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THE SPEECH OF EGYPT STORY OF A MODERN MIRACLE

Review by H. F. PREVOST BATTERSBY

"THE Rosemary case has driven the last nail into the coffin of Materialism, just as it has knocked the bottom out of all the fanciful alternative hypotheses to human survival."

That is, one fears, the too hopeful forecast of Dr. Frederic Wood; but it is easy to realise that a confident optimism would be bred from his strange experiences of the last ten years, despite official rebuffs from the very men on whose interest and encouragement he had every right to count.

He had at the outset everything against him. He was producing a forgotten speech of which the world knew nothing; and he was producing it on the assurance of a personality in whose existence the world did not believe.

It is difficult to imagine a more depressing handicap, added to which he had, primarily, to obtain recognition from men to whom he appeared as an ignorant outsider trying to teach experts their business.

That he was offering them something of which they could not pretend to have knowledge made very little difference, since, while all were ignorant, even that consideration could be turned against him.

"Oh, yes! I know all about the Rosemary case," said a Continental scholar; "but it is not Egyptian. It is some sort of African dialect."

That, seeing that Egypt is, and always has been Africa, seemed a not too intelligent response; but an attempt to interest Professor Battiscombe Gunn, the distinguished Oxford Egyptologist, was no more successful. He asserted that the examples he had read, had "no connection with real Egyptian," declined to listen to the recorded speech, or to take part in a public debate, on the ground that he was "not interested in mediumship;" which may have meant, as it so often does, that he was afraid of such an interest being ascribed to him.

From his point of view that was a sufficient reason. Here, he might plead, is a man who, though a distinguished musician, has no linguistic qualifications, yet asks me to believe that certain strange sounds made by a mediumistic friend of his in trance are the Egyptian tongue as it was spoken three thousand three hundred years ago.

Even to-day, when, every year, our ignorances are being stripped from us,



DR. F. H. WOOD

such a request might seem unreasonable; especially to a man who has sat for long behind the scholastic entrenchment of his own Maginot line.

So there was nothing left for Dr. Wood but the acquisition of a knowledge with which he could challenge the emplacements of the cognoscenti, and this latest volume of his displays the full range of his artillery.

It is, in consequence, written rather to demolish the critical ordnance which has been trained upon him than to add convincement to the convinced already; and hence one has to take as read much that must be sought in his previous volumes.

SCRIPT AND SPEECH

But what does emerge from this storehouse of information is the immense task which he set himself, and which he has carried through with such an unflagging energy.

One of his obvious difficulties was the impossibility of producing an Egyptian script to set beside the Egyptian speech of three thousand years ago.

Neither Nona, the Egyptian queen, nor Vola, the Syrian captive, had ever learnt to write.

It is more than likely that they had never learnt to read; because Egyptian literature of their day was a very restricted affair; and so much of it, being writ on temples, pyramids and other immobilities, could not be put into circulation.

An extract in hieroglyphs, from the Westcar papyri, copied by a scholar, was sent by him to Dr. Wood, "with a suggestion that Rosemary should tell him what it meant," and write her reply in hieroglyphs. But her Guides showed no interest in the experiment; though Dr. Wood suggests that, had the extract been read aloud to her, Nona would have replied both in English and Egyptian.

Also, as Dr. Wood points out, even had Rosemary succeeded in producing the required hieroglyphs, her very success would have been attributed to a telepathic

reading of the scholar's mind, an explanation inapplicable to Nona's zenoglossy.

Moreover, when Mr. Hulme put certain questions to Nona in this phonetic Egyptian, she answered him at once in the same medium.

Thus, though this complete dependence on the pronunciation of a language no living ears have heard presents an outstanding embarrassment to its general acceptance, it offers an unique obstacle to counterfeit communication.

Language is a perennial problem in psychic intercourse. In this case, as in many others, there are complicated considerations.

Nona has to remember her Egyptian speech of three thousand years ago, despite, possibly, her youth in Babylon, and the use of other languages during intermediate incarnations.

Rosemary has also to remember that language, despite her Syrian years and incarnations in Rome, New England and France.

Nona had to impress her thought on Rosemary's consciousness either in Egyptian or English, and it was only after three years of ordinary control that the first of such impressions could be achieved.

Nor would that achievement have been possible but for the coincident incarnation of these two women.

It was doubtless because of the lives they had shared by the Nile, because of memories they had of a partaking consciousness, that Nona was able to immerse the girl's mind once more in an Eastern atmosphere, and bring back to her an understanding of the speech they used together, which for each had been an acquired tongue.

There was the added difficulty of using what Nona described as "an alien throat" to render a language full of guttural and nasal sounds, and, perhaps, the fact that Rosemary was never entirely unconscious made less easy an exact transference.

A TEST TO COME

It is on this marvellously resuscitated language that the credibility of the "Miracle" must rest.

Vola has been able to paint intimate and convincing pictures of her Egyptian existence which do seem to rely much more on memory than on imagination; and though, of course, this sort of thing has been done before, it may *always* have drawn its material from a deliquescent incarnation.

She has, still more wonderfully, been able to recall melodies of hymns, temple and Nile boat-songs, dances and funeral marches, all of them coloured with snatches of Egyptian speech, and recognised by Dr. Wood as of out-moded Modes—Dorian, Phrygian and Lydian.

Nona, too, has recounted, though less copiously, and not always in accordance with tradition, much that happened in her Egyptian life. But nothing that has been received from either of them, save the spoken tongue, can be regarded as inalienable evidence of their past existence. That is to say, the information conveyed was either already available, or, if novel, was incapable of vindication.

There is, however, one exception. Nona insisted on the importance of recording her earth-name—Telika-Ventiu, even though, far from establishing her identity, the very absence of such a name from any records of the period cast the gravest slur upon her story. She explained that absence by the fact that, having incurred the wrath of the queen and of the priests by her advocacy of the new religion, her name had been erased from the records. That was an act of no exceptional malevolence; Akh-en-aten himself having suffered a like indignity.

Nona has, however, foretold that the tomb will be found of an Egyptian general, Rama by name, who sacked the Syrian city from which Vola was carried captive, and that a papyrus, placed in the tomb by a faithful servant, will reveal her whole story, and the

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STUDIES IN THE DOCTRINE OF SURVIVAL
by Miss CHARLOTTE WOODS.
March 11th—In Neo-Platonism and Christianity
March 18th—Present Day Developments

WEDNESDAYS at 3.0 p.m. CLAIRVOYANCE
March 13th—Mr. T. E. AUSTIN

THURSDAY, March 14th at 5.0 p.m. LECTURE by
Canon HAROLD ANSON, Master of the Temple
on "The Christian Doctrine of Immortality"
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name she bore as Egypt's Queen. That discovery should also crown with acclamation Dr. Wood's unremitting labours.

