LIGHT

SPRING, 1968 3 SHILLINGS

HEALING & 'HAUNTING'

ROBERT CROOKALL
ANN DOOLEY
MANFRED CASSIRER
AUBREY BUSH

- Flower Power
- Father tells of Cure
- Are they 'Haunts'?
- 'Travel' by Formula
- Science & 'Psychic Surgery'
- Sleep & Perception

and other articles

CORRESPONDENCE BOOK REVIEWS

THE OLDEST PSYCHIC JOURNAL IN PUBLICATION

LIGHT

A Review of Psychic and Spiritual Knowledge and Research

Founded in January 1881

Published quarterly in March, June, September and December by the College of Psychic Science Ltd.

16 Queensberry Place, London, S.W.7

Vol. LXXXVIII *No. 3472* *Spring 1968*

CONTENTS

		PAGE
Flower Power	*An Editorial*	1
Healing: Fringe or Centre?		
1. Doctoring by Flower Power	*Nora Weeks*	4
2. Cure amid Sceptics	*The Father*	12
3. Scientists and "Psychic Surgery"	*Ann Dooley*	16
The Promise and the Fulfilment (cont.)	*Coryn Hart*	20
Recent "Hauntings"		
1. Stoke Newington	*Manfred Cassirer*	27
2. Nottingham	*Aubrey Bush*	30
Sleep, Hypnosis, Dreams	*Dr. R. Crookall*	33
"Out of the Body" by Mantras	*Walter Paul*	36
LIGHT Flashes		41
Book Reviews		42
Books Received		44
Correspondence		45
The Ghost Club		48

Copyright in all matter appearing in LIGHT is reserved to the authors and the publishers. It may not be reproduced or translated, either wholly or in part, without written permission.

LIGHT exists for the reasoned and courteous examination of all aspects of Psychical Research and Spiritualism and allied matters. The Editor is a member of the Council of the College of Psychic Science. The College does not necessarily endorse any opinion on any subject appearing in LIGHT. Those expressed in signed articles are the authors' own.

Flower power

AN EDITORIAL

FLOWER people are undoubtedly with it basically, whatever reservations might be felt as to some of their beliefs and behaviour—all religious or political groups have dubious sides. But you are more likely to make friends and influence people if you approach them with a flower than if they see you have a gun or a truncheon. If you happen to drop a few flowers on them they may be charmed, but if you accidentally spill an H-bomb or two on their territory they will justifiably detest you, especially if it turns out that your terrifying aerial trespass goes on round the clock.

Humans use very unevenly their capacity for learning. We are usually quick with things we like, or see to be advantageous. With other things it seems as if we never learn. Among these latter is the yearly rising from the dead, the annual demonstration of flower power, the Resurrection we accept as *natural*. Out of the dead-looking ground, from dead-seeming, sometimes invisible seeds or bulbs, shoots life that practically nothing can stop.

Yet the majority see no significance in such phenomena. They reject the possibility that Life, our unlocated, unexplained essence, may similarly burst from our withered husks and survive them.

It takes a lot of man power to beat flower power. Witness what happens to marble horrors piled on dead bodies by our ancestors and many of our contemporaries to make sure they rest in peace till the Last Trump. Constant attention is needed if these and other human attempts at permanence are not to be overrun or broken up in a short time by plants. "Nature", whoever she is, seems bent on speedily covering with greenery and flowers all the scabs and cancers we plant on her. Life soon pokes green fingers through our toughest death-spreads. We saw how the purple "blitzweed" beautified our city bomb scars. We can be sure that even if man obliterates himself with atom power, he will not for ever defeat flower power and Life Power. Spring will burgeon again even if there are no more men to see it, as it burgeoned long before they existed.

Nobody can find or explain what drives a flower, often from far underground, through or round stone or concrete, towards *light* it cannot see but needs. Nor what was alive in the "dead", ready to push upwards at the right moment. Science based on five of our modes of reception may have navigated a machine to Venus, but it is still baffled by life and seeming awareness in plants—or in anything else. Flowering seems their culminating

Healing: fringe or centre?

1. DOCTORING BY FLOWER POWER

NORA WEEKS

FIRST I must warn that you are not going to hear about remedies for any physical diseases, but about remedies for sick *people*, because the Bach method of treatment is based upon the fact that health depends upon our way of thinking, our feelings and emotions. Good health is harmony, rhythm, when we think positively, constructively, happily. Ill-health when we think negatively, destructively, unhappily. Such is the power of thought, the power that man has over his body, which is, after all, only the vehicle he uses on his journey through life.

To understand this method of treatment it is helpful to know something of the man who discovered it. Edward Bach—the name is a Welsh one—trained and qualified at University College Hospital and gained the Diploma of Public Health (D.P.H.) at Cambridge in the early 1900's. Then he practised as consultant, bacteriologist, and homoeopath for over 15 years in London.

It was during his medical training that he became far more interested in the patients than in their diseases, for he found that their outlook and behaviour, their feelings and emotions had a marked effect upon the course of their illnesses and the rapidity or slowness of recovery. Patients who were cheerful, hopeful of recovery, determined to be well, made far quicker progress than those who were depressed, frightened, irritable, and who made little effort to get well, even though they were suffering from the same diseases and having exactly the same treatments.

He felt that treating the physical symptoms alone was not enough. The sufferer, the man himself was sick and needed help. Dr. Bach determined to make this part of his future study, but first he wanted to test out and prove for himself other branches of medicine, and he became a bacteriologist.

He was well-known at that time for his research work in bacteriology, but it did not satisfy him. He much disliked the method of injecting the products of disease into a sick body as healing agents. He felt they should be pure and simple ones. And here he was, of course, still treating the physical body and ignoring the sick person.

But all through those years he had continued to study human nature, watching his patients, his friends and all he came across and how they reacted, in sickness or in health, to pain and suffer-

● **From a Lecture at the CPS.**

ing and all the events of daily life; and he came more and more to the conclusion that physical disease was not primarily of physical origin, but that it was, as he said, "the consolidation of a mental attitude": its cause lay in the individual's own subconscious, the emotional body, and the effect that negative states of mind, such as jealousy, hatred, depression, had upon the physical body.

It is easy to see how even a fleeting emotion, a passing thought causes a change in the facial expression. Happiness and pleasure result in smiles and laughter, worry in the deep frown between the eyes, depression in the drooping corners of the mouth, fear in the staring eyes and palor. But when peace of mind returns, smiles break out again. This is true healing—the return of peace of mind.

It follows that if a fleeting unhappy thought can cause a change in the physical body, then one which continues for some time will have a deeper effect. Worry, for instance, going on for some weeks will result in tiredness, loss of sleep, loss of appetite. If the worry continues for months or years, then the changes will become more serious, tiredness will become exhaustion, loss of sleep insomnia, loss of appetite result in digestive disturbances, even gastric or duodenal ulcers. It is a commonly acknowledged fact today that worry can cause the latter. The complaints that have their origin in the mind are now called psychosomatic, but 35 years ago this was a new idea, and rather laughed at!

At this time Dr. Bach came into contact with homoeopathy. He was delighted to find Hahnemann's method resembled so closely his own conclusions, for Hahnemann maintained: "The patient is the most important factor in his healing."

He worked for some time in the laboratories of the Royal London Homoeopathic Hospital. There he began his research work on intestinal toxaemia (poisoning), and its relation to chronic disease. This confirmed his already-formed opinion of the true cause of disease, and carried him a great step forward to his later discoveries.

He isolated and identified seven groups of intestinal flora, prepared vaccines from them and gave them by mouth to those suffering from chronic diseases. These seven "Bach Nosodes", cleansed and purified the intestinal tract with marked improvement in the patients' general health. They are still being used today.

A little later he made a most exciting and important discovery. He found that all the patients needing the same nosode were similar in temperament, had the same temperamental difficulties. For instance, one group of bacteria was always found in greater numbers in the intestines of introspective, over-anxious people,

apprehensive of their health, depressed and irritable. Another group was found to predominate in the intestines of those subject to violent emotional outbursts, brainstorms, hysteria, the children who lie on the floor and kick and scream.

From that time on, Dr. Bach prescribed the nosodes according to his patients' temperamental difficulties only, with the same good results. This method of prescribing saved the patient the embarrassment of a physical examination, laboratory tests were no longer necessary and treatment could begin without any delay.

Now he knew he had found the principle of a new method of treatment: "Treat the patient and not his disease." Help the sufferer to overcome his temperamental difficulties, his terror, hopelessness, impatience. Then, with the return of peace of mind, the body, that faithful and obedient servant of the mind and emotions would also respond.

He had proved that these unhappy negative states of mind acted upon the body through the sympathetic nervous system and the endocrine glands, that the functions of these nerves and glands were controlled by the individual's changes of mood. Any interference with their functions would result in the fine chemical balance of the body being upset, would lessen its natural resistance to disease, interfere with the normal functions of one or more of its internal organs and leave it in a weakened state, leaving the door open to attack by any infection from outside. Just as plants growing in poor soil are far more vulnerable to attack by pests of all kinds than those growing in good soil.

Dr. Bach's next problem was to find remedies which would help the patient rise above and overcome his unhappy states of mind —to help him replace his fear with courage, his impatience with tolerance and understanding, his hatred with kindliness and love —in fact to help him regain and maintain his peace of mind. The help must be *practical*: it is of little use just to say to a frightened man "Don't be afraid" or to a worried one "Don't worry".

Also he wanted to replace the products of disease he had been using all these years by the pure and simple ones he had hoped for in student days. These he felt would be found amongst the wild flowers of the countryside, so in 1930 he left London and all his former work to search for them.

* * * *

Throughout those years of medical practice in London he had been using his intellect, his reasoning powers, seeking scientific proof of all his findings, but now a change occurred both in himself and in the work he was to do. He became extremely sensitive in body and extremely sensitive, intuitive, in mind, and as he

roamed the countryside he grew more and more in tune with nature until at last nature revealed her secrets to him.

He found that if he held his hand over a flowering plant, or the flower in the palm of his hand he could sense in himself the properties of that plant and react to them in mind and body. Some had an ill-effect, others an exhilarating effect. Then, to help him select the right flowers, he was privileged to suffer in himself to an extreme degree the negative state of mind for which he sought the antidote.

When he felt irritable and impatient, worried or depressed, he would search the fields and woods until he was guided to the flower which would immediately restore his serenity, raise his spirits, or if you like, raise his vibrations from a lower to a higher frequency. And should he be suffering from some physical ailment at the time, which was usually the case, then within a few hours the condition would clear, leaving no sign or after-effects.

In this way he found 38 flowers, one for each of the negative states of mind from which mankind can suffer. The flowers, the living flowers only, were chosen because they grow above ground in the sunlight and the air, and contain the continued life of the plant in the embryo seed. All of them, with the exception of four, are common wild flowers of the British Isles: Chicory, Heather, Gorse, Honeysuckle, and the flowers of the Oak, Elm, Beech and Larch are some of them.

He prepared his Remedies from them in two ways. He used the "sun method" for the flowers that bloom in full summer when the sun is at its most powerful. A small clear glass bowl is placed upon the ground in the field where the flowering plants grow, and is filled with cold water to the brim. Then the flower heads are picked just below the calyx and quickly floated on the water until the whole surface is covered, and left in full sunlight for three hours. At the end of that time the water is impregnated with the life-force, the vital force of the flowers, it is sparkling and vibrant and the flowers still as fresh as when they were picked. They are then removed and the water—we call it "living water" is bottled and preserved.

The "boiling method" is used for those flowers (mostly the tree-flowers) which bloom early in the year before the sun has reached its full power.

When Doctor Bach had found these 38 flower Remedies, he classified them under seven headings: those for fear, indecision, lack of interest in the present, over-sensitiveness to outside influences, despondency and despair, loneliness and over-care for

the welfare of others. He then wrote a little book, *The Twelve Healers and Other Remedies*, describing their use.

Although he used these Remedies from then onwards exclusively, he proved they could be taken at the same time as any other medicine, even homoeopathic remedies, without being interfered with. As the flower Remedies act directly on the subconscious, the emotional body, they act independently of a perhaps more physical medicine.

The method of prescribing them is simple. No matter the name, duration or severity of the physical complaint, prescribe the Remedy for the sufferer's most outstanding difficulty, his terror, nervousness, his loss of hope, his resentment, whatever it may be.

It is how the patient is feeling NOW which indicates his Remedy. It does not matter so much about his childhood, his school-days, his past, because he is still in his nature. And given an understanding and sympathetic ear, most people are very willing to unburden themselves of their worries. Indeed we feel this also is part of the treatment, for in so doing both mental and physical tension is released.

As we are all unique individuals, we react in a different way to the same thing, to the same illness. Take four people suffering from 'flu, for instance. One will be impatient and irritable; his Remedy is Impatiens, a balsam. Another may be fretful, full of self-pity, always wanting someone with him; he will need Chicory. The third may be depressed, discouraged; he will need Gentian. The fourth may be dreamy, drowsy, taking no interest in anything; his Remedy is the wild Clematis, Traveller's Joy.

