

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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"Light! More Light!"—Goethe

"Whatsoever doth make Manifest is Light!"—Paul.

No. 2564. VOL. L.

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CONTENTS.

Notes by the Way	97
The Visions of "M. A. (Oxon)"	98
The British College of Psychic Science	99
Sayings "By the Way"	99
"Conscious Mediumship"	100
Inspiration and Self-Help	100
Letters to the Editor	101
Reason and Holy Writ	102
A Code Message	102
Sidelights	103
Testimonial to Mr. W. H. Evans	103
A Normal View of Mediumship	104
A Daylight Sitting with George Valiantine	104
Rays and Reflections	105
The One Thing Certain	106
The Materialistic Outlook	106
A Problem of Re-embodiment	106
Notes on New Books	106

"Spiritism" as a means of indicating their contempt for Spiritualism. The *Harbinger* considers that Spiritism is concerned with purely material interests, business, horse-racing and fortune-telling generally, and it declares that:—

Spiritism may be rooted out—with all its inanities and senseless vapourings concerning mundane affairs. But *Spiritualism* has come to stay.

We applaud the sentiment, but cannot help reflecting that human speech is so imperfect that all the time words are used having one meaning to one man and quite another to his neighbour. We think of the discussion between the Calvinist and the Universalist concerning the nature of the Deity, and how the latter wound up the debate with the remark: "I see, my dear Sir, that your God is my Devil!"

NOTES BY THE WAY.

CLAIRAUDIENCE AND PREDICTION.

The possibility of foretelling the future is often a subject of discussion, and, as we have shown, the evidence in favour of the possibility is overwhelming. It is usually regarded as a matter of clairvoyance, but lately we came upon an example in which future events were foretold by clairaudience and the fulfilments of the prophecies were singularly exact. The case is narrated by the late Professor Haraldur Nielsson, who held the chair of Theology at the Icelandic University at Reykjavik. It was in June, 1908, that a retired merchant, Thorlakur O. Johnson, living at Reykjavik, saw, during the night, a vision, and heard a woman's voice announcing the death of Frederick VIII, which was to happen in 1912. Mr. Johnson made an affidavit of his vision and the message, which was officially attested and filed. Four years afterwards, that is to say in 1912, on his way home from Nice, Frederick VIII died suddenly, at Hamburg, of heart disease in May of that year. When the telegrams from Copenhagen reached Iceland the leading journal of Reykjavik, the *Isafold*, published the prediction of Mr. Johnson. A second prediction, made in 1912, foretold the world war and gave striking details.

SPIRITUALISM AND SPIRITISM.

The *Harbinger of Light*, in an editorial, remarks that there is much confusion in the public mind concerning the terms "Spiritism" and "Spiritualism". We would that this were the only instance of the loose way in which terms and phrases are used. "Spiritism" we take to cover the idea of investigating or experimenting with spirit agencies with no moral purpose. Spiritualism deals with the same subject, but on the grounds of religion or philosophy—it is the full development of the idea underlying Spiritualism. Yet, in some instances, we find serious writers confusing the two terms, and using them interchangeably as denoting the same thing. Others use

THE MESSAGE AND THE SENDER.

We occasionally receive for review books giving particulars, regarding the life beyond, which are reported to have been communicated by people now in the spirit-world, who were formerly well-known on earth. Some of these books contain statements which strike us as being wise and true, without reference to their particular source; sometimes the introduction of a name strikes a jarring note, for the reader's attention is diverted to the question whether the statements actually come from the persons to whom they are attributed. In a few instances the alleged spirit-communicators were persons whom we had known in life, and not always were we able to find evidence, satisfactory to us, that they were really the communicators. The messages might have come from anybody. There was little or no characterisation. We missed the individual style and mannerisms familiar to us, and rather wondered why it had been thought necessary to say that the message came from So-and-So. We think it is usually a mistake to put out messages of a *general* character, and attach to them the names of the supposed communicators. The question of personal identity comes into quite a different category from that of teaching and instruction. We find that the wisest teachers on the other side are quite unconcerned with these personal evidences. They say that the question as to whether a message is true and valuable or not rests in the message itself. The name of the sender is of no real importance.

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Donations will be gratefully received by the Editor, 16, Queensberry Place, South Kensington, London, S.W.7., and acknowledged in *LIGHT*.

THE VISIONS OF "M.A. (OXON.)"

The following extracts are taken from "M.A. (Oxon)'s" pamphlet, *Visions*, now out of print:—

What I am about to touch upon is very different from the ordinary course of teaching with which readers of my *Spirit Teachings* are familiar. We have, in what follows, a parable, a glimpse of teaching from another order of intelligence: a revelation or lifting of the veil that hides from our clogged senses the realities of the world in one state or condition of which we are now living: all unconscious, most of us, of what our bodily senses are not adapted to comprehend.

Thrice only have I been brought in contact with spiritual beings who profess never to have been incarnate in this world. One of these was known to me as The Angel Harmony. Her method of teaching was by symbolic vision. I became clairvoyant, and saw these visions, having first of all prepared myself by gazing fixedly into a crystal. . . .

Having seen my vision, or having travelled in spirit with my instructor to the scenes that I describe (if that explanation be preferred), I used to get an interpretation of what I had seen by the usual process of automatic writing. This interpretation was given to me usually by a spirit who was very familiar to me, and was able, by long practice, to use my hand for the purpose of automatic writing with more facility than others who were less acquainted with the process. He seems to have written, as an amanuensis, what was conveyed to him by the angel. . . .

In what I am about to say I have selected a compact mass of experience, extending over the three days, September 4th, 5th, and 6th, 1877. The accounts were written on the spot as soon as I returned to my normal consciousness, and pretend to be no more than a plain record of my own impressions.

September 4th, 1877.

Sitting, in the morning, at work, I became clairvoyant, and saw a scene in Spirit-land. It was a peaceful landscape: a billowy prairie or moor in the foreground, with a river creeping through it. In the middle distance were isolated houses, built of some translucent substance like crystal, and surrounded by very beautiful gardens. There were fountains and glass-houses with fruit, and the appurtenances of a well-furnished garden.

In the further distance was a range of hills, purpled by the setting sun. In the centre of the picture hovered the angel Harmony, and in one of the gardens I saw "Sunshine" (the spirit-name of a close friend, not long departed), who was talking to a friend of hers whom I knew by appearance; and in another two more friends, one of whom had lately left this earth. There were other spirits whom I did not recognise, and my ears were filled with a sound of very exquisite soft music.

