

LIGHT

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SPIRITUALISM AND CHURCH

WHY THEY SHOULD UNDERSTAND EACH OTHER AND WORK TOGETHER

By M. A. ST. CLAIR STOBART

CANON BIRD concluded his delightful article in *LIGHT* of February 8th by saying that he had written his criticisms of the Spiritualist attitude towards the Churches "with the honest desire to clear up misunderstandings."

And I should like now to acknowledge, with joy, that he has indeed succeeded at least with regard to one important point. I, together with most of my fellow-Spiritualists, had been under the impression that Spiritualism was banned by the Churches. I had myself always been led to this belief by personal experiences—as, for instance, when the former Bishop of London ordered that no Spiritualist meetings were to be held in Church halls, or schools. This order brought to an end a series of successful monthly meetings, arranged in the East End of London by the Spiritualist Community, of which I am Leader and Chairman. These meetings, at which the Vicar of the parish presided, had been highly appreciated by the local population. Many other examples could be given of similar prohibitions for which the word "ban" had not seemed inappropriate.

We had, perhaps wrongly, linked this more moderate form of ban with the original ban contained in Exodus xxii., 18: "Thou shalt not suffer a witch to live" (a text often used by the Churches as justification for their modern strictures) and also with the fact that, not much more than a hundred years ago, the Church was banning Spiritualism by burning at the stake women possessed of psychic gifts. Spiritualism has seemed to us to have been regarded by the Churches as a burning question ever since.

But now all that is over; for, as we learn from Canon Bird, there is no ban upon Spiritualism; and I am indeed happy at the removal of a serious misunderstanding.

The fact of the matter is that to-day we ought to differentiate between the Church as an Institution, a State-governed, Parliament-controlled Church, which still breathes the atmosphere of the Prayer Book of 1547, and individual Clergy of the Church (as represented by men of the calibre of Canon Bird, and many other Canons and Clergy of all ranks and denominations) who have outgrown the ecclesiastical swaddling clothes, and are individually revising,



MRS. M. A. ST. CLAIR STOBART

for themselves, the Church's traditional estimate of the value of Psychic Science as a practical basis for religion.

But Canon Bird is puzzled by, and takes exception to, some of the contentions in my article in *LIGHT* of January 4th. Let me try to elucidate.

Why, for instance, do I speak of "doctrines which are of ecclesiastical origin"? For the simple reason that the fundamental doctrines taught by the Churches were formulated by Church Councils—notably the doctrine of the Trinity, the super-divinity of Jesus, the Virgin Birth, Immaculate Conception, etc.; these were formulated by Church Councils dating at various times from the Council of Nicaea, A.D. 325, when the mischief began. They are not to be found in the Teaching of the Founder of the Christian religion; and we suggest that Church leaders, in full exercise of their intellectual faculties, would not to-day dare to deduce those same dogmas from those Scripture texts which they now take as their inspiration, if they were not trammelled by an ecclesiastical inheritance which they value as Tradition, rather than as Truth.

ESOTERIC DOCTRINES

Personally, my attitude towards Church dogmas differs from that of many Spiritualists. I do not accept them in their present materialistic form; but I take a romantic interest in them and have a hope that before long the Churches will return to the esoteric interpretation which the terms Sacrifice, Virgin Birth, Incarnation, Resurrection, and Ascension originally bore to the great Spiritual Initiates in the Mystery Religion of the Temples in the Græco-Roman world, into which the Christian religion was born.

It is understandable, but regrettable, that Church Councils should have used the Figure of their Protagonist as the Personification, in historic form, of the spiritual aspirations dominating the religion which Christianity superseded. The Church made exoteric Episodes of esoteric Ideals. Those esoteric Ideals are still inherent in the Church's dogmas of to-day. But, for the multitude, who have not had the benefit of "45 years of theological training," the symbolism and the spiritual values are lost. These, we contend, could be restored if the Churches would re-interpret the Gospel story by the light of modern knowledge. This, whilst shewing the impracticability of the dogmas in their present materialistic form, would retain reality for the story upon which they were based and restore the esoteric, the spiritual values—as understood, for instance, by Plato and others of the great Initiates.

But, in any case, we need not be too seriously concerned with the dogmas. One Truth cannot destroy any other Truth; and the Truth of Survival is a fundamental, concerned with the whole nature, past, present and future, of Man. Other beliefs, if inconsistent with this central Truth, will automatically find their appropriate status in the general scheme of religious life.

But perhaps the most important point in the article is concerned with the subject of the Resurrection. Here again it is obvious that our Canon, as an individual, is in advance of the Church to which he officially belongs, for he is at pains to shew that he himself no longer believes that it is the *physical* body that survives. On the other hand, he is, as it seems, at a loss to understand clearly what it is that survives. For he says that "the statement that, in contrast to the belief of the Church in the resurrection of the *body*, Spiritualists only believe in a resurrection of the *spirit* alone, is one I find hard to believe, because," as he continues, "Mediums are at pains to describe the so-called communicating spirits as being remarkably like what they were in the body when on earth."

The whole paragraph shews misunderstanding—now, let us hope, to be removed—of what Spiritualists not only believe, but know, from evidence of their eyes and ears, as to the nature of the surviving spirit-body. Use is frequently made by the clergy of the term

"disembodied spirit." No wonder it is difficult to believe in such an impossibility.

Spiritualists have evidence that those who have passed to the Beyond inhabit soul-bodies which are facsimiles, etherialised facsimiles, of the physical bodies in which they were housed on earth. More correctly, the earthly body in which the Soul is housed is the facsimile in fleshly form of the more permanent soul-body in which the Spirit, the Ego, the controlling force, is tabernacled. It is incorrect to say we *have* souls, because in truth we *are* souls, temporarily inhabiting physical bodies, which we discard at death, when the snapping of the silver cord releases the escaping soul-body. St. Paul was well aware of this. Did he not remind us that "there are also celestial bodies and bodies terrestrial" (I. Cor., xv., 40).

I would humbly suggest that though, to enlightened clergy to-day, statements in the Creeds, Prayer Book and Hymn Books of the Churches are by them interpreted in accordance with wider vision, the people at large have no means of disentangling from unacceptable dogmas the more intelligible interpretation. The consequence is that they stay away from the Churches which still teach these doctrines and they seek other and simpler forms of religion.

