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## Our Outlook Tower.

COMPLETION OF OUR THIRD VOLUME.

The present number of the *International Psychic Gazette* completes the third volume, which began with our Consolation Number in October, 1915, and we take this opportunity of thanking all who have generously helped the journal to carry on its much-needed beneficent work during an anxious year of war-conditions. But for liberal donations from enthusiastic friends, the hearty support of the Spiritualist Societies throughout the United Kingdom, and the increasing list of subscribers at home and in all parts of the world, our difficulties would have been well-nigh insuperable. But we have travelled securely round the circle of the year, and our prospects are now sufficiently encouraging to give us hope that the *Gazette* will safely tide over the duration of the war, when everything will be much easier. Our special grateful acknowledgments are due to the numerous contributors of most instructive articles and inspiring poems. Their work has been wholly a labour of love, without fee or reward, and, as we once jocularly informed a rather boastful American editor who called upon us, the quality of matter that is written for love is entirely different from that which is written for dollars! It has a certain heart-quality that speaks to hearts, while the intellectual and literary level of the various contributions printed has also been exceedingly high. Readers of the *Gazette* everywhere have written to us expressing their appreciation and acknowledged the great comfort, instruction, and inspiration they have received through its pages. We have as yet but touched the fringe of the interesting studies opened up by psychical research, which it will be remembered Mr. Gladstone pronounced to be "by far the most important work that is being done in the world," and every effort will be made to keep our readers abreast of new phases as they come to the surface. During the year we have given continual heed to the cry for light and comfort from those who have been in darkness and anguish on account of the war's desolation, and this we believe will continue to be the most important service any Spiritualist journal can render to the world.

THE W. T. STEAD BORDERLAND BUREAU

begins its Autumn Campaign in the third week of September with a series of three meetings per week. There will be the usual public Afternoon Meetings in the W. H. Smith Memorial Hall, which have proved so popular among people who are new to Spiritualism. It should be noted that they will be held on Thursday afternoons and not on Wednesdays, Thursday being the shopkeepers' holiday in a considerably larger part of the London area than Wednesday, and more Londoners are therefore at liberty to attend. Mr. Robert King, who was so closely associated with Mr. Stead and Julia's Bureau, will deliver the opening address on September 21, and Mr. A. Vout Peters, whose clairvoyance is always so strikingly successful, will give an address and demonstrations on September 28. A new series of evening meetings will be held on Tuesdays at eight o'clock at the International

Club for Psychical Research, which are intended to give new investigators an opportunity for having their questions answered conversationally by members of the Bureau. Then there will be the private circles every Friday afternoon at three o'clock at the Bureau, where tests are usually given to each sitter, but as room is limited seats for these circles have to be booked in advance. Full particulars of these meetings will be found on page 2 of cover. Great good has been accomplished by this revival of Julia's Bureau, and Mr. Stead's great aim "to help those who mourn to communicate with their loved ones" is being actively furthered to the comfort of many. We recommend all who wish to help this movement to become "W. T. Stead Memorial Members." The annual subscription is only one guinea, and that carries the privilege of borrowing books on spiritualistic and psychic subjects from the library which was collected by Mr. Stead and is now the property of Miss Stead. The subscription for the use of the library only is 10s. 6d. per annum.

"THE MUMMY OF EVIL" AND THE WAR.

Marion Ryan, writing in the *Weekly Dispatch* of August 27, says that during the last two years the directors of the British Museum have received letters demanding the immediate destruction of a most sinister mummy in the Egyptology section. The writers were convinced that the war itself and every setback the Allies have suffered were attributable to the existence of this "mummy of evil." Miss Ryan says the sarcophagus is buried away in dark and secret places, "but there is no mummy in it, nor has there been, all the while credulous visitors to the museum were gazing with mingled interest and fear at the painted cover." After giving a catalogue of the disasters attributed to this mummy, the writer quotes Dr. Bunch, the celebrated Egyptologist at the British Museum, as saying:—

The nucleus of all these wild and fantastic tales is this. We have the sarcophagus which once contained the mummy of a high priestess of Egypt, who may or may not have committed evil deeds in her lifetime. In some strange way the traditions which gathered about two mummies brought to England by people not connected with the museum at all became attached to the sarcophagus of the high priestess.

One of these mummies belonged to Mr. Ingram and was in the British Museum for a time on exhibition before it was sold by the owner to the late Lady Meux. There were traditions of an evil influence wielded by this mummy, which led to disasters being brought down upon various people, but I have never heard them verified.

The other mummy was brought to England by a wealthy Englishwoman. That mummy was never in the British Museum, but during the time it was in England there were stories of strange and terrible disasters said to have happened to those who came under its influence.

These tragedies occurred so often and so mysteriously that they went beyond the range of coincidence, and the owner of the mummy did not care to possess it any longer, so arrangements were made to take it back to Thebes and rebury it.

These arrangements were carried out in due course, and the mummy of that high priestess or princess, is disposed of for all time probably, but the stories of her influence for evil, which gradually leaked out, seem in some mysterious way to have attached themselves or been attached to the cover of the sarcophagus of the high priestess, here in the museum.

There is no mummy under that cover, but those who wished to believe the stories were not deterred by that fact, and have at various times sent protests to the museum.

August, 1916.

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## MR. MASKELYNE AND "SPIRITUALISTIC" QUACKS.

In our August number we promised to say something, relative to an attack on Spiritualism from the pen of Mr. J. N. Maskelyne, the famous conjurer, which appeared recently in the *Daily Mirror*. We feel somewhat loth to do so for two reasons, namely (1) that Mr. Maskelyne is now an old man—"you might almost call me an octogenarian," he says)—and we are constitutionally disposed to deal gently with the aged, even though grey hairs do not give immunity from error, nor bring with them always wisdom and discretion; and (2) because of the nature of his attack which is of a particularly offensive type. But the interests of truth and the good name of our Movement demand an answer, for, whenever possible, falsehood should be torn up by the roots whoever the enemy may be who has sown it. Otherwise, uncontradicted, it may pass into the minds of the ill-informed and unwary as undisputed fact.

He begins his article on "Spiritualistic Quacks in War Time"—(with double-quotation marks to emphasise the "Spiritualistic")—with the words—"I have heard," and on this basis of unqualified hearsay, with no indication that his authority is either credible or respectable, he describes a condition of things which he alleges exist in Spiritualistic quarters in London which would be truly horrible if true. Here are three paragraphs of his vivid narrative:—

Among these people are some unscrupulous quacks who take advantage of the natural anxiety of the nervous, highly-strung mother, wife or sweetheart, worried about her soldier or sailor, and willing to believe in the promise of solace made by these various classes of "seers." This is a gruesome aspect of the pretended practice of occultism, and one that shows to what extremes spirit-mediums will sometimes descend.

Distraught women, for whom one has, of course, nothing but pity—because their minds have probably become partially weakened through sorrow—actually believe sincerely that it is within the power of these materialistic "psychics" to place them in communication with husbands, sons or lovers who have fallen on the field of honour.

It is difficult to find words to describe one's loathing of the quacks who dare so to insult the memories of Britain's heroic dead in exchange for the guineas of grief-stricken women.

Now this picture is apparently intended to damage in the public estimation Spiritualistic mediums and psychic practitioners generally. Mr. Maskelyne says guardedly "among these people are some unscrupulous quacks," and he leaves the matter there. He does not indicate that "among these people" there is a single honest person. The suggestion is that they are all alike, for he says elsewhere that "the only basis of genuine phenomena" has "nothing whatever to do with the spirits of the departed." Now, supposing there are "unscrupulous quacks" in Spiritualism, as there are in every other class and profession, is it fair or honest to suggest that the general body of Spiritualists are persons who "for the guineas of grief-weakened women" "insult the memories of Britain's heroic dead?" Would it be fair, because there are some drunken and disreputable jugglers at country fairs or on race-courses, to suggest that the whole body of clever conjurers are besotted tricksters? We make bold to say that there are just as many sleight-of-hand, hey presto! card-sharpers and thimble-riggers to be condemned as there may be quack psychics. But these are regarded by all fair-minded people as simply the dregs of their respective professions—as the diseased excrescences of healthy bodies. And as no one would be so uncharitable as to suppose that Mr. Maskelyne

belonged to such a class, he also ought not to trickily suggest that Spiritualists who honestly believe they possess a great truth, much needed by the world to-day for its comfort and enlightenment, belong to a section of degenerate mankind that is so "unscrupulous" as to be "loathsome." And simply because he says "I have heard so."

In the course of his article Mr. Maskelyne displays how profound is his ignorance of Spiritualism and physical research by uttering the following dictum as if with authority:—

In my opinion telepathy and hypnotism—purely natural agencies—account for all the phenomena attributed to supernatural means that have ever taken place.

This assertion is all the more interesting because Mr. Maskelyne has had opportunities of learning the truth of the matter, albeit at some considerable expense to himself, and ought to know better. Most of our readers will remember that he was the unfortunate hero in the famous "£1000 Ghost Case." In that *cause celebre* two issues were involved—the first whether Mr. Maskelyne had libelled the late Archdeacon Colley, and the second whether he (Mr. Maskelyne) had successfully reproduced by trickery a séance described in a pamphlet written by the Archdeacon, when Monck was the medium, and a spirit-form was stated to have issued from his side. The first issue was decided by the jury awarding Archdeacon Colley substantial damages. And as to the second, Mr. Maskelyne did not, with all his arts of wizardry, succeed in establishing his claim to the £1000 the Archdeacon had offered, by way of challenge, for his reproduction of the Spiritualistic phenomena referred to. The great scientist, Dr. Alfred Russel Wallace was a witness in the case and testified—"What Mr. Maskelyne has produced has no resemblance whatever to what I saw that afternoon (at another séance by Monck), and which agrees in all essential features with what Archdeacon Colley describes; and I feel confident that if the defendant (Mr. Maskelyne) had been a witness on that occasion, he would never have taken up the plaintiff's challenge." The Archdeacon's solicitor, Mr. (now Captain) Serecold Skeels, in an article in the *Psychic Gazette* for November, 1913, wrote that "when the £1000 ghost was put on the stage (at St. George's Hall) he (Dr. Russel Wallace) was chuckling quietly all the time, and said that Maskelyne's performance was no more like Monck's séance 'than chalk was like cheese!'" And judge and jury accepted this view, and "the famous magician," as the *Daily Mirror* calls him, did not pocket his £1000! At that time Mr. Maskelyne attempted to produce materialisations by trickery and elaborate mechanical contrivances and failed; now he says all such phenomena can be produced by "telepathy and hypnotism—purely natural agencies." Very well; that should be a much less expensive and troublesome process, so let him without delay give an exhibition by this new method at Queen's Hall, and we promise him crowded audiences who will cheer him to the echo! Just imagine the old conjurer telepathing to a ghost and hypnotising him on the stage! It would be the event of the season and the talk of London, and would prove such a draw as the old gentleman has never experienced in the long course of his interesting career! If he really believes what he says he should give a demonstration that might be more convincing than his faked ghost, but we shrewdly guess that he "knows better," and will confine his efforts to vilifying—by pretended pity and crocodile tears and ill-feigned loathing—a cause which once badly worsted him when he was brought to grips with it in open court.

J. L.



## Table Phenomena.

### REACTION UPON THE MEDIUM DURING THE OCCURRENCE OF PHYSICAL PHENOMENA.

By W. J. CRAWFORD, D.Sc.

**D**URING a recent series of experiments upon table levitations, rapping, and allied phenomena, I had occasion to examine pretty carefully the reaction upon the medium, for upon the extent and character of the reaction depends the ability to form a satisfactory theory.

In this article I wish to give the results of late observations upon the character of the reaction, and to state as clearly as I can the points with regard to it, which are definite and fixed, and those which are still more or less indefinite and, indeed, mysterious.

It is well to examine as minutely as possible the case of a table steadily levitated a foot or so in the air; that is to say, a table which, so far as observation goes, is apparently at rest in the air in front of the medium, and is not perceptibly oscillating to and fro, or up and down. I had better say here that I have never witnessed an absolutely immobile levitation, for close observation always shows that there are minute tremors and movements; but in good examples of the phenomenon these are so small as to be practically negligible.

Of course, the reader is to understand that neither the medium nor members of the circle are touching, or in contact with, the table in any way.

They have either their hands joined in chain order, and feet firmly on floor, or hands on knees for experimental observations. The diameter of the circle is about 5 feet, with the table in the middle. I have seen many hundreds of levitations under all conditions.

Supposing, therefore, that the table is steadily levitated, what have I found occurs to the medium? First of all, and most important, between 95 per cent. and 100 per cent. of the weight of the table is added to the normal weight of the medium; *i.e.*, for all practical purposes of calculation, the effect is the same as though the table were resting upon her head, or as though she was holding it up with her hands. Experiment, moreover, indicates where the slight difference lies. For there is also a slight reaction, not more than 5 per cent. of the weight of the table, upon the members of the circle (six in number) other than the medium; so that it is probably correct to say that the effect is exactly the same as though the table were lifted and held at rest

in the air by the medium herself aided very slightly by the help that could be supplied by, say, the use of a finger on the part of each member of the circle.

The important fact, however, is that during all the experiments I carried out, nearly all the weight of the levitated table was, during the period of the phenomenon, added to the weight of the medium. My heaviest experimental table was a little over 10 lb., and the lightest slightly less than 3 lb., so that great weights were not involved. We therefore arrive at the law

for this circle: *During levitation of light bodies the weight of the levitated body is practically added to the weight of the medium.* This, so far as I am concerned, is definite, and admits of no doubt whatever.

But now we come to more troublesome considerations. What is the effect of the added 10 lb. (for the heaviest table) on the organism of the medium? Is she conscious of anything in the nature of stress on her body? Is the reaction local or diffused?

In the first place, during levitations at circles held up to about nine months ago, the muscles of her arms from shoulder to wrist were absolutely rigid and hard—indeed, during high levitations they were iron-like in their stiff-

ness. She also experienced a stiffness all over her body, but not to the same extent as in her arms. The bend of the arm was chiefly affected, as well as the muscles at the ankles. Gradually, however, during late months this muscular rigidity during levitation has been dying away, as I have myself observed; until during the last few séances, as I am informed by the director of the circle, it is no longer perceptible.

Miss Goligher (the medium), who is a highly intelligent young lady, tells me that she experiences now *no sensation whatever* during the occurrence of phenomena. What has happened in the interval of nine months to cause this change? Has there been a corresponding fundamental change in the character of the phenomena? Not so. The phenomena are of the same type and as powerful as ever.

At any rate the medium insists that she feels nothing whatever during phenomena, yet I know there is an added weight upon her of about 10 lb. when the table is levitated. The question to



MISS GOLIGHER.



consider is why she does not feel this weight; why she experiences no inconvenience of any kind.

The change in the character of the muscular stress experienced by the medium may perhaps be assumed to be due to the reaction nowadays being more evenly spread over her body than was formerly the case. From being a localised reaction it is now becoming a diffused one. In other words, the magnitude of the reaction per square inch of her body is relatively small and escapes notice.

But such an attempt at explanation can only contain a small part of the truth. It might suffice if the total reaction never amounted to more than 10 lb. or so, but, as a matter of fact it is often greatly in excess of this, as, for instance, when a table being levitated, a man presses down on the top of it in an endeavour to depress it to the floor. Allowing 30 lb. for the muscular pressure of the man and 10 lb. for the weight of the table, we have a reaction on the medium of 40 lb.; and there are many other cases, which I have not space to enumerate, in which the total reaction on her body must amount to at least half a hundredweight. Even if such a reaction were diffused (and this is at any rate not always the case) one would think it would be bound to cause physical inconvenience to the medium; and especially would this be so if the reaction were of a variable and impacting nature as is often the case.

I am now going to offer a hypothesis to account for the insensibility that the medium has always more or less displayed to these reaction forces (though this insensibility is at a maximum nowadays, as I have explained)—a theory which I feel sure has at any rate *something* in it. It may be stated thus: During the occurrence of phenomena, the medium, although her brain is practically normal, has a peculiar state of insensibility upon her body, allied to the similar state that can be produced by hypnosis. This peculiar condition is induced, I think, of set purpose by the spirit operators, in order to render her insensitive to the various mechanical actions which have their focus on her body. That something like this really occurs is rendered likely by an incident which once took place at the circle. The medium was entranced (not for physical phenomena, during which she is always normal) and the control said he was going to show the sitters an experiment on the insensibility to pain he could induce. The medium had a painful and unhealed burn on one of her elbows, but notwithstanding this, she beat both elbows with some force on the arms of the chair—and seemed to enjoy it. She felt no pain whatever when she awoke from trance.

A similar case occurs to me concerning another medium in England. A friend in whom I place implicit confidence tells me that he has seen several men sitting on top of a heavy dining table, which rose on two legs. The medium then placed one of his feet under one of the raised legs of the table which proceeded to pound his foot with tremendous force—with a force which could not have failed to break the bones of a normal foot. Yet the medium's foot was quite uninjured and he suffered no pain then or afterwards.

Thus it seems likely that the want of sensibility to heavy and varied reactions which undoubtedly occur upon the medium is due to some peculiar condition of her organism during the period of phenomena.

This is also borne out by the reaction effects of heavy raps or blows on the floor. The medium

tells me—and there is no doubt she speaks absolute truth—that she is totally unaware of any movements of her body while such blows are occurring. Yet such reactionary motions sometimes *do* occur. They don't *always* occur, and the fact that they don't is one of the mysteries of this kind of phenomena. But I have watched her sitting quietly on a chair in my own house with the red light shining directly on her white blouse, while great sledge-hammer blows have been occurring on the floor several feet in front of her at intervals of a few seconds; and as each blow was struck I have watched her whole body from the waist upwards sway backwards several inches. The blows then became lighter and swifter, and with the change the character of the reaction shocks also changed, becoming also lighter and swifter—and finally when a regular fusillade of raps was being produced, she was under a regular bombardment. I went over beside her and felt the various motions of her body. Yet she is unconscious of them, although quite mentally alert. These slight motions are all that occur while phenomena are in operation. During levitations lasting up to five minutes she sits on her chair as firm as a rock.

A matter that I had perhaps better mention, is the danger that an unobservant and unscientific witness of the rapping phenomena might uncritically conclude that the various slight motions of the medium's body, referred to above, betokened conscious or unconscious fraud on her part. I need not labour the point with regard to Miss Goligher, but I am afraid other mediums may have thereby suffered in the past. Such movements and body stresses are what we should expect, and I for one, knowing what I do about physical phenomena, would be surprised to see them entirely absent. For the whole of such phenomena—I refer to levitations, rappings, movement of furniture, etc.—are purely mechanical operations and must, therefore, obey the laws of mechanics.

### ENFRANCHISED.

Oft into my timid heart  
Come haunting doubts and fears,  
Creeping ever stealthily  
Like onward march of years.

How shall I from my bosom tear  
These doubts that fetter so,  
These fears that fret incessantly,  
And fight the unseen foe?

