wealth of colours that very few people, artists excepted, ever appreciate their beauty or have any idea of their spiritual and symbolic significance. But, to the intelligent, the perception and appreciation of the beauty of colour lends additional charm to one's existence. Within the visual or exoteric aspect of colour there is an esoteric or spiritual meaning, for colour, after all, is but the visible effect of the vibrations of the ether—that imponderable spiritual medium which bridges not only the stellar worlds, but connects the material with the spiritual world.

The spirit of a living being, it is now well known, produces radiations which envelop the material body like a halo, often depicted by artists around the heads or figures of saints. That is really the aura, which is visible to "sensitives," but which is also made visible to normal people by artificial means, such as Dr. Kilner's famous colour screens. This aura is seen to be tinged with certain well defined colours, in accordance with the temperament, state of health and mind of the subject observed. The study of colour from a psychic point of view is thus quite as interesting as it is from an artistic point of view.

A very interesting interpretation of the psychic meaning of the colours of the Spectrum is given by Finetta Bruce in her book entitled "The Mysticism of Colour" (published by W. Rider and Son, Ltd.). She says:

RED comprehends, in its meaning, all that is lively, or full of life—all cheerfulness and merriment; vigour and strength and passion. This is the scarlet shade. The rose shade of red stands for love, tenderness and sympathy, for a deeper degree of happiness. The red ray of life and love is the conquering, dominating ray. It overcomes in order to preserve itself. Red meeting yellow gives us:

ORANGE. This shows us health on all planes, natural, mental and spiritual; the wholeness of all by reason of the harmony of all on all planes.

YELLOW expresses wisdom. This wonderful yellow should be like the golden medium artists employ; we should use it freely in our life pictures. Yellow is the illuminating ray, also one of joy. The sunshine embodies joy, and conveys knowledge. Its beams are intellect and mentality.

GREEN is the colour of individualism. Our own earth vibrates with green; the ego or seed pushing forth its own tiny green blade. The blending of wisdom and truth, which every soul must learn, gives us peace and plenty, prosperity and success, growth and progress.

In the wake of assured success comes well-earned rest and peace of mind, for our supply is sure.

BLUE stands for truth on all planes. It embraces science, all true art, and the Muses. Also it is indicative of faith, and faithfulness or constancy, of innocence, refinement and beauty.

VIOLET or purple is the royal and ruling colour, produced by truth and life; power, with true greatness, generosity and humility.

AMETHYST is a very perfect ray. It combines the best of the blue and the best of the red. Tender rose and lively blue. This is the highest colour, the most spiritual. And its attributes are spirituality, meekness, serenity, consecration and sublimity.

The WHITE RAY contains all the seven colours, though only white light is to be seen. It is The Light of the World. The crystal purity of the white ray is perfection on the highest planes, wholeness, radiance, harmony, completeness.

BOOK NOTICES.

THE ROMANCES OF AMOSIS RA.—By Frederic Thurstan.—Published by Francis Griffith.—This novel consists of two romances, and takes us back over 3,000 years into the life and history of Ancient Egypt. The author presents an interesting account of the period of Moses (or Amosis Ra), the great law-giver and leader of the Israelites. He was of Royal blood, and, in fact, a lineal descendant of the old dynasty of Ra-Sakennas, and might have been Pharaoh in places of Rameses II., known as "the Great." The story gives a series of pictures of Egyptian life, Court intrigues, plots and counterplots to restore the former dynasty of kings, of the narrow escape of the babe Amosis-Ra from death at the hands of the Pharaoh, his accidental loss from his hiding-place in the rushes of the Nile, and his finding by Miriam, the lady-in-waiting of Princess Meriset, his education with King Seti's son, afterwards Rameses the Great, his initiation into the great mysteries of Egypt, and his renunciation of the throne of the Pharaohs. The story probably may not appeal to lovers of problem novels, but thoughtful readers will learn much in it of the accidents, thoughts, and other forces which moulded the destinies of Egypt and the Israelitish nation.

AN IRON WILL. By Orison Swett Marden. Published by William Rider & Son, Ltd.—People of vacillating character and "nerves" should welcome this small book. Unlike many handbooks which try to teach training the will by self-suggestion, this manual employs only natural means. It contains much sound common-sense, and is clearly written. It is full of beautiful quotations and apt examples. It will help the man who lacks self-confidence or feels that life is an everlasting hard struggle. Such will find counsel of hope, of courage, of perseverance and of self-reliance in its pages.

"HOW WE REMEMBER OUR PAST LIVES," by C. Jinarajadasa, M.A. Published by the Theosophical House, Adyar, Madras, India. Whenever conversation flags, bring up the topic of reincarnation, and an interesting discussion will usually follow. This book is another attempt to convince us of reincarnation being a fact. Some of the reasoning used is ingenious. For instance, Mendelism as explaining genius is rejected in favour of reincarnation. The example of Mischa Elman's marvellous musical genius may suggest reincarnation, but unless he himself has distinct recollections of a previous existence it is, of course, not proved. Reincarnation as affecting large groups of individuals is also discussed. It has often been inferred from certain characteristic national traits that the English are largely a reincarnation of the ancient Romans, and the French of the Greeks, and so forth. But, however interesting such a supposition may be, it hardly comes within the region of trustworthy knowledge.

An interesting booklet reaches us, entitled "THE MYSTERY OF THE GREAT NAME AND THE DESTINY OF THE BRITISH FLAG," wherein the author, Shiekh Habeed Ahmah, gives a concise explanation of the science of numerology as applied to the Hebrew name of the Deity, and also to the Union Jack. Attention is called to the striking resemblance which the Union Jack bears to an ancient symbol of the Sun-god dating back to 370 B.C. By ingenious reasoning the author finally concludes that by means of this sign now represented by the Union Jack we are bound to win this war. The booklet is illustrated by diagrams, and should be of interest to readers familiar with the Kabbalah. It is published by the Power Book Co.

"THE ANGEL WARRIORS AT MONS," by Ralph Shirley, published by the Newspaper Publicity Co., 61, Fleet Street, E.C., is a little penny pamphlet, in which the editor of the *Occult Review* gives an account of the visions of St. George, St. Michael, Joan of Arc, and angel hosts, during the retreat from Mons. Mr. Machen, who first presented the readers of the *Evening News* with a circumstantial narrative on the subject under the title of "The Bowmen," treated it as being more or less a flight of fancy, but Mr. Shirley claims that authentic narratives of witnesses prove that these visions were actually seen by very many soldiers engaged in the conflict, and he believes that the celestial helpers really confounded the pursuing German troops.

CHARACTER READING FROM HANDWRITING. By Grapho. Published by the Newspaper Publicity Co., 61, Fleet Street, E.C.—This cheap handbook gives the main characteristics of handwriting and their significance, dealing at length with a great number of signatures given in facsimile. It is an interesting introduction to the science of graphology.

* * *

There is no reason for supposing that the exercise of our present powers of reflection is even suspended by the act of dying.—*Bishop Butler.*

Oh! what were life, if life were all? Thine eyes
Are blinded by their tears, or thou wouldst see
Thy treasures wait thee in the far-off skies;
And death, the friend, will give them all to thee!

—*Adelaide Proctor.*

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas! as a hemlock forest—after a thousand years.—*Thos. Carlyle.*

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'For Freedom's battle once begun
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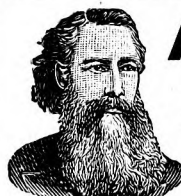
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