LADY NONA'S MISSION

Nona has always affirmed that her special task in visiting the earth was to prove the persistence of personality, which is something more than evidence of mere survival. Faced with such evidence in ever-accumulating volume, it has become fashionable to suggest an impermanence in the personality which survives, and protests have been registered from the ecclesiastical front that survival is no proof of immortality.

That is of course! There can be no *proof* of immortality. But the proof of an unaltered personality during three millenniums will be a sufficient encouragement for most celestial ambitions; and Nona tells us that she is but one of many hundreds who have been entrusted with a like mission, who can look forward to a day when spirit-communication will have become the commonplace that wireless is to-day, and men will have grown aware of what she calls the "larger consciousness," the *aumakua* of the kahunas.

But she would inflate us with no fond hopes. "There never will be," she says, "in the physical life that millennium you all hope for. This earth is a mere school, a passing phase. One prophet after another must come to help people to realise that this life is a mere room which we must enter at one end and leave at the other. You live in Time, which has a false vibration and dimension."

That seems a sorry prospect; but much to-day might persuade us that, though we may grow better, the world does not. We have, while here, to be put through the mangle to squeeze the rinsings out of us; and so long as we need the wringing the mangle must remain.

Dr. Wood may justly complain that I have given an inadequate idea of his book. That really is a compliment. It differs from the volumes which have preceded it in being primarily a mass of evidence for the expert to handle, not by any means to be dissected by an ignorant reviewer.

But copious as is the evidence it offers, it represents but a small part of the measure at Dr. Wood's disposal. He mentions thirty volumes of Rosemary records, and the very accent of Egyptian speech has been permanently registered.

It is almost impossible to imagine that the men who have devoted their lives to the understanding of Ancient Egypt should leave it at that.

To escape from an opportunity which has no parallel in its story by the plea that they don't like Mediums is ridiculous.

We don't like many of the avenues by which knowledge comes to us, but we are always ready to accept them if the stuff is there.

The stuff is here; here in almost overwhelming abundance; stuff which does not shrink from any scrutiny, from any analysis; stuff which is of moment not alone to Egyptologists, but to humanity; for it offers proof of an immeasurable destiny to mankind.

Dr. Wood is ready to place his labour of years at the disposal of any one qualified to examine it; and there is enough in this one volume to serve as a challenge to the unconvinced; most of all to the men who have, on a casual survey, declared that there is no case for them to investigate.

Surely they cannot decline to pick up the glove?

This Egyptian Miracle, by Frederic H. Wood, D.Mus. (Dunelm), Hon. R.C.M., London. London. Rider and Co. 1940. 8s. 6d.

MEDIUMS IN THE EARLY CHURCH

By Rev. ROLAND W. MAITLAND, Vicar of Darsham

ONE expected to hear from Mr. Arthur Findlay after Canon Bird had had his say, for he is a veritable Rupert of debate; and, on this occasion, his headlong charge has carried him into the pages of other Spiritualist papers, so anxious is he to dispose of his opponent.

Mr. Findlay has much to say about the Didache as throwing light upon the beliefs of the early Church. But, surely, the Didache can scarcely be taken as an authority on doctrine. It was rather what we might term a handbook compiled by the great Metropolitan Church of Antioch for the guidance in public worship and administration of the less important and smaller Churches scattered throughout Syria, then one of the most densely-populated provinces of the Roman Empire.

But, for our present purpose, the interesting point is what it has to say about the Prophets. They were still an established order in the Church, but people were beginning to ask themselves with increasing insistence how they were to tell the true prophetic utterance from the false. Evidently there were occasions when descriptions could not be placed or prophecies did not come true—and why was it? In the Old Testament, the explanation sometimes given was that a lying spirit has been put into the mouth of the Prophet; St. John had said: "Try the spirits whether they be of God." But the Didache deems it necessary to go further than this and to give more exact rules: Does the Prophet stay too long amongst those whom he is visiting? (I am writing from memory, but I think the limit was three days.) After that put him down as a fraud. Does he accept money for himself? Then he is no true Prophet. Does he, when in trance, demand that a meal be prepared so that he may eat? That again must rouse their suspicions.

In other words, it had already been found that psychic power, under the comprehensive term of

Prophecy, did not always work to the glory of God, and people were beginning to realise the immense gulf between the psychic and the spiritual which St. Paul had glimpsed long before in a moment of inspiration, when he had said: "Yet show I unto you a more excellent way. Though I speak with the tongues of men or of angels. Though I have the gift of prophecy and understand all mysteries and all knowledge . . . and have not love, I am nothing."

And we to-day find the same difficulty. There is prophecy, there is the discerning of spirits, and all the other gifts which the early Church knew so well; but there are the same difficulties with them to-day as in the times of old—discerning between the true and the false, or, more accurately and charitably, to know when a Medium is really inspired, or when drawing from the minds of those around or following a line of wish fulfilment.

That is why public worship to-day is kept, as its name implies, for the worship of God in prayer and praise, and not to hear what is to happen in the future, or whether our friends and relatives, however dear they may be to us, are happy on the Other Side. Such things are excellent in their proper place where they can be tested and sifted, accepted or rejected, but not in church. That is the reason why, to quote Mr. Findlay, "Mediums were excluded, and still are, from public worship."

Suppose it were otherwise, as he would have it, and that it was the same to-day as in the days of old, when "Mediums in trance or by means of clairvoyance or clairsaudience led the worship of the Apostolic Church?" What then? We have only to go back six months to the time when that prophecy was pouring in from every quarter, "There will be no war." Suppose such a prophecy had been delivered with all the prestige which St. Paul's or Westminster Abbey could lend to it. What then?

(Canon Bird's reply to the critics of his article will appear next week.)

ANCIENT SPIRITUALISTIC BELIEFS

By Hon. RALPH SHIRLEY

I REFERRED in a previous article to certain curious records of battles that had been fought on earth and which were subsequently reproduced, like a sort of mirage, in the clouds above the scene of the conflict. The most notable instance which I recorded was, as my readers will recollect, the phenomena which, to the amazement of the local onlookers, took place in the night skies after the battle of Edge Hill. To the accounts which I gave in this article should be added several others (and perhaps readers will be able to add further cases which have not come to my knowledge).