This I, personally, deplore, because, apart from the teachings of Churchianity which have crept into the Church teaching, there abides side by side with this their teaching of Christianity. And in this teaching of Christianity I again take a romantic interest, from the fact that this Christian teaching did not come as a bolt from the blue with the advent of the Christ, but had been inherited as a glorious legacy from days approximately 14 centuries B.C. with the wonderful teaching of Orpheus. Like most living things, Christianity had not only one, but two parents—Jewish and Hellenic.

WHAT ORPHISM TAUGHT

Orphism taught all that Christianity taught concerning purity of life, chastity, piety, goodness to strangers, need for new mentality. And it taught belief in a future life; that future life was a continuation of this life on a more spiritual plane; we preserved our own mentality and consciousness; death was the beginning of real life; the body is the tomb of the soul, etc.

Orphism was the harbinger not only of the Mystery Religions, but (as Professor Angus mentions) of Christianity. It taught the doctrines of Redemption, of Original Sin, and the blessedness of Sacraments. Its general principles were almost super-Christian. It was a Faith so noble that it may be questioned, says Harrison, whether any Faith, ancient or modern, has ever surpassed it.

All this seems to indicate Christianity as being on at least one of the direct lines of religious life. These truly Christian teachings of old days seem thus to have been broadcast from earliest times as a divine evangelium for man's guidance. And it would seem that, to-day, it is from abandonment of these Christian teachings by the Dictators who are scourging Europe that we are suffering. The Secretary of the Soviet Union is reported to have said recently that "the Russo-German Pact would facilitate the progress of the anti-God movement because Hitler was anti-Christian."

Are not we and our Allies fighting to-day in a Crusade to rescue those spiritual values which are being scorned by the Dictators? And are not we Spiritualists and the Churches fighting in this same Crusade for this same Cause? In the common danger, could not minor differences be ignored?

Canon Bird believes that Survival has been proved to-day. But he does not think that this knowledge, if widely diffused, would do much to help people to rethink their lives. I agree that a knowledge of Spiritualism alone would not force people to find the Way of Life. Spiritualism is, as I see it, only the Basis of Religion. And, because of that limitation, I seek the

co-operation of the Churches. Religion is, above all things, a Way of Life. And that Way of Life is to be found supremely not in Church doctrines, but, as it was by the early Christians, in Christianity—Christianity of which the Churches have been the custodians for nearly 2,000 years.

But Christianity was based upon evidence of Survival. Without that evidence the world outside Galilee would probably never have heard of Christ. And we of the Confraternity maintain that modern evidence of Survival is as vital a factor in establishing religious belief as ever it was of old.

We maintain that Survival is *either* a fact of biological significance *or* it is nothing. The ecclesiastical middle-course must be ruled out. If Survival is a fact, it is a biological fact; and, if it is not a biological fact, it can have no value for theology. 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.

First, prove that there *are* Souls—that men *are* Souls, then you can deduce from that fact the kind of lives men should lead and what they should believe in furtherance of the continued life of those souls. Instead of teaching Survival as a possibility and refuting it as

a fact, accept Survival as a fact and teach its implications as possibilities.

If the world is to be saved from barbarism, it must be given a plain answer to the question: Survival or Extinction? And the only way to prove Survival is to talk with those who have survived.

And, now that such a distinguished representative of the Church (and many others who could be named) are to-day able to profess their belief that Survival *has* been proved, there is probably no greater diversity of views between these Churchmen and some of us Spiritualists than there is between the Canon himself and representatives of his own Church. Misunderstandings are indeed disappearing. And since it is the restoration of spiritual rather than of doctrinal values which will save the world; and since we Spiritualists and the Churches are both out for the rescue of spiritual values, why not fight side by side in the great Crusade, ignore minor differences and march under a common banner?

The Canon says he "hopes that my wooing of the Church may be as successful as Petruchio's, which it often recalls." This is indeed a hope of good omen. For, quaint and original as was the method of persuasion of the Gentleman of Verona, Katherine responded whole-heartedly and Petruchio's victory was complete.

EARLY CHRISTIAN DOCUMENTS AND BELIEFS

By ARTHUR FINDLAY

AFTER reading Canon Bird's article in your issue of 8th February, I thought of the words of Voltaire: "I disagree with every word you say, but I will defend to the death your right to say it." In this spirit of toleration, may I point out what are, in my opinion, some of his major blunders?

Spiritualists, like his own fellow orthodox Christians, are often woefully ignorant about the beliefs of the early Christians, but no well-read Spiritualist would ever assert that dogmas and doctrines were not prevalent as far back as the latter part of the first century among certain bodies of Christians. We, however, now know, from the discovery in 1873 of *The Teaching of the Twelve Apostles* (a document generally spoken of as *The Didache*, which Professor Harnack dates at between 130 and 150 A.D.) that these were not held by all Christians.

This document, while saying much about mediumship in the early Church, also proves that there was then a type of Christianity free from the doctrines of the Atonement and Incarnation, the Sacrament, and the dogmas which became accepted by the entire Church at the end of the fourth century. The Canon says that no such document exists and challenges Spiritualists to produce it. Well, I have done so, and he must now prove me wrong or withdraw his remarks on the misleading opinions of the leaders of Spiritualism.

The Council of Nicæa, in 325, attempted to bring about uniformity of belief, but failed; and this was only accomplished at the end of the fourth century in consequence of the edicts in the Theodosian Code, which made all religious beliefs, outside Catholic Christianity, heresy, and all heretics liable to the death penalty.

For the Canon to say that, because Spiritualists believe in a primitive form of Christianity, Churchmen are made doubtful of Spiritualism is certainly quite the most unique and ingenious reason I have ever read to account for the hostility of the Christian Church towards Spiritualism throughout the Christian era. I think we must really take this as a canonical joke!

The Canon mentions *The Shepherd of Hermas*, but fails to mention the writer's high opinion of Mediums and how, when the book was written (about 135/140), mediumship was referred to as part of the recognised Church worship. This book was accepted by the

Church Fathers as of equal value to the other books contained in the Scriptures, and it was appointed to be read in the Churches. Likewise, the Canon ignores the remarks of Ignatius, Tatian, Justin Martyr, Irenæus, Tertullian, Origen and Eusebius, covering a period up to the end of the third century, in favour of the then common practice of Mediums in trance, or by means of clairvoyance and clairaudience, leading the worship of the Apostolic Church.

"CONTRARY TO EVIDENCE"

To try, as the Canon does, to make out that the Christianity of the first century was the same as that of the fourth is quite contrary to evidence. He forgets all the differences of opinion which raged within this time. No one can compare the Christianity of that outstanding Gnostic Christian, Clement of Alexandria, with that of the Catholic Augustine. Compare the beliefs of Origen, who lived in the early part of the third century, with those of Jerome, who lived at the end of the fourth century—and yet both are recognised as outstanding Christians. Compare the beliefs of Tertullian and Praxeas, whom the former describes as doing the Devil's business because the latter helped to drive mediumship out of the Church.

