LIGHT

AUTUMN 1969 3 SHILLINGS

WHAT IS ETERNAL LIFE?

SIR RONALD FRASER

H. V. BEARMAN

DR. A. GRAHAM IKIN

P. W. COLE

- The Mysteries of Chartres Cathedral
- Materialisations . . . The Scientific Attitude
- Has Psychical Research Established Survival?
- Vis Medicatrix Animae
- Return Dreams

and other articles

A JOURNAL OF PSYCHIC STUDIES

THE COLLEGE OF PSYCHIC SCIENCE LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7.

Tel. 01-589 3292-3

AUTUMN PROGRAMME, 1969

Tuesday Lectures at 7 p.m.

Sept. 9.—*Levels of Communication.* Edmund Bentley.

Sept. 23.—*Women and the Creative.* P. W. Martin.

Sept. 30.—*The Tragedy of the R.101. Did the Spirit World Reveal the Cause?* Major Oliver Villiers, D.S.O.

Oct. 7.—*The Mind of the Patient in Unorthodox Therapy.* Mary Austin.

Oct. 21.—*Joint Lecture with the Churches' Fellowship for Psychical & Spiritual Studies. Letters from our Daughters.* Cynthia, Lady Sandys, and Miss Rosamond Lehmann.

Nov. 4.—*Intimations of Immortality.* Dr. Martin Israel.

Nov. 11.—*The Druids.* Dr. T. L. Maughan.

Nov. 18.—*Reflections on the Gift of Healing.* Dr. Ronald Livingston.

Nov. 25.—*Joint Lecture with the Churches' Fellowship for Psychical & Spiritual Studies—The Significance of Haunted Houses.* Canon John Pearce-Higgins, M.A., HON. C.F.

Dec. 9.—*The Tibetan's Teaching (in Alice Bailey's Works).* Norman Gregor.

LECTURE COURSES

SPIRITUAL REASSESSMENT IN A CHANGING WORLD

A series of lectures by Eli, the Control of Mrs. Grace Boyers
Monday, October 13, 27; November 10, 24, at 7 p.m.

(Continued on inside back cover)

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. LXXXIX No. 3478 *Autumn 1969*

Edited by JULIAN DUGUID

CONTENTS

		PAGE
Editorial		102
Exploring Inner Space	*S. K.*	103
The Mysteries of Chartres Cathedral	*Sir Ronald Fraser*	104
Materialisations—The Scientific Attitude	*P. W. Cole*	112
Has Psychical Research Established Survival?	*H. V. Bearman*	118
Vis Medicatrix Animae	*Dr. A. Graham Ikin*	125
A Request for Certain Types of Religious Experience	*Sir Alister Hardy,* F.R.S.	130
Some Further Reflections on Return Dreams	*F. E. Gaythorpe,* B.A.	133
Survival, Transformation and the Mystery Teachings	*Anna Morduch*	139
"Raudive Voices"	*H. V. Bearman*	147
Editor's Book Section	*Julian Duguid*	149
Letter	*John Vyvyan*	151

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 spiritual and psychic exploration and experience. The College does not necessarily endorse any opinion on any subject appearing in LIGHT." Those expressed in signed articles are the authors' own.

Editorial

The mechanics of eternal life are simple enough to understand, though nothing on earth is more difficult than to put them into practice. That they are not understood, especially by many of the clergy, is a tragedy of communication. To believe that eternity is merely a very long time, to confuse eternal with everlasting, makes nonsense of the teaching of the mystics, of the New Testament, and of Christ.

Eternal life is a state of mind in which the passage of Time goes unnoticed. We have all experienced it at intervals: whenever we are wholly caught up in something bigger than ourselves. In love, in an absorbing concert, in work that asks everything we have, we cease to be enmeshed in the past, to hope or fear for the future. The present, the eternal Now, is sufficient: bringing us a peace, an integrity.

Except for the experienced mystic, these moments do not last. We return to the clutches of the animal ego, the bit that defends itself desperately in its stark will to survive. This is normal practice for animals, for the primitive part of ourselves. It ensures the strongest breed, passing their strength to their offspring. It eliminates the weakling. Without it, the creatures of the forest, of the plains, the mountains and the oceans would become quite quickly enfeebled. The same is true of man, so long as he thinks like an animal.

