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THE INTERNATIONAL PSYCHIC GAZETTE.

No. 33. VOL. 3.

JUNE, 1916.

PRICE SIXPENCE NETT.

Our Outlook Tower.

MR. MAETERLINCK'S STABILITY—FOR A MONTH!

We have pleasure in noting that Mr. Maurice Maeterlinck has during the past month announced no further quick-change in his views on immortality. Accordingly, the world may assume that for the moment he is satisfied with his latest published conclusion that all that will be left of you, dear reader, at death, will be a recollection—probably a fading one and certainly a vanishing one—lurking somewhere in the memory of a friend! Oh! these wobbling amateur Materialistic philosophers! how content they are to juggle with worthless pebbles when they might possess that most brilliant of all gems of transparent truth—the truth as to their immortal spirit. But it ever requires backbone to advance beyond the level of popular ignorance and prejudice on any subject whatever; and to swim with the stream is so much easier! And, of course, no military necessity can be put upon intellectual and spiritual slackers to advance, even when a glimmering of the truth has momentarily stirred them.

MR. HARRY FURNISS AND MR. W. T. STEAD.

An unknown correspondent wrote us from Woolwich the other day asking—"Did you see the article in *Lloyd's News*, 14th May, about Mr. W. T. Stead? I should very much like you to read it as it denounces Mr. Stead as an impostor, and Spiritualism as a fraud." We secured a copy of that paper and found that though neither the words "impostor" nor "fraud" were used, these were the ideas Mr. Harry Furniss, the well-known caricaturist, plainly meant to convey to his readers, in an article on "The Superstitions of Some Well-known Men." He tells a story of "the very finest amateur conjuror I have ever seen, and a well-known and highly competent critic," whom he alleges Mr. Stead took with him as "a second mind" when "he undertook a pilgrimage to all Spiritualistic circles, whether private or public." This man—"a great friend of mine," Mr. Furniss calls him—was, he alleges, taken by Mr. Stead "to the private house of a big man in the City, a neighbour of his over the Common . . . a man of considerable means and good social position." "My friend" there discovered four thick curtains in front of the window, a ladder from the top windows down to the drawing-room floor, and he "marched up and down the room feeling for any trap doors that might be under the carpet!" Their host locked the drawing-room door and gave Mr. Stead the key. The daughter of the house went into trance, but "nothing whatever happened." "My friend stopped that night with Stead," who next morning "pulled from his pocket the key of the door," saying, "That finishes me. I shall not write those articles. I give up the whole thing." Mr. Furniss adds—"But Stead was soon professing his belief again!" In another paragraph he says that up to this incident he had looked upon Mr. Stead "as a thoroughly honest believer in everything he undertook." Now if all this be true, if it be anything more than a tissue of malicious falsehoods, if it be anything distinguishable from what Mrs.

Sheehy-Skeffington called the other day "wilful libels of the dead," Mr. Furniss must be able to furnish some satisfactory proof of its truth, or at least of his own *bona fides*. And we here and now ask him for the name and address of the conjuror if he is still "in the body pent," for we ought to have his story at first-hand and not as a mere matter of second-hand gossip. Also the name and address of the "big man in the City," if he exists, for we must know the truth about the wonderful ladder, the suspicious fourfold curtains, and the fatal key! Mr. Furniss owes it as a duty to himself not to withhold these names and addresses, because only thus can his story be tested, and may we say he further owes it to the just memory of "that good man Stead," as Thomas Carlyle called him, for he is no longer here in the body to protect himself from belated calumny. We have no desire to prejudge Mr. Furniss, though the story seems not only inherently improbable but utterly impossible. The conjuror may have lied and Mr. Furniss may himself be the victim of deception; but the matter must certainly be cleared up, and that we shall endeavour to do in our July issue—we hope with Mr. Furniss's assistance, if he fails us not.

"THE DEAD—CAN THEY SEND MESSAGES?"

This is the interrogative heading given in the *Weekly Scotsman* to an extract from an article by Mr. H. T. Edge in the *Theosophical Path*. And the answer given by this theosophical writer is that they cannot. He says:

It is clear that, whatever communications are obtained, they do not come from the deceased.

Now this denial, short and definite as it is, already admits that "communications are obtained" in some way, which is surely exceedingly destructive to the author's position. No rational being can conceive of "communications" without a communicator, nor of communications being "obtained" unless the communicator's message has duly reached some recipient. So this inept antagonist of the Spiritualist doctrine has unwittingly given his whole case away in the single sentence he uses to convey the opposite idea!

THE COMMUNICATIONS BELITTLED.

Having thus admitted the communicator, the communication, and the due receipt of the message by some one on the present physical plane of existence, he seeks, as many others have done before him, to belittle the communications. They are, he says, "of such triviality that we prefer to leave them to the imagination, rather than quote them in these pages." But such benevolent restraint is only used to cover up his apparent restricted knowledge of spirit-communications, and we suggest that he might devote a well-spent hour or two to reading the sublime spirit-messages conveyed to the world through Mr. Stainton Moses and Mr. W. T. Stead. Mr. Edge might as fitly attempt to denounce English literature because his reading had been confined to penny dreadfuls! Certain communications may appear to be exceedingly trivial, but they may at the same time be highly evidential. And in any event Shakespeare is not eliminated because some one is a chatterbox. The noble quality of many spirit-

communications is not absent because Mr. Edge happens to be unacquainted with them. He must simply seek to become better informed; that is all.

MR. EDGE'S OWN INTERESTING THEORIES.

It is scarcely worth while giving space to a critic so ill-equipped for his self-imposed task, but we may quote a single interesting sentence (annotated by ourselves) from his own constructive philosophy concerning the origin of such communications! He says—and if you possibly can, please read them with respectful composure—

"They (the communications) come from that confused and teeming atmosphere of thoughts [thoughts involve thinkers, surely Mr. Edge, or have you discovered some new source with a "confused and teeming atmosphere?"] which hangs like a damp fog [oh, that fog!] over the purlieus of human society [beware, Mr. Edge! if you have actually been there you have been in danger], and they are transmitted by latent faculties in the mediums and sitters."

THE LATENT FACULTIES.

If "latent" they appear to be abnormally active! These "latent faculties" transmit something from the damp fog which Mr. Edge says hangs over the purlieus, and these "latent faculties" are "in the mediums and sitters." But

however the latent faculties got up from their physical habitat into this interesting region, or how they got down again is left unexplained. Also, by what process they performed "the transmission." Did they perchance touch a button of some sort? We ought really to know more about them. Such wonderful faculties ought to be thoroughly investigated and defined. And Mr. Edge is the man to do it, when he can be persuaded to withdraw himself from "that confused and teeming atmosphere of thoughts" of which he appears to have some sort of painful consciousness!

"A GATEWAY BETWEEN EMBODIED AND DISEMBODIED SOULS."

As a good Theosophist—as we feel sure he must be to be accorded the hospitality of the *Theosophical Path*—we commend to him the following extract from Mrs. Besant's *Theosophical Manual* entitled, "Death—And After?" :—

"This one thing is sure: Man is to-day a living Soul, over whom Death has no power, and the key of the prison-house of the body is in his own hands, so that he may learn its use if he will. It is because his true Self, while blinded by the body, has lost touch with other Selves, that Death has been a gulf instead of a gateway between embodied and disembodied souls. J. L.

The Service of Song for the Healing and Liberation of the Soul.

MR. JAMES L. MACBETH BAIN, author of "The Great Love's Song," etc., lectured on this interesting theme at the first "Saturday Afternoon" held on behalf of the Sustentation Fund of the *Psychic Gazette*. Mr. Arthur Cuthbert presided.

All healing, all the healing vibrations, said the lecturer, are in the mode of music. It is out of the harmony of our soul that we bring forth that which can harmonise discord, that which will eliminate the disease from the mind or body or soul of the patient. Our very actions, our very modes of expression in body and voice, our mental and physical attitudes, will be harmonious, will express themselves in some mode of music, and will produce a sensation of peace. To-day, however, I refer more particularly to the music of song and sound. That music had marvellous influence over the human soul was well known to the ancients. In our Christian Scriptures you remember David played before Saul, to exorcise the evil spirit that obsessed his soul. Pythagoras gives several illustrations of the power and effect of music upon demoniac subjects and others. Iamblicus too speaks of it, and a great many of the ancients, including Herodotus, mention its use in the temple and amongst practitioners for bringing the soul into a condition in which the divine holy afflatus can flow in. Now to you who are engaged in the great and compassionate work of ministering to those in the body who are seeking the comfort of communion with their dearest, I cannot do better than talk a little on the service of music as it is especially intended and used for the passing of the soul from this body, for the liberation of the disembodied soul, and for the conducting of that soul into its haven of blessedness. It is well known that there is an Order of spirit-friends or angels who are devoted to the service of the passing soul. It is their work, and they are qualified accordingly. They are even robed accordingly. A great many seers have described this Order and their modes of service. Their robes of office are such as indicate

their power, and they use sweet melodies for the gradual drawing away of the soul from its physical body. This is well known to those who have studied the occult. Some of these melodies, which I have composed and printed in my books, I will sing quietly to you, as that will please you. (The lecturer accordingly sang very softly, and sweetly, a little melody which conveyed the hallowed sense of a soul being wafted heavenwards.) The next melody has a story about it, he continued. Some of you perhaps knew Dr. George Wyld, a very remarkable man, and a great and true Spiritualist, occultist, and mystic. He was one of the founders of the Theosophical Society in this country. He and I were more like brothers than anything else. Well, I was away in the Highlands of Scotland when this melody came to me, and for three days its words and music kept singing in me. I knew Dr. Wyld was in a very feeble state of health, and I associated the melody with him, and felt I was singing it for him, and was therefore not surprised when the news came that he had passed on. It is a curious thing that on the average it is three days, according to the time on our earth, that elapses while the soul or astral body is being withdrawn from the physical envelope. My idea is that I, as the one who greatly loved this man, and whom he was very strongly attached to—the attachment was very intense on both sides—was used for this service at that time. The song is called "The Angel's Love" and this is the melody. Mr. Macbeth Bain then sang a tune reminiscent of some of the beautiful minor pathetic psalm-tunes that used to be sung in hillside services with a holy fervour. Another represented the breathing of an awakening soul into the new life. Next followed a song of peace and healing, another which had been introduced by several English churches into their service of song, and another, named "Marosa" after the daughter of Captain McLaren. An interesting conversation on this unusual theme followed.

The Autobiography of a Famous Spiritualist.

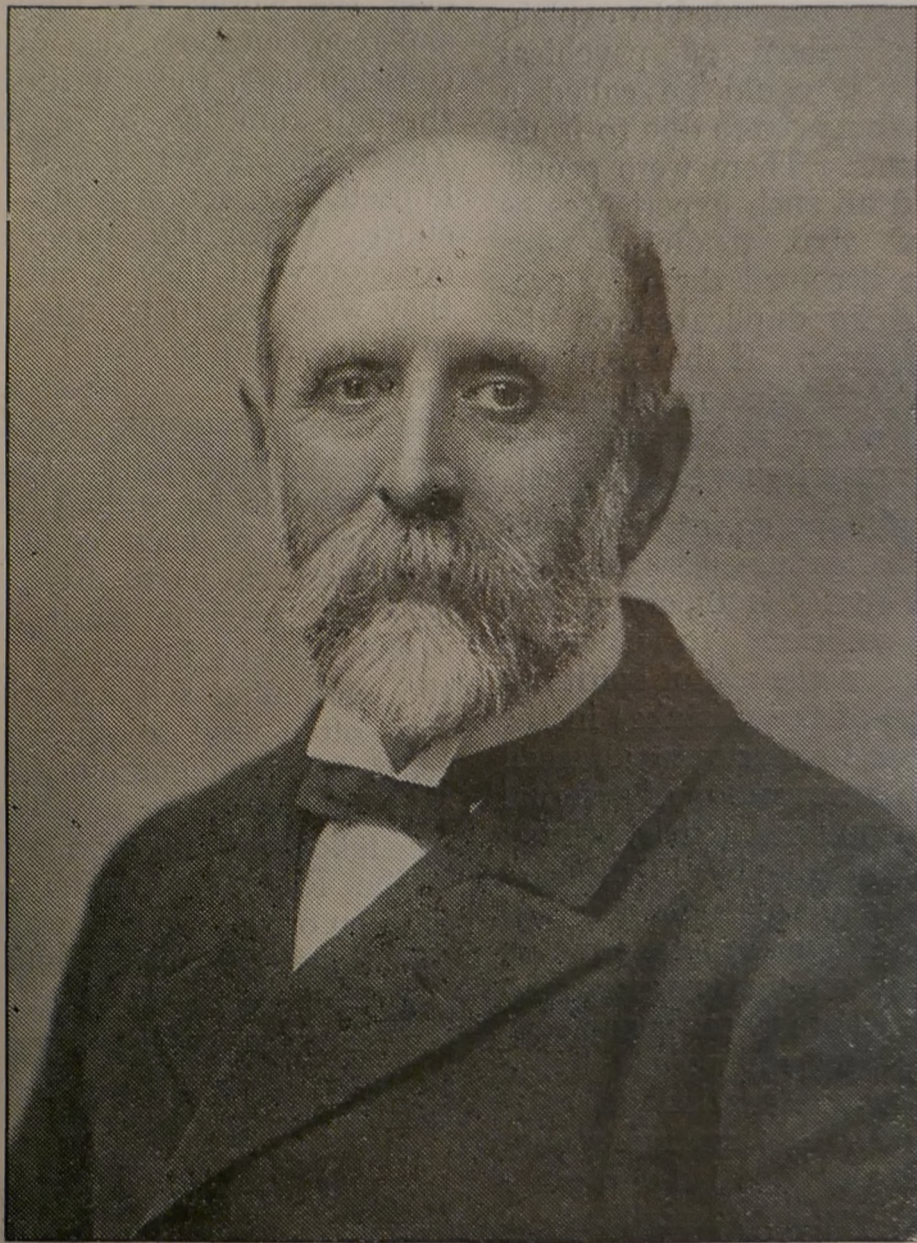
PORTRAIT GALLERY, No. 22.—MR. J. J. MORSE.

A FEW days ago we were honoured by a visit from our leal and trusty Brother, James Johnson Morse, the Editor of *The Two Worlds*, who is the most notable member still alive of the Old Guard of British Spiritualists. As he has been a stalwart pillar of the Movement for well nigh fifty years, and as in every part of the world Spiritualists look up to him as a father and esteem him as a friend—we had almost added revered him as a grandfather, but that would have been inappropriate for one still so youthful in spirits and so vigorous in intellect—the opportunity was too good to be missed, and we seized the chance of interviewing him for our Portrait Gallery.

It was a bright summer day, and while chatting of men and things we skilfully piloted our visitor to a shady retreat under a wide-spreading beech-tree in Lincoln's Inn Fields! Then we divulged the guile in our hearts, and told him he had been brought there to be "pumped," and that he must forthwith reveal all the details of his interesting life, for *Psychic Gazette* readers were dying to know them. He was very good about it, and immediately in the gravest of tones began—"I was born in London on the 1st of October, 1848, which makes me 68 years of age!" Then we both laughed, and the "pumping" process began in earnest, as his time was short. And this is the fascinating life-story of J. J. Morse, as he told it himself:—

"I was born in the Strand, next door to the old original Olympic Theatre, near St. Clements' Danes, now all pulled down. (Unwittingly we had sat down within a stone's throw of the spot!) My parents were English people, and had the hotel there, which was nearly burned down when the Theatre was destroyed by fire. I was an extremely diminutive child, and it was said that I could have been put into a quart pot! I was very delicate until I was six, and wore irons round my legs and hips. I remember one day these irons became unstrapped, and I fell to the ground from lack of support. My mother died from cholera when I was four, and thereafter I was variously disposed of. I was sent to a boarding-school at Camberwell, behind which were the famous Surrey Pleasure Gardens. My father died when I was eight, and an uncle at Kennington took me under his care, and sent me as a nurse child to an old lady at Greenwich. From that point my experiences

were decidedly unpleasant. My uncle got into low water financially, and was unable to maintain the charge of keeping me, so I was apprenticed to the sea, and made several voyages on a collier to Newcastle and Hartlepool. Then I had an accident at London docks. A block of timber fell on my head, and I was taken to the infirmary, where I lay until I recovered my health. Then I was in an ironmonger's shop, and afterwards was a telegraph messenger, when the shilling telegrams were first introduced. From there I went to an old-established restaurant opposite the old General Post Office in Aldersgate Street, and after that I was engaged at Anderton's Hotel in Fleet Street.



J. J. MORSE.

The first thing that attracted my attention to Spiritualism was an account of the experiences of the Davenport Brothers, printed in the *Evening Star*. That must have been about 1863, the time of the great Exhibition. I read about these happenings with great interest, but without understanding. The matter again came to my notice when the famous case of *Home v. Lyon* was being tried. I naturally came to the conclusion from the newspaper reports that Home was a humbug. But I encountered Mrs. Hopps, the mother of the Rev. John Page Hopps, about that time and as great events from little causes spring I was really introduced to Spiritualism owing to a button having

come off my trousers! Mrs. Hopps had a haberdasher's shop in Bishopsgate. I went there to purchase thread and buttons. Mrs. Hopps and I began to chat. I told her about reading of the Home case, which I described as "a lot of nonsense." But she pulled me up by asking—"Do you think so? Do you know anything about the subject?" "I don't," I said. "Well, then," she replied, "I think you are very foolish. You should not condemn what you know nothing of." Then she told me her son believed in it and had written a pamphlet entitled "Experiences at Home in Spirit-Communion." She lent it me to read, and on returning it I said it was very interesting and that I should like to know something more about it. "Would you really like to?" she asked. "Then I will give you the address of someone who can help you. Go on Sunday night to Robert Cogman, who lives in the New Road, Whitechapel, and tell him I have sent you."

(To be continued.)

The Subliminal Self or Spirits—or Both?

MR. W. H. EVANS, in a recent lecture to the members of the International Club, London—Miss Felicia R. Scatcherd presiding—said that the subliminal self was a familiar friend to all persons acquainted with psychic matters. It was cited to explain many of the inexplicable things within their experience. Human experience was so very much larger and deeper than was ordinarily supposed that the discovery of a hidden self, just beneath the threshold of their ordinary waking consciousness, was a very interesting one, and if it helped them to realise that the experiences of the mystics and seers of the past were not mere dreamy experiences, but something real and substantial, they might discover in it a key that would unlock many mysteries, and perhaps open a door to many discoveries.

When the world began to get interested in psychic matters, many theories were propounded to explain the unusual experiences known as psychical phenomena. The first, if it could be called a theory, was that all these things were due to fraud on the part of the mediums. There were people even to-day who regarded all such experiences as moonshine, and asserted that mediums were merely clever people who deceived them by producing effects that could be duplicated on the stage by a professional conjurer. If that explanation were true it was wonderful that mediums did not take to the stage, and secure the large salaries usually obtained there for mystifying the people!

Another school of thought sprang into existence which acknowledged the genuineness of the phenomena, but claimed that the theory of the sub-conscious self was sufficient to elucidate everything, without calling in the aid of spirits to explain them. It was one of the mistakes in the early days of Spiritualism to attribute all such unusual phenomena to the intervention of external agencies, but Professor Hyslop in an article, printed in 1906 in "The Annals of Psychical Science," had suggested that people might often be deceived in attributing phenomena to discarnate entities, and that in the case of an automatic writer who had produced wonderful scripts, purporting to describe the planet Mars and the people living there, he thought the true explanation was the wonderful inventive genius of the medium's sub-conscious self. The communications had purported to give the language of the Martians, describe their houses, dresses, machinery, airships, and so forth, particulars the truth of which could in no way be checked. But were these phenomena really the result of the medium's subconscious self masquerading as a spirit? He (the lecturer) was not quite convinced. The script claimed to be written by a relative of the medium. Subsequently it stopped, being crowded out by another entity giving the name of Harrison Clark, who told where he was born, and gave an account of his movements at various periods, his falling in love, his living in New York, his work in a printing office, his being shot in a battle during the Civil War, and gave the name of his regiment. These statements were tested and found to be false, and when the spirit was informed that he had been found out lying he exhibited all the signs of confusion, but persisted in saying he was Harrison Clark, and not the subconscious self of the medium.