How shall I stem the current dark  
Whose icy waters, chill,  
Encircle me remorselessly,  
And nothing here can still?

When the enfranchised soul at last,  
Soars upward in its quest;  
And journeying eternally,  
Finds God in perfect rest.

F. M. RANKIN.

Among our advertisements will be found a notice calling attention to a beautifully-illustrated and finely-produced art booklet called "Khaki." It is a touching story of a dog in the war zone; and, as the proceeds of the sale of this book is for the benefit of wounded soldiers, it is not surprising to find that Miss Scatcherd has contributed an excellent opening poem to the little volume. Further, Miss Estelle W. Stead has supervised the production of the book.



# Autobiography of a Famous Spiritualist.

## THE PRESENT CONDITION OF SPIRITUALISM.

MR. J. J. MORSE, continuing his interesting narrative, said—Tien Sien Tie and The Strolling Player have been my two principal controls, but there are twelve in all in the band, of various nationalities, and that gives versatility to the lectures. Tien is the deliverer of the lectures, but not always the originator.

Referring to his missionary journeys in other countries, Mr. Morse said he had gone to America in 1874 for twelve months, and again in 1882 for the same period. Then, accompanied by Mrs. and Miss Morse, he was away for four years, going straight to Melbourne, and working with great acceptance in that city, also in Ballarat, Sydney, Brisbane and other important centres throughout Australia and New Zealand. Afterwards they sailed to San Francisco and journeyed over the American continent to Eastern States. In Boston they made a prolonged stay, as he became connected with the *Banner of Light* there. It had fallen into the hands of people who had ruined it, and in his efforts to save the paper he suffered a heavy financial loss on his own account.

I came back to England, he continued, very much the worse for wear, and not knowing what was going to happen. One Sunday night at Liverpool when I came home from lecturing in the city, and before I had supper, the Strolling Player said to my wife—"Have you thought about going to Manchester?" She said, "No." "Well," he said, "get ready to go to Manchester; you will go there and be connected with the *Two Worlds*." Mrs. Morse said that was impossible, for Mr. Will Phillips was in the editor's chair. The Player, however, persisted and said—"Get ready to go!" On the following Sunday morning we received a letter from the Chairman of the *Two Worlds* Company asking if I would consider a proposition to accept the editorship, as Mr. Phillips was resigning. I said yes, the appointment was made, and I have been there ever since.

I had also been connected with *Light* in its early days. The beginnings of that paper go back to the publication of *Spiritual Notes* by Mr. Thomas Blyton. He and Mr. Dawson Rogers were connected with it. Mr. Rogers did the editing and finally a company was formed for the purchase of *Spiritual Notes*, which was thereupon transformed into *Light*. I had known Mr. Rogers a very long time, and when *Light* was started they wanted a sub-editor; Mr. Rogers and I had quite a number of meetings and consultations, and when the Company was satisfactorily floated I was offered and accepted the position. We published the paper at the National Press Agency, of which Mr. Rogers was manager, and then removed it to New Bridge Street. Mr. Rogers was the first editor and I continued to sub-edit for about two years. Mr. Stainton Moses came next and was its editor till his death. Then Mr. Paice, Mr. Farmer, Mr. John Page Hopps, Mr. E. W. Wallis, and now Mr. David Gow.

I have been forty-seven years in the movement, and will attain my jubilee as a worker in three years' time.

"And what do you think of the present condition of the movement, Mr. Morse?"

I think we are on the downward grade just now, he replied, somewhat to our astonishment, but he added—the upward curve is approaching. The downward movement, he said, has been caused

by the inability of the public to draw the line of difference between what is fortune-telling and the demonstration of the continuity of life. That lack of discrimination has increased in the past few years, so that the great majority of outsiders look upon the sacred subject of spiritual communion as merely a means of gaining information on purely material things and secular conditions. So long as that persists, so long will the real objects of Spiritualism remain obscure; and it is only by breaking down that opinion by the propagation of the true principles of our cause that we can start the Spiritualist movement on its upward curve. The extent of the movement was never greater than it is; the interest in it was never greater; the influence upon the public press was never greater; the effect upon the pulpit was never so clearly seen; and its enlightening permeation of religion was at no time so widespread. But all that requires organisation. It requires dissecting and collating. The general chaos in religious teaching needs to be resolved in the light of the knowledge we can impart. And to effect that result we as a body must make up our minds what we stand for. The hope is that the National Union of Spiritualists shall rise to the sense of its responsibility and sound the note. The seven principles enunciated by Mrs. Hardinge Brittain make a good scaffolding which should enable our builders to proceed with a noble superstructure. Spiritualists must stand firmly for their own principles, and there must be no trimming or paltering with conventional opinions. We cannot have Spiritualism without the spirits, and we cannot have a pure Spiritualism without maintaining the sacredness of mediumship, though we need not elevate the medium into a sacrosanct position. We need that our philosophy be reasonably and intelligently understood, and what is perhaps the greatest necessity, in my mind, is an effort to discriminate between where psychic faculty alone operates, and where genuine spirit impulses come in.

Mr. Morse found that the half-hour he was able to spare us, before he hurried off to keep an appointment in North London, was exhausted, and so our happy interview under the spreading beech-tree in Lincoln's Inn Fields, within a stone's throw of the spot where his physical eyes first saw the light of day, was concluded with a fraternal handshake, while the birds in the branches overhead continued their merry chirping.



ADVERTISERS PLEASE NOTE.—Last month the Manager of *The Review of Reviews* offered to send post free a copy of the famous Stead monthly to any of our readers who cared to send a postcard applying for it. He now writes as follows:—"Your note in *The Psychic Gazette* in which a specimen copy of *The Review of Reviews* was offered to your readers has met with a most gratifying response. Post after post has brought along applications for specimen copies, and I have been agreeably surprised to find that these have come from nearly every quarter of Great Britain. Will you kindly allow me to say that my offer is still open—that is to supply post free a sample copy of *The Review of Reviews* to any reader of *The Psychic Gazette* who would care to examine the magazine with a view to becoming a regular reader. May I further say that this offer is not confined to readers in our own country; readers abroad are also asked to send names and addresses on a post card to—The Manager, *The Review of Reviews*, Bank Buildings, Kingsway, London, W.C."



## The Difficulties of Communication.

### LETTER TO F. HESLOP FROM HER HUSBAND IN SPIRIT-LIFE.

The author of "Speaking Across the Border Line," in sending us this second letter of a new series of communications from her husband, explains that they are received not "automatically," but inspirationally, being dictated into her ear by her husband. What a blessed experience this must be! and how many thousands would rejoice to have such close converse with the beloved one gone forward.

I WANT to-day to tell you about the many difficulties that will ever exist when we try to communicate with those still in the flesh. They are very little understood by you, and I know you are often asked—"If my dear one can speak to you, why can he not as easily speak directly to me?"

My answer is, that in order to communicate with you we have to learn how to manipulate the vibrations of the human brain. These differ in each individual, and until we acquire proficiency, and you learn to give us the necessary conditions, you cannot hear the inner voice.

At all times it is difficult for us to convey our true meaning. Many things we cannot explain, because they are beyond your present understanding; we cannot put into earth language many truths of this higher life so as to make them intelligible to you.

Sometimes your minds are too excited to allow us to manipulate them properly, and so you get only a dim idea of our impressions. When this is the condition we feel much as you do when sketching a landscape. You see the beauty, your whole soul is stirred by it, but your ability to give it expression is so limited that you are filled with despair when you see the result of your work. Even when I am impressing your mind, which is so familiar to me, I often see how poor and inadequate are the written words, and how little I have made you realise the glory of what I want to tell you. Remember, I do not blame you for this, any more than you would blame your paints and brushes: I only long to perfect my instrument, to learn better how to manipulate the vibrations, and how to help you to a fuller development of your psychic gifts.

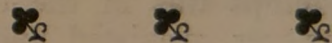
We often find channels of power and usefulness in the minds of very simple folk, and it is through these that we learn to speak and to manifest. Their very simplicity, and absence of all doubt and questioning, helps us to communicate. But here again we meet with obstacles, such as the want of education to give grammatical expression to our thought, and the inability, through poverty, to publish and circulate what has been received.

Then there is the difficulty of answering the tests you impose upon us. They seem so simple to you, but often they are impossible to us, while it may be quite easy to give you a voluntary test. So I would advise you, when investigating this subject, not to fix your own tests, because if you try to confirm them (probably through a psychic who is new to us) and we fail, it has a disastrous effect upon the faith of the investigator. Suppose, in order to prove the existence of a telephone, you demand that a special message, unknown to the operator, should be transmitted, and this could not be done—would this be a real test of its existence and efficiency? Well—you impose far more difficult and impossible conditions upon us. We know well that you must have tests, and we will give them to you, often when you least expect them. As you gain experience in writing, many

beautiful things, of which you could know nothing in your normal consciousness, will be revealed to you, and bring conviction that it is we who are communicating. When we find a mind still and receptive, we can give many convincing tests. But, above all things, you must be patient with us. When mistakes happen, or things you do not understand, just go on quietly, undismayed; later the mistakes will often be explained and the doubts vanish.

I have mentioned some of the difficulties we find in communicating with you on earth, but there are many others. If the discarnate spirit has died in total ignorance of the possibility of communion, he may remain so for many years. Again, he may be in a sphere of probation and not permitted to return—or he may return, and being unable to impress the loved one of his presence, he may be too discouraged to persevere. Or, it may not be for the highest good of the one still on earth to continue to lean on the stronger mind which has passed on, and for her higher spiritual advancement she may, for a time, be compelled to battle alone. And there are many amongst you, with excitable, unbalanced natures, to whom the opening of the door to the psychic world would be dangerous in the highest degree.

But when we have taken all these points into consideration, there are many, very many, to whom this communion between the two worlds has been as the gate of heaven to their souls, and they have been permitted to share the angels' food, a veritable communion of saints.



#### NURSERY RHYMES FOR GROWN-UPS.

#### CIRCUMSTANTIAL EVIDENCE.

##### I.

He heard a "frizzling sizzling" sound,  
He saw the red flames leap and bound;  
Should no one check their hungry ire,  
They'd surely set the place on fire.

##### II.

"But s'pose I soil my clean, white vest!  
And spoil my suit, my very best!  
And"—awful thought, he hangs his head—  
"S'pose I get burned up, black and dead!"

##### III.

The hero, with scorched and grimy face,  
Was sent to bed in dire disgrace.  
To play with fire was bad, was mad,  
Fierce thundered his self-righteous dad.

##### IV.

And mother, she was even worse,  
Said, "Meddling children are a curse!"  
"Silence!" she cried, "'tis all too clear,  
"You'll get no new clothes all this year."

##### V.

None dreamed the gardener was to blame,  
That his match set the place aflame,  
All were unjust, as folks must be,  
Who only deeds not motives see.

FELIX RUDOLPH.

We have been requested to intimate that Mr. J. Hewat McKenzie has gone to the United States to search for mediums who would be suitable to bring to this country in connection with his proposed psychic institute; and that no letters will be forwarded to him.



## My Seance in a Chinese Temple with the Chinese Priests.

By WALTER W. LOVE, Singapore.

In sending the following article to his friends Mr. and Mrs. Hartley, Bournemouth, to be passed on to British Spiritualists, Mr. Love says:—"Probably I am the first European medium to hold a seance with the Chinese priests in a Chinese temple."

I CALLED at the house of my Chinese friend for the purpose of another visit to the Chinese Temple, and again I discussed Spiritualism with the priests, my friend acting as interpreter.

We journeyed by road about three miles out of Singapore, along the Sarangoon Road to the Chinese Temple, Hood-Choo Bee, situated amid the coconut palms, about three-quarters of a mile off the main road. We entered the temple and passed through to the priests' private apartments. Here I received a hearty welcome from the Chief Priest and under priests, this being my third visit. We are quite in harmony, and brother Spiritualists. I felt the presence of my spirit friends. The conditions were splendid for a seance. I felt somewhat timid about going under control, alone with the Chinese priests and other Chinese, although I discovered on my previous visits they were quite familiar with spirit control. I felt the power of my guides, who had previously informed me that they would like to use me. Again, neither my guides nor myself speak the Chinese language; but at the suggestion of my spirit friends my Chinese friend acted as interpreter.

As we sat at the table, after we had taken some light refreshment, I passed into the semi-trance condition, with which the Chief Priest informed me afterwards he was quite familiar. What a strange experience, an English medium holding a seance amongst Chinese priests in a Chinese temple on a Sunday afternoon, and all in search after truth! I had often thought I should like to hold such a seance in a quiet English church with sympathetic friends! After semi-trance, my spirit-friends used me for test purposes, and were very successful, to the delight of the priests. I spent four hours with them, endeavouring to learn all I possibly could at first-hand of their experiences of spirit-manifestation. They told me they constantly see spirits in their temples, and commune with them.

"Have you actually seen spirits in solid form?" I asked.

"Yes—seen and felt them."

"Are they always Chinese spirits you see?"

"No, some are foreign spirits."

"What is the greatest number of spirits in solid form you have seen at one time?"

"Seven."

"What is the name of the spirit you pray to?"

"Juan Hood Choo. He is a very old spirit."

"Do you pray to Confucius?"

"No, Juan Hood Choo is older than Confucius, and above him."

"Have you ever seen this spirit?"

"Yes, have seen him and spoken to him. Although old, he does not appear old."

"Do you have a special room for sitting to meet spirit-people; and do you sit in the form of a circle, like this I have sketched upon the paper?"

"Yes, we have three very large priest houses in China, with 500 or 600 priests in each—Thien Leng Chee, Teng Thang, and Cheng Sun. At each of these places five or six hundred priests sit together, and see and speak to the spirits, who direct them. I am not permitted to tell you all."

"Have you known articles to be moved by unseen hands?"

"Yes, by spirits."

"I understand that your priests pray four times each day, may I stay and see how you pray?"

The Chief Priest granted my request, and when the time arrived I went into the temple, in the centre of which stood two small images, vases of brass, josh bowls, candlesticks, and other ceremonial articles, including a large metal bowl, about twenty inches in diameter and about twelve inches in height, which when struck by the High Priest gave forth a deep bell sound. Between the altar and the far end of the temple was a clear space, about four feet wide, which enabled a person to pass around the altar. At the far end of the temple was another altar, with candles, josh sticks, bowls, ornaments, golden draperies, etc. In a recess in the centre of the altar was a small coloured image or statue of Juan Hood Choo, he whose spirit the Chinese pray to for help and guidance.

After waiting for some time the Chief Priest entered the temple, covered with a flowing robe, carrying in his hand a small metal cup-shaped vessel upon a long stem, also what appeared to be a small steel rod about 18 inches long. He bowed before the statue or image about half a dozen times, after the manner of a Roman Catholic priest, then stood erect praying aloud, and after each few words struck the cup-shaped vessel with the small metal stick, causing a ringing sound like a bell, and occasionally striking the larger vessel, which gave forth a deeper note.

This praying was interspersed with chanting from a book upon the altar, and lasted about an hour. During this time another priest beat upon a hollow vessel, which had a parchment drum-head, also a suspended bell. There were candles burning and josh sticks smouldering the whole time.

Daily association with the natives of India, China and the Malay States enables one with a thorough knowledge of spirit manifestation to understand the mysticism of their religion. I believe an account of my other experiences in the East will be interesting to Spiritualists of the western worlds. I have visited other Chinese temples and discussed the mysticism of the Chinese religion with the priests, and have witnessed the fire-walking of the Hindus at the Sir Mariamman Kovil. Later I hope to talk spirit manifestation to the Buddhist and Mohammedan priests also, when I may have some further interesting experiences to relate.

Whilst engaged in my work with the Government engineers in the East, I had the good fortune to make the acquaintance of a Straits-born Chinaman, with a knowledge of several languages. In conversation I asked him if he believed in spirits? He informed me that he did. He said that when his mother died at Singapore he was at Hong-Kong, a distance of about 1300 miles, and she (his mother) appeared to him the same night, and spoke to him. He also informed me that it is usual for the Chinese to pray in their homes on the anniversary of the passing on of their relatives, who unfailingly appear to them on these occasions. I arranged a meeting for the purpose of being shown over a Chinese temple by this friend, who quite



took to me when he knew I also believed in spirits and spirit-manifestation.

On visiting the Chinese temple, a partly roofed structure, I was shown what appeared to me to be an altar. In the centre, upon a kind of platform about thirty inches high, and ten feet square, was an image in sitting posture. In front of this image was a large bowl for the reception of burning josh sticks. On either side red coloured wax candles were burning. I gathered from my friend that this statue represented a person who had passed over many years, and who during earth-life was what we Spiritualists would call a medium; also that his spirit still helped the Chinese in their affairs of everyday life, and that they appealed to him for advice when in trouble or difficulty.

On either side of the centre image and altar were two other images in recesses in the wall, at the far end of the building. These I understood to represent mediums who in earth-life were healers, and whose spirits in spirit-life continued to use their extended knowledge of healing. In front of the two last-mentioned images were large bowls for the reception of the burning josh sticks of the worshippers. I was informed that in the case of a family illness the Chinese pray before these images, and ask the spirits for help. They take to their homes from the temple a small josh stick as a sign, and thereby draw spirit-helpers to their sick friends. My friend informed me there are five priests at each temple, and in his replies to my questions, I learned that each priest had a spiritual gift—clairvoyance, clairaudience, healing, inspiration or trance-speaking. My friend, after going through his prayers with the usual burning of josh sticks and papers, concluded by letting off a packet of crackers!

At 10.30 a.m., the following Sunday, I met my friend for the purpose of visiting the Chinese High Priest at another temple. I was introduced by my friend to the Chief Priest, whose name is Chuan Boo. He informed me he had been a Chief Priest in China for about twenty years. I discovered that he was a priest and healing medium, and through the help of his spirit guide had effected some remarkable cures. My friend informed me that he had been cured of almost total blindness by this particular priest and without payment.

The priests are strict vegetarians, and are unmarried. They pray daily at 4 a.m., 6 a.m., 5 p.m., and 9 p.m., holding communion with their spirit friends and guides.

I mentioned that we Spiritualists in England sit for spirit-communion in the form of a circle and asked the Chinese priests if they did the same and was informed that such was the case. The younger of the two priests brought several strings of beads, closed his eyes, and demonstrated to me one of their methods of receiving spirit-messages by intuition or inspiration. I informed the priests that I had been a trance- and test-medium for upwards of twenty years. I demonstrated several methods by which spirits control their mediums at our circles, all of which were quite familiar to them. I further explained to them the auras surrounding the human body, and their different degrees of colour and density, which pleased them very much. They brought out a large Chinese sacred book, containing Chinese characters, and pictures of groups of people, some of them pictured with auras, which we pointed out to each other.