But for man it is not enough. Henry Vaughan's great vision of eternity has the precision of an engineer's model. He wrote:

> "I saw Eternity the other night,
> Like a great ring of pure and endless light,
> All calm as it was bright;
> And round beneath it, Time, in hours, days, years,
> Driv'n by the spheres
> Like a vast shadow mov'd; in which the world
> And all her train were hurl'd."

Anyone who responds to that is a potential mystic.

But there is a long way to go, perhaps many lives. Yet, I find it helps to have some slight understanding, a working pattern, of what our next stage of evoution is all about. It cannot possibly be a huge increase of physical power. The hydrogen bomb is an enormous extension of the tiger's claws: it is not the way to integrate our psyche. That can only be done by personal struggle to throw away brute force . . . it was feeble man, not the

brontosaurus who inherited the earth. The fight between good and evil is the gradual elimination of the clutching possessive ego and its loving absorption into something bigger. We already have that instinct to submerge ourselves: too often we do it into an organisation which is itself aggressive. We become part of a larger animal. It is not at all easy to throw all this away and trust ourselves to something which is waiting out of sight.

Religious experience is universal. It is also evolutionary: from hysterical, mindless dancing on the hilltops to the still small voice. It is a sort of scientific experiment. If one assumes that something is there, sooner or later something will answer. It may take a very long time; but that is natural enough. The animal ego has been there a long time, too.

In another part of this number of LIGHT, Professor Sir Alister Hardy, F.R.S., is appealing for religious experiences. I believe that his work is the most important in this field since William James' great endeavour at the end of the last century.

Do, please, join in. All experiences will be treated confidentially.

EXPLORING INNER SPACE

(For Richard Hall)

Put on your high-crowned solar topee, take
Long strings of cheap bright beads
To win the natives over; have the words
"Intrepid Traveller" by heart.

Your needs
Will be provisions, medicines and flannel
Underwear (sharp falls of temperature
In the soul's territory are not unknown)
In black tin trunks white ants can't penetrate.
Bearers will carry them in single file
Together with your table and camp bed,
Lamps, cooking stove and tent:
Strong, loin-clothed men whose thoughts must be their own.

A compass will be useless and a chart
Quite unreliable:
The desert indicated by a blank
May be a palm grove laced with vines
Heavy with juicy globes, amber and amethyst;
The river that you planned to cross

In log canoes, so generous its width,
May prove instead
A mean, polluted channel
You ford on someone's shoulders.

You may have to hack your path
Through silent, steaming swamps
Where man-devouring orchids nuzzle you,
Or thickets of impenetrable fern
Whose shade is lethal, to discover
A sudden clearing where great massive boulders,
Steep pinnacles of rock, all domed and spired
As a vast temple, dazzle you.

You take in beads: with what will you return?

S. K.

The Mysteries of Chartres Cathedral

SIR RONALD FRASER

WHAT I have to say derives from a book by M. Louis Charpentier called Les Mystéres de la Cathédrale de Chartres, published in Paris by Robert Laffont, and obtainable from Hachette, 127, Regent Street, London, W.1.

M. Charpentier maintains that the Gothic mode, which came into being suddenly, was purposeful. Who taught the builders how to balance weight and counterweight, to arrange masses of stone so that the building vibrates to the tap of a fingernail? How to make glass that might have come from an alchemist's crucible? Who communicated the secret of ogive and pointed arch, and to whom? Nobody knows. Our author suggests that the Gothic mode expressed a principle the gods wished to make effective—a procedure that corresponds with the manifestation of a higher will that was regular in Egypt. Indeed, some measurements at Chartres correspond with those of the Great Pyramid, not to mention Solomon's temple. Solomon was an initiate of the Egyptian mysteries.

The men who built Chartres didn't mean merely to enliven the horizontal country of La Beauce with a vertical shaft. They built the cathedral because they thought it would be useful in a special sense. The relations of length, breadth and height result from a necessity they couldn't escape. The ogive, for instance, proceeds from a necessity that is less architectural than

physiological; so do the windows. All is designed to work on mankind. And it was brought about by men who somehow knew how to poise the largest known Gothic vault and one of the highest. And why did they set up just here a temple that raises its towers into aerial currents, and is rooted in terrestial influences? They were shaping a crucible for the transmutation of mankind?