Mr. Evans said that some of his own experiences made it difficult to suppose that the subliminal consciousness could possess all the knowledge some psychical researchers credited it with. For ex-

ample, the spirit lights seen in seance rooms presupposed a wonderful knowledge of chemistry which neither the medium nor the sitters could possibly possess, consciously or sub-consciously. How did the subliminal consciousness get such knowledge? Then he had experienced the curious phenomena of feeling himself practically two persons at the same time, his voice giving expression to thoughts which came from somewhere external to himself, while the critical, analytical part of him stood alongside, as it were, listening and criticising it all. Some of his recent articles in the *Psychic Gazette* were spontaneous productions written without premeditation. He had simply sat down with no idea what to write, had felt an impulsion to write, was conscious that he was writing, but the other part of him seemed to be far removed. His spirit seemed to pass upwards over the world, and while in that condition of superconsciousness, as distinguished from sub-consciousness, these writings seemed to be passed through him, as by a line of communication. These articles were not due to any power within himself, but were a result perhaps of co-operative effort. When the Apostles asked Jesus on one occasion what they should say, He answered that they were not to trouble about what they would say but simply to open their mouths and the Spirit would fill them. There was a great truth in that statement, as people would discover if they only exercised greater faith. People entering the seance room should be willing to sympathetically avail themselves of such co-operation, and not be so coldly critical as to drive it away. He did not decry the scientific spirit, but he wanted to see it rationalised by human sympathy. The theory of the subliminal self and the theory of telepathy were often used to squeeze out the possibility of spirit friends communicating, and to establish a cold and barren materialism, which was death to true fellowship, the essence of life itself. (Applause.)

The Rev. J. Brunton Aitken said the true solution of the problem was in the recognition that sometimes the phenomena referred to were the result of ministry from the spirit-world, and sometimes came solely from the higher self within. At times there was co-operation, but not always. He had been at seances where the co-operating spirits had been seen by clairvoyants. In the personal experience mentioned by Mr. Evans, his consciousness had probably been in what was called a condition of unstable equilibrium, when the consciousness was partly in the brain and partly in the astral self. The astral self went on speaking, and the other consciousness in the brain was the critic.

The Chairman suggested that just as there was telepathy between spirits incarnate, messages could be similarly conveyed from discarnate to incarnate spirits; and though their influence would be operative and perceived, the discarnate spirits would not necessarily be present.

Mr. Von Bourg said he had received some wonderful automatic writing which, among other things, foretold the Russo-Japanese war, a fact which could not possibly be in his subconscious mind. The writer always gave the name of his grandmother. On another occasion a little boy used his hand and described where he came from, his home life, and all his associations, which his mother years afterwards read and said were true. Harrison Clark, he thought, may have automatically written a message from someone else about the experiences mentioned.

Archdeacon Wilberforce.

By CHARLOTTE E. WOODS.

"THERE IS NO DEATH."

ONE of the most touching of the innumerable floral tributes to the late Archdeacon at his funeral in Westminster Abbey bore the inscription: "In gratitude for writing, 'There is no Death': from a Broken Heart." A tragedy lay behind these simple words—one of the many which had entered into the daily experience of the Archdeacon since the cloud of loss and calamity descended on the nations; and though the book in question had been written before the war, its precious message had won its way to thousands of stricken hearts, and had made the writer one of the most sought-for consolers in London.

The deathlessness of life is, of course, a main tenet of the Christian Creed, but there are few of its official exponents to whom that tenet is the primary reality, the central thought of every public utterance. It formed one of the three or four main emphases for which the pulpit of St. John's, Westminster, became distinguished from other pulpits, and the preacher from other preachers of equal eminence and piety. In short, the Archdeacon, if one may be allowed the expression, "specialised" in the doctrine of the after-death life.

The reason for this was two-fold. First, a strong natural leaning towards the transcendental, indicative, one suspects, of psychic powers of no mean order. He himself told the writer that the late Stainton Moses once emphatically advised him against the cultivation of these faculties, seeing intuitively that he had work of another order which might have been hindered by the necessary restraints incidental to psychic training.

But a second and more imperative reason lay in the implicit of the teaching itself. Immortality is based on a truth so great that all lesser truths are obscured by its radiance. The life of man and the life of God are one and inseparable. Man being a thought of God whom, having once thought, He can *never unthink*, man is immortal because God is immortal; the offspring shares the infinite potentialities of the Parent Source. If life is of God, how can it perish? The Archdeacon pushed the logic of this truth to bold extremes. *All* life is immortal, whether of plant, or bird, or beast, or creeping thing. Each is in its degree a manifestation of God, a vehicle for His Self-Realisation. The perishable element is the form, and that, too, reappears in cycles of recurrent manifestation. The death of the meanest thing that breathes is but the withdrawal of life, in accordance with the "law of circularity," from the periphery to the centre, from the perishable form into the source whence it derived its minute individuality.

If this be true of life which has not risen to self-consciousness, how much greater is the truth when applied to man.

"Never the Spirit was born, the Spirit shall cease to be never.

... Death cannot touch it at all, dead though the house of it seems."

Man is the vehicle of the secret, energising life of God. And because the Divine Immanence was the central thought of the Archdeacon's teaching, the immortality which that fact assured became for him the crowning glory of the Christian Faith. It could not be too greatly stressed.

The relation of this inmost Divine Sonship, the true Self, with the outer personality which too often distorts it, he was wont to illustrate by a suggestive anecdote:

Many years ago an English collector purchased in Italy a masterpiece by Annibale Caracci. There were difficulties in the way of removing the picture from Italy, so he bethought him of a device. He engaged an artist to paint over his masterpiece a copy of an ordinary picture which he enclosed in a modern frame, and thus disguised, his valuable possession passed the frontier without remark. On arriving home he assembled his friends to view the masterpiece. At first sight they were disappointed at finding only a modern daub, but with a sponge soaked in turpentine he slowly and carefully wiped off the superincumbent body-colour, and displayed to their delighted gaze the priceless picture behind the counterfeit presentment.

Man, the true Immortal, is such a masterpiece over whom the Divine Artist paints, by the natural processes of human generation, the coarser image of the bondage of corruption. The great moral question emerges: with which shall we identify ourselves—the temporary daub, or the priceless possession? Life sooner or later answers it for us. The pulverisations of sorrow, the fire of physical and mental pain, are the work of the Great Restorer, bringing out, little by little, the hereditary God-likeness, till eventually the Masterpiece is seen in all its beauty, and the education of life is accomplished.

Now the ground of human immortality is God's life in man. And if he is to be immortal after bodily death he must be immortal here and now. Immortality is other and greater than mere survival. It has a qualitative aspect which the other has not; it is independent of time and bodily change; the laws of Becoming do not touch it at all. Being of the spiritual and not of the temporal order, its possession enables us to participate already in the deathlessness of those we love who have passed on. They can touch us in the Spirit by virtue of the common life we share with them. This is the basis of the Communion of Saints which to the Archdeacon was only another form of the doctrine of the inseparability and unity of life. "Communication," he was wont to say, "is uncertain, and not to be generally trusted; Communion is based on the certainty of the omnipresence of God, and is therefore unfailing. Communication depends on external channels; Communion results naturally from an exaltation of the spiritual consciousness."

"When we can think ourselves into conscious union with the in-dwelling and all-surrounding Divine, if only for a short time, the whole being is flooded with an unshakable trust in eternal goodness, fidelity and love; the illusions of fear, of sin, of pain, of weakness, pass away like a cloud. Moreover, at that moment the barrier between differing spheres and worlds melts away, and we penetrate into the thought-atmosphere of our loved ones in the spirit dimension, who are ever near us, though unseen, and from these periods we go back to the stern, necessary discipline of life."

And again:—

"We are surrounded by an innumerable cloud of witnesses—the dear spirits that we have loved are close to us though not cognisable by the senses, they are loving us and sympathising with our weaknesses. . . .

"Let us lift the conscious mind over the narrow threshold into the citizenship where our loved ones are."

This was the higher, surer method by which the Archdeacon succeeded in penetrating to the life beyond the veil. For this reason he loved to be much alone, for he knew that times of silence were the Spirits' opportunity. Not that he was indifferent to the possibility of communications of a more external order, though he was commendably cautious as to whom he introduced to this line of investigation, and his capable critical faculties "tried the Spirits" to an extent which some of them resented.

The writer has a memorable recollection of an evening spent with him, examining from his Father's Memoirs a "test" prepared for the other side, which took the form of a number of obscure family names, many of which he had never himself known, and all of which proved to be startlingly correct. But the Archdeacon was unconvinced. Without wishing to impugn the medium's honesty, he yet rightly considered that the giving of names which were available in a public memoir was no "test" at all, and did small credit to the intelligence of those on the other side who professed to have originated it. He held, what so many of us feel to be true, that the evidential value of a communication lies in its

intrinsic credibility, in the response which it awakens from the inner judge whose verdict is generally instantaneous and unerring. All so-called "tests" on the external plane can be simulated, or are explicable on more than one line. But the Spirit within *knows*, for it *is* truth. The Archdeacon was one in whom the Spirit was very much alive; his recognition of truth on any plane was therefore intuitive. The slow-going methods of the S.P.R. made no great appeal to him, though he commended their caution, and remained to the last in sympathy with their work.

But one "message" from the other side was constantly on his lips. It was given to him during a séance at Boston many years ago, and may fitly conclude these lines, since it summarised in a masterly way the grand gospel of spiritual growth which he so peculiarly made his own:—

"God is God from the Creation;
Truth alone is Man's Salvation;
But the God whom once you worshipped
Soon shall be your God no more.
For the Soul in its unfolding,
Ever more its thought remoulding,
Learns more truly in its progress
How to love and to adore."

Short Items.

Mrs. ETTA DUFFUS has received during the month for her Husk Fund £1 from "An Old Friend," and 10s. from Mr. H. G. Beard.

THE TRUE THOUGHT TEMPLE WORK, founded by Elizabeth L. Silverwood, in New York, has now reached Glasgow, and will hold a Summer School for Psychic-Physical Culture and True Thought Philosophy. Those interested are requested to communicate with Mrs. Silverwood, at 12, Wilson Street, Hillhead, Glasgow.

HOW TO DISTINGUISH BETWEEN SPIRIT MANIFESTATIONS AND THOUGHT-FORMS.—Mr. Alfred Vout Peters was asked at a "Wednesday Afternoon" meeting of the W. T. Stead Bureau last month, how clairvoyants were able to distinguish between actual spirit presences they saw beside members of the audience, and mere "thought-forms" of them. He replied that the spirit people had a lively and living appearance, and clairvoyants could see all around them, whereas the thought-forms of spirits appeared as mere flat pictures, which the spirits themselves built up for recognition, showing how they appeared at different stages in their earthly career. At a later Wednesday meeting Mrs. A. E. Cannock, in reply to a similar question, said that when she saw a spirit she saw him (or her) with an apparently solid body, a little more frail than the one worn on the physical plane, but with that she saw life, and from it she felt vibration and heard sound. From the thought-form, which was more ethereal, not so perfect, more indistinct, she heard no sound, and perceived no life. The thought-form had no expression of livingness and no vibration came from it to herself.

PREMONITIONS FROM THE SUB-CONSCIOUS SELF.—Almost invariably every morning, while making my toilet before the mirror, I find drifting through my mind a fairly clear idea of the letters that I receive within an hour or so by the first postal delivery. The mirror seems a necessary factor in it. Both the names of the writers suddenly float up, insistently (friends from whom I have no particular reason to expect a letter just then) and to quite an extent the general trend or theme of the letters come into my mind. Does the spiritual self look out and see things close at hand that are not yet revealed to the senses? Is it this self that will do such absolute wonders for us all by means of auto-suggestion? Is it this self that wakens us at the precise minute we have requested it to the night before? It has seemed to me that this being simply is—one's real self; my spiritual self, that is, for the time, inhabiting a physical body. To this physical body, with its outer senses, it imparts as much information as the outer mechanism is prepared to receive; but its receptivity has definite limits, and therefore it, the spiritual self, knows and sees far more than it can suggest to me through the imperfect physical mechanism.—*Lilian Whiting.*

THE PHENOMENA OF MOVING OBJECTS.—Miss Florence Morse was asked at one of the W. T. Stead Bureau "Wednesday Afternoons" whether a person who could see articles swaying about in a room, and being moved from place to place without visible cause, might hope to develop powers of clairvoyance and clairaudience? Miss Morse replied that the occurrence of these phenomena indicated the possession by someone present of considerable power on the physical plane of manifestation. These spontaneous movements showed that spirit-friends were anxious to make their presence known by using the psychic power of that person. There were many people whose reason could only be appealed to by such physical demonstrations. They were the doubters who could not believe unless they saw, and not always then. But an opportunity of seeing such a manifestation of invisible force, with intelligence behind it, tended to convince any reasonable person that there was something outside and beyond the persons concerned, possibly spiritual in its nature. The questioner, who apparently wished to develop latent psychic powers, should concentrate her desire, thought and earnest aspiration to this end, and probably she would not be disappointed.

NOTICE TO COUNTRY READERS.—Each month we have a number of letters from readers, which complain of trouble in getting the *Gazette* at their newsagents or bookstalls. One, for example, says: "We worried our newsagent here (Worthing) to get the *Psychic Gazette*, and she put it on her list, and worried her agent for it, but could not get it, so I concluded that it must be out of print again. Still it will be better to send direct to you for it each month." Another says: "I enclose 1s. 2d. for the *Psychic Gazette* for April and May. I have had it on order at a newsagent here (Blackburn). I have taken it since last October, but it is very difficult to get. I have waited up till now (May 15) for the April number, and have not received it. I know it is to be got, because I have seen three, so I have given the order to stop it, saying I would send for it direct myself. Please send on April at once and the May number when it is published. They are full of good information and instructive." There ought not to be such difficulty in securing the *Gazette* in ordinary times anywhere, as the wholesale trade is regularly supplied by Stead's Publishing House. Delays are probably due to the short-handedness of many firms owing to the war. When such difficulties are found insuperable, however—as they may continue to be in outlying districts—prompt delivery on publication may be secured by sending 7d. in stamps for a single copy to the Publisher, 26, Bank Buildings, Kingsway, W.C., or 7s. for 12 months, 3s. 6d. for 6, 1s. 9d. for 3.

Right thought kept well in the mind, no evil thing can ever enter there.—*Buddha.*

Are Fairies Real Beings?

IN Chambers's Etymological Dictionary a fairy is defined as "an imaginary being said to assume a human form, and to, influence the fate of man." But are they wholly creatures of imagination? Has the great literature on fairies belonging to every country arisen out of nothing? It seems scarcely conceivable. The following stories have been told us by psychic ladies and gentlemen who claim to have actually seen fairies and believe in their real existence. They will help us perhaps to build up a *prima facie* case for the reality of Fairies and Fairyland, and we shall welcome further stories from trustworthy witnesses to this end. This work-a-day world will be made more romantic if we can re-establish a well-founded belief in the little people, and if we give them due recognition, which is said to be their ambition, there is no knowing what wonderful luck they may bring to us all! We draw attention to Mr. Tarr's remarkable article in this issue on "Non-Human Beings in the Super-Sensible Worlds, which is a serious contribution to the subject. We shall illustrate future articles on this subject from drawings by Mr. Tom Charman, which he says represent reproductions of his clairvoyant visions in the woods of fairies and the spirits of men of old races.

RIDING, DANCING, AND FLOATING FAIRIES.

Mr. TOM CHARMAN writes:—You ask me to say what I know about Fairies. I have long been a believer in the actual existence of these little people, though I have refrained from expressing it too loudly. My first experience of seeing one was when I was about nine years old. After going to bed one night, I saw one galloping along the floor on what appeared like a large rat. He appeared to me as a miniature man, and he was holding on for dear life, as the animal was running at an astounding speed. Once, many years afterwards, while I was living with a friend in a caravan, in Sussex, I was watching a beautiful sunset when I became conscious of the presence of some of these little people. They clasped hands, and I became the central point of a circle of them going through most wild and frolicsome movements. I continued to watch them for quite an hour, and was so engrossed by their antics, that I felt myself living in their world and not they in mine. I have also observed them apparently floating in space, going up and coming down at will. I am inclined to think that Dicky Doyle must have seen some of these happy little creatures, as the fairies he drew for the frontispiece of *Punch* are remarkably like those I have often seen.

FAIRIES IN KEW GARDENS.

Mr. T. MASSEY TAYLOR, an old Spiritualist and a trustworthy witness, told us some time ago that he was sitting one Sunday in front of the palm-house at Kew Gardens. There was no one else about and there was an atmosphere of perfect peacefulness. He had been thinking, but suddenly he looked up and gazed across the pond into the glade beyond, which was hemmed in by trees. To his astonishment he saw groups of little beings about eighteen inches high. Some were dancing in circles and some were chasing each other. They were full of animation and playfulness. They were not like children but like little quaint old people, with mature minds, who still retained the sprightliness of youth. He sat watching them until the public coming into the gardens approached

the walk, and then they all vanished. The whole atmosphere of the place seemed to be changed by the intrusion of mortals. A fortnight later he saw the same thing, but he had often tried to see them since without success. He thought they were real beings and not his own mental creation. He had not been thinking about such things, and his imagination would probably have pictured them smaller and unclothed, whereas these little people wore doublets of very bright colours on which the wind seemed to have no effect.

SEA FAIRIES LIKE LITTLE DOLLS.

Mrs. ETHEL ENID WILSON, Worthing, writes:—I shall be very much interested to read in the June number about Fairies. I quite believe in them. Of course, they are really nature-spirits. I have often seen them on fine sunny mornings, playing in the sea, and riding on the waves, but no one I have ever been with at the time has been able to see them, excepting once my little nephews and nieces saw them too. They were like little dolls, quite small, with beautiful bright hair, and they were constantly moving and dancing about.

A PERT LITTLE CHAP.

Mrs. ELLEN GASKELL recently told the members of the International Club that she had seen fairies in London, and one pert little chap had perched on the bread-pan and watched her baking. He had his hands in his pockets, and looked up at her in quite a friendly roguish way.

A REGULAR TROOP OF FAIRIES.

Mr. T. H. LONSDALE writes: "Some seven or eight years ago I was visiting the late Mr. Vincent Turvey, of Bournemouth, the author of a well-known book on Spiritualism. His house had been recently erected and was surrounded by the original Old Forest of pine trees. In the garden there was an invalid hut where we sat chatting, as it was a summer evening. Suddenly I was surprised to see a little mannikin, with a long beard, and dressed in brown, come out of the wood. He peered all round and others followed him, also in brown. Soon they were joined by a regular troop of between twenty or thirty sprightly fairies dressed in pale green, and for a quarter of an hour they danced and played on the lawn like happy children. The first comers looked older and seemed to act as sentinels. When they first made their appearance I turned to Mr. Turvey and saw he was also watching them steadfastly. We sat perfectly still, without speaking, and the fairies became bolder and came quite close to us. One of them specially attracted Mr. Turvey's attention and he pointed to it whirling round a croquet-hoop like a trapezist. He exclaimed, 'Look there! look there!' This appeared to frighten them, for they suddenly vanished, as rabbits do when they hear a shot. On another occasion when Mr. Turvey was playing the pianola in his drawing-room, I saw the fairies come and dance to the music. I believe fairies are real beings. They were as real to me as a group of little children, only they looked like grown-up people in miniature. They stood about three feet high on the average. Of course we saw them clairvoyantly as we were both psychics. We had no expectation of seeing fairies, and when they appeared we were discussing a subject of an entirely different kind.