There is an instance cited by Tacitus, a very reliable historian, as historians went in those days, who tells how when Titus was besieging Jerusalem, armies appeared fighting in the heavens. It is also recorded how subsequently to a battle between Attila and the Romans outside the walls of Rome the deceased warriors continued their battle in the clouds for three following nights, the clash of their arms being distinctly heard. Pausanias moreover narrates that after the famous battle of Marathon the spot was haunted for years by phantom warriors engaged in a death struggle. The plain on which the battle of Waterloo was fought long enjoyed a reputation for being haunted, though I am not aware that encounters in the clouds have ever been associated with what Tennyson calls "that world-earthquake."

Many Greeks and Romans were indeed as ready to accept psychic phenomena as later generations, though they did not apply to them modern methods of scientific investigation. There were sceptics and believers then just as there are to-day. Who has not heard the story, popularised by Shakespeare, of the apparition of Cæsar's ghost to Brutus, and his threat to meet his assassin again at Philippi?

Then, of course, there are the Gospel records of the appearances of Jesus after his resurrection to numerous disciples. Here again some believed but others doubted. The account, however, of the rending of the veil of the temple, presumably the result of a seismic disturbance, together with the three hours darkness at the crucifixion, inevitably recalls the astronomical fact that there was a total eclipse at Jerusalem in the year A.D.29, and, as Commander Morrison maintains with some show of justification, earthquakes tend to follow on the heels of eclipses. It is a question presumably of the magnetic pull of the sun and moon and, where strong planetary aspects coincide, the probability of volcanic action or earthquakes is enhanced.

It has always seemed difficult to me to dissociate this recorded three hours darkness from the eclipse in question. The generally adopted date for the birth of Jesus is B.C.4 of our calendar, and this would make him thirty-three at the time of his death. The main difficulty of this hypothesis lies in the fact that the eclipse took place in the autumn, but the Gospel records are in grave disagreement on essential points as regards this episode, and there would doubtless be an inclination to associate the crucifixion with the Jewish Passover, Jesus being regarded in a very special sense as the Paschal Lamb. Possibly this is merely a coincidence, but, if so, it is an exceptionally strange one.

It is beyond dispute that such phenomena impressed the world at the time of Augustus. Now that we can predict eclipses in advance they have lost their terror to the multitude. One would be glad to know how far the phenomena of the seance room found a parallel in earlier ages. Pentecost is certainly suggestive of xenoglossy.

Of all the curious ancient records of materialisation the one narrated, I fear, with gross inaccuracy, by Mrs. Catherine Crowe in her weird volume *The Nightside of Nature*, is perhaps the most startling. For, unreliable as that authoress is, the story has, it would appear, a genuine basis in historical fact. Mrs. Crowe's *mise en*

scène is hopelessly incorrect. She places the incident in the days of the Emperor Hadrian. The actual record goes back some six centuries earlier to the reign of Philip of Macedon, the father of Alexander the Great. The story may be read in *Greek and Roman Ghost Stories* by L. Collison Morley. The authorities are a treatise by Proclus on Plato's "Republic" and Phlegon's "De Rebus Mirabilibus."

Philip reigned from 360 to 336 B.C. The actual scene of the story is Amphipolis, a city of Macedonia, situated on the river Strymon. The record is contained in a correspondence which took place between a certain Hipparchus, apparently a Government official or local magistrate, and Arrhidaeus, the half-brother of Alexander the Great. The heroine, if we may so term the central figure in this gruesome story, was Philinnion, the daughter of two well-known inhabitants of the city named Demosthenes and Charito. Daughters then, and very long after, had to do as they were told in the matter of marriage.

A SENSATIONAL OCCURRENCE

Philinnion was in love with Machates, a native of Pella, but in obedience to her parents' behests she married Craterus, who later on became one of Alexander's generals. Her marriage in any case was a brief one. She died after some six months. Then came the dramatic *dénouement* about which Mrs. Crowe at length deviates into some semblance of the original record, as narrated by Hipparchus. Philinnion, after her death—so runs his report to Arrhidaeus—actually appeared in her physical form to Machates, in the guest chamber which he was occupying on a visit to her parents, where she made avowal to him of her passionate love, and where he received her in full conviction that he was in the presence of his living lover. On the third night on which this occurred, an old nurse thought that she recognised Demosthenes' daughter, having observed a light in the bed chamber and Philinnion seated by the side of the guest. She accordingly ran to the parents and assured them that their daughter was still alive. The following night the parents appeared on the scene overjoyed to embrace once more their lost daughter under however equivocal circumstances. But, as the narrative records, Philinnion received them coldly.

"Father and mother," she cried, "cruel indeed have ye been in that ye grudged my living with the guest for three days in my father's house. But ye shall pay for your meddling with sorrow. I must return to the place appointed for me, though I came not hither without of the will of Heaven."

Thereupon, as Hipparchus relates, she immediately sank down dead upon the bed. The news of this sensational occurrence spread abroad like wildfire, and the upshot was that it was decided by the authorities to open the vault where the girl had been buried, but in the place where Philinnion's body should have been there was found only an iron ring belonging to her lover and the gilt drinking cup which Machates had given her as a present. On the recommendation of one Hyllas who, we are told, "was skilled in the interpretation of the flight of birds," it was resolved to make sacrifice to propitiate the gods of the underworld, but the unfortunate Machates, overcome with horror, committed suicide.

The sensation of the incident created in the locality is vividly described and the impression is conveyed that neither Machates nor the girl's parents had the faintest suspicion that they were in touch with an inhabitant of another world. Such a record would by many be lightly enough dismissed, but there is something in the magistrate's report to headquarters, narrated in much fuller detail than I have given it here, which undoubtedly gives one pause. It is difficult enough to accept, but perhaps still more difficult to reject *in toto*.

Sometimes, one is disposed to conjecture that the Greeks and Romans of old took their ghosts more

(Continued at foot of next column)

WHAT OUR READERS ARE SAYING

CHURCHES AND PROOF OF SURVIVAL

SIR,—In the course of her very able article on the above in *LIGHT* of February 22nd, Mrs. Stobart states:

"Therefore, we say to the Churches: Convince yourselves by means of Spiritualism of Survival as a fact, and you will have a sound basis whereon to build the religious implications of belief in a future life and in Christianity."

Surely, orthodox Christians should not need a sounder basis on which to build their belief in a future life than the testimony of the Founder of Christianity. Some time since I asked a friend, a clergyman of nearly 80, if he did not think that Jesus appeared to His disciples after the crucifixion not only to prove that He had overcome death Himself, but that they also should do so. He assured me that he most certainly *did* think so, and that those men very high up in the Church who talked about the "alleged" appearances of Jesus were not fit to take the bread and wine.