The cathedral stands on an eminence, a mound not unlike a tumulus. In Christian times it was one of the most sought-after places of pilgrimage in France; but the Gauls went there in crowds and still earlier the whole Celtic world. Christian pilgrims did homage to Our Lady of the Underworld, the Black Virgin, whose statue was found in a crypt or grotto beneath the church that then stood there, where they were aspersed with water from a Druidic well and drank it. The statue, made by Druids before the birth of Jesus, represented a Virgin with a child on her knees. It was announced to Druid priests by an angel that a Virgin would give birth to a god. She was named Isis, perhaps, or Déméter, or Bélisma; for in effect she is Earth giving birth to a radiation of divine quality and power that affects the life of man.

Those who took the pilgrim's staff set out, not knowing if they would see home and family again, and faced the most formidable difficulties and dangers in order to reach a place where divinity dwelt. They sought a gift, one that Earth bestows like a mother; a place where a man breathes in spirit, steeps himself in it, that it may quicken the consciousness of itself in his being. A place, too, where quickening is brought about by terrestrial action.

An old Gaulish name, Wouivre, is given to snakes that glide, to rivers that snake through the landscape, to telluric currents that snake underground from the depths of the terrestrial strata, bringing life that fructifies Earth and Man. The name is also given to such currents as we term cosmic or magnetic. Anyone who has driven across La Bauce, which Walter Pater called the country of peaches and wine, and seen the cathedral on its mound can easily imagine that the towers draw power from the sky while telluric currents rise through the well to mingle with it. Such places used to be marked with stones we call *menhirs;* tall stones that localised and condensed the fertilising properties of Earth and Heaven. One can think of the cathedral as such a stone.

Again, the crypt or grotto beneath the cathedral is a dolmenic chamber. A dolmen is found at a spot where the telluric current exercises its action. It is a stone table, resting on supports, that acts like an accumulator and it is capable of

vibration, so that it acts as an amplifier as well; it is a drum. Thus, it is in the dolmenic chamber that man seeks Earth's gift. It seems probable that the cathedral stands over a point where a particular current surfaces, a current that may awaken a man to the spiritual life in him. That is why among all the churches in France that are named for Notre Dame, Chartres is the only one in which no king, cardinal or bishop is interred. The Mound must remain inviolate.

The cathedral, then, is an instrument of high initiation. To be initiated is to be integrated with the play of natural forces and to be penetrated with spirit. There were three stages of progress before the aspirant came to the dolmen-chamber and this journey must lie in the orientation of the cathedral. We note that the apse faces not East but North-East. This probably shews the direction of the telluric current which a man must face, upright, with bare feet, hands raised. To turn the back on it is to reject the gift.

The Gothic mode appeared after the first Crusade and after the return to France in 1128 of the first nine knights templar. The facts suggest that those who promoted it expected a potent effect from the ogival device on which the style rests. Its action on men is indeed marked. Beneath the ogive a man pulls himself together, stands erect. The telluric current can only enter him by way of a vertebral column that is upright and straight. Thus, the ogive marked a beginning of individual consciousness, till then in subjection to the race of seigneurs.

At Chartres the ogive is based on the five-pointed star, often regarded as a symbol of Man (in Egypt for instance). The star is enclosed in a circle whose diameter is the height of the vault. It seems likely that the master-builder saw the cathedral as an extension of Man himself. The action of the ogive will of course continue within the man until there is a real enhancement of consciousness.

There must exist in man, M. Charpentier maintains, a means of knowledge on which science has turned its back. Those who built the cathedral must have had access to such knowledge. The crossed ogive, for instance, secret of the musical stone, is constructed on the principle of the transformation of lateral into vertical thrust and weight. Weight that creates thrust becomes its own negation. The stone is in a state of tension which the master-builder can tune. We note that whereas the well is 37 metres below the choir the vault is about 37 metres above it. The length of the nave is in the relation of an octave with the length of the choir; the width of the nave is in relation of an

octave with the width of the aisles. These proportions are also found in the elevation. Line and angle, height and width, the system of verticals and horizontals, reveal a series of intervals, a musical scale, in accord with the five-pointed star. There are in fact two architectures, M. Charpentier says, one in stone, the other as it were a shaped emptiness which makes the sounding-box. Was it Walter Pater who described the cathedral as frozen music?

Now the author links his theme with the Crusades and a visit in 1118 of nine knights templar to Jerusalem, where King Baldwin handed them for their sole use a house on the site of Solomon's temple.

Their ostensible purpose was to form a small force to police the public roads and protect pilgrims from thieves and murderers. But didn't this overt assignment mask another and secret task? It looks as if they were allotted the house on the site of Solomon's temple by act of some over-riding will. And did it lie in the duty of one of the greatest landowners in France, Hugues, Count of Champagne, to abandon wife and child in order to police lines of communication? The nine, later ten, weren't there to do any such thing. M. Charpentier suggests that their task was to find, guard and remove something of special importance. What object could be so sacred, precious and dangerous? What indeed, if not the Ark of the Covenant and the Tables of the Law?