A BENEVOLENT AND AFFECTIONATE DRYAD.

MRS. ELIZABETH L. SILVERWOOD, of the True Thought Centre, Glasgow, writes:—

I am much interested in my fellow-mystic's "Wonders of the Woods," and as a firm believer in fairies, dryads, and all the rest of those wonderful elementals, I would like to relate a unique experience of my own during last September.

I was strolling with a friend along the towpath from Kew to Richmond one glorious afternoon. When about ten minutes' walk from the latter place we noticed a magnificent tree beside the path. I stopped, and speaking from the Solar plexus—mystics will understand—I addressed the tree, thus—

"Oh! Dryad of the tree, how long have you been imprisoned there?"

Then to my amazement I saw the Dryad. Just before the branches sprang from the trunk I saw the beautiful head of a Being; it was massive and rudely blocked out, but the eyes were *alive*, and looking at me with benevolence and affection, I said to my companion—

"Oh! do you see the Dryad there on the tree trunk?"

He answered—"Yes, he has very shaggy hair and beard, straggling and curly."

"Yes, I'm so glad you see him too," I said; "so it's *not* my imagination. How fine he is; and what patience, dignity and benevolence are in his look, and what understanding!"

We continued to look at him for some time, and I have wondered since if my love for him would not release him shortly from that bondage, and bring him into a higher expression of life; I hope so.

It would be interesting if some of your readers would pay a visit to my Dryad friend this summer. If the tree still stands it is unmistakable, standing close to the path, and the only fine one. I have no idea whether elm or ash, chestnut or beech—I forget—only I shall never forget *him*.

I may further mention the fact that neither of us are in the least clairvoyant. I am *clair-sentient* only, and never see supernormally at all.

Speaking of this to my Irish landlady, she tells me she saw, when a girl, an old woman with a lot of children at her knee under a hawthorn-tree which was known as "The Witches' Thorn." She ran home and told her mother—"I have seen the witch under the thorn-tree, and a lot of children with her," only to be scolded for imagining things! She never saw her again, but *she* is sometimes clairvoyant.

A friend in New York City told me of having once seen the "wee people" dressed in green, in Ireland, when a boy of twelve. He said they were about two and a half feet tall—male and female. He was not afraid, and hoped to see them again, but never did.

DRYADS, FAIRIES, SYLPHS, UNDINES, GNOMES,
AND SALAMANDERS.

Mrs. SILVERWOOD, in a later letter in reply to one from ourselves, writes:—

As to the Dryad, why naturally he is imprisoned; he cannot leave his tree, excepting possibly on Midsummer's Eve. Even the Fairies and Sylphs, who are much freer, have their limitations as to times and seasons. Undines must stay in the water almost continually. Gnomes are bound to rocks and minerals generally. And Salamanders cannot live out of the flames, I am sure—certainly not for long. I never call on them for aid till I set the match to the fire; then I leave it to them,

and I have had quite remarkable results with fires. If I will it, my fire never goes out for months night or day.

Have you not read of the Peri and Paradise? The great desire of the Elementals is to be human, because they desire to possess immortal souls. They are not immortals now.

Personally, I believe we have all evolved from Elementals—that the life that is now expressing itself in our human bodies and minds was once expressed in all the kingdoms beneath, from the mineral up. When in the mineral stage, we must have been Gnomes, who are the intelligence and life of the minerals; and in the tree stage we were like my friend the Dryad.

There is a certain teaching which does not appeal to me, that these beings can only attain immortality through union with a human on the sex plane. I think that is a perverted teaching of a truth. I think, just as we can assist, and do assist, in the development of animal souls, so by recognition and affectionate interest in the Elementals, we can assist them to develop and to raise themselves in the scale of being more rapidly. Evolution is an omnipresent factor in all grades and planes of life.

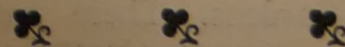
And humanity lost a vast amount of the *joie de la vivre* when it vetoed Fairyland, and ceased to win the aid and friendly help of these most interesting beings, who delight to be of service to man, and are greatly helped and blessed in return by recognition from humans.

True they are mischievous often—they will hide things from one, but also, if appealed to, they will find them for one.

Hush! is Dr. Crawford listening? No!—I believe most of the rapping and table lifting, etc., is done by these little Elementals—commanded possibly by the controls, or sub-consciously by the medium. And I suspect they have much to do with my own line of demonstrations.



NYMPHS OF THE WOODS.



OUR JULY NUMBER will contain "The Story of Parsifal—A Meditation on Spiritual Progress," by Mr. W. J. Colville, and a number of supremely interesting articles, which have already reached us from other contributors.

THE WEDNESDAY AND SATURDAY MEETINGS.—Our readers should not fail to avail themselves of the few remaining "Wednesday Afternoons" of the W. T. Stead Bureau, and "Saturday Afternoons" in connection with the *Psychic Gazette*, of which particulars are given in our advertisement pages. These are most interesting meetings, which are doing a great amount of good, and they are now being closed for the summer season.

Life's Unfoldment : THROUGH AN INFINITE SERIES OF SUCCESSIVE EMBODIMENTS.

By G. E. OWEN, The "Collier-Author."

MARVELLOUS and impressive are the arrangements of Nature for facilitating, as well as providing, the necessary conditions for the liberation and expression of the inherent powers locked up in the Life Principle which animates all organic forms.

These arrangements, in their uniqueness, their fitness for what they are designed, for the mission they have to perform in the great and grand march of Life, which in tendency is ever upward and onward, is discernible to all who have caught a glimpse of the inner nature of things.

Their necessity is intelligible to all who realise that Life in its career is an eternal process of unfoldment through an infinite number of successive states of existence, each state or world having its respective body, which allows, through its limitations, but a restricted expression of the powers of the Life associated with and animating it during its stay in the world the body is related to.

Their pre-arranged nature and adaptability for the needs of that unfoldment of Life is to man, when he tries to understand how such are brought about, enigmatical and baffling.

We can see the arrangements alluded to are made to meet, correspond with, and supply Life's requirements during its passage through these worlds.

The exact nature and purpose of these arrangements is aptly illustrated in man's psychic nature or body. This psychic body, possessed by all men—known to be so but by few—is the product of natural activity. It is designed and intended for serving precisely the same purpose to a man in his next state of existence as the physical one does to him here. Through the whole of man's career in this world, from birth to death, nay even before birth, the process of forming his psychic body has been going on unconsciously to him and without his intervention in any way. Nature's sole purpose in producing this psychic body is to equip him with an organism for his next state of existence, where and through which an unfoldment of his nature will be brought about which cannot be done in this life. He is provided with it to meet life's future necessities.

All of man's powers are not expressed in this life. The limitations of the physical body forbid it. We know of the unrealised ideals and ambitions of writers, musicians, artists, thinkers and scientists. They fail to accomplish what they wish, or reach the point they long to. Hence the imperative necessity for affording an opportunity for the expression of these partly expressed powers. What cannot be unfolded here is done so elsewhere. Nature provides all that is essential for doing so.

The beginning and ending of Life are absolutely inconceivable. What is, was, and will be. Beingness cannot lapse into a state of non-beingness. The Athenian philosopher, Epicurus, rightly held that "nothing is produced from that which has no existence." The beginninglessness and endlessness of Life or Spirit is admirably expressed by Sir Edwin Arnold in his "Song Celestial," which is a versified translation of Eastern Thought on man :—

"Indestructible,
Learn thou, the Life is spreading life through all ;
It cannot anywhere, by any means,
Be anywise diminished, stayed or changed.
But for these fleeting frames—which it informs
With spirit deathless, endless, infinite—
They perish.

"Never the spirit was born ; the spirit shall cease to be never ;
Never was time it was not ; End and Beginning are dreams !
Birthless and deathless, and changeless, remaineth the spirit for ever ;
Death has not touched it at all, dead though the house of it seems."

His birth does not mean the beginning of man. Birth simply means the beginning of the form or state of existence it is fitted for. What happens at birth is that Life partakes of another form for bringing about an unfoldment of its nature. It embarks at that point upon another of its infinite series of phases of expression, or states of existence, each of which is instrumental in bringing about an unfoldment, a liberation in some degree of some of its limitless powers and qualities.

As there is a career after death for man and every other form of Life, so in all its forms, Life has, by every analogy, had a career before birth. Wordsworth, in either an intellectual or intuitive vision, or maybe it was a flash of inspiration, saw this, for he says :—

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

Yes, a series of unfoldments have been undergone by what we term Life, prior to its advent at birth here. All organic forms in this world represents the stage or point Life has attained to during its career of previous unfoldments ; up through various phases of existence, from an abysmal past. Birth is precisely what death is to Life—both processes or events are Nature's method of affording facilities for it to unfold and blossom.

Life is always embodied. It has to be in possession of a form or organism, otherwise no manifestation of it can take place. Furthermore, it is inconceivable apart from some kind of a body. Such always serves as a vehicle or means for its beingness and manifestation.

Another important thing the body does is to link up and relate Life to the world it belongs to ; it is a point of contact with an outside world. Man, for example, would know nothing of world experience, nothing as he now does of the external universe, if it were not for his body. A horse or a dog would without their body be similarly situated.

Now, although it is often said that man after death is in a disembodied state, that must not be understood as meaning he is in a bodiless state. Such is not so. He is disembodied as far as the physical body is concerned, but he has his psychic body, which holds the same relation to, and serves the same purpose in, that life as the physical one does to this life.

Furthermore, the body man has immediately after death will not be his throughout the whole of

his career in the beyond. If that were so, the unfoldment and growth of Life could not go on beyond a certain point—beyond the expressing capacity of that psychic body.

As the continuous and ceaseless process of unfoldment goes on, Life passes through various changes of states and conditions of existence, as we see happens at birth and death. Each change means a shedding of the outer and grosser body or covering—a death and a birth—and another one, already formed by nature, and stored up as it were immediately beneath or behind the one discarded, is brought into play and to the surface. But one is fitted for and corresponds with the world the change ushers Life into. Every change of state is for the express purpose of facilitating Life's unfoldment.

Worlds innumerable there are below the present one, up through which the eternal past of Life in all its forms has been spent during its pilgrimage of unfoldment, passing through different stages, each stage a world to it, embodied in an organism corresponding with it, which was formed in the one immediately preceding it. Worlds innumerable there are beyond this one, on through which the eternal future of Life, in all its forms, will be spent, during its pilgrimage of unfoldment, passing through different spheres, each sphere a world to it, embodied in an organism related to it, which was formed when in the one immediately beneath it.

Some Aspects of Spiritualism.

By HORACE LEAF.

A UNIQUE fact about Spiritualism is that alone among religious systems it invites scientific inquiry. Indeed, it is upon science it rests securely, for nothing is more convincing to the present age than the testimony of well-known properly-trained observers. The names of the great scientists who, after careful investigation of psychic phenomena, have pronounced in favour of the Spiritualistic explanation of them, must ever remain some of the strongest pillars in the grand new Temple of religious thought that is being erected to-day.

Science is, of course, invaluable when working in all fields that fall within its domain; but the scientific attitude may be overdone. There comes a time in one's investigations when confidence is won, and the cry is no longer:—

Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter turn to spring.

for doubt as to the truth of spirit return has been dissipated. Then the seance room or meeting is no longer entered simply in a spirit of criticism, but to worship God and commune in gladness of heart with the spirit-world.

There are a great many people who have attained this desirable haven of rest, for whom spirit-return has ceased to be a science only, and has become a religion, wherein they find rest for mind and spirit, and an inspiration to the Good, the Beautiful, and the True. To them external communion with the unseen is only one method of intercourse; there is also the interior method, which to some sensitive souls is the better way.

Uttered not, yet comprehended,
Is the Spirit's voiceless prayer.

This is the condition of mind and heart we may be sure the spirit people are anxious to induce, for to them it must mean the removal of many impediments and much sorrow.

Life is birthless and deathless, but births and deaths are the means whereby changes of states and bodies are brought about. The transition occurring at the dropping of every body means the breaking down of the limitations preventing further expansion and blooming; for the body, as Schiller has said, limits consciousness and confines its intensity within certain limits, contracts Life's manifestation within the sphere which it permits, and prevents its full powers from being actualised. Birth enables Life to express what it could not express in the world preceding this one. Death enables Life to express what it could not express here.

Thus the grand march of Life's eternal unfoldment goes on through an infinite series of successive states and embodiments, each state determined by the body used in it, each body formed in the state preceding the one it is for, each state and body being in the ascensive over all the others passed through and used, indicating an outgrowth of and a further unfoldment on that achieved in previous embodiments.

All forms of Life here participate in this march, each travelling along its particular line. What they have been we do not know. What they will be we cannot say. All will, by and by (in the words of Oliver Wendell Holmes) be "Leaving thine outgrown shell by Life's unresting sea," for never-ending unfoldment.

There are some individuals who bitterly complain that all their efforts to obtain some personal psychic message or experience is of no avail. We know this may be caused by an unfortunate personal psychic aura, which appears to render such communion impossible; but how many are there who have through a hard, stony scepticism worn out the patience of anxious spirit friends, until they try no more.

An open trustful frame of mind is usually more productive of good psychic phenomena than any other mental attitude. Many well-informed students of this engrossing study, looking back over their varied experiences, assert that the best evidences have happened when least expected, and when they did not seek to apply any severe tests.

For some people the scientific aspect has no appeal. They are so naturally intuitive that if no evidence of survival existed they could not doubt its reality. They are glad of the demonstration of what they hold so dear, but to reduce it to science alone would be for them to rob it of all its value. To their new knowledge they look for a larger spiritual life, through communion with those who have passed beyond the veil.

There is one other class that must not be omitted, those who mourn through bereavement, and long for a sign from their beloved to show they still live and love. The spiritual alone can satisfy most of those whose grief is deep. The strain is mostly in the heart not the head, and it is to the heart consolation must be given. How inconsolable some are! It was to remove that bitter cry of loss, to turn it into an exclamation of joy, that W. T. Stead gave us Julia's Bureau; and thus it is maintained to-day with a welcome to all who desire to partake of its rich feast and rejoice in the knowledge that there are no dead.

Unexplored Human Faculty.—VII.

By FELICIA R. SCATCHERD ("Felix Rudolph").

Practical Clairvoyance: Professor BERT REESE.

I TRANSLATE, while summarising, from Mr. Hereward Carrington's report, written within an hour of his first meeting with Mr. Reese.

Mr. Carrington's report is of special interest to myself because it tallies so exactly with my own experiences of this strange being's marvellous faculty. This report was published in *Les Annales des Sciences Psychiques*, Nov.-Dec., 1911, and the translation adheres to the original expressions as far as possible, only omitting where lack of space necessitates curtailment.

Says Mr. Carrington:—

Mr. Bert Reese came to see me to-day, saying he wished to give me a demonstration of his faculties. He remained in one room watched by Mrs. Carrington, while I went into an adjoining room. I shut the door and wrote the questions sitting at my desk. Mr. Reese talked and laughed all the time with my wife. I could hear them quite well. It was impossible for him to see the pieces of paper upon which I was writing.

VII.—QUESTIONS WRITTEN ON OLD ADDRESSED ENVELOPE.

Mr. Carrington wrote his questions on an old envelope, addressed to himself and torn into pieces. Mr. Reese had suggested this because the envelope could be easily put together again and identified. He also requested Mr. Carrington to write four questions of his own choosing and two names, a question or a name on each of the six portions of the envelope, the names to be that of one of Mr. Carrington's professors, and of the first woman he ever loved. In his own office, on his own paper, with his own pencil, Mr. Carrington wrote:—

1. Will our journey to Canada be a success?
2. Will our Magazine succeed?
3. Shall I continue to occupy myself with literature?
4. Shall I ever become rich?
5. Alfred Sansom (one of my old professors).
6. Winifred Yale (the first woman whom I loved).

VIII.—MR REESE DID NOT TOUCH THE QUESTION PAPERS.

Mr. Carrington mixed these papers so that he himself could not tell one from the other and returned to the room with them concealed in his closed hands. Mrs. Carrington was still talking with Mr. Reese, who ordered Mr. Carrington to place one paper in each drawer of a desk which was at the end of the room opposite to where Mr. Reese was. Mr. Carrington says:—

I insist upon this fact: *Mr. Reese did not touch one of these pieces of paper.* I placed them myself in the drawers of the desk without their having previously left my hands. Mr. Reese did not touch one of these papers. He did not put them in the drawers. This was done by myself, and I had not approached within a yard of Mr. Reese's person. Having placed a paper in each one of five drawers I gave the sixth to Mr. Reese (at his request). I observed, at this moment, that he had no other paper in either of his hands. He took the paper which I handed him, struck a match and burned it before my eyes. It was *my* piece of paper that he had burned. There is no doubt on that score. But admitting for argument's sake that it was not so, that he had replaced it by another, all this could not explain what happened as I shall proceed to show.

Mr. Reese then asked Mr. Carrington to select a drawer. Mr. Carrington chose the second and placed his hand on the handle so that no one

could open it without his knowledge. Leaving his seat, Mr. Reese approached within about two feet of the drawers and appeared to concentrate his attention upon it. Mr. Carrington here records a proceeding, apparently of the *hocus pocus* order, which Mr. Reese frequently omits.

Before concentrating on the drawer Mr. Reese had drawn, on a separate piece of paper, some hieroglyphs which looked like hastily executed Hebrew characters. He asked Mr. Carrington to draw his pencil through any of them he pleased, but as Mr. Carrington had not the slightest notion what they signified, that could not have helped Mr. Reese to read the questions enclosed in the drawer.

While concentrating on the drawer, Mr. Reese told Mr. Carrington to place his hands upon his head. Mr. Carrington does not remark upon the pulsations and throbbings that I had perceived when I had my hand upon Mr. Reese's head during a similar séance. He only says he did not know which question was burnt and which was in the drawer. Mr. Reese then dictated while Mrs. Carrington wrote as follows:—

The *Magazine* which has caused you much anxiety has not yet come to its proper head, and you must go on as you have done until 4th November. Then you can carry out your wishes. You will forget the hours and days and months of anxiety that have passed, the clouds will disappear and you will not have much to complain of.

When the drawer was opened, not by Mr. Carrington or Mr. Reese, but by Mrs. Carrington, the question it contained was:—

Will the Magazine succeed?

Mr. Carrington chose another drawer. Mr. Reese concentrated upon it and said: *You will remain faithful to literature.* The question found in the drawer was:—

Shall I continue to occupy myself with literature?

Mr. Carrington indicated a third drawer. He was told to sit at the table. Mr. Reese sat facing him and dictated:—

You intend to take a journey not exactly in the country. It might be to Canada. The voyage will be a greater success than you imagine, and in 122 days (that is on the 2nd September) you will realise a project that you have long entertained. In the course of this voyage you will meet a man called P— of whom you must beware, as he will ask you to join him in an enterprise which will prove a deception. It is not a question of good faith. You will end by acquiring fame and money, but this P— will only create obstacles.

Mrs. Carrington opened the drawer, took out the question and read aloud:—

Will our journey to Canada be a success?

Again Mr. Carrington pointed out a drawer, and Mr. Reese, placing himself about three feet away from it spelt out letter by letter, in distinct tones:—

W-i-n-i-f-r-e-d Y-a-l-e. *Winifred Yale* was the name written on the paper in the drawer.

Mr. Reese then told Mrs. Carrington to open the remaining drawer, take out the paper and hold it in her hand.