I felt quite happy and at home in the company of the priests and Chinese who had gathered together. They seemed quite surprised that I, a European, should know so much about spirit-

manifestation, and I was equally surprised at their knowledge. There could not have been more agreement and harmony if I had been in the company of experienced old English Spiritualists. Although it was necessary for me to have an interpreter, I was not looked upon as "a foreign devil," as the missionaries tell you they are, but was treated as a brother Spiritualist. They gave me of their best in food and refreshment. Is there any cause to wonder at the want of progress of orthodox Christianity amongst the Chinese, when they have such positive knowledge of spirit-manifestation? When our clergy and missionaries study spirit-manifestation and ministrations, as they now study Greek and Hebrew, they will be able to teach their own people Christian Spiritualism, as taught by Jesus, and expounded by St. Paul to the Corinthians, "Add to your faith knowledge," and that will give comfort to those who mourn in Europe. If it was necessary for St. Paul to receive spirit-manifestation to convince him, how much more necessary is it to-day for the people of the west?

The Spiritualists in the West worship God, and look to the spirit-people as friends and guides. The people of the East, however, worship and fear spirits, which not only mars the progress of the spirits they worship, but retards their own spiritual development.

### THE IMMORTALITY OF WORK.

"No work begun on earth can ever pause for death."

Throughout the earth-encircling battle-line,  
In northern cold and desert heat,  
The valiant sons of many lands combine  
To strive for Right and Peace, but falling, leave  
A life-work incomplete.

Yet, though unseen, they labour still, for Death  
Can stay no work begun on earth.  
When vague ideal takes form, the quickening breath  
They breathe; and theirs the consciousness that gives  
To hero's deeds a birth.

Unfettered by the flesh, o'er fighting-line  
They pass, and shed on men, dismay'd  
By dread and hate, an atmosphere benign,  
Till fear in valour dies, and vengeful thoughts  
In acts of mercy fade.

When Right, at length shall triumph, and the strife  
Of nations cease, as Peace appears,  
These spirits ministrant, with fuller life  
Endued, shall see their work of earth complete,  
And mount to higher spheres.

DOROTHY EDITH WEBSTER.

A £100 PRIZE FOR AN ESSAY ON PRAYER.—A circular issued from the University of St. Andrews, Scotland, says: "At this time of world tragedy the significance of prayer in daily life is everywhere becoming more widely recognised, and it is felt that the time may have come for gathering together a record of the thoughts of those who have realised its meaning and power and are willing to share their experiences with others. With this end in view, and with the object of publishing what may seem helpful, the Walker Trustees invite essays on:—

"PRAYER: The meaning, the reality and the power of prayer: its place and value to the individual, to the Church and to the State; in the everyday affairs of life, in the healing of sickness and disease; in times of distress and of national danger, and in relation to national ideals and to world progress.

"It is suggested that the length of an essay be from 4,000 to 6,000 words, but no word limit is imposed. A Prize of £100 is offered for the most widely helpful essay—open to anyone in any part of the world who may choose to compete. (The Competitors may write in any language.) The Trustees may, at their discretion, allot additional prizes." The essays are to be submitted on or before June 1, 1917. Full particulars of conditions may be had on application to Mr. Andrew Bennett, Secretary of Walker Trust, University, St. Andrews, N.B.



## The Soul-Life of Flowers, as Discovered by Psychometry.

By A. S. WORMALL, Ilfracombe.

"Consider the Lilies."

WHEN we consider flowers it is usually for their beauty; occasionally it may be for their value medicinally, or else merely to classify them botanically. But there is another way of studying these children of Nature, which should appeal to Spiritualists, and that is psychometrically, which opens up an interesting line of thought and discovery to lovers of the beautiful.

All life is one. The form, mode, and power of expression alone differ. Every emotion natural to man can be found—though of course in a very limited degree—in flower, plant or tree. Is it possible or likely that this is merely a mechanical life-farce? Is it not rather evidence of soul-life?

I do not suggest that this is a new thought, for many writers, both ancient and modern, have alluded to it. According to H. P. Blavatsky in "The Secret Doctrine," Zoroaster said that even plants were endowed with an ego. Vaughan, a seventeenth century poet, says, "Each bush and oak doth know *I am*." "Fiona Macleod," in "The Divine Adventure," tells of one who "lifted a green leaf to his brow" and "heard that which we do not hear, and saw that which we do not see, and knew that which we do not know." A recent writer in the *Two Worlds* asks: "Are all the varied species of the vegetable kingdom conscious?" and continues—"Doubtful as it may seem, I am inclined to the view that even in the vegetable kingdom consciousness is manifest—that even plants have some degree of consciousness." Psychometry proves this to be a fact, and we can even discover the special feeling and character of the consciousness.

Many flowers and plants have, I believe, great sympathy with human beings, and are not only conscious of love felt for them, but feel our sorrows too—as I discovered through some lilies-of-the-valley which grew in the garden of a house where one of the loved inmates was dying. The strongest feeling I sensed in these flowers was the wish to comfort. Later I tried to sense one from my own garden, and found the chief characteristic to be a feeling of abounding joy, which it wished to radiate to the greatest extent. Lilies-of-the-valley have quite a missionary spirit, and so they travel about, in order to spread the good news or influence of joy. The leaves just adore the white sweet-perfumed flowers, and so try to protect them from any adverse influence. They are a very sociable plant, and no flower ever wishes to be taller or better than another; the well-developed would rather encourage the lesser ones to do their best, and they are ever sympathetic with failures.

The general character of these flowers in the two gardens referred to was very similar; only the abounding joy in the one became sympathy with sorrow, and the wish to comfort, in the other. I psychometrised several other flowers from this same garden, and found that each one, according to its nature, had a consciousness of surrounding sadness. One plant, however (hydrangea), I was surprised to discover quite resented this feeling of sadness, and seemed to wish to get away from any suggestion of it. Perhaps that was because

of the influence of some nature spirits which I saw having a merry game in its branches.

Once I had some sweet violets given to me by a lady-gardener, who had an adoring love of flowers, and an intuitive belief in their soul-life, and of their power of reciprocating love. These flowers, I sensed, were conscious of her presence whenever she was near them, and seemed to hold themselves a little more erect in consequence.

I have occasionally had visions of the spirit-world where lovely flowers were growing, and as spirit-beings approached them there was the same kind of movement in their attitude, expressive of joy, only much more pronounced. The recognition was, of course, mutual, resulting in a spiritual communion.

Recently I was carrying home some flowers which had been grown in a market garden, and was not in the least thinking of what they might be feeling, when suddenly I became conscious of their joy in the love I felt for them, which seemed to be a new experience to them.

Occasionally I have psychometrised flowers in my garden a second time, after an interval of one or two years, having quite forgotten the first reading, and was interested to note that the second one never contradicted the first.

Many flowers are conscious of harmonious sounds. I mentioned this to a gentleman who is both a musician and a gardener. He said he was quite aware of the fact, and had made experiments on the subject in his greenhouses. In the one where he frequently played his flute he observed that the flowers and plants flourished more vigorously.

Besides being able to appreciate harmony of sound, some flowers even sing among themselves, and others talk. This, too, is not a new discovery, for it is reported of Hillel the Elder (30 B.C.—10 A.D.) that he was conscious of "the talk of ministering angels, and the talk of the demons, and the talk of the palm-trees." J. L. Macbeth Bain, too, claims to be able to "converse as intelligently with the soul of a tree as with a dog, or cat, or a horse."

It is related that a man, under an anæsthetic, suddenly found himself standing outside his body. After regarding it for a moment, he walked to the window to look at the garden. Seeing there a beautiful rose, the wish came to be near it, when, as in a dream, he at once found himself standing in front of it. Presently a beetle alighted in the heart of the rose, then the man—the real man, not the physical form—heard a cry of pain from the flower!

The Blue Lily is one of the singing flowers. Its song has a tinge of sadness, though not in the least of unhappiness. It ought not to be unhappy, or even sad—and it is not, for it is the home of innumerable fairies. Very small and ethereal are they, and very shy. When people are about they suddenly vanish, curling up into very small space, under or in the flowers, or about the plant somewhere. Then when the coast is clear once again they float about, looking in their action something like gnats in the sunshine, but never going far from their Blue Lily home. There is a very ceremonious feeling about this plant, and if it

September, 1916.  
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### DITH WEBSTER.

ON PRAYER.—A circular  
Andrews, Scotland, says:  
the significance of prayer  
coming more widely recog-  
time may have come for  
the thoughts of those who  
power and are willing to  
others. With this end in  
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all particulars of conditions  
to Mr. Andrew Bennett,  
iversity, St. Andrews, N.B.



were able to speak in human language it would always be very polite, even under adverse circumstances.

The Belladonna Lily is another flower with the singing spirit. It reminds me of school-girls going home for a holiday, singing and dancing in their joy and exuberance of life. It is an adorer of beauty, and not being of a jealous nature would like to tell all flowers inferior to itself, as it considers them, to do their utmost to grow beautiful. It has no wish for solitary grandeur, but would prefer to grow in a garden with other flowers, though preferably of its own kind.

But flowers can not only feel, talk, sing, and hear, they can also see. Where the seeing faculty is located I do not know, and can only say that I soon discovered they had that gift. Mrs. Eustace Miles, in her charming book, "Life's Orchestra," says—"I am sure that flowers see and feel in a way we little dream of. I read an illustration of this not long ago. For, among many wonderful flowers at The Temple Flower Show, was a 'trembling orchid.' This orchid trembled and shuddered so violently at the sight of a photographer's camera that for some time it could not be photographed. This poor little flower had to be conveyed away from the staring crowds to a more peaceful spot, where it grew calmer and quieter, and finally submitted to be photographed."

Continuing she says—"I think if we realised the message of the flowers a little more, it would make our busy city lives a great deal brighter and happier. For flowers are the greatest miracle on earth, and yet this silent mystery and ministry is a daily miracle to which we have become so accustomed that we are apt to forget how wonderful it is."

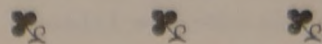
Some plants seem to have the power of dreaming, suggestive of race-memory, perhaps because of now living in a foreign country, under conditions not originally natural to them. The Arum Lily is one of this type. It begins life full of great expectations of coming happiness and joy. But when the flower appears the attention of the whole plant is given to this wonderful new growth. The flower is a marvel to the leaves, so like, at first, to themselves, yet so greatly differing in its full development. They rejoice in its beauty, and regard it almost as if it were a goddess. The plant does not like being in a green-house, even though in this climate it may flourish better under glass. Its dream is of clear, bright skies, fresh warm air, and running water; but it has great power of adaptation.

The Orange Lily is a busy plant and considers itself of great importance. The cells feel as if the world would come to an end if they ceased for a moment in their work of building up a fine plant and lovely flowers. But though so busy there is never a feeling of anxiety, for they work without toil. As the flower develops, a thrill of joy is felt by even the tiniest rootlet. I sensed an intelligent spiritual power directing the developing and colouring of the plant and flowers, and which took an artistic pleasure in the evolution of its beauty. The flowers have great joy in life and revel in sunlight. When this glory in life is at the full, they then begin looking out eagerly for something, and there is a feeling as if they would even snap at this something, if it were possible, like a dog snapping at a fly. For a moment there is a suggestion of anxiety, then the petals slowly curve as if withering, and the work of the flower ceases, and that of the new seed begins.

The understanding, even if only in a slight degree, of this soul-life in Nature makes the truth very real that—

One is nearer to God in His garden,  
Than anywhere else on earth,

for, as in the Summer-land, so here on earth,  
"every tree speaks to your heart—every flower  
pronounces a perpetual benediction."



### GOD'S METEWAND.\*

"With what measure ye mete it shall be measured to  
you again."

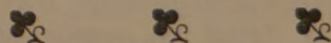
A lesson of joy or of sorrow,  
A lesson of pleasure or pain;  
From the act the resultant we borrow,  
We give, but to have it again;  
Be it pleasure we mete as we wander,  
Be it sorrow we sow in the sod,  
Our heart's love or hate that we squander—  
Time brings us the metewand of God.

We offer our draught in our gladness  
To quench a tired wayfarer's thirst,  
Or we pass the tired one in his sadness,  
Intent on our own comfort first;  
The cup of God's fullness shall bless us,  
Our thirst shall be quenched in His love,  
Or the lack of Life's Water oppress us—  
The metewand of God is above.

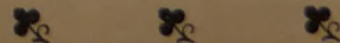
Give ceaselessly, largely, my brother;  
Give time, and give sympathy too;  
Give wealth, if you can, to another  
Who needs it far more than you do.  
Give skill, and give patience in giving,  
Give thoughtfully, lest you give pain;  
Give *yourself*, above all, and in giving  
God's metewand shall meet you again.

In the land of the Real—in the distance—  
The law that holds here shall be *seen*;  
We earn for ourselves our assistance—  
We *are*, by what we have been:  
*Thoughts are things* in the world of the Inner,  
The world of the spirit and soul;  
Which art thou—a saint or a sinner?  
What metewand, think'st thou, is thy goal?  
E. J.

\* Old English word for measure.



DANTE AND ASTROLOGY.—Like many other profound thinkers and master-minds, Dante was a confirmed believer in astrology. No student of his writings needs to be reminded of the frequent recurrence of phrases such as—thine own particular constellation, the disposition of the planets, the heavenly influx, unalterable destiny. Fortune, for the supreme comfort of mankind be it said, he regarded merely as a passing phase, an unimportant incident more or less dependant on our immediate surroundings and associations on this physical plane, but in no sense whatever due to an intelligent predestination. As he himself expresses it, "Fortune disposes in a capricious fashion as it pleases of the human lot, whereas destiny is the agency of an intelligence that predisposes and establishes what is to be the eternal fate of man." If wayfarers on this plane, often weary and battleworn, sad and disheartened, would only accept the teaching of the great Florentine it would enable them to endure, if not gladly at least patiently, "The slings and arrows of outrageous fortune."—*F. M. Rankin.*



A VALUED CONTRIBUTOR: "While reading your Parable of the Bridge, I was vividly reminded of a song that once haunted me called 'I built a bridge of fancies.' How superior that bridge of yours—the one great reality of spirit-intercourse spanning a vast abyss!"



## The Philosophy of Birth and Death.

LIFE'S OBSCUREST EVENTS IN THE LIGHT OF SPIRITUALISM.

By G. E. OWEN.

REPOSING peacefully in a cradle is a new-born babe, unconscious of its surroundings, helpless, and incapable of responding to any entreaties made to it. Equally as peaceful, in a coffin, lies a man as unconscious of and irresponsible to all human appeals and requests as clay—with eyes sealed, lips silenced, limbs stiffened, pulse stopped, and complexion waxed.

The cradle contains in amalgamation a number of organs and faculties just commencing their career of activity. The coffin contains also in amalgamation a number of organs, if not faculties, whose activity has just ceased. What is in the cradle is, as the saying has it, "full of life." What is in the coffin is lifeless and quiescent.

These two episodes are, through their constant recurrence, and marked associations with physical existence, outwardly at least familiar enough to us all. The cradle is a receptacle for the product of birth; the coffin for the product of death. A few hours before both the cradle and the coffin were empty—the babe had not arrived, and the departure death implies had not occurred. What wondrous results, then, what impressive and baffling consequences are wrought by the everyday events of birth and death!

Both, since human intelligence dawned on this planet, have been objects of much thought and research in order to see if what is beyond them can be found out. Much speculation and many suppositions concerning their mission have been made by the various and diverging schools of thought. Scientifically, biology and physiology explain much on the purely physical side of them, but as their mission cannot be fully stated, nor their nature fully accounted for in terms of any branch of physical science, their explanation has to be sought for elsewhere. Philosophy, excluding that of Spiritualism, is silent, through not possessing any definite data thereon for a working basis. Thus these two events—the prologue to and epilogue of terrestrial existence—have been and are to-day more or less enveloped in obscurity.

Embryology informs us of much of the process of atomic and multi-cellular formation, through gastrulation connected with birth, and the body or form it brings forth into the visible world. Chemistry shows the processes of decomposition resulting from and through death. Neither, however, explains birth nor death. Many eminent men in these valuable branches of scientific research have assumed—through concluding that the limitations they encountered were the boundary marks of life—that birth meant the beginning, and death the end of life—that they denoted its coming into and going out of existence.

To draw final conclusions on life from physically perceptible processes, based only on research and empirical experimentation, is indeed far, very far, from being satisfactory and reliable—hence the enormous errors committed by eminent men concerning the real nature of life. Birth means more, much more, than the atomic and cellular arrangement of physical matter. Death means more, much more, than the breaking up of that arrangement. Both are the means of producing effects on life other than, and very different from,

those of originating and terminating it. There is more in birth than merely being born; there is more in death than merely dying—when, of course, they are understood and their real purpose seen.

Existence in this life is hemmed in by two vast unknowns, the past and the future. The phenomena of Spiritualism—phenomena that in some instances assume in manifestation objective or physical form, which cannot be explained by any law or force belonging to the physical universe, but on the contrary clearly demonstrate the operation of super-physical ones—conclusively show that death does not end life but transfers it into another state of existence. That being so, then, as death does not mean the end of what experiences it, but is only a changing of its state, so likewise by every law of analogous reasoning birth does not mean the beginning of what experiences it, but is a changing of its state also. At birth a child is launched here from the unknown behind us; at death a man is launched into the unknown before us.

If man does not cease to be at death—and Spiritualism demonstrates he survives it—then birth does not mean his beginning, as in virtue of his survival of death he appears to, and indisputably does, possess the attributes of immortality and eternal persistence. What has no end does not begin. Beginnings always imply endings. Every conceivable thing which begins must of necessity end. A day, a war, a journey, a book, or an oratorio ends because each of them begins.

As existence in this world is limited to a period then, at birth we see man in childhood beginning it, and ending it in manhood at death. Birth and death are the beginning and ending not of man but of his career or existence in the physical world. Man himself and his career are two different things. His career is a series of experiences, and his experiences are not himself. They are something acquired, which fact pre-supposes the existence of what is affected by them. If man's experiences were himself then he would not be able to have them, as to be affected by them involves that they must be other than himself.

Sir Francis Bacon has with truth said: "It is as natural to die as to be born." Birth and death are natural and indispensable events in life. Man cannot live in this life always, as the law of change, which is in constant operation, prevents him, so death enables him to leave it, just as birth enabled him to enter it. Birth is the door to terrestrial existence, and death is the one to celestial existence. One denotes the incoming, and the other the outgoing of man on his eternal voyage over the limitless sea of endless life after sojourning for a while in the port of physical existence.

As darkness divides one day from another, so states of existence are divided by it also, and it has to be passed through before they can be reached. A barrier of darkness obscures where the child at birth comes from, and where man at death goes to. In passing through the darkness of birth an awakening into activity takes place of the hitherto inactive machinery nature has provided the child with for use in the world birth



lands it into. Then in passing again through the curtain of darkness at death an awakening into activity takes place of hitherto inactive machinery nature has provided man with for use in the world he finds himself in after it. Thus birth enables the machinery of the physical body to be set going in order that the life incarnated in it may live in this life, and death does likewise with the machinery of the psychical body in order man may live in the world it is next related to—the spirit world. The passage through the darkness alluded to assists in accomplishing this.