It should, therefore, not be necessary to convince the Churches of the fact of Survival, but only that such evidence can be secured to-day. It would, however, be a valuable asset to them in their work of bringing consolation to those for whom faith alone is not sufficient. As I have always said, Christianity proved Survival and Spiritualism confirms it. AUBREY TURLE.

A BAN IS A BAN

Sir,—As to "a simpler form of Christianity," has Our Lord ever been recorded as saying most of the St. Athanasius Creed? And how many clergymen speak with knowledge "of all things invisible" as understood by Spiritualists in its widest sense?

A ban is a ban, even if chapter and verse cannot be quoted. The Archbishop's latest blunder speaks for that. E. D. FREEMAN.

THE B.B.C. AND SPIRITUALISM

Sir,—Mrs. St. Clair Stobart and my brother (Mr. Arthur Findlay) have both replied to Canon Bird's statement that the Churches do not ban Spiritualism. But although both have given examples showing the inaccuracy of this statement, neither has mentioned the fact that the Religious Advisory Committee of the B.B.C., composed of representatives of various Christian Churches, definitely refused the recent request of the National Council of the S.N.U. that a Spiritualist service might be included in the Sunday evening religious broadcast. If that refusal is not a ban on Spiritualism, what is? Canon Bird wants to know where a copy of this ban can be obtained. He will find it in the head office of the S.N.U. in Manchester. Kilmaurs, Ayrshire. JOHN G. FINDLAY.

CAN MINDS BE READ LIKE BOOKS?

Sir,—In your issue of *LIGHT*, February 15th, Mr. J. Cecil Maby states: "Minds can be read like books . . . The recurrent excuse: 'Oh, but I wasn't thinking any such thing at the time,' has long since become in-

(Continued from previous column)

seriously than their Gods. Homer, writing perhaps nearly a thousand years before the Christian era, undisguisedly pokes fun at the Greek Pantheon, and the religious beliefs of the Romans of the early Empire were certainly only skin deep. This gave the chance to Christianity. It had not to contend with any living faith. "We know what we believe," said St. Paul. Here he touched the weak spot in the religious attitude of the pagan world. Faith in the reality of the Gods of Rome and Greece had passed away never to return, and the attempts of Augustus, and later on, of Julian, to restore it to a semblance of life were foredoomed to failure. The voice that proclaimed that Pan was dead was symbolical of the expiring struggle of an outworn creed. The place was left vacant for the advent of Jesus of Nazareth.

excusable." Might I enquire what definite evidence there is for this? My study of the subject has shown that in experimental telepathy a definite act of will on the part of the agent is necessary to transmit a message.

This view is expressed by Dr. Hyslop in *Psychical Research and Survival* (ch. v., pp. 96 and 97): "We are then left to the supposition that the percipient selects subconsciously from the subconscious mind of others what it wants . . . This new conception reverses the process and abandons the law of stimulus, and this without any evidence whatever . . . Now, there is not one iota of evidence for this selective process by the living mind."

Perhaps Mr. Maby will be kind enough to state upon what evidence he made the above statement.

S. W. BARNES.

Dr. WILFRID GARTON'S ARTICLES

Sir,—In reply to the letter of Miss Dallas in your issue of February 15th, the views of Sir Oliver Lodge are probably known to nearly every reader of *LIGHT*, and there is no one whose opinion carries greater weight; but, as my article was an endeavour to develop an argument that could be easily understood by anyone with no knowledge of text-book physics, to quote the views of physicists, however eminent, was quite outside my plan. I did not wish to enter upon a discussion of the existence of the physicist's ether, which is now denied by eminent authorities, and I do not possess sufficient knowledge of the subject for so doing, so I purposely avoided altogether the use of the word "ether," and only attempted to prove that to postulate the existence of an intangible and invisible something is the only line of approach to an explanation of paranormal psychical and physical phenomena that is consistent with common sense and clear thinking.

WILFRID GARTON.

MR. COLLEN-SMITH TO MARRY MRS. BETTY WALKER

MR. COLIN COLLEN-SMITH, leader of the World Service Group and Editor of the *World Service and Psychic Review*, is to be married on Wednesday next (March 13th) to Mrs. Betty Walker, who has been his colleague and helper in much of his psychic work. The *Daily Express* announces the marriage under the heading "Romance begun at a séance" and says they first met at a séance at which Mr. Collen-Smith was the Medium. His age is given as 35 and that of his bride as 27.

The marriage is to take place at St. Ethelberga's Church, London, E.C., at 3 p.m., next Wednesday; the service is to be conducted by Dr. Geikie-Cobb, Vicar of the church; and the bride is to be "given away" by Lord Lawrence, who is a vice-president of the World Service Group.

Mr. Collen-Smith asks us to announce that readers of *LIGHT* who are interested in the event will be warmly welcomed at the Church ceremony. Afterwards there is to be a reception at 13 Chesham Place, Belgrave Square, S.W.1, the headquarters of the Group, and invitations for it are being issued by Mrs. R. T. Philipson, sister of the bride.

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by

CANON HAROLD ANSON

(The Master of the Temple)

on

"The Christian Doctrine of Immortality"

Thursday, March 14th at 5 p.m.

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EDITOR - - - GEORGE H. LETHEM

AS WE SEE IT

"ESSENTIALLY AND NATURALLY DIVINE"

SPIRITUALISTS, it would appear, have special cause to take an interest in Orpheus—the legendary Initiate-Poet-Musician of very ancient Greece—and the religion to which he gave his name. In her book, *Torchbearers of Spiritualism* (which every Spiritualist should read in order to become acquainted, in outline at least, with the historical background of Spiritualism), Mrs. St. Clair Stobart tells how the violent death of his beloved Eurydice caused Orpheus to probe the mysteries of death, and how, being assured of Survival, he "underwent an initiation of the severest order, which lasted for twenty years, and only at the end of that time did he consider himself worthy of calling himself an Initiate and becoming a spiritual guide." And in *LIGHT* recently (February 22nd), Mrs. Stobart asserted that Orphism (of which Orpheus was the founder) "taught all that Christianity teaches concerning purity of life;" also "that the future life was a continuation of this life on a more spiritual plane" and that individual consciousness and mentality were preserved. All of which is in line with the teaching of Spiritualism to-day.

Miss Charlotte Woods, in one of her L.S.A. "Studies in the Doctrine of Survival" (which are still in progress) made an even greater claim for Orphism. It was, she said, the only one of the ancient religions that taught men and women to regard themselves as "essentially and naturally divine," and therefore destined to survive physical death and progress on a higher plane towards the stature of the gods (or higher spirits).

