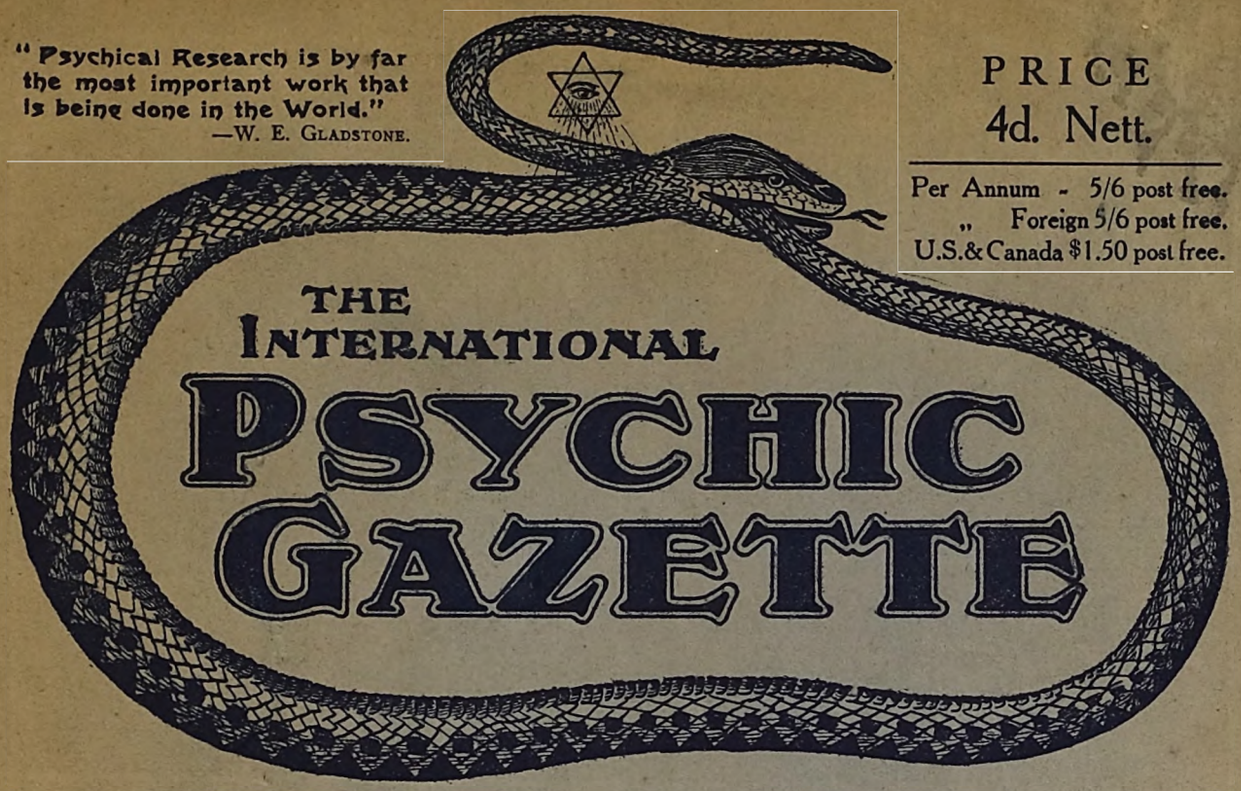
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THE INTERNATIONAL

PSYCHIC GAZETTE.

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Our Outlook Tower.

OUR QUESTION BUREAU.

There is no department of human inquiry in which such interesting and difficult questions constantly arise as in our psychic studies. Our good friend and valued contributor, Mr. W. H. Evans, has written us making a generous offer, which, we believe, will be highly appreciated by readers of the *Gazette*. He is ready to deal with all questions propounded in a spirit of earnestness and sincerity, and will answer the same in what he calls "a homely way." He is richly equipped for such a task, and he has wise "guides," who will doubtless give valuable aid. Will readers kindly send their questions direct to Mr. W. H. Evans, 24, Bethesda Street, Merthyr Tydfil, and questions and answers will be printed each month under the heading of "Our Question Bureau."

"THE WEIGHT OF A SOUL."

A New York telegram in the *Daily Express* says:—

"Dr. Duncan McDougall, of Haverhill, Massachusetts, announces that he has succeeded in weighing a human soul, which he certifies amounts to three-quarters of an ounce. The doctor experimented with a dying patient, whose bed was placed on a delicately balanced platform of beam scales, while the doctor observed him for three hours and forty minutes until death occurred. Dr. McDougall says: 'The dying man lost weight slowly at the rate of an ounce per hour, due to evaporation of moisture in respiration and evaporation of sweat. At the end of three hours and forty minutes he expired, and suddenly coincident with death the beam end of the weighing-machine dropped with an audible stroke, hitting against the lower limiting bar and remaining there without rebound. The loss was ascertained to be three-quarters of an ounce, and this loss could not be due to evaporating or respirating moisture and sweat, because that had already been determined at the rate of one-sixteenth of an ounce per minute. This last loss was sudden and large —three-quarters of an ounce in a few seconds.'"—[This interesting experiment appears to show a sudden loss of weight at the moment of death, and the doctor is reported as claiming to have weighed a human soul. But was it the soul he weighed? Many clairvoyants have seen "the spiritual body," an etherialised counterpart of the physical body, emerge from a dying person at the moment of dissolution. Was it perhaps this spiritual body he weighed? Is the spiritual body the soul, or is it only one of the vestments of the soul? Can any psychic researcher solve for us the problem of what the soul *is*? We invite correspondence on this subject.—Ed. *I.P.G.*]

THE HUSK FUND.

Mrs. Duffus continues to make progress with the fund she so generously started, for the amelioration of Mr. Cecil Husk's material conditions. She is, however, not quite satisfied, and like young Oliver, wants *more*. It will be seen from the following list of subscriptions, that Scotland still leads the way, notwithstanding that all subscribers whose nationality is not stated have been credited to England.

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Mrs. Etta Wriedt, £1 1s.; Mrs. S Campbell, £1. Total, £2 1s.

OCCULT ARTS DEFENCE FUND.

Mrs. Emma Josephine Purdom, of Blinkbonny, Tudor Hill, Sutton Coldfield, has written suggesting that we should open an Occult Arts Defence Fund, and has generously sent us a cheque for £10 to give it a start. This sum we have handed to Miss Felicia R. Scatcherd, who has kindly agreed to be treasurer *pro tem*, and to whom further donations towards this most important object may be sent. Her address is 14, Park Square, Regent's Park, London, N.W., and all contributions will be acknowledged in our columns. It gives us great pleasure to open this little war-chest on behalf of psychic artists who from time to time are so shamefully persecuted, extortionately bled, and cruelly imprisoned by the police, who should surely be the guardians and protectors, instead of the oppressors, of all respectable citizens. We do not need to inform readers of *The International Psychic Gazette* how psychics are entrapped into committing an alleged offence which is no crime at all. Palmistry and astrology amuse, instruct, and help in many ways, known only to those who have experience; and many thousands of educated and intelligent people are to-day able to appreciate these invaluable sciences which have interested great men in all ages. But some ignorant police officials think they know much better about such things than their masters the public. They appear to be obsessed with an idea that any reference to the future made by these artists is "fortune-telling," and must be punished by the severest penalties. An intelligent appreciation of future probabilities is not only not a crime but is supposed to be one mark of superior wisdom, which distinguishes mankind from asses and other quadrupeds. But the police would apparently prefer that human intelligence should remain at the asinine stage, and if a good universally-respected palmist should tell a client that she will live till seventy years of age, they promptly tell him he must go to prison for a month, or pay £11 2s. 6d. Betting on which horse will win in a race is a vice having ruinous and far-reaching effects daily on certain classes of the population. This is based upon the prophetic instinct, and it is allowed to pursue its demoralising course practically unchecked by police vigilance or activity. But the poor fortune-teller so-called, who hurts nobody has a couple of spies sent to tempt him to make any sort of statement whatever about the future, and he is proceeded against with a harshness and a virulence, and an absence of fair-play which one scarcely finds exceeded in police dealings with thieves, burglars or brutal criminals. It is high time palmists and astrologers were making a stand for their rights. We shall take counsel of wise and sympathetic legal gentlemen, and use any moneys entrusted to us for the purpose, with a view to establishing legal liberty for all respectable people following these interesting professions. J. L.

"Brummagem Justice."

By THE EDITOR.

"I have no objection to rogues being prosecuted, whether they be palmists, bank directors, clergymen, or members of Parliament, but I dislike these police-made offences. I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment-seat."

—W. T. Stead.

"Are you going to take it lying down?"

—Joseph Chamberlain.

ON Tuesday afternoon, July 7, we received a letter from Mr. Charles Burton, palmist, County Chambers, Corporation Street, Birmingham, intimating that on Monday, July 6, he had been served with a summons to appear at the Victoria Courts, Birmingham, on Wednesday, July 8, to answer a charge of "unlawfully pretending to tell fortunes." Two days' notice appeared to us to be unusually short, and, as we take some interest in these so-called "fortune telling" prosecutions, we went down to Birmingham to see how a city which claims to be one of the most advanced and enlightened in the Empire, would mete out justice to one of its own citizens who happened to be a palmist and phrenologist.

When we calmly review the trial, it appears to us that even the bustling two days' notice given to a white-haired respectable old man might have been dispensed with. Justice would have been equally well served by a policeman going with a pair of handcuffs and hauling him off to prison without any pretence of a trial at all.

We have heard of "Jethart Justice," which was an old-fashioned method of hanging a man first and trying him afterwards. But "Brummagem justice," as it was displayed on this occasion, appeared to be a species of crude legal barbarity of a new and interesting variety. "Brummagem justice" may be defined as putting a man on trial on a trumped up charge of doing one thing, for which a conviction is practically certain, in order to punish him for doing something entirely different, with which he is not charged at all. "Brummagem justice" is making use of "the majesty of the law" and the public courts to satisfy the private grudge of a man who remains in the background, but who is able to pull the strings, because of his personal connection with one of the Birmingham courts. That such a method of "justice" should exist in a civilised city in the twentieth century is almost inconceivable, but that is what was plainly and unblushingly revealed at the trial of Charles Burton, palmist, at the Victoria Courts, Birmingham, on the 8th of July, 1914.

So far as the ostensible trial for fortune-telling went, it followed the usual course. Mr. Burton pleaded not guilty, and the City Prosecutor, Mr. Hill, instructed the two magistrates on the bench that according to the law anyone who pretended to tell fortunes was "a rogue and a vagabond," and that nobody could tell fortunes now without infringing the law. (Which shows how little he knows about it!) He said the defendant described himself as a phrenologist and palmist. In consequence of "certain information," Police-Constable Macdonald caused two women to be sent to see what defendant did, and he told these two women "their fortunes" in the presence of each other. What was told them was "the usual balderdash and nonsense." He understood that Burton charged each client half-a-crown, which was a significant fact. (Laughter.)

Beatrice Johnson, wife of Gilbert Henry Johnson, a gun tester, testified that according to police instructions she had gone to the defendant's office. He asked her if she wished her hands read, and looked at both her hands, and told her afterwards that she was conscientious, straightforward, and industrious, and would make a good wife. She was good at figures and very accurate in her payments. She had had a lot of trouble He asked what was wrong with her husband, and she replied—Nothing that she knew of. He asked—Did he drink? and she replied—not more than the average man. He said she would outlive her husband, would have a change at fifty and do better, and should live to be seventy. He said she should have a lot more trouble He could not say what it was; but whatever came it was natural, and Providence would provide.

The Prosecutor: And was that the sum total of the rigmarole he told you? Witness: Yes. Prosecutor: And did he abstract half-a-crown from both you and Annie Bird? Witness: Yes. Prosecutor: Did he say what the half a-crown was for? Witness: No, sir.

Mr. Burton cross-examined the witness with a view to bringing out that his statements had been given as probabilities and not in the definite and positive form suggested by the Prosecutor. The magistrate and the Clerk of the Court broke into this cross-examination, and the latter got the witness to testify: He said I should live to be seventy!

Mr. Burton: Did the police-constable who sent you pay you for coming to me?

Witness: I cannot tell you that.

Mr. Burton: Was it your own money you paid me with?

Witness: No.

Mr. Burton: Were you suborned to get up evidence against me? (This question was disallowed)

Mr. Burton: Did you complain to me of anything being inappropriate or inaccurate in what I told you?

Witness: I did not complain or pass any remark.

Mr. Burton: What makes you say that I deceived you?

The Clerk of the Court: That is not the point at issue! (No answer was given by the witness.)

Annie Bird, an unmarried woman, gave similar evidence, and Mr. Burton elicited from her that he had told her nothing about marriage, or the kind of husband, or about children, or the time she would die. Miss Bird said she had been engaged in similar prosecutions, and found the work profitable!

Police-Constable Macdonald was asked by Mr. Burton who had complained about him to the police, and he replied that it was a Mr. Nicklin.

Mr. Burton: Has that gentleman ever been to me? Witness: I don't think he has, but his wife has.

Mr. Burton; Then he really does not know anything about me himself? Witness: I do not think so.

The constable, in answer to other questions, said it was not usual on receiving a complaint to give a warning or caution, and they did not issue a summons until they had evidence of their own to prove their case against him.

Mr. Burton: Did you judge there was any intention on my part to deceive anybody?

The Constable: That is what they pay you for.

Mr. Burton: As far as intention on my part?

The Constable: You tell them the time and they believe you; that is why they come, silly women.

Mr. Burton then went into the witness-box and testified that he was sixty-eight years of age and had been a resident in Birmingham since he was two years old. During all that time there had never been a complaint against him in any respect whatever. For over forty years he had been a rate-payer and he was well-known. He had lived very much before the public, had delivered many lectures, and had been a recognised teacher in association with the Midland Institute. He had been a lecturer in physiology, and had passed examinations in chemistry, electricity, magnetism, and zoology. He had been active in temperance work, and as to his being likely to deceive or impose upon anybody, people in his position did not do that. In regard to the statements of the witnesses, he denied that he had told them anything positive in regard to the future. It would be perfectly silly to talk positively about anything in the future, and he said that the evidence of the two witnesses was not true in regard to his making positive statements as to the future. His statements were as to certain qualities and conditions, and his whole object was to do his clients good. I admit I do tell people about probabilities in the future, but not in a definite way.

The Prosecutor, cross-examining: Would people pay you half-a-crown for probabilities? Would you get victims to come and consult you if you did not tell their future? And you pretend you know something about science?

Mr. Burton: I do know a great deal about it.

The Prosecutor: Do people throw away half-crowns on you because they believe you to be a humbug and a quack?

Mr. Burton: They pay me because they have confidence in me.

The Prosecutor: Because they have confidence in you as

a prophet. I put it to you everybody knows his past, and one knows a good deal about his own character, and one knows nothing about the future, and people come to you for that purpose?

Mr. Burton: They come to me for general advice and statements as to suitable occupations and such like.

The Prosecutor: Do you remember a Mrs. Nicklin coming to see you and bringing you a photograph?

Mr. Burton: I remember a good many photographs.

The Prosecutor: Do you know a Mrs. Young and a Mrs. Hutchinson who are in the habit of consulting you fairly regularly?

Mr. Burton: I am not aware of that, and do not know them by name.

The Prosecutor: I do not want to surprise you. This emanates from the complaint we have. Have you seen that photograph?

Mr. Burton: I think I have seen the photograph before.

The Prosecutor: This is done with a view to showing the damage you do. Do you remember telling that man's wife (referring to the photograph) that he was mad, had a criminal face, and that he would end his days in a lunatic asylum? And the result has been that there has been an estrangement between the husband and his wife.

Mr. Burton said he had no knowledge of these circumstances.

Mr. Burton said there were a number of people in Court who would testify to his character, but these were not allowed to be heard.

The Prosecutor, however, read the following letter from J. H. J. Dutton, Esq., Justice of the Peace for the Parts of Lindsey, Lincs.: "Skegness, 7th July, 1914.

"Dear Sir,—May I be permitted to bear testimony to the excellent character of Mr. Charles Burton, who is a life-long resident of the City of Birmingham.

"He has been personally known to me for many years, and is, I am certain, a man of deep conviction who thoroughly believes what he advocates. He may err in his opinions, but his motives are, beyond question, quite sincere."

The Prosecutor said he was surprised at the letter, as a man who pretended to tell fortunes was a quack and a humbug. He hoped an example would be made of this man.

The Magistrate began to deliver his verdict, but

Mr. Burton claimed that he had a right to be heard further in his own defence, and he was told peremptorily by the Clerk that the case was closed.

Mr. W. L. Powell, the presiding (lay) magistrate, after a consultation with the Clerk of the Court—a very forceful and bullying sort of personage by the way—said: The charge of telling fortunes is proved against you, and as it is a practice that ought to be stopped, I impose a penalty of £10 fine, with £1 2s. 6d costs, or a month's imprisonment in the second division. Mr. Burton requested time to pay the fine, and was allowed seven days' grace.

Mr. Burton, then addressing the bench, said: With a view to an appeal, I have to request your Worship to note that I claimed the right to address you on my own behalf, and that you refused me permission.

Opening of the Lady Lewis Institute.

THIS Institute, which has been established by Lady Lewis to continue the work begun and carried on by the late Mr. W. T. Stead in his "Julia's Bureau," was informally opened at 37, Dorset Square, Baker Street, London, W., on the evening of July 9. Lady Lewis presided, and there were also present the following members of her Ladyship's Advisory Committee: Miss Estelle Stead, Miss Felicia R. Scatcherd, Mr. J. J. Vango, Mr. R. B. Donovan, B.A. (Cantab.), and Mr. John Lewis. Mr. E. R. Serocold Skeels, the other member, was unavoidably absent.

LADY LEWIS, in opening the proceedings, said that she wished it to be understood that the object of the Institute would be that which was in Mr. Stead's mind when he started "Julia's Bureau," namely, to minister to the aching heart, and not to satisfy the inquisitive brain. Her Ladyship read the following message from Mr. Stead, which had been received on the previous evening by Miss Stead:

July 8th, 1914.

W. T. STEAD.—I want to give you a message for to-morrow evening.

"May God's blessing be on this work, my friends and co-workers. Lady Lewis, as the founder of this Institute, based on the ideals and ideas of Julia's Bureau, I greet you. We on this side greet you! Many are interested and will help you in the work from this side. Have no fear! Trust in God's guidance, and no harm will come to you. Comfort. Help. Direct. Many will come to you longing for consolation, and you need have no fear, for the words will be put in your mouth, and the joy of knowledge will be brought to many through this Institute.

"My friends, I greet you all. Help Lady Lewis in this good work. Spread the news far and wide:—*There is no Death!* There is no greater, no more glorious message. Julia will help, I will help. Many, many others will help.

"Sing and pray on opening. Sing 'Begone Unbelief.' The blessing of God rest on you and be with you in this noble work." W. T. STEAD.

Mr. Stead's favourite hymn, "Begone Unbelief," was sung by the little company.