"Oh," said Mr. Reese. "There is only a name on it, an easy name, Alfred Sansom. While

saying the last word he took the paper from Mrs. Carrington and opened it in order to show the name *Alfred Sansom* written upon it. And Mr. Carrington adds:—

"With the exception of the one he burned *this was the only paper he touched. I am absolutely sure of this.*"

Mr. Reese then replied in general terms to the question written on the paper he had burned:—

You will become financially independent later on. The 12th February, 1912, will be the happiest day of your life. Something for which you have long striven will then come about.

All the questions had thus been answered, and Mr. Carrington spread out the pieces of paper on the table and re-formed the envelope except for the portion that had been burned.

IX.—ALL POSSIBILITIES OF FRAUD DISMISSED.

Mr. Carrington then considers and dismisses all possibilities of fraud. The substitution of other pieces of paper was out of the question. The ruse technically known to American conjurers as the *one-ahead-trick* is equally out of Court, since Mr. Reese did not *touch the papers* except in the two instances mentioned—*e.g.* the paper burned without unfolding, and the paper opened *after* the question had been dealt with.

Here is the *modus operandi* of the *one-ahead-trick* as explained by Mr. Carrington himself, a gifted and expert illusionist and conjurer.

Suppose six pieces of paper have been written upon. The operator manages to *acquaint himself with the contents of one of them*. They are placed in a drawer, as in the case under consideration. He then pretends to read one of the questions in the drawer. In reality he reads the one on the paper he has in his hand, while applying it to one of those in the drawer. He then opens the drawer, takes out a paper and reads it under the pretence of verifying his clairvoyant faculty.

Meanwhile he is enabled to obtain knowledge of the contents of the second paper which he, later on, gives as that of the third. He opens that under the same pretext of verification, and so on until he has read them all. In reality the question which he reads is always that written on the preceding paper. . . . In order to perform the feat we have explained, the medium must himself open the drawer and himself read the writings. . . . Mr. Reese never opened the drawer and never touched the papers. This operation was always performed by Mrs. Carrington or myself . . . and the paper read always corresponded with the reply given by Mr. Reese, . . . in other words, he *really read the question written on the paper still enclosed in the drawer.*

X.—MR. REESE WINS HIS CASE BY CLAIRVOYANCE IN COURT.

The last time Mr. Reese was in England I invited Lady Muir Mackenzie to bring a friend to meet him. This lady afterwards went to America and sent the following account to Lady Muir Mackenzie who kindly handed it to me:—

Taken from *New York Times* for last June:—

W. Bert Reese, whose "mind reading" demonstrations have mystified many scientists, including Thomas A. Edison and Dr. William Hanna Thompson, author of "Brain and Personality," was discharged yesterday by Judge Rosalsky in General Sessions on his appeal from a conviction by Magistrate Barlow of disorderly conduct, under a section dealing with fortune-telling. Reese convinced Judge Rosalsky, Assistant District Attorneys Bostwick and Flint and two reporters by demonstrations in Court that he was not a disorderly person, but a man with apparently unusual powers.

Reese was arrested at 230 West Ninety-ninth Street on February 26 on complaint of Detective Adele Priess, who said she had paid him \$5 to have her fortune told. Reese denied that he had told her fortune or accepted any money. He was found guilty and held in \$1,000 bonds to keep the peace for one year.

When his case came before Judge Rosalsky yesterday

on appeal, Reese asked permission to demonstrate his abilities to the Court. He told Judge Rosalsky to write something on each of three pieces of paper, and to fold them so that he might not be able to read what had been written. Judge Rosalsky put the papers in different pockets after he had mixed them up so that he could not distinguish them himself. Then Judge Rosalsky produced one of the folded papers and pressed it against Reese's forehead.

"You ask me how much money you have in a certain bank," Reese said. "Fifteen dollars is the answer."

Judge Rosalsky admitted that the answer was correct, and produced the second piece of paper.

"This piece contains the name of one of your old school teachers—Miss O'Connor," Reese said.

The third question, which he read correctly but did not answer, was: "What was the rule in Shelley's case?"

Reese performed similar demonstrations for the benefit of Mr. Bostwick, Mr. Flint, and the reporters. His last feat was to give the maiden name of the mother of one of the reporters. All of the questions were written on General Sessions stationery, which Judge Rosalsky supplied.

"I do not consider you a disorderly person," Judge Rosalsky said, when the demonstrations were finished. "You are honorably discharged."

I have not found that Mr. Reese's predictions in general proved veridical. It would be of interest to ascertain Mr. Carrington's experience in that respect, and that of others who have met Mr. Reese. No one who has tested this extraordinary man can deny his exceptional gifts, but lest any should be dazzled by their display, it may be well to bear in mind that the greatest development of psychic power is not of necessity a guarantee of equal ethical and spiritual unfoldment.

F. R. S.

WHERE ART THOU, SOUL?

A SONNET.

Oh, lofty chrym of death! Oh! silent soul,
Where art thou? 'scaped the body's prisoning clay.
Free and afar? Pent not as grievous toll
Within an earthly habitat to-day,
The seal of sov'reignty is on thy face;
A regal majesty broods o'er thy brow;
Thy God hath touched thee with diviner grace;
Oh! very far from me thy spirit now.
And yet, methought I heard a flute of wings,
A drifted pinion through my empty heart;
Where sudden song from yonder thorn-tree springs
A mystic luminance meseems did start.
Oh! can there be, between us, no dread brink?
Art thou in truth as near me as I think?

AMANDA BEBBINGTON.

All the great religions of the world, historically considered, are rightly objects of deep reverence and sympathy—they are the record of spiritual struggles, which are the types of our own. This is to me pre-eminently true of Hebrewism and Christianity, on which my own youth was nourished. And in this sense I have no antagonism towards any religious belief, but a strong outflow of sympathy. Every community met to worship the highest Good (which is understood to be expressed by God) carries me along in its main current; and if there were not reasons against my following such an inclination, I should go to church or chapel constantly, for the sake of the delightful emotions of fellowship which come over me in religious assemblies—the very nature of such assemblies being the recognition of a binding belief or spiritual law, which is to lift us into willing obedience, and save us from the slavery of unregulated passion or impulse. . . . With the utmost largeness of allowance for the difficulty of deciding in special cases, it must remain true that the highest lot is to have definite beliefs about which you feel that "necessity is laid upon you" to declare them, as something better which you are bound to try and give to those who have the worse.—George Eliot.

The Annual Conference of London Spiritualists.

THE London Union of Spiritualists held their Annual Conference at the South Place Institute, Finsbury, E.C., on Thursday, May 18, a beautiful sunny day, under the ever welcome, business-like and enheartening presidency of Mr. E. Taylor Gwynn. The proceedings began with the hearty singing of a hymn which buoyantly voices the Spiritualist's gospel—

The morning light is breaking,
The shadows disappear,
The sons of earth are waking
From darkness, doubt, and fear.
The human mind, enshrouded
In superstition's night,
In mysteries beclouded,
Beholds the dawning light.

Then ALDERMAN DAVIS prayed for the divine blessing on the Conference, and as he uttered his beautiful impromptu invocation, there was a hush of sympathetic attention in which one felt that every soul in the meeting was finding his or her aspirations appropriately expressed. He prayed—

God of Love! God of Wisdom! God of Power!
At this, our first meeting of this annual gathering, we realise the necessity of leaning hard upon Thee. We give Thee thanks this morning for permitting us once more to meet in the physical body in this place. We realise that as we in the body meet together, many of our loved ones who have crossed the Border line, who have gone out of the physical, meet with us also. Some of us at least have no shadow of a doubt that Thy ministering angels are here. They have accompanied us on our way from our homes. They have talked with us, and we realise their influence now in this building. They desire the very best for us. We pray that all that they need shall also be given to them. Our one aim, our one object, this morning is to so co-operate together that we may learn more of the truth of God, that we may understand better our relationship one to the other, and above all our relationship to Thee. Oh, thou Heavenly Father, open our spiritual eyes that we may see clearer than we have ever seen before. To-day at each of our meetings may Thy manifestations be such that at the close we shall go back to our homes strengthened in Thy power, made more loving through Thy love, made wiser in Thy wisdom. Our brother, Thy servant, who shall speak to us this morning—may he have all the divine freedom that he needs, and from him may we gather something that will help us and those through whom revelations shall be made in the other meetings. May they all be inspired by Thee. Whilst we meet together here we pray for our brothers and sisters everywhere. There are many who are unable to be with us to-day. Be with all the Societies represented here. May their officials and every member, whilst we have been blessed here, may they be blessed wherever they are. And may the day soon dawn when all men shall know God, when the nations shall realise that all men are brothers, and all women are sisters.—Amen.

The CHAIRMAN said the speaker that morning would be Mr. Frank T. Blake, of Bournemouth, the President of the Southern Counties Union of Spiritualists, who had done good work in trying to unite the Spiritualists in his district for the purposes of co-operative promulgation of their truths. They all desired to co-operate in the best methods of convincing those whom they longed to convince that the physical life was only a little portion of that great life which began before the physical body was manifested and continued after the physical body has been dissolved. After the address there would be discussion, and he urged the speakers in advance not to range through the whole gamut of world-wide philosophy, but to confine themselves to the paper. (Laughter.)

Mr. ERIC GODLEY, who has a pleasant sonorous voice, sang with great power and feeling "Unseen Companions," the composer, Mrs. Margaret Meredith, playing the accompaniment. Mr. Godley mentioned that many soldiers had come to him

after he had given this song and told him that time and again they had seen visible evidence of spirit return when they were on the battlefields.

Mr. FRANK T. BLAKE then read his paper on "Instruction, Destruction and Construction," in the course of which he said that our life both as units and as a race was one constant course of instruction, passing from the simple to the complex, each stage necessitating the destruction of the limitations set up by the mode of thought of which they were the expression, and the construction of a more complete condition, with a correspondingly wider horizon, in which might be found the larger ideal suggested by the instruction received.

The race or nation which, in defiance of the law of survival, was content to remain satisfied from generation to generation with the law set by its forbears was creating the very condition which would destroy it. On the other hand the nation which profited by the collective experience of its people, and following the instruction gathered in pain and suffering sought to build anew on larger lines, outlined in the idealisms portrayed through the instruction, would rise from height to height, each point attained widening its horizon and revealing more and more of the vision which in its ultimate expression would prove man's salvation.

The condition existing at the time of the advent of modern Spiritualism was one of complete separation as between the sciences and expressed religion. The deeper and more conclusive the research of science the more bitter became the antagonism between them, resulting in a declared Materialism and the neutrality of Agnosticism, for the accepted religious teaching had failed to agree with the revelations made by persistent scientific inquiry.

The present civilisation, great as it is, was founded on an incomplete knowledge, but unconsciously they had mentally evolved beyond its borders, and their ideals had outstripped their accepted theories. Material science had taught them the law of the survival of the fittest, which failed to satisfy man's higher aspirations. The phenomena of Spiritualism, and the teaching received from those who, by reason of these phenomena, had been brought within their reach, had enabled them to reach a higher plane of knowledge, and their efforts must now be directed towards recognising religion as a primal necessity of human development, rather than an added asset. All that was untrue in the organised expression of religion must be deleted, and it must be made to meet the needs of the people and the bedrock of a higher civilisation. With the destruction of the old, a grander structure must be raised suitable to the spiritual development of man, not belonging to but merely passing through the physical condition.

Again and again instruction, admonitions, and appeals had been received from those who had passed through the gateway of physical death to render this vital service to their day and generation. And what had held their hand? He thought Spiritualists had not been sufficiently united, their influence had been spasmodic, they had allowed phenomena, neither instructive nor constructive, to be given on their platforms, and they had permitted too great a freedom to their speakers, who often dwelt on distorted side issues rather than on the sacredness of life and its continuity.

Their effort must become collective and decisive. The vision was theirs. From the wretched and oppressed, from the heartbroken and desolate, the call to their duty came in increasing volume. Let them then unite, and, in the power of their unity, destroy the false, and in the wisdom of their instruction build the true, the beautiful, and the lasting good!

Mr. Blake was accorded a hearty round of appreciative applause when he concluded the reading of his paper. Mr. Godley sang "Our Heritage," and questions followed, during which Mr. Blake stated that he did not accept the theory of the survival of the physically fittest as applying to man as a spiritual being. They possessed, he said, a higher nature than what was called human nature, and it was one of the services of Spiritualism to reveal it and to develop it. He trusted that a College of Instruction would be established for the education of their speakers.

In an interesting discussion, Alderman Davis urged that they should guard their platforms jealously, recognising that liberty and license were two very different things, and commending the South Tottenham Society's method of reading at each meeting a statement of the principles of Spiritualism. If people wanted to "propaganda" anything else, said the Alderman amid applause, let them go to other platforms and do it.

The afternoon meeting, devoted to phenomena, was most interesting, both the ladies, Mrs. Cannock and Mrs. Jamrach, giving excellent proof of the continuity of life by their well-recognised descriptions. In one case the full name was given of

the spirit manifesting, and in other cases quite peculiar little characteristics were given to prove conclusively the identity of the loved ones.

The soloist, Miss Edith Bolton, rendered two songs most feelingly, contributing in no small measure to the conditions producing such successful results.

At the evening meeting, after the Chairman's report of work and progress of the Union of London Spiritualists which was very satisfactory, Mrs. Mary Davies testified to the value and importance of Spiritualism to herself, and Mr. Richard Boddington expressed the view that the Spiritualist Movement had outgrown its present organisation, and was crying out for larger and better methods for consolidating forces and giving them more effective expression. Mr. F. T. Blake said that a sorrowing humanity, bowed down with the tragedy of the loss of their loved ones, without knowledge or even hope of a reunion, presented a splendid opportunity for acceptable propaganda. He advised the reading at every public meeting of the principles of Spiritualism, and deplored a tendency he had noticed to work along lines which would eliminate inspiration and the co-operation of spirit power. If this danger were noted, and care was taken to be Spirit-led, the Movement would forge ahead and fear no consequences.

Solos by Miss Florence Shead, and two musical items from the choir, delighted the literally packed meeting, which was as successful as any ever held in the history of the Union.

A New Phase of Manifestation at Crewe.

By M. C. ARNOLD.

MANY readers of the *Psychic Gazette* have been for a long time interested in the remarkable photographs and psychographs taken under test conditions by the Crewe Circle. I therefore shall need to make no apology for describing a fresh phase of mediumship, that they, with another friend and myself, have lately been developing.

The sittings have been taking place for the last six months at Mrs. Buxton's house in Crewe, and have been conducted in one of the bedrooms in total darkness. The complete circle consists of only four members.

For the first sittings we sat round a table, holding hands, and "scent" was the preliminary phenomenon, at first only the odour, but afterwards in a heavy dew, which wet our hands and faces. Also handkerchiefs were placed on the table to receive it, and the scent remained on them for days.

Later, the control instructed us to separate, and to sit in each corner of the room. We did so, and were shown lights of different colours. Three weeks ago part of a name appeared written in light.

In the last two weeks we have been instructed to sit holding hands in a circle without a table, and were rewarded to-day with a most remarkable phenomenon—the appearance of a most exquisite miniature face, in the centre of bright light. It was clear and distinct in every detail, and was instantly recognised by myself as my sister, who passed over just over four years ago. The face

remained for some seconds, long enough to be thoroughly studied, and then after a minute or so appeared a second time. My friend also instantly recognised the face, and Mrs. Buxton saw the great likeness to myself. The whole appearance was a perfect oval of light about three inches long by two and a half wide. The face itself would not be more than an inch and a half in length. The detail was perfect; the eyes shewed in their natural dark brown colour and were luminous and loving, looking straight at me.

We sat very close together, and could feel each other's every movement, even if we did not hold hands, also we know and are quite sure of each other, leaving no possible inlet for fraud.

We hope *Psychic Gazette* readers will be interested. We expect to get bigger faces before long, but think this one very remarkable for a first appearance.

Any member of the Circle will be delighted to give further information to inquirers. Their names and addresses are:—Miss A. Marshall, at Summer Hill, Macclesfield; Mrs. D. A. Buxton, 144, Market Street, Crewe; Mr. W. Hope, 40, Eastney Street, Crewe; Mrs. M. C. Arnold, Summer Hill, Macclesfield.



If thou art pained by any external thing it is not this thing that disturbs thee, but thy own judgment about it; and it is in thy power to wipe out this judgment now.—
Marcus Aurelius.

Soul-Mates and Affinities.

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

LOVE will ever play a great part in human life to the end of time; it will be an immense element in its happiness, perhaps a still greater in its sorrows, its disasters, its tragedies.—*Spencer.*

If God had designed woman as man's master, He would have taken her from his head; if as his slave, He would have taken her from his feet; but as He designed her for his companion and equal, He took her from his side.—*St. Augustine.*

OF all the tragedies of life, probably the greatest is that of mis-mating in marriage.

To be tied to a partner who thinks and feels differently, whose interests and ideals are on a different level, who does not understand, who instead of a ready and loving help is, it may be quite unwittingly, a hindrance to self-development—oh, the sorrow and disappointment of it all! Many a sensitive and aspiring man or woman silently pine away from sheer soul-hunger, and maybe take retrograde steps in despair.

At the spring-time of youth the mind is not always sufficiently developed to judge character and temperament, to foresee consequences, or to make a wise and truly congenial choice. A passing fancy, maybe only sex-desire, or the yielding of the weaker mind, may prompt a life-union, which maturer judgment would veto. Two human beings enter upon formal obligations, framed by the customs and traditions of church and law, which they afterwards find impossible to fulfil without violating their higher self. And so marriage, instead of soul-mating, becomes a lottery with few chance-prizes and plenty of blanks, but each lottery ticket is duly stamped with seals of social conventionalism, ecclesiastical bigotry, and legal formality—formidable seals, which can only be broken by one or both of the contracting parties violating the recognised moral code and thereby earning society's anathema and ostracism. Short of that, only separation by mutual consent, and the dragging out of a mateless and often lonely life, is the only possible alternative to incompatible marriage relations.

A few years ago American society, which often leads in psychic problems, first startled the world by publicly speaking through the press of "affinities" and "soul-mates." It merely re-discovered a reality, a desire which is ever hidden deep down in every human breast—that indescribable heart-yearning and soul-hunger for the other half of one's own self—it is an eternal ideal dating back through the ages; but through the strenuousness of modern life it was lost sight of.

Who has not with all his heart shared the yearnings and searchings for, the finding and the losing, of the soul-mate, when reading the love-tragedies of Hero and Leander, of Abelard and Héloïse, of Dante and Beatrice, of Romeo and Juliet, of Du Maurier's Peter Ibbetson, of Tennyson's Elaine, and of Lytton's Zanoni, who willingly sacrificed his magical powers, and even his life for his soul-mate. Many more similar tragedies could be cited. What true man or woman would not readily give his life for his or her true soul-mate, if they could but find her or him? Thrice happy they who do—they have indeed entered heaven! I could enumerate many instances of such true soul-unions.

It is most rare, and not really necessary, that two people should be mated on all the four cosmic planes—physical, vital, psychic and spiritual.

All the true mating, however, is really on the spiritual and intellectual planes. Among the spiritually less developed people unhappy marriages are often caused by difference in temperament, misunderstanding and misjudgment of motives—they mostly are the quarrelsome material people whose chief thoughts centre in the present world and its material incidents, circumstances and illusions. If they never learn to understand each other during their earth-lives there is a possibility they will find, that when their apparent differences are seen in the white light of truth on the spirit-side of life, a permanent happy reconciliation and union between them is an easy matter. Nevertheless there is no compulsion to resume an uncongenial marriage tie in the next world. *The only true and lasting ties between two souls both in this life and in the beyond are divine love and community of interests and aspiration.*

Fortunately very few ordinary people ever have the slightest idea of a soul-mate; they have taken their partners according to the church-ritual "for better or for worse," often the latter, and do not ponder over their fate very much.