The cradle symbolises the coming into activity of the child's physical body. That activity goes on for the duration of its physical life. The coffin symbolises that activity coming to a standstill. Birth is the starting, and death the stopping, of the physical body's activity. With that starting at birth goes the stopping through being discarded of the organic processes utilised in pre-physical life. With the stopping at death of the processes of the physical body there starts those designed for use in the post-physical world. Birth and death are therefore an inversion of the activity of the bodies they involve and affect. They are nature adjusting organically those forms to the conditions and states they have been fitted and fashioned for. Birth means life conditioned and adapted for one phase of many during its eternal duration. Death means its doing so for another of them.

Birth and death are indissolubly wrapped up one in the other. Both have a dual significance. As one begins, so the other ends this life. Every birth is in reality also a death, and every death a birth. We know now through Spiritualism that death is man's birth into a larger and higher

world. By every analogy it is legitimate to conclude that birth means a death to a lower life.

We know full well the metamorphosis of the butterfly, dragon-fly, etc., is both a death and a birth—a death to their grub world, and a birth to their winged and aerial one, which in every respect is superior. The chicken's birth at the bursting of the shell of the egg, enabling it to emerge as a chick from the metamorphosis implied in incubation, means its death to a state of existence beyond and behind that metamorphic change. The child's embryological preface to this life is its metamorphic transition from a lower world or condition into this one. Where it has come from it is, through the obscurity reigning in this region, difficult to say. George Macdonald's beautiful lines on "Baby" are suggestive and may be helpful to dispel the mist:—

"Where did you come from, baby dear?  
Out of the everywhere into here."

Benjamin Franklin saw the birth aspect of death when he said: "Existing here is scarce to be called life; it is rather an embryo state, a preparative to living; a man is not completely born till he is dead."

The philosophy of birth and death tells us that one is the morning and the other the evening—the sunrise and sunset—of this life. Each one denotes transitional points from one state of being into the other, of life in its continuous and ever-upward climb for self-expression, self-fulfilment, and self-realisation. The birth and death chambers, in the light of this philosophy, are transformed from regions of mystery and obscurity into those of intelligibility, comfort, intellectual satisfaction, cosmic purpose, and divinely designed.

## The Statues of Easter Island.

By WALTER FIRMINGER.

IN the spring of 1913, an expedition organised by the British Museum authorities, and directed by Mr. and Mrs. Scoresby Routledge, left England in the steam yacht "Mana," having for its purpose the investigation of the well-known Easter Island statues.

The work of the expedition has been accomplished, thousands of photographs have been secured, and our information about the island has been extended. Mrs. Routledge returned to England a few weeks ago by a quick passenger route, while Mr. Routledge is returning later in the "Mana" with the results of the expedition. Easter Island occupies a lonely position about two thousand miles to the west of South America, and is the most eastern of those islands which constitute Polynesia. It is thirty miles in circumference, bare and rugged, with lofty mountains which were once active volcanoes.

The famous stone images referred to, which represent men of a peculiar type of countenance, are several hundred in number, and are carved out of stone which has been quarried from an extinct volcano in the island. The figures are of various sizes, ranging from the proportions of an ordinary man, to others of enormous size, some of which are from fifty to sixty feet in height and even larger. The statues were erected several miles from where they were quarried, but some mighty shock has flung them down. The weight of the statues must be enormous. One of the smallest of the figures, which is in the British Museum, is said to weigh several tons.

In the quarry there have been found evidences that the work of carving the statues must have been suddenly stopped, for there are stone figures in all stages of construction, some only just started, and others partly finished. It is possible that a violent earthquake accomplished this, or the sea may have swept over the island during some convulsion of nature and toppled over the statues and drowned the inhabitants.

A puzzling point is to decide who the workers were—to what race of mankind they belonged. We cannot attribute the erections to the present natives of the island, nor to their ancestors. The natives have been unable to furnish any reliable tradition or information suggesting their origin. The images seem likely to belong to a period hundreds of thousands of years ago, when Easter Island

had not been transformed by the forces of nature into a small island, but when it was part of a large division of land.

Certain scientists have concluded that at some far back period, a vast continent called Lemuria stretched across the southern seas, including within it, part or all of the Pacific Ocean, Australasia, the East Indian archipelago, India and part of Africa, and this is accepted as a fact by the Theosophical Society of to-day.

The great size and weight of the statues found on Easter Island have set the world wondering how those who fashioned them were able to convey them from the quarries to where they were set up. If moderns attempted to transport objects of similar size and weight over equal distances, they would have to bring all their huge mechanical devices into play, and even then have considerable trouble in the task. Yet we take it for granted that the ancient race on Easter Island had no machinery, except of the simplest forms, so that they must have depended almost entirely upon human labour, and perhaps the men who erected them were giants compared with men of to-day. Animals, we know, attained greater proportions in the earlier stages of the world than do those of the present age, and it is quite likely that similarly, the early races of men were on a much larger scale than the average man of modern times.

The purpose for which the stone images on Easter Island were intended is not apparent. It is possible that they were erected in memory of men whose deeds or high position merited some distinction, so that they should be kept in perpetual remembrance. On the other hand, they may have been Lemurian gods.



THE HUSK FUND.—Mrs. Etta Duffus, Penniwells, Elstree, Herts., gratefully acknowledges 5s. 11d. from W. D. S. Brown for this fund. Mrs. Duffus in a note to ourselves says—"Poor Mr. Husk is very low and suffering such pain, but all we can do for him is being done." If anyone wishes to contribute a mite to this fund, which has been such a blessing to the old gentleman, there should be no delay.



## Evangeline S. Adams : Astrologer and Seer.

By LILIAN WHITING, Author of "The Life Beautiful," &c.

"For wondrous truths, and manifold as wondrous,  
See! God hath written in these stars above."

Longfellow.

EVANGELINE S. ADAMS, of New York City, is a scientific astrologer who has attracted and inspired almost world-wide interest, from the exceptional intellectual and scientific power she brings to bear upon problems of human life and spiritual progress. She is a woman of education, of refinement, and of ideals; of great intuitive power, balanced by strong common sense; of ardent sympathies, whose warmth is not deflected by any mere emotionalism which would make sympathy a hindrance rather than a help; and she holds life by a key of high endeavour and of lofty responsibility. The combination of these rather unusual qualities renders her an adviser of very remarkable value.

A New England girl, whose childhood was steeped in the atmosphere of theological Andover (Massachusetts), she is pre-eminently endowed with the New England conscience, which is held to be sometimes quite as much of a torment to its possessor as a requisite for the purgation and purification of ordinary mortals. It is rather suggestive that Elizabeth Stuart Phelps, of "The Gates Ajar" fame, should have been her Sunday School teacher, as a child.

Miss Adams is conceded a certain prestige in Boston, especially, and in New England (where ancestor-worship rivals that of the Japanese), as she is a direct descendant of the famous family that gave two Presidents to the United States; and it is more than an open question if she is not exercising as wide an influence in moulding destiny in the life of to-day, through her vast and important clientele, as John Quincy Adams did, in his time, as the Chief Executive of the nation. Among her more immediate family have been several noted inventors, and her own marked mathematical genius has doubtless contributed largely to her extraordinary success in delineating character and forecasting conditions. But, more than all, her work is governed by this intense ethical consciousness, this "New England conscience," which imposes its own conditions.

Evangeline had from earliest childhood a strong temperamental tendency toward the occult. She is a curious combination of the mystic and the executive; the former is so held in check by mental and moral balance as never to stray off into the realms of fanaticism. In her early girlhood she met that eminent physician and astrologer,

Dr. J. Heber Smith, of Boston, who at once discerned her destined vocation. "Why," said he, "Miss Adams, you are an astrologer born!" She became his pupil. Her convictions, like his, led her into the active intellectual comprehension of the scientific relations between man and the solar system, on which she is now, by the way writing a book.

When, in the early nineties, the mysticism of the Orient began to make itself felt as a force in the States, Miss Adams came into a strong personal friendship with Swami Vivikananda, who instructed her for years in esoteric lore, imparting to her much that is rarely given by the Eastern teachers. But to Evangeline Adams this infinite fountain of spiritual riches has always been held amenable to practical judgment, and the clear, open, common-sense that Guizot declares to be the genius of mankind.

It is in the Law of Vibration that Miss Adams seeks for her penetration into present and future conditions. "Astrology is a science," she says, "because it is founded upon a composite of sciences; a group inclusive of geometry, astronomy and physics; on Nature's unerring law of cause and effect, as exemplified by the moon's control over the tides, the influence of the sun on the seasons and the correspondences which (in the aggregate) reveal themselves as far more than coincidences, between astronomical phenomena and terrestrial events."

The late Dr. Richard Garnett, keeper of the British Museum, was a profound student of astrology, and under the *nom-de-plume* of A. G. Trent, contributed to the *University Magazine* an important treatise entitled "The Soul and the Stars." In this paper Dr. Garnett wrote:

"It is the more necessary to insist on the strictly empirical character of Astrology inasmuch as it is usually regarded as an occult science. The astrologer has been considered as a species of wizard, and relegated to the alternatives of either divination or imposture. He need hardly be pitied for a misconstruction he has brought upon himself by too frequent quackery and an assumption of mystical solemnity, and his too great emphasis upon the weakest part of his science—its pretension to foretell the times of events. The fact, nevertheless, remains, that astrology, with the single exception of astronomy, is, as regards certainty of date, the most exact of the sciences. The imperfection of the geological record may mislead the geologist, an error in analysis may baffle the chemist, but the astrologer takes his data from observations which the interests of astronomy and navigation require to be absolutely true. He works as it were under the surveillance of his brother the astronomer, and cannot falsify his dates without instant detection. . . . His calculations are no more cabalistic than arithmetic is cabalistic."



EVANGELINE S. ADAMS.



The electrical theory of matter has thrown much light on astrological science. Matter is composed of electrons, and electrons manifest themselves by vibration. Professor Sir J. J. Thompson throws great illumination upon all this theme in many of his published writings and addresses. "To change the number of electrons in an atom of one element means to change the element itself," he says. By means of the spectroscope and other appliances science has proved that the heavenly bodies are composed of the same elements as is the earth. "Hence," says Miss Adams, "the irresistible conclusion that the entire solar system, together with every sort of material substance which it contains, is made up of nothing but this one primary substance, electricity, manifesting itself through the vibration of electrons. It is a fundamental fact in physics," continues Miss Adams, "that every particle of matter, however minute, has an effect upon every other particle of matter. It is this truth that enabled astronomers to determine the size, the position, and the orbit of Neptune long before that planet was discovered by the telescope. Certain phenomena were being observed in the solar system which could be accounted for only by the theory that such a planet existed in space. Just as the vibration of chloroform means death to the body, as the vibration of ozone means life, so does one planet exert a beneficial, another a harmful effect on man. The possibilities of the development of life and character by the application of this electric vibratory theory of matter to mental training is admirably set forth in a work by the late Judge Troward, entitled 'The Creative Process in the Individual.' The scientific astrologer, equipped with the knowledge of these great natural forces, is in a position to advise his client somewhat as does the railway authority that advises the passenger to face forward when he alights, that is to go with the force and not against it. Astrology might also be likened to the searchlight, that reveals the dangers, or the fortunate aspects of the way ahead."

In a horoscope drawn for one of the ladies of the court of St. James, Miss Adams discovered the impending death of King Edward. A rather startling instance of the exactness of astrology was her prediction of the disaster of the burning of the Windsor Hotel, in New York City. For this fire involved both tragic and also very strange and improbable features, and was therefore quite different from the mere burning of a building. Miss Adams had been for some time a guest in the house, and had been asked by the proprietor, Mr. Leland, to cast his horoscope. She had told him that the seventeenth of March (the year was about '98 or '99) would be a very unfortunate day for him; that he was threatened with fire, with death, with tragic conditions. The time went on; the sixteenth of March came, and went, in peace and joy, and it had got to be 2 P.M. on the date of the seventeenth, when Mr. Leland, chancing to meet Miss Adams in the corridor, laughingly said to her—"Well, Miss Adams, my house is not burned down, nor am I dead . . . yet!" Within an hour the entire great hotel was one seething furnace of flames. It was St. Patrick's Day, and many of the guests had gone down to the front drawing-rooms to watch the parade on Fifth Avenue. These guests escaped, though with the loss of everything they had left in their rooms. It has always remained a mystery as to the origin of this fire, but it is believed to have been started by crossed electric wires; for there was no one place that could be designated as the starting-point: all in an instant the hotel was in flames on

every floor and on every side. Now it is incredible that in a hotel in Fifth Avenue, in the best residential region of New York City, in the middle of a sunny afternoon, that it should be impossible for people to escape, or be rescued, even if the house were ablaze: yet this is precisely what happened. Many were burned to death, the number including the wife and daughter of the proprietor: one of the ladies perishing in the flames, the other being removed to a hospital where she died that evening. Mr. Leland himself was seriously injured, and lingered only a few weeks.

Miss Adams is a past-mistress of scientific astrology, working out a horoscope on mathematical calculations, with the exactness of an astronomer in calculating the movements of the stellar universe. Not that life is cast in an inexorable and unalterable fate; on the contrary, it is because it is not—because it is malleable and amenable to the will and purpose of the individual—that a horoscope is of value. If one is travelling in a dark night and is told there is a river before him, unbridged, why, "forewarned, forearmed"; if one is told what the indications are for a certain date he may tide them over and alter the conditions, by knowing these indications in time.

The Rev. Dr. Minot J. Savage wrote to Miss Adams, saying, "You have greatly interested me in astrology and palmistry. More than this, you have predicted things which have come true, and told me most remarkable things about myself. How you found them out I do not know—unless the stars and the hand do reveal secrets."

Miss Adams makes her home in Carnegie Hall, New York City, where her rooms are a dream of interesting and artistic effects. In her salon is a large Buddha, from the great Yerkes collection; an old Chinese trousseau-chest that belonged to one of the old dynasties; a fragment of masonry with an elephant engraved on it that is said to have come from a tomb in the temple in which Buddha received his initiation. An old print of the goddess Urania, holding a sphere, is quite in harmony with the atmosphere; there are many large photographic reproductions of classic art, and of scenes and palaces of Italy, in Rome, Florence, and Venice; autographed photographs, the gift of the individual represented, of Baron Palles, of Ireland, sometime Lord Chief Justice; of Cardinal Gibbons; John Burroughs, and many other authors, artists, statesmen, or noted people. A plastic cast of the Aurora; a beautifully carved cabinet filled with treasures of art; an elephant of Damascene steel, inlaid with gold and silver (for the elephant is Miss Adams's talisman and she has more than three hundred, the gifts of friends), to say nothing of her fine library, large and well selected. From her windows she has a series of beautiful views over several points of the horizon, giving both picturesque and poetic interest to the enticing rooms.

A lady of wide culture and travel, of familiarity with choice literature, and with great intuitive power to lay hold of truth, Miss Adams has a very distinctive place as a scientific forecaster of events, and a reader of character and destiny.



From time to time psychical discoveries are announced which would formerly have been scouted as absurd, and it is more than significant that scientists of repute will now stop to listen. Considerable interest, for example, was lately excited by an experiment proving the existence of what were called the "V" rays, which are nothing more than the product of a species of materialisation by will-power, and in one form or another have been known for ages.—*J. Herbert Slater.*



## Personal Reminiscences of Thomas Lake Harris.—VII.

By ARTHUR CUTHBERT.

THOSE who have read my foregoing articles will know that according to Harris the only right and normal opening of consciousness into the higher planes, and for communion with discarnate beings, is by means of the "Divine Breath," which he was introducing from on high to mankind here below. Those who acquired from him this Breath were to become seers, with consciousness extended into the higher spheres, and incidentally to gain health, immortality, and union with their individual Counterparts. However, the fact is that Harris systematically discouraged the appearance of any psychic development in the members of the Use. He feared, as it seems, any one having powers of seership beside himself.

When I was just five years old, in 1867, my father started impressional inspirational writing. Harris at once denounced this as an "infestation" of evil spirits. And in order that Harris might not be caused "suffering" by this attack of the evil ones, my father was sent "for his soul's good" (or to stop this spiritual development) "out into the world." He was sent to the back woods, out West, to work in the virgin forests of Michigan as a common labourer, at the felling of timber and at logging on a river, which he did for about a year or so, when he was recalled, thus effectually cured of seeking inspiration on his own account!

This serves as an illustration how Harris kept his disciples in order, and the finer in psychic nature they were, the more he kept them suppressed and in subjection, so long as they would submit to him. It was so with my mother, and especially in regard to that most beautiful soul, Alice Oliphant. She was the one of whom Harris was most afraid, hence his harsh treatment of her, and the outrageous things he said about her, pretending that she had an evil spirit whom she allowed to materialise for immoral purposes.

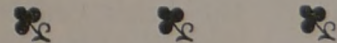
What a strange thing it is that these great spiritual teachers, if really such, are always, as far as my experience goes, so wonderfully cautious lest the brilliancy of pupil or disciple may in any way detract from, or dim, their own light! I look to form my estimate of a spiritual teacher from the light and development shown by his disciples. But both Thomas Lake Harris and Abdul Baha, the central leader of the Bahai Movement, have disappointed me; Harris, by suppressing the best natures in his following, and Abdul Baha by excommunicating and denouncing as "Violators of the Covenant" several of the most able and spiritually-advanced souls in his movement—denouncing them behind their backs without explanation or option of self-defence, and forbidding the "Friends" to meet or associate with these proscribed ones. Surely the glory and pride of the real teacher is in the attainments and brilliancy of his pupils, and with him there can be no suspicion of fear.

These religious societies, with personal leaders, always remind me of a cage of some twenty chameleons I saw once in Syria. They were all dull grey-black in colour, but up on the topmost perch in the cage was one old cock chameleon

showing himself off in his finest shades of purple, yellow and red. If another chameleon had the audacity to show colour the old cock one would spit at him, or otherwise soon put a stop to such insubordination. It seems that religious chameleons are prone to behave in the same manner!

I see by my father's biography of Harris that he was married to his second wife, Miss Emily Isabella Waters, in 1855, and that "she was a great support and whole-hearted coadjutor during the early days of the Use. Also, she was the first person after himself who was opened to the Breath. She remained in her earthly service until all God enabled her to do here below was done; after which she was received up into Lilistan in the year 1883."

Reading this was largely new information to me. We small boys of those early days only remember her as a very plain woman who was always, in our time, made by her husband to live alone, usually in a house distant from his sumptuous residence. She kept to her own apartment in the house, where her meals were served to her in solitude, and the other members of the Use were forbidden to speak to her except concerning necessities. We, naughty boys, called her "Old Hag," and had an idea she was wanting in intelligence, which was the natural conclusion for us to draw in view of such rigorous suppressive treatment as the poor lady was receiving from her husband. Besides, her mental condition would hardly be at its best when she knew in her banishment that other ladies were in high favour and living in his house—a point we boys did not then appreciate. Her fairy name was Musadell. Though Harris may have wished her to go into a distant dell, and to muse, she never wrote any poetry! Thus the first case to receive the Divine Breath from Harris was a very unhappy one.