It seems to be agreed that many of the teachings of Orphism are included in the teachings of Christianity; but this doctrine of the "essential and natural divinity of man" appears to be regarded as an exception by some Christian teachers.

For instance, when he spoke last Friday evening in the series of broadcast talks entitled "A Christian Looks at the World," the Rev. Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford, asserted that "freedom is inseparable from Christianity" because Christianity regards man "as a potential child of God"—not, be it observed, as "essentially and naturally divine," but only as capable, by a process restricted to Christians, of attaining to divine sonship—which gives Man, as Man, a much lower status. Also, in a recent article in *The Hibbert Journal* (previously quoted in *LIGHT*) Mr. W. J. Blyton wrote: "The Christian is no mere development of the natural man, but a new creation from above;" and dealing with Christian teaching regarding the after-life he said: "There is no simple linear continuation of the temporal consciousness, the world-formed ego with its mundane culture and its pursuits and interests in time and space."

This might be read almost as denying any part in the after-life to those who are not Christians in the sense defined by Mr. Blyton—and that would mean the exclusion of a very large proportion of the inhabitants of even our own and other so-called Christian countries, and of all non-Christian countries.

To what extent these restricted views of the nature of man represent modern Christian teaching it is difficult to determine—certainly there are eminent Christian teachers who apparently hold other views and use language more in keeping with the Orphic formula and therefore with the facts and teaching of Spiritualism—The Bishop of Lichfield (Dr. E. S. Woods), did so in

his broadcast sermon last Sunday morning, when he emphasised the spiritual significance of "man as man."

In this respect, as in others, Spiritualism offers to perplexed Christians evidence regarding the essential nature of man and the conditions of his life beyond physical death which should enable them to choose between conflicting voices within the Churches.

Also, Spiritualism offers to those outside the Churches—and even outside Christianity—the assurance that they also are "essentially and naturally divine," that, as men and women, they will survive physical death whatever their colour or their belief or their character may be, but that their character and mental development will decide the conditions in which they find themselves on the other side of death; that, in very truth, there is "a simple linear continuation" of man's consciousness in this life and the life beyond the grave, and that, therefore, conduct in the present life is of vital importance as affecting the life to come.

* * * *

THE APPEAL TO MODERNISTS

FROM the Rev. Charles L. Tweedale, Vicar of Weston,

Yorkshire, we have received some pertinent, but rather discouraging comments on the "Appeal to Modernists" by the Rector of Risby, Bury St. Edmunds (Rev. A. F. Webling) to which we drew attention last week. Mr. Tweedale writes:

"I can sympathise with the Rev. A. F. Webling in his appeal to Modernists in the Church, as I have gone through the discouragement which I am afraid only surely awaits him. On the occasion of the issue of the third edition of my book *Man's Survival After Death* (which has profoundly impressed hundreds of clergy all over the world) it was recommended to the Clergy of the Liverpool diocese and was read by Dr. Underhill, the present Bishop of Bath and Wells, before his Committee sent in their report on Spiritualism, drawing the encomium: 'Your book is of very great interest, and an encyclopaedia of information on its most important subject.'"

"This book I sent to the Rev. H. D. A. Major, Editor of *The Modern Churchman*, requesting him to review it. He retained the book, but, in spite of repeated requests made from time to time, refused to review it, and so the information contained therein—which is of supreme importance to the Clergy—was withheld from readers of the *Modern Churchman*, the 'Modernist' section which, as the Editor of *LIGHT* remarks, have, 'generally speaking, refused to recognise the validity and reality of the psychic facts, however well authenticated.'"

The fact that Mr. Webling's letter was published in the *Modern Churchman* gives ground for some hope that the attitude of the Modernist leaders towards psychic evidence may have changed since the time to which Mr. Tweedale refers. This hope is strengthened by the knowledge that the distinguished Modernists who served on the Archbishop's Committee of Inquiry were amongst those who declared themselves convinced that the existence and importance of the evidence had been proved.

* * * *

AN OBJECT LESSON IN SUPPRESSION

SOME indication of the influence within the Church of England which has led to the suppression of the carefully-prepared favourable Report on Spiritualism is provided in the course of a belated review of Mr. Harry Price's book, *Fifty Years of Psychical Research*, in the *Church Times* (Anglo-Catholic). It is written by the Editor, who heads his article "Exposing the Spiritists," and does his best to make it appear that this is the main purpose of the book. There is no mention of such incidents as that in which Mr. Price tells of having seen and handled a materialised spirit-form in circumstances which he was satisfied prevented either trickery or illusion. There is no mention of the fact—noted by so critical an observer as Mr. Hereward

Carrington—that M nearer and nearer a rational explanation which he vouches.

The Editor of the of incidents and e and quotes only the supposed weakness of the Bible who indecencies and horrors contain; and, having should also try to justify Report on Spiritualism that, were it published are the accusations whom he derisively are to be included a and members of the Churches, and who be shamed by his foolish sneers at Oliver Lodge.

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CAMBRIDGE P. R.

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Carrington—that Mr. Price is manifestly approaching nearer and nearer to the spirit-hypothesis in seeking a rational explanation of the psychic phenomena for which he vouches.

The Editor of the *Church Times* omits all mention of incidents and evidence favourable to Spiritualism and quotes only those passages which deal with its supposed weaknesses—thus imitating those critics of the Bible who quote from it a string of supposed indecencies and horrors as if that were all the Scriptures contain; and, having done so, it is natural that he should also try to justify the suppression of the Church Report on Spiritualism, because no doubt he knows that, were it published, it would show how ridiculous are the accusations he persists in making against those whom he derisively calls “Spiritists,” amongst whom are to be included a considerable number of the clergy and members of the Church of England, and of other Churches, and who, incidentally, must, as Christians, be shamed by his pitiful exhibition of bigotry and his foolish sneers at the supposed “credulity” of Sir Oliver Lodge.

A VERY DIFFERENT PICTURE

A very different picture of Spiritualists and Spiritualism is presented by Durward Reid, in an article in

Tit-Bits (March 9th). Mr. Reid warns his readers that sharks and swindlers pose as Mediums and rob people who are foolish enough to trust them, but unlike the Editor of the *Church Times*—who would make it appear that all Spiritualists are charlatans and all Mediums swindlers—he proclaims the truth and value of true Spiritualism.

“It is not a new religion,” Mr. Reid writes, “it is not a substitute for the Christian message. It is an addition to that message. It helps us to understand some of the ‘dark sayings’ of the Bible. It gives new meaning and purpose to the Christian life.”