For spiritually developed sensitive souls the discovery that they are mis-mated is a real and awful tragedy. To live and associate with a partner who is of a different temperament, who does not understand, whose ideas, ideals, and aspirations are on a lower plane, even if a certain amount of sympathy through close association is shown, is slow psychic torture. The only possible and partial remedy is self-sacrifice on the part of the higher soul to uplift the lower one, and the patient acquisition of what might be called a divine resignation to present cramping and torturing conditions.

I know of a man who from his early youth had so-called "Higher Thought" ideals, without unfortunately ever troubling to discuss them with his fiancée. After marriage his wife, who was a good woman, but of strictly orthodox views, could not understand him, felt very unhappy about his "heresies," and made him promise that he would never again mention religious subjects to her. He loyally kept his promise and secreted his spiritual aspirations, until more than twenty years afterwards their daughter, who had taken up with the "New Theology" movement, opened the eyes of her mother to higher spiritual truths, and thereby released her father from his long kept bond of silence. Thus by his patience the union and unclouded happiness of the home was preserved.

If the discovery of a spiritual or intellectual mis-marriage is made, the only possible remedy is the giving out of all the love we are capable of to our earthly partners, and by looking upon them as children of God, in spite of the fact that they may live on a totally different plane of spiritual development. We must imitate the school-children, who show no antipathy to those who are in lower classes, but are ready to help them with their lessons when needed. By the giving-out of the highest and best that is in you to an uncongenial partner you help him or her on the upward path and your sacrifice will be repaid manifold by an immense spiritual development of your own Self.

(To be continued.)

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A Revival of Prayer.

CAN it be that we are on the eve of a Revival of Prayer? Is the Soul of Humanity turning to its Source as a natural result of the great cataclysm of death and destruction that is at present rending the world—

Just as a child, when scaring sounds molest,
Clings close and closer to his mother's breast.

The *Weekly Dispatch* of May 28 revealed that silently and spontaneously a praying movement had begun in Rochester during the previous week, when nine Pilgrims of Prayer

Set out along the dusty chalk roads that lead inland along the Medway. There was nothing in their garb, to mark them from the rest of womankind. They went quietly and unobtrusively to the little villages where their work lies, arriving like most wayfarers to such places, on foot.

They first sought the village church, where for a space they prayed silently. Then each pilgrim went by previous arrangement to some humble home, partook of a simple meal with the family, received news of the son or brother at the front, talked sympathetically of the men who are sick or wounded, or who have, alas! gone away never to return. And this is a typical description of the scenes that follow:—

Mid-afternoon in a little Kentish village! On the village green is a group such as may be witnessed at any hour of the day in the French villages near the firing line; a group of women and children openly praying. The sunlight gilds the group, disdaining to hide any of its homely commonplace. Though unfamiliar, the scene seems perfectly natural.

In a few months' time, possibly, the scene will be a familiar one on every village green in England; for the Pilgrims of Prayer who started out from Rochester last week into the little villages around Cliffe and Cobham are but the precursors of many bands of good women who will spread far and wide through the land, carrying to all rural homes their message of repentance and of hope.

Then the Pilgrims make short calls from cottage to cottage, and reach the whole of a village community in a few hours. They obtain simple lodgings for the night and then proceed on foot to other villages.

It is a tiny beginning, but these pioneers have inspired many more women like themselves, and the call to prayer is now preparing in all parts of England.

The pilgrims seek to introduce prayer into the life of the English village as the natural thing it is. They wish to make it for the English working woman what it is to her French sister, the open solace that remains for the woman whose man is absent fighting for the home.

May this movement be as successful and as beneficent as that other great movement which began even more humbly in Rochester, U.S.A., seventy years ago, and has already spread great illumination and comfort in every portion of the habitable globe!

The question of Prayer is apparently coming up in men's minds. A few days ago we received the following note from a correspondent in Godalming:

"It would be helpful to know which is the right method of Prayer. Different schools of thought vary; for instance, some teachers assert that beseeching prayer is of no avail, others that it is necessary to deny and affirm, others that affirmation only is necessary, others that realising God is sufficient. The Church as a whole uses mostly supplicatory prayer, which we are told by some

is dictating to God; and so on. Would it be possible to learn from one who has passed into the wider life what is True Prayer, or if all methods are acceptable and equally efficacious.—H. H."

We pass on this desire for instruction to some of our inspired correspondents, who will, we feel sure, gladly send us answers that will be helpful to many.

Some one once said that "Man is a praying animal," but if so, it may be admitted that he has largely lost his art. We are a reticent race on religious matters, and because those who pray openly are often hysterical and hypocritical, we have eschewed prayer—except at appointed times and places—as something rather unbecomingly sane and sensible people.

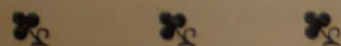
But consciously or unconsciously we *do* pray. "Prayer is the soul's sincere desire—uttered or unexpressed." It may be only a weak fluttering expression of our deeper emotions, that hardly rises to the surface, a mere sense that there is a Power above that knows all, and to Whom our humble respect and reverent acknowledgment is due.

It may be but the poignant expression of intense desire arising out of our human needs—"We have sorrow, Oh Lord, give us solace; we have pain, give us relief; we have poverty, give us what we require; we have weakness, give us strength." In such ways we reach out instinctively to the Father of All whom we believe to have infinite compassion.

Prayer has, however, its higher purposes. It is the avenue by which aspiring man approaches and enters the sacred courts of the spiritual life. In the struggle between God and the Devil which takes place at some period in every soul, man feels that he must needs invoke, by prayer unceasing, the Spirit of Goodness if he would be delivered from Evil. It is the vehicle which carries him from the lower to the higher, which helps him to escape from the weakness and unrest of his physical desires into the spiritual region of peace and power, which braces him to self-surrender, and brings him at last into complete familiarity with, and ready obedience to, the Divine will. It is that exercise which shuts out all the distractions of earth and introduces him to the blessedness of Paradise.

As psychic students we understand the rationale of prayer better than preceding generations, not because, as is sometimes supposed, we have become aware of a phantasmagoria of spirits, good and bad, but because we have given stress to the study of our immortal psyche and its powers, and realised its supreme importance relatively to the physical life and its ephemeral concerns. We know that prayer is not a mere religious exercise of non-avail. It is something more than devout affirmations and denials, more than supplications sent out into space from which no response will ever come. We have become aware of the subtle mechanism by which our prayers bring their answers, a mechanism that has been in the world from the beginning, and that men or women who pray intensely are setting in operation wireless messages which will be duly delivered, and bring back a response from embodied and disembodied spirits similarly attuned. For we have passed from the period of mere faith into one of faith supported by scientific knowledge.

J. L.



Harmony within works outward. "Out of the heart are the issues of life." One has only to keep love and faith and sweetness in his heart toward all, and circumstances and conditions will take care of themselves.—*Lilian Whiting.*

Sketch Proposed for an International College of Light.—II.

By H. T. PEMBERTON.

THE proposed organisation and details of management, in connection with the College, can only be roughly sketched in this article, which briefly mentions the points the writer considers of most importance.

ARCHITECTURE AND ENVIRONMENT.

The locality suggested would be within easy reach of London—the premier city of the world—not exceeding ten miles from suburbs, and with grounds at least twenty acres, more if possible. The buildings should be of artistic and symbolic design, and the advice of our spirit-friends should be considered, as this matter of architecture from the occult and every point of view is most important. The following is merely a suggestion:—A central circular building, having wings on either side; these to be connected with the main building by light, artistic covered-in and verandah corridors. The wing buildings themselves might be square or oblong—domed and turreted. The rear semi-circle of the main building should be lower than the front half or façade, so as to admit light and air to the courtyard within the circle. In the centre of the courtyard an observation tower might be built, surmounted by the figure of a newly-arisen spirit, clothed in flowing spirit drapery, without wings—a little above, two ministering spirits, waiting one on either side, with welcoming hands outstretched. A globe of pure white light should be placed so as to illuminate the figures at night, when desired. Two lesser lights might also be placed on the extreme turrets of the wing buildings, making three in all. Some oriel windows might be used in the main building, and a way for promenading on the roof, right round the circle, could be made. One of the wings would be used for the men students, mediums, and staff—(sleeping accommodation, etc.)—and the other for the women. The main building would contain the Lecture Theatre, Library, Dining Hall, offices, private séance rooms, also apartments for reading, writing, special study, reception and recreation. A Games Hall and Billiard Room might occupy a portion of the rear. All should be comfortably and “restfully” coloured and furnished—the colouring to correspond with the uses to which the apartment would be put. The main entrance hall should be large, and furnished partly as a lounge and reception room, with an inquiry bureau, where visitors would be always welcomed, and information imparted by a competent, tactful, and sympathetic receptionist. A small bookstall should be here for those wishing to purchase books relating to Spiritualism and kindred subjects. The corridors communicating with the wings might be partly used as conservatories, to supply the College with an abundance of plants and flowers, for beautifying and perfuming the various apartments, and more particularly the séance rooms. There should be plenty of light everywhere, and artificial light modified according to the purposes for which the rooms are required.

The grounds should be simply laid out with trees, but not too many, and flowers in profusion.

OTHER BUILDINGS.

Four additional separate buildings would be required.

(1) *A Home of Rest*, for aged mediums and others who had spent themselves in Spiritualistic work. The same building could also be used as a temporary boarding house for provincial and foreign visitors to the College, who desired to be on the spot, its use being restricted, say, to seven days, and to those having a definite connection with Spiritualism. A charge covering expenses would be made.

(2) *A Little “Rest House,”* at the gate, where the passing wayfarer could always obtain a simple meal, if in want, and a shelter for the night.

(3) *A Small Observatory.*

(4) *A Large Hall*, to be used for public lectures, concerts, dances, and any other purpose required. At intervals the most eminent people in every department of Science, Art, and Literature, should be engaged to lecture, the general public also being admitted, as thought desirable. Good bands should play from time to time both in the Hall and grounds for the enjoyment of the College staff, Spiritualists generally, and their friends, a nominal charge being made to non-residents. In fact, the College should be, not only a place for study and research, but also full of brightness and beauty, where open and ready sympathy and assistance would be given to inquirers of every class, creed and nationality. To aid in making the College and its work widely known, the public should frequently be invited to attend its functions, but no attempt should be made to unduly force attention as regards our Philosophy, unless an inquirer is definitely attracted.

CONSTITUTION OF THE COLLEGE.

It might be found expedient to make use of the laws provided for joint stock enterprises, and to form a limited company; or the funds might be held jointly by trustees and a board of governors, say about seven in number. In addition, there should be a Provost to rule the educational and research side, and a Secretary with good organising and financial capabilities, to control the business end and have the general management of affairs. One member of the board in rotation to be in actual charge, in conjunction with the Provost and Secretary, forming a working committee of three. There might also be a President and Vice-President, who would take the chair at public meetings, and exercise a certain general supervision. The Governors might be selected somewhat as follows:—Two by the founders and subscribers to the College, one by the students and staff, one selected by the Spiritualist societies of London, one from the provinces, one from the Colonies, and one from the Psychical Research Society. The founders, subscribers and fellows should have the appointment of President, Vice-President, Provost, and Secretary, under their control.

The seven cardinal affirmations of Spiritualism would be taken as the fundamental basis of the teaching and philosophy, but the study of all systems of thought relating to man's future existence should be encouraged, so that students and lecturers would be in the strongest possible position when explaining our philosophy, and detailing the evidence. The philosophy, science and phenomena of Spiritualism should stand firmly on their

own base, without such props as so-called Christian Spiritualism, Theosophy, Christian Science, or any other creed or doctrine. None of these have the same weight of unimpeachable evidence behind them, and are all more or less theoretical and dogmatic. This should in no wise prevent an attitude of perfect friendliness and goodwill to all believers and followers of the various religions, philosophies, and systems of thought. Spiritualists are also psychical researchers, ever open to investigate, and seeking for added knowledge on that most majestic and momentous of all subjects, our future life. On this dim earth-plane we are just touching the fringe of eternity, and we hope and pray continually that our knowledge and right judgment may be increased from day to day, and our eyes more widely opened to the beautiful mysteries ever confronting us. They will assuredly make themselves manifest as we fit ourselves—by study and inward advancement—to receive them. All this ghastly conflict, with its attendant misery and desolation, is simply the fruits of wrong thinking. When men and women begin to "think for themselves," rightly and with clarity, war will cease. Our College of Light will assist them to do so.

THE TRAINING, EDUCATION, AND DEVELOPMENT OF MEDIUMS.

This should be one of the most important branches of College work. The salaried special lecturers the College would send out, should always be on the watch for promising young mediums. If willing, these young people should be invited to attend a preliminary examination at the College, and if thought suitable an offer made, according to their circumstances, to train and develop them for professional work, either free or for a moderate fee. If after probation they did not fulfil expectations they would be sent back to their homes, having gained in general knowledge and in many other ways. Pupils found to have a genuine psychic gift might arrange with the College authorities to give their services for a certain period gratis, when trained, in return for their education and maintenance during development. Mediums having developed their particular gift successfully, should, after suitable examinations, be given diplomas, describing their special *métier*, such diplomas to require endorsement yearly by the Provost, when fully satisfied that character and power remained unimpaired. The right to use certain distinguishing letters after name might also be considered on payment of a small fee, and the same might apply to professors and lecturers. Older mediums should also have the privilege of offering themselves for training and examination, making payment according to their ability, such payments being in some cases deferred at the discretion of the Governing Committee. A staff of resident salaried mediums should be retained, whose services would be available (1) for research work; (2) To meet the inquiries of Spiritualists and the general public. In the latter case the College should either be in a position to legally accept payment, according to the financial status of the inquirer, or if that were not found feasible, a donation to the funds of the College should be requested, varying with the wealth of the applicant. In every event it should be made absolutely clear that the College authorities made no contract as to results, but only undertook to do their utmost to assist, and to provide the most suitable sensitives for the purpose in view. Such arrangements would in no way debar the College from

holding free séances, for those whose means did not permit of payment. For all inquirers as regards phenomena—those seeking this privilege through the College should be required to sign a printed form stating: (1) That they already had at least a general knowledge of the subject; (2) that their motives were not idle curiosity, or some possible pecuniary advantage; (3) that they did not desire information as to future events on the earth plane; (4) that they agreed not in any way to interfere with or obstruct the medium; (5) that it was clearly understood the College undertakes no liability or responsibility in connection with any phenomena that may occur; and gives no sort of guarantee that there would be results of any kind. On signing the form and giving address—if not vouched for by a member, it might be necessary to inquire as to character and means—the fee required would be adjusted accordingly, and paid by the Treasurer in advance.

A course of preliminary lectures, before investigating phenomena, should be strongly suggested. In addition to the regular staff of mediums, those outside the College might be requested to assist from time to time. Besides those with psychic gifts, the permanent staff would consist of professors, tutors, lecturers, and researchers, also if thought expedient a certain number of Fellows might be elected. Regular sets of Lectures should be given: (1) To the students, both resident and non-resident, attending with the view of becoming mediums, teachers, or lecturers, and (2) to those members of the public who desired to obtain information on our various subjects, in a concise and attractive form. These could be arranged in a gradually ascending scale, so that at their termination, those attending would have obtained a valuable and comprehensive knowledge of Modern Spiritualism in its various aspects, and could then properly commence investigating for themselves. The charge for attending these courses should be made as light as possible.

There should be, in addition, classes for teaching and inquiry, as regards special subjects and phases of phenomena. Classes also for dealing with the many branches of material knowledge, that are akin in one way or another to occult science. A Debating Society in the College should also be encouraged. All branches of psychic work should be fully dealt with, and the various forms of mediumship—materialisation, clairvoyance, psychometry, clairaudience, telepathy, physical phenomena, automatic-writing, trumpet-messages, etc., should have their special exponents, the results being carefully tabulated.

Lectures, both for College and travelling work should be specially trained, and thoroughly educated, both in general and in psychic knowledge. They should have the gift of eloquence and suitable delivery.

A particular department of the College should take up the great problem of Health from the occult standpoint, and endeavour to evolve a system that would assist humanity to that inestimable blessing, "a sound mind in a sound body." The help and advantages in this connection of colour and musical harmony should be studied in a scientific manner.

The Lecturers sent to the provinces and abroad for propaganda work might be accompanied by a Medium, where the ground had already been somewhat prepared by previous visits. Public

display of the sensitive's powers might not be advisable, but private sittings could be arranged locally for those interested. These Lecturers and Mediums should be paid an adequate salary, with expenses, and empowered to hire halls in central districts, also advertise the lectures in advance, both for the Spiritualists in the neighbourhood and for the general public.

Later, Branch Colleges might be established in other cities, if thought desirable, and affiliated to the parent Institution, and subject to its control.

FINANCIAL.

If not possible at first to begin with as comprehensive a scheme as outlined, a smaller place might be purchased, partly on mortgage, having premises already built that might be made suitable, and with sufficient ground for building when funds permitted. Assuming, however, that the necessary initial sum had been found to form the capital of the proposed joint stock company—not working for profit—let us see what the chief annual sources of income afterwards would probably be:—

(1) Interest on capital and reserve; (2) donations and legacies; (3) subscriptions payable by the public for use of Library, reception- writing- and reading-rooms, and the grounds; (4) membership subscriptions from provincial, colonial and foreign Spiritualists, who desired to help the College, and also to have the advantages of a Central meeting-place and Club, when in London; (5) fees or donations from persons desirous of attending séances under the auspices and guarantee of the College; (6) fees from persons attending lectures and classes; (7) fees payable by mediums and students on the granting of diplomas; (8) admissions charged for special lectures by eminent men, concerts, etc.; (9) vegetables, poultry, milk, etc.,

might be produced at very trifling cost, the students doing most of the work.

On the Debit side there would be: (1) General upkeep of the fabric and its contents; (2) salaries and maintenance of staff; (3) salaries and expenses of travelling lecturers and mediums; (4) upkeep of Home for aged mediums and Spiritualists generally; (5) cost of small observatory—a fee to the public might be charged to help cover expenses; viewing the stars would interest most people and be an attractive method of drawing the attention of the outside public; (6) upkeep of grounds; this could be partly attended to by the College inmates, and there might also be a small profit from visitors boarding at the Home; and (7) Benevolent Fund, and expense of Night Refugees at the gate.

LEGAL.

A Standing Committee to deal with the legal disabilities at present existing; and to agitate for reform—amongst Members of Parliament and otherwise—would be most advisable.

A great many other details would require careful working out, and adjustment from time to time, but a broad working base to start with would be requisite.

If even one wealthy person were inspired to found such a College, what an imperishable monument would be erected to his or her memory! Millions are being lavished daily in this desolating business of killing and maiming. One of those millions would more than suffice to make our College an established fact. What pioneer philanthropist claims the honour and glory of such a deed?

NOTE.—Now that Mr. Pemberton's most interesting and carefully-elaborated Sketch Proposal is completely presented, we shall welcome correspondence on the subject from our readers.—ED. I.P.G.

Art the Great Revealer.

By E. P. PRENTICE.

ENDEAVOURING to realise the divine mission of Art as the great revealer, let us approach her temple with bated breath and unshod feet, for the place whereon we would stand is "holy ground."

Art is Nature incarnate and imbued with the altruistic vision she treads unerringly the rugged road that leads to the celestial city of pure delight whispering to Nature, as she travels, in tones of seductive sweetness and confidence—"Let us make men in our image." And, Nature willingly acquiescing, from this divine union there springs a spiritual birth, and the exultant cry goes forth, stirring humanity to its very depth—"Unto us a child is born."

For the redeemed soul breaks the swathing bands of materialism, to soar on wings of light and love and rapture. Art is living sacrifice, and from that sacrificial pyre a sweet incense ascends that penetrates even to the holiest of holies, involving the blessings of "Him Who sitteth upon the throne, and is alive for evermore."