The Canon denies that there is a ban on Spiritualism in the Anglican Church, but he conveniently forgets that when the Priesthood captured the Church from the Presbyters, in the third century, Mediums were excluded (and still are) from all participation in Church worship, just as he forgets Article 4 of the Thirty-Nine Articles of Religion in the Church of England *Prayer Book*, which reads: "Christ did truly rise again from death and took again his body, with flesh, bones," etc. Again he forgets that, on the subject of the Life after Death, the twenty-one High Priests of the Church of England who reported on the Doctrine of the Church of England, in a publication of that name, issued in 1938, agreed that, on this subject, the only attitude to adopt was "to remain agnostic."

I cannot go into all the statements made by the Canon to which exception could be taken, as you have not the space available. I would have liked to have enlarged on some of the subjects discussed. He says that he has read theology for forty-five years. Well, I have studied Christian origins for thirty-seven years. That is why he is a Christian and I am not.

AMERICA'S PEACE-MOVE: NONA'S WARNING

By FREDERIC H. WOOD

IN home circles, where regular contact is maintained with the Other Side, this war has disclosed a sort of Intelligence Service of great value. Not only are coming events foreseen and warnings given, but it appears to be possible for Guides to *tap the minds of our enemies*, as well as those of our friends. We must always use our judgment about such information, but in the Rosemary circle it has been both interesting and helpful. Among the fulfilled forecasts of these Guides are:

(1) That no massed air-attack would be made on Britain. Even our Government fully expected it, as the panic evacuation of that first week-end showed, but Nona was emphatic: "*We do not see this country assailed personally. None of us do.*" That was on September 3rd, at the height of the panic.

(2) We were also told that Russia would *not* attack the Allies in the west, and that her much-vaunted war-machine was "rotten"—as my spirit-brother, J.D.W., put it. This also was stated long before Finland was attacked.

J.D.W. further warned me, in December, that the cold spell would last two months of this year, but that it would work far greater havoc in enemy countries. Hitler's attack on lightships was also foretold by J.D.W., and the Turkey earthquake, and the course of action taken by neutrals.

As these and many other forecasts were well-founded, and made, not in any idle spirit of fortune-telling, but to prepare us for what was to come, I have asked the Editor's permission to publish a further forecast made by the Lady Nona, Rosemary's Egyptian Guide.

Readers of *LIGHT* may recall my "Watch America" article of two years ago, with its forecast from Nona that "America will have much to do with settling the Peace of the world." Writing through Rosemary's hand on February 10th, Nona recalled this forecast, and added:

"This is the time to see some of the results of what has been going on underneath for a long time. This American Peace-plan is partly the result of German propaganda in the States, and partly a growing concern, on America's part, over the trade-routes and markets of the world. America is about to launch a very clever Peace-offensive, because she is afraid of what might happen if the war in Europe really became the dreadful thing prophesied for the Spring. If it did, she would be forced to enter the war in an active way. This she wishes to avoid at all costs."

At this point, Nona laid down the pencil and continued in trance-speech:

"Many cross-currents are working. In each country there is a section of the people who feel that any Peace is better than no Peace; who would go to any lengths rather than see slaughter on a large scale, for this would upset trade for a whole generation.

"These Peace-talks will develop. On the surface they may seem fair, but they must not be taken at their face-value," continued Nona. "We on our side long for Peace as much as you do, so that you can rebuild Europe; but the Wise Ones here say that these Peace-proposals cannot and must not be accepted. It is not the kind of Peace that will save the world. Now, I am afraid, things will have to get much worse before they can be better. This so-called drive for Peace has indirectly come from Germany, whose stocks are depleted in every way. Commerce and other things are at a standstill. The German leaders now realise that they have taken on more than they can accomplish.

"There has been no air-attack on your country yet because they are afraid of reprisals. They do not want to see Germany destroyed, and they know that would follow immediately upon any large-scale attack on Britain. If this Peace-offer were looked at kindly by the Allies and other Neutrals, it would be a bad thing;

because, if you accepted them, Germany would merely rest in order to make another attempt later. It is not Peace she wants, but a halt.

"On the other hand, if these Peace-proposals are not accepted by the Allies, Germany may launch an attack this Spring, on Allies and Neutrals alike. But it would be the end of Germany.

"There is no solid foundation for the pact between Russia and Germany. Russia is now bitterly regretting her attack on Finland. If she could withdraw her forces now with a few gains, she would do so, but that will not be granted. Russia will *not* conquer Finland, nor will she take the Northern States as was her ultimate intention. Nor does Germany want Russia on her northern borders. She may profess to help Russia, but no substantial help will be forthcoming on either side. The Balkans are becoming more and more anti-German. Bulgaria, now apparently pro-German, will throw in her lot with the Balkan States. Italy has now decided—not openly, of course—that Germany can be of no further use to her. The Neutrals between you and Germany have also decided to fight against any sort of peaceful or forced amalgamation with Germany.

"But do not under-estimate, I beg of you, the present warlike power of Germany. She has sufficient weapons of various kinds to create havoc on your country and on France. In a desperate emergency, an insane man, without any sense of proportion, may decide that such havoc may be worth the attempt . . .

"Don't be deluded by these so-called talks of Peace. Many changes will have to take place in Germany before any lasting Peace can be assured. So far, our efforts from this side to check the grosser brutalities have been successful. The German people do not yet realise the cloud under which they live. By means of a diabolical, insidious and clever propaganda of lies, they, poor things, have been led to believe that all their present misery has been caused by those arch-devils, Britain and France, who are determined—so they are told—to crush them out of existence. The more they suffer, the more they are told that. Don't blame them too much.

"We still expect that Peace will be forced on the belligerents from without. The rest of the world is tired of this war, with its interruption of trade.

"On the other hand, Britain and France cannot, under any circumstances, treat with the present rulers of Germany. Not one of them is to be trusted. No such Peace would last. Immediately there would be an effort to rebuild for a greater outbreak later. These men cannot be purged in this life of their evil desires."

When I asked Nona, at this point, what her own solution would be, she replied: "We on this side feel that not only Germany, but all that part of Europe should be divided up again into racial States; but this insensate, jealous ambition is now so deeply rooted in Germany that it will be difficult to eradicate."