Concluding his article, Mr. Reid gives the following advice on how to distinguish between the true Medium and the false. “Always distrust the Medium who talks money,” he writes. “As a rule, genuine Mediums don’t ask fees, unless to cover expenses. They don’t advertise. Usually it is only possible to get in touch with them through a Spiritualist association.”

In a word which might have been addressed to the Editor of the *Church Times* and others like him, Mr. Reid says: “One thing is certain and unassailable—the message of Spiritualism cannot be gainsaid by mere obstinate unbelief.” Nor, we might add, can its progress be stopped by the suppression of evidence in its favour either in a review or a Committee Report.

THE PSYCHIC THREAD

CAMBRIDGE P. R. STUDENTSHIP

UNDER a curious range of headlines, the Press continues to comment on the Cambridge Studentship in Psychical Research. Papers and Magazines that never before devoted a thought to spiritual things have reacted to this announcement in a manner that is certainly significant.

Apart from the actual importance of the endowment of a psychic studentship in such a place as Trinity College, the event is an immense encouragement and impetus to the whole Cult of the Individual. As such, it is of double interest to Spiritualists. Not only does it bring official recognition to their labours, it provides a spur to that Ideal which is the driving power of all their beliefs.

MAN, THE INDIVIDUAL

For Spiritualism, in its wider or narrower sense, and, in fact, every aspect of the Occult or the Mystic, is fundamentally established on the principle of the supreme importance of the *Individual Mind*. Man, the individual, must develop his own spiritual powers if he is to aid mankind in the mass. To prove the survival of the individual mind after death is the prime object of Spiritualism. The way of Mage and Mystic alike is a lone way, a purely individual path. The scholar who shall be elected to the Perrott Studentship at Trinity will find himself a lonely and individual seeker in a sense unimagined by the student of any other course at the University.

A 16th CENTURY PRECEDENT

For a precedent, one may cast back much further than the foundation, in 1922, of the Hodgson Fellowship in Psychical Research at Harvard, hailed inadvisedly as the first official academic recognition of the occult sciences. We must go back to that pre-eminent age of the Individual—Golden Age of Arts and Letters—the sixteenth century.

It was in the sixteenth century that Johannes Faustus taught the occult sciences publicly at the University of Cracow in Poland. This “Professor of Magic” seems to have been a learned and highly-respected person. Unfortunately for his reputation, he was early confused with a certain Georgius Sabellicus, a conjurer, who stole the Professor’s name, styling himself “Faustus Junior, magus secundus.” The result in the popular imagination was a compound

mythical character, half-seer, half-charlatan, the “Doctor John Faustus” whose “damnable life and deserved death” is narrated in the old *Faust Books* which inspired Marlowe’s “Tragical History of Doctor Faustus” and Goethe’s “Faust.”

PSYCHIC PLAYS

Psychic affairs are not only debated these days in Universities and Churches, they continue to keep the stage lights fixed on them. I have not seen Aldous Huxley’s play, “The World of Light,” at the Birmingham Repertory Theatre, but the report of its action proves it to be negligible as a psychic drama. This is not the case with another new play, “The Impossible She,” by L. E. Jones, produced at the Richmond Theatre (first night 5th February) with the beautiful Austrian, Sybille Binder, in the title part.

Despite an unhappy attempt of the authors to “rationalise” by presupposing an astral laboratory supervised by Sir Isaac Newton, the play carried real conviction. Miss Binder moved subtly through a rôle of mixed earthly and spiritual character: a re-materialised soul with a sublime mission. The satire on our “conventions” was poignant. Basil Foster played the bewildered lover to perfection.

“The Impossible She” thinks, speaks and acts with the most ingenuous contempt of all rules of social intercourse that we have been taught to regard as sacrosanct. Yet we are forced to admit that she is right. Her code of conduct is childlike, and therefore Divine. Human love at length brings her to the level of mortality, but her superhuman nature has by now so far sublimated her lover’s character that he renounces the earthly possession of her, thus freeing her to return to that Otherwhere which is her element.

C. R. CAMMELL.

BUT A LITTLE WHILE . . .

Sometimes it seems the skies of grey and snow
Will never lift again . . .
Hidden—the boundless blue we used to know—
By the world’s pain.

Yet, but to-day I heard the birds in flight,
Trembling with song . . .
Chill is the air, but music ends the night—
Silent so long . . .

Heard high above the tumult of the world
Is God’s command;
The petals of a primrose are unfurled . . .
In our dear land! GLORIA STORM.

HOW MISS CUMMINS'S SCRIPTS ARE WRITTEN

4—THE GREAT MEMORY

By E. B. GIBBES

IN her address at the Wigmore Hall, (LIGHT August 17th), Miss Cummins quoted that fine prayer "The Great Thanksgiving" from *When Nero was Dictator*. It may be of interest to record how this came to be transcribed. It is another example of retentive memory on the part of the unseen communicators (or, of course, Miss Cummins's subconsciousness).

Originally written in August, 1931, it was mentioned as having been uttered by Paul when he "beckoned to the elders in the company" (chapter I.). Subsequently we were told to remove this reference to it as it came at a later time. However, as he had spoken of the existence of this prayer, I asked the Messenger if he could quote it. Apologising for his inability to write in the language he would have chosen, he said:

"I can but give ye a piece of this prayer and it is not in the lovely Grecian words, but shaped in the uncouth images of thy barbarian tongue," and he added: "These last sentences were shaped in the season of the first persecution, when Nero caused the saints to be burned, to be devoured and hung upon crosses. The parchment is faded, wherefore thou wilt pardon the rude shape I have given to this thanksgiving . . . Now to the Gentiles, sun, moon and stars were of great account. When Paul first designed this simple prayer, he bethought him of the Gentiles but lately won for Christ, who, in the days of their ignorance, hailed sun, moon and stars as gods—that be why he writeth 'Lord of sun, moon and stars . . .'"

It was on May 3rd, 1936, that he suddenly referred to the prayer, demanding that it be read to him and incorporating it in the script he was then writing. (Page 214).

The following is an example (one of many), of the accuracy of statement ever displayed by the Messenger of Cleophas in all these writings. On March 22nd, 1936, he suddenly wrote that he wished me to "look in the chronicle where the two Apostles are resting on the hill without the city. Take from it that 'It was the first season of the year' and set in its place 'It was between the seasons when spring and summer meet.'" (Page 134).

That particular chapter had been written on May 25th, 1935. I do not suppose this apparent misstatement of the time of year could ever be traced, even if it had been left as he had written it ten months previously—for these writings all concern the unknown history of St. Paul.

However, several other instances occur which show the desire that every detail be accurately given. For example, he wrote: "Now, I would have thee change the name of the descerner of spirits, Rufus, to Tabeel, for he was only known to his master as Rufus, but was called by his own name, Tabeel, by the brethren, so he should be known by it." (Page 129).