Art not only unveils, but she creates; and her attributes of love, mercy and justice are God-like—a threefold cord that cannot be broken. Her task is a prodigious one, for she seeks to reveal Nature, to show us the true fulfilling of the law.

Real Art unites seeing and feeling, showing the multiplicity of Nature and her infinitude. Her

true value consists in the fact that she reveals Nature as a process prefiguring human life with its surprising possibilities.

We have to interpret by science, and Art shows us Nature's soul, for by placing her fingers on the divine pulse she reveals a palpitating creative force at the heart of the Universe.

She has yet to penetrate into remote mental regions, to reveal secrets at present beyond our ken. Many of life's darkest problems will be solved in the pure light of Art, for rightly considered she is absolutely spiritual in the highest sense. "To the pure all things are pure"; to the spiritual all things may become spiritual.

Art reveals the face of the Infinite, showing us God's countenance not only in the hazy sweetness of dawn, the glowing tints of sunset, and the song of bird and dreamy river; but in the trivial things, aye, and in those apparently evil, we may, if we will, sense the perfection and love of the Universal Father.

What a glorious world we shall inhabit when practical life is based upon a spiritual human order, a sure foundation for the happiness that continually eludes our grasp, for "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things prepared for those who love God"—a blissful reality that it is the divine mission of Art to reveal.

A Seaside Meditation.

By JOHN AULD, Glasgow.

Our readers will be pleased to have the following beautiful meditation from Mr. John Auld, who has been a member of "The Rothesay Circle" for twenty years, and has taken part in many remarkable séances with Mrs. Etta Wriedt and Mr. David Duguid. He is a brother-in-law of Mrs. Etta Duffus, having married the eldest daughter of the late Provost Black of Greenock. He is the owner of large engineering works in Glasgow, and as a writer of occasional articles, under his own name and "Ian Shun," he is well-known among British Spiritualists. Though no longer young as years go, Mr. Auld is youthful in spirit, and still looks forward to many years of usefulness in the Movement.

IT was towards evening, and the day was far spent. The sun—that glorious illuminator of our dark world—had sunk behind the western hills in a radiant glory of silver and gold, gilding and glorifying the cloudlets in the sky till they shone, bejewelled in the golden light, as if the veritable Isles of the Blest.

That evening I stood alone by the sea, on the beach of an island of great natural beauty, beside the slowly ebbing tide, gazing thoughtfully over the calm surface of the noble estuary of the Clyde, watching in the fading light the ships, great and small, gliding noiselessly out to the boundless ocean beyond my vision. These be the "ships that pass in the night," with lights shining in the darkness, and the ocean to me, in its vast expanse and unfathomed mystery, seemed an emblem of eternity.

The ships, great and small, somehow reminded me of human souls, moving on through the sea of life, until lost to sight in the great beyond, in what too many consider the unknown and the unknowable.

The ships, now voyaging, pass out of the home waters, and visit lands beyond our ken, and return again laden with the rich produce of other continents, and the voyagers tell us of the strange and wonderful countries and peoples they have seen; until, it may be, we also may be filled with the desire to go on travel and see for ourselves the scenes and the peoples they have described.

The voyagers return again from what to us are lands unknown, but do the souls of the dear friends we have lost ever return again? We see them depart on their new and strange experience, and with tear-stained faces and bleeding hearts we cry out "for the touch of a vanished hand, for the sound of a voice that is still."

But do they ever return? Does not Shakespeare speak of "that bourne from which no traveller returns?" Have we not all heard these words of utter hopelessness quoted in the Christian pulpit, with apparent approval, by men who read their Scriptures neither with wisdom nor spiritual understanding? Did not Samuel return to Saul and the kindly-hearted woman of Endor? Did not "the man Gabriel" return to Daniel, and in after years to Mary the mother of Jesus? Did not Moses and Elijah return at that memorable dark séance on the Mount? Did not Christ himself return, again and again, to séances held by his sorrowing disciples, as a materialised spirit, to give them visible and infallible proofs of man's victory over death, in the resurrection or survival of the spirit on the death of the physical body—as an ever-growing number of thoughtful, truth-loving theologians now consider to be the true meaning of the resurrection story? Did

not the last angel mentioned in the Bible declare himself to St. John, to be a being of human origin, and for anything I know to the contrary all angels have had a similar origin in this or other worlds?

And in the strange stories of the Mons Angels we have the modern counterpart of the vision of Elisha's servant at the siege of Dothan, where it was said: "They that be with us are more than they that be against us." Ample present-day confirmation of such phenomena being both possible and natural is to be found in the teeming records of Spiritualism and the cumulative evidence of scientific psychical research.

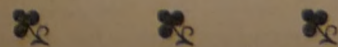
But the time would fail me to tell of the mighty roll of angel men and women, who throughout the ages, among all nations, have come, and are ever coming, as visible or invisible messengers of consolation and spiritual strength to their earthly brothers and sisters—the oft-times weary and heavy-laden sons and daughters of our common humanity.

The law of conscious human-angelic evolution is first that which is natural, earthly or physical, then that which is spiritual. First the natural or physical body; then the body spiritual, emerging from the physical, and its slow and gradual ascent into the celestial or angelic condition. And when our little day of life here is far spent, at the ebbing of life's eventide, we too shall depart as voyagers to the unseen, and meet on the further shore, in the Morning Land beyond the sunset, the dear friends of long ago, all bright and beautiful, waiting to give us a joyous welcome home. We shall discover then, if not now, that they have really been with us all through the time of our earthly experience.

The momentous and epochal truths of man's natural immortality and spirit return, more fully acknowledged and wisely used by humanity, will mean an enormously increased range of power and accelerated spiritual and material rate of progress when the influx from the unseen of the infinite stores of wisdom and knowledge and spiritual guidance becomes the common heritage of a spiritually developed and nobler race of mortals.

Truly, to use a familiar simile, we have hitherto been "as children playing on the seashore, now and again picking up a more or less beautiful shell or snow-white pebble, while the great ocean of undiscovered truth lies spread out before us." The illumined pathway of spiritual ascension stretches out beyond us, and following its radiant light along life's pathway we too shall find at the end of all life's lights and shadows not darkness, but "such a light as never shone o'er land and sea," as:—

"We bow our head and enter, in another golden chamber
of the King's,
Larger than this we leave and lovelier."



It is the law of influence, that we become like those whom we habitually admire.—*Henry Drummond.*

I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now, for I shall not pass this way again.—*Phillips Brooks.*

The Non-Human Beings of the Supersensible Worlds.

By CHARLES V. TARR.

We have great pleasure in printing the following article, written in pencil at Tidworth Camp by Lance-Corporal Tarr, away from his books, in the midst of military hustle and bustle, and while he is concentrating on his laborious training as an instructor. When one remembers the youthfulness of the author, such an article indicates the possession of intellectual gifts of a very high order, and we should suggest that he and some other humble contributors to the *Psychic Gazette*, whose literary work bear the true impress of genius and inspiration, should not be forgotten when suitable Professors are wanted for the coming College of Light! Once the Spiritualist movement has truly realised its high destiny, inspirers and leaders will be found already in its own ranks to elevate it to a commanding position among the influences that will elevate, ennoble and spiritualise mankind. Mr. Tarr's earnest soul sees clearly the need of the moment. He says, "Not until men are resurrected in the Spirit, will the world dwell in the Light of the Sun once again."

THERE are many acute thinkers in the ranks of the Spiritualist movement who are convinced that the assertions of numerous psychics that they have observed psychic entities other than disembodied human spirits, can be explained much in the same manner as the sceptic endeavours to formulate, apparently rational and sometimes ingenious, theories to explain the phenomena of mediumship.

In writing this article, I do not wish it to be understood that I have any first-hand observations of the supersensible worlds to present to readers of the *Gazette*, who are especially interested in this field of psychic exploration. I shall merely state some second-hand evidence, coupled with my own intuitive conviction that there are real fairies, nature spirits, or whatever local name for them we may be familiar with.

For a number of years I have reflected upon the nature and conditions of growth of these curious beings, and I have come to the conclusion that any attempt to develop a scientific system which should explain the genesis of their personalities, and their various functions in relation to the sensible and the supersensible worlds, is next to impossible, if one has not developed those psychic senses which will make direct observation of the higher worlds possible. And obviously, this conclusion also covers those problems of the genesis and real psychical organisation of the invisible nature of man, which still await solution, and create rival schools of spiritual philosophy.

I have had a powerful intuition for years that the interior realms of space are inhabited by an immense variety of species of non-human beings, and that these beings are connected in some way with the established processes of the physical

universe. I cannot claim a close acquaintance with the folk-lore and mythologies of the peoples of the world, but what I do know about these convinces me that just as certain beliefs and customs, known to have existed amongst primitive peoples, widely separated, geographically and chronologically, had their foundation in that psychic nature of man which is co-existent with human life, so the belief in the existence of non-human spirits—a belief which has enormous antiquity to its credit—has its foundation in the same revealing nature.

I am aware too, that the consideration of the evidence for the existence of these beings is not usual among Spiritualists, and the very practical reason for this fact may be advanced, that disembodied human spirits are of far more importance to us and exert a far more powerful influence upon the activities of human life than beings who have not, so far as we know, partaken of human experience.

But it is manifest that the whole field of cosmic life and development is open to the insatiable intellect of man, and that if our sensible and supersensible faculties, which gather all our data of experience, show reasonable grounds for the belief that such beings exist it must at once become evident that they are units in the cosmic scheme, and that they perhaps play a part in the

evolution of nature, of unsuspected and vital importance.

I know two mediums, one of whom is known to most of the Spiritualist Societies in England and Wales, who have seriously affirmed that they have observed these curious entities. Indeed, one of these—a gentleman of some prominence—has set apart special times for the observation of these creatures, but I do not know whether he has tabulated his observations in any sort of system, after the manner of the natural sciences, or discovered the character of the functions these beings discharge.

In the other case, I have frequently had the privilege of taking a walk with my friend—Mrs. M. A. Grainger—in the country lanes, and have made notes of her clairvoyant observations and descriptions of curious nature-spirits, and of her intuitions received concerning them.

It appears that these beings are of manifold species, like most living organisms of the physical universe. Some are minute in size, and beautifully coloured; some are of gigantic proportions, and produce a sense of fear in the clairvoyant; others



CHARLES V. TARR.

again are apparently human in form, but are of a more highly evolved order, and are capable of exerting a spiritual influence on human affairs.

My friend has discerned these creatures of minute proportions on household plants, with the natures of which they seem to be connected.

For my own part, I see no reason to doubt the statements of my friends on this subject, seeing that they are remarkably accurate observers in ordinary well recognised clairvoyance, and although I recollect an explanation by the editor of *Light* a considerable time ago, which seemed to point to a kind of inverted clairvoyant vision, or at any rate, a disturbance of the normal clairvoyant vision, I do not think such an explanation will withstand the weight of the increasing clairvoyant evidence for the actual existence of such beings.

The universe is throughout an expression of personality or individuality. The fact is, I think, being more and more realised by advanced thinkers in philosophy and science. The ancients believed that the countless worlds in space were the physical bodies of conscious intelligences or gods. The sun was worshipped as the god of the solar system, and in the East the idea was expanded until every world was a cell in the body of a larger individuality; every system in its turn a cell in the body of a still larger individuality; and so on *ad infinitum*.

We are wise enough, I think, not to consider human evolution as the only and most important line of evolution in the universal movement. Universes are yet closed to us, simply because we have not developed the faculties to apprehend their movements and influences. And so, I am convinced, the interior worlds are peopled with myriads of wonderful non-human beings, all evolving after their kind, and performing definite functions in the great universe of life. From the minutiae of these spiritual kingdoms of nature, the encircling spheres of light expand in wave-like splendour to the eternal heights, where the mighty gods, with flashing fiery bodies, reflect the glory unspeakable of the Supreme Power, and move the worlds in rhythmic harmony with the Divine Will. Our line of evolution is but one strand in the celestial rope of eternal existence. Myriad other strands of golden light make up its spiral-like motion, ever showering the jewel-like splendours of heaven, reborn from the ashes of dead worlds innumerable.

From sphere to sphere, the freed spirit wings its immortal flight. The hosts of being move with heavenly song within the wheels of Life. Into the darkened abysses of heaven, where the spirit senses enormous potencies of evil, the lightnings of the gods flash ceaselessly to wake the slumbering powers of good. Such is the immense field of exploration awaiting the science of the future. Everywhere space teems with multitudinous beings, human and non-human, and as scientific knowledge breaks down the barriers of the senses, the supersensible worlds will be revealed and show forth their splendid legions before the spiritual eyes of man.

—It will be discovered that these beings have definite functions in relation to physical nature, and the observation and classification of their species will proceed as in the development of orthodox biological science; but, I believe, with one very important difference. That difference will be in the development of an intuitive understanding of spiritual principles of growth, co-terminous with the development of knowledge of the supersensible worlds, made possible by the supernormal faculties of observation.

Of course even the great principles underlying the physical and natural sciences have probably been intuitive discoveries in the first place, before, so to speak, being mathematically systematised; but as regards the future psychology of human life, there will be changes in consciousness very difficult to conceive of in our present state, which will produce a more vital sense of communion with the invisible worlds of nature. There will not be so much observation or experience, and then reflection upon the meaning of that experience, with a consequent hypothesis, but experience and simultaneous intuition or revelation of the truth of the experience. And this will mean a new psychological attitude and a revolutionary conception of Nature's principles.

If there are beings evolving on lines of development different in character from human beings, they must ultimately yield the secret of their existence to the advancing soul and intelligence of humanity. The numberless parts of the universe must become one in the living consciousness of the whole. Man yearns towards the starry dark, his eyes strain to discern the Spirit in the innumerable eyes of God, but they remain flashing points of light, which touch the soul with a breath of emotion, and spin our wheels of thought for a space; and then inscrutable silence seems to close over all.

But the time shall come when the glory of the invisible worlds shall be revealed to man in all its infinite fulness and richness and beauty. All kingdoms of beings, earthly and heavenly, human and non-human, shall be revealed one to another, and seen face to face, knowing even they are known. Then will the mighty forests, and the untamed boundless seas, reveal the secret of their mystic influence on the soul of man. The wooded valleys and the mountains challenging heaven, the strong-bosomed rivers and the vital airs are alive with spiritual power, and are probably giving birth to countless invisible creatures after the nature of their elements. Mighty spiritual beings are probably co-ordinating the various systems of the worlds, and are conscious in their turn of vaster presences ensphering them. The idea is expressed in words of lofty beauty in Sir Edwin Arnold's "Light of Asia"—I am quoting from memory—

"He saw those Lords of Light who hold their worlds by bonds invisible,
How they themselves circle obedient round mightier orbs
Which serve profounder splendours; star to star,
Flashing the ceaseless radiance of life from centres
Ever shifting unto cirques which know no uttermost."

And our glorious Browning reveals in his wonderful poem, "Saul," the mystic presences of nature. David having accomplished his mission to Saul is returning home.

"I know not too well how I found my way home in the night.

There were witnesses, cohorts about me, to left and to right,
Angels, powers, the unuttered, unseen, the alive, the aware—

I repressed, I got through them as hardly, as strugglingly there,

As a runner beset by the populace famished for news—
Life or Death. The whole earth was awakened, hell loosed with her crews;

And the stars of night beat with emotion, and tingled and shot

Out in fire the strong pain of pent knowledge: but I fainted not,

For the Hand still impelled me at once and supported, suppressed

All the tumult and quenched it with quiet holy behest,
Till the rapture was shut in itself, and the earth sank to rest."

(Stanza 19.)

We are actually returning to that stage of human development, only on a higher plane,

which we had characterised as the period of Fairy-tales, as explanations of nature. Many serious thinkers, as I said above, consider that in examining those present-day "superstitions," which have survived from primitive times, and which assert the existence of fairies or nature spirits, that they are pure superstition, and that the real basis of them is the fact, revealed by psychics of human survival of bodily death. But it will be recognised in the course of time that while, undoubtedly, there is a very great deal of pure superstition existing about this subject, its basis is as real as that of human survival, and the beliefs surviving amongst the lowlier, and in some cases the rapidly-advancing peoples, which express in a more or less pronounced form of superstition, its truth.

Auguste Comte, the great French Positivist (1798-1857) and founder of the science of Sociology, took the view of the history of ideas and institutions, as consisting of three main phases. First came the simple religious view of nature, which explained all phenomena by the direct intervention of spirits. This view has passed through its own phases of variation and development, but the fundamental principle has remained. Secondly came the metaphysical view, which sought to pierce behind the veil of phenomena. Lastly came the true view, according to Comte, which deals with what alone can be observed and compared—phenomena, the scientific view.

And now the first phase is seen to be the expression of psychological facts of tremendous significance, and the recognition is the reaction of the last phase upon the first. The three phases, so to speak, interpenetrate, and the growth of one means the growth of all. The scientific investigation of the phenomena of modern mediumship enables us to take a more correct view of the history of ideas and institutions than was possible to Comte. He could only view the superficial elements in primitive psychology. We can separate those elements and discern the great guiding principles of universal evolution.

In the same way we can separate the superficial and superstitious elements in the world-beliefs about nature-spirits, and on the evidence of modern psychic observers assert the fact of their existence with as much confidence as we can the fact of the existence of disembodied human spirits. And thus, when Mr. Charman asserts that he has seen and felt real fairies about him in the innermost recesses of the woods, he is not romancing, but stating a fact of nature, and there are numbers of psychics who could verify his statements, but the fear of being misunderstood or even disbelieved constrains them.

Such a view of the super-biology of the super-sensible worlds must only serve to awaken the deeper desires of the soul to become aware of the real character of evolutionary principle as it operates in the worlds, seen and unseen. In my own opinion it is a beautiful and wonderful thing to be conscious of the presence of those invisible beings, human and non-human, who make up the real worlds of romance. Science, once the slave of mechanistic systems, will give us back our fairies, because they exist and it must therefore discover them.

One can discern the tendencies of the age towards this attitude which I have outlined everywhere, in the new literature of young writers, novelists and poets, in art and science itself. The young students of life seek freedom of expression, seek to create, out of the spiritual

stuff of Life. And it is they who are bringing back the age of romance, only now it is rearing its sublime and vast-columned temples on the foundations of the better understood facts of human life and immortality. Everywhere the age-long ideas and institutions of man are breaking down.

The time is fraught with danger, yet big with unutterable hopes. Gods, angels, spirits, fairies, and man all live and move in the One Life. The Absolute embraces all, and unites the myriad and discrete parts of the universe in one Living Consciousness.

Letters to the Editor.

A PREDICTION FULFILLED.

DEAR SIR,—I am hoping this will be in time to insert the following prediction and fulfilment in your next issue of the *Gazette*.

My son-in-law at the time of the prediction, nine years ago, had retired from the Indian Army, and was very depressed at having to do so through age limit. His great wish had been to command his own regiment. I mentioned this to Mr. J. J. Vango, and his control, "Sunflower," told me to reassure him, as she said she saw him in command of his own regiment. I remarked, this is not possible, as he has retired. She only remarked—"Well, I see him!"

Now mark the fulfilment. He has just lately been given the command of a new battalion of his own regiment, and I think this ought to be made known, though I have had many remarkable tests from the same source. I am,

Yours faithfully,
M. C.
17, Argyle Mansions,
King's Road, Chelsea, S.W.

THE PROBLEM OF THE SOUL.

SIR,—In this month's issue of the *Gazette*, there is a rather lengthened reply from Mr. Kitson to my letter in the April number. I have no wish to take up your valuable space, but probably you will allow me to have a parting word with Mr. Kitson. He says I have "apparently dismissed all the authorities cited by him in support of his definition of the soul as being the ego, as of no consequence." Of those he does cite, I will only take Dr. Mary T. Longley, who is still with us, and been long connected with our Movement. There is no one in this country or America I hold in higher esteem as a worker in the cause, but on such a subject as the above I must use my own reason and judgment, even though they are antagonistic to those of Dr. Longley's spiritual guides, Dr. Warren and John Pierpont. The latter is only giving his opinion through Mrs. Longley in her book, "The Spirit World." It is not a vital question of Spiritualists; one can be equally zealous in the cause of Spiritualism, whichever view we hold on the subject.