The Ark was a coffer of resinous wood covered with gold plates inside and out. Electrically speaking, it was a condenser. Moses, who seems to have known something, affixed four metal antennae in the shape of cherubim to gather static electricity, enough to strike poor Uzza, when he attempted to touch the Ark, dead. It was a coffer that ensured its own protection and it contained the Tables of the Law.

The Commandments were not secret. M. Charpentier suggests that coming as the Tables did from the hand of God they amounted to a contract and means of power. They disclosed the cosmic equation so that to possess them would be to possess dangerous secrets. It will be remembered that Moses promised the people power and dominion through the Tables, which God wrote with his finger in a cypher that could be construed in two ways, esoteric and exoteric. Moses was an initiate of the Egyptian temple, which taught, with much else that is lost to us, alchemical science.

Certain units of measurement were also placed in the Ark.

Mr. Charpentier argues that as the Ark, after journeys in the course of which it gave the Philistines haemorrhoids, was hidden

in the temple, it was this the nine knights were sent to find. Solomon planned the temple, which implies a knowledge of cosmic proportions and standards of measurement. He also composed an erotic song, which became highly recommended reading for white Friars; a song in which it is written, with obvious reference to the Ark, "Stir not up, nor awaken my love, until the hour she chooses."

Traditions regarding the Ark were at one time so widespread that it may be asked whether the Crusades were not organised with a view to getting hold of it. Many signs point to the probability that the knights found it. Tradition makes the Knights Templar keepers of the Tables, through which they obtained initiation and power. In the Cathedral of Chartres images of it are sculptured in relief. Moreover, it was Bernard the Cistercian who sent the nine to Jerusalem and the Gothic style came from Citeaux. The Sleeping Beauty awoke in gothic form.

A temple, M. Charpentier points out, is not built like a hangar. Some inspired man produces a dedicatory formula, the letters of which, read esoterically, furnish numbers that determine the temple's proportions. Then some instructed soul will deduce from the relations betwen site and sky on a given date the unit of measurement that is to be used. Measure, orientation and number, but not the dedicatory formula, are communicated to a master-craftsman; and he, having worked out the harmonic proportions of the fabric, draws the plan on the ground itself. The unity of the monument, the effect it is to have on men, derive from the formula and to change them renders the temple useless. The geometrical data that decide the plan of Chartres Cathedral show that its harmonic development reaches completion at the towers, which were built after the fire of 1134, well in front of an older church which was then destroyed, as if in foresight of a church yet to come. In 1194 all but the towers was again burnt down and the new cathedral was built almost in its entirety between 1194 and 1220. The problems of how to contain the forces of lateral expansion, of weight and other factors for the buttresses that must take the expanding thrusts within a space given by the formula, were solved. The master-craftsman knew what he was about, had chosen his stone and had his labour-force standing by. The work wasn't done by apprentices.

The building of numerous churches at that time was held up for want of money. Chartres, a small town with a few thousand inhabitants, brought off what was beyond Paris, Amiens, Rouen. Was Chartres to be the Golden Book of the West in which wise men were to write their wisdom? The cathedral answers our

questions though men have shattered some of its symbols in the name of religion.

M. Charpentier now discusses some important matters with mathematical and other argument for which we simply haven't time. The germinal point of the cathedral, he writes, is the head of the telluric current, where the altar once stood. Here sprang the column which is the first sign that a temple is emerging, first relationship between the site and the sky. We then have three Tables, round, square and rectangular, whch have the same surface and their number is 21, 2 and 1, that of Egyptian and Greek temples.

We note that the square Table is constructed by taking the main axis of the rectangular Table as its diagonal. The length of its side is near one-tenth of the base of the Great Pyramid, the angle of whose inclination seems to be near the angle on which another figure that gives the cathedral meaning is constructed. This is the seven-pointed star. The septenary signifies incarnation. It is also the symbol of the Black Virgin. The master-craftsman took his essential measurements from it—all he had to do, when it came to squaring the circle, for instance, was to use the drudical card of twelve knots or thirteen segments. Or he may have followed the procedure used in the building of the pyramid.

But what is the significance of the three Tables?