As all these flower Remedies are benign (no poisonous plants are used), they can be given safely to babies and children of all ages. Children respond very well indeed, and as there is no taste and the dosage is small—four drops in a little water, they do not mind taking them.

* * * *

Now more detail, and some cases of patients who have not only regained their health but a much happier outlook on life.

That extremely common difficulty, fear, can be divided into five kinds, and there is a Remedy for each.

(i) Extreme fear, terror, panic. It may occur in any illness or at any time, especially when the illness is very severe or the pain and discomfort almost unbearable. Great fear is also felt by the relatives and friends of the patient.

The Remedy for this kind of fear, is the delicate little wild yellow Rock Rose. It has helped so many children and adults suffering from bad dreams or nightmares. One mother of 38 who

was expecting her second baby in three weeks, said that her first confinement 11 years earlier had been most difficult, and she had been in a panic the whole time. Now although she very much wanted her second baby, she was terrified that she would go through the same difficulties again; she was full of tension in consequence. She was given a medicine of Rock Rose to strengthen her courage and asked to take it four times a day until the time arrived; then to sip it as often as possible during labour. She said her husband would help her do this. Shortly after her baby was born she wrote to say, to her delight she had had a quick and easy birth, was relaxed and happy the whole time, and her blood pressure had remained normal. She had had to have injections for very high blood pressure with her first baby.

(ii) Ordinary fears of everyday life, of known cause—fear of other people, fear of the dark, of animals, of accidents, of pain. Shyness, nervousness, fear of going to the dentist, of an examination, of speaking in public. Its Remedy is another yellow flower, the monkey flower, Mimulus, which is a close relation of the wild musk.

A woman in her early 40's was very shy and retiring, nervous of meeting people, hardly ever accepting invitations even from her friends. For over one year she had been suffering from the skin complaint psoariasis on both arms, hands and legs. She said it made her feel unclean and was an added excuse for staying at home. For her shy, nervous nature she was given a medicine of mimulus and another Remedy, crab-apple. This is a cleansing Remedy for those who have a feeling of self-dislike or self-disgust.

She took the medicine for a month. When she came, the skin on arms and hands had cleared completely; there was just one patch on her left leg. She also said she was feeling so much better in herself, she was becoming more confident. The Remedies were continued for another two months to consolidate the improvement in herself and her physical condition, and at the end of that time, the skin had no blemishes and she said her friends and her husband were remarking on the change in herself. As an example of her courage, she said that she had been trying to change her milkman for over a year, but had never had the courage. But one day she went to the door and told him very firmly she did not want him to call again!

(iii) Fear of unknown cause, that vague apprehensive fear for which no reason can be given. The goose-flesh fear, the look-over-your-shoulder fear. Those who suffer from it do not like to speak about it as they think others will not understand. The Remedy for this kind of fear is the flower,the catkin of the aspen tree.

One patient told us that once or twice a week she woke in the middle of the night, shaking all over and bathed in perspiration, so frightened, although she could give no reason for it. She had had no bad dreams, her husband was in bed by her side, she had a happy family life with no worries. After a time she would go to sleep again and wake in the morning with a bad headache which lasted all day. She was given aspen as a medicine, and gradually these fears lessened until they disappeared altogether, and with them went the headaches.

(iv) Desperate fear of losing control of the emotions, of going out of one's mind, of doing things which in the ordinary way one would not dream of doing, an impulse to harm someone or oneself, suicidal tendencies. Its Remedy is the white flower of the wild cherry-plum.

Just after the war a young man came to us in a desparate state. He had been in the RAF, and being a very highly strung and sensitive type it had been too much for him and he suffered a severe nervous breakdown. He had had all kinds of treatment with little result. He was restless, very tense, said he was afraid he was going out of his mind, and had almost uncontrollable impulses to end it all. His physical health naturally had suffered, he was very pale and thin and suffered from insomnia. He was given cherry-plum. Very gradually he began to respond, he was quieter, sleeping better, losing his impulse to harm himself. He continued treatment for 8 months; the Remedies were varied from time to time as his moods changed, but cherry-plum was always in his medicine. At the end of the 8 months, he was a changed young man, sensible and controlled, sleeping and eating well and in full command of his emotions. Shortly after, he married and had a good and responsible job. He also now uses the Remedies to help others.

(v) Fear for other people. Over-anxiety and apprehension that some accident, or misfortune or illness may occur to a member of the family or to friends. The kind of fear that we all feel, for instance, when we see a child run across the road in front of oncoming traffic. The Remedy for this fear is the flower of the red chestnut tree.

A grandmother was very worried because she was taking care of her two grandsons since their mother's death. She had not had anything to do with children for many years and now she was always afraid for them—a thousand and one unnecessary fears, as she said. In consequence she could not sleep, was suffering from indigestion and felt really ill. Red chestnut helped her overcome these anxieties within a few weeks. She said she had come to the conclusion that small boys were tough and quite able to look

after themselves, so now she did not worry about them; her indigestion had cleared up and she was sleeping again.

As you see from these few case reports, the Bach Remedies are not prescribed for the physical complaints, but for the kind of fear each sufferer experienced. Indeed, there are no Remedies for any physical illness.

But for accidents and emergencies there is a special combination of the Bach Remedies.

In any emergency, great or small, the first consideration of course is to make the patient comfortable and keep him warm, and to allay his mental distress as far as possible whilst awaiting the arrival of the ambulance or doctor if necessary. In such cases, there is always some degree of shock, of fear, of mental tension, and the five Remedies in the Bach first-aid Remedy are for those states of mind:

Star of Bethlehem is the Remedy for shock. The shock of some bad news or sad news, the shock experienced after an accident, a burn, even a cut finger or a bump on the head.

Rock rose, for terror, great fear, panic.

Impatiens for great mental tension, restlessness, the inability to relax.

Cherry plum for complete loss of emotional control, shouting, screaming, incessant talking.

Clematis for the far-away bemused feeling which often precedes a faint.

This first-aid Remedy we call the Rescue Remedy because Dr. Bach first used it in the early 1930's when a small ship was wrecked in a great gale off Cromer. The two men on board had to lash themselves to the mast to avoid being washed overboard. There they had to stay for several hours, the life-boat having already gone to another ship in distress. When they were finally rescued the younger man was unconscious, blue in the face, stiff with sea-salt. As he was carried ashore, Dr. Bach repeatedly moistened his lips with the Rescue Remedy and by the time they reached a nearby house the young man had regained consciousness, was trying to sit up and asked for a cigarette.

The Rescue Remedy and ointment can also be used externally at the same time as internally, with great benefit. A cook carrying a frying pan full of boiling fat tripped, and the fat went all over her left hand. She was immediately given doses of the Rescue Remedy, and the ointment prepared from it smeared over the hand, which was then lightly covered. She was suffering from shock and was in great pain. This happened at 1 o'clock. When

she came at 4 o'clock, she was waving her hand in the air, bending and stretching her fingers, smiling and happy. The skin showed no sign of the burn except for one small red patch between her first and second fingers which the ointment had not touched. She said the pain had gone within 15 minutes.

A lady cutting grass went too near a wasp's nest, and was badly stung on the face and inside the left nostril. Luckily she had some Rescue Remedy, took frequent doses of it, and bathed the face in a solution of the Remedy. She thought her face would swell badly, but the next morning, apart from a slight puffiness of the nose, she had no pain or discomfort.

The Bach Remedies are a very great help even when one is not physically ill. They are a help on those days when one gets out of bed on the wrong side, or when one feels depressed for no reason at all, or irritable and impatient. They restore harmony and make us feel life is so well worth living again.

2. CURE AMID SCEPTICS

Told by THE FATHER

I SHALL try to give my own account of the healing of my daughter which was briefly described by Anne Dooley in the Autumn 1967 LIGHT; I shall add a few relevant details. It is doubly difficult to be objective about this, since my own daughter was involved and the whole thing was a completely new experience for myself and my wife. I shall just give the relevant medical facts, from a layman's angle, and try to describe what I saw happen that evening.

Since the age of about 18 months our daughter had suffered from acute bronchitis, later diagnosed as bronchiectasis, which involves the secretion of mucus in the lung. She had a constant hacking cough, was grossly underweight, thin and pale. She also had pneumonia, presumably broncho-pneumonia, a patch on one lung and a heart murmur. She was not so ill as to be permanently in hospital, but we gave her antibiotic treatment at home and she was in the care of a child specialist from a leading London hospital. At one stage she was receiving the equivalent of 10 adult doses of penicillin daily. This intensive treatment failed to clear the lungs and seemed if anything to lower resistance to any germs going around. We were told that if she did not improve during the next few years a lobectomy would be necessary. In this case it would have entailed removing the lower right-hand lobe of her lung. Being the parents, we were not given a very full picture, in order to avoid anxiety, but these are the basic details.

As you can imagine, we were anxious anyway, so by the time

de Freitas put in an appearance in this country in June 1966, we were just about ready to try almost anything, since we did not like the idea of her going through life with what would have amounted to a lung and threequarters. By this time our daughter was six and was not showing any improvement. We had already planned to move from Wimbledon, where we were then living, to the South Coast, for the sea air recommended by the doctors.

My wife is Brazilian, and a relation of hers knew de Freitas well and had witnessed many of his operations. We had vaguely heard about his work, and did not relish the idea of a full-scale operation on our daughter by a Brazilian medium. In fact we were pretty reluctant and highly sceptical, but we decided to invite de Freitas and some members of the family to our home, on the understanding that there would be no cutting open or anything of that nature.

Neither of us had studied mediumship, and we were really completely new to anything psychic, so for us this was very much a plunge into the deep end.

I quite see that this case must strain credulity to breaking point for many people. It is not a perfect case, and I cannot try to "prove" anything to you. We are not particularly eager to reopen the medical files of our daughter's past history; we should prefer to leave this in the past. I don't think photographs of our daughter before and after would really prove anything. But those who base absolutely everything on proof and repeatability under laboratory conditions would have to rule out a very large number of things that only happen once, from great works of art to their own existence. A person's existence, like any other historical or aesthetic event, is really an unrepeatable phenomenon; yet it is real and true enough. Perhaps it would be helpful to see this experience as an aesthetic experience, a work of art. There was something beautiful and creative about it to those present, and these values fortunately elude clinical analysis. I am not suggesting for one moment that this phenomenon should not be examined more closely with the most careful scientific and medical scrutiny, but in this case all you are going to have is a father's account of the healing of his daughter.

The operation took place in our living room in the presence of eight adult witnesses, including Mrs. Dooley. One of the witnesses, incidentally, was a normally highly sceptical linguistic philosopher. On this particular occasion he simply had to witness something that just does not fit into this sort or framework. Like us, he just rejoiced at what occurred. Most of those present were in fact sceptical before the healing took place. It was more a friendly

gathering than a serious psychic session, so you can put out of your mind any idea of darkened rooms and any of the other paraphernalia normally associated with Spiritualism. I was not then and am not now a Spiritualist, and have no intention of becoming one. My own position is that of a freelance writer and independent truth seeker; I do not belong to any particular school of philosophy or religion, although I am most interested in the deeper aspects of both subjects.

The medium stressed this point about the friendly atmosphere. Although most of us were sceptics, this did not prevent us from creating a thoroughly cheerful atmosphere in the spirit of a happy family gathering. The medium actually insisted later on that it was our power as much as his that had allowed the healing to take place. We were really participants rather than aloof witnesses. So you see how difficult it is to be objective; yet many highly subjective things occur in one's own life. They are no less true for being subjective; just harder to communicate to others.

For some time we chatted to each other, and when the moment was right the medium asked my wife to hold our daughter up on her shoulder and expose the lower part of her back. Just before this the medium had asked for one of our glasses, an ordinary crystal tumbler. He lined the rim with some of our cotton wool; I emphasise the "our" because there was no question of him arriving at our house with a box of magic or anything up his sleeves; he wore summer clothes.

The medium then placed the tumbler firmly on our daughter's back, pressing it hard against her skin, rotating it slowly, and gradually moving it higher up her back. To everyone's surprise, at this point he called in the child's grandfather who had been waiting outside. He was so sceptical that he had not intended to have any part in the proceedings whatever. But he willingly came in when the medium asked for his help. De Freitas then told my father-in-law to place his hand over the tumbler, while de Freitas guided it. Now my father-in-law is no conjurer and would not have been able to get away with any sleight of hand even if he'd wanted to. He was now, moreover, in the best possible place to watch exactly what the medium did, and would have been the first to see any hanky panky. Knowing him as I do, he would not have hesitated to say so had he seen anything remotely suspicious.

The great moment came when, with great pressure on the glass, a small piece of tissue, about the size and colour of a walnut, somehow emerged from our daughter's back and fell into the glass. The glass was at no point removed from her back until the operation was completed. As far as we were all concerned, there

was absolutely no question of any substitute substance being inserted into the glass, but even if there had been, a cure took place. This is what matters.