Mr. Vango, the official medium of the Institute, then became entranced, and through his instrumentality a number of communications were received, which will be fully reported in our August issue. An appropriate dedicatory prayer was uttered by a controlling spirit, and thereafter Mr. Stead greeted each member of the circle individually, and said that this occasion was one of the happiest moments he had had since he left the body. He had never felt that Julia's good work would be closed with his passing over, and now it was being re-established. The doors were again being opened, and Lady Lewis had been chosen to hold the key, which was a very sacred charge. A great company of the disembodied had been looking forward to this night, and they had prayed for the re-establishment of this mission to help sorrowing humanity. The plans for carrying on the Lady Lewis Institute were read over to Mr. Stead, and he commented upon them, approving them for the most part, and making suggestions in other cases. At one point he said that prophesying was a God-given power, but men were being deprived of the right to use it by a law which must sooner or later be abolished. There were not nearly enough sensitives on the physical side of life, and they ought to be encouraged all along the line. Some classes would probably be opened in the Institute for the development of psychic gifts, which would only be a continuation of Julia's work. They must make progress in every direction.

Julia's Bureau Library has now been transferred from Cambridge House to the Lady Lewis Institute and, as soon as a catalogue has been prepared, Mr. Stead's valuable books, now the property of Miss Estelle Stead, will be available to the members and associates. Member's subscription will be £2 2s. per annum, entitling them to borrow two books and to admission to the afternoon addresses and evening services, which will be held weekly. Associate's subscription will be £1 1s. per annum, entitling them to borrow one book and to attend either the afternoon or evening meetings. Foreign members, who are unable to make use of the Institute excepting when visiting England, will be enrolled as "Stead Memorial" members on payment of an annual subscription of £1 1s. Psychic students can have the use of the library for a fee of 10s. 6d per annum. It is expected that the Institute's varied operations will begin on 1st September next, but in the meantime members and associates will be enrolled.

Letters to the Editor.

THE POLICE AND ASTROLOGERS.

SIR,—Why do not the police authorities put their vigilance and energy into matters that would be of some practical benefit to the community? It is common knowledge that cases of burglary and housebreaking are increasing year by year at an alarming rate throughout the land. But so lax and incompetent are the criminal authorities that it is actually unsafe to leave one's house for a short while, even in broad daylight, unless a person remains in charge. This disgraceful state of affairs is aggravated by the extraordinary difficulty and expense which a householder must face to obtain a conviction. To crown all, when he has proved his case to the hilt, and the police admit that the prisoners are old offenders, only a trumpery sentence is the rule. Does anyone dare to maintain that in such circumstances the country's ratepayers desire to see their police officials, who are public servants, wasting their time and public money in harassing peaceful citizens like Mrs. Letheren, Mr. Leo and Mr. Moore, while so little success attends their feeble attempts to trace or punish *real* criminals?—I am, &c.,

INDIGNANT.

OTHER VISIONS OF THE IRVINGS.

DEAR SIR,—When the *Gazette* arrived this morning, I was truly thankful to read the account of the gentleman's dream in relation to Laurence Irving It was just what I had been expecting to see somewhere. The message to the effect that the father's spirit was waiting to receive that of his son had evidently been entrusted to someone well able to give it to those left behind.

I could have told you something like that five days before the awful event; but I was even more puzzled over my vision than the gentleman seems to have been, because I was not aware that Laurence Irving's company had been touring in Canada. I thought they were still in London. Sir Henry, however, in a vision showed me the very place. He had his son Laurence by his side, and to make quite sure that it was his son he brought him over the water quite close to me, and looked at me very seriously and then at his son. It was dark, but I could see through the darkness distinctly. Not a word was spoken. But for that vision, I should have grieved dreadfully over the fate of the son of my kind spirit friend. When the news arrived of what had happened I understood, and was glad that the kind thoughtful father had his dear son with him. I could not feel anything else, since it is to Sir Henry I owe much of my success to-day. Two-and-a-half years ago, when feeling very miserable over a religious dispute I had with an editor, I went to bed one night and fell asleep. Suddenly, a tall dark stranger stood by my bed, dressed in the garb of "Hamlet," and said, "You don't know me, do you!" "No, I don't," I replied. "I am Henry Irving," was the unexpected reply, "and I have come to tell you that when I was on earth I helped where I could, whomsoever I could, and whenever I could, irrespective of person, place, or creed, *an I I tell you* to help where you can, whomsoever you can, and whenever you can, irrespective of person, place or creed, before you too come out here, as you will have to do." I was not alarmed. It did not seem strange at all, for I went into a sound sleep at once. Next morning I remembered every detail, and asked myself what I ought to do with regard to the editor. It did not need much thinking about. I could not afford to let slip a sphere of influence such as I enjoyed as a writer on his paper. So I climbed down at once, and wrote saying I was sorry.

Since then, I have had symbolical visions with regard to work that I must do among my own friends, and in every case the visions have been verified. I did not see Sir Henry again personally until five days before he expected his son.

June 23.—Now for some more information which has not been imparted to anyone as yet. Three nights ago, I saw Laurence Irving. He was brought before my very eyes like a living picture as I lay on my bed, and the vision was so clearly impressed on my brain that I should know that face and figure again at any time. The face was like the picture of him which appeared in the *Daily Mirror*, but much younger. It was full of earnestness, and he seemed quite used to his new condition. This living picture remained before my eyes for quite a long time, and as he looked at me I understood that I was not to forget who he was. He was wearing a long loose oriental kind of robe. I do not know if that was a "Typhoon" dress, because I never saw the play. I never see anything when wide-awake. It is necessary to go to sleep before these things happen, and I believe it is generally about 2 a.m. It is very kind of the Irvings to trouble about me. So far as this world is concerned, there was no possibility of my knowing them at all.—I am, &c.,

A DREAMER.

THE TRUTH OF ASTROLOGY.

SIR,—The thanks of all students of astrology are due to you for your references to that science—for science it surely is—and a little thought on the subject would keep even a City Solicitor from calling horoscopes "rubbish."

The study of astrology is growing at a good steady pace, and so your articles on Mr. W. H. Evans interest many. The events named on page 275 are so clearly indicated in the map on page 313 that one is tempted to wish Mr. Vickery were again at school and "kept in" until he had written out both pages. Mr. Evans' 13-year-old accident is indicated by moon quartile Mars; the hospital treatment at 16 by moon quartile Saturn in Pisces, the twelfth house sign; the study of spiritualism, by Neptune sextile moon in the ninth house; the 25-year-old accident and leg paralysis, by moon quartile Mars in Aquarius; and marriage, by moon conjoined to Jupiter. All these facts prove the truth of astrology, if proof is desired. But is there not more behind the persecution of occultists, astrologers and other truth-seekers than the musty old statute quoted? Many in privileged positions seem to dread the growth of free and unprejudiced thought more than anything else, but perfect freedom is coming through self-knowledge; and what better key is there to self-knowledge than astrology? It is the best key I have found.

June 24, 1914. DENUDER.

A COMPLETE RATIONAL TREATMENT.

DEAR SIR,—Under the above heading, your correspondent, Mr. Orton, puts forward statements, some of which are harmless and true enough, whilst others appear to me to be of an extraordinary—not to say of a harmful—nature. one of which is "Hypnotism ennobles." Now, I think I have heard and read of many claims made for hypnotism, but the idea of *its* "ennobling" the patient is new to me, and strikes me as absolutely erroneous. Is there anything "ennobling" in the process of the patient becoming completely passive and subject to the will of the operator?

Your readers are all, more or less, interested in occultism. Now what happens in the hypnotic condition? The etheric brain of the patient leaves the physical brain (and presumably the conscious mind with it concurrently), and merges into the brain of the hypnotist; the will of the patient is also merged into the will of the operator, or as I have heard some hypnotists say, the two wills become one. This is true to some extent, but it reminds me of a little story wherein a Mrs. Smith meets a Mrs. Jones, and observes to her:—"I am so glad to learn, from all reports, that you and Mr. Jones are so happy together; I hear that you two are quite one." "Yes," replied Mrs. Jones, "that is true; we are so, and I am the one!" The hypnotist might be represented by the said Mrs. Jones.

On the other hand, a system of "auto-suggestion," or suggestions given in the "wide-awake" state, *can* be made ennobling, especially as regards the former when the patient gives himself the "suggestion" of being possessed with the more positive qualities of courage, hope, determination, purity, &c. A favourite method of my own combines the powers of auto-suggestion with certain affirmations, according to the condition of the individual patient, and which I make him repeat aloud. It has this said positive element about it, and is intended to *rouse* the patient's interior forces of mind. I admit, however, that in certain cases I still have to employ the purely hypnotic process. As regards Mr. Orton's remark about being broad-minded when treating disease, I am heartily with him; I think myself we are morally bound to employ both meta-physical and physical methods in the same case where occasion demands.

In conclusion, let me say this, as an occultist and a physician, that however convinced we may be regarding the efficacy of hypnotism, let us reserve it for special cases. This is the position in regard to it which is taken by nearly all advanced occultists of the day.—Yours faithfully,

5, Duchess Street, W. J. STENSON HOOKER, M.D.

PREVISION, NOT FORTUNE-TELLING.

DEAR SIR,—*Re* the trouble about fortune-telling, or rather, to give it its better title, "prevision," the best thing to do (in my opinion) is to get the law relating thereto repealed. Commencing with the Royal Household, Cabinet, House of Lords, House of Commons, lawyers, doctors, scientists, nay—it is folly to single any out—all branches of society, from highest to lowest, have experienced its truth. Don't you think that we ought to recognise the gift and cultivate it? St. Paul says:—"Desire ye the spiritual gifts, but, rather, that ye may prophesy."—(1 *Cor.* xiv. 1.) Again, "Despise not prophesy."—(1 *Thess.* v, 20.)—Yours very sincerely,

S. O. H.

The Crewe Crux.—IV.

ADMIRAL USBORNE MOORE AND THE CREWE PHENOMENA.

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

I.—Why I paid no attention to Admiral Moore's onslaughts.

THE most forbearing people have expressed their indignation at my supineness under the seemingly virulent and venomous attacks levelled against the honour and sanity of the late Archdeacon Colley by our mutual friend, Vice-Admiral Usborne Moore. These people do not know the good Admiral as I do, and therefore fail to realise that the ferocity of his onslaught registers the degree of his devotion to truth *as he sees it*.

Admiral Moore has, of course, the courage of his hastily-formed conclusions, and he is always ready to own himself in the wrong directly he perceives it, but this does not prevent him being in the wrong very often, and I had hoped he would have discovered his mistake with respect to the Crewe Crux without my assistance.

II.—Admiral Moore and Craddock's "Astralisations"!

I had met the Admiral several times before the séance at Mr. Craddock's, one Sunday afternoon, eight years ago, when he first really aroused my interest by insisting on a phenomenon that I think he termed "astralisation."

I begged him to desist, telling him that the medium had given his word of honour to Mr. Gambier Bolton not to permit this manifestation at promiscuous séances, as in the presence of ignorant investigators it might appear fraudulent. I added that the medium's control was similarly pledged.

"Fiddlesticks! I don't care what they have promised! I like these manifestations, and I am going to have them!" said the Admiral.

And have them he did, despite the doubly-solemn compact between the medium and his scientific friend, who knew that the building-up of a spirit form, over the medium's person, or upon his astral, when the force was insufficient to produce an independent materialisation, would be regarded as a "fraud" by the psychical researcher who, seizing the "materialisation," would find himself grabbing the medium.

When later on, Mr. Craddock was prosecuted for fraud, I wondered whether Admiral Moore reproached himself for an insistence which overruled his victim's sense of honour and forced him to violate a solemn promise exacted to protect him from just such allegations as those now made against him.

III.—Admiral Moore and an Eldred Seance.

The second occasion which brought the Admiral before me as an interesting psychological study of the phenomenon-seeker, who is not a Spiritualist, was when the unhappy Eldred was still an honest medium. The much-driven late Mr. W. T. Stead told me he had not been to a séance for a twelvemonth (it was before the days of Julia's Bureau), and he was going to take a day off and go to Nottingham for a séance. He was delighted that Admiral Moore was going too.

The next Sunday I met the Admiral and asked about the séance.

"Magnificent!" was the reply. "I had sixteen manifestations."

"Oh, yes! I know you always have the lion's share. But what about Mr. Stead?"

"I do not think he had anything; nothing striking, at any rate."

"And you call that a magnificent séance! I shall return to nursery language and say you are a horrid, little, greedy pig of a boy, and I do not like you at all. I should have asked my spirit friends to stay away and let others have a chance, if I had been in your place."

The Admiral said he did not agree with me, and that the spirit friends knew best! And he was right. It was a magnificent séance.

IV.—Admiral Moore and the "Darwin" Voice.

The third episode connected with the Admiral made me his friend for life. Mr. Stead had gone to Constantinople, and the Admiral seemed to think he was in charge of "Julia's Bureau," as well as of Mrs. Wriedt. Some trivial discussion upset him, and he wrote me a series of those slashing accusations of his fellows in which his righteous soul delights. I was too busy to reply except in the curtest terms, and, for his sake, burnt the letters, fearing others might take a less lenient view of his fulminations than I did. Then, one day came a letter, which I did not burn. It was his record of a private séance with Mrs. Wriedt, at which he alone was present. A voice, claiming to come from Charles Darwin, had ordered him to cease worrying Miss Scatcherd with useless letters, as she was already over-burdened with international affairs, and he was interfering with the usefulness of one of their few instruments for this class of work. The Admiral added in quaint fashion that he did not know I was engaged in international questions, nor that I was an object of solicitude on the part of the great Darwin; but that he supposed he must leave me alone, at any rate, until Mr. Stead's return.

The interest of this strange episode lies in the fact that at that period not even my own family knew I was thus occupied, and at various times of undue stress, Darwin has intervened on my behalf in quite an unexpected fashion. So you see why I regard the Admiral as an honest, whole-hearted soul, despite all his sins of omission and commission. He need never have recorded this fact against himself, and no one would have been any the wiser.

But it may be asked what has all this to do with Admiral Usborne Moore's broadside at the Spiritualist Convention last May? Very much, because he seemed vexed that I had not brought him into the matter of the Crewe Crux. I paid no attention to his attack on the good-faith of those concerned in the production of the Spencer-Colley photo, which he characterised as "the record lie of the twentieth century, so far." I had quoted this phrase in the March *Gazette* ("Crewe Crux"), without giving the name of its author. I thought he would climb down when he knew the truth, and therefore wished to spare him having publicly to admit his error. So I wrote the said article for his benefit, and ignored the new series of pungent missives he had started. But all my efforts to save him from himself have proved unavailing, and he forced the hands of his friends as well as of his opponents by his fierce attack at the Convention. It only remains to show from his own statements that he cannot be taken seriously in matters where deliberate and careful judgments are essential.

V.—"Colley's Mother in spirit produced by your Crewe friends."

On January 9th, 1914, he wrote:—

> About a fortnight ago I met Mr. Brittain, who produced a photo of a respectable old lady whom he knows. I compared this photo with the supernormal photo of Archdeacon Colley's "mother," and found they were identical . . . . I think Colley's mother in spirit was produced by your Crewe friends.

One of the writing experts in the Dreyfus case, the illustrious Dr. Lindsay Johnson, whose work on "The Mammalian Eye" is the greatest of its kind since Darwin's "Origin of Species," has declared that the two photos are identical. (Dr. Lindsay Johnson is an expert in optics and photography.) The Admiral scores so far; but all the evidence is against its fraudulent production by the Crewe friends.

VI.—If Spirits are behind this, he stops Investigations.

"How is it possible," asks the Admiral, "for any man to mistake his own mother!" and adds, "If I thought for one moment there were spirits behind this question, I would stop all investigation at once." Why? Where is the sequence of ideas? The Admiral says nothing about the fact that a good likeness of the Archdeacon's father appears on the same plate, and forgets that the mother's picture was sworn to by eighteen persons at Leamington, who knew her. Therefore, the two ladies must have been very like each other, to say the least of it.

VII.—"Raupert and Benson are on the right track."

He returns to the attack the next day, February 25th.

> What I want to know is:—Do you believe that the spirit photo of Archdeacon Colley's mother (at 43) in *Light* Supplement of June 13th, 1908, is genuine? . . . To my poor judgment, the photo is that of a woman over 70, and it is identical with that of Mrs. Spencer's grandmother. I am a stout believer in the possibility of photographing the simulacra of spirit friends who have gone before us; but this beats me. If this photo in *Light* is a genuine spirit production, then Raupert and Benson are on the right track.

Again I fail to follow the Admiral's deductions. Why, if this picture be produced through spirit agency, should we therefore be driven to attribute spiritualistic phenomena to the activities of demons and evil entities, as do Messrs. Raupert and Benson? As to the age, I have an old photo of my own mother at twenty-four years of age, in which she appears far older than when she was sixty! I grew very sorry for Admiral Moore, and knew that it was because he was so interested in the question that he resented what appeared to to be a counterfeit.

VIII.—Who is the Record Liar?

The Admiral's letters became more frequent and more furious, so at last I wrote:—

> Do you mean that Colley was the record liar, or the Crewe friends, or both he and they?
>
> *Answer, March* 24, 1914. "Unless Archdeacon Colley was mad, in which case a softer adjective should be used, I consider him to be a liar. I do not know how much his Crewe friends had to do with this contemptible fraud upon the public. . . . . *Mrs. Spencer's grandmother is a stock spook at Crewe!* Pray make use of this note in any way you please."

I told him I was as anxious to solve the mystery as was he himself, that Archdeacon Colley was responsible for the picture in all its stages, and that he said it had saved him from atheism. As it was the Archdeacon's *first* experience at Crewe, he was on the alert the whole time. I also related what I knew as to the Bisson-Schrenck materialisations, and sent him some French notes on the subject. He seemed to think I was evading the point, and wrote:—

> You have not answered my question. Have you any reason to suppose Colley was out of his mind? If he was, it does not affect the question of the photo of the sainted mother being "the record lie of the century."

And he added that I need not keep his last letters private, as he might have to refer to them later on!

IX.—Archdeacon Colley's Sanity.

I said that I considered Archdeacon Colley one of the sanest men I had known. He was erratic, perhaps, as are all men specially endowed. The mathematician thinks in mathematical terms, the musician in musical form, and so on. But they are not therefore "mad," and Archdeacon Colley had always the sanest of reasons for his seemingly maddest pranks. Being carried round his church in his coffin, he knew it would be reported in all the papers, and it brought him inquiries about Spiritualism he would not have received under other circumstances. I learnt of this escapade in a strange way. I was at Cairo, and heard that Lord A. was ill in an hotel some little way out. We enquired for him on the telephone. A lady's voice replied: "Oh, thank you; A. is better, but please permit me not to say you have enquired. He might want to talk of Spiritualism, and become as crazy as your friend, Archdeacon Colley. . . . . Oh, you have not heard? *He was carried alive round his church in his coffin! Was it not terrible?*"

X.—Identity Direct Evidence of Fraud.

By far the most important letter received from the Admiral was one dated March 1, 1914:—

> In this room I have:—(1) spirit picture of Cleopatra; (2) spirit picture of Hypatia; (3) spirit picture of a lady who died forty years ago come May 24. I firmly believe that (1) and (2) are spirit's copies of paintings in some European gallery; and that (3) is the picture of a simulacrum of my relative, very much resembling the last photo taken in life, which was in my dollar pocket at the time, *but not identical*: there are many differences. . . . . So please disabuse your mind of the idea that I am not fully acquainted with the problem of copies and resemblances. I don't bother much about "resemblances." Identity, such as is common in Boursnell's photos and in this case, is direct evidence of fraud.