[That night Harmony's explanation was given him by Rector, the amanuensis, as follows:]

"The scene your spiritual eye beholds is a symbolic one. It is real, but it is not objective. The prairie is typical of probation life. See, it is set with thorns and briars. It is full of pitfalls, overgrown with rank herbage which conceals their danger. It undulates upwards to the river of death. It contains no sign of habitation, because in it there

is no home, no abiding place. That which the spirit had regarded as its home vanishes with the body, and there remains only a bare and untenanted moor, over which flit in aimless wanderings a few flocks of birds. These are earth-bound spirits, and they are going to and fro, seeking rest, and marvelling that their homes are gone from them. The river winds in and out, now meandering slowly and noiselessly between sedgy banks; now bounding over boulders, and precipitating itself down cascades; and again rushing tumultuously between its rocky banks. This, again, is typical of the various degrees of difficulty with which spirits cross it. To some the passage is full of difficulty; they must breast the opposing flood, and climb the steep ascent on the further side. Some glide over the favouring stream and land with ease on the shore beyond, where friends await them and extend a helping hand. The grouping of friends on the other side is made for your convenience. We know no time nor space, and I am enabled to place this scene before your spiritual eye. Withdraw your eye now and gaze fixedly on the crystal. It will enable you to free yourself from the body and to accompany her."

Q.—"There seems to be some symbolic imagery about the angel. She is clad in 'shining raiment', with golden circlet in her hair, and with a cincture of blue. Purity, love, and wisdom, I suppose? What is the star on her brow?"

"Yes, purity and love. The star typifies hope, and she has by her the Dove of Innocence." (Rector.)

["M.A. (Oxon)" continues:] Accordingly, I got my crystal, and, using it in the way I had been directed, I soon seemed to be free to move as I was impressed. I joined, or seemed to join, the angel, and we entered the dusky house on the left of my former scene. I was conscious of being in an abnormal state, and did not speak. The house contained three persons, one unknown to me. The spirit, whom I have known for a long time as *Græd* (the spirit-name of an old man whose life and thoughts the word exactly typifies), had completely cast away his former appearance (a very repulsive and loathsome one), and presented a curious spectacle to my eye. The face was half-covered (from the chin to just under the eye) with what seemed old skin, which was peeling off, and above it all was fair, clear, and new, as though it had been renewed after illness. The eye was clear and full of hope. The robes were all a rich, living green, indicative of *Progress*, the spirit's new name. He was concerned in endeavouring to obliterate a stain from his right hand. He was alone. In another room, the walls of which were fully transparent, except in patches, rested on a sofa, rose-coloured in robe and surroundings, the spirit who has lately left us. She was concerned, apparently, in meditation, or, perhaps, in rest only. The face was rejuvenescent: all the traces of bodily age and infirmity had gone, but the likeness remained. In the same room, assiduously spinning, was another spirit whom I did not know, but who was, I believe, a relation of the spirit last described. I could not see her face. There was an all-pervading atmosphere of roses, and a distant sound of trickling water, as from a fountain. The room in which the two spirits sat was decked with flowers. The other was littered with unfinished work.

We passed through the flower-covered archway, that gave access to the house, and, as I came out

a swallow, that I had disturbed, spread its wings and soared away. We turned into the pathway, and I noticed that it was hedged with flowers, and that water ran on either side. Insects and birds of various plumage I saw, but no animals or reptiles.

By and by we came to another house, crystal-walled like the other, but clearer and with fewer spots. The eastward side appeared to have no wall at all, and to be defined only by the flowers that hung in clusters from the roof. It was more an arbour than a room. In it was the spirit "Sunshine", not much changed in appearance, but full of vivacity and mirth. She was robed in that "shining raiment" that spirits sometimes bring to earth, but it was finer and more translucent. In her hair she wore some jewels, which looked like luminous moonstones, and which seemed to shine by their own light. She was exactly as I have seen her on earth, only glorified. She was talking to a tall, dignified spirit, who had evidently not long left the earth, and whom I readily recognised as one whom I had known slightly, and who had been well-known to her. She seemed out of place, and, as it were, "on a visit". She was explaining things to him, as I gathered, drawing illustrations as she proceeded. I could see that on the side, opposite to me, her robe was full of holes, but she concealed them now and again by a rapid movement of her hand, laughing as she did so. (This action was eminently characteristic of her. We always used to say that she was the best possible hand at putting the best possible face on things.) Her guardian was at hand, and seemed to keep watch lest the influence of earth should gain sway. (We were told, at her departure, that it would be very dangerous for her to be brought again within earth-influence. Hence she never returned, though we very earnestly desired it.) The room was pretty, but I felt an air of disorder in it. The male spirit was robed in dusky blue, not a pleasing colour; but the head was massive and full of repose. I was moving further, but the angel recalled me to earth, and the scene faded from my view.

(By automatic writing, after I resumed my normal state):—

Q.—"Is my account exact?"

"Yes. It is true, and the symbols are plain."

Q.—"Not all. Why was Sunshine's robe in holes on the side away from her?"

"It is not perfect yet. But she would put a fair face on it. She did so always."

Q.—"Ah! Yes. So she shook it out, and would make the best of it?"

"Yes. It was her way."

Q.—"She could not speak?"

"It was not permitted. She would be drawn to earth. The angel wished you to see her state. She is happy, and is making progress."

Q.—"The face of the spirit on which the old skin half-remained: was it typical of unaccomplished progress?"

"Yes; and the attempt to remove the stain was symbolic of effects which have not yet been got rid of."

Q.—"Are those scenes real, in the same sense as scenes in our world?"

"In precisely the same sense. The scenes of the world of spirit, and the surroundings of the spirit in any sphere of its existence, are just as real as are the scenes and surroundings of your earth. Each is impressed upon your own spirit: each is the result of your own state. They would not be real to you in your present state: they were real to you in spirit as you visited them: just as these scenes are not real to us." (At the foot of the message, as was usual, certain symbols used by spirits—each distinctive and ever varying—were placed. A new one attracted my notice.—11.)

Q.—"What is that new sign?"

"The sign of the Angel Harmony. Two parallel lines which never cross each other." (Rector.)

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Dean Inge in a recent *Evening Standard* article suggests that Spiritualism and Psychic Facts have nothing to offer the people as an aid to the understanding of Religion, and no doubt he would deny that they had anything to contribute to Philosophy and life values; but a glance at the present Lecture Programme of the British College of Psychic Science will show that however static the Dean is in his thought, the movement which upholds psychic facts as realities and on which a sound philosophy can be based, is progressive and capable of meeting many of life's questionings to-day.

On January 22nd Mr. Vout Peters interested his audience in a Lantern Lecture on "Finland—a land, a people and its gods", giving out of his experience of several visits in the Northland interesting sidelights on the psychic gifts of the Finns which profoundly affect their lives and thoughts.