Certainly I hold to Dr. Peebles's theory in preference to any of the authorities cited by Mr. Kitson, as being the most clear and convincing, but this I must leave for your readers to decide. I am, &c.,
Edinburgh, May 15, 1916. "MORE LIGHT."

IN THE NIGHT.

Sadly and still I seem to lie
In darkness to the outer sight,
Yet I have such sweet company—
We meet together in the night.

He wraps me round so subtly near,
His heart vibrates, effulgent, bright,
He seems to whisper words of cheer—
We speak together in the night.

And thus I sense approaching Day,
I read it in that beauteous Light.
He comes to draw my soul away—
We live together in the night.

H. M. UNDERWOOD.

Personal Reminiscences of Thomas Lake Harris.—IV.

By ARTHUR CUTHBERT.

THERE are two methods of regarding evil. One sees it in the extreme of horror and blackness, and marshals all possible powers to fight against it; the other, disregarding evil, leaving the Devil to die of neglect, concentrates upon the good—concentrates upon constructive powers rather than upon the destructive ones. This latter attitude of the mind towards evil, wrong or ailment, is the one in favour among the advanced thinkers of to-day; but in the first half of the last century such an idea was practically absent; all our teachers being mainly occupied in blackening evil rather than attracting us to the good. In this respect Harris belonged to the earlier school of his time.

Poor old Mother Earth and Nature in his view are essentially contaminated with evil, and the "natural man" has evil in his nature. This is because of the revolt of Lucifer, the Pivotal Personality of the destroyed planet Oriana, after which animal and then human life dawned on this earth, which previously had become obsessed by the dark sphere, or hell, that remained of Oriana after its physical dissipation.

The dark astral of Oriana has since been destroyed, and the spiritual warfare, now going on, is engaged in clearing away the last of the dark spheres surrounding our globe—spheres which have grown out of the evil since generated in this world. Harris was to have seen the last of these swept away, and so become the King-Queen Pivotal Personality of the purified and sweetened planet Odora, the new earth. In the meantime we were all in the pain and struggle of this mighty combat, the fighting forces being centred round Harris.

As far as this world is concerned, everything is in evil condition, saturated with vile effluvia, inversive or inverted, requiring to be purified, or regenerated, or totally changed. Where ordinary men see goodness and beauty he recounts underlying ugliness and horror. Such is his view of human nature, as we know it, and of sexual relations. He describes in his privately-printed booklets inversions that are quite unsuitable for quotation, and makes odious statements about the occult nature of woman—statements for which I can see no other foundation than the madness of a sex-impassioned genius.

Thank heaven, we have no need to dwell upon such inversions, for the existence of which there is no reliable evidence, much less to believe it, but Harris was not fastidious in this respect. I have heard him, among other things, describe evil spirits so perverted by their antagonism to the divine breath that the whole action in them of the alimentary canal was completely and permanently reversed in direction!

The repulsive details of this can be found on page 44 of "A Voice from Heaven," where they are apparently used for the purpose of giving one a thorough distaste for hypocrites. But I do not see the necessity for an over sex-stimulated genius applying his special powers to the making of such a horrible mess of sin, just to give one an extra distaste for what is not liked already! As a means of making sin distasteful, I find the old fire and brimstone method less objectionable;

though cruel and unreasonable it at least is somewhat purifying, and not so degrading to the minds of the readers, and of the teacher and his disciples!

Harris says that the natural atmosphere "holds in solution the noxious elements, both of the natural passions and of the general human depravity, disease and decay: hence it (the child) inhales evil from its birth. There is, therefore, formed about the young, throughout the interstices of the brain and body, a magnetic brain and body made up from the floating exuviae of the encompassing social life. When the child attains the period of virility, the outer tissues of its senses are steeped in the passional elements both of the animal races and of depraved mankind . . . and partake of both the animal heats and abnormal human lusts." Now, quoting from "The Wedding Guest," we will see how powerful is sin and disease according to Harris.

Jesus again appeared to Chrysantheus, saying: "When I begin to quicken a man, he immediately begins to revolt against his nature of sin and his nature of disease. I cannot deliver a man wholly from his sin without delivering him from his diseases, nor wholly from his diseases without delivering him from his sins also. The sin-element flows into man from others of his kind, through the disease-element.

"The man who is in a state of moral putrescence, and who covers up his lusts under a cloak of decent conformity, evolves from them an exterior putrescence, which evaporates from him in a feculent steam. There is no man who specially generates disease but who is always obsessing somewhere and somebody."

Chrysantheus replied, "Dear Father, here is the case of a man who superficially appears in health, but who, when taken into a household, produces in one member of it gouty swellings in the limbs, in another an engorgement of the liver, and in another a remittent fever."

The Lord answered, "Let us analyse the case. Be that man, by assuming his state."

Chrysantheus then passed into that man's state and said, "This man in his youth was guilty of unnameable practices; he passed forward into gluttony, filth, sensuality and superficial religiousness, and so passed on into conceit, affectation, superciliousness, mendacity and cowardice."

Chrysantheus then cast off the man's state, and the Lord said, "You beheld enough disease within that man's show of seeming health to destroy an island of simple, negative people. The sins are the factors of the diseases.

"Now when a man begins to obsess, he begins by coalescence. He attracts to himself the vital element. As he fills himself with the vital element he disgorges the disease. Taking natural good he returns natural evil. His body is like a plant that roots itself parasitically in human flesh.

"This man, as to his body, is a monstrous parasite who feeds voraciously on the human species. Better for him if he had perished during his youth. I can do nothing, except tentatively, for such till after my kingdom is established. I leave them, *per force*, to destroy till I organise the countermovement that destroys destruction.

"A man with a parasitical organism, as he advances in life becomes more and more a parasite, till he perishes like a bloated spider, enfeebled in the midst of his swollen body, and no longer able to spin about his prey. The potato rot originates in a single tuber: one man like this may destroy a community."

So great and positive a thing is evil according to Harris! I am glad to say I have no personal knowledge of such evil human parasites, nor any evidence of their existence, but if there are such, I would feel perfectly safe from them in turning myself Godward, without any concern or fear. I am coming in my next article nearer to the "Fairies" and the "Use."

The Curative Power of Hypnotism.

MR. ALEXANDER ERSKINE delivered a most interesting lecture on this subject at a recent "Saturday Afternoon" meeting in aid of the *International Psychic Gazette* Sustentation Fund. There was a large attendance, and in the absence of Dr. Abraham Wallace, who had



CESIRA CATTANEO.

been called away, Dr. Wynn Westcott, His Majesty's Coroner for East London, presided. He said he had had a long-standing invitation to be present at some of these lectures and had received a gift of several copies of the *Psychic Gazette*, which certainly contained extremely interesting matter. He had some literary knowledge of hypnotism, and being a physician he had occasionally in the past had an opportunity of seeing cases treated by the hypnotic method, but for the past twenty years he had been concerned chiefly with the dead rather than with the living. (Laughter.) He believed that hypnotism might in many cases give relief to the sufferer, but it was not every doctor who could give the treatment; and not every man or woman was amenable to it, certain circumstances of temperament and environment being necessary. The lecture would probably send them away with a greater knowledge of the subject.

Mr. Erskine, before delivering his lecture on the value of hypnotism as a therapeutic agent, mentioned that it had been of great value in many apparently hopeless "shell-shocked" cases, and that soldiers who had been made blind, speechless, deaf, paralysed, and had lost their memories, had thus been restored to their normal condition. His latest success had been with Driver Martin, of the Royal Field Artillery, who had been wounded in the leg at the Battle of the Marne, in September, 1914, by a fragment of shell and was totally blinded by shock. Every possible method known to medical science was used in vain to relax the muscles of the eyeballs, which were drawn upwards, but when hypnosis was produced these muscles

relaxed instantly at his (Mr. Erskine's) command. Then by inducing a deeper state of sleep, and by giving the necessary energy to his suggestion, Martin was immediately able to see the face of his wife, who was by his side watching the treatment. He had already been discharged from the Army as totally blind, and his address was 17, Mabury Street, Tooting, if anyone wished to investigate these facts. Mr. Martin had meant to be present at that meeting, but had had to attend a function for blind soldiers at the Queen's Hall. He was, however, accompanied by little Gertrude Yates, who had been born blind and had been restored to sight in May 1915, and by Signorina Cesira Cattaneo, who had been born blind in one eye, which had been restored to sight when her other eye had been unsuccessfully operated on for cataract, rendering her blind for three years. (These cases have already been fully reported in the *Psychic Gazette*, and we have pleasure in now giving the portraits of these fortunate subjects of Mr. Erskine's wonderful beneficent powers.)

Mr. Erskine thereafter delivered a most able lecture on "Hypnotism: an Adjunct to Pathology," which limitations of space compel us to hold over,



GERTRUDE YATES.

and Signorina Cattaneo delighted the audience by singing in a clear soprano voice French and Italian songs, both when she was fully awake and when she was under the hypnotic influence.

The remedy for every inharmonious state is found in a reversal of the action which produced it.—L. E. Whipple.

My age (94) is the result of my unbounded faith in God, in the eternal Christ of God, in the ministry of angels and in the brotherhood of humanity, together with a persistent will power, determined life purposes, constant cheerfulness, frequent bathing, deep breathing, vigorous mental and physical activities and the strict avoidance of animal flesh eating, tobacco and such stimulants as liquors, wine, tea and coffee.—Dr. J. M. PEEBLES.

The Human Aura as a Guide to Character.

By LEWIS FIRTH.

THE usual method of judging a person's character is by his behaviour. We base our friendship, if wise, upon behaviour of a kind which meets with our approval.

There are many well-known methods of reading character, such as a phrenological study of the size, shape and quality of the brain; by facial expressions as in physiognomy; by the lines and mounts of the hand, or length and shape of the fingers as in palmistry; or it may be that even his walking betrays at every step, as does his handwriting, a little of that complex thing we call character.

All these methods are admirable, and if carefully studied and the results applied, will produce excellent ends. They are all based upon sensory experience, and are open to the objection that the effects are only an infinitesimal part of the working of mind, which is far too complex and subtle to be ever fully comprehended by the finest physical senses.

Physiological and deterministic psychologists have made the usual mistake of relying wholly upon data which either (1) appeals to or is based upon sensory experience; (2) is the working of a nervous mechanism, the brain, which reasons, deduces and rejects, all the while its processes are purely mechanical and physical.

We are to try and realise, however, that the brain is nothing more than a transforming mechanism, which neither reasons nor deduces, but is utilised by the thinker for ends which at present we dimly apprehend. The incoming vibrations are transformed by the thinker into the consciousness of colour, emotion, music, etc. The outflowing vibrations produce bodily changes, as the expressions of emotion in the face; but the matter of the brain or body is too slow to express the higher wave motions of our emotional life. There is just as big a gap between the vibrations of nerve-cell and fibre and the substance of our soul-body, as between the vibrations of sound and light. These gaps continue as we ascend the ladder step by step through the emotional to the mental, and forward to the spiritual. These gaps are due to our limitations, they do not really exist. A fly walking over a microphone sounds not unlike the tread of an elephant. The vibrations of sound merge imperceptibly into that of light and so on, *ad infinitum*. In all probability there are insects and animals that perceive sounds and colours almost incredible to us. The slightest modifications in our auditory and visual apparatus would introduce us into a new world of music and colour—a world which at present would be imaginary.

I wonder how far these illustrations will help us to clearly comprehend the workings of the clairvoyant faculty in man? The method of perceiving character herein advocated, is revealed to the eye of the clairvoyant in the colour of the human aura. Every colour and tone indicate something primary or secondary in our characters. 'Tis true, too true, that the science of the human aura is only at the empirical stage of its life. Few clairvoyants have been and are really interested in the subject. I cannot blame them; they have followed the line of least resistance, and given to the Movement what it demands as its pound of flesh. When the Movement's demands

are for a scientific and spiritual interpretation of the objects of clairvoyance, then and then only will the study of the aura pass from the empirical stage into the scientific—the birth-pangs of higher and holier things.

Let us try to realise the meaning of the term "aura." The aura of most people can be felt, so it has weight and density and exerts pressure. It was likened in the first article to the atmosphere of our earth. Whatever its composition may be, there certainly enter into its structure some of the disintegrating atomic systems from our physical bodies. Their presence is responsible for the density, weight and pressure of the aura. None are so pure and exalted but what something of earth is carried over into the soul. All sensitive persons feel the aura long before they perceive it clairvoyantly. It is far from being shadowy and unsubstantial. In fact, many can feel the quality of the auras of those they contact in daily life. Women are more susceptible than men to these experiences, and most of what is termed intuition is nothing more than auric reading. Precisely as the disintegrating atomic systems pass over into the soul from the physical body, so from the soul ultra-atomic, or electromic or psytronic systems pass over into the physical body, saturate the clothing, room, etc., in fact, the whole atmosphere around us is charged with the perfume of the soul.

We may compare the aura to a book whose pages, as they are turned over, reveal on every sheet depths of character which no other method can so accurately portray. From red to violet, each primary colour with its attendant myriad tones, speaks simply and eloquently to the trained seer of our most secret thoughts. It is possible to deceive our friends and family by playing the game of make-believe for years, but deceive ourselves—never. We can deceive the most expert character reader who depends wholly upon physical methods for results, but our deception is discovered immediately in the presence of the seer. The clairvoyant is in possession of one of the most potent instruments of psychical research in revealing to the world not only the true character of those with whom he associates, but, moreover, he may solve in the long run the enigma of individuality.

In concluding this brief introduction to a very important aspect of psychical research, may I suggest that we must work hard and long for the day when a chair shall be endowed at one of our leading Universities for research work in the domain of the psyche.

Open the door of your soul, and receive freely the re-vivifying stream of Life's forces, and you will soon manifest them as Health, Harmony and Love. No one is perfect on this plane, so there is ever room for soul-growth, soul-knowledge, and soul-perception. Go straight on, doing conscientiously your best, whether it be congenial or uncongenial, having always before you the goal of Eternal Life. Pause for a moment and think what it means to the growing soul to realise that it has abundant time to "make haste slowly," that it has all eternity to complete life's lessons and develop its powers. Souls can never look back which have tasted the joy of trying to live the true life, and know that each difficulty overcome has added strength of spirit and realisation of the Oneness of all life. God is Love, and love is the key which opens the door and lifts the veil.—C. Seyfarth.

The Twelve Tribes of the Zodiac.

IX.—SAGITTARIUS THE ARCHER—THE CENTAUR.

By LEO FRENCH.

IF Myths are personified symbols, the Centaur tradition is among the most significant; it represents one of those mysterious boundary-lines between man and the "lower" animals (though qualifying adjectives are often misleading). The Centaur-Myth shows one perspective in the ascent of man. Sagittarius, half-man, half-horse, shooting forth fiery mutable "arrows of longing."

In his infancy, Sagittarius belongs to the tribe of those who draw bows at ventures; royalty has been known to become their chance targets! The young Sagittarian is monarch of the realm of haphazard. A fiery colt, darting here and there; shaking his mane, showing the whites of his eyes, lifting his heels "shod with fire," at the most distant approach of saddle or bridle. Wilfulness is the breath of his nostrils, rebellion his instinctive attitude, at the approach of any authority. "He scents the battle from afar," and his one idea of combat is furious resistance.

Later, "a change comes o'er the spirit of his dream," the first transition is effected—Behold! The high-mettled, yet highly-trained steed; obedient, because having learnt the wisdom inherent in the touch of the Master-hand, obedience has become his proud and joyful acknowledgement of "the highest" which he has seen and loved.

The law of love is the Sagittarian ethic, and under its guidance the final flight of his genius is achieved; he becomes the winged Pegasus, bearing his rider over muse-hallowed mountains where no mortal horse may dare set foot. When the highest peak is scaled, and more yet remains to be conquered, nothing daunted, Sagittarius takes fiery wing, and dares the last dread aerial flight in spiritual ascent; familiar earth is left behind, soon the æthereal regions give place to that realm of living incandescent fire which all who follow Beauty know. Thus Sagittarius is the fiery, votive messenger, and the strength and energy which wing this "creature of impetuous breath" are themselves but orderly transmutations, reincarnations, of the unruly force and rebellion against all authority which makes the childhood of forceful Sagittarians somewhat of a terror to "lesser lights" in the shape of feebler folk, *i.e.* astrologically untutored parents or guardians.

Naturally, concentration does not come easily to Sagittarians. Energy omnipresent, is theirs! But they are forever flying off at tangents, drawing bows at ventures, scattering and diffusing their priceless treasures of ardour and enthusiasm, until physical exhaustion often supervenes as a natural relief. But wait! Sooner or later, Sagittarius will respond to the master-hand. Be the "master" a cause, an ideal a person, it matters not, differentiation follows the stage of respective evolution here as elsewhere. The day will come wherein the wild, flighty, circumambient Sagittarian will take himself in hand. From that day his swift Pegasian evolution is assured.

Inertia is not a Sagittarian vice; they inherit from direct Jovian ancestry "lightnings, thunderings and voices," these are the laws of their being, the fiery ascent is theirs by divine right. Who but Sagittarians are yoked to the fiery chariot which bears the prophet up the mountain of the Lord? Buoyancy, generosity, magnanimity, hope-

fulness, capacity for intense joy, and as keen and poignant sorrow, these are some Sagittarian gifts and graces. The ninth is "the Muses' House," and is it not a profoundly significant Greek Myth that the *Furies* become the *Eumenides*? So it is with Sagittarius. Wrath and Rebellion at last are "caught" up and by mystic transfiguration on the mount of endeavour, become energy on every plane, and submission to that "Wisdom which cometh from above," which is the sole Sagittarian authority.

In common with all the fiery signs, Self-Sacrifice is inherent in the Sagittarian consciousness. The fiery messenger is willing to *become* a torch, if necessary, so that the divine message may be handed on from one generation to another. Sagittarius is the ideal server for those who require swiftness, subtlety, adaptability, and that wonderful quality of votive obedience, which knows by instinct exactly *how*, *when*, and *where* the action desired, the message sent, should be performed and delivered.

No one with any astrological knowledge would choose a Sagittarian for a long-drawn-out piece of work, wherein patience, fortitude, and all the passive, negative qualities must be employed; these tasks are for the clan of fixed and earthy signs; yet there are tasks, high heroic emprises which must be performed, difficult and dangerous feats which must be not only attempted, but accomplished, if the great Plan is to proceed "according to scale."

In spite of the moralist, there are occasional deeds whereto the trivial round and common task furnish *no* precedent, wherein a different type of being to the busy and intelligent ant, or even the perspicacious bee, is required; sometimes there are desperate rescues to be effected, those who must be "saved, yet so as by fire." Let us imagine one of the great lords of destiny searching, momentarily, for one who has selflessness, speed, devotion, intuition, one who will venture all in one of those divine gambles which redeem Manifestation from the dull level of man-made ethics. In a moment, Sagittarius flies to his Leader, eager to lose his life, if needs must, but to *go*, to *serve* at all costs—"Here am I—send me."



MAN, TIME AND ETERNITY.

Man, traveller to a port sublime,
How blest thy voyage might be,
Couldst thou avoid the shoals of Time
And "make" Eternity.

Man, while Earth's mountain thou dost climb
God grant that thou may'st see
Above the storm-capped heights of Time
Peaks of Eternity.

Man, struggling sore amid the slime
Yet heir of Liberty,
Raise thy proud head and challenge Time,
King of Eternity.