The Franco-German materialisations have proved that some of the faces photographed bear a strong resemblance to portraits that have previously appeared in *Le Miroir*. The logical deductions from the hypothesis of ideoplastic faculty only suppose in Hope a higher degree of imaging faculty than that possessed by Mlle. Marthe or myself. Look what a poor figure of a jacket I made, involuntarily (but conscious of the passage of the thought), and what an adequate walking-stick was produced *at will* by Commandant Darget! A medium with an imaging faculty as good as my mother had for music (reproducing without variation the exact harmonies of a sonata played in her hearing) would give back the duplicate of an image stored—where?—no one knows; registered—how? —we are equally at a loss to explain. Subconscious or superconscious ideation may be as perfect as a phonographic or photographic record, and both Mr. Hope and Mrs. Buxton are entranced, unconscious, when holding the plates between their hands.

XI.—The Maddest of Rash Statements.

But I now come to the gem of the amazing assertions contained in these original letters. The Admiral, with one fell sentence, has cut himself off from the fellowship of the most noted experts of

the day. And Archdeacon Colley, and the Crewe friends and myself, are in very good company. For we and the said experts are all classed together! Here is the fateful sentence, madder by far in its rashness than any statement of the Archdeacon's that I can call to mind. I am still quoting from the letter for March 1 :—

> If I ever see, with my own eyes, the letters M. I. R. O. on any photo of Schrenck or of Mme. Bisson, I shall doubt their materialisations ; but I expect this assertion is untrue.

By return of post, regretfully, I sent him deadly evidence in the form of a copy of the photograph bearing the letters M.I.R.O. This evidence relegates Baron von Schrenck Notzing, Prof. Richet, M. Delanne, Dr.. Maxwell, Dr. Emile Boirac, the late M. Guillaume de Fontenay, M. de Vesme, and hosts of the leading minds in every department of human activities, to the *inferno* of knaves and fools, to which the honest Admiral so freely consigns all who fail to see eye to eye with him. And this he demands in regions where long-suffering, patient toleration of seeming contradictions and paradoxes is the only wise and fruitful attitude to adopt.

No ! The Admiral is an excellent and indefatigable reporter of séance-room conversations, but where the finer and subtler faculties of investigation are concerned, he is rather like a painstaking blacksmith who might attempt to adjust a delicate chronometer by means of his trusty sledge-hammer. We are grateful for the Admiral's goodwill, but must beg him, for his own sake, to desist.

F. R. S.

A Former Spirit Picture Controversy.

By J. J. HERBERT, Bournemouth.

IN the discussion which has taken place regarding the Crewe Crux and Franco-German Phenomena, no mention has been made of the "Hafed, Prince of Persia" controversy, although, in my opinion, it has a very important bearing upon the subject. This book was first published in January, 1876, and at the time created a great sensation in the spiritualistic world. Shortly afterwards, however, the following paragraphs appeared in the *Medium and Daybreak* upon the dates mentioned :—

(February 18th, 1876).

"The Sale of Hafed."

"The publisher has been apprised by Messrs. Cassell that certain of the drawings in 'Hafed' somewhat resemble pictures in their Family Bible, and that they desire to restrain the sale of the work. There can be no doubt whatever of the fact that the pictures were given by direct action of the spirits, as the book sets forth, whatever may be the source whence the ideas embodied in the pictures were derived. This circumstance may lead to investigations of great importance connected with the manner in which communications of various kinds are given to the world through these phenomena. Meanwhile, no further copies of 'Hafed' will be supplied."

(February 25th, 1876).

"We have pleasure in stating that there is every appearance of an early and amicable settlement with Messrs. Cassell. It would be beneath the dignity of such an eminent firm to act otherwise than in accordance with their well-known character for fair dealing and generosity. The matter is, after all, more of a sentimental than commercial nature. There is certainly a similarity between some figures in a few of the direct drawings and those in certain plates in Cassell's Family Bible, and possibly the controlling spirit borrowed the forms from some sitter who had been looking over that famous edition of the scriptures. No doubt there is in these imitations ostensible ground for a defence of copyright privileges, for it cannot be conceived that Messrs. Cassell would wantonly annoy such an insignificant competitor to their popular works as the publisher of a book produced by spirits. That 'Hafed' could ever injure the sale of the Family Bible, even if the plates were copies, is a preposterous supposition. But the publisher of 'Hafed' has no desire to present even the appearance of encroachment, and from the first intimation, as an act of courtesy, but without prejudice to his position, suspended the sale of the work till an investigation of the claim of Messrs. Cassell could be made. This course has been met with a generous reciprocity, and no permanent stoppage of the sale need be apprehended. The publisher of 'Hafed' had not the remotest idea that he was infringing on anyone's rights, or he could easily have avoided it, as he had received more than double the number of direct drawings required for the illustration of the book. Seeing that so many misrepresentations of this simple matter have gone forth in the London letters of provincial newspapers—letters withal, it is said, manufactured under the auspices of political spiritualists—it will be a source of satisfaction to the numerous admirers of 'Hafed' to be put in possession of these facts."

(March 3rd, 1876).

"The sale of 'Hafed' is again resumed on condition that the following notice be inserted in each copy containing the drawings objected to. Mr. Nisbet has had the notice inserted into all the copies accordingly, which reads thus :—

"*To the Reader.*

"The publisher begs to say that his attention has been called by Messrs. Cassell, the publishers of the widely-known Illustrated Family Bible, to what they consider an infringement of their copyright, inasmuch as the direct pictures facing pages 33, 81, 113, 193, 385, 465 and 563 have 'been copied, more or less literally,' from engravings contained in their Bible. On examination, the similarity cannot be denied. The publisher has expressed his regret to Messrs. Cassell, who have kindly consented to allow the seven pictures above mentioned to appear in the remainder of the present edition on condition of the insertion of this notice. His explanation of their being here at all must be sought in the work itself. The fact that these pictures, as set forth in the introduction, are the work of no mortal hand, is attested by respectable witnesses whose names are given in the appendix. That this testimony is unshaken and unshakable the publisher is persuaded, and the singular discovery in question only adds, in his opinion, a fresh complication to an already overwhelming mystery."

While not in any way elucidating the Crewe mystery, the publication of the above facts should certainly give pause to those who have somewhat hastily shouted "fraud." That David Duguid was a genuine medium there is abundant evidence to prove ; why then should we condemn Mr. Hope upon evidence certainly no stronger than that quoted above ? That some unknown "law" is at work seems to be the only rational explanation, and I congratulate Miss Scatcherd and the *Gazette* upon the efforts they are making to solve the problem.

* * *

The foundations of Professor Eucken's philosophy are already familiar to many educated Englishmen. His "Activism" is based upon the recognition of an independent spiritual life (*Geistesleben*) as the ultimate basis of the whole of reality, and as the sole principle capable of explaining the sum of human experience. This spiritual life bears up the entire structure of the universe, visible and invisible. Man is essentially a spiritual being and a sharer in the eternal reality; his position is unique, because he is also immersed in the life of nature (looked upon as a lower, unevolved stage of reality), and so is a mediator, having one foot in the ephemeral and the other in the eternal. In order to realise his own being, man must climb towards the higher levels of reality, and this he cannot do without effort and activity (hence the term "Activism"). He must no longer, as is more and more the case with mankind during the present age, submit to the tyranny described in Emerson's couplet :

Things are in the saddle
And ride mankind,

but actively engage in the revival of the spiritual life (of which religion is the most intense and characteristic manifestation), in order to secure the secret of true happiness.—*Morning Post.*

"**Trustworthiness** is the greatest door to the security and tranquility of mankind. The stability of every affair always depends on it."—*Abdul Baha.*

The Twelve Tribes of the Zodiac.

(FOREWORD TO A SERIES OF STUDIES OF THE SAME.)

By LEO FRENCH.

TO the serious student of astrology, the rationale rests upon the two pillars of hypothesis and cumulative evidence.

Hypothesis is the winged messenger of science, plying between the solar (spiritual) and martian (material) spheres. Hypothesis suits the imaginative, intuitive student. Cumulative evidence, if sufficiently collective, brings the more static inquirer to the *impasse* of closing the windows of his mind, lest the light should penetrate, or the admission be made that "it looks as if there may be something in it," which admission implies that pickaxe and shovel have begun to justify their existence.

The hypothetical road is the way of natural correspondences and harmonious successions. The imaginative mind sees in the effort of implication, which is the essence of hypothesis, the germ of the creative faculty, i.e., a fresh arrangement of matter, a response from without, a stimulus from within. The sun gives life and light; the moon has it may be, a less definable, but scarcely less deniable influence upon tidal ebb and flow, and also over some of the physiological processes of life, both animal and human. Lunar influence also operates in gestation, in all that partakes of alternation and fixed recurrence in man and woman, while its "phases" are an acknowledged cause of certain symptoms in some kinds of that mysterious malady called "lunacy."

It is not probable, according to the hypothetical mode of reasoning, that the sun and moon alone, of all links in the planetary chain, exert a vitalising, modifying, vampirising influence* respectively, and that the remaining spheres in the solar system (of which the earth is a magnetised portion), exert no cosmic magnetic attraction or cohesion, but remain apart in a state of "artificial immunity." Does it not seem more rational, as well as more imaginative, to conclude that the planetary chain is a zone whose links are the signs of the zodiac, golden strands, jewelled with "occult influences," in whose interaction we may "catch for a moment the powers at play?"†

So much for the hypothetical basis of the structure; now for the inference to be drawn from cumulative evidence of "modern instances." Pelion on Ossa is a legitimate process here, where we must heap up evidence. If it can be proved to a certain number of sensible people (and where shall they be found more fitly gathered together than among readers of the *P.G.*?) that the main characteristics, the *spiritual* colouring of those born with the sun in a certain sign exhibit a similarity which is, to say the least, "striking," then we have, at any rate, placed one stone in our cairn of columnar evidence.

It must not be forgotten, however, that the sun-sign of the individual (a matter of the date of month at birth) is the indication of the spiritual individual ray of the native, and according to the state of evolution of that native, so will he show forth or fail to reproduce the spiritual, i.e., deepest inlooking and contemplative portion of himself. So that there is here endless scope for variety, freedom and limitation of the thousands of individualities born under the same sign. There is also the bewildering multiplicity of variety consequent upon the position of moon, rising sign, and all the other planets in the horoscope, together with the house-influence, a most important factor, and the myriad complexities arising from the proportionate distribution of planets in the various "spokes" of the wheel of planetary revolution and the aspects between the same. Yet here is the greatest spiritual fundamental principle of astrology, this zodiacal division into types, or streams of tendency.

Astrology, in common with all other arts and sciences, has its two aspects, exteric and exoteric, philosophical and practical. But beside these two aspects, the way of astrology is a fourfold way, and may be approached as: 1.—*A Religion*, at once spiritual and philosophical. *The way of Spiritual Truth.* 2.—*A Science*, with its two divisions of theory and practice. *The way of Knowledge.* 3.—*An Art*, to be learnt as a "technique," and used as a medium of creation. *The way of Love.* 4.—*A Superstition*, to be commonised, prostituted, degraded. *The way of Ignorance.*

It is the descent of astrology into the Avernus of this fourth way, and all the base uses to which a decadent *horary* practice can be put, that has caused the science to become a by-word for scoffers. Unfortunately, this poisonous decadent element is still flourishing—a rank weed—and those whose knowledge (though faint and partial) should preclude men from making any appeal to the superstitious element in man, relic of the savage, do not scruple to advertise, and even to circularise, the unwary and unwitting in a manner calculated to degrade rather than exalt the science in the estimation of those to whom it should appeal. For astrology, spiritual and scientific, makes the most direct appeal to those whose up-bringing and education have taught them to value as equal possessions, self-expression, and its twin faculty, self-control; the methods of whose culture may appear antithetical, but are in reality interchangeable, and equally necessary in all building of character, from stone to seraph.

It is not too much to assert that astrology, as a scientific hypothesis, can be demonstrated, by the study of principles, together with their practical application to the individual horoscope, within a few weeks, to the satisfaction of any genuine student; with a mind open to conviction by hypothesis and cumulative evidence, and closed to all "bias" in any direction.

In the proposed series of studies of the twelve tribes of the Zodiac, the writer hopes to present the first foundation-principles of a science for which a life-time is all too short wherein to gain some apprehension of that which is neither bounded by space nor limited by duration: great archetypes laid down by the Universal Architect, handed down by sage and sibyl under the name of astrology.

The first article of the series, to which this prelude is in the nature of an *apologia pro vita astrologiæ*, will deal with the great type known as ARIES: The Leader, The Pioneer, The Energiser.

* It seems to be established by cumulative evidence that the moon exerts a distinct and definite magnetic vampirisation on some persons.

† R. Browning, from "By the Fireside."

A Great Bahai Temple in America.

By LOUISE R. WAITE, Chicago, U.S.A.

"*Ye are all leaves of one tree—drops of one ocean.*"—Words of BAHA'O'LLAH.

AS an outward expression of their faith in the universal teachings of Baha'o'llah, the Bahais all over the world have united in the building of a great MASHRAK EL AZKAR in Wilmetta, a northern suburb of Chicago, which ultimately will be annexed to this city.

The term Mashrak El Azkar is a collective Arabic one, with no English equivalent. It has been translated variously as—"the dawning place of the mentioning of God," "the dawning place of prayer," and "the dawning place of the praises of God." It is an expression on the objective plane of that inner "holy of holies" from which the fountain of prayer and praises bursts forth, and ascends to God, vivifying the soul of man, and bringing forth the fruits of the spirit in *deeds* of service and love.

The Mashrak El Azkar will embody a central house of worship, or temple, the first to be built—the heart around which the body is to be formed. Then the accessories will be constructed, consisting of a college for higher sciences and arts, a home for orphans, a hospital and dispensary, a home for cripples, a hospice for the visiting friends, and other institutions for the upliftment of humanity and the establishment of Truth.

The Mashrak El Azkar, as a whole, will cost several millions of dollars, for it will be built for future generations yet unborn, that they may behold the work of the early Bahais as magnificently expressing the principles of their faith—founded by the universal manifestation, Baha'o'llah, and taught and emphasised by his beloved son, the expounder of his word—Abdul Baha.

No Mashrak El Azkar can be erected upon debt-incumbered ground. The last payment has been made, and the Bahais are in possession of eight acres of land most beautifully situated upon a high bluff, with an expansive and unobstructed view of Lake Michigan to the east.

The contributions for this land have come from almost every country in the world, and every race and religion—Christians, Jews, Mohammedans, Zoroastrians, Buddhists, Brahmans, Parsees, Confusians—all have freely contributed, and at a great personal sacrifice. Europe, Asia, Africa, Persia, India, China, Japan, New Zealand, Australia—all are represented in the accomplishment of this great work, clearly demonstrating how far-reaching and unifying have been the teachings of Baha'o'llah.

The architectural design for the Temple is to be a composite one, expressing in a universal way the best of the past, combined with a new fundamental idea—given by Abdul Baha—that the number "nine" be expressed throughout the design and ornamentations. There will be nine sides and nine entrances, nine avenues of approach, forming nine gardens in which fountains will play and beautiful flowers will bloom.

Nine is the symbol of the Bahai religion, the perfect number, the consummation of all numbers. Thus with its nine entrances all religions of the world may enter and worship the One Supreme God "in spirit and in truth," each in his own way. For there will be no religious services held in the temple—its doors will ever be open, and those who enter may commune with God in the silence.

An auditorium with an organ, and platform for public speaking, will be built in one of the adjoining buildings. These facts will distinguish the Bahai temple from all other religious edifices in the world.

The Mashrak El Azkar, in its entirety, symbolises the nine great principles embodied in the teachings of Baha'o'llah, and so emphasised by Abdul Baha in his talks given in Europe and America, which are:—the search after truth, the unity of mankind, the unity of religion and science, abolition of racial prejudices, equalisation of means of existence, universal peace and one language, non-interference of religion in politics, equality of sex, education of women, and the power of the Holy Spirit.

There is an occult reason for the first Mashrak El Azkar in the Occident being built in Chicago, which is most interesting. In a book, entitled "Reminiscences of Early Chicago," by E. O. Gale, this quotation from a letter written by the brave and distinguished explorer, Robert Cavalier de La Salle, to a friend in France in 1682, is found, which proves his clear prophetic vision. He writes—"After many toils, I came to the head of the great lakes, and rested for some days on the bank of a river of feeble current, now flowing into the lake, but which occupies the course that formerly the waters of these great lakes took as they flowed southward to the Mississippi river. This is the *lowest point* in the divide between the two great valleys of the St. Lawrence and the Mississippi. The boundless regions of the west must send their products to the coast through this point. This will be the gate of empire, this the seat of commerce. Everything *invites to action.* The typical man who will grow up here *must* be an enterprising man. Each day as he rises he will exclaim—'I *act*, I *move*, I *push*,' and there will be spread before him a boundless horizon, an unlimited field of action. A limitless expanse of plain is here. To the *east is water*, and at all other points land. If I were to give the place a name, I would derive it from the nature of the place and the nature of the man who will occupy this place—*ago*, I act, *circum*, *all around*, —Circago."

This prophecy of La Salle, given forth when the place he foretold was but a wilderness, has, as the great city of Chicago testifies, been literally fulfilled, and the significance of his remarkable words are rich in occult meaning. Truly no city in the world could so materially express all that the Bahai Mashrak El Azkar stands for as does Chicago, or the name given it by the great Frenchman, Circago, "I act, *all around.*" One point he emphasises means much. "To the *east is water*, and at all other points land." What a deep spiritual truth is here manifested—water ever symbolises the spirit, and the east the rising point of the Sun of Truth. All other points are but material ones, and are refreshed and enlightened from this one point. Chicago has arisen like a phœnix from

the ashes of her old dead self, and through the fires of tests and trials has been purified and prepared to be the Mashrak El Azkar city. And it is because the spiritual light is focussed here so intensely that the shadows *seem* the blackest, but this proclaims the light. She stands like a great hub in a wheel; from every side are incoming railroads and navigation lines. To all the world she exports material food, and she is fast becoming a centre of sciences and arts. Thus the spiritual reality must be at back of this material reflection, and thus the Mashrak El Azkar will be the perfect expression of these spiritual truths. With its nine avenues of approach, and nine entrances to its heart—or temple—it will "act all around." To its east will be water, and at all other points land. From its accessories it will give forth knowledge and help to all, and the spiritual food of the soul's existence.

Should Occultists go to Prison?

MR. ALBERT ELLIS, Blackpool, writes:—A number of practitioners of occult arts, on being summoned for "pretending to tell fortunes, &c.," have written me asking the following question: "Shall I pay the fine imposed (if any), or go to prison?"

Such a question is difficult to answer, as much depends on the financial position of the questioner, and his attitude of mind.

In the first place, if the defendant is convicted and has means, the fine will be "collected," but if he has no means, he will be sent to prison "willy nilly." But in most cases the questioners know they can find friends who will pay the fines if requested so to do, and ask the question with a view to doing what is best for the "cause," and are prepared to suffer pecuniary loss or personal discomfort, rather than that the "cause" should suffer.

Personally, I am convinced of one fact, and that is, that those who pay fines are usually troubled with the attention of the police again, whereas those who go to prison are usually left alone as "no good." They won't pay.