Three Tables bore the Grail, it has been said. They constitute a way of initiation. The Grail, our author says, is an alchemical symbol and the word can't be dissociated from the word Cauldron. Every Greek temple had its Crater or Cup. We are concerned, then, with a vessel whose contents are beginning to partake of divinity, to be transmuted. Alchemy is the art of gathering and concentrating a vital current and the concentration is called the Philosopher's Stone, whose powerful activity allows the Adept to do what would otherwise take ages, to change base metal, actually or figuratively, into silver or gold. Transmutation through concentration of the vital stream in themselves was what the pilgrims sought.

The three Tables, then, represent three ways of approach, the round or intuitive, the square or intellectual, the rectangular or mystical. The round Table resembles a dance-floor for dances which afford a means of integration with natural rhythms, an approach from circumference to centre. Round dances led by the bishop were customary in the cathedral at Easter.

The square Table, a squaring of the round, affords an initiation which is a passage of instinctive ideas or impulses into

consciousness. It is also a trap for an intellect which may delude itself regarding the validity of its own creations, just as in the game of chess Bishop and Castle are caught between their lines of movement. It is often depicted by a chess-board and it is the child's game of hopscotch, which proceeds from square to square. To square the circle is to transform instinctive initiation into an initiation that is conscious and reasoned.

The rectangular Table is a Table of revelation. There can be no intellectual explanation of this. It is the Table of the Last Supper.

Thus, the Tables represent a sequence of three births.

Now for the unforgettable windows. The power of the true Gothic stained-glass window comes less from the colour of the mosaics than from a certain unanalysable quality of both colour and glass. It doesn't react to light like ordinary glass, but seems to turn into a precious stone that itself becomes luminous. No chemist has so far penetrated the mystery.

Luminosity and colour are not caused by irisation brought about by the elements: none of these qualities are seen in stained glass of the XIVth century. The windows, M. Charpentier says, are a product of alchemy—anyone who has seen them in their glory will be ready to believe it. The same thing appeared towards the XIth century in the laboratories of certain Persian adepts, among them Omar Khayam, poet of the rose; and there is evidence in documents deposited by the nine knights with the Cistercians that this is the origin of the windows at Chartres. Towards 1140 the source dried up, probably through the disappearance of some adept whose work was done.

Now there is in light a particle of energy that is penetrating, sterilising and relatively dangerous to life. No alchemical experiment can be attempted in daylight. The experiment in alchemy that is directed at the human being, initiation, must take place in cavern or crypt. The Greek mysteries were enacted at night. The alchemical windows acted as a filter to retain the particle that is harmful to man's evolution within the Temple.

It is sad to have to recall that a good many of the windows were destroyed by a bishop who wished to be seen in full daylight. This, following destruction of the screen in 1763 by order of the Chapter. Not to mention removal of the altar from the vital centre.

On the question of funds, M. Charpentier argues that only the religious Orders could play the part of banker-treasurer. The Order of the Temple warehoused, financed, bought and became exceedingly rich in lands, benefices, cash and credit and all was

organised in the public interest. They protected merchants and the movement of goods from robbers and from the great seigneurs. Their dwellings were a sort of police station. In fact they undermined the feudal system then in force: so much so that Philippe Le Bel suppressed the Order, had the property confiscated and tortured many of the members or burnt them alive.

There were of course two other sources of wealth. First, alchemical gold, a possibility that can't be rejected out of hand. Next, the Templars may have been able to bring gold from the Mexican mines. But one way or another, M. Charpentier maintains, the Templars were responsible for financing the project.

What, broadly, does it all come to?

It was sought to create an instrument of power, a crucible for the power of transformation. The cathedral is a means of passage from one world to another. Certainly it isn't now wholly what it was, the high altar moved from the place where it should be and other desecrations effected through the stupidities of ecclesiastical rule. Today the tables are crowded with chairs to facilitate the sleep of the right-thinking. But the crucible hasn't lost all its power. Even today no man leaves the cathedral the same as he went in.

Consider the scene in old time.

A man enters. The ogive raises him. He stands as he was created, erect. He is in a world where the more stone weighs the lighter it is, stone become spirit. He hears in himself the note of his own affinity with the real. He proceeds by the route of the telluric current. He stands before the round Table, called the labyrinth because of certain designs on the flagstones, in which it is impossible to get lost because the only path leads to the centre. He goes unshod that the feet may be in direct contact with stone that is an accumulator for the properties of the current. Power works in him. The man who reaches the centre, having danced, is changed when he advances to the square, the intellectual Table where the Numbers expressed in the cathedral are perceptible, where they can be rationalised under three great Roses. We note that alchemically the rose stands for the action of fire and that only at the square table is a simultaneous inflow from the three rose-windows perceptible, here where the cathedral speaks to the mind.