On January 29th Mrs. Josephine Ransom of the "Science of Life Centre", lectured on "The Action of Thought on Man's subtler Bodies"; her erudition and presentation of the matter revealed a student and thinker of exceptional power.

On February 5th, Mr. W. S. Hendry gave a valuable talk on the many aspects represented by healers as the power flows through the various human instruments used. Here is a vital subject for the study of Churchmen.

Mr. Ritherdon Clark, in his address: "The Philosophy of Psychic Research", on February 12th, opened up a fruitful line of thought. He urged that from the point of view of advances in Science and Modern Philosophy, Psychic Science and Spiritualism had nothing to fear. That on every hand to-day modern thought was no longer static, but moving out to newer conceptions of the scope of Mind and Matter. Psychic Science with its presentation of supernormal facts and their implications, was well in the stream with the best of the present day thought.

This is an answer to Dean Inge.

B.

SAYINGS BY THE WAY.

If "brevity is the soul of wit" it is also an attractive part of wisdom, which may account for the regard in which aphorisms are held. Several books of "sayings", culled from the great teachers of old, have made their appearance of late years; but we have listened to many gems of thoughts from inspired speakers that have mostly gone unrecorded.

Some admirers of Miss Violet Burton's discourses have lately garnered some of her *obiter dicta* and have sent us a sheaf from which we here give a short selection:—

The logic of man is the limiting of God.

Those who follow the law of Love will not break many laws.

As we add year to year in our lives so can we add radiance to our souls.

Fear is a shadow which many treat as if it were a substance.

The further we progress in truth the more sensitive we become to the radiances of thought.

When the Christ speaks it is not a sound, it is a knowing.

When you meet with unkind and unjust speech do not open your mind to it but simply say: "Those things do not belong to me."

You must pray for yourself before you can be worthy to pray for others.

There may be a stained vesture over the spirit, but the spirit itself abides without stain.

Many persons go out into the world leaving their souls at home.

If you are in love with all you do you will find your vital forces tremendously reinforced.

"CONSCIOUS MEDIUMSHIP."

On Thursday evening, 13th ult., MISS OLIVE PIXLEY delivered an address, under the above title, to the members and friends of the London Spiritualist Alliance. There was a large audience and MR. HENRY COLLETT occupied the chair.

In introducing the speaker, the Chairman referred to the fact that Miss Pixley is the author of the little book, *Listening In*, which has attracted so much attention and has had so large a sale.

Miss Pixley said that in looking up the definition of the word "conscious" she was delighted to find it described as a condition of the waking mind, "to be aware". It seemed to her that the common denominator of all psychic research activity, from the individual point of view, could be summed up in the word *consciousness*—the awareness and understanding of what is happening to us and around us.

Classifying the three states, i.e., the normal, the subnormal and the supernormal, she suggested that the perfectly normal persons are those who are as psychic as they are sane, as sensitive to spiritual as they are to physical vibrations; the supernormal people are those who are more psychic than sane; and the subnormal are merely sane and have no knowledge as yet of their psychic side.

She claimed that we all had a capacity for psychic development; it was as much a part of our spiritual selves as our hands are of our physical bodies. We all had the capacity for consciousness but we were not naturally fully-conscious beings.

She then gave a deeply interesting account of experiences as regards obtaining a knowledge of the technique by which increased consciousness is gained. This related to the inspiration and direction from the other side, received by her and recorded by a friend, a Scottish lady, the widow of a Frenchman. The experiences began when the two friends were at Cannes. They involved courses of training in ancient rituals, especially the Egyptian. Telepathically she had seemed to come into touch with the past of ancient Petra, its temples and hieratic learning. In this way they gained a great deal of knowledge, some of which was afterwards verified by reference to books and people learned in archaeology. Writing was given through her hand which was identified by one eminent Egyptologist as undoubtedly Egyptian in character; there were also traces of Sanskrit, Sumerian, etc. This development, along the lines of ancient learning, was evidently designed on methodical lines, for it led by a consecutive process from the past to the future.

In the course of the later communications she had the design of an aeroplane, which was to be driven not by petrol but by a ray of light of inexhaustible energy; the ray, however, as yet had no focussing power on the earth. She called it the Magenta Ray, as that was the nearest description of the colour she could get. Not being a mechanic and disliking all machinery, her heart was not much in this work, but "it just had to be done". She approached two scientists after she had finished. One could not touch it as he was on Government work and his time was not his own; but he said he thought that Miss Pixley was a hundred years ahead of her day. But he added that if he had seen a wireless apparatus forty years ago he could not have touched it either. To-day he happens to be a great wireless expert. The other scientist was greatly interested until he learned that the idea had come from the other side, and then a natural prejudice arose!

The lecturer next passed to a closer consideration of all the means of obtaining development of consciousness. It meant getting into touch with one's conscious body, for the human body was not a conscious entity. We knew nothing instinctively

of its intricate works, we had to depend on specialists for our information about our own bodies. We seem to know so little about them.

The first step towards making a contact with our own consciousness was through breathing. She learned that conscious breathing was exactly opposite to physical breathing. It was up and down instead of in and out. It was a question of "thinking" the breath into the required direction. In her own practice she said: "I had to 'think' my breath from my solar plexus to my feet and straight up to an invisible point of a triangle, the base of which rested on each palm of the hand. The intake had to pass down to the feet and the expulsion forced it up." To quote her account: "We were given exercises until conscious breathing became as easy and mechanical as ordinary breathing and we immediately felt certain results."

She was made to apprehend that it was only through the Christian revelation that full consciousness could be attained—that the miracles of the New Testament are scientific possibilities. When the functioning powers of Breath, Sound, Colour and Rhythm are understood and co-ordinated, then man becomes a conscious being.

She had learned that our bodies in the next world are composed of particles of light instead of dust, as here. Light was as concrete in a world composed of different conditions of light, as matter is concrete in a physical world. In our light bodies there were no internal organs; the breath went up and down, instead of in and out, just as in the exercises she had been given.

At the conclusion of her address Miss Pixley answered a number of questions concerning the statements she had made, and an interesting episode was the statement by Mr. C. A. Simpson that he had lately interviewed a scientist who had under consideration a new type of aeroplane which was to be propelled by a ray. It was naturally suggested that this might be the same idea as that which had been given to Miss Pixley.

At the instance of the chairman a vote of thanks to Miss Pixley, for a deeply interesting address, was passed by acclamation.

INSPIRATION AND SELF-HELP.