With reference to the defendant's attitude of mind, it is difficult for most persons to be of that frame of mind which counts it an honour to be prosecuted and persecuted, fined or sent to prison, so that the public mind may demand a change in the police attitude; but that is the spirit which is required before much good can be done—I mean a martyr's spirit. It is so easy to advise other persons to "go to prison," but harder to go.

It should be remembered that many citizens go to prison for the most trivial alleged offences other than "fortune-telling," which are in no sense criminal, and we, ourselves, read of them and never attempt to help them; so how can we expect the public to help the imprisoned occultist?

It is difficult to go out of doors without breaking a bye-law. How many of my questioners have stopped to look into a shop window? "That is loitering." How many stop to salute a friend? That is "obstructing." And yet they are not in gaol. Thank God, they have not been caught offending against the bye-laws in these particulars! When they get caught, they will have to pay, or be sent down without an option. But, as Judge Parry says in the *Sunday Chronicle*, "the option is not much good to you without the cash."

Is it any surprise, then, that the public are indifferent as to the relatively small number of occultists who become martyrs and are sent to prison. The public expect them to combine and combat each conviction. Other callings join together and fight for justice, but occultists evidently require a little more "conviction" before they awaken to the gross injustice meted out to them.

Hence my difficulty in answering the question in the affirmative or negative. Each occult practitioner must answer the question for himself, and, if he pays in coin, he must expect to be made to pay again—"a kind of licence to tell fortunes." If he pays in personal discomfort by becoming one of His Majesty's guests, he and his friends should write to the Home Office immediately, stating the facts, and in several cases I have known the imprisoned one was released "on health considerations."

* * *

THE INCAPACITY OF LAY MAGISTRATES.

[*Letter to the Editor.*]

SIR,—The criticism of a certain magistrate in the *International Psychic Gazette* of June, 1914, page 317, prompts me to ask whether we are justified in criticising our lay magistrates.

There is a common saying in Lancashire to the effect that "if you cannot reason with a man, you are justified in ridiculing him," and as so many attempts have been made to reason with the great unpaid magistracy of this country without good effect, one feels tempted to throw ridicule upon them for their incapacity.

Perhaps, however, it may be well to note what certain celebrated men have said on this subject of the lay magistrates maladministering the law, whenever practitioners of the occult arts or other alleged offenders appear before them.

His Honour Judge Parry, writing to the *Sunday Chronicle* of June 21, 1914, on Justices of the Peace, says: "It is a certain psychological truth that so long as we have Justices of the Peace drawn at random from the ranks of the well-to-do, so long we shall have a proportion of Dogberries ready to seize the occasion and write themselves down the asses they are, and impartial Nupkinses committing themselves twice as often as they commit other people. These characters recur on our benches—especially in the country—like human decimals. The heroic remedy for the evil they do is to abolish them altogether, and to give the country folk the same quality of stipendiary justice in their police-courts that obtains in Manchester and Salford."

This outspoken criticism explains why an occult practitioner, when before the magistrate, gets neither law or justice. The ignorance manifested by the bench would be laughable but for its painful results, and yet magistrates are the first to quote "ignorance of the law excuseth no man."

The late Mr. W. T. Stead, writing in "Borderland," Vol. I., page 101, leaves us a fine specimen of advice to magistrates, but up to now it has fallen on unreceptive brains. He says: "I have no objection to rogues being prosecuted, whether they be palmists, bank directors, clergymen, or members of Parliament, but I dislike these police-made offences. I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment-seat. Besides, the Act under which these prosecutions take place is an Act prejudicial to independent research and the progress of science. It also has been strained so as to sanction something which is almost indistinguishable from religious persecution. It is also a limitation of the liberty of the subject which is entirely unjustifiable. If I choose to spend 5s. in buying a bottle of brandy, and drinking myself drunk at home, it is held to be an intolerable tyrany to interfere with my freedom if I spend my 5s. upon distilled damnation. But if I am a student of Desbarrolles, and other eminent professors of palmistry, and wish to know from a spirit of curiosity how any student may interpret the lines upon my hand, it is infamous that I should not be allowed to pay that man 5s. for doing that task without exposing him to pains and penalties. No doubt many palmists make mistakes, so do many clergymen, and many doctors, and many, many magistrates, but that is not a reason for treating the whole fraternity as rogues and vagabonds."—I am, &c.,

ALBERT ELLIS, F.I.S.A., *Gen. Sec. B.I.M.S.*

Survival and Salvation.

By ABDUL BAHA.

In Haifa, *February*, 1914.

THOU hast asked concerning the spirit and its immortality after its departure. Know thou that at the time of its translation it ascends and ascends until it reaches the presence of God, clothed in a temple (body) which will not become subject to the changes wrought by ages and cycles, nor by the contingencies of the world, nor the emanations thereof. It will continue to exist through the eternality of the Kingdom of God—its sovereignty, its dominion, its potency. From it will appear the signs of God and His qualities, the Providence of God and His Bestowal. Verily the pen is unable to move in a befitting manner in explaining this truth—its exaltation and loftiness. The Hand of Mercy shall cause it to enter into men's minds, though it cannot be grasped through any explanation, nor be described by those means which are available in the world.

Blessed is the spirit which abandons the body previously sanctified and freed from the doubts of the nations. Verily, it moves in the atmosphere of the Will of its Lord, and it enters into the Supreme Paradise. It is welcomed by the angels (lit. countenances) of the Herdouss, the Most High. It associates with the Prophets of God, and His chosen ones, and it converses with them, and relates to them those events which have happened to it in the Path of God, the Lord of both worlds.

Were one to become informed of that which is pre-ordained for the spirit in the worlds of God, the Lord of the Throne and the Earth, he would become immediately enkindled with the fire of yearning for this impregnable, exalted, holy Abha (glorious) state of being.

The Prophets and the Messengers have come in order to guide mankind to the straight path of the True One. Their aim has been no other than the education of the people, so that at the time of death they may depart to the Supreme Friend, with perfect sanctification, purification and severance. I declare that the Prophets are causative of the improvements and the progress of the nations. They are the leaven of existence and the greatest means for the appearance of sciences and arts in this world.

I died from the mineral and became a plant,
I died from the plant and re-appeared in an animal;
I died from the animal and became a man.
Wherefore then should I fear? When did I grow less by dying?

Next, must I die from the man
That I may grow the wings of angels.
From the angel too must I seek advance;
Once more shall I wing my way above the angels.
And I shall become that which entereth not the imagination.

Then let me now become naught—naught,
For the harp string crieth unto me—
Verily unto Him do we return,
When all things perish, save
His Face.

THE SOUL.

As to the question concerning the soul, know thou, verily, that "soul" is a term applied to numerous realities, according to the exigencies of these following relations in regard to development in the world of existence:—

(1) In the mineral kingdom, soul is called "latent force," silently working for the disintegration of the substance of the mineral.

(2) In the vegetable kingdom it is called "virtue augmentative," or the power of growth, which attracts and absorbs the delicate materials of inorganic substance found in the mineral kingdom of matter, and transforms them into the condition of growth. Thus the inorganic substance found in the mineral kingdom becomes growing vegetable life through the effect of the word of God. This vegetable soul, *i.e.*, "virtue augmentative," or power of growth, is a quality which is produced by the admixture of elements, and appears in accidental organisms, of which contingency is an essential attribute.

(3) In the animal kingdom it is called "sense perceptions" (or instinct). This soul term, as applied to the animal kingdom, is also a natural quality resulting from the mixture of the elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.

All these things up to this point are a contingent reality, and are not a divine reality. But a contingent reality, which is perpetuated by the fullness of existence, will then suffer no corruption, and will thus become a divine reality, for the accidental reality is only distinguished from the existent reality by its subjection to corruption. For transformation is an essential necessity to every contingent reality, and this is what the Mature Wisdom has deemed advisable.

(4) In the human, worldly soul signifies the "rational being, or mind." This has a potential existence before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is potential; but when the seed is sown and watered, the signs thereof, its roots and branches, and all of its different qualities, appear. Likewise, the "rational soul" has a potential existence before its appearance in the human body, and through the mixture of elements and a wonderful combination, according to the natural order, law, conception, and birth, it appears with its identity.

Be it known that to know the reality or essence of the soul of man is impossible, for, in order to know a thing, one must comprehend it, and since a thing cannot comprehend itself, to know one's self in substance or essence is impossible. As the comprehender cannot be the comprehended, man cannot know himself in reality or essence. In order to obtain knowledge of any reality, or soul of man, the student must study the manifestations, qualities, names, and characteristics of man. This much can be stated, that the reality of man is a pure and unknown essence constituting a depository, emanating from the Light of the Ancient Entity—God. This essence or soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regards individuality. This connection is similar to that of the ray to the sun—the effect to the primal cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation to its Generator or its Creator.

Since the pure essence, whose identity is unknown, possesses the virtues of the worlds of matter and of the Kingdom, it has two sides—first, the material and physical; second, the mental and spiritual—which are attributes not found as qualities of matter. It is the same reality which is given different names, according to the different conditions wherein it becomes manifest. Because of its attachment to matter and the phenomenal world, when it governs the physical functions of the body, it is called the human soul. When it manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God, and travels in the spiritual world, it becomes designated as spirit.

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; valour and timidity; inclination towards God and tendency towards satan. Chastity and purity; corruption and vileness; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man, divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

DIVINE TEACHINGS.

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities. This is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, incuding all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class of divine teachings is material and deals with behaviour, such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organisation and administration change continually. This is why Jesus Christ said:—"I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

Spoken by ABDUL BAHA.

M. Bergson on Personality.

PROFESSOR HENRI BERGSON lectured on May 5th, at Edinburgh University, on "The Problem of Personality." He said that from the traditional doctrine of personality the conclusion seemed to follow that the unity which was the essential element of the personality was something which transcended experience. Normal consciousness got at the most a mere glimpse of it. In order to grasp it they must reconstitute and renew themselves. That was the true self—the gold coin of which the other self was but the small change.

Kant, who attacked that metaphysic because he did not think that they could by any effort place themselves outside time, yet distinguished like his predecessors two different selves. He parted company with his predecessors simply by saying that one of the two selves—the true self—was inaccessible to their faculty of knowing, and eluded them absolutely.

But that reasoning of Kant's, like that of his predecessors, was due to his not having made the special effort *sui generis* which was necessary to bring inner life within the scope of consciousness. It was quite true that consciousness, looking within the person, perceived multiple psychical states succeeding one another, but it was that multiplicity which was artificial. It was due to the fact that they always broke up their experience into fragments, with a view to greater convenience for action and life. It was due especially to the fact that they were not looking at change directly; they preferred to substitute for it an artificial reconstruction.

Man selected as the starting point of his speculations the motionless and the unchanging, because it was there that he found a basis for action. He was thereby led to believe that immobility was anterior to movement, and simpler than it, as if movement were merely a series of positions.

But whoever would consider the inner life directly without any intervening veil must begin by ridding himself of that habit, and by looking on immobility as more complex than movement and on "state" as more complex than change.—*Times.*

* * *

NIGHTFALL AND DAYBREAK.

"The curfew tolls the knell of parting day,"
The brooding heavens grieve for brightness lost,
Then all is dark: "'tis dead and gone," we say.

But wait! And, lo, the re-born day awakes!
Translucent splendours quiver in the sky,
No doomful sound, but heavenliest music breaks

Upon our list'ning ears. So we, who wept
For passing of a worn-out thing, rejoice—
We *know* it was not dead, but merely slept.

—J. L.

* * *

Angel or Spirit or What?—Some years ago a friend was very ill, and was going to a doctor's house at a distance. Directly she left I had grave premonitions of something dreadful going to happen, though her sister only seemed anxious in an ordinary way. I was staying at my friend's house. One night her mother heard that the trouble was congestion of the brain. All were very anxious, and when the night of the crisis came, they were waiting to hear whether there was any hope of recovery. The girl was seventy miles away. We went to bed as usual, when a voice said to me:—"She is getting better." The words were spoken with assurance, and I at once ran to tell the others. I also spoke with authority, with the result that everybody went to sleep. Two days after, we heard that at the time I heard the voice she was calling out for me. She recovered and came home.—*M. Norris Woolnoth.*

Some Hints—Kind and Advisory—to Thinkers.

By J. M. PEEBLES, M.D., Los Angeles, U.S.A.

UNDER all conditions of life, Be Thyself, Think for Thyself, Judge for Thyself; and further, as a reasoning, spiritual being, realise the divine relation existing between yourself and God, who was, and is, and undoubtedly eternally will be, the infinite Presence and Power of this mighty and measureless universe. Realising and living this blessed Truth, you become a conscious co-worker with God, in the redemption of humanity.

I.

Words are symbols of thoughts, allied to the sense perceptions of seeing and hearing. The latest standard dictionary contains something like five hundred thousand words; hence the folly of English-speaking people thrusting into their lectures or magazine articles words from the Tamil, Pali, or such Sanscrit words as Devachan, Karma, Manas, Hatha-Yoga, Jiva, and others. Such word-borrowing is no proof of profound scholarship. All ordinarily gifted persons can express their ideas in our twenty-five thousand Anglo Saxon words. Shakespeare, as reported, used only nine thousand words in his masterly literature. And the best speakers and most brilliant writers of our time use few, plain, clear-cut words in expressing their thoughts.

II.

It is mentally painful to rational, self-poised souls, to listen to the goody-goody teachings of certain cliques and clubs who insist that whatever is, is right—that there is no evil—that everything is lovely—that what is called evil is only undeveloped good; and so, by parity of reasoning, a falsehood is an undeveloped truth; violence is undeveloped righteousness; and cold cruel crime is the undeveloped activities that translate red-handed murderers into welcome denizens in the glorious realms of the summerland.

How shall we get rid of such rubbish? How does the surgeon dispose of a festering ulcer? He probes it, though the patient screams in agony. How does a farmer get rid of an old swamp forest of decaying shrubs and poisoning ivys? Does he take a razor and a case-knife to accomplish this work? No; he seizes the axe and the bush-hook, and with muscle strength fells the intruders and burns them to ashes. This age demands mental muscle and moral heroism, speaking in words that stir and, if necessary, sting. When Jesus went to the grave of Lazarus, pronounced dead, he did not sweetly, tenderly, softly say, "Lazarus, will you please come forth? Will you kindly rise out of your trance lethargy?" No! but Jesus shouted, "Lazarus! Lazarus! come forth!" And he came. And again he told those hypocrites and pious old pharisees of his time that they could not escape the damnation of hell; and we may be sure they did not escape it. "Woe unto them," said the prophet Isaiah, "that call evil good, and put darkness for light." Oh, for a twentieth century Isaiah to tell mankind that evil is not undeveloped good; and for a present-day Jesus to drive the selfish, mercenary money-changers out of our temples, and to tell them in terrific thunder tones that they cannot escape the damnation of hell!

III.

Many of the misunderstandings afloat in the realm of thought and progress are caused by using dissimilar words interchangeably; for instance, law and force. Law is neither a force, nor is it creative. It is but the method or uniformity of nature's procedure. Again, the words, fact and truth, should not be used interchangeably. A weather fact in icy Greenland to-day, and in semi-tropical Los Angeles, would be as contradictory as cold and heat. A falsehood or a straight-out lie may be a fact, but it is not a truth. Truth has in it a moral quality, and is the just and changeless interrelation between cause and effect.

IV.

Again, the words pre-existence and re-incarnation are in no sense synonyms. They are entirely dissimilar in meaning, and yet are frequently used interchangeably by Theosophists who struggle to prove that human spirits, dwelling in the spiritual world, will have future rebirths on this mortal plane. Pre-existence is undoubtedly true; but re-incarnation is not based upon one fact in science. It is an old, mouldy, Hindu superstition, and is not endorsed by one of the world's great scientists.

V.

The two words, theology and religion, are as far apart as the poles of the earth in their essence. Theology is that form of moral science which, relating to the attributes and the laws of God, is described and defined by the ecclesiastics of the churches. Roman Catholic theology, Calvinistic theology, and Methodist theology, are as unlike as the sects that represent them in sermons and books. But religion is subjective. It is of and from the inmost spirit; or, it is a divine soul-emotion, originating in the God-conscious spirit; and blossoms out in all lands, in reverence and devotion. Pagan as well as Christian devotees are religious; and in the New Testament, St. James defines its practical side as consisting of visiting the widows and fatherless in their affliction, and in keeping oneself unspotted from the world.

VI.

Another serious error largely abounds, especially in the ranks of Spiritualists. It is this: they continually use interchangeably the two words, Spiritualism and spiritism. Be sure, the latter implies converse with spirits—a fact, and little more. This spiritism is very popular in Japan, Ceylon, China and Africa. The celebrated M. W. Willoughby, having made a long, practical study of the religions of Africa, states in *Light*, of London, March 14th, 1914:

> "The Africans are aware of the spirit world. They live among the spirits. The unseen is as real to the African as the seen is to you. The spirits that throng about the African are more important than are his neighbours. He consults them on the weather, on expected travels among the tribes, and on bargains to be made. The profoundest thing of the African heart is offered to the spirits."

And that eminent author and poet, William Butler Yeats, says in the same journal of May 2nd, 1914, that "Japanese Shintoism is nothing but simple spiritism. . . . There are not any

plays or Japanese works the doctrines of which are not founded upon spiritism."

So this is spiritism; that is, promiscuous converse with spirit intelligences for amusement, for curiosity, and often for such mercenary motives as a sale of property, the finding of lost treasures, or the hunting of gold fields and oil lands.

But ah, Spirit-ual-ism is a very different word. Suffixes are modifiers. No scholar would confound the words man and manual, or intellect and intellectual. The semi-idiot, Blind Tom, had some intellect; but none would pronounce him intellectual. The most depraved man on earth is a spirit, but not spiritual, or in any sense spiritually-minded.

The root word of Spiritualism, is spirit; and spirit, said Jesus, is God (*Pneuma ho Theos*). Therefore, Spiritualism is a most sacred word, centering in God; and, in its true sense, is a mental science, a sublime philosophy, with such graces as angel ministries, inspiration, prayer, faith, devotion, love, charity and brotherhood. And Theosophy, New Thought and Christian Science are all branches from this vine—all offshoots from Spiritualism; and they would do well—I press the point—they would do well to look reverently unto the rock from whence they were hewn.

VII.

Let us thoroughly understand the words, love and like. It is natural to admire and like the world, the world of nature in which we live; but to love, love the world, is an entirely different matter, because love has in it the quality of goodness, purity, beauty and spirituality; hence it is appropriate to say, "I love God, because God is my ideal of goodness, wisdom and perfection."

We admire, we like the mountains, the river, the birds, and the animals of the world. But speaking from the plane of the higher intellectual and spiritual, we do not love them; for love being an attribute of God, is in man a divine uplifting emotion of the conscious Christ spirit. Hence Jesus said, "Love not the world. . . . If any man love the world, the love of the Father is not in him."

The will of God concerning man's relation to the world is shown in these texts:

> **"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**
>
> **"And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.**
>
> **"That which is highly esteemed among men is abomination in the sight of God.**
>
> **"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.**
>
> **"And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."**

And all this, from being conscious of the Christ within, and practically, purely, peacefully living it in thought, word and deed—living in that divine consciousness which most vividly implies brotherhood, unfoldment, regeneration, harmony, and conscious unity with God, the absolute life and light of the universe.

Words of Truth and Power.

By FLORA PARIS HOWARD.