To pass to the mystical Table was to renounce the world.

Finally, we note that the Mound was inviolate. Was it, so to say, taboo to prevent access to a place where some especially precious object was hidden? Let us ask a question of our own:

if the Ark of the Covenant was hidden at Chartres, where is it now?

Towards the end of the thirteenth century there seems to have been a withdrawal of spirit from the western world. What was required of the Gothic mode had been done. A Cistercian abbot led a crusade against the Albigenses. The Dominicans invented the Inquisition. The Templars were put to trial. The Beauty sleeps once more. But she will awake at the appointed time.

Materialisations

The Scientific Attitude

P. W. COLE

IN studying the various cases of the physical phenomena of parapsychology, one cannot help comparing the attitude of those in authority, both in the judicial and the theological spheres, with the outlook of Simplicius, that opponent of Galileo's, who reasoned that things *must* be so, while Galileo insisted on stubborn and irreducible facts, which were there for all to see who wished to do so. The threat of death forced Galileo to recant, but we know that he was right.

Modern Psychology teaches us that, "psychic influence is the reciprocal reaction of two psychic systems." (Par. 1. The Practice of Psychotherapy. Coll. Works of C. G. Jung. Vol. 16.)

If psychic "facts" can be altered by the changing of the sitter (or circle), with the same medium, then it is obvious that the phenomena, if genuine, must also indeed vary with the change of psychic influence.

Again and again we have a physical medium (that is a medium in whose presence material phenomena occur), producing good results at one time, while after a change of sitters in the circle there are charges of "fraud," sometimes so obvious, that it seems absurd that anyone should be taken in by them.

Eusapia Palladino is perhaps the most generally known medium of this kind. Certain investigators, notably Sir Oliver Lodge, always remained convinced of the genuine character of the materialisations which they witnessed. Others were doubtful, while some, like the well known Dr. Hodgson, were quite certain that they know how Eusapia did her "tricks."

Sir Oliver Lodge was a man of transparent goodness of character, one of the greatest men associated with psychical research at any time. It is probably due to his benign influence that Eusapia was at her best while in his presence, and then her

materialisations and other phenomena were perfectly genuine.

But during the sittings at Cambridge, which Dr. Hodgson came over from America specially to attend, things were very different.

Dr. Hodgson was convinced that the medium managed to free her hand from control, and then acted in a particular way to simulate physical phenomena.

By introducing this fixed idea into the "psychic pool," the creative imagination of Dr. Hodgson brought about the very "fraud" of which he was so certain. It was the "reciprocal reaction" of a hostile psychic system.

We must always keep in our minds, that as in the case of the much maligned Mrs. Helen Duncan, the medium is hypnotised either by herself or by some outside influence, so that the phenomena are no longer under her personal control nor are they her responsibility. It is astonishing that this aspect of mediumship, whether mental or physical, has never been brought forward by the defence, when prosecution of these sensitives has taken place.

The whole circle being the reciprocal reaction of two (or more) psychic systems, must vary enormously with the character of the sitters, especially with such variants of physical phenomena as that known as the "direct voice" phenomenon.

The phenomena produced by Mrs. Duncan, i.e. partial or complete materialisations of recognisable apparitions, were similar in type to those seen in the seances held by Madame D'Esperance many years earlier.

This latter sensitive, however, had an unusual item in the seance room. There was a bowl of melted paraffin wax, on the table in the circle. Therein the apparitions dipped their hands. When the sitting was over, the thin wax gloves, from which the hands had dematerialised, were left behind.

It is many years ago, since I saw one of these gloves. Examining it very carefully, I noticed that the markings of the skin had left distinct impressions inside the glove. There was no blurring of the edges, nor anything like the appearance that would have been at the wrists, had the hand been withdrawn.

But with Madam D'Esperance the circle was continually changing, and unfortunately at her last seance, a young man was admitted whose self-confidence and conceit was only equalled by his lack of scientific knowledge and consideration for the medium. He tried to grab one of the exteriorised phantom figures—and as is inevitable in such cases, found that he had hold of the medium. The material of which the figures were formed flowed back into the body of the medium, and at the same time, drew her uncon-

scious body towards the apparition. If most of it had not been quickly absorbed, she would have died. As it was, the result was disastrous. The shock caused paralysis of the body from the waist downwards.