The only comment I will add to Nona's statement is that the notion of neutrals forcing a Peace upon *all* the belligerents is not shared by Rosemary or myself. It will be interesting to see whether this happens, or whether the Allies will resist it until their declared objective is attained.

LANGUAGE OF ANCIENT EGYPT

A new edition of the famous book, *Ancient Egypt Speaks*, by A. J. Howard Hulme and Dr. F. H. Wood, has been issued by Rider at 3/6. The price of the first edition was 10/6. The new edition is in every way—printing, binding and general appearance—a book worthy of a place on any bookshelf.

We learn that a new book by the same authors, to be entitled *This Egyptian Miracle*, is almost ready for publication by Rider. These two volumes, it is claimed, not only give convincing evidence of Survival, but provide means whereby the language of Ancient Egypt may once more become a *spoken* language.

BISHOPS INVITED TO A SEANCE

IN spite of the Editorial pronouncement in your issue of February 8th, I must still protest, with Canon Bird, that there is no ban on Spiritualism in the Church of England. Why is this idea so persistent in the minds of some? On various occasions I have been a speaker on Spiritualist platforms, and, as often as not, I have been introduced as one who, "in spite of the Bishop's ban, is willing to come forward," etc., etc. It is with reluctance, then, that I have taken the martyr's crown from off my brows where it has been so generously placed to hand it back to the chairman, but truth has compelled me to do so on more than one occasion.

How does this confusion arise? Is it because, according to the law of our Church, no clergyman may go into another's parish and hold or take part in a religious service there without the latter's permission? If so, that applies to any kind of service, and its reason is obvious.

Canon Bird mentions a successful meeting of clergymen at Bury St. Edmunds addressed by Mrs. Stobart on the subject of Spiritualism, and no one suffered for their boldness. On that very same day, if my memory serves me right, I was addressing another meeting of my brother clergy on the same subject in a different part of the diocese. No one has been excommunicated. I have even held séances in my own house and invited Bishops, and still I am alive.

It is perfectly true that certain ecclesiastics frown upon us and our movement—but a frown can do nobody any harm, and frowning seems to be the extent of prohibition nowadays in our comprehensive and most tolerant of Churches.

(Rev.) ROWLAND W. MAITLAND,
Vicar of Darsham.

WILL THE CHURCH GIVE A LEAD?

CANON L. W. BIRD'S article in LIGHT of 8th February is welcome and interesting, and he is greatly to be admired for his courage and, may I call it, "Christianity" in coming forward and trying to reconcile the divergent views which so far have kept well-wishers on both sides apart.

The Canon's first point is the question of creeds, and he refers to the Nicene Creed which was elaborated A.D. 325, when the Eastern Church had broken away from Rome and established itself at Byzantium, and one of the causes of the schism was (call it doctrine, creed, or what you will) on the question of whether Our Lord was "of the same substance as the Father," or "of like substance as the Father." Obviously, any creed or doctrine agreed on in the hostile atmosphere which split the Church in two would, by the losing sect, be called "man-made." Our Lord Himself gave no mandate for such a creed. The only doctrine he inculcated was that of Love—"Thou shall love the Lord thy God with all thy heart and with all thy soul . . . and thy neighbour as thyself." No creed, dogma or ritual was enjoined; that has been supplied by the Church and has led to all the warring sects.

The Canon's second point is "that the vast masses of people are not really interested in the future;" but, without discourtesy, may I give a possible reason—namely, because the Church has nothing to offer. Our vicar is "one of the best;" I can discuss any subject with him—except Religion. He does not believe in proved survival or communion, he will not investigate the subject and disproves of others doing so.

Why will not the Church give a lead and prove, as so many have, that survival is a fact?—that our loved ones are near us, and as mine have told me: "Everything you do on earth has to be accounted for when you pass over." Those who say that nothing fine comes through from those on the Other Side should read *Pearls of Great Price* (price 6d. from the L.S.A.). This knowledge of Survival completely transforms one's life and outlook. If Christ had thought faith was enough He would not have appeared to His disciples

after death. It was this *certain knowledge* and not just faith alone that enabled them to conquer the world.

Lastly, the Canon says the Church is very tolerant. Will he start a "round robin," to be signed by the clergy, asking the Archbishop of Canterbury to publish the Report of the Committee he set up to investigate this matter? People say, and rightly, that it is being withheld because the majority report is favourable to the claims of Spiritualism. If this Report were published, a layman could say to his vicar: "Can you help me; the subject is not banned, I need proof, as the disciples did 2,000 years ago." H. A. KELSO.

SIMPLIFY THE MESSAGE

Sir,—Survival seems to me to be the best word to convey to the world the truth that Spiritualism wishes to teach. Men of all religious creeds, and of no creed at all, can get together on the one, simple, understandable proposition that we survive so-called death. Let Spiritualism confine its efforts to the promotion of this idea, free from ecclesiastical doctrines and controversy, and the movement will begin to get somewhere.

Much as I respect and admire the sincere effort Mrs. St. Clair Stobart is making to induce the Churches to take up Spiritualism, I am convinced that there is little hope in that direction. The Churches, after 1,900 years of effort, have not been able to put across to the world the teachings of Jesus Christ. Their creeds are all built on made ground. They have divided up the force for good in Christianity with differences in faith that no longer hold water in the minds of reasonable men. The clergy pioneer nothing. There is a living in it for them only so long as they preach what their congregation pays its money to hear.

In modern advertising, the message is simplified. Controversy is avoided. That is the right way to bring to mankind the fact that we all go on living beyond the grave in a world where each one of us must stand on his fundamentals of worth and character, without regard to the particular creed he may have followed in this life.

BRAD STEPHENS.

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February 26th—In Neo-Platonism and Christianity.

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February 28th—Mrs. LIVINGSTONE

THURSDAY, March 14th at 5.0 p.m. LECTURE by
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Light

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EDITOR - - GEORGE H. LETHAM

AS WE SEE IT

A BIG STEP FORWARD

SPIRITUALISTS have received with satisfaction the news that "a studentship for the study of Psychical Research" has been established by Trinity College, Cambridge, as a memorial to F. W. H. Myers, out of a bequest left for that purpose by Mr. F. D. Perrott. They will follow with close interest the selection of the first Research Student by Prof. Broad and his colleagues, and then they will hope for results on the lines which Myers worked out in his great book, *Human Personality and its Survival of Bodily Death*.