Man, dost thou dream thou'rt but a mime?
Nay—Lift thine eyes and see
How, towering o'er the dwarfs of Time,
Thou own'st Eternity.

March 28th, 1916.

LILY NIGHTINGALE.

BOOK NOTICES.

"ECLIPSES IN THEORY AND PRACTICE." By Sepharial. London: W. Foulsham & Co. The preface says this book is "intended to show what eclipses are, how they are caused, the means of calculating them with adequate accuracy, and finally of finding a logical place for them in our scheme of thought as a part of the Cosmic Symbolism by which the Divine Intelligence is rendered to us intelligible." This programme is faithfully carried out, and much matter of general astrological interest is to be found in its pages.

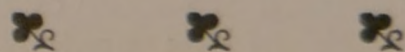
THE LINK.—The first two monthly numbers of a publication called "The Link" are before us, edited and published by Mr. Max Bellows, Wheatridge, Upton St. Leonards, Gloucester. Its purpose is to be an intermediary for the members of a society composed of "all sorts of people having all sorts of interests, studies and hobbies." The names and addresses of 150 supporters are given in the first number. The subjects to be dealt with are divided into sixty-two groups, and the scheme is fairly comprehensive and ambitious. If it is true, however, that the world is to be regenerated by Rationalism, Socialism and Spiritualism, these three "isms" should deserve a special group each, and at present they are conspicuous by their absence.

"SPIRITUALISM AND PSYCHICAL RESEARCH." By J. Arthur Hill. London: T. C. & E. C. Jack. This is one of the excellent "People's Books" which give for sixpence a short bird's-eye view of important subjects of scientific, literary, and philosophical interest. It treats, from a detached standpoint, the history of Spiritualism and Psychical Research, and tells much that is interesting about automatic writing, telepathy, clairvoyance, apparitions, and the subliminal self. An interesting confession is made by the author, who says—"I have little or no wish for personal survival of death, or 'immortality' and am therefore always more or less hoping that some explanation will be devised whereby the phenomena which now point to survival will be made to point in some other direction."

"YOUR DESTINY AND THE STARS." By Agnes Croysdale and George Wilde. London: W. Foulsham & Co. This astrological work consists of thirty-three chapters by Mr. George Wilde, a well-known exponent and a collaborator. One is startled by a remark on the opening page—"It is naturally very humiliating for us to confess that we have all been computing horoscopes incorrectly—for that is the case! Still, in the interest of truth we have, metaphorically speaking, to 'climb down' and admit what an appalling blunder we have been blindly upholding." According to this all past horoscopes must have been very faulty indeed, and one can only wonder the more at the remarkably accurate results that have been claimed by Mr. Wilde and other experts! The mistake, it appears, has been to reckon by "mean or clock time" instead of "true time," but surely this difference, whatever it may be, cannot exceed the inaccuracy of birth-time records in general. Few people know the precise moment they began their earthly pilgrimage, and whether the horoscope is put up according to mean, clock, or true time, it seems to be necessary to "correct" it by directions, which will probably discover each of them to be wrong! This ancient and fascinating science fortunately does not depend on so small a point for its value. The 43 "new aspects" put forward in this work, or some of them, may have been found operative by the authors, and if so, they are worth consideration and testing, but they appear to us to be so unduly minute that they will probably deter the student rather than help him. Such names too as "trede-quargenile," "noni-vintile," "unde-tricibinile," "tricipri-sexaquartile," are "nut-crackers" ordinary students will despair to remember and pronounce! Stress is laid upon the position of the Part of Fortune in the progressed horoscope for forecasting the yearly financial position or honour of the native. The volume contains the horoscopes of many famous personages, and also much of the kind of information one expects in a text-book.

"THE BROTHERHOOD OF THE NEW LIFE": An Epitome of the Work and Teaching of Thomas Lake Harris, by Respiro. Part XII.* The Inspired Word. 5s. net. C. M. Pearce & Co., Glasgow. This part of the "epitome" only occupies about 240 large pages, closely printed; a mass of some 110,000 words without any index, headings, arrangement or divisions of the subject-matter whatever! It is an elaborate treatise, in massed formation, upon the deep and mystic subject of the Word, compiled from the voluminous writings of Harris, with some references to other authors. The Word issues from God to conscious beings, to convey to them goodness and truth, qualities that constitute its substance. Whatever is in its

essence the Word; it is good in itself, and, in so far as it has definition, manifesting on any plane, or in any sense, some form or character, it is to that extent the symbol of an idea, the expression of a truth, and therefore a word—a natural word which can be written or spoken. So, conversely, the natural word or symbol corresponds to a spiritual truth; the spiritual truth has a celestial potency which is of the essence of the Primal Word. Hence it follows that all Bibles or sacred writings can have their inner meanings. Swedenborg announces his law of correspondences, and Harris, by revealing spiritual and celestial arcana, purports to interpret for us the deeper truths buried in the texts of Scripture. Such, briefly, seems the basic idea of the book; but more than this, it is full of unrestrained flights of vision and of mental conceptions, ranging into numerous worlds other than our own. The curious reader who wishes to flatter himself that he knows what like Bibles are possessed by the various peoples of these many planets and astral worlds or were possessed by the prehistoric races of the Golden, Silver and Copper ages, may do so by simply reading and believing the wonderful statements in this book. Besides this, the book is rich in suggestions for illuminative contemplation, and in portions, where the high spiritual thought is self-evident to the open mind, it is helpful and edifying to the truth-seeker.

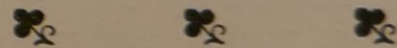


OUR READERS' TESTIMONIES.

A SOLDIER writes:—"I am glad the *Gazette* is still keeping up, and the quality of its matter so excellent."

MISS NITA WILK, Cleveland, Ohio, in sending us her "best wishes for success and prosperity," orders a supply of *Gazettes* to send to her friends in America. It is thus the borders of our influence are generously extended.

BROTHER OLIVE writes: "I must congratulate you on the enviable position your *P.G.* has attained, when one man—well, that is a mean name for him—says he would give 10s. for it. Why, I can get a Bible for 2d. These are the last days.—A.O." [We think Brother Olive should recognise that the value of anything which makes the Bible better understood, and helps to free people from false and cramping interpretations, is priceless.—ED. *I.P.G.*]



Untruthfulness usually ends by making men foolish.—*George Eliot.*

THE ADVANCEMENT OF PSYCHIC SCIENCE.—A meeting to discuss the new aspects and needs of the Spiritualist movement at the present time, was held on May 23, at the residence of Mr. J. Hewat McKenzie, 1, Stanley Gardens, W. Mr. Richard Bush presided and an interesting discussion was engaged in by Mr. Horace Leaf, Mr. and Mrs. Hewat McKenzie, Mr. J. J. Morse, Mr. D. Gow, Miss F. R. Scatcherd, Mr. Wake Cook, Mr. Julius F. Gems, Messrs. Ernest and Percy Beard, Mr. J. MacBeth Bain, Mr. A. T. Connor and others. The meeting was a private one, called at the instance of Mr. Leaf and Mr. Gems, but a lengthy communicated report will be found in *Light* of June 3, and *The Two Worlds* of June 2.

AFTER FORTY YEARS.—An interesting correspondence has been sent us by Mr. James Coates, of Rothesay. Dr. Frederic H. Wood, 22, Irving Place, Blackburn, wrote him on May 5, saying that at a séance with Mr. Tom Tyrrell, who is a remarkable clairvoyant, a Mr. Robert Martin, an absolute stranger to the circle, was given 39 clairvoyant descriptions of his friends and others in spirit-life. Several of these, unknown by Mr. Martin, simply "wished Mr. James Coates to know they had got through." One gave the name of Dr. James Mack, and said he knew Mr. Coates forty years ago in London, and others gave the names "Dr. W. Aitchman, Florida," "William Meredith," and Mary Ann Illingworth, "who said she spoke with you on the platform of Doughty Hall, London, forty years ago." Mr. Coates replied to Dr. Wood that he knew and was for a time *locum tenens* for the late James M'Geary, known as "Dr. Mack," a healer at Southampton Row, forty years ago, and that he also took part with Mary Ann Illingworth at Doughty Hall in a meeting of the British National Association of Spiritualists about the same time. "Dr. W. Aitchman" he believes to be a Dr. William Hitchman, a doctor in Liverpool, and an advocate of Spiritualism, whom he also knew. "William Meredith" he does not remember. This testimony is valuable and goes to show how our friends of long ago do not forget even though they have passed on to the other side, and probably have been almost forgotten by us on this side.

Spiritualist Churches and Societies

At which the *International Psychic Gazette* may be purchased.

The following List of Spiritualist Societies, with the times of their Meetings, will be found useful by new inquirers wishing to come into personal touch with the Movement. It is as yet an incomplete list, and we shall be grateful to Secretaries for particulars of their Societies for insertion.

The following contractions are used in the notices :

S. Service. C. Circle. D.C. Developing Circle. M.D.C. Members' Developing Circle. L. Lyceum.
H.C. Healing Circle. C.P. Private Circle.

LONDON.

BRIXTON Spiritualists' Brotherhood Church, Stockwell Park Road, S.W. Sun. L. 3, S. 7. Mon. Ladies' C. 7.30. Tues. M.D.C. 8. Thurs. P.C. 8.15.
CAMBERWELL NEW ROAD Church of the Spirit, Masonic Hall. Sun. 11 and 6.30.
FULHAM Society of Spiritualists. Sun. 11 and 7, L. 3. Thurs. 8.
HERNE HILL, S.E.
LITTLE ILFORD Christian Spiritualists, Church Road, Manor Park, E. Sun. L. 3, S. 7. Mon. Ladies' Meeting, 3. Wed. M. 8.
MANOR PARK, Stone Road Corner, Shrewsbury Road. Sun. S. 11 and 7. L. 3.0 Thurs. C. 8. Fri. M.C. 8.
MARYLEBONE Spiritualist Association, 77 New Oxford Street.
NORTH LONDON Spiritualist Association, Grovedale Hall, Grovedale Road, Upper Holloway. Sun. S. 11.15 and 7, L. 3. Wed. 8.15.
PECKHAM, Lausanne Hall, Lausanne Road.
PICCADILLY, W., The Chaldean Library, Jermyn Street.
REGENT STREET, W., 22a, The International Club.
RINGMER AVENUE, S.W.

PROVINCIAL, ETC.

ABERCYNON, Wales.
ABERDEEN
ABERTILLERY I.L.P. Rooms, Arcade. Sun. L. 11, S. 3 and 6.30.
AMFIELD PLAIN Spiritualist Society.
ATTENCLIFFE Spiritualist Church, Sheffield.
BARNSELY, George Yard, Market Hill. Sun. L. 2, S. 6.30.
BATLEY CARR Spiritualist Society, Carr Street, Sun. L. 10 and 2, S. 6, C. 8. Tues., L. 8. Thurs. D.C. 8.
BELFAST Association of Spiritualists, Whitehall Buildings, 13 Ann Street. Sun. S. 11.30 and 7, L. 3. Wed. D.C. 8.
BIRKENHEAD Hamilton Spiritual Church, 46 Bridge St. Sun. S. 3, 6.30 and 8, L. 11. Mon. 3 and 8. Wed. 8.
BIRMINGHAM, Edgbaston.
BIRMINGHAM Spiritualist Church, Handsworth.
BIRMINGHAM, Saltley Spiritualist Society, Alum Rock Road. Sun. L. 10.30. S. 6.30.
BLACKBURN, St. Peter St., Sun. L. 9.30 and 1.45, S. 3 and 6.30.
BLACKPOOL Spiritual Church and Lyceum, Albert Road. Sun. L. 9.30 and 1.45, C. 11, S. 3 and 6.30. Mon. S. 7.30. Tues. C. 7.30. Thurs. Mothers' Meeting, 2.30. C. 7.30.
BOLTON Spiritualists' Alliance, Henry Street, Manchester Road. Sun. L. 10, C. 3, S. 6.30, After Meeting 8. Mon. C. 3 and 7.30. Wed. 7.30.
BOURNEMOUTH Spiritualist Society, Wilberforce Hall, Holdenhurst Road.
BRADFORD, 80 Cartwright Terrace.
BRADFORD, Otley Road Spiritualist Church, 165 Otley Road. Sun. S. 3, 6.30 and 8, L. 10.30 and 2.0. Mon. 3 and 8. Tues. 8.
BRIERFIELD.
BRIGHTON Spiritualist Mission.
BRIGHTON, West Street.
BRISTOL, The Spiritual Temple, 26 Stokes Croft. Sun. 11 and 6.30. Mon. 5 to 8, C. 7.30. Advice on Health (free). Tues. D.C. 7.30. Wed. S. 7.30, C. 8.
BURNLEY Spiritual Hall, Richard Street, Fullede. Sun. L. 10, S. 6, C. 8. Wed. 8.
BURTON-ON-TRENT, Horninglow Wharf. Sun. L. 10.45, S. 3 and 6.30.
CAERAU, Spiritualist Society. Sun. L. 2.30, S. 11 and 6.
CARDIFF.
CASTLEFORD Progressive Spiritualist Church.
CHESTERFIELD Assembly Rooms. Sun. L. 10.30 and 2.15, 3 and 6.30

COVENTRY. Psychological Society, 8 Broadgate. Sun. S. 3 and 6.30.
CREWE Society, The Baths, Mill Street.
DONCASTER Spiritualist Society, Dolphin Chambers, Market Place. Sun. H.C. 11, S. 3, 6.30 and 8. (Clairvoyance at each service.)
DUNDEE "Family Circle" Spiritualist Society, Camperdown Hall, Barrack Street. L. 12.45, S. 11 and 6.30.
DUNDEE Society of Spiritualists, Foresters' West Hall, Rattray Street. Sun. S. 11 and 6.30, L. 12.45, Thurs. C. 8.15.
DURBAN, South Africa.
EAST MELBOURNE, Australia.
EDINBURGH Association of Spiritualists.
EXETER, Church of the New Dispensation, Marlborough Hall, Bullmeadow Road, Holloway Street. Sun. S. 11 and 6.30. Fri. 8.
EXETER Spiritualist Society, Market Hall, Fore Street. Sun. 11 and 6.30. Fri. 8.15.
FERNSDALE Spiritualist Society. Dr. Datta's Hospital.
FLEETWOOD, Old Bethel Hall, Kemp Street. Sun. L. 10.30, S. 3 and 6.30, M.D.C. 8. Mon. Mother's Meeting, 3. C. 7.
GLASGOW Association of Spiritualists, Central Halls, 25 Bath Street.
GLOSSOP Spiritualist Church, Fauvel Road. Sat. 7. Sun. 3, 6 and 7.30.
HALIFAX, The West End Spiritualist Church, Raven Street. Sun. S. 2.45 and 6.0. Tues. 2.45 and 7.30.
HARTLEPOOL Spiritualist Society, Haladown Hall, Musgrave Street. Mon. Aft. Ladies' Sewing Meeting. M.C. 7.30. Wed. C. 7.15.
HANLEY.
HARROGATE.
HEELEY Spiritual Evidence Society, 379 Bramall Lane, Sheffield. Sun. 11, 3 and 6.30. Mon. 2.30 and 8.
HEYWOOD, William Street, Sun. L. 10 and 1.45, S. 2.45 and 6.30.
HUDDERSFIELD.
HULL Psychological Society, Holborn Hall.
JEPES, Johannesburg.
KEIGHLEY, Heber Street. L. 10, S. 2.30 and 6.
KETERING Progressive Spiritualist Church, Dalkeith Place. Sun. 2.30 and 6.30. Mon. C. 2.30 and 8. Wed. 7.30.
LANCASTER, George St. Rooms. L., 10.30. S. 3 and 6.30. Mon. and Wed. C. 8.
LEICESTER, Queen Street. Spiritual Society. Sun. S. 3 and 6.30, L. 11.
LIVERPOOL "Star of Brightness," 54 Gilead Street, Kensington. Sun. 6.30 and 8.30. Mon. 2.30. Wed. 2.30 and 8.30. Thurs. 8.30.
LONGTON, Staffs. Fenton Spiritualist Association.
MACCLESFIELD, Cumberland Street. Sun. 10.30, 3 and 6.30.
MANCHESTER Central Spiritualist Church, Onward Buildings, Deansgate. Public Meetings and Private Circle alternate Suns. 6.30. M.D.C. Wed. 8.15.
MANCHESTER, Collyhurst Spiritualist Church, Collyhurst Street, Oldham Road, Sun. S. 3 and 6.30, L. 10.
MANCHESTER, Longsight Spiritualist Institute. Sun. 6.30 and 8. Tues. 3 and 8. Thurs. 3 and 8.
MERTHYR TYDFIL, 24 Bethesda Street.
MERTHYR TYDFIL Spiritualist Temple, Tramroad Side, North. Sun. 11 and 6, L. 2.30. Sun. and Tues. C. 8.
MEXBOROUGH Progressive Spiritualist Society, Central Hall, West Street. Sun. 3 and 6. Tues. C. 7.30. Thurs. C. 7.30.
MIDDLESBROUGH Spiritualist Society. Sun. 10.45 and 6.30. Tues. 8.
NELSON, Lancs.
NEW SHILDON Spiritualist Church, Newlands Avenue, Sun. L. 2, S. 6, Wed. 7.
NORTHAMPTON Spiritualist Association.

SPIRITUALIST CHURCHES AND SOCIETIES—continued.

NORTHWICH. Co-op. Hall, Station Road. Sun. 3 and 6.30.
 NOTTINGHAM. Gladstone Hall. Spiritualist Society, Lamartine Street. Sun. S. 10.45 and 6.30, L. 2.30.
 NOTTINGHAM. Harwarden Terrace, Gregory Boulevard. Sun. L. 1.30 and 2. S. 3 and 6.30.
 OLDHAM (Lancs.) Spiritualist Church, 29 Essex Street.
 PAIGNTON Spiritualist Society, Lower Masonic Hall, Courtland Road. Sun. 6.30.
 PENRHINWCEIBER, Wales.
 PONTYFRIDD.
 PORTSMOUTH, Copnor.
 RADCLIFFE.
 READING.
 REDLANDS, Bristol.
 ROTHERHAM.
 SEACOMBE AND EGREMONT. Victoria Assembly Rooms. Sun. S. 3 and 6.30.
 SHEFFIELD.

SHIPLEY Spiritualists' Church, Market Buildings, Teale Court. Sun. L. 10.30 and 1.45, S. 3 and 6.30. Mon. C. 7.30. Wed. 2.30 and 7.30. Sat. C. 8 to 9.
 SMETHWICK Spiritualist Church, Cape Hill. Sun. S. 11 and 6, L. 3.
 SOUTHAMPTON Spiritualist Church, Cavendish Grove, The Avenue. Sun. S. 11 and 6.30, L. 2.30. Thurs. 8.
 SOUTHSEA, The Portsmouth Temple of Spiritualism, 73 Victoria Road, South. Sun. 11 and 6.45. Wed. 8.
 WAKEFIELD Spiritualist Society.
 WHITLEY BAY Spiritual Evidence Society, 137, Whitley Road.
 WIGAN Miners' Hall. Sun. L. 10 and 1.45. S. 3 and 6.30.
 WOLVERHAMPTON Spiritualist Society.
 WYLDE GREEN.
 YORK Spiritual Church, St. Savourgate. Sun. S. 2.45 and 6.30. Mon. C. (Ladies) 2.45. Wed. M.C. 7.45. Sat. C. 7.45.

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AND OTHER MEETINGS

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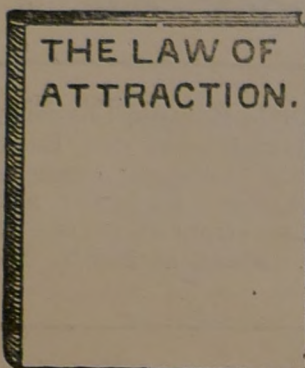
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