GET out of the past, let go of it, and think no more about it than of the dinner you ate last week or last year. Deny the whole of your past life as a bad dream, and commence a new life to-day—this hour, this moment. Remember every day is a new beginning, and only by letting go of the past can you commence a new life every morning. Again, I repeat, keep out of the past, and stay out! Don't forget this one important point, to start upon your ongoing.

Then affirm: "All good is mine now—now. I receive good from all the world, for everyone loves me, and I love everyone. I depend on no one but God for my support. He is my support at all times and in all places. I am strong in the strength of God, and in the power of His might. This power of God fills me with a new life, with new power to master my life and my conditions. It fills me with new thoughts, new words, new deeds, new energy, new strength, new force of character, to make a new life for myself, and I DO.

"First I think it, then I speak it, then I act it. These three agree in one. I put it into my daily life, I practice it every day of my life, I live it, I prove it for myself by living it, I am one with the life of God, and all I have comes from Him, my Father. He gives me now all I need. He supplies my every want. He gives me health, strength, and the power to do all I desire to do. And I DO IT, every day of my life. I am rich in His power, rich in His health and strength, and rich in His love for all, and in His truth that makes me free. I am free, I am free now, now. In the name of Jesus Christ I declare my freedom, and declare I am strong and well and able to do all I desire to do. And I DO IT, with energy, power, and love. I am one with God, and He fills me daily and hourly with new life, and with all I need to make my life perfect. I am true to truth, the truth that frees me. I am true to myself. I now claim my birthright with no limitations whatever. I am not bound, hindered, or opposed by anyone, or any condition, in my life. I am free. I am greater than anything that can come to me, for at back of me I have the power of God that never fails me. I claim all power to make my life perfect on all lines, and I DO IT, and am faithful to truth, at all times, and in all places."

Hold these words till they become one with you; identify them with yourself. "Eat my words," Jesus said. Keep in your mind that you are a power in yourself, and make it so by KNOWING it. Hold them till you are made free. Be firm, be brave, be positive; never give up, never take a back seat, never ride behind, but always be to the front, holding the reins of truth ever in your hands to guide you.

Go forward is the command, and if you are faithful to Truth you will be bidden to come up higher.

* * *

Joseph Addison, the famous essayist (born in 1672), wrote—"For my own part, I am apt to join in opinion with those who believe all the regions of nature swarm with spirits; and that we have multitudes of spectators on all our actions, when we think ourselves most alone, but instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged with such an innumerable society, in searching out the wonders of the creation, and joining in the same consort of praise and adoration."

The Sanity of Astrology.

By PAUL DENHAM.

IT has been truly said that mankind, at the present moment, is on the spring-board of time. Every day records some further human victory over the elemental forces of nature. That greater world behind the veil of material manifestation is gradually but surely yielding up its secrets; tedious though the process seems, the weird and fantastic phenomena that were at one time relegated to dreamland are now being classified and arranged into sections, operating under well-defined and more or less understood laws.

The difficulty in most of the various lines of research seems to be the want of the balance-wheel in the mental attitude. As soon as some remarkable truth is demonstrated, there is at once a headlong rush to try and prove that the "latest thing" is the last word: that it is a sort of "open sesame" to the mystic chambers of the unknown, and that all other things must stand or fall by this the culminating success of life's handicap. If the salient fact would only be grasped that every new discovery, new idea, is but a medium by which new and still greater problems will be unearthed from the store of universal and perpetual knowledge, then, indeed, would man, the masterpiece of Divine intention, enter upon a wider and more comprehensive existence.

In no branch of research is this fact more apparent than in astrology. The science is of such magnitude, so pre-eminently all-embracing, that nothing short of a broad, sane, level judgment of the facts at our disposal can be of any real use. I do not intend to go into the technical and historical sides of the question in the present article; this has been continually put before the reading public in one form or another, and I, therefore, wish to confine myself more to the larger and general philosophic aspects of this wonderful science of the stars.

Often when I am out of an evening, when the last rays of the setting sun have washed the western horizon with liquid gold, I can see the glorious orb of the beautiful Venus gleaming out her melody of charm and colour; and then, as the sable mantle of night spreads across the skies, and one after another the glimmering stars sing out of the deep sombre firmament, with here and there the steady unwinking eye of a planet, I am moved to an ecstasy of wonder and awe for the mighty genius of Creative Force.

If ever anything makes a puny human conscious of his very littleness, it is when he surveys the gleaming hosts of the rolling heavens, illimitably sunk into the vastnesses of space; suns upon suns, worlds upon worlds, whirling and inter-whirling in the deeps of unfathomable nothingness.

Surely we should approach the study of the universe with reverence. It is only in this way that we can hope to get in touch with realities. Any attempt to elaborate proven facts, and dress them up in unintelligible and unnecessary symbology, can only be productive of chaos and muddle. The clear light of intellectual integrity must be kept and directed on the salient points of the study, if the results accruing are to be of sterling value.

That astrological influences do truly exist no sincere student of the subject will deny. The question at issue is how best to bring these phenomena down to practical application. Personally, I am more than ever convinced that to separate astrology from astronomy is to court disaster at the outset. Vague and dreamily beautiful imaginings of planetary angels, highly-evolved living organisms clad in ethereal garments, and having various fearfully and wonderfully-made marvels in several other directions, are quite unnecessary. The scientific facts, in themselves, are quite remarkable enough without supplying this fanciful "dressing."

Time and experience has taught us that certain astrological phenomena have certain effects on human life and thought. To suggest, however, that the planetary influences are the initial drive, as it were, that not only keeps the universe in being, but were within themselves the original Creative Force, is floundering quite out of our mental depth.

Many sincere students of the science are inclined to look upon astrological phenomena as a mirror, or as one of the barometers of life, by which human tendencies, feelings, and possibilities may be accurately gauged and arranged so as to allow for the best possible advancement of mankind. But to claim that astrology is the "all in all" is to belittle what is undoubtedly one of the greatest aids to human endeavour. Time and space are, indeed, but terms to conjure with: who can say as to how great, or how small, they may appear from outside our own limited dimensions?

The same arrogance of limitation is often also applied to the reading of the horoscope as to the understanding of the laws which allow of its being cast. The terms "good" and "bad' are applied in the most haphazard fashion. Generally speaking, the "good" horoscope is considered to be that wherein the lot of the native is to be born with the proverbial "silver spoon" in his mouth. As a matter of fact, experience teaches that it is the man who climbs above his initial environment, and uses the kicks and cuffs of fate and adversity to good purpose, who makes a real and lasting success of life. Again, the Christ's immortal words that "he who loses his life shall save it" point the moral.

So-called "good" fortune has often proved the greatest curse of a great potential life. It is the man rich and full in knowledge, his emotion and intellect receptive to all that is best in existence, his normal, mental, and physical self ever reaping the results of his sowing, who matters in his day and generation, ay, and in the generations to come. For the science of life is the thing that counts. The stars, the head, the hand, all the many and various mediums by which nature expresses her intentions must be studied carefully and collectively if real insight into the great beyond is to be obtained.

Astrology, conscientiously considered, has illimitable possibilities, providing sanity and integrity are the guides. It is to be hoped that more and more will these virtues be the inspiration leading the student to the true study of the planets. It is only in this way that justice will be done to the science.

* * *

Nor think, though men were none,
That Heaven would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold
Both day and night. How often from the steep
Of echoing hill or thicket, have we heard
Celestial voices to the midnight air,
Sole or responsive each to other's note,
Singing their great Creator! Oft in bands,
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to heaven.

—*John Milton.*

The International Psychic Gazette

Will our readers kindly note that all communications for the Editorial, Advertising, and Publishing Departments of the GAZETTE *should be addressed to 5, Bridewell Place, London, E.C. The next number of the* GAZETTE *will be dated August, and be due out about the middle of the month.*

Our Good Friend, "Death."

"THE King of Terrors," "The Man with the Scythe," "Our Last Enemy," will soon frighten us no more than does the benign ghost who has only been sadly misunderstood. We have been terribly afraid of the Unknown so long as we have put it away from us. But let us face it, get in touch with it, examine it, make it yield its secret, free ourselves from primitive superstitions, and the terrors which have haunted humanity will all disappear. That is something very substantial psychical research is doing for us. Perhaps it was some recognition of this fact that led Mr. W. E. Gladstone to say towards the end of his career: "Psychical research is by far the most important work that is being done in the world."

Our hair has ceased to stand on end when we see a ghost. We shake hands with him, talk with him, find in him a dear friend or departed relative who wants to instruct and comfort us, or an undeveloped soul still groping in darkness who comes to us for help and sympathy. Whatever their condition, we welcome them—we help them or they help us, and that is good for both of us. We have physical bodies, and they have not, and that is only a small difference after all, for the essential thing common to us both is that we are living souls drawn together by human affections, tied together by a common parentage, perhaps driven together by some divine conspiracy for our mutual progress towards spiritual joy and illumination. For our mutual interests are surely a far higher thing than mere physical living, or mundane buying and selling, or material losses and possessions. As the supremacy of the temporal fades, the eternal asserts its legitimate claim, and we attain to a true recognition of their relative values.

In a recent letter to the *Times*, Professor Cook Wilson made what the *Observer* called "some exceedingly interesting and consolatory statements as to the exaggeration which exists in the popular mind concerning the pains suffered at the point of death." He mentioned the case of his father, a hale old gentleman, who was struck down in his eighty-eighth year by influenza, which ended in failure of the heart. In the last stages there began, states Professor Wilson, the rapid laboured breathing which is a familiar feature of such cases, and which was most distressing to hear and watch. The doctors, however, assured him that the patient knew nothing of it. The condition of the patient became terrible to watch, but, being an exceptionally strong man, he survived the night and recovered consciousness. Knowing the doctor was coming, he managed to say quite clearly: "Tell the doctor that I have had a very comfortable night." Professor Wilson adds that he was grateful beyond measure to have the best evidence possible in the patient's own testimony.

Confirmation of this consolatory statement was obtained by the representative of the *Observer* in an interview with the house surgeon and house physician at a well-known hospital, both of whom agreed that the pains of death were greatly exaggerated in people's minds. As a matter of fact, said the physician, very few people die in actual pain, whether death takes place from an accident or from a disease. In the case of the former, the shock itself acts as an anæsthetic, and the patient suffers little or no pain afterwards. He mentioned the case of a man who was brought to the hospital suffering from terrible injuries through falling down a lift. He was perfectly conscious, but, though he was dying, he suffered no pain.

Another medical man whose opinion was sought stated his belief that death is almost always painless, even in cases where torture has been applied. The human organism, he explained, even if it have the highest capacity for suffering, still has but a limited capacity. The limit is soon reached, shock supervenes, with its accompanying anæsthesia, and all is oblivion. Thus nature, "red in tooth and claw," is yet tempered with mercy.

"Some years ago, while in India," writes "A Traveller" in the *Express*, "I was suddenly and virulently seized with Asiatic cholera. The symptoms almost immediately developed in their most acute form. In addition to terrible pain, I suffered agonies of thirst, as those stricken with cholera always do. At such moments small pieces of ice are given to the patient to suck, as he cannot retain even a spoonful of liquid; but I happened to be where ice was unprocurable. For some time my mind was filled with thoughts of wounded soldiers lying parched at night upon the battlefield. I felt at one with them, and that at last I realised the horror of war. These images haunted me, and I could think of nothing else. Then, as the agonising pain produced exhaustion, I swiftly understood that I was probably about to die. The thought seemed to bring great calmness, and even to ease the pain. I silently prayed for death, and hoped it would come soon. I never once thought of my mother, or my home, or my friends, or any of the things which people are supposed to think of upon their death-bed. *As I lapsed into half-unconsciousness I felt as though I was entering a vague and happy peace, where all was dark but not in the least terrifying.* The doctor who stood beside me, a man of great experience in such cases, afterwards told me that he pulled out his watch and whispered, 'I give him another twenty minutes.'"

Dr. H. Cameron Gillies also supports the view that death is painless. He writes: "I have spoken to a man cut in two by a railway wagon, and he had not any pain. I thought he was even smiling, but he was dead in half an hour."

Sir C. Rivers Wilson adds to the testimony: "It is recorded of Dr. William Hunter, the celebrated anatomist, who died March 30, 1783, that in his last moments he observed to his friend Dr. Combe, 'If I had strength enough to hold a pen, I would write how easy and pleasant a thing it is to die.'"

"*How easy and pleasant a thing it is to die!*" It is but a falling asleep and awaking without the encumbrance of a body. The process is not even painful. Death has lost its sorrowful sting. It has even become our good friend. We may abolish our trappings of woe. The spirit, we know, lives on triumphant, and its temporary house may be left to crumble or be consumed without regret. We have gone up one step higher!

J. L.

The Human Aura.

By MINA H. SCOTT.

THE book recently published by Dr. Kilner on the "Human Atmosphere" (as he prefers to call it) is intensely interesting, more as a confirmation of facts long known to all students of occult matters, and to clairvoyants, than as possessing anything particularly novel in itself.

Dr. Kilner is interested in the aura solely from a medical point of view, and, of course, he can only tabulate his observations, and wait to see what bearing, if any, the state of the aura may have in medical work.

It is the first time that either a scientific or medical man has clearly demonstrated that the human aura actually exists, and that it is clearly visible when looked for in the proper way. Dr. Kilner experimented for some years, before he discovered the chemicals required for the screens through which he has been able, at once and quite distinctly, to see the human aura. Its existence is therefore now an accepted fact, accepted by the very men who formerly looked on it as one of the delusions of clairvoyants and occultists.

When I say an accepted fact, I speak with reservations. Dr. Kilner's observations have roused a great deal of interest, but other scientists deny that it is the aura he has seen through the screens. The opposing section admit he has seen something —they do not say definitely what it is—they merely repeat it is not the aura.

Occultists, on the other hand, are perfectly ready to admit that Dr. Kilner has seen through his chemical screens what has hitherto only been visible to clairvoyants. Occultists and scientific men work along totally different lines, and it is interesting to find scientists arriving at what occultists have long known, and scientists can scarcely be blamed for disbelieving in that which hitherto they were unable to see and could not prove.

Dr. Kilner's book raises a number of new points, and only time can determine their value. Although he has seen the shape and colours of the aura through his screens, he does not appear to have seen the aura in all the beautiful and varied colours, as seen by clairvoyants. The colouring he sees is apparently much lighter, dimmer, duller altogether, quite wanting in the rich hues and vivid colours seen by those possessing clear sight.

The aura has always been regarded by occultists and clairvoyants as mainly denoting what I may call the spiritual side of man, his intellect, qualities, character and temperament. In bad health, the colours of course would be duller and fainter, but that would not take away their main characteristics. The more refined and spiritual the nature, the more beautiful the colouring of the aura.

The sameness of the colouring as seen by Dr. Kilner struck me. There was not the variety that one would have expected. It is possible that the class of patients he examined had something to do with that, as there is no indication as to their intellectual and spiritual qualities. On the other hand, he examined a very considerable number of cases, so that there is also the possibility that the sameness of colouring is in some way due to the action of the screens.

His hope seems to be that the colour and shape of the aura may be of material assistance to a doctor in diagnosing a case. As in his experiments he was only seeking proofs of the utility and variations of the aura for medical purposes, he did not pay any heed to that side of it which mainly interests clairvoyants. The aura as a guide to the spiritual and intellectual development of man did not interest him, and yet it is along these lines it is more likely to prove of practical use.

Finger prints are used for the identification of criminals, though some years ago, before their utility was absolutely proved, the idea of such a thing would have been scouted. With the improvement of the screens, the possibility of using the aura in the classification of criminals is obvious. But years of tabulating and classification would be needed before it could be absolutely relied on in anything so serious as the judging of a man.

Take the aura of a man of criminal tendencies, or of a murderer. It would have to be proved that the aura of such a man always shows criminal tendencies, and to what extent and with what rapidity the colours and vibrations of the aura are affected by transient passions. The prevailing characteristics of each individual predominates in, or is shown by the aura, and Dr. Kilner has opened up a new field of work, and possibly in quite a different line from the one he contemplated.

In our present state of development, the great majority of people cannot see the aura. The germs of clairvoyant powers are latent in many of us. Cultivating these powers is by no means easy, in spite of specific directions. Though the psychic is born, uncultivated powers or talents of any kind deteriorate and become atrophied. Many children have the psychic faculty, and lose it entirely as they grow older. A friend told me the other day that up to the age of ten she used to see the most beautiful colours radiating between and round her fingers. She had no idea what these colours were, and her family wondered why she would sit still so long, gazing at her hands. She said it was such a joy to her to see the beauty of the colours vibrating round hands and fingers. Now, when she knows what the aura is, she cannot see it at all.

Dr. Kilner's discovery is only in its infancy, and further chemicals may be discovered through which the whole beauty and glory of the aura may be seen.

It opens up vast possibilities. We all know the world of spirits is around us, that the world in which they live, unseen, is interwoven with ours. If, through screens, the aura can be seen, is it beyond the bounds of possibility that through other chemical means we may see the inhabitants of the spirit world?

Only the other day a well-read and cultivated man said to me—"But what is the aura?" Occultists and clairvoyants are too apt to forget that what to them is a simple and everyday fact or thing—something as much a part of the human body as the heart itself—is, to the outside world, absolutely unknown. To be told that the aura is something only seen by clairvoyants elicits a shrug of the shoulders or an incredulous smile. They will not believe without proof.

To be of actual use, there must be the clearest proof of the existence of the aura. And it is to the researches and laborious work of a medical and scientific man that we owe the frank acknowledgement of a fact, or thing, that has been known to occultists and seers for many ages. Some of the old painters who painted halos round the heads of saints and martyrs must have seen the aura. It has been left to the men of this age of science and invention to see what practical use can be made of what, to scientists, is a new discovery.

Some Occult Aspects of Breathing.

MR. ROBERT KING lectured on this subject, at the Eustace Miles Restaurant, on June 24. He said that the subject of breathing was considered by the occultist as an important one, because he found that, in connection with the way he breathed, certain modifications of his conditions could be brought about. In the East there was a science called Pranamaya, or the science of the illusions of the brain. It contained a number of directions in connection with various methods of breathing which tended to induce an inner change of state in a person, and rendered him more or less sensitive to inner influences. This particular science of Pranamaya had many devotees in the West, and many Eastern works had been translated and widely read, sometimes with disastrous results so far as Westerners were concerned.

There were three physiological reasons for breathing (1) to remove waste tissues and impurities in the blood, (2) to take in a supply of necessary oxygen, and (3) to equalise the air pressure. They were walking about with an enormous pressure of air upon them, about sixteen pounds to the square inch, and in breathing they equalised the pressure inside their bodies so that they did not feel the outer pressure at all. Ordinary adults breathed from sixteen to eighteen times in a minute, and breathed in about thirty cubic inches of air with each inspiration, although they took in only a small portion of what they were capable of breathing.

The whole of the breathing apparatus was worked in a most wonderful systematic way. A rhythmical order of processes was always going on. This wonderful rhythm was controlled by a small centre in the medulla, the back part of the brain. Anyone suffering from asthma could tend to produce a more rhythmical flowing of the nerve fluid by stroking firmly the large nerve which lies just behind the jugular vein with the thumb. In this way he could get much relief.