### "KILLED IN ACTION."

One of God's fairest sons!—Into His hands  
We place thy soul—white as an Angel's wing,  
With the last self-renouncement shimmering.  
Gently, in tenderest love, He breaks the bands.

Well does He weigh thy loss, and soon will show  
Unto thine eyes amazed the enormous gain;  
Fading and dim the little dream of pain—  
While the soft healing waters round thee flow.

Held in embrace beloved, both here and There,  
Gazing on earth and Heaven with steadfast joy,  
Ever promoted now in Christ's employ,  
Coming and going by the golden stair—

Thus shall thy spirit strong within the Gate  
Watch the advancing glory of the Day;  
The mystery which tongue cannot convey,  
That God prepares for those who love—and wait.

H. M. UNDERWOOD.



## The International Psychic Gazette

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### Changing Attitudes.

SCIENCE, like Religion, until quite recent years denied the facts upon which the Spiritualistic philosophy is based. And for the simplest of reasons: it was not cognisant of the facts; and it is easy to deny the reality of something of which you know nothing. Science and Religion alike looked askance at Spiritualism, and, as the priest and Levite in the parable, passed it contemptuously by, as something not in accord with their dignity and authority. To them it was only a matter of tricks and illusions, cleverly manipulated by charlatans and impostors. They assumed that there could be no facts which could serve as trustworthy evidence of an actual inter-relation between this world and the next. Religion admitted, even insisted upon, superphysical manifestations having been seen by reliable witnesses in Biblical times, but these they asserted had been discontinued when the last chapter of Revelations was written.

Then this world-wide war broke out and deluged Europe with blood, thousands of young lives have been ruthlessly sacrificed, homes have been desolated, and sorrowing mankind has been insistently questioning—Does death end all? Is there any life beyond the grave? Is it true, as we have been told, that our beloved will rest quiescent and unconscious until some far-distant Resurrection morn? Has all possibility of communication with them ended? In response to these clamant demands for light in darkness, there are symptoms that the Church is at last beginning to evacuate its old defensive trenches, and to come into line with those who think and investigate and discover, those who have asserted their mental and spiritual freedom, who would no longer be put off with idle answers.

Science was even more uncompromising in its attitude, Materialism was sufficient for its hard-and-fast, mechanical outlook on life. One world was enough. Once the brain ceased to function, mind and all its manifestations disappeared. Soul and spirit were not within the pale of its categories. Spiritualism was a baseless dream, the delusion of dupes, and the business of unscrupulous mediums. Such an attitude was only possible so long as the facts were not examined or tested. Science did not know, and did not want to know them. But the classic case of Florrie Cook and Sir William Crookes changed all that. The story has already been told here, but the main points may be repeated.

Florrie Cook was a young gently-nurtured lady. Persons who had "died" were alleged to have materialised—that is, had shown themselves in a vesture of living flesh—through her mediumship. She had on that account been treated with ignominy and suspicion. But she was a young lady of some spirit. She went to Sir William Crookes as the most eminent man of science of the day, and said in effect—I am a Spiritualistic medium. Strange phenomena have occurred in my presence, it is alleged by the aid of my organism, and on account of these I have been denounced as a fraud. Now, Sir William, I have come to you to offer myself for scientific examination. I will submit to any tests you and

other scientists may impose, and will give you all the time you may desire. I make only one condition, and that is, if after your tests have been completed you find that the phenomena associated with me are fraudulent you will tell the world plainly that they are so. But if on the other hand you arrive at the conclusion that the phenomena are not fraudulent but genuine you will be equally frank with the world and say so. Such an appeal was not one to be lightly put aside and to Sir William Crookes' everlasting honour he accepted it, made elaborate tests with his confreres extending over some years, and thereafter risked his whole scientific reputation by publishing an account of his Researches. Therein he announced his confidence in the absolute genuineness of the phenomena, and the guilelessness and honesty of the medium. That event became the first sure foundation-stone of Modern Spiritualism from the scientific point of view. His example has been followed by other savants of world-wide reputation, and now it is not deemed unscientific to hold that Spiritualism is true.

Sir Oliver Lodge has done the world great service by his magnificent essay, specially written for the *Weekly Dispatch*, which appears on the following pages. He says, "I and a few other students fairly familiar with the whole of the evidence have been convinced." . . . "Messages have been received across the gulf, and the barrier is opaque no longer." . . . "The whole personality persists: the memory, the character, the affections are all unchanged." Such unequivocal utterances from a scientist of his predominating eminence "speak volumes," and form a true "Message of Hope to the Bereaved."

In view of the changing attitude of Religion and Science, and with them at no distant date of the world in general, the question arises how Spiritualism will adapt itself to the new situation? Will it disappear as a separate faith and become absorbed into existing movements, which would thus reap what they have not sown? Or will it fit itself to undertake the responsibilities of a separate scientifically-established religion which will depend upon no effete creeds or any blind and irrational faith? It can certainly base a strong appeal to the world for an honourable place among modern religions, and we suggest to the Movement that it may well assume a more ambitious spirit and aim at leaving behind the day of small things. As an Enlightener and Comforter it has already done a splendid work for humanity, chiefly through humble instruments and their invisible inspirers. But it will do more efficient and widespread service still if it will equip itself, according to some such idealistic proposals as have been thrown out by Mr. H. T. Pemberton, for the development of its mediums under expert supervision, and the education of its teachers in a properly-equipped College. Why should Spiritualism not have its own University and its own Metropolitan Chief Temple to which its adherents can go "up to Jerusalem"? The usual answer is that the expense of any such scheme could not be met, but we are not so pessimistic; and if we remember that cathedrals have been built ere now by the pence of priest-ridden peoples, and that free University education is now open to every Scottish youth through the generosity of a large-minded man of wealth, we think the ideal only requires to be made sufficiently vivid, the desire sufficiently widespread and intense, and spiritual powers visible and invisible will co-operate to give our great cause a becoming and appropriate home. J. L.



## War, Death, and Survival.

A MESSAGE OF HOPE TO ALL WHO HAVE LOST LOVED ONES ON THE BATTLEFIELDS.

By SIR OLIVER LODGE.

We are deeply indebted to the editor of the *Weekly Dispatch* for his generous permission to reprint in our pages this courageous article by the world-famous scientist, which was published in that popular Sunday paper on August 27. It is a pronouncement of historic importance in the discussion of After Death problems, and the *Weekly Dispatch* is to be congratulated on its taking up this subject, which is of such intense value to many at the present moment, in a serious spirit, which is more to the point than the flippant jeers of less responsible newspapers.

And how can man die better  
Than facing fearful odds,  
For the ashes of his fathers  
And the temples of his gods,

And for the gentle mother  
Who dandled him to rest,  
And for the wife who nurses  
His infants at her breast?

SO sings the poet concerning the heroic defence of ancient Rome; and so has come the call to us in modern England: to fight for the womenfolk, as always, and, this time, for an exceptionally large and noble cause.

In this conflict we are all engaged, directly or indirectly, for the iron machinery of war has turned out to be as essential as the muscles and sinews to wield it.

Some are called to sacrifice leisure and home and occupation; some are called on for their lives. But there is no lack of response, for we know that we are passing through one of the great crises in the human history of this planet.

It has been expedient that many men should die for the nation, and not for this nation only, but for the whole cause of free civilisation and Christianity. An organised system of devilish morality had reared its head in Europe, had deceived the unfortunate people who have succumbed to its specious promises and temptations, and had seemed to be justified by success.

A conflict was inevitable, sooner or later, a conflict in which the forces of evil must be thoroughly vanquished, that it may be known by bitter experience that they lead to destruction after all. A nation cannot sell its soul to the devil with impunity any more than can an individual. Wickedness may flourish like a green bay-tree, but in the fulness of time it is cut down, dried up, and withered.

An object-lesson in morality, a veritable crusade, this war has been called, and the nomenclature is just. Our gallant troops are agents of the powers of good, as truly as ever were human agents called to a specific work. In the highest cause they have been called upon to suffer, and, if need be, to die.

But the suffering is far wider spread, the bereaved and sorrowful are in piteous case, and it is on their behalf that an opportunity has been given me of saying a few words of comfort and hope.

For what is death? A natural process through which all living things must pass a stage in the journey of existence. An important station, truly; we do more, on arrival, than change to another line. Death is more like a port of departure, where we leave our land conveyance and launch out on a new medium. In that sense only can it be likened to a terminus. Death is a great

adventure: it is in no sense a termination of existence.

By too many death has been thought of as an end, a cessation of existence, a sudden and complete stoppage. It is not so: but it was a natural mistake to make, because it has been singularly difficult to get messages back. Away the emigrants have sailed, on the ocean of a new life, and had no means of sending word of their progress to mourners on the shore.

They have found means now. The silence is no longer unbroken. I doubt if the silence was ever quite complete, but it served. It was more than sufficient to cause despair and to constrain people to think of their loved ones as buried in the earth or sea and to lament their fate hopelessly and wildly. This horrible blunder need no more be made.

The pangs of separation are bad enough without this added torment, which is both gratuitous and false. It was torment on both sides, too. For though we might be out of touch with them, they were not wholly ignorant of us. They might know very little of what we were doing, but affection is a strong link, and they could feel and be distressed by our hopeless sorrow.

They do not wish to be mourned in that way; they feel strong and vigorous, active and useful, they ought not to be lamented unduly. Sorrow that is natural and human is their due, but it should be full of love and hope and sympathy, as theirs is for us. Their messages tell us that they are well, that they are happy, that life is keenly interesting, and even more exhilarating than when pent up in the bodily mechanism from which they have been liberated.

Yet bereavement is painful; death in the prime of life is tragic, the premature loss of an earthly phase of existence is a great deprivation. True; but without sacrifice is no remission; the sacrifice is their glory and honour and patent of nobility. The cause being worthy, they are happy in the opportunity of their death. And we that are left behind must rejoice with them in their fruition and eager helpfulness, and must temper our sorrow with abundant hope.

It will be asked: How do I know so positively, so assuredly, that death is not the end, that it is only a transition, a change of conditions, a quitting of the material life and an entry into another mode of existence under different conditions? Though I have reason to think that, for ordinary people, the new surroundings will be not altogether dissimilar to the surroundings here. Not by religion, not by faith, have I been guided to this knowledge, but by simple following of fact. Speculative thought might easily suggest the contrary—in my case at one time it did—but my business as a scientific man has been not to speculate but to grope, to examine all manner of facts, and to follow the light faithfully whithersoever it might lead.

Denials, negations, assumptions of impossibility are easy to make, but unless they are well founded they are misleading. The restricted outlook of those who have limited their study to bodily



structure and functions is quite natural and readily understood. The living body is a beautiful piece of mechanism, full of physical and chemical laws in entirely normal activity.

Given a suitable stimulus, everything that can happen in the inorganic world can be traced working in the same way in the fabric of animals and plants. And those who have discovered this and are still working at its details sometimes get carried away by their enthusiasm and add to their splendid sheaf of positive information the gratuitous surmise, the baseless hypothesis, that the body which they study is the whole of man. And that when man's material machinery is irretrievably damaged and discarded there is nothing left.

Well, without further examination of specific psychological facts, it might seem so, but when we come to grips with the facts we find that it is not so. The whole personality persists: the memory, the character, the affections are all unchanged. The individual soul, if so it may be called, has entered another region of service, and has some different—perhaps ethereal—mode of manifestation: one that does not appeal directly to our senses at all, so that the animating spirit seems to have gone altogether beyond our ken.

Beyond our ordinary physical ken, yes: but a mental link remains. The power of thought, the immaterial method of communication that is called telepathy, continues, and this can be utilised and developed. By its means messages have been received across the gulf, and the barrier is opaque no longer. It never was really opaque: there must have been far more personal intercourse than the world in general has been aware of; but now the facts—the messages which come—are being examined in a scientific age, and to anyone who will really study the facts, for a few strenuous years, doubt is no longer, in my judgment, reasonably possible.

The evidence requires study. Yes, truly, it does. All scientific evidence requires study. Is the general public expected to examine the records of scientific societies before it can receive information at the hands of those who have worked at the subject of which they treat? Certainly not. Yet some idea of the evidence ought to be given. It is not possible to convey any adequate idea of the evidence in an article, it needs at least a book; and a book I will write—indeed am writing; but I have lately communicated three incidents of the most recent evidence to the Society for Psychical Research, whose business it is to criticise these things, and in a forthcoming issue of its Proceedings they will appear, while in the previous volumes of Proceedings will be found a large accumulation of previous evidence.

But I cannot expect people in general to understand it; I cannot expect people to deduce conclusions from any record. They can realise that a case for inquiry has been made out; they can regard the possibility with respect and interest; but for conviction I am sure that most people must depend on some first-hand experience of their own. And what that experience may be, what form it may take, is not for me to say. Meanwhile I counsel an open and yet critical mind, and the reception of such immediate comfort as they can receive from the assurance that I and a few other students fairly familiar with the whole of the evidence have been convinced.

Those who prefer to be guided by speculation and hypothesis as to what is likely must continue their attitude of negation; which is based on nothing more substantial than their inability to comprehend how these things can possibly be true,

especially how mental activity without the accustomed organ which we call the brain is possible. As a matter of fact they have no real theory of how it is possible *with* the brain. We have grown accustomed to that fact, and find it hard to imagine any other; that is the strength of their position.

The connection between mind and matter is a puzzle. Mind without matter is not a whit greater puzzle. It is not a case for theory, but for examination of fact. The facts at present recognised by orthodox science must be enlarged; and then in due time a theory may follow.

The theory may be difficult; it certainly is far from clear at present. Supposititious explanations can be suggested, but to them no weight can be attached. We do not pretend that the whole rationale of the process of communication is clear. That is what we are engaged in studying. If there were no difficulty the human race would have known all about it long ago.

It is because of the difficulty that such careful record and examination of fact has been necessary. Because of it also much profound scepticism has been quite legitimate.

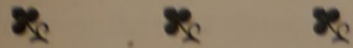
But now that there are facts demonstrating personal survival to be studied it is futile to adduce the difficulty of explaining them as an argument against them. If they will not fit into our pre-conceived theories then those theories must sooner or later be enlarged. The realm of science is not necessarily limited to a study of the material basis of existence; it will have to include something more like existence itself. There must be a theory not of earth-life alone, but of life itself—something much larger and fuller, of which earth-life is but an episode.

Then I venture to anticipate that we shall find that we are one family all the time, that there is no real break or discontinuity in existence, that what is called "the next world" is a condition of things fully as real and interesting and full-bodied as this world. That it is no strange land to which our friends have gone, but a home-country commensurate with the brightest of our reasonable hopes.

Meanwhile we must be satisfied to do our work here, not shirking any of this life's duties, and making ourselves worthy of the reunion which will come in good time. The readiness is all.

Nor have we altogether to wait till the future for partial communion. Even the most stricken may be enabled to endure to the end if they can learn that from time to time a channel is open for their thoughts and aspirations to be felt; still more if by patience, in ways at present unsuspected, some reasonable ground of personal conviction of reciprocal interest and affection is vouchsafed to them.

*Some there are now who have had this experience and have thus learnt the truth of the ancient saying that LOVE BRIDGES THE CHASM.*



The "problem of evil" subsists in a man's own evil deeds, and it is solved when those deeds are purified. Says Rousseau, "Man, seek no longer the origin of evil; thou thyself art its origin." Effect can never be divorced from cause; it can never be of a different nature from cause. Emerson says, "Justice is not postponed; a perfect equity adjusts the balance in all parts of life." And there is a profound sense in which cause and effect are simultaneous, and form one perfect whole. Thus, upon the instant that a man thinks, say, a cruel deed, that same instant *he has injured his own mind*; he is not the same man he was the previous instant; he is a little viler and a little more unhappy; and a number of successive thoughts and deeds would produce a cruel and wretched man.—James Allen.



## More about the Wonderful Apport-Medium.

By HORACE LEAF.

(Continued from page 332.)

"STELLA'S" recollections of Modern Spiritualism go back a long way and include some important characters. It was largely through the late Archdeacon Colley, when he was curate of Portsmouth Parish Church, St. Thomas's, that psychical science, and the possibilities of her own remarkable gifts, became known to her.

When a child she was one of a developing circle under the instruction of Mr. Colley for spirit communion, and although for over twelve months nothing abnormal happened, "Stella's" unfoldment appears to have been steadily progressing.

In due course, psychic phenomena occurred, and among the spirits who took an interest in the circle was one called "Samuel," who claimed to be a "guide" of the famous materialising medium, Dr. Monck. At one of the meetings this spirit, Samuel, manifested, and was asked to take a message from the circle to Dr. Monck, who happened to be holding a special séance in London, over eighty miles from Portsmouth, where "Stella" was sitting. He immediately replied that he would do better than that. "Give me," he said, "a piece of your medium's hair to take to Dr. Monck." As no scissors could be found, a lock was cut off "Stella's" head with a pocket-knife. The next day it was returned by post accompanied by the testimony of the circle in London as to the spiritual manner of its arrival there. It was undoubtedly the same as that taken from "Stella's" hair the previous evening, being jagged and recently cut. An account of this interesting experiment appeared in *The Medium and Daybreak* soon after.

Another equally interesting incident throws some light upon the difficulties of communicating with the spirit-world, and the misunderstanding that mediums are sometimes subject to through the indiscretion, and even mischievousness, of spirits who may be as anxious to hinder the growth of truth as some people are in the flesh. The well-known materialising medium, William Eglinton, had been giving séances in the house of "Stella's" father, and some of the sitters, suspecting trickery, opened his travelling bag and found in it several yards of drapery and a black beard. "The poor young medium," writes Stella, "was horrified, and declared his innocence; so did our spirit-friends, and they said they would prove it. At that time I was staying at Chichester with my eldest sister. Mr. Colley came up, bringing with him the articles found in the bag. We three sat together with sufficient light to see everything around us distinctly. The things were placed on my lap, my hands were tied together, and the sleeves of my dress were sewn to the back of my bodice, so that any movement would detach them. Gradually the articles melted away, and an hour afterwards we had a telegram from William Eglinton saying they had been conveyed to him, and a letter followed with a full description, witnessed by two rather sceptical men with whom he was holding a séance at the time." The drapery, &c., that had so mysteriously disappeared from "Stella's" lap, had reappeared as mysteriously in the presence of other people many miles away.