They will hope—but their hope will be tempered by the knowledge that much prejudice will have to be faced and much educational inertia overcome before the "studentship" can be made really effective. The facts are there, waiting to be recognised and acknowledged, and they point emphatically to "the existence of supernormal powers of cognition and action in human beings in their present life" and to "the persistence of the human mind after bodily death." This has been proved over and over again—as indicated, for instance in Myers' great work and in articles such as those of Dr. Wilfrid Garton recently published in *LIGHT*—but it is not beyond possibility that the Student will be expected to begin as if he were the first investigator and as if even the most elementary psychic phenomena had yet to be established as beyond dispute. This has been the course pursued by College investigators elsewhere, and as a consequence the positive results have been much less than they might have been had the work of pioneers like Myers been accepted as a basis on which to work.

Hope will be tempered by the knowledge of the difficulties to be faced; but Spiritualists can have no doubt that ultimately the facts will compel admission and that, once they are admitted, acceptance of the Spiritualistic interpretation is certain to follow.

WILL THE ARCHBISHOP HELP?

THE Cambridge Research Student will, of course, approach the subject of Psychical Research and Spiritualism from the scientific point of view and without special consideration of any religious views, but it might be very helpful if the Archbishops of Canterbury and York could be induced to present him with a copy of the Report of the influential Church Committee which recently completed a long and careful investigation.

Copies of the Report are in the hands of quite a number of people—Bishops and others—and the general trend of its conclusions are now fairly well known to a large and ever-widening circle; so that, even if it is still to be withheld from general publication on the ground that it is not suited for "ordinary people" (to use the words of the Bishop of Lichfield) there does not seem to be any adequate reason for keeping its contents secret from a specialist to whom it might be very useful. Most of the members of the Committee were men of educational distinction, and the fact that, save for a small and comparatively unimportant minority, they were convinced that the psychic evidence for Survival is strong and reliable should in itself be regarded as a matter of scientific interest and importance.

UNIVERSITIES AND PSYCHICAL RESEARCH

By HARRY PRICE

I AM glad you have recorded the establishing, by Trinity College, Cambridge, of a Studentship for the study of Psychical Research. This is little less than epoch-making, and my twenty years' fight for academic recognition is at last bearing fruit. You will find that other British Universities will now follow suit.

But the appointment referred to above is *not* the first of its kind "in any University." I have related the history of official science and Psychical Research in my recent *Fifty Years of Psychical Research*, in which you will find it stated that both Leiden and Utrecht Universities have official departments of Parapsychology, where Drs. P. A. Dietz and W. H. C. Tenhaeff, respectively, are doing good work. I believe that Dr. Tenhaeff was the first student officially to be appointed to any Psychical Research post in any University.

Then there is the Hodgson Fellowship in Psychical Research, tenable at Harvard, which was established in memory of Dr. Richard Hodgson. It was financed largely by the American S.P.R. Dr. Gardner Murphy was appointed first research fellow, and occupied this post from 1922—1925. He was followed by Dr. G. H. Estabrooks.

There is also a Fellowship in Psychical Research at Leland Stanford University, California. The Fellowship is now held, I believe, by Dr. John L. Kennedy.

All the above appointments are *official* and, semi-officially, Dr. Hans Bender is—or was—studying Psychical Research at Bonn University with the approval of the authorities. Dr. Rhine has been doing something similar at Duke University, North Carolina.

I need hardly remind your readers that the Court and Senate of London University discussed my offer to establish a department of Psychical Research at Bloomsbury. My proposal was accepted in principle, but no accommodation could be found and the matter is still in abeyance. But Psychical Research was officially declared "a fit subject of university study and research" by the London authorities—a memorable pronouncement.

So, although in this country, Cambridge is the first to break the ice, it has won only by a short head—if your readers will pardon the mixed metaphor. In other lands Psychical Research has been "recognised" by the authorities for many years past.

PROFESSOR C. D. BROAD'S STATEMENT

IT is stated that the election of the first research worker will take place in May, and that the selected candidate will begin research in October.

Dr. C. D. Broad, Professor of Moral Philosophy at Cambridge, who, with two other Professors, has been nominated to select the research worker, said to an *Evening Standard* representative:

"The decision to establish the Studentship was taken by the governing body of the college. It is to be open to men and women over 21, who need not necessarily be members of the University. The Studentship is worth about £300 a year."

For the purpose of the Studentship, Psychical Research is defined as "the investigation of mental or physical phenomena, which seem *prima facie* to suggest:

"(a) The existence of supernormal powers of cognition or action in human beings in their present life; or

"(b) The persistence of the human mind after bodily death."

Candidates for the Studentship will be required to state the nature of the particular problem on which they propose to work.

"The establishment of the Studentship does not imply that the governing body of the College have reached any conclusion on the existence of psychic phenomena," said Professor Broad. "The intention

(Continued at foot of next column)

PSYCHIC NOTES FROM ITALY

By ISABEL EMERSON

PROFESSOR BOZZANO'S ACTIVITIES

PROFESSOR BOZZANO, nothing discouraged by the temporary suspension of the Italian and French psychic papers to which he contributes regularly, is now preparing for publication a volume on *Animals and Supernormal Manifestations*. This work will incorporate a shorter one published in *Luce e Ombra* and a longer one which appeared only in a French edition twenty years ago; with recent additions bringing it up to date it will form a volume of over 300 pages. This book will be of special interest to English readers, who are almost invariably animal lovers, and it is to be hoped that an English version may appear in due time. The Italian version will be ready during the present year.

Volume vi. of Professor Bozzano's *Investigation of Supernormal Manifestations* will be out shortly, and he is busy preparing vol. vii. He writes: "As you see, I continue to work feverishly, because I wish to employ profitably my last remaining years of this life."

SIGNOR GINO TRESPIOLI

The news of Signor Gino Trespioli's death last August was received with deep regret by Italian Spiritualists. Since 1926 he had been an ardent student and supporter of the Spiritualist movement, offering handsome prizes for books on the subject and writing profusely himself. He published several volumes which have been mentioned from time to time in *LIGHT*—namely, *Biosofia*, *Ultrafania*, *I Fenomeni*, *Reincarnazione*, *La Vita*. Two "spiritual dramas," *L'Angelica Visione* and *Sogno o Rinascita*, and another work, *Aureo Carme*, were ready for publication when their author passed on.

UBALDI BANNED BY THE CHURCH

That fine and highly spiritual inspirational writer, Pietro Ubaldi, has fallen under the ban of the Church, and his two latest and most important works, *La Grande Sintesi* and *Ascesi Mistica*, have been condemned. The latter was published a few months ago, but the former had reached its second edition before its dangerous (?) quality was discovered!