When they breathed they not only took in air, but a certain force which the occultist called prana, or vital force. When they breathed deeply they absorbed much more of this life force than when they breathed in a shallow way. That was why occultists practised deep breathing They were not so much interested in the physiological aspects of breathing, but with its emotional effects. If they breathed quickly and shortly, say twenty-five times to the minute, their powers of sensation diminished. A dentist friend of his had experimented with a number of boys whose teeth required attention. He stood them in a row, and made them breathe as he waived his hand until they were breathing twenty-six to twenty-eight times per minute. He then extracted their teeth without the boys feeling any pain, and they were delighted. If anyone were suffering acute physical pain he could dull its intensity by this method.

On the other hand, when they breathed slowly, say dropping from sixteen or eighteen down to six or eight times a minute, they would discover a peculiar condition of quietness and stillness creeping over them. Their mental powers were much enhanced by this process. If they wished to concentrate on any subject, they should breathe slowly and deeply and their mind would become much more amenable to their control. They would not get excited or emotionalised while they breathed slowly, for their astral body —the body of desire and emotion—did not appear to be able to reflect its intense activity on the physical nervous system when they breathed in that way. They could calm any mental irritation by slow, deep breathing. If they wished to feel intense and emotionalised they should breathe quickly, and then slowly suspend their breathing. Slow breathing, on the other hand, would bring their mental forces to the front.

Nasal breathing was interesting, not only because it filtered the air from dust particles, but because it had been discovered that they alternately breathed through different nostrils at different times in the day. They breathed about two or three hours through one nostril, then about the same time through the other, and then there was a period when the breathing was balanced between the two nostrils. The old occult science of Pranamaya taught them that every two hours there was a changing over of polarity or electrical condition of the two sides of the body. The side of the body represented by the nostril through which they were breathing at any particular time was positive, and the other side negative. When they were very actively engaged they would find they were mostly breathing through the right nostril, when they were inclined to be negative their breathing would be on the left side.

The Indians had a method of controlling these currents by which they brought about a union between the physical self and the higher ranges of consciousness. If they filled their lungs very deeply and held their breath, keeping the lungs fully expanded, holding the breath as long as possible, and then breathing out slowly, they could develop their psychical powers, but there were dangers associated with this method, for he had known people to rupture their lungs in this way, or suddenly open up their psychical faculties disastrously from the mental point of view. Westerners had much better leave such practices alone. Some American books taught this system, and students should be on their guard. Under no circumstances should they attempt to develop their psychical powers by the suspension of breathing.

A certain trance-like condition could, however, be produced by rhythmical breathing with perfect safety. They should lie on their back in some place where they would not be disturbed, free themselves from all rigidity and any kind of thinking, and breathe deeply and slowly six times to the minute. This would induce an extraordinary feeling of quietude and calmness and a sensation of expansion, with a slight feeling as if they were floating. This induced a wonderfully vivid consciousness and sense of livingness. In this way they could escape from many worries and miseries. What happened was that they were just a little way out of their physical body and in the etheric field, so that it was important they should not be suddenly interrupted when in this condition. If they were nerve tired, ten minutes of this exercise would refresh and stimulate them in all ways. It would also tend to induce clairvoyance, and give them conscious knowledge of the planes beyond. It also helped them to become true healers. Deep breathing always enhanced their magnetic healing powers, and any treatment should always be followed by deep breathing to restore the magnetism that has been given off. Everyone could develop their powers by deep breathing, and achieve satisfactory results.

Deep Circular Breathing.

By JONATHAN NICHOLSON, M.A., LL.D., President of the International Health League.

A deep breath widens the air cells in the lungs, increases activity, and strengthens the elasticity of their tissues, while the cellular and fatty tissues are removed. On the other hand, a restraining of the respiratory function and of the pulmonary vesicles causes the lungs to become smaller and their tissues to grow thicker.—Dr. Bicking.

HOW to breathe—ah! if the world only knew the value of deep breathing, there would not be the amount of suffering and sickness there is to-day. Irregular, shallow breathing is responsible for quite fifty per cent. of the weaklings we have with us to-day; channels through which disease germs do their deadly work. You should not notice some of the excitable advertisements in the American journals, which state that two-thirds of the world's population die from shallow breathing, and that a particular course of deep breathing advertised is the only known system to save you. All this extravagant and sensational form of advertising is, unfortunately, here rapidly gaining ground. Of course there is some truth in it; there is always in such statements, and it has a tendency to frighten the public. That there is a great need for a sane and rational lung culture is true. People require educating to it.

The breath is the index to the stomach and lungs; if it smells, that indicates loaded bowels, morbid condition of the tonsils, putrid throat, decayed teeth, and so on; while obstinate smelling breath may indicate gangrene of the lungs, usually brought on by neglected lung culture.

Life depends upon the act of breathing; without breath there is no life, for all functions of the body depend upon it. When we cease to breathe, we cease to live. Man is also dependent upon good regular breathing for a supply of that vital element oxygen, to keep him in good health, and if he departs from rhythmical breathing, he lays himself open to disease of every kind, on account of starved blood.

Civilisation is responsible for the degeneration of the physical side of man, and with a rapid rise of the scientific barometer there has been a corresponding fall in the physical. Civilisation has changed him in every respect, especially in the breathing. The stooping shoulders, contracted chests, pale faces, alarming increase of pneumonia, consumption, and malignant diseases, are all sure proofs of this. For a moment let us consider the value of the air we breathe, and the science of breath.

The air around us is made up of oxygen and nitrogen. The former about one-fifth part is highly magnetic, and is the active element in maintaining life, while the nitrogen is really a diluent. Occultists of every kind have always held that there is to be found in the air that which is a substance of extreme vital importance and responsible for the generation of what we call "vital energy." Many psychologists, and Orientals in their philosophies, go so far as to say this principle is life itself. Be it what it may, it is certainly one of the most important things we know of. Hindus term it prana, which means "absolute energy." They say it is all-pervading, and is responsible for all forms of life, from the amoeba to man himself. The esoteric theory of the breath leads us seriously to consider the latest theory advanced by natural healers, that this prana is magnetism as given off by the sun, in other words solar magnetism. In all probability they are right.

This great principle is in all matter, and is not matter itself. Whether we call it prana, rauch, or as in the Hebrew neshemet, or whether we call it magnetism, it is a most important thing to know *how* to inhale it, and get the best physiological results possible from it. The exoteric action of breathing is of no less importance than the esoteric, and demands our attention, if we wish to gain an intelligent idea of the subject. The physiology of respiration is interesting, and it is necessary to touch upon it here. Upon taking a breath the air passes through the trachea, or wind-pipe, to the bronchial tubes, and thence to the millions of air spaces of the lungs. The air is drawn into the lungs by the action of the diaphragm muscle, which is stretched across the chest, dividing the thorax from the abdomen. The action is practically automatic. As it expands it increases the chest cavity, so that the air rushes into the vacuum, and is again expelled by the contraction of the muscles controlling the chest. The impure, or venous blood, meets with the oxygen, and the blood takes up a fresh supply of it, and gives off carbonic gas, which has generated from the effete matter gathered by the blood in its journey from all parts of the system. Considering the blood contains ten per cent. of peroxide of iron, which is, or should be, in correct polar order, it is only reasonable to suppose that, as oxygen is highly magnetic, that it receives a fresh supply of magnetism, which it rushes into every nerve centre in the body. You will see the necessity of always breathing fresh sweet air, and seeing that a good supply reaches your lungs day and night. This magnetism contained in freshly oxygenated blood replenishes the nervous system, and plays a most important part in the renewal of the life forces.

In giving you a set of exercises for the cultivation of deep circular breathing, you will understand the movement is to increase the rapidity of breathing, causing a quicker removal of carbonic acid gas, and having a good effect upon the activity of the circulation. Some physiological movements increase the rapidity of breathing fifty per cent., others a hundred per cent. The normal rate of breathing is put down at sixteen to twenty times per minute. Not only do these movements increase this number, but also the depth of them. Shallow, short breathing has a very injurious effect upon the person, as the lower section of the lungs retains the foul air, until nature compels the person to empty it by its own action, that of sighing or yawning.

The following graduated exercises should be gone through carefully, always remembering to exhale slowly. Never jerk the breath, and let the object be to inhale, and exhale, air regularly in large quantities, compelling the lungs to do their normal duty and no more. The lungs require expanding lengthways as much as in breadth. You must concentrate upon each exercise; do not let your mind wander, but keep it focussed upon the movement. It is quite usual for the student to come over dizzy while performing these exercises. If you do, just stop the movement for a few

minutes, and then begin again—it will gradually pass off.

No. 1.—Lie flat on your back on the floor, place the hands behind the head with fingers interlaced, relax all the muscles, now slowly draw in a deep breath, and retain it while you count four, then exhale very slowly, letting the chest fall steadily. Get used to the movement for a few days, performing it six times daily; then, when sufficiently expert, place on your chest a tumbler filled to the top with water, and perform the exercise without spilling it.

You will find when performing these exercises, that if you allow business cares, or anything of that kind, to creep into your mind, you will at once begin to breathe in irregular puffs. Of course, these erratic puffs are purposeless, and defeat the endeavours of the brain. Set a lofty aim upon each inhalation you make. Now take the next movement, of course, supposing you have fairly well mastered No. 1.

No. 2.—This alters the shape of the thoracic cavity, and places the lungs in quite another position, giving them exercise they never get. Stand erect, bring the arms straight in front of you, with the palms of the hands flat against each other. Sag the chest, and bend the shoulders forward, now let the head incline forward. The chest cavity is now circular. Now take a deep breath, and retain it for ten seconds by your watch. Now expel through the mouth, making a hissing noise with the air as it rushes against the clenched teeth. Perform six times.

No. 3.—The golf movement is considered by many of my pupils to have done much for them, especially those unfortunate enough to be confined to a desk, or counter, during the day. I invented this movement after watching some golfers playing. Stand with the left foot some twenty inches in front of the right, and to the left of it. Hold the hands as if clenching a golf stick over the right shoulder, now twist the body well to the right, take a slow deep inhalation and hold the breath; now strike smartly, bringing the hands over the left shoulder, and then exhale. Perform this eight times.

The following six exercises are after Delsarte, and may be taken after the above:

A.—With lungs slowly filled, hold the breath and count five with force, pushing abdomen forward at each count.

B.—Inhale very slowly through the nostrils; exhale slowly through the mouth.

C.—Lying flat, raise a wand or cane slowly up with arms parallel, until they lie flat back on the mattress, the lungs full when arms are highest. As arms descend, exhale slowly.

D.—Fill the lungs through one nostril, holding the other; exhale through previously closed nostril; inhale through nostril just used for exhaling, and then exhale through the other, thus alternating the nostrils through which the air is drawn.

E.—Fill the lungs deeply, hold the breath, hiss it out sharply from between the closed teeth, setting the head well back as you do so.

F.—Inhale quickly through nostrils; exhale slowly through mouth.

* * *

Study and Discussion are two paths by which the Spiritualistic movement can lift itself on to an intellectual plane where it will command wider respect. Mr. John Duncan, Edinburgh, writes:—"In connection with the Edinburgh Spiritualist Association, we have a 'member's study class,' which meets on Monday evenings, the main objects being to answer questions and try to solve difficulties that may be in the minds of members who have but recently embraced Spiritualism. It is nearing the close of the session, and I must say the study class has been a success, and, I have no doubt, been a help to many of us. On Monday, 25th May, we had a highly interesting debate, the subject being, 'Can it be consistent for a convinced spiritualist to remain a member of the orthodox Church' (referring, of course, to the Presbyterian Church, 'who are bound to the Confession of Faith as the interpretation of Scripture?') The debate was opened by a lady, who took the affirmative. She was followed by several members on both sides, and, I should say, ably debated from both points. My object in writing you is, that some of your numerous readers (spiritualists) may give us their opinion on the subject."

WILD FLOWERS AND THEIR REVEALINGS.

By Wilhelmina G. Logan, California, U.S.A.

What a world it is, this flower-world which springs up before us as if an enchanter's wand had been waived over the surface of the earth at the first appearance of genial warmth and sunshine! Whence comes this wondrous manifestation of beauty in which we can revel for a season, and which calls us out into the fields and woods and remote parts of the country? It is an expression of the soul of things. Nay, more!—it is the descent of soul itself in very deed; the embodiment of it in flower form. It is the picturing forth of what lies in the unseen, and is to us undiscernable, except as it is thus pictured in what we can see and touch. The flowery gem that gleams forth from the soil is not the product of soulless matter, but is soul enshrined in matter. The flower is soul, clothed in flower fashion—the supremely lovely one of all natural outbirths. It is a breath of divinity, even as all creation is, from the least to the greatest. No natural object is devoid of soul; there is but one life (soul life): the animating force which moulds and fashions, and shapes out rocks and stones and trees and plants; all mineral, vegetable and animal forms, until the crowning work is reached—MAN. We deny to all creation a soul (leaving it soulless) and only *man* we thus endow; but here we blindly err. There can be no exception. The one life pervading the whole universe, soul-life, enters into material manifestation of every kind and degree whatsoever, from the atom to the man. What we term material is soul encased in matter, or the action of soul-life made visible to us. Man *is* a soul manifesting in bodily form; and all else is soul too, manifesting in a lower, denser degree. What a glory this casts over creation! What a sacred fervour pervades our being when the one divine source of all things is recognised and acknowledged! How then we feel that all nature calls for our admiration and worship, that she commands our reverence and tenderest regard; for she is soulful, soulful; and every spot is holy ground.

* * *

CONTINUED.

How strange 'twill seem, at last, to lay aside
All that has been our pleasure and our pride,
Our profit and our comfort, day by day,
To set it quite apart, and go our way.
Then friends will come and learn that we have said
"Good-bye," and tearful turn, and say, "What, dead!"
Your little room, wherein you used to sit,
Tidy, perhaps, or things thrown down a bit:
Books, papers, work—just as you left them there,
Without a thought of going, and, no care,
Or you would surely not have left them so,
But would have placed the volumes in a row,
And would have folded papers, one by one,
And all your work whatever ready done.
Your loving household looking in, not found
Would see you in those things they saw around,
And sadly smile, or weeping leave the spot,
And give themselves to thinking you are not.
But, is it reason to suppose, that you
Will have completely different things to do
When you have reached that other better land,
That other life you tried to understand?
Is it not likely you may merely take
All these things over, for their very sake?
All that you loved to think of, and to do,
All that you put your very soul into,
And longed and prayed to do with all your might,
All that was beautiful, and pure, and right,—
Yea, what intensifies our higher powers
Believe, at last, is still more truly ours!

—H. HALLETT B.

* * *

"Thou art my possession, and my possession shall never be destroyed. Why art thou in fear of thy destruction? Thou art my Light, and my Light shall never become extinct. Why dost thou dread extinction? Thou art my glory, and my glory shall not be veiled. Thou art my garment, and my garment shall never be outworn."—*Abdul Baha.*

The Ministry of Healing in Classic Days and at the Present Time.

By W. J. COLVILLE.

NOW that the Established Church of England, in the persons of some of its wisest and most deeply thoughtful representatives, is rightly insisting upon a revival of long-neglected healing ministries, it may prove of interest to trace, as far as possible, the relation between modes of healing employed by modern ecclesiastics and religious laymen, and the methods in vogue prior to the commencement of the Christian era.

Nothing is more fully established historically than the fact of healing being always regarded as an important part of religious ministry. There are no great historic religious cults which have not made the healing of the sick in mind and body one of the most important and conspicuous proofs of the validity of their claims to be regarded as divinely-commissioned, and many denominations of earnest persons who have broken away from the larger religious communities have based their claims almost entirely upon the healing within their borders.

Though the manner in which the healing has been accomplished at different times may have been widely divergent, differences have been ritualistic rather than fundamental, for the underlying doctrine in all healing ministrations has been confidence in some spiritual force, no matter how designated, which either through some material agent, or else in a subtler manner not so easy to define, works upon, and then within, a sufferer, to the end that this inflowing or upspringing energy shall, by its all-denominating power, cast forth whatever disease germs or other intrusive elements need to be evicted from an afflicted organism.

The New Testament, especially in the Acts of the Apostles, makes many references to the perpetuation among primitive Christians of practices long in vogue among so-called Pagans, and when we read that the Master tells his disciples that they shall cast out unclean spirits, and thereby restore the afflicted to health, He is teaching them no new doctrine. There is not a scintilla of evidence that the methods employed by early Christians were original or unique, and no such claim was made for them, but the greatest possible stress was ever laid upon purity of motive and universality of extent where healing ministries were concerned.

The laying on of hands, anointing with oil, and many other ancient practices of immemorial antiquity were all regarded as phases of early Christian ministry, but they were not original. The priests of Egypt had very long ago exercised the therapeutic arts, and illustrations are found on papyrus scrolls where the patient is represented as undergoing what we should designate as magnetic healing.

The placing of handkerchiefs and aprons which had been worn by the Apostles upon the bodies of sick persons, and the placing of sufferers where the emanations of these consecrated men might light upon them, were only a continuation of usages long in vogue in Greece, where the priests of Aesculapius were commonly supposed to possess ability to work wonders of healing, both by actual manipulation of afflicted persons and by giving them what the modern world often calls magnetised articles.

Human electricity, as mentioned by Marie Corelli in "A Romance of Two Worlds," bears close resemblance to the "Vril" referred to by Bulwer Lytton in "The Coming Race," and both these books give evidence of information regarding some mysterious Orders, Rosicrucian and other, in which the ministry of healing has always occupied a very important place. In Greece, the temples dedicated to Aesculapius, son of Apollo, were veritable sanitaria in which the sacred sleep was induced, psychic perceptions were opened up and, in consequence of the entrance of some celestial influx, diseases were put to flight.

There is nothing new in any of our modern views of healing, but the dense ignorance of people in general and the gross materialism which has invaded the external Church, has obscured the light of the Spirit and has often resulted in the disqualification of clergymen for the performance of a highly important part of their proper ministry. The subterfuges resorted to by ecclesiastical casuists to excuse themselves from exercising the gifts of healing have reached a climax when some have declared that the healing powers of the early Christians were a sort of advertisement for Christianity while in its infancy, but when it had succeeded in routing Paganism and establishing itself as the dominant religion in Europe, it no longer required signs and wonders to commend it to the world!

This is a transparent acknowledgment that those who teach such a heresy have never thought of the benevolent spirit which led the true disciples of a humane Master to perform beneficent works, and it further displays a total ignorance of the results of genuine spirituality which brings forth the power to heal, while merely formal adhesion to creeds and ceremonies conveys no such benediction. The more spiritually-minded among ecclesiastics have never resorted to such a confession, but have striven to exonerate themselves by pointing to the far greater value of spiritual than of physical benefactions. Though theoretically that position is sound enough, it overlooks or seeks to explain away the explicit records contained in those Scriptures which are the Church's canons of unimpeachable authority.

The present attitude of many devout Churchmen regarding a revival of healing ministry within the Church is extremely satisfactory, and may be hailed as an auspicious omen of good to be accomplished through religious corporations, which must either meet the needs of the period or decline into desuetude. Not only Lord Sandwich, a very highly distinguished healer among the gifted laity, but Dr. Ryle, Dean of Westminster, and other very prominent men in the ministry of the Church of England, together with many noble representatives of the medical profession, are now openly testifying to the efficacy of healing ministries, and advocating a perfect blending of science with religion in the work of healing.