At no stage was there any incision, nor was there any loss of blood at all. Our daughter cried a little at the crucial moment, but more a cry of relief than of pain or fear. A mother can tell the difference, and she was held throughout by my wife. Being the father, I naturally spent some of my time reassuring our daughter, and I did not have a perfect view of the actual emergence; but my father-in-law soon put me right on this. He was speechless with amazement for some time; it was simply a case of seeing is believing, incredible though what he saw was.

When he heard his sister crying, our son, then aged 8, came down to see what was happening. He too witnessed it and asked, simply, "What came out of her back?" As soon as the operation was over, the medium just dabbed some surgical spirit on our daughter's back, where there was no trace of a scar of any kind.

My wife then took her up to bed, where she soon went to sleep, to awake next morning a different person. Meanwhile the extracted tissue had been placed in a glass of surgical spirit, where one could see it floating around. Unfortunately we did not have this examined or analysed; clinical details of this kind were the last thing we thought about at the time. It was essentially a joyful healing experience, but I quite see that a much stronger case could be made out for psychic surgery if one could present a detailed analysis. I'm quite sure that it is simply a matter of time before this is done, and for all I know it has already been done elsewhere. In Brazil, the medium has often had qualified doctors present, and he raises no objects to their co-operation. They usually have no wish to co-operate, however.

Our daughter made an immediate, dramatic and instantaneous recovery. On the very next day she raided the "fridge" and would not stop eating; this was totally unlike her previous attitude towards food. Her cheeks had better colour and she was noticeably more relaxed and cheerful. From that day to this, she just has not looked back. She has not even caught a common cold when the rest of us have had colds, whereas previously she had been the first to catch anything going.

We then moved to Brighton, leaving her detailed medical history behind in London. A subsequent medical examination showed that her lungs were now clear, there was no more blockage of congealed phlegm, and her heart murmur had also gone. She was declared fit. It may well be that our daughter had something even more serious wrong with her; the doctors were not very forthcoming. Try and put yourself in our shoes as the parents: we had had

not just a few weeks of anxiety over her health, but *years*. It was with us all the time. Then, suddenly, it went. Bronchiectasis *on its own* may be subject to spontaneous recovery, but not when it is accompanied by other complications and has reached the stage of a proposed lobectomy. Besides, even spontaneous recovery does not usually mean *overnight* recovery. Bronchiectasis, if it gets better "on its own", improves gradually, not with such dramatic suddenness.

A noteworthy feature was that the medium refused to accept any form of payment or even a token expression of our profound gratitude. We later learned that this is customary among genuine Brazilian healers. Although at the time this was, as I say, a completely new experience for us, I have since gathered that something very like this would seem to have been practised by the Shamans of Siberia thousands of years ago. Professor Emmot, the Cambridge philosopher with whom I corresponded over this matter, recently sent me a reference she had come across about the North American Omaha Indians, whose medicine-men were said to suck substances from their patients. No doubt if one examined anthropological evidence one would find several similar references. As it happens, one of Francis Huxley's anthropology students is studying this phenomenon in Brazil at the moment. I hope his report is eventually made available in book form; it should be well worth studying. As a matter of fact, later on the same evening de Freitas sucked a substance of some kind out of the back of my own neck, but this is another story which I am not in a position to tell, since he had somehow rendered me unconscious beforehand in order to do this. For some days I had a red mark on the back of my neck but no scar.

3. SCIENTISTS AND 'PSYCHIC SURGERY'

ANNE DOOLEY

IN 1915 a startling clairaudient warning which probably saved his life made Harold Sherman embark on a lifetime quest based, in his own words, "on an increasing desire to discover all I could concerning the mysteries of the mind and to bring mind power under conscious control or direction."

The latest controversial contribution from the pen of this courageous American psychical researcher is a book which challenges serious study. Sherman's tape-recorded, eye-witness documentary of what he terms "bare-handed psychic surgery in the Philippines" does not aspire to being a definitive study—his title, *'Wonder' Healers of the Philippines*, makes this plain—but it assuredly provides a wealth of material upon which present and future investigators can, and should, fruitfully build.

The author himself remains open-minded, presenting with characteristic, meticulous fairness, not only the charges and counter-charges, claims and counter-claims of researchers, devotees and sceptics, but also a collection of notable case histories of American patients.

Since, too, Sherman's book is literally an *interim* report (his active interest and research continues) and since I myself have become involved, both as a guinea-pig and a professional observer, in a linked area of this controversial psychic field, my present comments are not intended as a formal review. My purpose is primarily to draw attention to Sherman's three fascinating sections relating to scientific investigations seeding from current events, all three of which may eventually prove to be significant in the overall field of psychical research.

Perhaps the most intriguing one concerns an internationally-known Swiss scientist with doctorates in physics, chemistry, medicine and electronics. He requested that his name should not be divulged until after proposed on-the-spot tests and investigations have been concluded. Shown a film of Tony Agpoa, Philippine psychic surgeon, performing an operation, he told Sherman:

"I am not at all perplexed by this, in fact I don't think it is such a strange phenomenon. I believe it has a scientific explanation and, in time will be done by *instrumentation*." He could offer an explanation which, even if it did not suffice to silence sceptics, might at least give them "pause for thought". He added: "I am not ready at this time to announce this to the scientific world as an accomplished fact, but it might interest you to know that I have, in the laboratory, through developed *electromagnetic instrumentation*, been separating and reuniting plant cell structures and animal cell structures from rats and mice." Such separation and reuniting of cells involves, he says, "the same magnetic cohesive energy that holds the cells of our bodies together. And if Tony is actually performing this phenomenon, he has to be absorbing, converting and using, in my opinion, this same electromagnetic energy from the terrestrial energy field. If he is doing this, he is not cutting the cellular tissues. He is simply separating them through a form of unipolarisation. Mere separation does not injure the cells, as happens with a surgeon's knife. So cells do not have to repair themselves before healing. Once the separated cellular tissue, which has been parted and is in a unipolar state, is released, the opposite magnetic polarities pull them quickly together again, and they fuse and appear exactly as they were before."

In explanatory notes prepared at Sherman's request, the

scientist enlarges upon his theory in relation to the mysterious opening up of the human body which so many observers, including myself (LIGHT, Autumn 1967) have testified to witnessing in "psychic surgery" phenomena.

He reminds us that the body's multi-millions of cells are held together by an invisible force called electro-magnetic flux. These cells, in order cohesively to attract each other, are arranged in geometrical patterns which provide in all directions unequal interacting polar forces. This "very loosely arranged atomic structure, consisting mostly of 'empty' spaces", seems to our senses quite firm and solid, but of course in reality the amount of 'solid' in it is tiny. Even in steel, so much harder and denser than human tissue, "if we could remove all the empty spaces from between the atoms of a steel rod one inch by one inch square, roughly extending from Los Angeles to New York, we would end up with only a thin disc, one by one inch square and perhaps the thickness of two paper matchbooks. This thin disc would still weigh practically as much as the original rail and would contain all the atoms, all the so-called *solid material*, which formed the 3,000-mile-long solid steel rod!

"Is it then so difficult to visualise a separation of cells in human tissues, since tissues, being so much softer than steel, contain also many more empty spaces and many fewer atoms (solid matter)?"

To sum up, the Swiss scientist's view is that the Agpoa phenomenon "is not based upon or created by any God-power in the commonly-used religious sense," but is the same power from which everything on the planet draws energy.

> **"It is not a power *who* is, but a power *which* is, always was, is now and always will be. It is free for the taking by him who bothers to find out *how;* it is man's birthright."**

Regarding the seemingly "miraculous" power of psychic surgeons, not only in the Philippines but in Brazil and elsewhere, to defeat sepsis, a major foe in orthodox surgery, the scientist states that it would seem that in the nervous system of the sensitives concerned,

> **"There could exist a potential of such a frequency set-up that viruses and bacilli are bent so violently and at such an amplitude that the *modulus of elasticity* could be over-stepped and either the protein linkage of viruses or the membrane of bacilli shattered, rendering them ineffective. Since the penetration of an electric potential is not limited by 'hard to get to' places, a uniform and complete *aseptic state* could be produced."**

This scientist is not the only one to have been impressed by the extraordinary phenomenon known as psychic surgery. Robert Swope, a Los Angeles astro-physicist, who spent three weeks in the Philippines in 1966, filming and studying Tony Agpoa, is

reported by Sherman to have subsequently set up a "Swope Research Foundation" at Northridge, California. Sherman quotes a letter from Swope to W. H. Belk, another American researcher:

> **"Psychic surgery presents technical implications that are beyond the comprehension of the layman and can only be evaluated under a laboratory environment by highly trained scientific minds.**
>
> **"I have briefed many medical doctors, psychiatrists, physicists, chemical and electronic engineers. All have accepted my analysis of the phenomena and several have offered to give up their careers and devote full time working for me on this programme, all phases of which have been progressing as planned."**

Swope, who met Sherman in the Philippines during his 1966 visit, had earlier told him:

> **"Harold, this is the rare white crow for which science has been looking. And if we prove the existence of one white crow, we know, beyond scientific doubt, there have to be other white crows. What I have seen and photographed is beyond words. Before I came here I would not have believed, as a scientist, that I would ever change my concepts, would ever go against my schooling and training in admitting that powers, such as I have witnessed functioning through Tony, *could* exist.**
>
> **"Now I know a new world of fantastic possibilities has been opened up, and I don't give a damn what fellow-scientists say when I show these pictures and give my report. I am prepared to face ridicule and scepticism because I know what Tony is doing is genuine, even though I don't pretend to understand how he does it—or what this power is at present."**

Finally, a brief account of the shock which awaited Dr. Hiroshi Motoyama, electroencephalographic and electronic instrumentation specialist, when he flew in to the Philippines from Japan to test Agpoa with his elaborate apparatus.

After the scientist had webbed his subject with a network of wires and carried out satisfactory preliminary tests on Tony's normal responses, he instructed the young psychic surgeon "to let this God-Power or Holy Spirit, or whatever-you-call-it to come into your body and mind, like you do when you are getting ready to operate."

The result was immediate and catastrophic. At the word "Go", Tony "went"—and it blew out the machine. As the discomfited scientist sadly removed all the wirings and electrodes, the amused Filipino remarked: "Sorry, Dr. Motoyama, your instrumentation will not work—but *mine* works all the time! And he held up his hands."

This incident dramatically underlines our present situation: (a) thousands know from experience that mind powers do what present science and medicine cannot do; (b) the present instruments, even of scientists prepared to investigate the powers, are seldom capable of dealing with them. How soon will the instrumentation-barrier be broken?

The promise and the fulfilment

CORYN HART

XVII

AT our next sitting on April 18, I congratulated Ben on his success in managing to show himself to Lucian Landau in London. Evelyn was also very impressed and pleased. Ben himself seemed equally pleased to know that he had been seen, and that "he knew it was me!"

I here suggested the names of various mediums in London through whom I thought perhaps Ben might like to communicate for this experiment. Ben, however, did not seem to have any strong feelings on the matter. On reading out my list of mediums for the second time, the traveller went over to the word "Yes" at the name of Arthur Bhaduri.

Ben: But you must please yourself, dear.
C.H.: Could you manage to communicate with Lucian direct?
Ben: I will try.
C.H.: What will you do?
Ben: Leave it to me.

A letter received from Lucian Landau, dated May 6, reported that he had again seen a young man in RAF uniform. He had done something and wanted to know if Ben could say what it was. The description he gave was not really right for Ben, however. Mr. Landau said that he felt it would be better for Ben to try to make contact with him personally, rather than to engage the services of a professional medium.

At the sitting held a day or two after receiving this letter, the following came through:

Ben: Darling, I have tried to get through yesterday at our medium, but could make no impression at all.
C.H.: Lucian or Evelyn?
Ben: Lucian.
C.H.: He said he had seen you again, but it must have been over a week ago.
Ben: Yesterday he was not conscious of me.
C.H.: What was he doing when you saw him?
Ben: Reading.
C.H.: What was he reading?
Ben: A letter.
C.H.: Do you know who it was from?
Ben: No.
C.H.: What time was this?
Ben: Noon.
C.H.: Can you give particulars about him?
Ben: In an arm chair.
C.H.: In what room?

● **This true personal account began in our Winter 1965 issue.**

Ben: Living room.
C.H.: Anything else you can remember?
Ben: He had some yellow flowers.

The experiment did not seem to be progressing too well.

Ben: We are having a bad time—all of us today.
C.H.: Why and how?
Ben: You know how it is when conditions are bad.
C.H.: What makes them bad?
Ben: Density.
C.H.: Do you mean density of the atmosphere?
Ben: Yes. Maybe we will do better next time. Bye, darling.

During the last week in May I got a further letter from Lucian Landau, most of which I feel is of sufficient interest to quote:

"First let me look at your letter of May 8. No, I do not think it would help for me to know anything about your medium. I am not sure what your R.C. meant by asking me to contact that medium 'by thought', because everything in the psychic realm is done by what we call 'thought'. Yet it is not all thought, as we understand it. We just have no words for all this, and if we invent some, we shall not be able to say what exactly we mean by them. Anyway, in this business you are the link, and as I know you, it should somehow work out. If only we knew exactly what and how to set about it, all would be easy.