Really, when one thinks of Ubaldi's sincerity and deep religious feeling, his life of self-denial and Franciscan simplicity, one wonders at the narrow-mindedness of those who, at this time of day, can single him out for censure. However, such attempts to silence the pioneers of spiritual teaching usually have the opposite effect to that intended; and in this case will probably lead to an increased interest in Ubaldi and his work.

The following amazing phrase occurred in an article, evidently by an ecclesiastic, in the *Gazzetta di Foligno*: "Since in religious matters the thinking man is not,

(Continued from previous column)

is to encourage a serious study of the subject. The research worker will be expected to approach his studies with an open mind. The conclusion reached may be positive or negative.

"The two other Professors and I who form the selection committee will nominate a supervisor, who may be one of ourselves, and the elected candidate will be required to report to this Professor the results of his research."

THE FIRST ELECTION

The election of the first Student is to take place in the Easter Term this year; and if a candidate be elected, his tenure will begin at Michaelmas.

In applying, candidates are requested to state qualifications and claims and proposed course of research, and they may also submit any work they have written (published or unpublished). It is provided that the Student "shall not during the tenure of his studentship, follow any business or profession or engage in educational or other work which, in the opinion of the Electors, would interfere with his course of research."

according to Ubaldi's oft-expressed metaphor, a 'transmitting station,' but merely a 'receiving station,' it follows that his system clashes with the dogmatic basis of the Catholic religion, which has its origin in revelation from God and not in the hypothetical creation of the human intellect."

The writer expresses the hope that "the author will bow with docility to the sentence, recognising and deploring the offspring of his powerful mind, which, with no evil intention, has become involved in the nebulous abstractions of Kantism, mediumship and ultraphany."

All this is in striking contrast with an article in the Fascist paper, *Gerarchia*, claiming Ubaldi as the true successor of the mediæval mystics, and saying that he has revived the Umbrian tradition after a lapse of five centuries!

PICTURE WHICH ANNOUNCES A DEATH IN THE FAMILY

The following curious case was reported some time ago in *La Nazione*. Paolo and Felicetta Della Casa, whose address in Rome was given, had two sons, Achille and Renato. About thirteen years ago, Achille fell ill with scarlet fever and was taken to hospital. Three nights later his parents were awakened at 2.45 a.m. by the fall of a picture in their room. At the same instant their son died. The matter was put down to coincidence.

In 1938 the surviving son, Renato, was called up for military service and sent to Udine. On December 22nd the same picture fell again, and the parents, remembering the former warning, were seized with dread of another disaster. The premonition proved only too true, for a few hours later a telegram came announcing that Renato had been drowned in the river Torre near Udine! His body had not been recovered.

Some months after this second blow, which left the parents childless, the same picture, a portrait of Signora Felicetta in her wedding dress, moved of its own accord without falling, and remained hanging obliquely. And that same evening, Renato's body was found in the sand of the river bed! Before leaving for Udine for the formal identification of the body, Paolo Della Casa reported the strange behaviour of the picture, which he realised must surely be something more than coincidence.

WREATH OF FEATHERS IN SICK WOMAN'S PILLOW

Antonia Lenzone, a woman living at Pietrasanta, was troubled by increasing difficulty in breathing and had to stay in bed. A friend advised her to consult a "magician" at Pisa, so she sent her husband to lay the case before him and seek a remedy.

The clairvoyant told Lenzone to go home and look in his wife's pillow, where he would find some feathers twisted into the form of a wreath. This would draw tighter daily until the victim died of suffocation. He ordered her to be transferred to another room, and the wreath of feathers was to be brought to him, together with her clothing.

Lenzone returned home in a sceptical frame of mind, but out of curiosity he examined his wife's pillow, and to his amazement found the wreath of feathers just as the clairvoyant had described it. He hurried back to Pisa with it and his wife's clothing, and the necessary exorcism was performed, after which the woman's condition improved immediately.—(*Mondo Occulto*.)

Absurd though this story may seem, the case is not by any means unique in Tuscany, where certain primitive forms of Black Magic still survive among the peasants—possibly a legacy from their Etruscan forbears. All sorts of strange objects—even iron nails—have been found in the pillows of sufferers from mysterious ailments, and it is quite usual for a "wise woman" when consulted to order an examination of pillows and mattresses. The mischief is put down to the spells cast by another "wise woman" in the pay of an enemy.

2—WORK OF THE LATIN SCRIBE

By E. B. GIBBES

THE Messenger of Cleophas ended his part of the writing of *When Nero was Dictator* at page 39. Actually, it was in the middle of a sitting. At the closing words of that chapter he suddenly wrote: "Now I will summon the Latin Scribe."

With hardly a pause, this new communicator got to work. "The Latin Scribe," he wrote, "Peccavi; know me by that sign. I am instructed by the Company of Cleophas to bear thee tidings of Paul's journey into Spain. Be patient with me, for I have not delivered any epistles to the people of the earth for many seasons—not since I walked upon it in my pride."

"When was that? Who was Governor then?" I quickly asked. But he was there to work, and not to gossip. He replied briefly:

"I will seek to count the hours for thee, but they be as many as the stars of God. I was a Roman. Now hearken and heed my tale."

And straightway he wrote pages 40, 41 and part of page 42. Not a bad effort for a newcomer. There are indications, however, that the Messenger was standing by. When he broke off I asked him by what name we should now know the port of Gades about which he had written.

"It be hard. Wait. I will ask it of the Messenger," he wrote. After a pause he continued. "Cadis." (Spelt with an s—probably phonetically conveyed.) "Now, sister, this is my first epistle, so I pray thee pardon the errors in the writings. I shape not the letters yet with ease. I have now ended for this eve . . . God be with ye."

The Latin Scribe seems to be a humble individual and very devout. He opened all sittings with the word "Peccavi." I asked him to translate its meaning. He replied, adding some advice which I am afraid I have not followed:

"I have sinned. Brethren, at sunrise and sunset I counsel ye to utter the word 'Peccavi.' It was ever my custom and did keep me in remembrance of my fallen state, and did conjure up humility within me as I pray it will conjure in ye also."

It is obvious from the following remarks that this Latin Scribe at first experienced difficulty in composing the script. At the end of chapter 4 he wrote: "Sister, I would halt herewith and come on the morrow when I shall write with greater ease. It was hard to lead this chronicle toward the tidings of the Ancient Mystery . . . I but learn to write the text now. Have patience. Bear with me."