In ancient Egypt, the priesthood and the civil rulers were virtually one, and so long as the priests and nobles realised their responsibility for the welfare of the people over whom they were set in authority, their influence was undeniably beneficial. It was only when the rulers became unduly self-seeking and therefore corrupt, that there was any justification for an outcry against their supremacy.

Loss of power to heal within the Church has been chiefly due to the substitution of worldliness for spirituality; and the dangerous spread of drug medication and operative surgery in place of

natural healing ministrations has borne witness to the widespread blight which has overtaken the world during a general cultivation of external intellect at the expense of interior development.

The psychic renascence which we are now experiencing is an inevitable reaction from the gross materiality out of which society in general is emerging. But though the gifts of healing, both within and without the Church, have long been under a veil, there has never been a time when the power to heal in a spiritual manner has been actually defunct.

Until very recently little was generally credited, in cultured modern circles, to the reality of unseen ministries, but to-day we are being forced to acknowledge the potency of spiritual agencies, whether of a brighter or darker hue, and whether for weal or woe to those affected by them. The attempts of utterly one-sided commentators, who seek to convince us that only evil spirits can officiate through the agency of modern mediumship, is all of a piece with similar endeavours on the part of zealots of antiquity to decry all that did not meet with the approbation of some particular cult which they personally represented.

The Classic Age bore witness to quite as many varieties of methods in healing as we are confronted with to-day. History furnishes us with numerous instances of healing through what is now almost universally termed suggestion. Suggestion is often decorated or disfigured with strange prefixes, such as *auto*, *hetero*, *larvated*, etc., etc., each of which serves to confine the idea within some definite mental enclosure. Auto-suggestion is self-treatment; hetero-suggestion requires the ministration of an outside helper; larvated suggestion necessitates the employment of two or more methods of treatment (usually mental and medical), and so on indefinitely.

All these modern psycho-physical processes agree in general with the methods in use in days of old, and the modern Church is now usefully resorting to the very same processes, both simple and complex, which were found helpful in the Christian Church of the earliest centuries.

No mere ceremonial observances, which may be termed a form of godliness destitute of indwelling power, no matter by whom practised, could ever accomplish any great work of healing, for that always requires great faith and zeal, either on the part of the healer or of the patient, and usually on the part of both combined.

The Greek mind appreciated beauty to an extent unmatched el ewhere, and as beauty is favourable to health, while ugly surroundings are always depressing and often disease-engendering, if only through their tendency to devitalise the minds and bodies of those who abide in ugliness, it is not difficult to see how large a part noble Art may have played in the healing ministries of the Aesculapian temples, which were models of grace and dignity. Noise is one of the chief causes of modern nervous ailments, and discordant shapes and colours constitute another menace scarcely less pernicious. The priests of Aesculapius were all persons of noble presence, and all wore white robes or tunics with little if any decoration.

Persons ignorant of the real nature of sleep and of the benefits obtainable from properly induced repose are apt to totally ignore the psychic side of the temple sleep which needs to be explained to-day. It was the true counteractant of nervous irritation, that fruitful source whence multitudes of functional and organic derangements proceed. This sleep differs from what is commonly termed hypnosis, and though we do not condemn hypnotic treatment in any blind or wholesale manner, it seems necessary to explain that the true temple sleep was not induced by any surrender of will or judgment, but was brought about in a purely natural manner through the influence of peace and serenity. It is easy to see how a sense of all-is-wellness dissipates the sense of anxiety and unrest which has prevented sleep. It would cause the eyes to close and the mind to retire from the contemplation of everything perturbing it. Patients, as a rule, need only to be so circumstanced that they can get well naturally. *Vis medicatrix naturae* will accomplish the cure if allowed to act uninterruptedly, so that the relief side of healing ministries can hardly be overestimated. Whoever or whatever drives away care, worry, anxiety and fear that hold sufferers in bondage must be an efficient healing minister.

The Greeks placed implicit faith in Aesculapius and his celestial coadjutors, who were *said to* minister to the patients while sleeping in the hallowed temples, but were according to the classic theory largely dependent on the conditions afforded by the patient, who must be in a state of repose. Spiritual healing may often be assisted by unseen helpers, who can only do their benevolent work effectively when the patient is in repose.

To those who believe in the efficacy of prayer and unction, we heartily commend the recommendations in the epistle of James the Apostle, and we are glad to learn that the time-honoured prac ice of annointing the head has recently been revived in the Church of England.

It is now almost universally conceded that bad habits of all sorts, particularly kleptomaniac tendencies, and recourse to morphine and other dangerous drugs, can be entirely overcome by spiritual treatment in one or other of its numerous forms.

The essence of healing is necessarily one in all ages, but modes of practice may well be varied. In this day of general inquiry, it surely becomes us to employ the good in all systems as we have opportunity, and instead of drawing hard and fast lines between different legitimate methods, accept and employ thankfully whatever experience demonstrates to be a means of help and blessing to afflicted humanity.

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FORETELLING THE FUTURE.

[*Letter to the Editor.*]

Dear Sir,—Medical men hourly predict the future when they foretell the possibilities of any illness, and they are not interfered with by Scotland Yard, though at times such predictions greatly mislead the patients because of mistaken judgment, and these gentlemen, of course, have "no intent to deceive," any more than astrologers. They simply base their prophetic judgment on observation of natural phenomena and their knowledge of natural laws.

Would not the best cure for this impudent interference with the liberty of the adult subject be to go round on to prosecutors? I have not the right technical terms, but if one man incited and paid another to commit murder for him, and then informed against that other, causing his prosecution, would he not be "accessory before the fact" and equally guilty with the actual murderer whom he employed? Then, what about a detective who first orders a horoscope, and pays for the awful crime of "fortune-telling," and then comes forward to pose as a public benefactor?

To put it mildly, such conduct is not worthy of a self-respecting officer of the law in a civilised land, and is more like how the law might administer itself in some Native State—still *au naturel*.

Now, I much wish that the good Mr. Leo had hit back again at Scotland Yard, when surely it would have been "Rex," not "Leo," who would have found himself in the wrong, like the unhappy boy who provoked the fight.—Yours faithfully, JEANNE COTTERELLI.

Nottingham.

Some Reflections on the Next Life.

By THOS. ATWOOD, Ramleh, Egypt.

TRUTH, says Professor Eucken, is what comes to us as such from our own experience, a definition that appears to me to be an eminently correct one, especially if we add to our experiences our intuitions. We have only to take into consideration the immensity of the gulf that divides what are proclaimed as eternal truths from one another, to see clearly that what appeals to one thinker as undeniable truth is to an equally sincere and well-informed mind deadly error.

And as in the spiritual world, so it is in the material. The food that nourishes and invigorates one man is poison to his neighbour; the stimulant absolutely necessary to some constitutions simply wrecks others. Tobacco, which ruins some digestions and dulls some brains, helps others to compose their minds and to think with greater clearness and rapidity; and so on in every conceivable phase of mortal life.

What a world this would be if some of our propagandists and faddists had their way! We should all eat, drink, and dress alike, enjoy the same kind of amusement and recreation, or belong to the same denominational sect! It would be as bad as being in a heaven, where all were dressed in white robes and played on golden harps for ever and ever! No! all creation testifies to the endless variety of all things, celestial and terrestial, and man is no exception to the rule.

In the *Psychic Gazette* for November, 1913, I wrote on the subject of "prayers for the departed," stating my conviction that the next stage of our evolution was one "where all the lessons which should have been learned on earth must be gone on with and completed before progress to the higher spheres is possible"—i.e., practically, a second stage of the earth life. I came to this conclusion, not from any elaborately worked-out theory of my own, but from the experience gained by many years' intercourse with departed souls in the unseen.

At a small circle at Westminster, over which I presided for nearly two years, and which was solely devoted to the object uppermost in my mind—the upliftment of undeveloped souls in the beyond, it was extremely interesting to watch the development of some of the poor creatures who were brought to the circle. They came to us week after week, apparently gaining strength at every successive visit. All sorts and conditions of men and women were brought to us; many learning for the first time that they had passed away from the life they knew on earth to a different state of being. It was in many cases very hard to awaken them to this fact, and to convince them that they were not still carrying on their earthly avocations.

In one important matter, conditions in the beyond seemed to differ greatly from those of life here. Spirits of different shades of character and dispositions appeared to be grouped, and there was a total absence of any evidence of family reunion. Is the family tie nothing but a condition of this earth life, and quite unknown in our future evolution?

It is a remarkable fact that we get no explanation of the why and the wherefore of so much that is mysterious. As A. S. Furnell writes:—

> . . . The universe exists
> In me, the passer-by,
> And every thought I think confronts
> Some tantalising Why.

For what purpose are the deep-sea fish created? These creatures are self-luminant, carrying their own guiding lights miles deep in the ocean, and are only to be discovered by costly scientific research, and appliances out of the reach of mankind in general. Is creation the work of one Almighty hand, or is it experimental and the outcome of opposing forces? Do what we term good and evil, light and darkness, love and hate, beauty and ugliness, persist far beyond these earthly stages?

How far into the spheres these contending forces penetrate it is impossible to conjecture. That absolute perfection is the ultimate issue I have no doubt whatever. But between the absolute perfection and life as we know it, even in its highest and best phases, what a chasm! May it not be possible for each of us, according to our several capacities, to take part in the development of the millions of worlds that form the universe? Is it a far-fetched idea to suppose that men like Huxley, Darwin, Herbert Spencer, and hosts of others of both sexes, who have devoted their lives here to the study of one special branch of science have work to do in the beyond where their experience must play an important part, and enable them to assist in evolving a more advanced and perfect state of things on earth?

I will not pursue these questions further than briefly to contrast them with the theory of re-incarnation, taught by Eastern philosophy. Like that wonderful woman Madame Blavatsky, I consider that such a doctrine is totally opposed to all ideas of evolution. Nothing in my experience nor in my intuition leads me to suppose for one moment that I, as an individval, have had a previous existence in this world. Everything I see around me, as well as every incident in my life, assures me that one incarnation is amply sufficient for what experience of earth-life is necessary to the higher self. A great deal is made of the supposed want of opportunity of a child whose life is prematurely cut short, or an individual with a diseased brain, but this, I feel sure, is amply compensated for by the opportunities for development given in the second stage of life of which I have given so incomplete a sketch.

* * *

FRENCH NOTICES.

"PSYCHIC MAGAZINE." Redacteur: Henri Durville, 23, rue Saint-Merri, Paris. Bi-monthly, six francs a year.

"LE FRATERNISTE." 4, Avenue Saint Joseph, Faubourg de Valenciennes, Douai (Nord), France. The best French spiritualist weekly. Subscription, ten francs a year.

"REVUE DU SPIRITISME." Editor, M. Gabriel Delanne (the leading Continental authority on Spiritualism). French subscription, 12 francs per annum; Foreign, 12 francs (ten shillings). 40, Boulevard Exelmans, Paris.

"ANNALES DES SCIENCES PSYCHIQUES." Directeur: Prof. Chas. Richet. Redacteur-en-chef: C. de Vesme. Paris: Boulevard Péreire, 175. Subscription, 12 francs a year. Articles by Prof. Bergson, Hereward Carrington, and other eminent writers.

Angels—What are They?

By FRANCIS PURVIS, Tynemouth.

"*Even* THE MAN GABRIEL, *whom I had seen in the vision at the beginning . . . touched me . . . and talked with me.*"—DANIEL IX. 21-22.

ARE angels members of the human race? Or are they a separate race of created beings inhabiting heaven?

That pioneer of modern Spiritualism, Swedenborg, once startled the theological world by saying that "the angels are amazed that such notions should prevail, and desire me to state that there is not a single angel in the universal heaven who was originally created an angel, nor any devil in hell who was created an angel, and afterwards cast down; but that all in heaven and hell are from the human race; that angels were once men who lived on earth in heavenly love and faith, and that devils were once men who lived in infernal love and faith." (*See* "W. White's Swedenborg: his Life and Writings," page 268.)

Up to the time these words were printed, and even since then, the orthodox view was and is that angels were "intermediate spirits between God and man." (Stier on "The Words of the Angels.) They were less than God, but certainly greater than men. There are only four names of the angels which have reached our day, and we owe two of them to our Bible. The other two are in the Apocrypha—"Raphael," in *Tobit* iii. 16-17; and "Uriel," in 2 *Esdras* iv. 1, 36. The names of the two from the Bible are "Gabriel" and "Michael." Gabriel is far and away ahead of the three others—"even *the man* Gabriel, whom I had seen in the vision at the beginning . . . touched me . . . and talked with me." Daniel speaks of "*the man Gabriel*," who appeared to him both in vision and actuality.

Luke i. 19, 26, tells of Gabriel's appearing to Zacharias, and foretells the birth of John the Baptist, and also of Gabriel's appearing to Mary, when he announces the conception and birth of Jesus, to her great astonishment. *Jude* i. 9, tells of "Michael, the archangel," disputing with the devil about the body of Moses.

Now, Raphael's prescription opened the blind eyes of Tobit, and saved Tobias and his wife from the evil spirit, Asmodeus, who had slain five of her previous husbands. But hear Raphael's account of himself: "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (*Tobit* xii. 16).

John, in the *Revelations* viii. 2, says, "I saw the seven angels which stood before God." Now Raphael was no mean personage if he were, as he says, one of these.

As for Uriel, who is called "Uriel, the archangel" (2 *Esdras* iv. 1, 36), the only thing worth mentioning of him is that he made the longest speech of any angel on record.

Now the term "angel" (Greek, *angelos*, messenger) does not indicate either the nature or grade of this visitor from heaven. It denotes his function and indicates the duties he performs. He is sent from heaven as a ministering servant. Weymouth's New Testament (*Hebrews* i. 14) says: "Are not all angels spirits, that serve Him? whom he sends out to render service for the benefit of those who before long will inherit salvation." Surely that can be said of glorified man. Now bear that statement in mind, that all angels are "spirits that serve Him," *i.e.*, God or Jesus. If these men had known about man's spiritual body there would have been no doctrine of angels.

We come now to the testing question: Are angels members of the human race, or are they a separate race of created beings, inhabiting heaven, from their creation? or, at least, those of them who kept their first estate. Were angels created angels? If so, when? Even the author of a book devoted to "The Words of the Angels" (Stier) has to confess his knowledge fails him here. He asks, "But how are they created and formed?" He answers his own question by saying, "Here all our knowledge is at fault." He gives two hints from Scripture to show that "they are human in shape, as the form of forms, the original type of the rational creation." Mark, even according to their champion, they are spirits in human form, the same in soul and spirit as man is.

Now let us ask a few questions that may help us to come to a right conclusion. If a separate race of beings who are between God and man, how is it that we have no record of their creation? How is it they are spirits, and are yet human in form and shape, and appear as men to men, and speak to man in his own language? The answer is plain to spiritualists: they have spiritual bodies, and can glide up and down, or straight forward, with ease and quickness, the same as glorified man can and does. They bear the same names as those given to men. They are called "spirits," "sons of God," "servants," "holy ones," "watchers," "hosts," and "armies." Any or all of these names strictly apply with equal force to glorified men. Their function is that of service to men on earth or in heaven.

But we know that glorified men have the same service to perform for their fellow-men. From what I have been told by those who have passed over, who were classed with our highest theologians when on earth, I say, confidently, that if it had been generally known in olden times that man is possessed of a spiritual body (as well as a material flesh and blood body) that grows with his physical growth and develops as his spiritual faculties are exercised, and that at death the spiritual body rises out of the dead flesh and blood body, and passes direct to the spirit spheres (without entering into the grave); had this been known by the theologians of former times, they would not have needed to invent the doctrine of a separate race or species superior to man—intermediate between God and man—to account for angels' visits to man on earth.

Glorified man answers not only to the description of the angels, but he can and does know all that angels were said to do in times past. They are our ministering spirits, sent forth to minister to the sons of God on earth. And, what is more, I have it on the authority of those in heaven, who are learned in the deep things of God, that angels are not created angels. Those who are now angels in heaven

were once men on earth, ministering to and helping their fellow-men on earth and in heaven.

Hence I answer yes; angels are only members of the human race, and not a separate race of created beings. When John, of the *Revelations*, fell at the feet of the angel, "to worship him for showing him the things John had seen," the angel confirms my view, for he said, "I am thy fellow-servant, and of thy brethren, the prophets, and of them that keep the sayings of this Book: worship God" (*Rev.* xxii. 8-9).

I think it comes home with greater force to our hearts to know that we are watched over and guided and guarded by those of our own race, who can and do understand, from their own earthly experience, the wants and woes, trials, and temptations of their fellow-men. Could God have given us guardians better than our loved ones to watch over us? I think it is a blessed employment for benevolent souls to be set to the work of saviourhood, either on earth or in heaven. Their eternal life is being continuously engaged in going about doing good, ministering to the needs of their fellow-immortals, either on earth or in heaven.

I know that several of my own relatives are ministering spirits in heaven. I give an example: A relation of mine, whose work in heaven is truly angelic, told me the history and doings of one who on earth had been a great gambler. After some heavy losses, he determined on a big throw. He took a large sum belonging to his employers, and staked the whole of it to win what would enable him to pay back what he had already unlawfully taken. Instead of winning, he lost all, and committed suicide. After passing over, my brother-in-law had to visit him in his darkened home in the spirit land, and he found him an apt scholar and very teachable. After years of training he—the once great gambler and suicide—is now, I am told, a bright spirit, and a useful worker in heaven, through the angelic work of my relative.

Numbers and their Meaning.

By W. H. EVANS, Merthyr Tydfil.

THERE are many ways of reading character, and perhaps one of the most curious is by a study of the figures of one's birth date. Whether the numbers indicate certain definite influences, or whether the date forms a point of contact whereby one is able to get into touch psychometrically, and thus read from the auric conditions of the individual, is a question I cannot now go into. Personally, I feel that a keen and lively intuition is essential in all readings of this kind, whatever system may be used. Some of my experiences have led me to conclude that I have been getting impressions from other sources than the numbers themselves. As, however, I do not often experiment with this art, being interested in things to me vastly more important, I cannot dogmatise. In this article, I shall try to set those who are interested on the way, and indicate a means whereby latent psychometric power may be developed.

First, then, we must study what the different numbers stand for.

No. 1 indicates strength and creative ability. It is the sign of sturdiness and of strong will power. It intensifies the influence of all other numbers. It is the primitive line of elemental force. It shows originality and good power of intellect. Selfishness (sometimes described as a desire for number one) and pride are indicated, but it also reveals great strength of purpose on all planes, as well as the power to overcome all obstacles in the way of self-development. When the number is repeated it indicates stubbornness. It is usually regarded as a fortunate number.

No. 2 is a number of change, of self-restraint, and adaptability. It indicates some instability and a tendency to deceit. This, however, will depend on other numbers. It is a psychic number, and shows keen intuition. It tends to restrain the emotional nature and to moderate the affections.

No. 3 is a number of expression, of religion, philosophy, science and art. It indicates refining influences, originality, and independence of thought. People whose ruling digit is 3 see over wide surfaces, are comprehensive in their ideas, and also eclectic, taking truth wherever found.

No. 4 is a fortunate number. It is the symbol of matter, the cube being four-sided. It indicates critical insight, good discernment, ability to drive a good bargain, and love of this world. It indicates great dependence upon the objective mind, and a desire to be logical and to prove things before accepting them. No. 4 people doubt inspiration, and want to see and handle. It is essentially a physical number.