In the similar case of Mrs. Duncan, the phantom figure of a sailor with a capband H.M.S. Barham appeared. He wished to let his mother know that the Barham had been sunk in the Mediterranean, but the fact was not to be announced for three months, owing to the political and military situation. This so alarmed the authorities that a year later, when Mrs. Duncan revisited Portsmouth, where the incident occurred, she was arrested by the police and charged under an ancient Witchcraft Act. Whether it was on this occasion or later I am not sure, but after her last arrest she died, within about a fortnight. Medical evidence said that the death was due to diabetes.

There is a lot of nonsense talked about the apparitions being made of "regurgitated cheesecloth." The ectoplasmic material used for forming and draping the figures is a roughly made loose fabric resembling cheesecloth or a cheap bandage. It is bound to be damp, because it is extruded from one or more of the bodily orifices.

In all probability, it is a cellulose-like substance made from the blood-sugar of the medium, and woven by unseen hands into the simplest of fabrics.

There again, a little more consideration for the medium, with an intelligent medical man present (a Jungian Psychologist for preference), who could take notes on the temperature, pulse, and respiration of the medium, as well as (with permission of course) taking samples of blood for analysis, would help us to understand how these phenomena occur.

It is easy enough for a chemist to turn cellulose into sugar (glucose). Perhaps the invisible visitors can reverse the process. Plants do it in the process of growth.

An excess could then account for the diagnosis of diabetes in the case of Mrs. Helen Duncan. Normally used up during the course of the seance, she may have been caught with too large an amount of sugar in her system, which could not be disposed of by any course of treatment. That would be true scientific investigation, if it were enquired into.

When the "regurgitated cheesecloth investigators" can make a recognisable apparition from such substance, so that a mother can speak to the form of her dead son, or as in the case of someone I met—speak to his own recognisable deceased mother, then we might begin to think of it as a possibility.

When regarding such aspects of mediumship, the question of "fraud" really cannot arise. This is because the *unconscious* medium cannot be charged with *conscious* acts. During seances for physical phenomena, the medium is always unconscious. The only truly *scientific* question that we can ask is, "Are the psychic entities that form the circles compatible with that of the medium or not?" If compatible, the phenomena will be good. If incompatible, probably not good.

The same kind of question arises with that kind of partial materialisation, where the vocal organs only are formed, known as "Direct Voice" phenomena. Although, possibly, since less ectoplasm is extruded, the danger from shock by interference, may not be so great.

There is one outstanding "Voice Medium" of the past, who in the nineteen-twenties found both fame and infamy. He was Valiantine, the American medium, whose work formed the subject of Dennis Bradley's book, "Towards the Stars."

The writer begins by expressing the delight with which he heard the voice of his deceased sister, who had died some years earlier—a voice well loved and remembered, which spoke to him of things which only he and she knew. This happened while he was on a visit to America. Valiantine was invited to London by Dennis Bradley, the wealthy Bond Street tailor, who moved in theatrical and racing circles, to which he introduced his marvellous voice medium.

All went well for a time, although one seance nearly ended in disaster. They were all in darkness, as was usual, when a street lamp was lit. A streak of light fell across the form of Valiantine, who began to moan and move uneasily. The seance was stopped and the unconscious medium carried from the room. Examination showed that he was bruised in the region of the solar plexus, where the ectoplasm had suddenly returned, when the light from the edge of the blind fell on him.

Fortunately, after a few days of medical attention and rest, he recovered. Was his case similar to Mrs. Duncan's—a diabetic coma?

There was a frequent change of sitters in the circle, and Bradley tried experimenting in other ways with his guest. He tried to get finger prints in prepared wax from his invisible visitors. Then came a sudden change of attitude—suspicion of "fraud." When his host laid a trap for Valiantine, he fell into it and was dismissed with ignominy—and sent back to America.

Here again, it was the strong suspicion of the extraverted mind of Dennis Bradley that brought about the very deed which

he had prepared for—once more "the reciprocal reaction" of a hostile psychic system.

With the departure of Valiantine, Bradley the hedonist and "bon viveur," grew ever greedier for psychic sensation. Finally, at a sitting with the Polish medium Kluski, he asked for something animal from the distant past to come into the room. He got it!

Nearly frightened out of his wits, he hurried back to safety in the arms of Mother Church; there he stayed for a while.