"Now for the letter dated May 10. This* often happens and probably accounts for much apparent inaccuracy. I am certain I had two men. One in an officer's uniform, and one in an ordinary RAF uniform. . . . The question is, which is your R.C.? At this early stage much patience will be needed. The fact that I am much too busy does not help matters.

"Coming back to intruding personalities, sometimes they are ultimately identified, and sometimes they appear to be complete strangers. Sometimes they are merely spectators, interested in what is happening. They are spotted, and a mix-up results. Sometimes, so it seems to me, they are desperate to be noticed, and yet, when this happens, they are unable to convey anything of great value or interest. It may be due to their own inexperience, or to mediumship still being such a weak faculty.

"And so we come to your last letter of May 14. It is really all wrong; I was not reading anything that Sunday. I was not even at home after 11 o'clock. There were no yellow flowers in the house. What can the explanation be? Well, it is not really so

*In this I had told him that his description of the young man in RAF uniform was incorrect for my R.C.

surprising. How on earth did your R.C. find me in the first place? How does anyone find anyone? M.H. once had a sitting with Mrs. Leonard, and Feda was complaining that people did not give her sufficient details to enable her to bring the right communicators; this apparently had caused much trouble on both sides. She said, 'People want to speak to Uncle John. So Feda sends out a thought for Uncle John, and someone appears. His name is John, and he is someone's uncle, but often he is not the right Uncle John.'

"I think this is a clue to much that goes wrong. Add to this that a spirit cannot see material objects as it has no physical eyes, and I am not at all happy about material objects having etheric counterparts. I think they see through us, reading what our eyes register in our minds. Altogether a very complicated business.

"Your R.C. thinks he saw me that Sunday. I would bet a large sum that he was somewhere else, made a mistake, and the person reading a letter was naturally unaware of him. The opposite can also happen: I may be able to see your R.C., and he may not see me. But now and again a clear contact can take place. It reminds me of a sitting I had some time ago, when I am quite certain, we had a genuine direct voice phenomenon. A well-known "dead" medium addressed a sitter we knew. He was easily recognised. He said that now, when he can see how things are done from the other side, he marvels how we get any clairvoyance at all! It is all so difficult, complicated, and feeble.

"I again saw the man in the RAF (plain) uniform on May 14, at 8 p.m. Does his name begin with 'R'? I asked him whether you work. The answer was 'You would not call it work' He said you did a lot of reading. Have you anything to do with a school or live near one? This experiment puzzles me. It is supposed to tie up somehow with my work and the work of others, whatever this may mean.

"Do not worry about failures; it is quite incredible that we get things right now and again. Shall be interested to hear if you can contact my R.C."

XVIII

Despite my co-experimenter's endeavours to reassure me, so far I was finding my attempts at research extremely disappointing. My doubts, which had for some time been dormant, began to assert themselves again. I had no doubts whatever about the honesty of both Evelyn and O.D., but their subconscious minds were unknown quantities of which I had no knowledge. I did not for one moment believe that Ben had seen anyone writing, with yellow flowers in the room, but felt that this was just an attempt

on the part of Evelyn's subconscious, or O.D.'s, or both, to keep me happy and contented.

The next letter from Lucian was also a disappointment. On the date which Ben had asked him to try and make contact, 'ten days from now', which happened to be May 30, Lucian had apparently gone down with a dose of 'flu', and as he himself said, "Feeling like a dog with distemper is not the best way to attempt psychic contact". He went on to say, "I must say that I was not aware of anyone on that day. However, I am almost certain that I did see your R.C. on Friday, June 1, at 9.30 a.m. in the same room, that is, my bedroom. I was feeling quite shaky and could not establish a worthwhile contact. Just two things I should like to check: have you a cought just now, and did R.C. have anything wrong with his left hand? If so, do not tell me, just confirm.

"Now if R.C. does again see me writing or reading, please ask him to see what. I have no secrets from him, and it will be really most interesting if he can give you some evidence of this kind. I realise that it may take quite some time to establish a sound contact, and am very patient. R.C. is quite right about the calendar in that room; can he describe it? It will not be easy, but I do something to it every day."

At the sitting immediately following the receipt of this letter, Ben started in right away with: —

Ben: Now we can get down to business. Did you write to 'Lucey'?
C.H.: Yes. When did you see him last?
Ben: Wednesday.
C.H.: By the way, did you look to see what he was writing the time you saw him before?
Ben: But you know that is not done.
C.H.: Well, what did you notice in the room this time?
Ben: Bookshelves.
C.H.: What was he doing?
Ben: Concentrating.
C.H.: What on?
Ben: Ben [. . .]
Ben: Kite came unstuck.
Evelyn: What does he mean?
C.H.: I think I know.
Ben: J.T.
C.H.: Whose kite came unstuck?
Ben: My own.
C.H.: Have you suddenly been remembering about it?
Ben: Came back.
Evelyn: What does he mean?

C.H.: It came back to his mind.
Ben: D.B.
C.H.: He used to call his plane that.
Ben: Kite.
C.H.: What do you mean by Q.T.?
Ben: Name. Cutie.
C.H.: I see. Sort of opposite to D.B. (Dumb Blonde). Can you see things for yourself when you are down here, Ben?

(Here unfortunately we had to break off, without getting any real evidence.)

Lucian's next letter, dated June 17, brought the following comments: "Well, things are not right yet. I think it is largely my fault, and hope I shall improve. I do not feel that I have established any real contact with R.C. and, incidentally, I do not know anyone else who would be wearing Air Force uniform. And I am not at all sure that R.C. has been to see me more than once. . . . I have given you a description which fitted only partly. We suspected that there were two persons. The rest was feeble about work, etc. I heard a cough and wondered what it meant. I also was shown a hand, left one, with, I think, part of the fourth finger missing. I once had something about death 'over Britain'. Did R.C. have a friend to whom these 'bits' may belong? Perhaps you could ask, if you do not know. And could this mean's name begin with 'R'? It sounded like Ralph.'

The following three sittings produced nothing evidential. I asked Ben about the calendar, and receive a reply that " . . . when one breaks into someone's house, one does not usually bother about a calendar." I became thoroughly frustrated and disappointed.

In his next letter of July 8, Lucian wrote:

"I find it difficult to understand your 'depression' by things which may be disappointing, but should not be depressing. It seems to me that you have been very fortunate in so far as you have received, and continue to receive, evidence of survival which is very good indeed, judged by ordinary standards.

"Now, our experiment may be very difficult. The fact that the first contact was undoubtedly made, does not mean that it can easily be repeated. It is not quite logical to reason that just because R.C. can see what you are doing, he should equally well be able to see what I am doing. Anyway, I was not aware of R.C. last Friday, which means no more than just that. In the evening I arranged my calendar in a peculiar way, as I thought that he may be around.

There was a slight break before our next sitting on July 16. I began by apologising for this.

Ben: Well I really thought that you were not sitting again.
C.H.: What have you been doing?
Ben: Waiting for you, dear.
C.H.: What else?
Ben: Trying to convince Lucey that I am me.
C.H.: What time did you see him?
Ben: I think it was morning.
C.H.: Did you look at the calendar?
Ben: No. Now I am for it. [. . .]
C.H.: Do you know, or did you know an airman, whose name began with R, who had something the matter with his hand?
Ben: Ronald, but his hand was O.K.
C.H.: Did you know a Ralph?
Ben: Yes.
C.H.: Did he pass over England?
Ben: Can't remember.
C.H.: Did he have something the matter with his hand?
Ben: Not that I can remember. Oh, wait. I think he had a finger missing. Why? What was your question?
C.H.: I just wanted to know if he was a friend of yours. Did you know Ralph well?
Ben: Far as I remember—Yes. (I here asked a question which is missing in my notes, but I think it was the following)
C.H.: Why is it every now and then something crops up in your communication which, I can't help knowing, is completely inaccurate?
Ben: I can't see why that occurs. (Sitting ends.)

We appeared to have established that Ben had a friend with a missing finger, and that his name was Ralph. Lucian had apparently seen an airman, whose name he felt was Ralph, who had a missing finger. So far, so good, but what I really wanted was for Ben and Lucian to see each other, and for Ben to give him some piece of evidence—i.e. something which Lucian did not know, but which I could verify. I was now beginning to doubt that this would ever take place. Several sittings which followed were interesting, often amusing, and singularly devoid of evidence. At one of these my mother purported to communicate. On October 22nd, Ben enquired if I had heard from 'Lucey', and when I said I had not, continued "Well, we did our stuff". By this time, however, I was thoroughly bored with the 'Lucey' experiment, and did not continue with this conversation. Then my mother communicated again, but what she said was, I felt, so unlike my mother, that I asked if we could close the sitting. Always prone to forget good evidence, I was

invariably upset when something happened which seemed to me 'all wrong'.

I received a letter from Lucian (dated 4.11.56) in answer to a rather puzzled one from me.

"Yes, it is all very difficult. It seems that the two worlds co-exist in what appears to be the same space, yet are largely unaware of each other. To those on "the other side" we are just phantoms, and we can only guess how they can see us and material objects. One could produce some lovely analogies, but they would not enlighten us in the least.

"Now I am very frequently aware of the presence of others. Sometimes I see them, sometimes I hear them, and sometimes I just know they are there. This happens at all odd times, often when I am too busy with mundane things to take any notice. As I write these words I am aware of three people standing behind me. At least one wears an R.A.F. uniform (it is 7.50 p.m.) and they seem to look at what I am typing. This is odd, as I think they should be able to read my thoughts. I can also hear them talking together, but it is just like hearing people in the next room; difficult to catch the words. I hear a name that sounds like Alec or Alex, or something with an A and L at the beginning. Did your R.C. crash into the sea? Something about that. . . .

"Do not worry when communication is not what we would wish it to be. It never is, and probably never will be, unless we find a completely different method, without a medium. Will it ever happen? I wonder."

I had ben waiting for this for a very long time! Without my presence, Ben had managed to get his name across to someone living thousands of miles away, who had never known him in life. The part about a 'crash into the sea' was also not too far from the truth, since his plane had crashed close to the coast, and at the time he himself may have felt the plane would fall in the sea.

At our next sitting, following the arrival of this letter I unfortunately forgot to take my note book, with the result that I took notes on some loose pieces of paper, which have since been lost. I opened the sitting, however, with the enquiry as to whether Ben had seen 'Lucey' lately. Apparently he had, and the date seemed to agree with the one upon which Lucian had heard the voices. When asked the time, he was, as usual, a bit vague, but said "Oh, around about 7.30 I think", and on being asked morning or evening, the answer came "P.M.". Needless to say, I had not mentioned the contents of Lucian's letter beforehand.

The foregoing gave me a tremendous fillip, and my former depression vanished.

Recent alleged 'haunts'

1. STOKE NEWINGTON

MANFRED CASSIRER, M.A., B.LITT.

AN exhaustive investigation of a "mixed" case of "haunting" and "poltergeist infestation" in Stoke Newington, has been carried out by Mr. Andrew MacKenzie, London News Editor of the *Sheffield Morning Telegraph* and author of *The Unexplained*, and the present writer, Research Officer of the Paraphysical Laboratory, Downton, Wilts.

The case of the "White Lady of Stoke Newington" first came to my notice through a report in the *News of the World* (September 24th, 1967) entitled "Ghost drives family from their home". The alleged paranormal movement of pieces of furniture meant that it was *prima facie* of extraordinary interest, and a visit was accordingly made on the following Wednesday.

The household was found to consist of two related families: Mr. and Mrs. Richard McGee (the tenants) and their unmarried daughter Valerie (21). Another daughter, Sally (26), also lives there with her husband Richard Strachan, a wood-machinist. They have two small children, Danny (4), and Elaine (3).

The terraced house is of the Regency period and externally in fair condition. We were told that it was known as "haunted" prior to the McGee tenancy.

However that may be, a great number of phenomena typical of hauntings and poltergeist cases are alleged to have occurred there within the last five years, the period of residence of the two families. These include frequent loud, dragging footsteps, occasional groans, knocks from cupboards, and lately, objective physical phenomena including fires, as well as apparitions of a hallucinatory nature. By November 11th, 1967, the phenomena appeared to have ceased.

As detailed accounts and discussions will appear elsewhere, two only of the more striking incidents will be recounted.

1. The "White Lady"

A woman in white was first seen by Mrs. June Rose, another daughter of the McGees. This was in 1964. During the last 18 months, it is claimed, the same figure has been frequently seen by the little girl Elaine. It must, however, be borne in mind that even at present she is only 3 years old. However, her mother consistently maintains that Elaine used to indicate that she was seeing an apparition emerging from a wardrobe in the corner of her bedroom. The child liked her, used to get very excited, and fre-

quently talked to her, somewhat to the neglect of her own mother. Once she even invited her to dinner! She told the writer that the "Lady" lives in the wardrobe, wears a white dress, and that they love each other. She describes her as "a lovely lady", and moreover asserts that she has cut off her right leg.