One of the earliest signs of the ability to dematerialise objects, so distinctive of the "Trinity Circle," took the unusual form of making chairs pass through the arms of the sitters. One evening,

after having sat for twelve months, "Stella" was put into a deep trance, and as a proof, the spirit people stuck the pin of a large brooch into the flesh of her arm. It was removed afterwards with great difficulty, but without causing the least pain or doing the slightest harm. It was a clear demonstration not only of the genuineness of the trance, but also of the power of the unseen intelligences over the substance of the human body. These incidents occurred at the circle conducted by the Rev. T. Colley. The degree of proficiency attained in this peculiar art in the course of a few years is shown when it is considered that a huge pair of leather curtains with a pole and hooks for them to hang upon, were once brought from Brooklyn, U.S.A., to Portsmouth, England, under test conditions. On this occasion the sitters were invited to examine the room closely, and then put out the light. A few minutes later they were invited to light up again, and to their amazement a heavy and very costly pair of curtains, with leather on one side and a beautiful soft material on the other, attached to a circular rod, had been erected across a corner of the room, and behind them sat the medium entranced. To accomplish this the spirits had actually driven hooks in the walls to support the curtains, which were a present from the Brooklyn friend who had been in the habit of sending the eggs previously referred to. He had learnt from the spirit helpers that "Stella" needed something satisfactory with which to darken her séance room, and so sent this most suitable gift.

One of the enigmas of these marvellous proceedings was this mysterious Brooklyn gentleman, who had never been seen or otherwise known to the members of the "Trinity Circle," except in connection with their psychic experiments. In addition to once writing to them by apport, he used sometimes to control "Stella" and hold long conversations with her husband and "General Lorrison" on various subjects. This is an infrequent occurrence in psychic science, few people possessing the secret and power of voluntarily leaving their physical body and returning to it again at will; and still fewer are able to then control another person.

The materialisation of spirits was frequent, the forms often being easily recognised and speaking quite naturally. Very frequently, too, the "direct voice," made so popular in this country during recent years, was heard. "General Lorrison" says that the freedom of the controls in this respect was marvellous. Two or three could often be heard speaking at the same time with great rapidity, not only to the sitters but among themselves also, whilst the medium could be heard chatting to friends.

Very fine lights, gradually contracting and getting brighter, were visible at almost every sitting, and the circle were informed that whilst they appeared, there could be no troublesome conditions; so that they became a useful means of gauging the probable result of the sittings. It was quite common in this and other ways to receive Christian names and surnames of spirits purporting to be present, with other facts concerning them, and the request to make inquiries to prove their identity. A great many of these statements were found to be true, and the individuals thus communicating satisfactorily put in touch with the friends they had left on earth.



The personality of a good psychic is always interesting to earnest inquirers and students of psychology. It is now well-known that mediumship has no very clear relation to the physical nature of the person, although there is some more or less definite connection between it and the mentality. Psychics as a rule fall into two classes of temperament, namely, the hypersensitive, and the phlegmatic. Probably more are of the former than the latter order, although some very fine mediums are extremely cool and level-headed. Physically all types of people are represented, supporting the idea that everybody is possessed of these remarkable gifts, but only a few have developed them and have them in an extraordinary degree. Some of the finest mediums I have met have been exceedingly small and frail and retiring. "Stella" is one of them. Whoever has met this quiet refined lady would never suspect the potential powers Nature has bestowed upon her. Indeed, she fails to realise them herself. This, however, is temperamental, and another example of the strange and almost incongruous way Nature works.

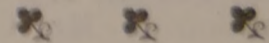
More than one great man has been devoted to some small inconsequential thing, at the same time failing to appreciate the great gifts that have been bestowed unasked upon him. "Stella" does not think physical psychic phenomena is without value; on the contrary, for a certain kind of mind she knows it is essential to a conviction of the reality and importance of spiritual verities. In so far as she has been able to bring assurance to that sort of person she is grateful for the favour of the gifts. But she is exquisitely spiritual, and in the unseen and mental forms of mediumship her ideal is found. "I love the spiritual," she writes, "the material has no attraction for me, and I always intensely disliked those physical exhibitions." Perhaps that is partly through being an entranced medium, and so failing, except on few occasions, to witness the marvels of the manifestations produced through her powers. One is reminded of the famous words of the apostle Paul on the diversity of spiritual gifts, where he positively affirms they are given definitely by the "Lord." "For to the one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits," and so on.

An idea of her acute physical sensitiveness is conveyed in the following statement to a correspondent by "General Lorrison." "She has been ill for three weeks since last I saw you, the result of swallowing by accident a piece of meat. To her meat is like poison; she at once became violently sick, and for twelve consecutive days not a particle of food of any sort, unless a spoonful of brandy a day in water can be called food, passed her lips. Her guides tell me that but for what they do for her she would have been dead long since, the extraordinarily small quantity of food she takes being entirely insufficient to support life." On one memorable occasion, which "Stella" remembers with more than average interest, the spirit people saved her life in a miraculous manner after several doctors had declared recovery impossible.

Knowledge of the continuity of life beyond death and the possibility of communing with the departed, means to our subject all that it can possibly mean to one to whom all life is a wonderful and beautiful thing; and although it is now several years since "Stella" sat for the exercise of her mediumship, she is one of those comparatively rare people for whom death has entirely lost its

sting, and been replaced with a joyous contemplation of the moment when she will be called up higher. This is her reward for the services she has rendered the invisible host, who are working at the other side of "the tunnel" to let the light of immortality shine on a world whose hopes and ambitions they have shared and still share.

I cannot close this brief review of this wonderful medium without expressing the hope that her services in the cause of spirit-return have not entirely ceased this side of life; and that it may fall to my lot to write of some recent experiences, not less wonderful than those it has been my pleasure to record here.

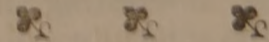


## A VOICE IN THE NIGHT.

(Letter to the Editor.)

DEAR SIR,—One night about fifteen years ago I was very worried and in great trouble, having undertaken a very responsible position in France. I was undergoing a good deal of persecution for my advanced ideas and strong belief in God. A great fight was always going on, and I was determined with the help of God to stand firm at all costs. One night, after a bad day of persecution, and praying for some length of time to Almighty God to help me, I went to bed rather late, and I was awakened by a voice saying—"The Lord is never far away." I was surprised, and to be quite sure of it I said to myself, if I hear it again I shall know it is from the Lord. Immediately I heard the same voice repeating the same words—"The Lord is never far away." I thought I would be like Samuel and wait for it again, and I heard it for the third time, quite close to my bed—"The Lord is never far away." I was full of contrition for my unbelief, jumped out of bed, fell on my knees and thanked God for His strengthening promise. I conquered my enemies and turned them into friends. One who has since passed over thanked me for all I taught him, and regretted very much he had not helped me instead of trying to drag me down to his level of unbelief and sin. I should so like to hear other people's experiences in similar difficulties.—Yours truly,

MIRIAM ANDERSON.



## ETERNAL SPRING.

When we are young  
The world is glad; the thrush and linnet sing,  
And flowers spring  
In woodland dell, and by the fairies' ring,  
When we are young.

When we are old  
The Winter's days are longer than the Spring;  
No joy-bells ring,  
Our ears no longer hear the linnet sing,  
When we are old.

But far away  
The sun arises on another shore,  
Our hearts no more  
Shall sadden at the closing of the door  
On youth's glad hour.

For youth shall spring  
Eternal in the realms of endless day,  
And we shall stay  
In life's rich province, living for alway—  
Eternal Spring.

H. A. W.



The stationary position of Jupiter in Britain's ruling sign, Aries, in December next, in trine with its own place in King George's horoscope, is encouraging as regards the prospect of complete victory and final peace as the year draws to a close. While Venus and the Moon dominate the autumn figure at London with Mars rising, it is noteworthy that the two former dominate alone at the winter solstice. The obstacles in the way of peace should gradually diminish as autumn merges into winter.—Ralph Shirley.



## The Persisting Problem of the Soul and Spirit— Which is the Permanent Ego?

By J. M. PEEBLES, M.D., Los Angeles, California.

The beloved "Pilgrim," in sending the following article says:—"I was once called 'The War Horse of the West.' It was too strong a phrase, for I am a Peace Man. But when my honest convictions are attacked I rush in with a lovely fury of 'a defender of the faith.' And so you have the within article for your excellent journal."

A LETTER from Alfred Kitson, the efficient editor of the *Lyceum Banner*, appearing in the May issue of the *International Psychic Gazette*, reminded me somewhat of a letter relating to immortality, written over seventeen hundred years ago by Pliny the Younger, to an eminent philosopher, Sutra. Surely the old is new; and reversed, the new is old. There is seemingly no such thing in this measureless universe as annihilation; that is, the transformation of something into nothing.

In this *Psychic Gazette* letter, I am personally referred to as "the Grand Old Man of Modern Spiritualism." Granted that I was the compeer of A. J. Davis, Professor Hare, Judge Edmonds, and other pioneers; granted further, that I delivered a series of Sunday evening lectures upon Spiritualism in London nearly fifty years ago (1869), and was the guest of William and Mary Howitt and James Burns; I have to say that I, the conscious ego, the deific entity, am not old. I repeat, I am not old, but young: dwelling in the celestial realm of the beginningless and the never-ending. To-day I am quite healthy, lecturing Sundays and during the week upon Spiritualism and the reforms of this day and age; and I will *not* be put down as "old."

Friend Kitson was necessarily right when stating in substance, that my "opinions" may not be authoritative when "not warranted" by facts. But, step lightly here; for a square falsehood may be a fact. Certainly the weather facts of northern Europe belie the facts of Southern Italy on the same day and hour. As well attempt to unite oil and water, as facts and truths. The latter have in them moral qualities. The opinions of the scientific and the really cultured are of infinitely more value than those of the prejudiced and the illiterate.

Yes, "More Light," as brother Kitson affirms, quotes from Dr. Peebles' book, "The Spirit's Pathway," a volume of some two to three hundred pages. The quotation is not acceptable to this critic because of Philo's phrase—"God breathed the Spirit (not the Soul) into man."

The anthropomorphic conception of God is not fatal to mental science or religious philosophy; for it simply means personality; and personality is not predicated upon viscera or "lungs"—using Mr. Kitson's word; but is based upon thought, purpose and will. Man is finite and derivative, rather than self-creative. Perhaps then, Mr. Kitson will explain to us how personality could be manufactured from impersonality. Gas, or wind, is decidedly impersonal.

In this letter upon the soul's problem, we are referred to a biblical sceptic's words, that "What befallerh men, befallerh beasts," etc. Very true to a wide extent. Many Spiritualists believe that the undying souls of horses, dogs, cats, and pets are immortal; and certain mediums declare

that they see the souls of these "beasts" rollicking in the spirit world.

Further, in this letter to the editor of the *Psychic Gazette*, we are brought "philosophically to scholastics following Aristotle." Here, feeling quite at home, I grant that the ancient Pagan philosophers believed in the immortality of the soul, which soul was made up of "small round atoms."

Critias states that the "soul originates and resides in the blood." Epicurus taught that "the soul is a material organism composed of exceedingly small particles, and will perish when the world-period ends." Yes, the majority of those old Pagan philosophers taught the immortality of the soul, and some of the ancient church fathers followed their teachings. They knew no better. They were functioning in the moral realm of *Psuche* (Soul), and not of *Pneuma* (Spirit).

Lecky, in his "History of European Morals," states, Vol. 2, pp. 22-23, that the Pagan philosophers "encouraged that abominable crime, fœticide," which the French Renan pronounced "the murder of human possibilities."

The philosopher Plato, almost regarded as a god, was one of the most vindictive persecutors that ever dishonoured the past. The eminent Dr. Priestly quotes this from Plato: "If a man neglect the gods by omitting sacrifices and despising oaths, he must be punished, deserving more than one or two deaths. . . . Some who are obstinate in their opinions may be confined in prisons surrounded by the sea; and when dying, should be buried off from the bounds of the State."

We quote the above as a hopeful saving force, to a little class of Spiritualists who gloat over the teachings couched in Proverbs and other portions of the Bible. People generally find what they hunt for. Many should read the Sermon on the Mount and practice the Golden Rule, seeing the good and true in all bibles.

The plain truth is, we get Soul, which Mr. Kitson champions, from the Greek word *Psuche*; which occurs 105 times in the New Testament, and is translated life, soul, heart, time, person, you, appetite, desire, mind; altogether, it is rendered in more than forty ways—a poor, flimsy foundation for the demonstration of immortality.

The notion that the soul is immortal, is an old, Calvinistic church dogma, borrowed or stolen from Paganism. The orthodox confession of faith says, "The bodies of men after death, return to dust; and their souls return to God who gave them." And so they sing,—

A charge to keep I have, a God to glorify;

A never-dying soul to save and fitted for the sky.

The Greek word rendered Spirit in the New Testament, goes directly to the root of this matter. "*Pneuma ho Theos*"—*Spirit* is God—not Soul. When the great healer of Nazareth was expiring on the cross, he cried, "Father, into Thy hands I commend my Spirit"—not soul.

The soul, among the old philosophers and the orthodox churches, was considered a composition of atoms, essences and invisible elements—really

NIGHT.

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M. ANDERSON.

ING.

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H. A. W.

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a "make-up"; and all manufactured compositions are liable, under higher conditions and potencies, to disintegrate, to be unmade and scattered. And the destruction of the soul is often spoken of in ancient literature.

The conscious spirit is a Deific unit, uncompounded, indivisible, and of necessity, immortal. These Greek words, *Pneuma*, *Aidios*, *Akalutos*, *Aphthartos* and others, are applied descriptively to God, to Spirit, to heaven, to spiritual life and to immortality; but not once to the human soul—the soul-body.

Several well-known and world-famed Spiritualists were brought forward to support his definition that the Soul was the real ego. Among them were Davis, Howe, and Barrett, each by the way, testifying squarely against his position.

The Court is open. Lyman C. Howe, once appointed, because of his scholarship, the Historian of Spiritualism, takes the witness stand. Listen to him—

The words Mind, Soul, Spirit, are employed in a way to incite mental confusion. They should in our opinion be used thus: The ego, the conscious indissoluble spirit is the Master Spirit, the eternal ray from God; the soul is an aggregate, a make-up from all refined essences and substances; and the mind is the spiritual outflow from the activities of the brain.

The second witness summoned by Mr. Kitson is Harrison D. Barrett, graduate from a Unitarian College, and for sixteen years President of the American National Association of Spiritualists. Listen brother Kitson—

The early Christian notables, Tertullian and Augustine, substituted the word soul for spirit, and not a few followers of the orthodox church have accepted the definition given by those two men.

This is straight-out testimony; and mark it well, those old, narrow-minded, bigoted church fathers, Tertullian, Augustine and others, blunderingly "substituted soul for spirit" and Alfred Kitson has put his foot into that theological trap. We tender him our condolence and hope for his speedy release.

The next witness upon the stand is the most important, because a great Seer, A. J. Davis, p. 65, "Answers to Questions"—

The body is a mill. It puts air, water, light, vegetables, fruits, animal substances and chemicals into the hopper and pulverises them by digestion. The soul is fed and manufactured out of the finer essences; and no soul but man's can subserve the eternal end of the indwelling spirit.

Again on p. 49:—

The human structure is trifold and there is as much difference between the soul and the spirit as there is between the body and the soul. (Are you carefully listening brother Kitson, to these words of your own chosen witness? Permit me to repeat it: "There is as much difference between soul and spirit as there is between the body and the soul." . . . "The soul is compounded of all the motive forces, life principles and sensational elements which may be found to a greater or lesser degree of perfection in all the lower organisations of matter; but the spirit is the Divine essence of all motion, the master of all life, the Lord of all sensations and the immortalising crown of all intelligences in man.")

There, friend Kitson, your own witnesses, saying nothing of my "opinions," have left your "Ego the Soul" hopelessly stranded upon the barren shoals of the materialistic philosophers, and the reeds of the old orthodox church fathers.

To see from different view-points is natural; and so, beautiful is diversity in unity; but I prefer to be called a Spiritualist than a Soulualist.

## How to Dismiss a Fit of the Blues.

By WM. GARLAND, Melbourne.

WHAT a very common malady with some young ladies is a fit of depression! It will generally be found that those whose birthdays come between 21st December and 20th January are specially subject to fits of the blues, for as Capricorn individuals they are more liable to them astrologically than any others. But even a Capricornian can act on Emerson's advice and, like wise folks, rule her stars.

The writer some time ago was living in a house where one of the ladies was frequently a victim to these distressing periods, and he said to her jocularly—"I am surprised at you, having so many fits of the blues."

"Well! do you think I would have them if I could help it?"

"But you need not have them."

"How then can I dispense with them?"

"There is nothing simpler, madam."

First of all it is necessary to find out the cause. Now, a very common practice with some young ladies is to discuss their friends over afternoon tea. "Did you see what a guy Mabel Brown looked at the concert last night?" "And as for Violet Robinson she was simply a fright in that terra-cotta gown." Here is the cause of some of these fits. When ill-natured remarks like these are made, the unkind thought accompanying them impinges upon the brain of poor Mabel and Violet, and the result also to the gossip is a sudden fit of depression.

So much for the cause; now for the cure. The above-mentioned young lady was advised whenever these fits came on to say to herself mentally—"Now someone is talking unkindly of me. I don't know who it is but I will send them my best wishes and the kindest of thoughts." This she does with a strong will and is surprised to find in a very few minutes the cloud has disappeared.

Meeting this young lady soon afterwards we asked her if she had carried out our advice. "Yes," she replied, "and it answered perfectly. I am never troubled with them now, for at once I despatch them."

If people only knew it, the secret of good health lies in the wise control of our thoughts. If we would always look for the good in everyone, and send out charitable thoughts to them, it is surprising how much better we should feel. Life would assume more rose-coloured

tints. Love and sympathy would radiate from us, and act like sunshine on our friends.

Should anyone doubt the truth of this let them try a very simple experiment. Get two or three friends to join you in sending out thoughts of goodwill to someone at the far end of the room. Then interrogate this friend and ask her how she felt just now, and she will tell you she experienced a beautiful feeling of elation, as though she was walking on air. Now in this experiment you have the reverse of the picture. Goodwill producing pleasurable feelings, and ill-will causing pain. Here is proof positive of "the power of Thought—the magic of the Mind."

"You never can tell what your thoughts will do

In bringing you hate or love,

For thoughts are things, and their airy wings

Are swifter than carrier dove;

They follow the law of the universe,

Each thing must create its kind,

And they speed o'er the track and bring you back

Whatever went out from your mind."

Let us ever remember, "the key to every man is his thought," and "the happiness of your life depends upon the quality of your thoughts."

"The tissue of the Life to be

We weave with colours all our own,

And in the field of Destiny

We reap as we have sown."

BEWITCHED HAY.—A. M. Muirhead, in the *Glasgow Herald* of August 9, says—"Perhaps one of your readers will explain the very strange antics of part of the hay crop in a field here (Lochwinnoch). Last Friday, about 3 p.m., whilst the farmer was working his horse-rake, suddenly the spread-out hay, in an area of it might be 4 to 6 square yards, began to whirl around, taking shape like an inverted pyramid; and as it rose flying asunder in every direction. At 50 to 60 ft. high the air was filled with little, loose bunches of hay floating all about, as if bewitched. After a few minutes, the mad mood over, the hay was falling all around, some extra frolicsome wisps landing in the next field. *The air was still and very warm on Friday afternoon.*"—Can anyone offer an explanation for this curious phenomenon?