Those who rely too implicitly on the spiritual world for the ordering of their lives and the supplying of their needs are likely to go as far astray as their "opposite numbers"—the self-sufficient folk, who, disdaining or disbelieving in the help of the Unseen, set themselves up as being the sole architects of their own fortunes. We have certainly seen, in the past, some instances of the former type in the case of Spiritualist societies who reposed implicit trust in spirit agencies which it was presumed would govern and direct their destinies, with very little co-operation on the part of the persons immediately concerned. An article in the current issue of the *Sufi Quarterly* bears appropriately on the question. It is entitled "The Quakers as Christian Mystics", by Mr. Edward Grubb, M.A. It seems that in former days the Quakers entrusted themselves somewhat too confidently to the *Light Within* as their central principle. They rather neglected to think it out and wed practice with theory. But the Quaker fraternity is far too intelligent not to have discerned, at last, that this was a source of weakness. To-day they are taking broader views. There must always be some degree of conscious co-operation between the Guide and those who are guided. That is, doubtless, why we on earth sometimes seem to be thrown on our own resources for a time, for our training in the principle of "self-help", without which we are in danger of drifting into the position of mere puppets and parasites—full of faith, it may be, but without the necessary "works".

MARCH 1
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LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

"PSYCHIC RESEARCH IN THE NEW TESTAMENT."

Sir,—When re-reading the late Dr. Ellis Powell's wonderfully illuminating article on the Biblical account of the Resurrection, I was struck by yet a further point which supports the theory that the body, in which Christ appeared, was a spiritual and not a material one, and which is clear even in our English translation.

If Christ had appeared to Mary in His material body, He would have been clad in the grave clothes, no others, we may suppose, being available, and these garments could not have been mistaken for those of a gardener. Also, had they been so used, they would not have been found, in *any* position, in the empty tomb.—Yours, etc.,

MARJORIE MARRIAN.

Orford, 13, Northumberland Road,
North Harrow, Middlesex.

Sir,—I have read the article by the late Dr. Ellis T. Powell, p. 38, and think the undernoted experience is very much in agreement with what he states.

At a meeting of the Christian Psychical Research Society, Glasgow, we were discussing what happened to the body of Jesus after the crucifixion, when a cross was shown to us.

The cross appeared on the wall of the room, and extended from the floor to ceiling. Jesus was nailed on the cross. He appeared to be dead and His head hung down over His breast. After a little time, the body slowly dropped to the ground, where it lay for a few minutes, then gradually disappeared, leaving only the loin clothes, which also, soon afterwards, faded away.

Then a voice spoke through the Medium, who was all the time in a deep trance: "You were discussing what happened to the body of Jesus after the crucifixion: we have illustrated it to you. The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth."—Yours, etc.,

DUNCAN CAMPBELL.

Scottish Constitutional Club, Glasgow.

A DOG'S PSYCHIC PERCEPTION.

Sir,—Some good friends of mine, Mr. and Mrs. Walter, of New Rochelle, New York, possess a fine Alsatian dog, which they call Kuno, and which is remarkably clairvoyant.

At a direct voice seance, held a few weeks ago, at which I was present, Mrs. Walter's mother came through, and during conversation told her that her dog was psychic and could see her. Neither I nor anyone else at the sitting at that time knew that they had a dog.

Last Thursday I visited them at their home, and Mrs. Walter told me that when she was feeding the dog in the morning it suddenly occurred to her to ask her mother to manifest to Kuno. He was eating ravenously at the time, and as nothing happened for a while she thought that her mother had been unable to manifest.

To her surprise, however, the dog suddenly laid his ears back and, retreating from his food, crouched under a table, and it was quite a little while before he returned to finish his meal.

This afternoon I had occasion to call my friends on the telephone, and they told me that the day after my visit Kuno had been lying at the bottom of Mr. Walter's bed—where he was confined with

a slight attack of influenza—and he asked Mrs. Walter's mother to chase the dog off. Almost immediately the dog leapt off the bed and crouched beneath it, staying there for some time, a thing he had never done before.

The dog does not exhibit any signs of fear or terror, but simply lays its ears back and retreats under cover, as though it had seen something it could not understand.

If Kuno were a human being, I should describe him as having a nervous temperament; he takes quite a while to get used to strangers, and is inclined to retreat at the slightest movement of such a one, but he does not exhibit this trait with those to whom he is accustomed.

It is well known that some animals are clairvoyant, but it is not often that such a fact is first disclosed in a seance room and then proved by experiment.—Yours, etc.,

WALDO MAAS.

32, East 68th Street, New York.

"OBSESSION."

Sir,—I beg to thank E. Champion, of Guernsey, for the remarks made concerning my recent article on the above subject; at least this correspondent has endeavoured to give some sort of explanation regarding the behaviour of the kitten in question.

I may mention that before submitting the article to LIGHT and its readers it was sent to two of my medical *confrères*, who have made a special study of nervous reactions and brain diseases, and the article was read and passed by them.

I do not pretend to explain the actions of the animal. I stressed the point that its conduct would need to be actually seen (as we saw it), in order to be appreciated.

M. Hull, your other correspondent, might remember that others have also kept cats all their lives, and have likewise made a close study of the feline tribe from the chief of the clan, *Felis Leo*, in its wild state down to the humbler domestic tabby.

M. Hull's criticisms are neither constructive nor instructive, and they are deficient in courtesy.—Yours, etc.,

DOC SAN.

491, Cathedral Street, Glasgow.

"THE PERSONAL APPEARANCE OF JESUS."

Sir,—Some few years ago there was an interesting discussion on the "Personal Appearance of Jesus Christ" in the *Church Times*, a paper whose correspondents are mostly priests. I remember that one well-taken point was the height of Our Lord. The saying: "by taking thought, can add one cubit to his stature", was interpreted to mean that Christ Himself was what we would call undersized, and He is supposed to have used the words with a twinkle of fun at Himself. Moreover, His singling out little Zaccheus is made to appear in support of the theory, but I have not the Greek to repeat the argument.—Yours, etc.,

IDA WILD.

Old Larkshayes, Dalwood, S. Devon.

Sir,—I should just like to mention that in Dr. Peebles's book, *The Jesus Christ Question Settled*, there is a description of Jesus, given by the Chinese control of Mr. J. J. Morse to Dr. Peebles at the time Mr. Morse visited California. If anyone in this country has this book it would be interesting to have the details reprinted in LIGHT.—Yours, etc.,

CORDELIA GRYLLES.

St. Ives, Cornwall.

LIGHT.
Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

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REASON AND HOLY WRIT.