It was not, however, till Friday, September 22, that her mother, Sally Strachan, had a glimpse of the apparition herself, and she did not like what she saw! Psychically speaking, it was an eventful night. At 9.30 p.m. a lampshade covering a very low-burning bulb had mysteriously caught fire, and a wardrobe had tumbled over. At about midnight Sally went into her bedroom. She saw what looked like a Victorian woman in a white dress standing in front of the empty cot, one arm across her breast. She wore a white handkerchief or bonnet round her head. Her long gown had a row of buttons in front which were joined by loops, with frills on the elbows. What startled Sally most, however, were her empty, socket-like eyes which seemed to radiate hatred. There was sufficient daylight at the time to see clearly. (This was the conclusion of the writer when he checked up less than a week later, on September 27.) Sally has remained convinced that the "Lady" looked at her with evil intent, though this conviction is probably explicable as a projection of her own intense fear and loathing. She felt icy cold and fainted.

Meanwhile, attracted by the commotion, her younger sister June Rose went into the bedroom "to see how queer the room did look" (as she put it to the writer on November10). June also lives in Spenser Grove, at No. 37; she happened to be visiting that night. Like her sister before her, she was struck by the intense cold. Looking at the cot, she had a sideways view of the apparition, which had meanwhile turned by 90°. June also describes the plain, white "Victorian" dress, but did not see any of the details described by Sally; she did not even notice the arms. On the other hand, she remembers some "blackish" hair dangling down her forehead from under her bonnet, whereas according to Sally the hair was "whitish-grey". And she saw the bonnet, which was tied round her neck. She also refers to the two, big, black, menacing eyes. June did not stay long. Having glanced at the figure, she ran out of the room in hysterics, shouting "I have seen it" to her uncle, Jo Surridge. She never told her adventures to anyone prior to my interview with her, and disagrees with the others in thinking that the apparition was seen much earlier in the night.

Another witness was Mr. McGee, Sally and June's father. The latter does not, it is true, claim to have seen a figure, but what he saw was startling enough. There was smoke drifting towards the

ceiling of the bedroom as if the "Lady" was in the process of dematerializing.

Sally Strachan saw the phantom woman only once more, on the following night, when she was kneeling on a mattress over Elaine and turning her back on the awe-struck spectator. On this occasion both her husband and her mother saw "drifting smoke"; very similar, we may assume, to what her father had seen, although we shall never know in how far this phenomenon was influenced by suggestion from Sally.

One more point. Both sisters describe the figure as solid on both occasions. On the Friday night, however, Sally noticed that the spectral mouth was cloudy and the whole face somewhat smoky. On the following Saturday she did not, of course, see the face, and had the impression of even greater solidity. June describes her vision as completely life-like. Apart from the extreme emotions it aroused it could have been just an eccentric old-fashioned woman who had strayed into the Strachans' bedroom.

2. The Restless Wardrobes

Before it was mysteriously gutted by fire, the Strachan bedroom contained, *in. al.*, three wardrobes (2 part of a suite, one a second-hand present). One was double-sized, the others c. 5ft. 8in. high. Paranormal movements are reported on several occasions when either of the smaller ones was positioned in a certain corner. In addition, groaning noises and knocks are said to have been heard, as if emitted from a wardrobe, by different members of the family. Of the several alleged dislodgements of these pieces of furniture, some observed, some merely heard, and others inferred, we shall choose but one, perhaps the most dramatic.

Saturday, September 16, 1967, was the day after Sally's anniversary. At about 9.30 p.m. the two sisters Sally and Valerie were sitting on the bed talking when, to their amazement, smoke appeared to come out of the wardrobe in the corner forming spiral designs. Then the heavy wardrobe which no one could lift without using both hands rose one foot into the air, did a little jig, and slowly turned towards the door. The girls' father hastily entered alarmed by their screams. He also saw it up in the air and clear off the floor, and as it seemed to be "coming towards him" he tried to push it down. And so it fell on the floor. Then its door opened slowly. Mr. McGee was greatly alarmed by so unusual a sight. He lost his nerve and gave it a punch. The interior of the wardrobe felt "like a fridge". Mr. McGee shivered.

The wardrobe was subsequently reduced to ashes when, on Sunday, October 22, it suddenly burst into flames after a mattress had caught fire.

2. NOTTINGHAM

AUBREY BUSH

NUMEROUS reports of ghostly hauntings have been published in many places through the centuries and up to the present day, but without doubt even more have never been put on record or, if they have, it has been done briefly—and often badly—with no more than slight local publicity. This applies very much to the ancient city of Nottingham.

One particular instance in recent years related to what might be generally regarded as a downright earthy building, namely the Ministry of Labour Employment Exchange on Castle Boulevard. The actual manifestations occurred in the early 1950's, when several ladies on the cleaning staff claimed to have seen the ghost of a former Ministry clerk, usually in the almost deserted canteen during the dusky hours when cleaning was in progress. He was apparently revisiting, for some reason, the place where so often in the past he had consumed his midday meals.

News of this apparition spread, and pressmen were soon interviewing cleaners, who reaffirmed that they had definitely seen a ghost, and had recognised whose it was. The management, when approached, were more sceptical, and ridiculed the suggestion that their offices could possibly be haunted—at least, by a disembodied spirit. Perhaps their prompt dismissal of the ghost was due to the fact that such a trade or profession is not allowed for in the regulations, and prospective employers were unlikely to have a vacancy for him or it. In any case the phantom, if such it was, apparently disliked the publicity and the ripples in the Civil Service, and was not seen again.

A short distance, in almost a straight line, to the north of the Castle Boulevard Exchange, lies Standard Hill. On this historic thoroughfare, at the rear of buildings belonging to the Nottingham General Hospital, a dark unidentified figure in human form has been observed on a number of equally dark nights. On being challenged by some bold individuals, it has faded into nothingness.

There is no conclusive evidence as to the identity of this apparition. However, there might be some relevance in the fact that directly opposite the Hospital buildings, at the corner of Standard Hill and St. James Street, stand Byron House and Newstead House. These premises, now utilised as offices, are on the site of the residence of Lord George Gordon Byron, in the years 1798-1799, when he was between ten and eleven years of age. As his first collection of poems, *Hours of Idleness,* included some written when he was only thirteen, it is reasonable to assume that at least

the seeds of them were sown while he was living at this particular site.

There is also an association of ideas in the fact that the ghost of Byron has been seen on several occasions, usually on horseback, in the vicinity of his later home at Newstead Abbey, not many miles away from the town residence of his boyhood days. If the many and varied reports of Byron's reappearances in spirit form amongst the environs he knew so well have any foundation, then a motive can easily be inferred for his revisiting the scenes of his earliest poetic inspiration.

An instance of a lesser-known practitioner of the arts apparently returning in spirit to a former happy environment is that of a girl pianist who never achieved fame. Details of the case were related to me in 1947 or 1948 by the mother of the girl, who had lived on the outskirts of Nottingham until her untimely death in what should have been the gay, light-hearted period of her adolescence. The mother told me that, after her daughter had died, she and her husband had often heard the piano being played in the late hours, after they had gone to bed. The couple were frequently awakened by the sound of this ethereal melody. On each occasion they got out of bed and went to the top of the stairs to listen more clearly to the strains of music coming from the direction of the room on the ground floor where the piano was located, and where their daughter had so often in the past delighted them with her performances on the keyboard. On several occasions they had walked on tiptoe down the stairs, with the intention of silently entering the music room in the hope of seeing—they did not quite know what. But as soon as they reached the door the music ceased. They opened the door and went in, but only the silence and darkness of the night greeted them.

Another case of a ghost who obviously preferred to be heard—and felt, in this instance—dates from the spring of 1961. This concerned a young man who lived with a male friend in a flat near the centre of Nottingham. He was killed in a motor accident. A few days previously he had said, in the course of an argument with his friend, that he would haunt the latter if he himself died first. This remark was apparently quite out of keeping with the rest of the conversation but, whatever his motive, the young man possessed a very determined disposition, and seems to have done his best to fulfil the somewhat macabre promise. He was never seen, nor was his voice heard, but his presence appears to have been frequently made known in other ways.

The flat, which now became the centre of some weird events, occupied the whole of the top floor of the house. Only a single

flight of stairs led up to this highest storey of the old, though well-preserved, premises. A dark shadow loomed over the place, spreading its eerie atmosphere throughout the rest of the house. There was, however, more than just atmosphere. It seemed as though the spirit of the deceased continued to display some of his lifetime habits. These included such actions as slamming doors loudly when there was no visible person near enough to touch them, and no draught to cause the doors to close, as they did, with a degree of force. The bereaved friend encountered difficulty in moving the favourite chair of his late companion, which was as heavy to the touch as if somebody was sitting on it. The cellar door was also opened and closed a number of times, with resulting noises, as if coal was being collected. Visitors to the flat remarked that there was a definite, though invisible, personage in the apartment.

These, and other, mysterious activities added to the already weird atmosphere. They continued until the friend, a nervous type at the best of times—and worse now—gave up in despair, and left the flat. Immediately after his departure the supposed hauntings ceased, and have not been resumed up to the present time.

● From page 35

Our hypotheses are important: if some *mental* dissociations are due to *bodily* dissociations, then they are unlikely to respond to purely psychological treatment.

NOTES

1 *International Journal of Parapsychology*, viii, 1966, p. 77.
2 *Events on the Threshold of the After-life*, Darshana International, India, 1967.
3 *The Supreme Adventure*, 1961, p. 69.
4 Ref. No. 2, pp. 30, 36, 42, 68, 142, 178.
5 *ibid.*, p. 107.
6 *ibid.*, p. 107.
7 *ibid.*, p. 106.
8 Cummins, Geraldine, *The Road to Immortality*, 1932.
9 Stead, W. T., *Life Eternal*, 1933, p. 76.

WISDOM FROM WHITE EAGLE

This new "WHITE EAGLE" book covers a wide range of topics of intense interest to students of spiritual truth. It consists of the inner teachings of this beloved spirit guide (through Grace Cooke), chosen and arranged to convey deeper knowledge of man's spiritual potentialities and the spirit world in which he lives. It will help all who are seeking to develop inner powers or gifts of the spirit, as well as bringing comfort, inspiration and courage to those grappling with life's problems.

Price : 13s. 9d. (post-paid) from

The White Eagle Publishing Trust, New Lands, Liss, Hampshire, England

Sleep, hypnosis, dreams

ROBERT CROOKALL,D.Sc.

AN important article entitled "Sleep is another form of wakefulness" has been published by Professor Joost A. M. Meerloo. Professor of Psychiatry at the New York School of Psychiatry[1]. The details dovetail remarkably with those given by the present writer[2] on the basis of quite different evidence (namely, the testimonies of clairvoyants, of people who had out-of-the-body experiences, of others who made significant observations in connexion with transitions, etc.) and, in reviewing them, we draw attention to the hypotheses which we envisaged.

Professor Meerloo began by stating that we are never completely unconscious and insensitive—on the contrary, we are at all times conscious and perceiving, whether fully awake, in normal sleep, while daydreaming, hypnotised or in deep narcosis. In agreeing with this, we hold that the environment which we perceive, and of which we are conscious, includes, but is not confined to, the earth (and the physical body that corresponds to it); we are sometimes also aware of the "semi-physical" aura of the earth, the environment known as "Hades", "Sheol", etc. (corresponding to the "semi-physical" aura of man's body, namely, the "etheric double", "vital body" or vehicle of vitality) and sometimes also of the "super-physical" aura of the earth, the environment called "Paradise", "Elysium", etc. (corresponding to the "super-physical" aura of man's body, namely, the Soul or Psychical Body).

The fact that we are never, even when most "awake", free from dreaming is shown by the psychoanalytical exploration of free-associations.

Under the diverse conditions represented by full wakefulness, daydreaming and narcosis, the Professor pointed out that we merely use "different avenues of communication". On our hypotheses, when "fully awake", we use all the instruments mentioned above, i.e., the Soul Body, the vehicle of vitality, and the physical body; when daydreaming, the "avenue of communication" consists of the Soul Body that is more or less enshrouded by substance from the vehicle of vitality; when aware of psychic impressions—giving telepathy, clairvoyance, foreknowledge, etc.—we are using the Soul Body independently of both the physical body and its vehicle of vitality; it is un-enshrouded.

Dr. Meerloo referred to the extensive literature that indicates that psychic impressions come through most readily during sleep—on our interpretation, during those periods when the Soul Body is

free from the physical. He said, "While asleep, another world is opened to us. We are no longer as defensive towards subliminal and telepathic communications. In our state of wakefulness we have to focus and limit our sensory perception. . . . In our dreams we live in the past or the future; there is no awareness of 'now' ".

He added, "Our anticipations may guide us and direct our future life, though we need a later interpretation to become aware of this". These matters are adequately explained on our hypotheses, which also serve to explain many phenomena that were not considered in Professor Meerloo's article.