## Some Impressions and Reflections of a "Gazetteer."

By JAMES LAWRENCE, Newcastle-on-Tyne.

THE "Outlook Tower" page of the *Psychic Gazette* is generally worth the cost of the entire magazine, particularly when the writer is dealing with ill-starred, ill-informed, or prejudiced beings who periodically fire off their expletives concerning, and insinuations against, Spiritualism and occult matters generally. For some time I have purposed thanking him for the vigorous and fearless tone displayed, primarily because I am delighted with his virile cutting qualities, and his frank invitation extended to those he criticises to take up the cudgels of defence. Also, my interest has been buttressed a little by the fact that, our initials coinciding has led me to have to explain to correspondents on several occasions, that the sturdy, well-informed, defensive and aggressive sentences were not of my creation! It is a pity the psychic movement possesses so few champions of similar calibre.

Well do I remember the cold shoulderings I received, the head shakings and the doleful prophecies indulged in, when, early in 1911, stung by the partly ignorant and partly malicious attacks by clergymen in various parts of the country, I set to work to bring these offenders to book. In these northern parts Spiritualists generally stood silent while their private characters and their public propaganda were being torn to pieces. But a few brave hearts rallied, and the "League of Defence" was formed, which to-day numbers on its roll many really leading spirits—both with us physically and yonder—and but for the war intervening they would have had an active two years. So complete is the circle of corresponding representatives that hardly a hostile paragraph appears, or is a biased sermon preached, but I am speedily apprised of the fact. A week or two ago the copies of the *Church Times* and the *Daily Mirror*, referred to in the "Outlook Tower," together with cuttings from *Ideas* and a Bournemouth paper, reached me, to all of which I wrote, but so far as I have learned neither has published my rejoinders. This contemptuous attitude is not original. A few months ago that champion of a thousand forlorn subjects, Mr. Austin Harrison, digressed most unnecessarily to hurl innuendoes at us, and although a lady at Newquay, Cornwall, and myself addressed both Mr. Harrison and the editor of the *Daily Mail*, not the slightest notice was taken of our communications.

Even innocently made (if ignorant) remarks require quick tackling if successful overtaking is to be expected. For instance, a statement in the issue of *Photography and Focus*, dated August 1st, said that:

"Our friends the Spiritualists contend that many of the mysterious markings which are sometimes found on photographs may be due to causes commonly spoken of as supernatural."

This might do much harm in uninitiated quarters if left uncontradicted; consequently I at once wrote pointing out the error, and await publication of my remarks. While one likes refutations to appear in the papers wherein the allegations appeared, it is consoling to know that periodicals like the *Psychic Gazette* are read by more "outsiders" than many imagine. Some years ago I sent a copy of a reply I had sent to an Irish paper to the *Two Worlds*, and was quite surprised at the

number of non-Spiritualists who told me they had seen it. Thus, the efforts of the writer in the "Outlook Tower" will not remain fruitless, and the anonymous and inconsiderate violators of our tenets will, in time, become chary of launching poisoned darts which may return to them in boomerang fashion.

Somehow, I am of the opinion that inside the movement there are many persons only half saturated with the true principles of Spiritualism. Intercourse with them, and experience of their ways and tactics, do not favourably impress me. For one thing, I think no one fully conscious of Spiritualism, as understood and propagated by its pioneers, would continue sending their children to ordinary Sunday Schools, as the palpable danger accruing from dual influences on the young plastic minds must be highly detrimental. Spiritualism's future, like that of every movement, depends upon its custodians and propagators, and it is unpalatable, besides exceedingly unwise, to put this blend of the sour and the sweet into these new bottles. Spiritualism and Christianity (as generally presented) are not mutually soluble constituents. Unquestionably Spiritualists as a body are more intelligent and more sympathetically inclined towards the higher and finer aspects of life than their orthodox Church brethren, possibly the principal factor thuswise being that to grasp psychic and occult problems successfully demands not only development of mind, but tolerance, appreciation, and receptivity. We cannot too often accentuate the fact that education of the unit must precede the development of any body or community, and this process is to Spiritualism of first place importance.

Unfortunately, however, despite appeals and opportunities, such institutions as Study Groups are only sparsely taken advantage of. While constantly asserting from platforms that the more intelligently investigators proceed so greater success will crown their efforts, the notorious fact remains that these very counsellors often take little or no part in any progressive scheme. Public attacks are at present best met by prompt refutation, but the need for such defence would disappear were utterances and attitudes brought more into conformity with the primal objects and authoritative teachings of Spiritualism, as points of vulnerability would thus become fewer and less tempting to the prejudiced critic. The few "principles" which at present serve to keep us together, serve undoubtedly as guides and fulfil a useful purpose while Union and Society rules assist in the legitimate building up of a practical structure, yet there somehow persists an unpleasant looseness in our ranks. The period of probation has passed, and an era of painstaking, unswerving consolidation should now be in being. One retarding factor is the dearth of popular literature setting out our claims for sympathetic consideration.

One cannot be completely grounded in every phase, but just as there exists in the graded sections of college life a continuity of aim and practice, so there should be a unity and all-round concurrent movement among those entrusted with the transmission of our tenets. Great gulfs separate the ideas and methods of societies, even in confined localities, due principally to the absence of com-

ony; and mark it led, bigoted church and others, blunder-spirit" and Alfred hat theological trap. ce and hope for his e stand is the most er, A. J. Davis, p. 65.

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## Blues.

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your thoughts will do love, and their airy wings r dove; e universe, e its kind, r track and bring you back m your mind." e key to every man is his cess of your life depends ights." life to be ours all our own, f Destiny ve sown."

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bined consultations, decisions, services and communal interests. Some concentrate attention and advocacy upon spiritual and emotional cultivation, others direct inquirers to philosophical and phenomenal values, some occupy themselves with the purely mystical aspect, while great numbers endeavour to square conventional outlooks and customs with what is, if anything is or can be, a breaker up of deeply rooted notions, dogmas and formulæ. If I rightly interpret the objects animating the officers of the Spiritualists' National Union and the British Spiritualists' Lyceum Union, in their Education and Study Group schemes, it is the duty of every elected representative to whole-heartedly assist in giving effect to them. But text books are urgently needed, and the chairman of a group or class should not be left to fall back on his personal opinions, in cases of dispute or delicate questionings, but

should be possessed of a final answer or definition which he would know obtained throughout the movement. While the idea of the suggested and much needed College of Light is maturing, and the sources of possible financial collaboration are being explored, much can be done to prepare the way, and suitable publications in use by officially controlled centres would go far to securing that end.

Save from a few benighted bishops and clergymen, opposition from accredited Christian quarters is on the decrease, which is surely a sign that only perseverance in the mastery of details and carefulness in social living are needed to banish it altogether. With responsive stirrings exercising individuals and societies, irresponsible and ignorant allegations and complaints, as are dealt with from time to time in the "Outlook Tower," would speedily become occurrences of the past.

## Some Experiences at the Rothesay Circle.

By JOHN DUNCAN, Edinburgh.

AFTER an interval of ten days, we resumed our sittings with The Rothesay Circle on the evening of Friday, 28th April, there being ten present, including Mr. and Mrs. Coates. After praise and prayer, Mr. Coates was controlled by his stepson. On this occasion instead of giving an address, he asked the sitters for questions bearing on Spiritualism, which were answered satisfactorily. The only stranger at this sitting was Mrs. F., who came with us from Edinburgh. She had only been connected with the Edinburgh Society for a short time, and knew little about Spiritualism. Mrs. F. was quite unknown to Mr. and Mrs. Coates, it being her first visit to Glenbeg House. No doubt she was a bit of a doubter, and far from being a convinced Spiritualist: she came with us, thinking she might have some of her doubts removed. Mrs. Coates in deep trance went under control, and in this case we knew the influence was that of a stranger. I was seated next the medium, and could not tell who it was, until he shook hands and said he was Mrs. F.'s husband. I took him to where his wife was seated. He told her my son had brought him, and what a pleasure it was for him to be able to come back and have a conversation with her. He spoke of the continual dread he had during his earth life of death, not being at all certain of what was to follow, and said how pleasant transition was to him, that death was not to be feared. Mr. F. I had never met in earth life; he has been in spirit life for four years. Mrs. F. told us afterwards that her husband's great dread was death, and that he maintained to the end that no one knew what was to follow. After some private conversation with his wife, Mr. F. left, promising to come to our next sitting. Mrs. F. was highly satisfied and convinced that her husband had been able to be present, and had told her of matters that only their two selves knew about. My wife and I felt gratified at what Mrs. F. had got, at this her first sitting with The Rothesay Circle. The rest of this sitting was mostly of a private nature. About the finish our daughter Lizzie came and begged of me to have a subject ready for her to speak upon at our next sitting.

We met again on the evening of Monday, 1st May, eight in all being present. After the meeting had been duly constituted, David Simpson gave his usual address through Mr. Coates, then Mrs. Windt's control, Dr. Sharp, came through Mr. Coates, told the circle he expected his medium

would be in this country soon, that she would probably visit Rothesay, and also the bonnie toon o' Edinburgh. After this James Robertson of Glasgow came, and gave a short address to the circle on the desirability of Spiritualists being united. Mrs. Coates next gave a short but highly instructive address, her control being Sarah Flower Adams. Mrs. S.'s (one of the circle) father and mother came to her, talked of what was going on at home, and other family matters. Our son came next, evidently prepared to have a discussion with me, as he pressed me to name a subject that we might speak upon, but from previous experiences I felt this might take up most of the sitting. I asked him to let such stand over till another time, as his mother and I did not care to take up too much of the time, and that others who were present wished to have talks with their friend. Mrs. F.'s husband came next and gave her further convincing proofs of his identity; repeated again what he told us at our previous sitting as to his being so afraid of his passing on, and how it was some time after his transition before he was able to recognise his friends. Mrs. M., another sitter, who comes about twice a year to Rothesay, is a widow, a school teacher in a lonely part of Argyllshire, lives a solitary life in the evenings, no neighbours near at hand. In her solitude she has developed the gift of clairaudience to a wonderful degree. She is often lulled to sleep at night with the charming singing and music she listens to. Some of her children came to her and told their mother that it was her own family she heard so often singing, and gave the names of hymns they were fondest of singing. At the finish of our sitting we felt it had been helpful and uplifting, that so many had got satisfying proofs. Another short paper will conclude our series of sittings with The Rothesay Circle at this time.

If we would, like Pilate of old, find truth, we must go to the poets. They are prophets and poets in one, and—granted the real heart of the matter is in them—they cannot lie. A poet is just an ordinary man or woman for the most part, living and dying, rejoicing and suffering, even as other men; but yet, in spite of this, there is a hidden and unexplained part of himself which now and again dominates or eliminates the merely mortal. Then the poet comes into his own. He is an Immortal! He sees the Vision! He hears the Voices! We may listen spellbound to him, for he is inspired. We may follow his guidance unhesitatingly, for he cannot lead us wrong. He has ascended into the Secret Place of the Most High: for the time being he is one with the Creator of the Universe.

—AMANDA BEBBINGTON in *Two Worlds*.



# "Spirit Intercourse, its Theory and Practice"— A Criticism.

By W. H. EVANS.

HAVING read the reviews of "Spirit Intercourse, its Theory and Practice," it was with an appetite whetted with keen interest that I turned to its perusal. I cannot say that I am altogether pleased with it. Its dogmatism tends to ruffle one, and there is such an air of finality in many statements as though the last word had been said.

Mr. McKenzie is apparently used to expressing himself in very positive terms. This has its dangers, and I would that more caution had been displayed, for there are statements made with dogmatic directness that are certainly extremely doubtful, to say the least. Moreover, after reading his remarks on such people as Houdini, Mrs. Thompson, and Mrs. Fay, I hardly think the author will be accepted as an authority whose powers of observation are of the scientific type—notwithstanding that he styles himself a Psychic Scientist.

Let me run through some of the statements in the book and give reasons why they are not to be accepted. On page 17 we read:

"The law whereby a ghost can be materialised to-day or to-morrow, at home or abroad, at five o'clock or ten o'clock, during the night or the morning, as may be desired, is known just as thoroughly to the psychic scientist as the law governing electricity is to the electrician."

Now despite our author's fifteen years of investigation, that is going too far. If the law is known why does he not state it? There are conditions given, and there is an attempt to tell how materialisations are produced, but how can he be sure that the explanation vouchsafed is the correct one? There is much diversity of opinion upon these things, and if the law be really known there ought to be some formulation of it; what is put forward is at best but very shrewd guessing. The method by which it is claimed that a materialised form is built up is in my opinion decidedly open to question. Tien Sien Tie's explanation of spirit control, through his medium Mr. J. J. Morse, is different, and I prefer Tien's philosophic explanation of trance control to the theory of ego-displacement which some people put forward.

Then again, he says on p. 45:

"There are those who profess to have seen materialisation take place in the light, but the author does not believe this to be possible, and certainly has never known of such a thing."

Are then all the reports of witnesses, as reliable as Mr. McKenzie, to go for nothing? "I have never known of such a thing." Perhaps not, but that is no reason for stating that materialisation has never taken place in the light, even without the "darkened chamber" which he thinks is essential.

It is in the chapter on "Objective Phenomena" that the author puts himself out of court. I am sorry he thought it necessary to write about the doings of people who get their living by jugglery and legerdemain. I can imagine a stranger reading the book with interest up to that point, and then putting it down in sheer disgust. He would probably say: "Here is a man who claims to know, yet who is deceived by tricks on the stage. If psychic phenomena is on a par with such exhibitions I want none of them." What is the reply of the Spiritualist when people say that mediums are tricksters? They say, if they were

they could get a better living on the stage. Why do they say that? Because they know that no medium could stand the strain of a nightly sitting, and be certain of results. What is the obvious conclusion? That those people who mystify us on the boards are tricksters; *that is why they never fail*. Houdini himself has stated that it is all tricks and jugglery. Would auto-suggestion account for the peculiar odour which our author speaks of as part evidence that Houdini was dematerialised and materialised in a minute and a half? Surely credulity could go no further. And this from a psychic scientist! I am sorry because it exposes the author to the attacks of those who know nothing about it.

I have dwelt upon these points because I think they are important. It is not nice to see an otherwise good book spoiled by overstatement. I think the writer might have been more cautious. There is much sound advice and good common-sense in the book, but it would have been better for careful revision.

Most readers, however, will be interested in the author's account of the super-physical planes. That these are built up of the sublimated matter from this world is a statement in harmony with spiritualistic philosophy. There are two planes described that I do not wish to go to—the first and the seventh. From the description of the Christ-sphere it is far too hard and cold for me; I want something more human. And as to the astral plane, especially its lower strata, to speak bluntly, I do not believe that undeveloped men and women are imprisoned in pits and gorges as the author states! That does not seem to square with an enlightened humanitarianism. Why, they have a better way of dealing with the human pervert in the Elmira Institute in New York State, than that described in this book. Yet we are told that it is literally true! I cannot accept it. Just think now! A spirit imprisoned in one of these grottoes has, according to Mr. McKenzie, to climb out by himself! He has a cliff of from five to six hundred feet to scale! He probably falls from dizzy heights (*see pp. 194-5*) many times before he reaches the top! And it is not until he reaches the summit that higher spirits stretch out hands to help him. Fancy leaving him in such a condition! The whole conception is horrible, and is reminiscent of Dante's description of Hell without his genius. It reads more like a nightmare than a record of fact. The essence of service is sacrifice, and if the higher spirits will not visit these poor souls in prison, and will not help them until they have climbed the cliffs, then they have lost some of that sympathy which is one of the graces of human fellowship.

There is one other point. Why should the astral plane be so dark and dreary? It is composed of matter very much finer than that of our world. Yet our world is a beautiful place. And here the good and the bad rub shoulders. These arbitrary divisions given are not natural, and I see no reason why these lower astral planes should be as described. A finer material should give more beauty and not less. It is not in harmony with our ideas of progress. But, of course, if it is as our author states, then it is so, and there's an end on 't!

September, 1916.

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## Circle.

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## Letters to the Editor.

### THE PROPOSED COLLEGE OF LIGHT.

DEAR SIR,—I also am interested, and hope to see The College of Light a "physical" reality. This idea of a Shilling Fund should be immediately inaugurated, and where better than through your valuable *Gazette* (if staff can undertake same), from which Centres could be formed, and a voluntary responsible official from a society of each Centre (or the District Union), appointed to organise and distribute collecting cards, receive same when filled, and dispatch with amounts to your office. We have never had a better opportunity as a body of presenting our truths to our fellows, and appealing for its financial support. Why not at once?

I would also, if not trespassing on space, ask, What of the legal recognition of our workers? Before the existence of the College this is almost necessary. I do not wish to harass the N.U.E.C., but rather to support and help them. Could not memorials be issued immediately to societies for obtaining signatures to an appeal to the House of Commons? This will take much time, and the sooner commenced the better. A few million signatories to our just demand should greatly strengthen the E.C.

These two appeals could go hand in hand. They are vitally necessary to us, and surely the workers in every district are plentiful. Let us try them and win success. *Fortuna favet fortibus!*

Yours faithfully,  
BERTRAM P. MEMBERY.  
Birmingham.

DEAR SIR,—We are indebted to Mr. H. T. Pemberton for his excellent scheme *re* the above, and every true Spiritualist looks forward to a "good time coming," when this shall be an accomplished fact.

If I allude to one or two difficulties it is not out of a desire to besprinkle the scheme with cold water, but rather to aid in clearing the obstacles from our path.

Now, given a body of trained exponents to advocate the claims of modern Spiritualism, there must be provided for them a "career." It is foolish to train and equip young men and women, over a period of two or three years, and at the close of their training ask them to devote their lives to the strenuous work of public advocacy and missionary labour, for a salary less than that of an agricultural labourer; and it is criminal to ask men to fit themselves for the tasks involved when we know beforehand that there is not a fair living to be obtained.

If there was a career before them the problem would have settled itself, for there are scores of college-trained men and women quite equal to the task, who are only kept from the work by the necessity of having to devote their time to securing a living. There are a number of ministers (some of my own acquaintance) who, in addition to their theological training, have been students of psychic matters for ten and even twenty years, who would be glad to leave their churches to-morrow for a broader platform if only their material wants were met.

I am not pleading for these men, but merely pointing out that until a career is offered it is useless training men. We have had men of the required stamp in the movement, and they have left it because it did not provide "bread and butter."

There is probably a better opening for the pure psychic who can produce evidences of survival. The tendency at present is to endeavour to make the clairvoyant a speaker and *vice versa*, and scores of each class have become or remained indifferent advocates in an endeavour to embrace the dual *role*. That there are exceptional people who attain a fair measure of success in both is true, but they are exceptional. I have known good sound clairvoyants fall to mediocrity by an endeavour to become speakers, and good speakers ruin their gift of fluency by concentrating on becoming clairvoyants—the acme of development is reached by specialisation, not by dispersion.