A story is told concerning a lantern lecture delivered in Victorian days. The lecturer said that the picture about to be shown on the screen would be "The Secret of England's Greatness". But the luckless assistant at the lantern had got the slides mixed, and instead of an inspiring portrait of Queen Victoria holding a Bible, there appeared, to the horror of the pious lecturer, the picture of a battleship! It formed a delicious text for the cynical observer of those days.

Yet there is no denying that the Bible has been a great source of inspiration for the British race, even when "swallowed whole", so to speak, and accepted as being literally true from beginning to end. To-day it is read with more discrimination and undergoes a process of sifting and selection. How necessary is that method is shown by the fact that almost any doctrine, however absurd to the intelligent mind, can find some kind of warrant in Holy Writ, thus illustrating Luther's remark that the Bible is like a waxen nose which can be twisted into different shapes; and also the dictum that the devil can quote Scripture for his purpose.

To-day we are all against war, but war can be alike defended or condemned by Bible texts. To cite only a few instances, we can read in the Bible that "the Lord is a man of war", or that "there was war in heaven", and likewise denunciations of those that take the sword, and words of blessing for the peace-makers.

Supposing it is a question of vegetarianism, we can again refer to the Bible for the two sides of that question. We find that Daniel and his friends flourished on a diet of pulse, looking "fairer and fatter in flesh" than those who ate the King's meat. (Incidentally, as they drank water with their pulse food instead of the King's wine, there is support for the teetotallers. But even for and against teetotalism there is a conflict of texts.) On the other hand, the prodigal son left a diet of husks and was welcomed with a banquet of veal from the "fatted calf"; and Timothy is warned about those who preach such doctrines as "forbidding to marry and commanding to abstain from meats".

As for Spiritualism, what a conflict is based on Biblical sanctions and condemnations! There are a host of allusions to spirits and angels; the Bible is full of psychic phenomena. But there are also our old friends the "witch" of Endor and the wizards that "peep and mutter", and, further, we are informed that "the dead know not anything".

It is a very human document or sheaf of documents, this Bible of ours, and must clearly be read with intelligence and its teachings reasoned out. The Fundamentalists can be left to their own devices, like those intellectual cave-men who proclaim a flat earth, and the stars as mere lights for its convenience—also with Biblical authority.

If we take isolated texts here and there we are soon "all at sea" as regards any real guidance on most matters. But if we take the Bible as a whole and read it with discernment, we can find in it a treasury of knowledge and inspiration for the direction of life on its spiritual levels. But, whether we become Pacifists, or practice total abstinence from intoxicants or flesh foods, or whether we commune with spirits through Mediums or our own psychic powers—these are, obviously, matters for our private judgment. Some find these things helpful, others may not. We have only one test of truth—experience. Always, in the last resort, we are thrown on our own resources, to use our own judgment and develop our own powers of direction as regards choosing the good and rejecting the evil. Meantime, we may profitably reflect on the advice given by Paul to Timothy:—

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

That is not only Biblical counsel—it is good sense, as applicable to-day as in the days when it was written.

A CODE MESSAGE.

BY C. J. WADE.

Some years ago an actor, named George M—, had a stroke while playing a part on the stage. As a result he lay for a long while on a sick-bed unable to earn a living from his profession, a disastrous circumstance as he had a wife and child to support. George M— was a distant relative of my late wife, and she and I did what we could for the family who, eventually, went to live in a small cottage at Edenbridge in Kent, where they were helped by relatives and friends.

My wife and I visited them on several occasions, and in the course of conversation the subject of Spiritualism cropped up. George M— was extremely sceptical and begged me not to interest myself in the subject or to mention the matter to his wife. Quite clearly he was not aware how serious his illness then was, nor how near he lay to death's door.

I did not want to distress him by persisting in discussing an unwelcome topic, so I said, in a jocular way: "If you should pass to the other side of life before I do you may want to communicate with me." He regarded this notion as utterly ridiculous, but, finally, I got his reluctant consent to agree upon a code which he could use in order to identify himself if he *should* wish to communicate with me from the other side of life, in the event of his passing out before myself. The "password" agreed upon was "Eldorado yo he trovato" ("I have found Eldorado").

I saw my unfortunate friend gradually pass out of life; his remains were cremated, and the password remained a secret between him and myself.

Some months after his death my wife, who was seated at the ouija board, said that George M— was communicating. I replied that if it was indeed George I would not accept his message as authentic unless he gave me the secret code—with which my wife was not in the least acquainted. However, the code message was accurately spelt out by the ouija board, and, communication having been opened up, George M— became a more or less regular visitor at our circles.

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SIDELIGHTS.

"Why are spirit messages always so trivial?" asked a member of the audience at Bickley recently. Mr. Hannen Swaffer, the lecturer, retorted with the remark: "Departed spirits don't recite Milton's *Paradise Regained*. Life is trivial. The first word spoken over the first cable was 'onion'." (Laughter). Thus reports the *Bromley Mercury*, of February 14th.

* * * * *

Writing in the *Manchester Evening Chronicle*, of February 10th, a correspondent, T.B.M., says: "I am a confirmed sceptic in regard to all matters concerned with table-rapping, but I am often thrilled to recall one of the earliest recollections of my childhood. We lived in a very old country house, in a remote Devon village, and one night a party of my elders began to indulge in their favourite pastime, with an ancient and very heavy round mahogany table, of what is known as the 'occasional' type."

* * * * *

T. B. M. continues: "No one knew I was a hidden witness of the amazing scenes that followed. With six people clinging by their finger-tips to its carved sides, the table began first to rock violently, then it careered with clumsy solemnity across the room. The door was open and out it moved. By this time its 'operators' were silent with astonishment, their hilarious laughter stilled. It paused at the foot of the staircase, then awkwardly, slowly, like some great uncanny crab, began to move upstairs. They unlinked fingers and allowed it to slip into the hall again. Every face was white. They never tried it again."

* * * * *

Another correspondent of the *Manchester Evening Chronicle*, Mr. Edward Vernon, of Blackpool, tells of an experience with a three-legged table, in the house of Mr. Allen Clarke, the author. He states that "the table waltzed, walked about the room, and turned a complete somersault several times. The most astonishing thing, however, was the moving of a big, heavy, upright piano by simply placing the tips of our fingers on the top. The piano was moved and tilted a foot from the wall, and then rocked rhythmically backwards and forwards, but without doing any damage to or even touching the wall."

* * * * *

Students of telepathy will have noted with interest the close mental sympathy between two twin sisters, Miss Elsie Harrop and Mrs. Hilda Thompson, an account of which is given in the *Daily Mail*, of February 12th. Both ladies are described as blue-eyed blondes, and their mutual resemblance is such that it is difficult to distinguish between them. Although living apart, they think and act alike; frequently one will discover that she has been engaged upon a precisely similar task as that undertaken by her sister at a distance.