The Professor pointed out that we all pass through transitions between sleeping and waking: on the one hand, nobody "sleeps like a log", since whereas a log is quite motionless, everyone makes 35-45 movements per night; on the other hand, few people are "fully awake" at all times of the day—many are half-awake and half-asleep for much of the time, becoming "fully awake" only when affected by something exciting or interesting. Ouspensky, of course, said much on this subject. In *The Supreme Adventure*[3] we observed, "The 'normal level' of consciousness, with reason as its 'highest' faculty, naturally seems to us mortals as the maximum possible. But discarnate 'communicators', St. Paul, and many mystics and poets assert that, when consciousness is released from the physical body, the 'level' of awareness is so 'high' that 'normal' consciousness resembles a mere dream. 'Awake, thou that sleepest!', urged the great Apostle, 'Christ shall give thee light!' He spoke from personal experience. Shelley insisted that his friend had 'awakened from the "dream" of life'. Some people take drugs or practice meditation in their endeavours to escape from the body, from 'normal' to 'super-normal' consciousness."

On our hypothesis, then, the various "levels" of consciousness are to be correlated with the (total) bodily constitution at the time: omitting from our present consideration the concept of a true Spiritual Body, through which mystical experiences come, the "super-physical" Soul Body is our primary body[4], and, (a) when unaffected by either the "semi-physical" vehicle of vitality or the physical body, (i.e., when released, as in deep sleep, etc.), it gives psychical experiences of the telepathic and clairvoyant type—corresponding to the "Paradise" environment; (b) when partially enshrouded by substance from the vehicle of vitality, it gives hallucinations and dreams—corresponding to the "Hades" aura of the earth; and (c) when in gear with the vehicle of vitality and the physical body it gives "normal" consciousness.

On this view, many psychological dissociations that occur in men are due to dissociations within the total body: the Soul Body may

dissociate from the rest, giving telepathy, etc., or the Soul Body plus part of the vehicle of vitality may leave the physical body, giving "sub-normal" or dream consciousness. These bodily factors explain, we suggest, all the phenomena observed: that is, sleep and hypnosis favour the receipt of psychic impressions not merely in a negative fashion, by reducing the impact of sensory impressions from the physical world and passively permitting greater attention to non-physical matters, but for a positive reason, namely, that when our primary instrument of consciousness, the Soul Body, is temporarily free from the relatively sluggish physical body (with its vehicle of vitality) it can operate in something approaching its normal fashion, with telepathy, etc., and in its normal "sphere" or environment, namely, "Paradise". Just as the total body of man, the microcosm, comprises interpenetrating "super-physical" and "semi-physical" bodies, as well as the familiar physical world, so the total body of the earth, the Macrocosm, comprises a "super-physical" and a "semi-physical" world ("Paradise" and "Hades" respectively), as well as the familiar physical world.[5]

Dreaming, said Professor Meerloo, usually occurs during a state of half-sleeping and half-waking; it is, he says, true to say that in daydreaming we contact two worlds, one the world of dreams, the other that of physical reality. On our hypothesis we would add a third "world"—the Psychic World or "Paradise", with telepathic, clairvoyant and precognitive experiences.

In *The Next World—and the Next*[6] we pointed out that many clairvoyants have described "Hades" as half-way between earth and "Paradise" (just as the vehicle of vitality is half-way between the physical body and the Soul Body); in Germany, as early as 1829, an uneducated woman called it "the mid-region"; in England, Dr. Haddock's clairvoyant described it as "between this world and the next" and Oliphant as "midway between the two"; in Sweden, Swedenborg said, "It is a middle place or state between Paradise and hell".

What is surely significant is that, quite independently and usually anteriorly, supposed discarnate communicators make the same statements as the clairvoyants[7]: "Myers" described "Hades" as "an intermediate world", "Bradley" as "an in-between place", "Wood" as "a borderland plane", "Carrington" as "a half-way state", "Ward" as "a half-way house between the physical and spiritual planes" and as "the plane where two worlds—earth and Paradise—meet", "Stead" as "the half-way house between the earth and the next sphere", etc. "Myers"[8] said, "For me, Hades was a place of rest, a place of half-lights and drowsy peace". "Stead"[9] spoke of living in "the extension of the earth".

● Concluded on page 32

Out of the body by mantras

WALTER K. PAUL

SINCE LIGHT often publishes articles dealing with "out-of-the-body" experiences, it might be of interest if I report my own few experiences in this field, which I owe solely to "magic", that is, Kabbalah-exercises which, I think, might be called "mantras". It means a rapid and rhythmical (7 times in 1 rhythm) repetition for about ten to fifteen minutes, not more, of certain letters of the alphabet which are combined in groups of only 2 letters each for this special purpose. Seven combinations are needed.

Before doing these combinations, at least 4 other combinations should be done as a *basis* daily for 2 to 3 months, then one should add the 7 other combinations. One may then shorten the *basis* to about 5 minutes each, so that nevertheless about 90 minutes *minimum* of mantra-saying aloud will be needed daily.

The "Kabbalah course" was published by Cuno Helmuth Müller under the title of *Die Kabbalapraxis nach Franz Bardon* in the German spiritualistic monthly *Die andere Welt* from June 1964 till spring 1965. He said that leaving the physical, not with the astral body but with the *mental body only*, is almost without danger if these formulae are used, whereas wandering in the astral body can be dangerous.

Success may be expected after 1½ to 3 months. With me the first surprise occurred in March 1965, on a night of full moon, after about 6 weeks of daily letter-exercises of at least 10 minutes for each combination of letters. I awoke and found myself floating face upward about 10 or 12 centimetres from the ceiling of my bedroom, near the light, in a horizontal position, slightly turning, as though I was hanging in this lying position close to the ceiling, and somebody could make me turn to the right or to the left. It took me, of course, some seconds to understand—but then I knew that this was the first result of my "exercises", and that I could not be hanging there with my physical body.

I was conscious up there for about 15 to 20 seconds. Then I thought: "Now that I am conscious I'll certainly have to return." Then there was a total blackout for 2 to 3 seconds: then a small part of my consciousness returned, and then I felt that I was back in my body. It felt as though a lamp that at first has a dim light was being turned brighter and brighter (this, however, only took a second in time). In actual fact I felt no jolts or resistance whatsoever; so smoothly did I get back that I was not aware of any "technique", nor anything.

● **We publish Herr Paul's account of his experiments as a matter of interest and do not necessarily endorse or recommend them.**

After the first experience, nothing happened for more than 2 months; then I tried to will myself out of the body. After going to bed I stretched and lay quite still and willed myself out. When I had fallen asleep, I was in my sleep (dream) thrown on my face, but I did not wake up. Then I was again thrown on my back (in the same position that my physical body was lying) by these (non-physical) movements in sleep. I awoke. Lying awake I felt a vibration beginning, so I lay quite still, hoping to leave the body. Then my legs began to rise out of their physical legs, but the rest of my body remained in the physical in spite of the vibration. Then my legs sank back and the vibration stopped.

The next night I proceeded as before: at the moment of falling asleep I became wide awake as vibration of the body began. After a few moments I started to rise in a horizontal position, and then moved to the left, sideways. At this moment I felt an arm under my back which was pulling me sideways, and I felt the bedcover slip. For the moment this surprise made me mistake the situation for the physical; I was afraid, thinking that somebody must have come in and was now carrying me out of bed. I called my wife's name twice for help, and the ethereal voice sounded higher than my physical one. Then I rejected the idea of the physical, and confidently allowed what might to happen, because I had read somewhere that mental resistance could cause the experiment to fail and I felt reassured by remembering Mr. Sculthorpe's book. The stranger carried me through the darkness of the room (some light penetrated from outside). He put me on my feet to the left of the bed, a little way from the foot, and behind me, with a hand on both shoulders, eventually kept me from falling. Then he or she turned me to the right and pushed me gently, and I walked till I stood directly in front of the foot of my bed. I do not have the impression that the presence, unknown to me, was a "high guide". After two or three seconds blackout I felt myself coming back into my physical body as already described. Duration, 20-25 seconds (without the vibration in the body). The vibration stopped when a distance of $\frac{1}{2}$ to 1 metre had been reached. After this experience I continued to will myself out of the body, but without success.

Then, more than a month later, at the time of the new moon, I had been asleep for half an hour when I woke from what seemed to me a very deep sleep to find myself standing in the hall in front of my bedroom, with my back towards the door. At first, at this surprise, it did not occur to me that I might have left my body, and I became angry, asking myself where I might have come from, walking in my sleep, thinking that I might have made a noise in the house, and so on, so sure was I that I was in my physical

body. So this is the result of my "magic", I thought, that I begin to walk about unconsciously. What will my wife say? She had always been opposed to this "nonsense" as she called it whenever she heard me doing it.

So I went backwards through the bedroom door which I believed to be open, slowly, in order not to wake my wife. What then followed was strange. I do not know whether on stepping back I had a feeling of touching the "open door", and pushing it further open with my back, for when I reached the bedroom I searched with my hand for the door latch to close it. When I touched it there was a feeling as if the door had been violently closed by a draught, yet there was no sound of a bang, and around my head I had a feeling difficult to describe—it was as if a vacuum outside the door was sucking the air from the bedroom *around my head* (in reality the door was closed during this experience). Is there an explanation to this pulling of the door and sucking? Was I pulled back by the cord when I touched the metal latch? Perhaps there was some sort of current passing through my ethereal head which caused the feeling of suction. Is not the cord attached to the head of either the astral or the mental body?

I now walked backwards to the foot of my bed, almost a metre from the door, but now I thought that I might be having an out-of-the-body experience, and I said to myself, "I shall soon know that. I shall sit quietly on the foot of my bed, and if the cover is open, then the bed is empty, otherwise the bed will be occupied by my body (which I expected to feel in that case). When I sat down on the bed there was just a moment of feeling my pyjamas with my hands, and then the next second I was lying in bed, with the covers as I had arranged them half an hour ago. Only now I knew what had happened. Duration this time difficult to estimate: in any case longer than the two preceding events—30 or 40 seconds.

Weeks and then months later, several more half and full separations from the body took place, up to $3\frac{1}{2}$ metres away from the body (I estimate), before I stopped exercises which need so much time, when one is not at all sure whether and when success will follow. In my case it did follow, though most of the time I waited in vain.

Perhaps this kind of experiment might be interesting for some readers of LIGHT who are not as gifted as the people in the literature on astral projection. For them, provided they are patient and persistent, this might offer a possibility of being granted experiences otherwise unobtainable, of which they can only read. It would be interesting to have reports from those who were successful. And mediumistic people may perhaps have greater

possibilities which we normal, ungifted ones cannot have with our 3 metres distance and only 15-40 seconds conscious absence from the body. They may perhaps be able to travel nearly (as the author of the Course said) all over the globe at almost the speed of light wherever they want to go and at the time chosen, provided they have a quiet place in which to start, where they cannot be disturbed. I tried that way in vain, because that is what had been promised. Therefore my night experiences came as a surprise. But I am thankful for having had "only" these, for they mean *Knowing*, not only believing in the descriptions of others, that the "I" is independent of flesh.

There is however, a question which I cannot answer: How does the effect of these letters come about and why? Is their sound, i.e. pronunciation, important, and would their English pronunciation yield the same result? The Kabbalah comes from the Hebrew alphabet. Did they pronounce it as we Germans do our Latin letters? I hardly think so. By the way, the mantra-mystic use of these letters had been developed, as it seems, by Herr Müller, who took as a basis Franz Bardon's *Der Schlüssel fur wahren Kabbalah* ("The Key to the Genuine Kabbalah"). I doubt if one in a thousand of the buyers of this book obtained tangible results. His instructions are practically impossible to understand. It seems that one would first need many years of preparations. He speaks of mental use of the combinations, but does not, however, say how often they should be used.

The mantra method as shown by Müller in his course is *simple*, can be applied by anyone, and yields results within *a few weeks or months*.

I first tried the exercises in 1965. Now (in 1967) I have tried to see whether they worked when used mentally—that is, in thought only—but still keeping them up rapidly as when spoken aloud, and for the same amount of time. Results came within 6 weeks, at about the time of the full moon; but the effect was weaker, and would only come with the full moon, and there were no surprises for me when I awoke out of the body. There were several vibrations when I had gone to bed, and I willed myself to another room. I floated out of my body, moved sideways 1 metre and returned, with the vibrations continuing all the time. Two or three times there were vibrations when I hardly left my body. On one occasion I floated out and came to stand at the foot of my bed on the floor; I had willed myself to go either through the wall or through the door into the other room; but from where I was standing (we live on the first floor of the house) *we* descended, I felt someone present, through the floor to the basement; thus far my conscious experience

reached, then it lapsed into a dream (which I did not notice at the time, but only after I had returned to the body, where I was at once conscious after returning).