Throughout the writings with which the Latin Scribe was connected, there are indications that he was very much under the supervision of the Messenger of Cleophas. The latter seems to command respect from his scribes. So far as the poor Latin Scribe is concerned, he appears to be somewhat in awe of him. At the sitting which opens chapter 5, he wrote:

"The Latin Scribe. Peccavi. Say it at sunrise, at sunset and before thou seekest thy sleep at noon." (!) "The Messenger has bidden me declare to ye certain things concerning our chronicle. I spake of Symphorus in that last writing. I shall unfold the tale of this peculiar person."

He then gave an outline of Paul's experiences in the Silver Mountains. At the end of his remarks I asked if he could tell me where Paul was at the time of the burning of Rome. He replied: "I have not the charge with me concerning the burning. The Messenger will declare it. I will bid him tell thee of it. I durst not speak of what is his province."

I asked if the Messenger were there telling him what to write. He replied: "He is at hand and instructeth me when I make errors or need knowledge."

There is something rather delightful in the naïve suggestion that we should take a noonday nap in these hectic days. Perhaps it was a subconscious longing on the part of Miss Cummins!

Other examples occur in these writings which show that the Messenger of Cleophas kept the others very much in order. On one occasion the Latin Scribe indicated that several paragraphs had been left out of the text. I had not noticed it, but he made the alterations, and then said:

"It is well. Now I believe that the rent has been mended in the script. The Messenger sternly admonished me, for he declared that this piece of the chronicle is of greater account than any." The missing portions related to the explanation of how Peter came to be head of the Church, not only in Rome, but in other countries. At the beginning of the sitting in question, the Latin Scribe had written that he would "on this eve write that piece of our chronicle which I removed because it seemed needful to shorten the script." If he took this step without consulting the Messenger, I can well believe that he was sternly admonished. Yet the Messenger would seem to have a certain pity and not a little contempt for this poor scribe for, referring to his writing, he remarked: "Be patient with the younger brother. He is somewhat slow of wit."

The portion of *When Nero Was Dictator* completed in Ireland ends in the middle of page 81 (chapter xiv.). I returned to London early in September. The long break in these writings (with the exception of two sittings), began for the following reason. Mr. De Brath, who was then Editor of *Psychic Science*, had, in July, 1931, published an article by me called "Simultaneous Automatism." This article gave an account of two experiments conducted by Mrs. McKenzie, Mrs. Salter and myself. They were an attempt to get F. W. H. Myers to communicate at the same time through Miss Cummins, Mrs. Leonard and Mrs. Dowden. They were very successful.

Early in October I sent Mr. De Brath an essay on the "Subliminal Mind" purporting to be written by Myers through Miss Cummins some years previously. Mr. De Brath wrote of it: "I can find nothing more important than the subject of the constitution of man in the Beyond," and asked me to make it into an article. Before doing so, however, I wanted to ask Frederic Myers something in connection with it. Therefore, at our first sitting after Miss Cummins's return in the autumn of 1931, I asked for him. Silenio announced his presence. When I explained matters, he made way for "Astor," who called Frederic Myers. After some discussion on the essay in question, I remarked that it would be nice to have some further comments from him on the after-life. He promptly wrote the short essay entitled "The Memory-World" (p. 36, *The Road to Immortality*). He came again at our next sitting. Thus it was that the above-mentioned book came to be completed at that time. Much of it, however, had already been written by Myers some years before. The Cleophas Group were cut off, as I thought then, only for a short time. Fate, however, arranged otherwise.

At the end of 1931, Miss Cummins became very ill. A severe operation followed, and she spent Christmas in King's College Hospital. While convalescing at a country house in Sussex, we sent the typescript of *The Road to Immortality* to Sir Oliver Lodge. We did not anticipate that anything much would come of it. However, he wrote that he was much impressed, and asked to come and see us. We made a special journey up to London for this occasion.

A month later at Miss Cummins's own suggestion, we sat for automatic writing. Being a conscientious person, she was anxious to see if Myers had anything more to say in connection with the book before we submitted it to a publisher. In spite of general weakness a few sittings followed in April and May, 1932. At these, Myers added: "The Incident of Death" and one or two other short essays. Miss Cummins then

went to Ireland at once and returned from of any kind, subsequently We were engaged Now to rev Dictator.

Mr. Shaw the Cleophas to be present came, I asked to warn him following.

"Grace and hast roused come to this sadness of the of the nation slavery of the rich and poor in the night. fail to interpret the sayings of

I explained Tale of Eph Days of Eph spoke of a f day if he w the story from what he wou told him we replied: "I will come on the scroll."

In the foll when we re Cummins sh He continue

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went to Ireland for the summer. The book was taken at once and published the following October. She returned from Ireland that month unfit for much work of any kind, but Myers started more essays, which subsequently evolved into *Beyond Human Personality*. We were engaged on this book during 1933.

Now to revert to the writing of *When Nero Was Dictator*.

Mr. Shaw Desmond had not witnessed a sitting for the Cleophas writings, and, in October, 1933, asked to be present on some occasion. The day before he came, I asked for the Messenger of Cleophas in order to warn him that we wanted him to write on the day following. He wrote:

"Grace and peace, O people of Britannia! Thou hast roused me from the deeps of being. Again I come to this strange, dark earth and perceive the sadness of the flesh, its bitter desires and the strivings of the nations; the barter in the market-place, the slavery of the souls of men to shadows, the fever of rich and poor, and fear that stalketh at noonday and in the night. Little peace, only weariness; for all men fail to interpret, or even in small measure understand, the sayings of the Lord Christ."

I explained that we were endeavouring to spread the Tale of Ephesus "in the market-place." (*The Great Days of Ephesus* was published ten days later.) I then spoke of a friend who wished to be present the next day if he would write. I read a few paragraphs of the story from where it ended. He discussed on paper what he would give us, toying with a few ideas. I told him we should leave it to him to decide. He replied: "I will consider the matter, and one of us will come on the morrow and set down a chronicle on the scroll."

In the following curious language he suggested that, when we re-started writing with him later on, Miss Cummins should read over what he had already written. He continued:

"Howsoever, the Latin Scribe is not of my temper and knowledge, so I would counsel that the vessel that receiveth the charge should, for a future time when we write again, draw the water of the word . . . Let the Scrip of Spain be poured into the pitcher, and when it hath settled there the Scribe will fill it with further words that concern the last days of Paul . . . We may be called when ye are prepared for us. Time is of no account. What is written as the fate of men is written already and is there for all time."

"We will end for to-day then, and shall expect you to-morrow," I remarked.

"I have understanding. I may myself come to-morrow. Salutations."