No. 5 indicates powerful emotions, restlessness, energy, push and go, love of all mystical subjects and occult lore. It indicates a reaching out for the hidden things of life; also aspiration and spiritual yearning, love of travel and a desire to see life, hastiness and a quick temper.

No. 6 is a mental number, and indicates love of metaphysical reasoning, a desire to get at the root of things, to know all that can be known. It shows a mind keen and analytical, but open and receptive to inspiration.

No. 7 is generally considered a fortunate number, and one that indicates strong, religious influences. It is a number that indicates difficulties, obstacles, and reveals great aggressiveness of character. It generally takes away what number 4 gives, and has been called the number of sacrifice. It also shows a well-stocked mind, and a tendency to live in the past.

No. 8 is a psychic number, and as such indicates ability to function on that plane. It is a number of usefulness, progression, and unselfishness; also shows good linguistic ability and fine judgment.

No. 9 denotes an affable, sympathetic nature, tactful and just in all dealings. It indicates wisdom and worth, stability and honour. No. 9 people are nearly always found in positions of trust. It is a mental number, and has to do with the mental and spiritual life of the individual.

Having thus explained briefly what the numbers stand for, we have to apply them. We must first discover the ruling number of any given birth-date, and as example is better than

precept, I will give a sample reading of the editor's birth-date, which he has kindly forwarded at my request.

The ruling number is found by adding the numbers of the date together. Thus, anyone born on June 23, 1861, would have the ruling number 9. For the 23rd day of the sixth month of the year '61 (the 1800 are omitted) is written out thus:

$$2 + 3 + 6 + 6 + 1 = 18 = 1 + 8 = 9.$$

It must be remembered that every number is taken into account in the numeralogical chart, but the 9 or digit influence will be the strongest. The absence of certain numbers in any map should also be taken into account in summing up the characteristics.

The chart used for all numbers in any birth-date is as follows, each figure being allotted to its appropriate house on the mental, psychical, or material plane:

Plane.			Total.	Digit.
Mental	3	6	9	18	9
Psychic or Heart...	2	5	8	15	6
Material	1	4	7	12	3

Now, taking the above birth-date figures for June 23, 1861, or 23, 6, 61, we chart them thus:

Mental	3	6²	
Psychic	2		
Material	1		

Note how the double six is indicated. The sum of all these figures—2, 3, 6, 6, 1—is 18 and 1 + 8 = 9, which is called the digit.

We have now before us all the particulars for a delineation of a person born on June 23, 1861, which I shall proceed to do. Study this well, and you will be able to read the significance of your own or your friend's figures.

Here we find active influences indicated upon all planes, but the native is chiefly ruled from the mental plane. The No. 1 indicates that the personality is sufficiently strong to withstand and overcome any opposition. It shows a fair amount of personal magnetism. There is a quiet determination which will doubtless surprise many. There is also great earnestness, tact and gentleness; yet on occasion, the native can be aggressive and unyielding. Once roused, he would rather enjoy a tussle. There is no indication of being successful in the commercial world, the figures 4 and 7 being absent. The native will take most delight in mental pursuits of a higher and more spiritual nature. The number 6 being repeated indicates that the mind is keen, discriminating and highly intuitive. Opinions once formed will be firmly held, and a love of justice will impel the native to somewhat imperil his own position in order to aid others. There is considerable adaptability and resourcefulness (indicated by the number 2), but the emotional nature, while strong, is held firmly in check. It is certain the heart will never run away with the head. The number 3 shows that art, science and philosophy will strongly appeal, and indicates good power of expression. In all reasoning, there will be a desire to build upon a firm foundation. The imagination is active and there is some disposition to day-dreaming, which is, however, allied to a very practical outlook upon life.

On the whole, my impression is that the native is well balanced (the digit or ruling number 9 indicates that) and also that he has a sound judgment and a keen sense of justice and honour. The character is stable and firm, and the influence of the life is helpful and inspiring to others.

In penning this article, I have been actuated with a desire to give my readers something practical. If the subject is pursued, it will help those who are sufficiently interested to develop the intuitional side of their nature.

* * *

THE LEADING STRINGS OF LIFE.

By PHILIP O'BRYEN HOARE.

Wher'ere you go, whatever your vocation,
  Look ye not back to things which might have been,
But rather test each living thought vibration
  Which comes to you from out the great unseen,
Knowing that as you journey, ever striving,
  Tho' you be husband, mother, son, or wife,
There is a place for you, your soul conniving,
  Your hands upon the leading strings of life.

If you would gain the charm of all life's secret,
  Then come to know the law which holds you fast;
Secure that in the knowledge of your battle,
  The time shall come when you must win at last.
For then from out the very darkest blackness
  Shall shine your star of hope in radiance bright,
Telling of love to you, despite all sadness,
  And showing you heaven, with all its glorious light.

How shall it come, this great pulsating feeling,
  Which tells of harmony 'twixt soul and soul,
And finding you in glorioug silence kneeling,
  Shall bid you look and hope and see your goal.
Not in the movlng, vastly crowded places,
  But in the stillness of your beating heart,
Where in the midst of sundry kinds and races,
  You feel yourself of God's great scheme a part.

For then it is that Harmony will tell you,
  Helped by desire which springs from every soul,
That there exists for you some other creature,
  Man, God or woman, who shall make you whole;
And from that inmost longing which oppressed you
  Shall come a heavenly peace to banish strife,
And find you standing, *soul to soul* united,
  Your hands upon *the leading strings of life.*

* * *

Deaf, Dumb and Blind.—There lives in America just now a wonderful girl named Helen Keller. She is deaf, dumb and blind. She was born with all her senses, but at the age of nineteen months a very severe illness left her with these infirmities. Her parents were in despair, not knowing what to do with her. As she grew older she was sent to a school founded by Dr. Howe, who had already trained a woman similarly afflicted. After a time, a lady teacher named Miss Sullivan was found who wished to devote her whole life to teaching Helen. I remember going to see this child with my great-aunt, who wished to take her a doll. Helen is now about thirty-five years old, and she has become so remarkable that several books have been written about her, the latest of which is called "Man's Miracle." The teaching was commenced by means of the hand, and the first great difficulty was encountered in conveying an idea of abstract ideas. Helen had been to a bakers, and associated the idea of warmth with the baker's oven, so when she was asked who made the sun she replied, "The baker." Later on she understood much better, and indeed became so clever that she desired to follow a college course at Harvard, and did so, passing her examinations better than some of those who had all their ordinary senses. Now one reason of this undoubtedly was that she could concentrate her thoughts much better than girls who were distracted by all they see around them. She has learned enough to write an account of her own life, and gives advice to the heads of various institutions for blind people, and others afflicted like herself. With the aid of Mr. Bell, of telephone fame, she has learned to speak in a sort of way, and desires to give lectures. She has received visits from a great many distinguished people of various nationalities, and is considered by some as a sort of genius.—*Elise Emmons.*

Planetary Influence.

By P. J. HARWOOD.

ASTROLOGY presents one of the most fascinating and wonderful studies to which man can apply himself. Bearing on man in his most intimate relationships, it is a study which must command his attention as he advances in the consciousness of his destiny. In common with other methods of divination, its usage has belonged to the most ancient times and its truth needs only to be apprehended for it to be again exalted to the respect which its usefulness deserves. However dimly it may foreshadow the meaning of events, yet its light affords a more confident pathway for man in the way of his endeavours.

The problem of astrology centres in the earth. The variations caused in its magnetisms as it circles round the sun, and as it is circled by the moon and planets, determine the course of its physical evolution. Our earth is one of the eight planets of the sun. Together they form a system in the heavens complete and apparently undisturbed. Whatever other influences may be poured into the system from the universe without are utilised so as to continue it on an intelligent course. It remains a structure the harmony of whose workings may be considered well-nigh perfect. Proceeding from a nebulous state, it has reached a stage where its activities have become permanent and disciplined, and on this fact confidence in the course of man's unfolding destiny may be based. The planets in their motions afford us the scheme on which all lesser activities depend.

If the planets have an influence on the earth, what must these influences be? To answer this question it is necessary to know what the planets really are, and what the earth is. Do we in our modern knowledge ascribe to the planets the full meaning of what they truly represent? Beyond the dynamic principles which are said to govern them, where is their meaning? And even though we admit that such forces exist, how far have we attempted to define what they are? Gravitation may be a force throughout the universe, but there is also its contrary, and the equilibrium that upholds all things. The complex of forces which have gone to create the solar system are more wonderful than the force of gravitation. In recognition of these forces, we must assert the necessity of an Intelligence and a Will that has differentiated all force into intelligent and conformable expression. What has caused Saturn and Jupiter and the Earth to take up their relative positions in the solar system? Are they bodies which might exchange places with one another without our being conscious of the difference? Have they no individuality of their own? Are they mere masses of indifferent matter? If so, why, when the solar system was in a nebulous state, did they take different roads and forms? If merely on account of their different dynamic properties, is it not remarkable that so many different particles which go to make a planet should combine and submit themselves to one ordered motion, while the particles of another planet go to form a body with different relationships to the system? The lightness or heaviness of the materials does not account for their composition. The moon, although cooled down far below the earth stage, remains lighter in mass. More subtle qualities than light and heavy are necessary to account for such a system, and we must look probably to some definite magnetic powers ranging to the highest conceivable to draw the forces of the system to their assigned vortices. There was thus *one* reason for the orderly gathering up of the myriad atoms of Venus into one planet, and another reason which made Uranus.

The solar system is an organic whole, with the sun as centre. The planets revolve around it in revolutions which are simple indeed; but shall we say because of this that the solar system is a toy? Shall we not rather say that this simplicity is the majestic outline of a creation? Also, to note that *innumerable* factors have gone to establish those simple movements. If there are no relations between the planets in the method of creation in the solar system, the "system" has no meaning; it is disjointed, and in no way can it be regarded as a mechanism. But if it is acknowledged a mechanism in a physical respect, what is to hinder its being a mechanism in *all* respects? Further how can it be logically possible for the planets to be divided in their activities if they form a system? i.e., to what purpose are they differentiated if not that they as specialised faculties may perform particular functions for the system as a whole? What is carried on in one part must react on the other parts. If we compare the solar system with a clock, each wheel in the clock has a special work to do; if it is in the clock, and performs no special work, it is useless. Instead, each conditions each, and while each contributes its work each is contributed to. In like manner our earth as one of the planets shares in the life of the whole system.

Empirical investigation shows that the planets interact throughout the solar plane by lines of magnetism transmitted from one to another. The whole solar plane may be regarded as a field of magnetism or energy, and the planets as specialised forms of that energy. In influencing one another, it is found that when the rays from two planets converge at certain angles in their incidence to the centre of another planet (in our case the earth), a mutual action is set up between these two planets in their effects upon the earth. These particular angles are called aspects. The next question is how can such abstract principles as Justice be affected through the magnetic action of Jupiter. In answer it may be said that magnetic action does not affect abstract principles, but their embodiments. All life is dependent on magnetic urges. Our thoughts are magnetic, and they can thus be transmitted from one person to another. In magnetism we live and move and have our being. When we speak of the planets expressing abstract principles along magnetic lines the expression alone is meant, as the whole solar system of which we are part is but an *expression*. Uranus stimulates the Intelligence of the solar system; while the Sun stimulates its Will. Each planet is a faculty. We derive, according to the sensitiveness of the earth to the planets, a measure of the creative thought of God.

Concerning the Sarcophagus and Curses.

SIR,—You made the remark that you would be glad to hear from me if I had anything to tell of interest concerning the sarcophagus of ill-repute, now declared to be at the bottom of the ocean with the ill-fated "Titanic." Previous reference made to the matter may have led you to the conclusion that I had some knowledge. My interest, however, chiefly centres around the subject of curses as facts in human lives; and the idea has been suggested to me that where a curse has been sent forth, it can only be antidoted by a blessing from a will of superior power.

In relation to the sarcophagus under discussion in your April number, the only item of interest I could add is perhaps too small to be of import. Such as it is, I send it to you, rather to prove my case. I was in the habit of meeting a friend in the British Museum at long intervals. On one of these occasions, I suggested that we should go to the Egyptian room. To my surprise, my friend said in a very decided tone—"No, I'm not going there again." She smiled, hesitated, and then said—"Well, you know I have no belief in these psychic things, nevertheless" (this with a whimsical smile), "I'm not going to that room again." "What's up?" I asked, and, of course, laughed to think of a person being so far influenced by something in which she "did not believe" as to allow it to control her action.

This is her story:—"I went there some time ago when I was here with a friend who is a nurse, one of the sanest, most level-headed persons you could meet. We were talking about this coffin, and this nurse-friend said—'Come on, let's go; I don't believe a word of it. Let's go and jeer at it, just for fun, and see what happens.' We did. She stood and defied the influence, and laughed and jeered. And the last letter I had from her—Oh, poor soul! And as for me, I fell down immediately afterwards very awkwardly, and so sprained my right wrist that I was unable to finish the book I was writing and wished to publish by a certain date; and that put us out considerably." She then added, "Well, you know I don't believe in these things, but I shall not go to the Egyptian room. For I had no luck after that time."

It may mean nothing, but there are the facts, as told to me by a little lady whose name I cannot give you because she would object to publicity in this matter. May I add that I took the contrary course. Being indignant at the crudeness and coarseness of "the great B. P." which can make a show of these relics of a great past, with no sense of the indignity to which we are subjecting these departed souls of persons who are perchance infinitely superior to the vulgar crowd that gapes and laughs, I went and stood very sorrowfully before the case. My mind went out in compassion and sympathy towards the spirit (if it were even so) chained by some far-passed connection to the last vehicle of its abiding. I thought of the old saying "Curses come home to roost," and of the law of re-action wherever a curse is sent out. It seemed an awful penalty to pay for some error of a past life, the penalty of sharing every phase the curse might take in other lives, so heaping up upon its own head the bitter harvest of cursing. "Poor soul, poor soul," I said, "she had better pass to her rest." And then there went out through me the intense desire to sever the cord that bound the spirit of one whom, perchance, I knew in those far-off days, from the thing which seemed so saturated with the effluvia of a curse.

And since that day, the thing seems to have passed. Not only so, but my own life (lived under the curse of the concentrated will of a poor old woman, the incarnated essence of the vindictive "God" of a dying phase of "Christian" faith) has slowly but very surely emerged, is still emerging, from the burden of the curse she laid upon my life. I could not, would not if I could, bow my soul and worship a being who was the creation of ages of wrong thought. Alas, curses live long and do much damage ere they can be laid to rest! Alas, sir, knowing that the curse of that poor old woman's perverted will *still* carries weight in human lives "to the third and fourth generation," and that those generations, feeling the curse, return it back upon its progenitors, could I not pity and pardon, and seek to pass to her rest that poor Egyptian priestess who had only learnt the "magic" of the "God" who can curse—not the magic of the "God" who blesses and curses not?

And, perchance—who knows?—she found incarnation again in this age, when another cursing tyrant had been set up as "God." May it not be that we shall do well to supersede him—so that the curse pass from us? And wherever a society which prates of its "power and glory," while its members bring nothing but a curse to those who do not bow the knee to this fresh tyranny now being incarnated, posing as "The Coming Christ," shall we not do well to say "Pass on, thy day is passed and ended," for they are here who, under the velvet glove of "brotherhood," have *felt* the mailed fist of the old old delusion that we can compel any soul to "know God" by any other means than by *loving* that soul—ay, even though it contradict us, and refuse to love *us* or to trust us in return.

Again, I would say, that those old errors which attached a "curse" to anything that touches human lives are incarnated in new forms, and they who cursed then STILL curse till *He* comes, before whom even they must feel they have "found their Master."

This, sir, is all I know of that poor priestess. Would it were possible to speak the word, and lay beneath the ocean ALL that curses, for hearts are heavy to breaking in these days and know not *peace*.—Yours faithfully, A.

* * *

"**Transmute** the energy that wears and breaks down into that deeper and less obtrusive kind that preserves and builds up."—*James Allen.*

"**Possess a good,** a pure, and enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient and without end."—*Abdul Baha.*

The ***Occult Review*** says: "The *International Psychic Gazette* has established itself among us, and the current issue is a favourable example of its wide range of concern."

The ***Psychic Magazine***, Paris, says:—"The *International Psychic Gazette* is a very interesting review, superbly illustrated, treating of all phases of psychical phenomena."

BOOK NOTICES.

"The New Idea of Christ and the Birth of Jesus," "How to Become Normal-Minded," "Mental Healing and Bodily Welfare," "The New Psychosophy," and "The Higher Psychosophy," all by W. J. Colville. (1s. each net.) The Power Book Co., London.

These little books are full of thought, and written in the author's happiest vein. They are full of wise sayings, often vigorously expressed. The outlook on life is sound and rational, the appeal being always to the common sense of the reader. The following excerpts show the author's outlook:—

The tendency of to-day is to develop "radical saints," men and women who, without a particle of asceticism in their composition or their creed, are nevertheless seeking to divinise the commonplace and pronounce the new beatitude, "Blessed be drudgery."—*The New Idea of Christ.*

Christ condemns and destroys iniquity, and there is in everyone an *essential* Christ. Self-accusation, traced to its origin, is self-glorification. Contrition for sin—a painful sense of weakness and unworthiness - comes from a glimpse of the indwelling Divine Spirit, who seems to upraid for lowness by telling of possible highness.—*How to Become Normal-Minded.*

By "mediumship" is meant whatever faculty in human nature enables one person to communicate with another, each with all, and all with God. It may, therefore, be considered in a broad and high or in a low and narrow aspect, and, although the former is the only one that calls forth admiration and respect, yet, as scientific questioners, we must not refuse frankly to consider even the disagreeable phases of a subject of boundless import and universal interest.—*The New Psychosophy.*

These books should be read by all interested in the various problems pertaining to the life of the soul.

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"Immortality Established Through Science." By John O. Yeiser. National Magazine Association, 419, Bee Building, Omaha, Neb., U.S.A. Price 4s. 2d., post free.

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W. H. E.

* * *

The following candidates of the British Institute of Mental Sciences (Incorporated) have passed the preliminary examinations of the Institute:—Mr. David J. Jones, Ystalyfera, in astrology, and Mrs. Lilian Palma, Southend-on-Sea, in palmistry. Miss Ada Danby Tuckwork, Nottingham, passed the intermediate examination in palmistry.

We are informed by Mr. Algernon Hervey Bathurst, district manager of the Christian Science Committees on Publication, that Dr. Riley, referred to in an article in the *Gazette* on the Bahai New Year Feast, as "a light among the Christian Scientists," is not a member of any Christian Science Church, and is therefore not connected with the movement in any way.

Will our correspondents who have sent us letters and articles not appearing in this issue, please understand that they have been held over till August, on account of pressure on our space.

MRS. WRIEDT IN ROTHESAY.

Readers of the *I. P. G* resident in Scotland will be delighted to learn that Mrs. Wriedt, the marvellous trumpet medium, will give her services to the Rothesay Circle from the 1st August. Students of the occult, clairvoyance, clair-audience, and the voice phenomenon, with its convincing personal messages, should write at once to James Coates, Glenbeg House, Rothesay, for permission to join these sittings.

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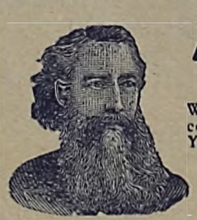
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