* * * * *

Miss Harrop says: "A little while ago I bought a new coat, and when my sister next visited us, we found that she had bought almost the same kind at about the same time. A few days ago we learned that we had started to make a rug at the same time, had both got tired of doing it at the same time, and had both taken up cross-stitching at about the same time." Curiously enough, Miss Harrop is engaged to Dr. James Thompson of Glasgow, her twin-sister being already married to Mr. James Thompson of Chesterfield.

In an interview, Miss Elsie Harrop said: "Ever since we can remember we have thought the same thoughts and done the same things. When we were younger we both awoke trembling at the same nightmares. At school, where they allowed us to sleep in the same bed, we found that our dreams were the same."

* * * * *

Miss Wilsson, who lives near Bath, has lost three relatives in motor accidents within four months. On each occasion she has received warning from the spirit of her dead mother, giving, in advance, the name of the victim. To a *Daily Sketch* representative Miss Wilsson said (as reported in the issue of February 18th): "The first time was in October. I was reading a book when suddenly I sensed a presence in the room with me. I turned slowly in my chair and saw the figure of my mother walk slowly across the end of the room. I saw her lips move as if she was saying 'Uncle William'. The next morning we received a telegram saying that my father's eldest brother, William, had been killed in a bus smash near Bristol."

* * * * *

"Two months ago, near midnight," continued Miss Wilsson, "I was writing a letter. All at once the feeling came over me that someone was near. . . . A dark form floated across the room, a misty light surrounding it. I saw plainly it was my mother. Her lips framed the words 'Aunt Emily'. That night my aunt was killed, as she was returning from the theatre, by a motor-lorry. The last time was a fortnight ago when, in the act of looking to the window fastenings for the night, I had the sensation that I was not alone. I saw my mother. Her lips moved as if to say 'Father, father'. The next morning I received a telegram stating that my father had been killed in a level-crossing smash."

* * * * *

The Rev. Frederic C. Spurr, in the course of a long article, entitled "Driven Away", in the *Christian World*, of February 13th, in which he discusses the various factors responsible for the falling away of Church membership, says: "The ascertained truth in Spiritualism is easily detachable from the matrix in which it is at present encased, and it can be used by the Church in its purer form, and shown to be an integral part of the Gospel, directly allied to Christ. A courageous handling of this truth would recover to our ranks many who have been driven away by a hard and untrue theology."

TESTIMONIAL TO MR. W. H. EVANS.

Several friends have expressed the desire that a fund shall be started to present a testimonial to Mr. W. H. Evans of Merthyr Tydfil, whose name is so well and favourably known in the movement. Mr. Evans is a working shoemaker and has for many years devoted himself to the work of Spiritualism as Medium, speaker and writer. Mr. R. A. Bush of 8, Mostyn Road, Merton Park, S.W.19, is willing to act as Treasurer and to him donations should be addressed and these will be acknowledged in *LIGHT*. Meantime we cordially commend the case to those who appreciate the great service Mr. Evans has rendered to the movement in the face of many difficulties, as of late years he has suffered severely from the industrial depression which has so long prevailed in South Wales, reducing many of the population there to penury. It is interesting to know that Mr. Evans has been a contributor to the Spiritualistic Press for some thirty-two years and a platform worker for an even longer period.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

A NORMAL VIEW OF MEDIUMSHIP.

By H. ERNEST HUNT.

The principle underlying mediumship is specialisation, and this is an essential condition of our present-day civilisation. Imagination alone can take us back to those very remote days when man supplied his own needs—which mostly meant that he went without. The next stage would be that of exchange and barter, when one surplus was traded for another. Then came the necessity for a medium of exchange of some convenient type, which gradually evolved into fine gold as the most generally acceptable; and now the very existence of money almost compels each of us to specialise in some direction, and upon this specialisation is built a most highly complex civilisation-machine by which the world to-day lives.

My friend, the chemist, is a medium who specialises in drugs. When the emergency occurs in my household I cannot call personally upon the makers of sal volatile, bandages, unguents, or what-not; and even if I could, the patient would probably expire in the meanwhile. So I enlist the services of my friend the chemist to do for me what I am unable to do for myself, and he acts as the medium between my special need and the special sources of supply.

In this sense the principle is universal, for life is far too complex for us to do other than enlist the services of the specialist, whether in goods or services, Art, Education, Religion, or anything else. If, for example, I feel the ecstasy of music, but am myself no performer or composer, then for my music I must needs go to the musician. To gratify my sense of colour, being myself no painter, I apply to the artist. For a good story I seek the writer, and so on. In every case it is our own deficiency—due to the enforced need for specialisation—that compels us to reach the otherwise inaccessible heights through the mediumship of another more developed, more skilled, or more specialised.

In the realm of religion surely this principle of a mediatorship is applied throughout. The gap betwixt the finite and infinite, between man and his God, is so vast that there must be some link through which the Divine can be made, in some measure, intelligible and comprehensible to the mortal; and is it not in this sense that so many prayers end with the words "through Jesus Christ our Lord"?

The artistic temperament, to which reference has been made, is specialisation in sensitiveness, and constitutes a degree of mediumship (in the more technical sense) pure and simple; but the artists themselves as a rule do not know it. If they did, they would probably achieve a higher standard of Art by reducing wayward and irregular impulses of inspiration to law, order, and control. There is all the difference in the world between using a gift "by the light of Nature", and by technical study of its laws and conditions. I have known many artist-friends bothered and plagued by their own gifts, which they neither recognised nor knew how to handle. "Art", we are told, "is the interpretation of the spiritual in terms of the material", and Elgar speaks of the goal of the artist as being the interpretation of "more of truth".

Technical mediumship is the artistic temperament raised to a higher power and specialised in the direction of a super-sensitiveness. It displays the same waywardness, and in its delicate receptivity to passing impulses lays itself open to the charge of unreliability. Being, to a certain extent, freed from purely mundane considerations, it may be apt to undervalue the importance of such seemingly trivial details as punctuality and general business efficiency. Its sensitiveness enables it at one time to taste the keen joys of the skyward heights of ecstasy, and at another compels it to suffer the tortures of the depths. Study the artistic temperament with its lovable short-

comings and inconsequences and you gain a great insight to mediumship.