What we want to-day is a college for psychic development—the opening up of psychic faculty. At present there is no set method of training, and I am sure that scientific method can be applied to the development of psychics, and produce mediums as far in advance of our present demonstrators as the scientifically-trained athlete is beyond the ordinary healthy man.

There are signs of a possible career for psychics in the near future, though at present it is undoubtedly true that the charlatan who is open to give advice on stocks and shares, or tell fortunes to the credulous (whether servant girls or society dames) gets a larger income than the responsible medium. This is due to public ignorance concerning our claims, but it is a continual temptation to the young psychic and tends to the moral degeneration of the said psychic.

Fine grounds and architecture may or may not be helpful, but psychics who are in personal and conscious contact with the spirit-world are the crying need of the movement to-day. If, however, they are produced, there will be the need for all units of the Spiritualistic movement to come closer together—to become almost "class-conscious," and support them more than is done at present.

One last point—if the required psychics are produced the law at present prevents the use of their gifts, and ere they can have a fair field of labour their disabilities under the law must be removed. This can only be done by the amendment of the law at a cost of over £1500 in cash, and a volume of united and enthusiastic effort.

Yours truly,  
Worrall, Sheffield. ERNEST W. OATEN.

SIR,—I have been particularly interested in Mr. H. T. Pemberton's elaborate article on the above, and it appears to me that such a College, with a constitution as detailed, will undoubtedly be established in the future.

Such enthusiasts, however, as Mr. Pemberton must be extremely patient, as the Movement is only just beginning to realise the great need of an institution wherein mediums may be trained to deliver a scientific exposition of the truths of Spiritualism. Spiritualists deserve to suffer being treated as vagabonds by the law for they alone are responsible for the poor position the Movement holds in the religious systems of the day. The only way to alter things is for every Spiritualist to commence work to improve our position in every particular. It can be done easily by united effort, because instead of having to rely on creeds for support we have truth and fact.

Therefore, before it would be advisable to establish a College, a great deal of work must be done in perfecting the organisation of the Movement and altering our present position in the eyes of the law. At present anyone attending Spiritualist churches are, according to the Vagrancy Act, associating with rascals—truly an embarrassing position for spiritually-minded individuals. The S.N.U., assembled in conference at Glasgow, unanimously decided to work to endeavour to amend the offending Act, so that adherents may worship in congenial environments, and have full protection from the law.

Now, to be candid, I think this position is much more important than worrying over a College at present, and it is to be hoped that every Spiritualist will do his little bit to bring about, through Parliament, the amendment of this old Act. One of your readers suggests the promotion of a 1,000,000 shilling College Fund; I would rather see a fund opened for the amending of the Vagrancy Act, the amount contributed to be handed over to the S.N.U., any surplus over after all expenses have been paid to be used as a College Fund. I believe that an agitation for the amendment of the Act will bring us all closer together in one body; then the successful issue of other agitations will undoubtedly follow.

I mention the fund being passed over to the S.N.U., because in my opinion the only way to make this College scheme a success is for the national organisation to undertake it, then the requirements of the entire Movement will be catered for. This College should not be undertaken by one or more private individuals, as then the wants of a certain few only will be catered for; that is, the doors will be open for those with cash, but what about the vast number of mediums throughout the country who are not blessed with cash?

In the interests of the present and future position of the Movement, are the latter type of mediums to go unprovided for? If we are to have a College, let it be entirely democratic, then we shall see that money will not be a barrier against admission. What better organisation have we than the S.N.U. for undertaking such a scheme, with its members, district committees, county councils and unions, and finally the supreme Council?

I quite agree with Mr. Pemberton when he says in this College "a staff of resident salaried mediums should be retained, whose services would be available for research work." I have often expressed my thoughts in these terms, and am quite disgusted with the Movement being satisfied with the spasmodic outbursts of scientists.

Obviously the great field open for psychic research demands more persistent effort in order to discover the laws governing spiritual phenomena. I should like to see all individuals interested in the future of Spiritualism either members of our churches or associate-members of the S.N.U.; both if possible. In this way they would be able to use their influence in bringing about the establishing of the above College, which would always tend to improve our position in the world.—Yours, etc.,  
ERNEST VICKERS.



## The Twelve Tribes of the Zodiac.

XII.—PISCES—THE FISH—THE WANDERER. From February 19th to March 20th. By LEO FRENCH.

OF all the twelve, no sign presents more subtle studies in temperament than the mutable-watery Pisces, the votive "Priest and Victim" of the Zodiac. Universal Love is the apotheosis of Pisces. Love redemptive, that "seeketh not its own," but is content to love where love is needed, without any thought of the personal equation.

"Unstable as water, thou shalt not excel"—expresses the "Reuben" aspect of Pisces decadent.

The Priest and the Prodigal present the Piscesian gamut.

"From low to high doth dissolution climb,  
And sink from high to low, along a scale  
Of awful notes, whose concord shall not fail:  
A musical but melancholy chime."

The meeting of the waters in the mutable "quality" or vehicle, render the nature of the Pisces Native extraordinarily *subtle* and *supple*. For this reason, mediumship is commoner among the mutable-watery tribe than any in the zodiacal circle: *impressionability* and *impressibility* are both distinguishing characteristics, and the *swing* of the pendulum, rather than its internal rhythm of equability, is accentuated.

Pisces partakes of the nature of Jupiter and Neptune, and when we consider that Jupiter governs form, while Neptune is the most nebulous among planets, the range of Piscesian complexity ceases to surprise. Nature herself, as ever, supplies the "image" of the inward spirit of Pisces—*Tears*. Joy and Sorrow, Ecstasy and Renunciation, to both belong

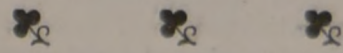
"The silver key of the fountain of tears  
Where the spirit drinks till the brain is wild."

The universal Solvent, and the "drowsy syrups," Elixir of Life, poppy-potion of Death, belong alike to the magic of this vibration. The mystery of Pisces is the story of the Fall of Man; it is one to be *mused on*, rather than explained. Every water-myth wherein the votive character or the mutable and dissolvent qualities find expression is Piscesian in origin. "Holy Water," Baptism, Sprinkling, Purification, the rising of Aphrodite from the *foam*, the walking on the water, and all episodes wherein a more or less temporary engulfing takes place, are hints of the inner mysteries consecrated to Mutable-Water.

A certain dreaminess and "other-world" air, distinguish many natives born between February 19th and March 20th; notwithstanding the fact that many Piscesians have great practical capacity, nevertheless occasional times and seasons of "nebulosity" distinguish this watery tribe.

Sympathy and adaptability, the power to respond to atmospheric environment, these are alike *powers* and fatal gifts to the natives thereof. The Piscesian, unless very advanced, is liable to lose his own centre, or at least to suffer serious depletion thereof, through the very exercise (without due discretion) of his votive faculty of self-abandonment; he is apt to forget one of the great occult precepts, "Give of thy substance, not of thine essence," meaning that substance being continually destroyed and renewed, is meant to be "parted with" on every plane, whereas none but the God-made-Perfect-in-Man may bestow the gift of deity, i.e. *Self-Partition*, without risk of losing the "wholeness." "Someone has

touched me, for I perceive that virtue has gone out of me." Thus, one of the lessons for the majority of Pisces Natives is that of *Self-conservation* and *Self-Preservation*; neither sympathy nor service must be withheld, yet the inner centre must not dissolve, the native, though he loses his separated life, must retain as his inalienable possession his individuality. Pisces is the Priest of Baptism, not the victim of the Flood.



### The Sunlongta Circle.

RECENT COMMUNICATIONS GIVEN BY ANGELIC MINISTRANTS.

Recorded by EVA HARRISON, Author of "Wireless Messages," &c.

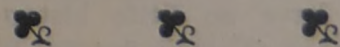
June 27th, 1916.—"Say unto those who have made rivers of blood to flow, and who starve their captives, that their day is done. Henceforth there is no more power for them. They were given the opportunity to lead the earth-people into higher and brighter paths. They have chosen to drag their country into the mire—for Power! Woe! woe has come upon their land; their soldiers flee. Power and Knowledge were given them, and they have misused both.

"Oh! Nations, fighting for the Right—not for purposes of Power and praise, but because Right is Right; see that you live up to your knowledge! Look well within! Have you no people starving for knowledge? Have you no poor and oppressed among you? Oh! Nations, be not proud, but learn."—BENHOVAH, Priest of Ancient Egypt.

July 18th, 1916.—"There are great Spiritual forces hidden away in your nation, which if brought to the fore, might conquer all this evil and bring victory speedily. This great conflict, which is bringing the best out of many, is also bringing the worst out of others. Part of your nation is nobly and bravely doing what they believe to be their duty, while the other part is hindering spiritual progress and seeking only the wealth with which to satisfy their ever-increasing needs. It is only as the mighty combined Spiritual Powers can combat this evil, that their eyes will be open to the futility of Selfishness; then by the experience gained the people may be brought to choose the good instead of the evil.

"You may now begin to see the need of this discipline for your own nation, and understand why we cannot force or hasten the end of this war. The Mighty Power, which makes no mistake—as to the ultimate destiny of mankind—is at work, but is hindered and hampered by man's boasted Free-Will. If men choose the Evil, we cannot force upon them Good. They make the choice, and must take the consequences, direful though they be.

"Oh, ye foolish people! ye who might be the hope of all nations if ye would, how long will ye spurn the hand of the Mighty Mother—Love—who would enfold you to Her bosom? Arise! Shake off this evil thing that is binding you as in fetters of steel, and soar to realms for which ye were formed. Fan to flame the divine spark that is within you, until it becomes a guiding star to lighten your pathway, and others. Reach out to greater heights and see the glorious destiny that may be yours as a Nation—if ye will. Then, indeed, ye may become Mistress of your world."—TRUTH-RAY.



For every single attempted refutation of astrology there are a thousand affirmations, and the best advice we can give to our questioners is to recommend the doubtful to use as much energy in the study of astrology for themselves as they very often expend in cavilling over it.—Alan Leo.

Genius is the result of the sub-conscious faculties working hand in hand with conscious control; when, combined with the conscious as expressed in reason, argument, comparison, and logic, there are intuition, foresight, and unerring memory.—H. Ernest Hunt.



## BOOK NOTICES.

## BEWARE OF MODERN "MAGICIANS!"

**PROBLEMS OF THE BORDERLAND.** By J. Herbert Slater. London: William Rider & Son, Ltd. Price 3s. 6d. net. This book assumes the general breakdown of the bases of materialistic philosophy, and appeals to thinkers who are turning more and more to the rejected hypotheses of the profounder thinkers of an earlier age. It explains in not too difficult terms what is meant by the fourth dimension, treats of the imperfection of the physical and spiritual senses, deals with "the thread of communication," the will and its power, hypnotism, dream messages and portents, the action of spirit upon spirit, the materialisation of the spirit, somnambulism, and other interesting problematical psychic subjects. The writer is well-informed, and though one is unable to agree with all his conclusions, what he says is exceedingly instructive and thought-provoking. Referring to the practice of telepathy as a means of influencing other personalities, the author gives this timely warning:—"Much good has been accomplished by this means, but, as the world is constituted, evil has always greatly predominated, and these modern 'magicians' or telepathists are, as a class, the curse of those they are able to influence, or in most cases they influence them for evil."

## THE LIBERTY OF LIFE.

**STUDIES IN LOVE AND DARING.** By A. S. L. (Mrs. Hugh Jones). London: William Rider and Son, Ltd. Price 3s. 6d. net. This is a book of most interesting and helpful sketches based on the minor characters in the Gospels and the Acts of the Apostles, and are meant to show that the essentials of discipleship have always been love and courage. The young ruler, whom Jesus, beholding, loved and told to "go and sell that thou hast," is the subject of the first sketch, and the following excerpt will show the author's effective method of "pointing a moral and adorning a tale." She says: "The world itself makes it as hard as it well may for us to let go possessions, for it values a man by such things. We argue to ourselves that in a humble sphere our influence will be less, than girt about with the pomp and circumstance possessions give. Yet those who truly let go are the only truly free. The young ruler, with all his love of goodness, his enthusiasms, his noble ideals, was, for all that, bound hand and foot. He, unknown to himself, was overlaid with the accretions of prejudice and pride, which were veritable grave-clothes for one in quest of life, and to such an one Christ's command is, 'Loose him, and let him go!' And may we allow our minds to travel in imagination to the joyful moment when this pure young spirit returns running, and kneeling as before, with the words, 'Lord, it is done as Thou hast commanded,' and taking up the cross refused before, follows Jesus in the way? . . . To follow Christ for this young man meant unmerciful derision from his associates, and a participation in the ignominy of the Cross, no provision for his future, and sundry other steps lacking in what is generally recognised as common sense. But to him, if he dared to take the risks, it meant life, and life as against stagnation of soul. The liberty of life! What is it not worth? Is any price too high to pay, or any opinion of man too valuable to be foregone, that we may enter into life?" All the fourteen sketches are written with reverent and sympathetic imagination, and we commend the book to our readers' attention.

## SPIRITUALISM AND OUR LATENT FACULTIES.

**THERE IS NO DEATH.** By Florence Marryat. London: William Rider & Son, Ltd. Price 1s. net. Messrs. Rider have done the cause of Spiritualism no little service by publishing this cheap reprint of Florence Marryat's entrancingly interesting work. Perhaps there is no book extant which has started more inquirers or convinced more doubters, for it deals trenchantly with every species of *a priori* objection. We have found a second reading to be quite as engrossing as the first. The chapters on the mediumship of Miss Showers, William Eglinton, Arthur Colman, Mrs. Guppy Volckman, Florence Cook, Bessie Fitzgerald, Lottie Fowler, William Fletcher, and others are a vivid record of Miss Marryat's personal experiences, and have no little historical value. No Spiritualist should be without a copy of this excellent vade-mecum to peruse at leisure, or to lend to an inquiring friend. The following passage gives the author's point of view:—

"I have proved Spiritualism *not* to be humbug, therefore I regard it in a sacred light. For, *from whatever cause* it may proceed, it opens a vast area for thought to any speculative mind, and it is a matter constant surprise to me to see the indifference with which the world regards it. That it *exists* is an undeniable fact. Men of science have acknowledged it, and the churches cannot deny it." The only question appears to be, 'What

is it, and *whence* does the power proceed?' If (as many clever people assert) from ourselves, then must these bodies and minds of ours possess faculties hitherto undreamed of, and which we have allowed to lie culpably fallow. If our bodies contain magnetic forces sufficient to raise substantial and apparently living forms from the bare earth, which our eyes are clairvoyant enough to see, and which can articulate words which our ears are clairaudient enough to hear—if, in addition to this our minds can read each other's inmost thoughts, can see what is passing at a distance, and foretell what will happen in the future, then are our human powers greater than we have ever imagined, and we ought to do a great deal more with them than we do. And even regarding Spiritualism from *that* point of view, I cannot understand the lack of interest displayed in the discovery, to turn these marvellous powers of the human mind to greater account."

**MISS STEAD'S CONTRIBUTIONS TO THE SECULAR PRESS.**—In *Hearst's Magazine* for July, published in New York, Miss Estelle W. Stead discourses interestingly on "The War the Great Awakener," and gives American readers an account of her successful visit to the Crewe Circle, when true photographs of her father (in spirit life) and written messages were received on the negatives exposed. She writes—"I know many will say, 'Oh, Mr. Stead's photograph can be obtained anywhere, and can be easily faked for spirit photographs.' I have never seen a photograph of my father exactly like either of these, and I have seen most of his photographs. I have my father's word they are genuine. Still, I do not ask anyone to believe just because I say so. If anyone can give me faked photographs of my father—under exactly the same conditions as these were produced—I shall be pleased to give him the opportunity." The *London Weekly Dispatch* of August 26 prints a long "special interview" with Miss Stead in which she takes the opportunity of telling the world in general about the beneficent work of the W. T. Stead Bureau, and about "the evidence that has been accumulated since the war began of spirit-conversations between our dead heroes and the loved ones they have left behind." This is most welcome literary help Miss Stead is giving to the Spiritualist cause, and the editor of the *Dispatch* says: "Whatever view is taken of Miss Stead's statements, that they will give rise to serious thought admits of no doubt."

**THE LIFE BEYOND.** By H. Emilie Cady. London: Power Book Co. 4d. nett. This is a reprint from a chapter of the author's splendid work on "God a Present Help." He says—"Strange as it may seem to our limited understanding, it matters little what has been one's religious belief during life, nor how much in looking forward to death he has dreaded it, when the time comes he goes out into the larger life quietly and without fear. There seems to be vouchsafed to every one, the nearer he approaches the moment of absolute departure, a feeling of rest and peace and security—a feeling that all is well. The almost insupportable dread of this very moment which has haunted one all his life is entirely gone."



## OUR READERS' TESTIMONIES.

**A CAPTAIN OF ROYAL ARTILLERY:**—"I am enclosing cheque for a year's *Gazette*, and hope that there is a most prosperous future in store both for it and you."

**A SURREY POET:**—"Should this proposed College materialise, all interested I am sure would contribute their might—or their mite. I fear mine would be in the latter category."

**THE PRESIDENT OF THE NATIONAL SPIRITUALISTS' UNION:**—"I have used my influence to the best of my little ability to aid the sales of the *Gazette*, and shall continue to do so, for I know that it fills a place which no other publication can fill, and its general get-up and the quality of its articles form an appeal to a class of people otherwise unapproachable, whilst to the earnest Spiritualist it is invaluable."

**A WARWICKSHIRE SPIRITUALIST:** "A lady friend who is assistant matron in a military hospital here took her number of the *I.P.G.* home from the circle and laid it on her office table. One of the nurses saw it—its contents were a revelation to her. The result was questions, questions, questions! and all the back-numbers of the *Gazette* looked up for her further enlightenment. Thus does the Truth—that there is no death—spread, here a little and there a little, in ever widening circles."

**THE INTERNATIONAL COLLEGE OF LIGHT.**—As we go to press letters on this subject have reached us from Mr. H. T. Pemberton, the originator of the idea, and Mr. W. J. Colville, the famous Spiritualist, author and lecturer, which will appear in our October number.



## RIDER'S RECENT PUBLICATIONS.

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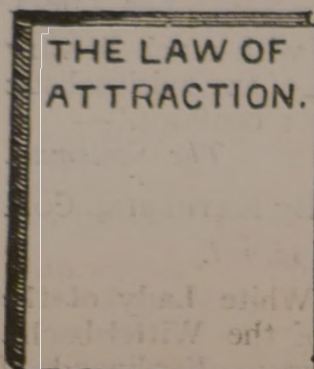
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**WEDNESDAY, July 7th.** 5 p.m. Mrs. O. STARL BUSH.

**FRIDAY, July 9th.** 5 p.m. Mrs. ROSS SHORE. Dramatic Recital.

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