I asked the Messenger how he traced these little errors and corrected them. He replied:

"I looked again at the images in the Great Memory and then at the parchment, and I perceived that the scribe of the parchment had erred . . . I draw from ancient parchments, the contents of which may be compared with the scenes imaged on the Great Memory."

I referred to another correction. He wrote: "Again, since setting that down, I compared the parchment with the Great Memory. When I say that, I speak of our Company, and again we perceived the scribe had erred, misplaced the times of the travels."

As in the case of the script written in the presence of Mr. Shaw Desmond, there are indications that the Messenger is aware, some time beforehand, of certain portions which he will incorporate at a later date. For instance, on January 11th, 1936, at the preliminary sitting, he gave a résumé of what he proposed to write

about when we restarted our work. In it he mentioned the Libertines. On March 22nd of that year, he referred to these few lines and said: "Keep that writing for me." It was not, however, until November 29th, 1936, that he suddenly demanded that I should find and read this small portion of the script. At the time, I could not recollect it and said so. He indicated at once where he had written it and wove the remarks into the text. (Page 227).

Now, one is always searching in these writings for indications that the scribes and messengers are really living entities and not "split-offs" or figments of Miss Cummins's mind and imagination. Possibly the following little episodes which occurred give this evidence.

At the opening of a sitting in April, 1936, the Messenger wrote without a pause, passing from his request to me to read the last words in order that he could take up his story, on to a sentence to be incorporated in the script, and other remarks, and back again commanding me to "read."

"The Messenger grace and peace read the last words the floor was carpeted with glimmering spiders webs the mage moved to and fro between their strands halting at last before the altar there he stood a great dark figure yea yea scribe thou hast found the lost image of his magic enough read."

I was a little puzzled. "What do you mean 'your scribe has found the lost image?'" I asked, thinking he referred to Miss Cummins.

"I was speaking to my scribe on this side, not to thee," he answered. Evidently he was excited at the discovery of a lost portion of a roll, and really delighted with the scribe for having unearthed it (or should we say "unethered it" in this case!). Accidentally, his congratulations became inscribed on paper.

A few days later another of these curious little interludes occurred. The Messenger came, wrote his name and the opening to Chapter 36 in the following manner: "The Messenger of Cleophas grace and peace yea scribe that piece of the parchment as they entered the city it seemed to Nero and his companions as if," etc., continuing without a pause in a sort of breathless haste.

Written as above, with no punctuation, these sentences look ludicrous. But they are examples of the communicator's remarks to his invisible assistant which were caught up by the automatist. It also illustrates how closely bound, when writing, the messenger must be to Miss Cummins.

There are frequent allusions to the fact that these writings are drawn from faded parchments and are therefore hard to read. That they are really taken from various records is denoted by the above extract and in the following. At the end of a sitting the Messenger broke off with the words:

"I would halt now for I must change the order of the coming script—the scribe hath it only in fragments as yet."

REALISTIC AFTER-VISIONS

Several reviewers of *When Nero was Dictator* have remarked that, to enable her to write this book, Miss Cummins must have steeped herself in the literature of that period. They do not admit belief in the Editor's Note which indicates that the chronicle has been communicated by an unseen agency. They do not refer to the possible alternative, *i.e.*, that Miss Cummins's super-conscious mind may be in direct touch with some Ether-memory, and therefore responsible for a part at least of the writing of this long history. The following are instances in which this seems actually to have occurred.

On one occasion, after a sitting of another kind, Miss Cummins had slept very heavily for some time in a

chair to which I had helped her. She awoke and described a dream she had had. When I asked him later, "Astor" denied that it was a dream. He said that it was, in this instance, a case of her mind getting in direct touch with the Great Memory. This had followed some exorcism done by him concerning a house alleged to have been built near the site of an ancient Druid settlement.

Now there are times when Miss Cummins brings back recollections of what she has written in the form of pictures or visions. From my notes, written after a sitting at which she had described the burning of Rome, I find that she "spontaneously told me when she 'had come back to earth,' that she saw little pictures of fire, flames and smoke and tiny black figures running about. The pictures seemed to unfold one on another, one fading out and another taking its place. She felt no emotion in this instance, and was not unhappy or disturbed"—as has occasionally happened.

At the sitting following the one after which she had described the visions of the fire of Rome, I asked the Messenger if these pictures were obtained by his earthly scribe direct from the Tree of Memory? He replied: "She perceived, as from a distance, scenes in the Tree of Memory."

"Is she then in direct touch with it?" I asked.

"Not always," he answered. "It is as if she were in a little boat that now and then touched upon the sands of the sea shore, or as a bird that alights upon a tree, that drifts to and fro above it, perching within its leaves again and yet again."

"Her consciousness is there, while you write?"

"Yea," he replied.

Another gap in the writing occurred when Miss Cummins left England on May 9th to lecture in Dublin and for her usual sojourn in Ireland. She returned a month later, for the publication of her novel *Fires of Beltane*. The few sittings we then had were not associated with the book the Messenger was writing.

She came back again for the winter in October, 1936. There had been some anxiety for me in the interval, so relatives and friends were the first to communicate. Other work had also to be attended to before we recommenced sittings with the Cleophas Group. Early in November, 1936, I had a sitting with Mrs. Mason, and readers who are interested in the Controls of Geraldine Cummins can obtain more information concerning these strange people by reading a little booklet published under that title. A supplementary article appeared in *Psychic Science* for July, 1937, under the heading "Controls as Separate Entities." It gives additional evidence obtained through Mrs. Mason on this point. It was due to some remarks given through Mrs. Mason, that we decided to ask for the "Politician" again in order to get his views on a matter mentioned at my sitting with her. Thus we came again into touch with him and the "Financier," whose subsequent communications were published in *LIGHT* last spring.

On November 12th, 1936, Silenio and the Messenger resumed control of the sittings. Silenio at once wrote that it was "the will of the Group that thou shouldst divide the Chronicle into four parts." He then gave them in the following order.

Book One: St. Paul Journeys into Spain.

Book Two: St. Paul and St. Peter are together in Rome. The meeting of Paul and Nero.

Book Three: St. Peter and the Great Fire.

Book Four: St. Paul at the Journey's End.

As Miss Cummins has sometimes remarked, "it saves a lot of labour on my part when I write automatically." The work of construction is left to another agency.