The Messenger of Cleophas did come the next day. In the presence of Mr. Shaw Desmond he wrote the whole of chapter xxii. in 40 minutes, a beautifully written script. It was not on any theme he had suggested the day before, nor did it take up the story where he had left it in Ireland in September, 1931, and which I had read to him in order to help him to take up the threads again. It was evidently something to be woven into the chronicle later on.

We resumed the writings with F. W. H. Myers for *Beyond Human Personality*, and in December, 1933, Sir Oliver Lodge came for a sitting. With his permission part of this was incorporated in the book when published in October, 1935.

We were occupied with the writing of *Beyond Human Personality* at intervals during 1934, at the end of which year it was completed. A few "oddments" which were written early in 1935 were added to it. There is also a good deal of unpublished material of various kinds written in 1934 and 1935.

Thus it will be seen how the writing of Miss Cummins's new book came to extend over so many years. Illness and the return of F. W. H. Myers being the primary cause, assisted by various other incidents which delayed its completion.

(Next article: *The Age of The Beast*.)

BRINGING PREDICTIONS TO FULFILMENT

By Rev. OWEN REDINGTON WASHBURN, U.S.A.

BECAUSE spirits foretell accidents and deaths, and they occur as predicted, it is generally assumed that events are predetermined beyond the power of humanity to change them. A simpler theory is that certain spirits, having the power to influence or control earth-people, deliberately, for their own amusement or to carry out their plans to dictate the destinies of mortals, produce the predicted results.

We know that spirits can influence, at times control, certain types of minds. We know some spirits love to manage other lives. We know they often do so. When earth-people predict a murder or a misfortune and the murder or misfortune occurs we do not talk of destiny—we appeal to the police.

A case of fulfilled prediction, described fully in my *The Discovered Country*, illustrates one solution of the problem of how spirits are able to predict disasters. I was driving, with three women in my car, on a summer day and saw a car approaching, half a mile away. At once a spirit told me, and I told the others with me: "That car will run into this car." To protect myself I left the highway and stopped: thinking that would be sufficient. But when the aged farmer, who had not been drinking, who was a respectable, easy-going, normal man, came opposite to my car he turned his own car as sharply as he could and came straight at my car. My engine stopped as I tried to dodge and, evidently, the spirit controlling him forsook him at the moment of impact. The man, at the last instant, acted normally, swerved and his car ripped off parts of one side of my car. A traffic officer was behind him as he stopped. He was inoffensive, puzzled, gladly paid the costs of repairs. Manifestly the prophecy made to me was made because a friendly spirit knew what some other spirit intended to do with the old man coming toward me. It was not destiny: it was rascality.

A PREDICTION EXAMINED

In the preface to the book, *Letters from Julia*, is an account of the prediction, made over and over during a year, that at the end of the year "E.M.," an employee of the family warned, would be dead. The prediction was made often, and two days before "E.M." flung herself to death from a window the family was told to make their final farewells as they would not again see her in this life. From these numerous predictions and their fulfilment, Prof. Ernesto Bozzano, in *Discarnate Influence in Human Life*, marvels much, but misses the obvious explanation. Manifestly, to show power, amuse themselves, gratify resentment, or from some sadistic abnormality of mind, the spirits who made the prediction to Mr. Stead also made it to come true.

It is, of course, difficult to follow from this plane, and to explain the various phases and powers by which evil but somewhat intellectual spirits can work havoc in human life.

There are numerous cases of prophecy fulfilled, where the predictions made, had they included specific data as to how the evil foretold would be brought about, would not have been fulfilled. The woman in the case recited by Mr. Stead killed herself by throwing herself from a window. Warning of the kind of danger would have resulted in keeping that window nailed down. It is reasonable to suppose that the spirits who warned Mr. Stead knew that fact.

Before talking of fourth dimensions, the non-existence of past and future, or any of those painful impossibilities used to explain the prediction of events, it is well to remember that foreknowledge of a tragedy is, logically, a basis for suspicion that the original prediction of it was made by one who intended to bring the event to pass.

SCHOOL OF MEZZANTNI

**MEURIG
MORRIS**

NOTICE: The maximum Membership having been attained, no others can be enrolled until further notice.—5 Hyde Park Square, W.2.

A NEW INTERPRETATION

THE claim is made in the book entitled *Deathless Freedom*, received through "Crusader" (Mr. C. D. Boltwood) and published by the Universal Group of Intuitives (5/-), that the teaching it contains comes from Charles Kingsley, who is described as the Founder and Leader of the Group. It is teaching very different from that given by Charles Kingsley before he passed on. For instance, he is represented as saying that the "materialisation of spirit" through the sex desire for propagation, "is the sin against the Holy Spirit;" and the message of the book is largely concerned with a scheme of life by which the "power of transmutation" can be generated and *Deathless Freedom* attained. In this scheme, an important part is allotted to "Angela" (Mrs. Boltwood), who has, on instructions purporting to come from the Other Side, gone into seclusion in a Welsh mountain retreat. To obtain information as to the nature and details of the scheme, and how it is to "exalt womanhood," it is necessary that the book should not only be read, but studied.

In an autobiographical introduction, Mr. Boltwood tells how he became the Medium for these communications, how he was given the name of "Crusader," how the Universal Group of Intuitives came to be formed and what they hope to accomplish. The book contains a number of portraits and diagrams—including those of "Crusader" and "Angela."

STORY OF A COAT

Henry Handel Richardson contributes to *Good Housekeeping* for February, a story entitled "The Coat," with a distinct Spiritualistic flavour. It concerns a young married London woman who, yielding to temptation, had taken her husband's money in order to buy a fur coat with which to impress an unmarried friend from the country. She met her friend, and soon afterwards was knocked down by a bus and fatally injured—but, escaping instantly from her body, she thought her friend had been killed and that she was alive. Presently a fog descended on her and she met her mother, whom she knew to be dead, and to her confessed how she had got the coat.

The story lacks one thing—some indication of how the woman's out-of-the-body experiences came to be known. That, evidently, is left to the imagination of the reader.

EXPERIMENTS IN PSYCHICS

by F. W. WARRICK

Foreword by SIR OLIVER LODGE

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MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth, Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6 p.m. Tuesday at 6, Phenomena; Thursday at 6, Educative lecture and discussion. Friday at 3, Healing.

THE SEEKERS, 29 Queens Gate, S.W.7., Western 1335, on Wednesday, February 28th, at 2.30 p.m. TRANCE ADDRESS by DR. LASCELLES. All are welcome. Tea. Silver Collection.

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