Considered from this aspect mental mediumship loses the element of the uncanny and bizarre, aligning itself with a principle universally admitted and in action differentiated only in degree from normal artistic work. Yet no one has, as yet, suggested that the possessor of the artistic temperament should be haled before the magistrate, indicted, and mulct in penalties for daring to introduce such a thing as inspiration into his work of art. But, why not? Could not the striving to achieve "more of truth" and to "interpret the spiritual in terms of the material" be represented by a sufficiently active police-woman as something very like fortune-telling? Moreover, if the Law enacts that there are no such things as spiritual gifts, branding those who exercise them as rogues and vagabonds, why not administer this Law impartially and forthwith lock up all the artists, musicians, dramatists, poets, and writers until such time as they promise never again to allow any spark of inspiration to appear in their work?

A normal view of mediumship thus does something to answer the queries of those who ask why they should have to go to a Medium at all. They say they are sure that if their friends wished to communicate with them they would do so direct, and not in this roundabout way through someone they never knew. But these good folk, who argue thus, are not themselves specialists in sensitiveness, and so they must needs go to one who is. This sensitive faculty acts as a medium, or a linkage, between demand and supply, and those who utilise the services of mediums do so simply because of their own deficiencies. The individual with a crystal set cannot hope to pick up the same range of messages as the man who has a valve set. It is not for me to say that if my overseas friend wishes to communicate with me he must bring me his letter himself; on the contrary, I am only too pleased that there is such a thing as a postal service to act as a medium for my receipt of information from a far country.

Thus the principle of mediumship is accepted in ordinary life as a usual and necessary factor, and there can surely be no reason why in the psychic world alone its utilisation should be considered as a stumbling-block.

A DAYLIGHT SITTING WITH
GEORGE VALIANTINE.

By WALDO MAAS (New York).

This was the first occasion on which I met Mr. Valiantine, and he had never heard of me until the preceding morning when Mrs. Cannon of the American Society for Psychical Research kindly made the appointment for me. It was held in his room at the Prince George Hotel.

Mr. Valiantine told me to insert the small end of the trumpet into my ear and he covered the large end with his hand. The window blind was drawn down, but the electric light was on in the bathroom and the door wide open, so that I could easily distinguish everything in the room, and Mr. Valiantine's face.

First there were some very faint raps in the trumpet, and then I heard a faint voice announce itself as "Mother", about three or four minutes after the sitting started. At first it was very low, but eventually I could understand what was said. She referred to her having talked with me the previous evening, a fact which Mr. Valiantine could not have known.

Owing to my deafness and the unusual conditions, I could not understand the voices at first, but they persevered, and with one exception I could understand something at least of what each one said.

The next speaker was Uncle Walter, who announced himself as such. He said that there were

several other spirits there, and that he was glad of the opportunity to speak as he had not spoken to me lately. This was quite correct.

Following him came "Sunshine", Miss Tafe's little guide. At first I did not recognise her as her voice was so different, which she told me was owing to her having to manifest through different forces. She also reminded me of our talk the previous evening. Valiantine said that he had not met her before, and greeted her.

After "Sunshine" came quite a succession of spirits, and it is quite impossible for me to remember them all, or even the order in which they came. A brother of my Uncle announced himself saying that he had died very young and therefore I had not known him. Grandfather Maas, a grandfather on my mother's side, a great-grandfather, who announced himself as "Uncle Walter's Grandfather", a cousin who gave the name of Mary, and another relation whose name I could not catch, followed each other in quick succession.

"Sunshine" had told me at a previous sitting that there were a lot of spirits for me, but that they were very diffident about coming through, perhaps because I had never met them in their earth life.

During this time there were quite a number of raps in the trumpet, in fact a rap was often the first indication that another voice was coming through.

Then a voice came through fairly strong which gave the name of "Bob". I said that I did not know anyone of this name, and the voice added: "Graham, Bob Graham" and said that he was one of my guides, and that he had been with me since I was a small boy. He said that he would speak with me again, as did several others.

I was quite thrilled at last to get the name of one of my guides. I did not expect this and I shall await further developments with interest.

Mr. Valiantine then remarked that he was surprised none of his guides had manifested yet. Some other voices came and then I heard a gruff voice announce itself as "Blackfoot"—who was at once greeted by Valiantine. He said he was pleased to talk to the "Big Chief" and then added that he would talk to me again at a dark sitting through his instrument.

Then a voice came which was so clear that I could understand it the very first time, saying he was Dr. Geley. He said he had passed over suddenly in an aeroplane accident. I recognised it at once as that of the great French savant who had been killed in an aeroplane crash while returning from Poland to Paris. He asked in French if I could understand that language, and when I replied in the negative resumed in English. He talked about my literary work and said that it would do good in spreading the Truth, and that a fine band of spirits were working with me on the other side. He said he would speak to me again at some other time.

I felt greatly honoured and encouraged by his coming and mention of my work and the help that I was receiving from the other side.

A loud and high-pitched voice announced itself as "Bert" and I immediately recognized Bert Everett from the descriptions I had read in Mr. Bradley's books. He said that he was glad to speak, and that he would do so more fully another time as the power was now going.

The sitting had lasted just on three-quarters of an hour, and was a revelation of what can be accomplished by those on the other side.

MRS. E. A. CANNOCK asks us to announce that she intends to resume her work as a healer, receiving patients at her residence, 56, Barrowgate Road, Chiswick, or visiting them at their own homes. She attends on Tuesdays and Thursdays between the hours of 11 and 6 at 111, Campden Hill Road, Notting Hill Gate. Letter first for appointment, or telephone Chiswick 1184.

RAY'S AND REFLECTIONS.

The idea of canine intelligence and animal telepathy received a rude shock in the case of the watchdog, who, when a burglar visited the house, received him with a friendly wag of the tail, and even followed the robber down the stairs, carrying in its mouth a bit of jewellery which he had overlooked!

It has been said that the Direct Voice in mediumship is comparatively a recent development. That is hardly the case. There were Mediums forty years ago with whom the voices were occasionally heard. Mrs. Thomas Everitt was one of them, and, as I recall, her guides did not require a trumpet to make their voices clearly audible. Again, in many cases of haunting, ghosts have spoken in audible tones and that surely must have been the "direct voice".

I am very much in agreement with Shaw Desmond who, in his writings and speeches, maintains that all true Art—whether literature, painting or music—is produced *through*, rather than *by* the artists. They are the Mediums through which a spiritual power expresses itself, and the less their personal selves come into the matter the purer is the inspiration. The finest of our psychic Mediums realise this, although they are not artists in the usual sense. They know that their results are at the best when their minds are most quiescent. Well did a spirit communicator once complain that he could not get his message through clearly, owing to the Medium's thoughts getting in his way!