The Messenger gave us the chapters now incorporated as the Prologue in *When Nero was Dictator* and, on November 30th, opened Book Four. We were anxious to push on and hoped there would be no further gaps in the writing of this book. However, Edward VIII. abdicated the Throne of England in favour of

his brother the Duke of York early in December, 1936. This was an occasion I felt on which we might well get the views of the Politician. On Friday, December 4th, therefore, I asked for him. He predicted what occurred on the 10th and 11th, when the King left England. Parts of this script were published in *LIGHT* for November 24th, 1938.

A SYMBOL OF HOPE

The sittings with the Cleophas Group for the completion of the above mentioned book were then continued without interruption. And on December 16th, 1936, Silenio made the following remarks.

"Silenio. Greetings Scribe. Know that four or five of these writings will lead us to the end of this chronicle. So be not anxious or afraid. All will be rendered to thee for there is no great number of words to be added to this book and it is fitting it should come at the close of this year and at the commencement of another year which is fateful in the history of your generation. For know that it is a symbol of hope—the writing of the last words in the opening year, words telling of Paul's entry into a blessed life, placed at this time and hour, because Britannia enters then into a year when this great country, guided now by chosen men, will begin its great mission for a righteous and sure peace. With the coming of a new Emperor there comes also this great work. And Paul's teaching will be behind the throne and behind the rulers, guiding them in Britannia's struggle to testify to the old truths that are new and unknown to other war-like nations. For though they have heard of these truths they are not of them, and in the coming year and years they must learn of them through Britannia and through those people who speak her language. Very slowly through tribulation the Empire will become more peaceful. But the ascendancy of the new Emperor is a sign, as also the ending of the chronicle of Paul is a sign, that good will, after suffering, prevails and the world will not be destroyed as is feared."

The "new Emperor" is, of course, our present King. Silenio's reference, written in 1936 to "the war-like nations . . . who have heard of these truths yet are not of them," would seem to indicate Germany and Russia. His allusion to "those people who speak her (Britannia's) language," would include the people of U.S.A. And there are indications, in the above paragraph, that Silenio foresaw struggle and tribulation for the people of Britain in the coming years; followed by "a righteous and sure peace."

The Messenger seemed determined to complete his history of Paul by the end of the year. In so doing, he wrote, he would fulfil destiny.

Thus it has come about that, begun in August, 1931, *When Nero was Dictator* was not finished until December 31st, 1936, a few paragraphs being added on January 2nd, 1937.

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MY HELPFUL DREAM

WITH flying feet I was rushing down a sloping street, pursued by a Terror so awful that I dare not spare a second to look behind me, but I knew it was surely gaining upon me. No human help was near, nothing to be seen but bricks and mortar. There was a low wall at the bottom of the street, and evidently a railway cutting below, but I knew that whatever awaited me I must go over the wall. In an instant I was upon it, and as I flung myself over it I saw a train below me, and the thought flashed through my mind: "If the train is standing still I may be safe, but if it moves . . ."

Then I was walking peacefully on soft green grass in a lovely undulating park-like place, with shady trees growing here and there. Under one tree was a garden seat and I sat on it, feeling happier, safer and more full of peaceful joy than I had ever felt before. Presently I saw an elderly man coming towards me reading, as he walked, in a little book. He glanced at me, closed the book and came to sit down beside me. I was glad he had come, and felt sure he was full of understanding and help; so I said: "I wonder if you can explain things to me? Can you tell me where I am and how I came here? I cannot remember anything till I found myself here." "Cannot you really remember anything," he said with a kind smile. "Try to remember, think back, and it may come to you." Suddenly I *did* remember, and I said: "The street and the Terror behind me, and I *had* to go over the wall. I saw the train on the line below and the thought came to me as I flung myself over, 'If the train is standing still I may be safe, but if it moves . . .'" Again he smiled and said: "Don't you understand? The train *did* move." "Do you mean," I said, "that I was killed and that I am safe here?" "You are quite safe," he said, "death is past and you have nothing to fear." And we sat on in happy silence.

The dream is as clear to me as on the morning it came to me, and it has so often brought comfort to my heart that I hope it may possibly comfort others, especially those who have been agonised by the fear that their loved ones, torn from them by war or sudden tragedies, may have suffered terribly. I think we may hope that they really never knew what had happened, and passed peacefully away into peace and happiness. Bournemouth. SWADES.

ANCIENT BRITISH SCRIPTS

FURTHER to Mr. Findlay's remarks on early Christian MSS, relating to Spiritualism, may I call to mind the ancient British scripts and histories relating to the first century A.D.? One of these old scripts, recompiled from oral ogam and runic sources in the sixth century A.D., states clearly the Spiritualist knowledge of survival known to Bran the Blessed, King of Britain, A.D.60. King Bran spent seven years in a Roman prison as hostage for his son Caractacus; and during that time became a convert to the teachings of his fellow-prisoner, St. Paul the Apostle.

The ancient Mabinogian MSS. describes how King Bran the Blessed (so called because he first brought Christianity to Britain) foretold his own death and promised to converse with his warriors after his death, after his head had been severed from his body; he did so, and the ancient séance is called "The Entertaining by the Noble Head of Bran the Blessed."

The district round Bournemouth is closely linked with King Bran, both in archeological objects found in

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the tumuli of Hengistbury and also the place names—Branksome is clearly Bran's Cwm (Bran's Valley); Bransgore is clearly Bran's Gaer (Bran's Camp); Branksea Island (often called Brownsea Island) is clearly defined in Saxon MSS. of the tenth century as Bran's Insula. All these place names, together with the ancient Mabinogian scripts relating to King Bran's conversation with his warriors after his death in Ireland are contained in my book, *Bournemouth's Charmed Magic Casements* (published by the Bournemouth Times, price 2/-).

Another ancient British MSS., "Yr Llyfr Coch yr Hergest," called "The Poem of Myrdin (Merlin) in His Grave," is a prophecy relating to the Britons and the Saxons. I happen to possess a copy of this very rare MSS.; it is written in the typical British style of Englyn—three lines in each verse, the British system of memory training commented upon by Cæsar in his *Gallie Wars Commentaries*, and on counting the verses I find there are twenty-seven. Those old ancestors of ours did everything in threes. Bournemouth. "NESTA OF THE FOREST."

LOSS TO FRENCH SPIRITUALISTS

Writing of the late Pierre Borderieux, whose death was announced in the December issue of *Psychica*, Pierre Cornillier says, in the January number: "The loss of M. Pierre Borderieux is a loss which will grieve all those who knew this remarkable man, who was one of the bravest fighters in the cause of Spiritualism." Madame Borderieux, his wife, in her obituary notice, draws special attention to her husband's impartiality, tolerance and the humility which so often made him exclaim: "What do we really know?"

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