In this out-of-the-body dream we arrived at a large room in the basement (which does not exist in actual fact), and now I saw before me the woman who had conducted me. I asked her her name, which she told me. She then went to the other end of the room and left through a door. I now saw two women at the side of the room who were carrying a big case. I thought that I would try and see whether they could see me. I ran towards them and held the case and pulled it backwards. They looked back and saw me, then ran away. There were two beds standing in the middle. In one was a boy of perhaps ten years old asleep. I next saw an elderly man come in through one of the three doors. He did not seem to like my presence. When he approached, I managed to float to the other side of the beds. When he came near again, I floated to the opposite side, then I returned to the body and knew that this "interesting" latter part of my excursion had only been a dream.

I should add, perhaps, that in at least two of these experiences from the bed I was quite awake at the start, I had not yet gone to sleep nor had I been about to fall asleep, but the vibration never stopped during all this time—perhaps 10 seconds of conscious absence from the body. I think that this vibration was needed because of the weaker effect of the solely mental exercise.

Somewhere I read that the (mental)-etheric body possessed all lacking parts of the physical. With my tongue I touched the gap where two teeth are missing, but they were missing in my ethereal body as well. Perhaps I was too close to the physical body, my head being then only 2 metres from its physical counterpart. Can anyone explain this?

Here are the letter combinations which can lead to success:
DC, CK, EF, EK.

The following are the letters for doing the mental travelling:
BF, CR, DR, EB, BD, BN, CU.

For all interested in the Occult

THE GREAT SECRET

Hendrik Willemsz **9s. 0d. postage 9d.**

Written in simple language by a trained scientist who is also a mystic and the managing director of a large technical concern, this book seeks to reveal the mysteries of existence which baffle so many thoughtful people today.

THE C. W. DANIEL COMPANY LTD., ROCHFORD, ESSEX, ENGLAND.

Doncaster medium Mr. R. D. Becquet, recommended by the C.P.S. to the Cambridge University S.P.R., scored a great success at a crowded meeting of 140 students and dons in February, presided over by Dr. A. R. G. Owen, physicist, author of *Can we explain the Poltergeist?*

After a 20-minute talk Mr. Becquet touched at random 13 of the 140 numbered objects deposited on a table by the audience, and told his impressions without asking whose they were, a recording being taken. Owners of the articles then gave their assessments. With one article Mr. Becquet failed, with two he was "half right", the rest were correct. This makes over 60% "bulls eyes".

There was prolonged applause from a critical audience that many mediums would not care to face. It is understood the Society is inviting Mr. Becquet to come again, for experiments under more rigorous conditions. ●

The BBC-sponsored excavations on Silbury Hill (near Marlborough), Europe's largest prehistoric man-made hill, begin at Easter. The Paraphysical Laboratory (Downton, Wilts.) invites dowsers and sensitives to guess the location and nature of possible finds. In charge of the experiment is archaeologist Mervyn Hinge, who last summer enlisted "diviners" in the excavation of Cadbury Hill ("Camelot"). ●

Seventy-six replies were received to an appeal by Dr. J. C. B. Barker, M.D., M.R.C.P., D.P.M., Consultant Psychiatrist at Shelton Hospital, Shrewsbury, and Peter Fairley, science correspondent of the London *Evening Standard*, requesting persons claiming any foreknowledge of the Aberfan colliery-tip disaster to communicate with them.

The majority were from the London and Home Counties area in which the paper circulates. Sixty of them called for further investigation. Thirty-six were from dreamers whose ages ranged from 10 to 73. Women preponderated over men in a 5: 1 ratio.

These particulars appeared in a report in the SPR *Journal*, December 1967. The author states that a modified "Early Warning System" by such means is now operating. Mr. Fairley is also collecting (for a year in the first instance) premonitions coming in from the general public. ●

Benson Herbert, M.Sc., B.A., publishes in his *Journal of Paraphysics* the first English translation of the programme of Moscow's first international "Session on Parapsychology" (postponed until June).

* Concluded at foot of page 47

BOOK REVIEWS

The Unexplained by Andrew MacKenzie (Arthur Barker, 25s.)

This is a report on a number of cases of alleged paranormal phenomena based on the records of the Society for Psychical Research, of which the author is a member. The cases include hauntings, poltergeist activities, automatic writing and spoken mental mediumship. Some have a bearing on the problem of survival.

"The Hauntings at Versailles", relating to happenings in 1901 and first published as "An Adventure" in 1911, are brought up to date by fresh evidence which may be regarded as relevant.

The most significant case of mental mediumship is "The Palm Sunday Case" involving A. J. (afterwards Lord) Balfour. This is part of the "cross-correspondence" series of automatic scripts, recorded during the early years of this century, presenting what many regard as a jig-saw of classical and literary symbolism that indicates some measure of post-mortem planning.

The title of the book is apt. The author does not allege (as some psychical researchers might do) that each case is capable of some "rational" explanation. While he rightly sets out the hypotheses of those who hold this view, he ends each case with a question mark and leaves the reader to form his own conclusions. As one might expect from an author who is a journalist and writer of crime thrillers, the book is very readable; and its value is enhanced by an informative and fair-minded introduction by Prof. H. H. Price.

KENNETH MCFARLANE, I.L.O., D.L., J.P.

The Lively Ghosts of Ireland by Hans Holzer (Bobbs-Merrill $5.00)

Hans Holzer, an American specialising as a ghost hunter, has written several books about the ghosts he has come across. In his latest volume, he tells of his search in Ireland. He and his wife and a mediumistic friend, Sybil Leek, toured Ireland in 1966 in quest of castles, houses and other sites reputed to have ghostly visitants. When any were located, if the medium could definitely sense "something there", she would go into a trance and endeavour to contact the ghost. If she was successful in doing so, Mr. Holzer, armed with a tape recorder, would converse with the spirit, and try to persuade him or her to leave the scene of the earthly tragedy and seek the friends in the spirit world who might help.

Although most of the hauntings described are dramatic enough, the book is not sensational. The stories it contains—the six year-old child in the Dublin hotel, the girl in Skeyne Castle strangled in 1740, the members of the I.R.A. shot in 1920, and many others—are narrated in a straightforward, matter-of-fact way that is very convincing, Some of the hauntings had to be left unexplained, but that rather adds to the value of the work than otherwise, since it indicates trustworthiness in the questants. Readers interested in ghosts and ghost-hunting should enjoy this book. CHRISTINE CHAUNDLER.

Encountering the Unseen by Rev. P. L. Higgins (T. S. Denison, $3.75)
Private Dowding by W. Tudor Pole (Neville Spearman, 12s. 6d.)

The first president of the Spiritual Frontiers Fellowship brings together many stories, ancient and modern, of the presence around mankind of a hidden spiritual company at all periods of history; he seeks to show that it is often from an unseen world that the great spiritual witnesses have drawn their vision, and that this indeed is largely the force that has fired them.

Neither the pastor's method, nor the limits of his rather short book, allow criticism in depth of the numerous spiritual encounterings related. Whether it is Zechariah's night vision, or Edgar Cayce's trance diagnosis, the reader has to be satisfied with simple, sometimes even bald statements of remarkable powers or events. This may not seem a very promising approach in this critical century, and of course it will not appeal to some psychical researchers whose technique is to divide and demolish; nevertheless the book undoubtedly does have a cumulative effect. Remote though some may be, the stories support one another in a way far from unimpressive. In a few remarkable instances, of apparent results of prayer and healing, the author has participated at first hand.

This method of gathering material produces unexpected conjunctions. Bringing together Madame Guyon, Calvin and Aimee McPherson as fellow-witnesses will cause some eyebrows, if not to lift, at least to quiver! An interesting book, with a sound and valid impulse behind it, but needing a sympathetic reader to get the best from it.

Private Dowding is a testimony quite of an opposite kind, but one still as fresh as when it first appeared nearly 50 years ago. Major Tudor Pole, through whose mediumship it was produced, leaves the reader admirably free to judge for himself. This "plain record" of after-death experiences of a first-world-war soldier convincingly brings out both the spiritual poverty of the soldier's earth days and yet the essential worth of character through which in discarnate life he overcame his limitations. In its plainness lies its convincing quality, making it effective in an entirely different way from the Rev. Higgins's galaxy of witnesses. PAUL BEARD.

Between Heaven and Earth by Peter Andreas and Gordon Adams (Harrap, 21s.)

Here is parapsychology for everyman. A sense of buoyancy pervades this book—not the buoyancy of facile optimism or reckless adventure into the unknown, but a growing certainty engendered in the minds of the joint authors that they are moving in the right direction. It speaks (alike to the scholar and to those less deeply involved) not only of man's expanding, but rising, consciousness. Clearly, the authors have undertaken a vast amount of research, but the discoveries they have made and the intelligent assessment of their findings make this book outstanding. Stimulating, amusing and

profound by turns, it puts the intangible world about us not at our feet but in the head.

For the authors, a true understanding of the interaction of body, mind, soul and spirit is of infinitely greater importance than "reaching for the moon". The "between" world is for them no blank no-man's land, but an area vibrantly alive. Eagerly, they join those pioneers who, with perception, imagination and insight, adventure along scarcely trodden paths in search of man's real place in the universe.

This book blows the fresh wind of commonsense through a welter of balderdash and pseudo-religious thinking. Its delightful literary style and the authors' sane and wholesome approach to their subject cause your reviewer to hope that it will be read by the hundred thousand. BETTINA GIBBS.

Sprechfunk mit Verstorbenen by Friedrich Jürgenson (Verlag Hermann Bauer, Freiburg)

Some years ago, the Russian-born Swedish singer and painter Friedrich Jürgenson attracted much publicity by his claim to have recorded voices "from the beyond" by means of a radio-tape-recorder set-up. His book, now published in German (and, one hopes, soon in English), must be a relief to all who suspected some kind of a journalistic stunt at the time. Jürgenson describes in detail how he first recorded these "voices" by a pure accident in 1959, and over the years developed his technique, often in the presence of scientists or electronics experts.

Of particular interest is his description of how the supposed communicators "use" the tonal vibrations of music and speech in radio broadcasts as "carrier waves" or modulators for their own voices, which consequently often come through as singing, and very often as a polyglot mixture of several languages. Even if unconvinced as to the identity of some of the communicators, the reader cannot but be impressed by the potentialities of Jürgenson's technique (which has in the meantime been further refined and developed by others in Germany). Here at last beckons the promise of an *objective* means in the quest for proof of survival. PETER ANDREAS.

BOOKS RECEIVED

Destiny is Born by Julie (Regency Press, 43s., $6.50)
Ghosts and Hauntings by Dennis Bardens (Fontana Books, 5s.)
The Great Reality by John H. Remmers (Spiritualist Press, 15s.)
Guardian Angels and Spirit Guides by C. W. Lindsay-Blee (Regency Press, 17s. 6d., $3.00)
One Life Amid Many by E. Joy Wragg (Regency Press, 21s., $3.75)
Towards Freedom by Elsie E. Boden (Regency Press, 22s. 6d., $3.75).
Towards God by Reginald Browne (Regency Press, 10s. 6d., $2).
The University of Spiritualism by Harry Boddington (Spiritualist Press, 25s.).
Your Dreams are You by Rev. C. P. Bradley (Regency Press, 18s.).

CORRESPONDENCE

Precognitive Dreams

SIR—In reply to your invitation to readers to send in their ESP experiences, I would like to describe some of my dreams which, like those of Miss Sylvia Wight (LIGHT, Summer 1967, p. 92), generally involve precognition of unimportant events, and they may in some cases have telepathic origin.

1. I lived 350 km. from my female cousin's home. I dreamed a long time about seeing her at the telephone; the scene was not here in W. Germany, but back at our former home in E. Germany where we had lived until 1945. A few days after the dream I received a letter from my cousin in *Canada;* she had emigrated and was in a farmer's household. I was surprised to learn she was in Canada. In her letter she remarked that she was always afraid to *take off the telephone* receiver; she didn't know any English then. At home (the scene of the dream), we had never had a telephone.

2. I dreamt of seeing with other people a man with an extremely long nose. The following day in a drug store I saw a customer—the man of my dream—with an extremely long nose. The scene was not the same as in the dream.

3. I dreamt of turkeys. In my normal life I have nothing to do with these birds. The following day, in a newspaper-shop window I saw a picture with somebody showing turkeys which were to be sent to Britain for Christmas. Most of these events are forgotten, but they continue to occur. Sometimes I dream of something which I afterwards read about, or hear in a conversation.

Karlsruhe, Germany. WALTER E. PAUL.

Mary Scott and Dangers of Spiritualism

SIR—In your Autumn issue, Mr. Percy Cole denies that people who attend amateur development circles and seances can become unbalanced to the point of mental illness requiring psychiatric treatment, as testified by Miss Mary Scott (LIGHT, Spring 1967).

Like Miss Scott, I have met such people and can confirm that this does indeed happen. It is a great pity, inasmuch as knowledge of Occult Science should broaden one's views on life in general, but many Spiritualist churches appear to me to "dabble" in the occult and remain in a narrow rut, "calling up" Uncle Fred and Aunt Freda and ignoring wider issues.