A contemporary remarks on the fact that F. W. H. Myers had no supernatural gifts. Had he been so endowed it is very certain that he could never have produced his monumental work, *Human Personality and Its Survival of Bodily Death*, and carried out those many years of analytical research, which have placed the question on an assured basis. Clearly it was given to him to be the recorder, the analyst, the scholar and the philosopher of the subject, and not its mediumistic exponent, as was Stainton Moses. He had a mind finely endowed for the work assigned to him; in days to come he will rank with the "major prophets" of the New Revelation. I have had some striking evidences of his continued activity in the movement on its more philosophical side.

It must be nearly thirty years ago since Mrs. Lydia Manks, of Philadelphia, settled for a short time in London. She was an elderly Quakeress of fine character. She was also a Trance-Medium. Her mediumship was of a high quality. One evening she told me she had given a sitting to a very remarkable man about whose identity she was not clear. He had come incognito. But, from her description and that of her guide, I gathered enough to be very confident that it was Mr. F. W. H. Myers. But the point she was most concerned with was that, whoever the gentleman was, he was shortly going abroad and would die there. I took no particular account of the prophecy, being interested in prophecies only when they are accomplished facts. Later I found, from another source that it was actually Myers who had visited the Medium; and not very long afterwards he passed away in Rome. The matter was revived in my mind by reading a remarkable book, *The Story of San Michele*, by Dr. Axel Munthe, who tells the story of Myers's death, at which he was present in his medical capacity. He gives the dying man's last words: "I am very tired and very happy."

D. G.

THE ONE THING CERTAIN.

BY B. M. GODSAL.

Most readers of "The Tempest" will remember that after Shakespeare had conducted his characters for three hours through the thickets of an enchanted isle, leading them on by the aid of tricky sprites, which beguiled them with "sounds and sweet airs and sometimes voices", until he finally confronted them with certain unexpected facts appertaining to everyday life, their incredulity caused Prospero, who was familiar with the mystical atmosphere of the isle, to say: "You do yet taste some subtilties o' the isle, that will not let you believe things certain."

Prospero himself, who of all Shakespearean characters is probably the one most truly representative of his author, is none too sure of the reality of his "things certain"; for only a little while before he had likened the stability of the great globe itself, and its palaces, temples and towers to "the baseless fabric of a vision". And his assertion "We are such stuff as dreams are made on" invests dreams with, at any rate, as much reality as is to be found anywhere!

A convinced Spiritualist, who realizes that the external world of matter is merely a semblance, shaped by the limitations of his own senses, and that Spirit constitutes the absolute reality at the back of all phenomena, is inclined to view his earthly abode as an Enchanted Isle, whose "subtilties" keep its inhabitants from believing in "things certain", to wit, spiritual things.

Modern physics, in showing that material things consist of the interplay of electrons and protons, has reduced the world "and all that it inherit" to the baseless fabric of a differential equation. Shakespeare's Enchanted Isle contained nothing one-half as "impossible" as the theories which strictly modern science invites us to entertain.

Seeing that "things certain" are to-day assuming such preposterous forms, is it not reasonable to suppose that materialists will now cease attempting to explain mind in terms of matter—which for ever flies before them? Amid all these uncertainties it remains a fact that mind rises superior to all hypotheses whatever, for it creates them, and is the sole entity capable of grappling with mathematical formulas, which seem to be all that is left recognizable of solid matter. Let us not allow the "subtilties" of science to prevent our believing in the one thing certain—immortality.

THE MATERIALISTIC OUTLOOK—AN EXPLANATION.

Dr. E. H. Worth writes:—

In reference to Mr. G. R. S. Mead's article in *The Quest*, on Professor Charles Richet's book, *Our Sixth Sense*, the following extract, taken from that wonderful volume *The Survival of the Soul*, by Pierre-Emile Cornillier, may interest your readers. (It should be explained that "Vettellini" is a high spirit who controls the Medium):—

I ask our friend Vettellini [writes Cornillier] to be good enough to answer a few questions:

Is an uncompromising materialist of necessity a spirit of mediocre evolution? The disinterestedness of abnegation of many great savants—materialist—has been admirable. All religious promise after all, is a recompense for effort, a compensation for suffering; materialism alone is disinterested.

ANSWER: "The greater number of materialists persist in their opinion, because they have not the slightest intuition of anterior existences. Absolutely nothing rises in them, obscurely, to

combat the arguments of gross evidence and extreme simplification which, in good faith, they accept. Before their reincarnation, while they were wandering in the astral, their state was not unlike that of your father before you called him; that is to say, they were in a sleep. Reincarnated, they have not the faintest echo of the past, not the least intuition, and they naturally go straight to the belief that is the most materially logical. This applies to materialists of mediocre value. The brilliant ones, even those who have great intellectuality, are often no more advanced in evolution. They have had the luck to incarnate in an organism so perfect, so supple, that it is the organism which does all the work—a well-trained mount gives an air of skill to the most ignorant horseman."

A PROBLEM OF RE-EMBODIMENT.

Mr. E. Harvey (Cheshire) writes:—

If the subject of Reincarnation is not, for the moment, wearing thin I should be glad to see light thrown, if possible, on one little point. On a notable occasion a question was put about a woman who had had several husbands. It was: "Whose wife will she be in the Resurrection?" One might ask: "Who will be my parents in the Resurrection?" At every re-birth the subject must obviously be a spirit from the spirit world and a separate personality—the sum of his faculties and propensities. At intervals man, we are told, leaves here "rich with the spoils of time", and after a while he is sent or he elects to return to us for another experience. Thus, his existence is a series or line of ricochets like those made by a boy throwing a flat pebble into a pond. Earthly parents would seem to provide only a physical setting, a material envelope which, in due time, decays to liberate the lodger, the real man, or spirit once more. Where, then, it may be asked, does heredity come in? Except for purely bodily characteristics it would appear not to come in at all, and those who believe that they trace character or qualities through the generations must be mistaken. Everything that is the man must, of course, have come from some first pair so remote in time—so hidden in the far east of life's morning—that speculation is stopped. Most of us must feel in their bones that this cannot be right at all, and I wonder if there is an explanation to be got.

NOTES ON NEW BOOKS.

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G.

THE LATE MISS TILL.—Mrs. Florence M. Finlay and Miss Collins (cousin of Miss Till), desire to offer their grateful thanks to all those friends who sent flowers and messages of sympathy. The remains of Miss Till were interred at the City of Westminster Cemetery, Hanwell, on Wednesday the 12th ult., the service being conducted by the Rev. J. Tyssul Davis.

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Tuesday, March 4th, at 8.15 p.m. .. "The Power that Heals".

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Cricklewood.—Ashford Hall, 41 Ashford Road.—March 2nd,
6.30, Mr. and Mrs. Billett. March 5th, 3 and 8. Mrs. B. Stockwell.

Croydon.—The New Gallery, Katharine Street.—March 2nd,
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