I run a weekly development circle myself, and am constantly surprised at the lack of initiative shown by my sitters where the acquisition of occult knowledge is concerned. I have to dictate authors' names to them in order to get them to do any reading on the subject, despite the fact that their Spiritualist churches all possess adequate libraries. I found that they had never heard of Rudolph Steiner, F. W. H. Myers, Stainton Moses, Sir W. Crookes, Sir W. Barrett, Sir A. Conan Doyle or Dr. Crookall.

Spiritualist churches seem to me to do two things: (i) to attract the

failures in life and to give them some form of compensation by way of spiritist and unorthodox knowledge; (ii) to offer consolation to the genuinely bereaved, the same remedy being applied in both instances, i.e. the contacting of "spirits", who half the time turn out to be their own buried wishes, fears and ambitions, with genuine communicators endeavouring to speak during the other half, if one can believe (and I, for one, do) the many records of evidential sittings. Spirit communication is fraught with dangers, as Miss Mary Scott rightly avers, and among them are delusions and hallucinations, self-hypnosis, hysteria, demoniacal possession, and many other similarly unbalanced mental states.

Brighton, Sussex. L. HAMMER.

SIR—Although Mary Scott gave an impressive answer to Mr. Cole, I would add a personal and striking example:

A friend of mine, married, with several children, asked me to recommend books about "healing", as he felt he might be able to help sick children. I gave him a list of books, urging him to read them in the order set out, so as to avoid "spiritualism" till the last.

A business friend introduced him to spiritualism. Shortly afterwards I had extraordinary letters and talk resulting from his new experience. This was followed by a period of hospital treatment, and a slow emergence from a distressing state of mind and body with the resolve never again to engage in spiritualism.

It may be urged that this mental breakdown was not *caused* by spiritualism, but it is clear that the latter precipitated it. This does not condemn spiritualism, but indicates that care and advice are desirable from wise and knowledgeable initiators.

New Barnet, Herts. H. V. BEARMAN.

SIR—I am indebted to Miss Mary Scott for warning one against the dangers of spiritualism. But if I were a psychiatrist, I should want to know what inherited tendencies there were, for at least two generations back, before I could give any kind of balanced judgment.

Any nervous strain, such as attending a revivalist meeting, a bereavement, being psycho-analysed, or even financial loss, may start off a latent weakness, so that (as Jung puts it), "the vessel already nearly full, begins to overflow".

Perhaps sincerity of purpose is the greatest protection for anyone who ventures into the debatable ground of the unconscious self, for here we contact forces that may work either for good or evil.

In his *Psychogenesis in Mental Disease,* (Coll. Works, Vol. 3) Jung does not mention spiritualism as a cause, except to quote the one case already given in his volume on Psychiatrics, and in his work on Psychology and Religion to speak of the "banality" of spiritualistic communications from the "spirit world".

Even here, I think that had Jung lived a few years longer and read Dr. Crookall's scientific analyses (e.g. in *The Supreme Adventure*) of these "banal" works, he would have been compelled to acknowledge their authenticity or abandon his own scientific attitude. Whatever

they may be from a literary standpoint, they embody a remarkable coherence and concordance.

So although I must thank Miss Scott for her well intended warning, I do not think that there is more danger in the study and practice of spiritualism than in many other activities of life.

Winchester, Hants. PERCY W. COLE.

Dr. Crookall sticks to his Guns

● See LIGHT, Summer and Winter 1966

Sir—In my book *The Techniques of Astral Projection* (1964), I examined certain "communications" concerning astral projection that had been received by Mrs. Keeler between 1909 and 1915, and published by the American SPR in 1916.

After an exhaustive search of the literature that was available to Mrs. Keeler (who was stated by James Hyslop to have read few books on the subject), I drew attention to several important statements that were given in the "communications" and that, so far as I could find, did not occur in any of the literature prior to 1915. I concluded that Mrs. Keeler had not obtained these statements from books or articles, and that they must be attributed to the "communicators".

Such being the case, the latter knew more about this highly technical subject than the well-known experts (Dr. Lancelin in France and Dr. Carrington in America) and the various well-known occult teachers (Dr. Besant, C. W. Leadbeater, etc.), and, since there was nothing in the nature of impersonation or dramatisation, we were justified in concluding that they were the discarnate orientals they claimed to be.

I adhere to this conclusion and will continue to do so until someone will inform me where, in any of the literature available to Mrs. Keeler (prior to 1915), the following items occur: (1) "Doubles" that are released from the body in a natural manner show differences from those whose release was enforced. (2) The "silver cord" is essentially an extension of the physical and Soul Bodies. (3) Just as the release of the "double" from the body causes a "black-out", etc., so its re-entry into the body causes a "black-out", etc.

Dursley, Glos. ROBERT CROOKALL, D.SC., PH.D.

C.P.S. GIFT TOKENS

GRANT RECIPIENTS COLLEGE MEMBERSHIP FOR ANY ONE CALENDAR MONTH

SERVICE VALUE 14/6 CASH PRICE 7/6

Order from:

COLLEGE OF PSYCHIC SCIENCE, 16 QUEENSBERRY PLACE, S.W.7.

* From page 41

Subjects range from philosophical and biological aspects of Parapsychology to "Certain electroencephalographic findings of experimental researches in biotelecommunication" (this is thought to be a new term for what is traditionally called telepathy).

Recent lecturers have included well-known anthropologist Cottie A. Burland, F.R.A.I., on "Primitive Shamanism as the Forerunner of Mediumship"; Gordon Creighton, F.R.G.S., on "Unidentified Flying Objects" (both speakers are members of the Club); Dr. Caron Kent, Ph.D., resident physician, Highgate Clinic for Psychotherapy, on "Dreams and their Significance", and Sir Ronald Fraser, K.B.E., C.M.G., giving new material on "Egyptian Ideas on Survival" (see LIGHT, Autumn 1967).

In April, Chairman Peter Underwood, F.S.C., presents an illustrated résumé of visits to over twenty-five haunted houses by the Ghost Club during the last few years. Most of the colour slides were taken at the time, many showing members at the historic and interesting houses—a reminder of pleasant summer days that are a unique feature of the Club. More are planned for this summer.

Details of the Ghost Club can be obtained from the Hon. General Secretary, Keith Mellor, 7 Elmers Drive, Kingston Road, Teddington, Middlesex. Telephone 01-977 4136.

CLASSIFIED ADVERTISEMENTS

Classified Advertising Rate 6d. word (minimum 12 words). Box No. Service 1s. 6d. Words in Black Face Capitals 3d. each extra. All Classified Advertisements must be prepaid. Advertisements and replies to Box Nos. to Advertisement Manager, LIGHT, *16 Queensberry Place, London, S.W.7.*

MRS. ANNIE BRITTAIN can see clients by appointment in Banstead. She also gives psychic readings by post. For full particulars send 3d. stamp to Mrs. Brittain, 28 Tumblewood Road, Banstead, Surrey. Phone: Burgh Heath 1805.

FREE Catalogue of Books on Spiritualism, Psychic Research, Spiritual Healing, Radiesthesia, Astrology, Numerology, Kabbalah, etc. New Knowledge Books, 28(L) Dean Road, London, N.W.2.

AUTHORS invited to submit MSS all types (including Poems) for book publication at reasonable cost. Stockwell Ltd., Ilfracombe (estd. 1898).

3 NEW L.P. RECORDS Divine Light Invocation; Relaxation; Mantra recital. All by Swami Sivananda Radha. Box 681, LIGHT.

MAKE YOUR FRIENDS A GIFT OF **LIGHT**

LIGHT SUBSCRIPTION FORM

Annual Subscription 13/8 ($2.50)

To: LIGHT, *16 Queensberry Place, London, S.W.7.*
Please send me LIGHT *for twelve months. I enclose 13s. 8d. ($2.50) which includes postage.*

NAME AND ADDRESS .....

THE COLLEGE OF PSYCHIC SCIENCE LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

Tel. KENsington 3292-3

LECTURES on TUESDAYS at 7 p.m.

LECTURES on WEDNESDAYS at 3 p.m., with tea

SUNDAY AFTERNOONS at 3 p.m., with tea
Address and Demonstration on April 21st and May 19th.

DEMONSTRATIONS at 7 p.m.
on some evenings (not Mondays)

GROUPS at 7 p.m. (limited to six sitters)
on some evenings (not Mondays)

SPECIAL LECTURE, Monday, May 27th, at 7 p.m.
" THE TIBETAN BOOK OF THE DEAD "
THE VEN. CHOGYAM TRUNGPA RINPOCHE

WHOLE DAY TEACH-IN, Saturday, June 8th.
" PRECOGNITION "

Detailed syllabus gladly sent on request

THE WHITE EAGLE LODGE

9 ST. MARY ABBOTS PLACE, KENSINGTON, W.8.

(Off Kensington High Street near Warwick Road) Tel: 01-603 7914

The Home of the White Eagle Teaching
Leader : Mrs. Grace Cooke

SUNDAY SERVICES 6 p.m.
HEALING
SPIRITUAL UNFOLDMENT
AND MEDITATION CLASSES
CHILDRENS' SERVICES MONTHLY
OPPORTUNITIES FOR SERVICE

WRITE FOR FULL PARTICULARS & LIST OF PUBLICATIONS

. . . "Heal Thyself" by WHITE EAGLE—the way to perfect health —7s. 7d. (post paid) from The White Eagle Publishing Trust, Dept. 1E, New Lands, Liss, Hampshire.

The Trustees of The White Eagle Lodge wish to make it known that neither The White Eagle Lodge nor Mrs. Grace Cooke appeared in a recent television broadcast on Spiritualism. Neither Mrs. Grace Cooke nor The Lodge have been featured on radio or television on any channel at any time.

New Books from Regency Press

GUARDIAN ANGELS AND SPIRIT GUIDES
by C. W. Lindsay-Blee
The Church has always declared a belief in celestial beings even if the belief has sometimes slipped into background of thought. Spiritualism approaches the subject from a different angle, but belief in the reality of the Unseen is at the heart of its teaching.
READ THIS BOOK! You won't agree with it all, but there must be few in whom it will not stimulate thought. Demy 8vo Cloth 16/- (by post 17/6. U.S.A. $3.00).

ROAD TO REALIZATION by Sol Scriven
Sol Scriven is a man of deep thought and startlingly original ideas. In his book he outlines a way of life which, if followed, will enable YOU to live life to the full. His revolutionary concepts constitute an appreciation of Time and Immortality. Demy 8vo. Cloth 27/6 (by post 30/-. U.S.A. $5.00).

FIVE BOOKS OF WISDOM by Kuthumi
Material received during ten years of private séances, consisting of lectures, meditations, explanations on Evolution, Karma, dogmas and reincarnation. These are the highest spiritual teaching ever given to mankind and written in a fluent simple style for easy understanding. Demy 8vo Cloth. 486 pages. 45/- (by post 48/-. U.S.A. $8.00).

TAROT OF THE MAGI by Carlyle A. Pushong
Without any doubt the very best book about Tarot cards and their readings. Written in clear, concise style, this book thoroughly paves the way for the layman to understand the mnemonic value of the Tarot. Demy 8vo Cloth 18/- (20/- by post. U.S.A. $3.50).

DESTINY IS BORN by "Julie"
A brilliant volume that treats Astrology and Numerology with the seriousness and thoroughness they deserve. For the first time you will know how astrology works, and why. This book was written for you. Demy 8vo Cloth 40/- (by post 43/-. U.S.A. $6.50).

TOWARDS GOD by Reginald Browne
This book acts as a signpost pointing the way to a clearer concept and understanding of this fast moving world. It examines in new light aspects of life such as mental health, sex, and the role of the churches. Crown 8vo Cloth 10/6 (by post 11/6. U.S.A. $2.00).

SUN CHILDREN OF RA by Asta Kindler
Unique and controversial book, written as fiction but based on stark fact, of the savage struggle between the Sun-Children and the Giffnas. Alive with newly revealed occult truths and designations, the reader is transported to the realms of the unknown, of reincarnation and of a strange poignant love story.
A book for those with inquiring minds who are uncommitted to orthodox concepts, and who are willing to be deeply involved and disturbed by this great and startling work. Demy 8vo. Cloth, nearly 400 pages, 42/- (by post 45/-. U.S.A. $6.75).

A CHILD'S QUESTIONS ANSWERED by Maud Kennedy
Where did I come from? Where is Heaven? Do animals have a soul? These are some of the questions your child is going to ask. For answers Maud Kennedy has turned to great religions of the world and, by-passing dogma, she writes simply and humanly for parents and children. Board covers. Illustrated. 12/6 (by post 14/-. U.S.A. $2.50).

REGENCY PRESS (London and New York) Ltd.
43, New Oxford Street, London, W.C.1

MANUSCRIPTS INVITED

Printed by the Almorris Press, Ltd., London, W.11, and published by the Proprietors, The College of Psychic Science Ltd., 16, Queensbury Place, London, S.W.7.