In spite of his rashness and foolishly unfair behaviour to Valiantine, Bradley was fundamentally an honest man. So once again he took an interest in the subject, and found a satisfaction in it that lasted for the rest of his life.

The scientific world is greatly indebted to Dr. J. B. Rhine in the U.S.A., and also to Professor Soal in England, for their careful, painstaking, investigation of the parapsychological phenomena (telepathy and clairvoyance) brought to light by card guessing experiments among their students and others, extending over many years.

It is extremely unfortunate that Professor Soal, during an early sitting with Blanche Cooper, the voice medium, when given the name of a "John Ferguson," entirely unknown to him, should have "cunningly invented a biography in his mind, which the medium, Mrs. Cooper, obligingly fed back to him at subsequent sittings." (Sunday Observer, Nov. 5, 1967.)

This piece of deception cost him dear.

What followed, well known as the "Gordon Davis Case," was a diabolically clever reaction, true facts were mixed with fiction, future events were given with the past, and while Gordon Davis was still very much alive, the "voice" confirmed Professor Soal's idea that he was dead.

All science, even the so-called "exact sciences," is founded entirely upon empirical and statistical facts. We know that things are true because they have been experienced again and again.

The "reciprocal reaction" of two psychic systems has been observed thousands of times by C. G. Jung, in the course of his lifetime of psychiatric treatment of the mentally ill. It can be taken for granted as "scientific fact."

So far as I am aware, there is only one other well-known reaction of this nature. That is, when we get down to the minute particles of which the atom is composed. It is impossible to observe these, without altering their movement. Observation brings in the "reciprocal reaction"; this time it is the interaction

of two physical systems. The professional physicist might think that I have put the facts too simply. But it is near enough.

With regard to Professor Soal. It is unfortunate that he deceived the medium. The result was that he was not allowed to have that certainty of belief which came to some of the greater men, who investigated these elusive phenomena.

We hear little in these days of physical mediumship. This is probably due to the unintelligent treatment that they received from friends and foes alike, in the past—also to the scant justice that was dispensed to them from those in authority.

So it is hardly surprising that some (like Houdini) went to the Music Hall to get a living, eking out their truly astonishing displays with the ordinary stock-in-trade of the professional conjuror.

It is well over fifty years since I saw Houdini—when in two minutes he had freed himself from a glass case full of water; the glass case was bolted together with strips of steel and padlocked on the outside. He walked on to the stage dry and with as placid a demeanor as ever.

He visited Melbourne in 1910, and from an account in the "Age," I see that thousands of people saw him tied up, heavy weights attached to him and dropped into the River Yarra near Princes Bridge where the water is sixteen feet deep. He emerged quite unperturbed, without his shackles, in two or three minutes. The employees of an iron foundry rivetted him in an iron boiler. He emerged none the worse. Men from a furniture factory imprisoned him in a rolltop office disk. He got out without damaging either locks or panelling.

How did he do it? Apart from dematerialisation, there seems to be no solution.

Houdini, it is true, denied that he had anything to do with the "psychic." But Conan Doyle, who was his friend, said that he had. His wife, writing his biography, said that it was so. The Rabbi who buried him said, "Here was a man with a wondrous power, beyond his own comprehension." Since when doing some of his more dangerous exploits he had to wait for the moment when his "voice" said "Go," I think that we can take it for granted that whether he knew it or not, he was an outstanding physical medium.

We may never see physical mediumship again. Perhaps its day is over. But if it should come again, let us hope that it will be received with a little more scientific intelligence than it has had in the past.

Has Psychical Research Established 'Survival'?

H. V. BEARMAN

THOSE well acquainted with psychical phenomena have learned how surprisingly difficult it is to rely upon evidence which, in itself, seems to satisfy all the everyday requirements for the formation of sound judgment. But for such research as the subject has attracted, it might never have been realised what extraordinary powers reside in the human mind and what extraordinary facts have now to be recognised, such, for instance, as precognition—the gaining of knowledge of events in advance of their occurrences which could not have been foreseen by intelligible means (hence the term "extra sensory perception").

Competent researchers are now well aware that completely honest "sensitives" (the modern term for "mediums") can rifle the mind of the persons who may be sitting with them and produce in dramatic form what is believed to be a communication from a deceased relative or friend; and of such intimate quality as to be fully acceptable to the sitter, even when the latter is highly critical. Further than that, some sensitives seem able to range far afield and obtain similarly convincing information from the mind of a complete stranger. So amazing have the findings of researchers proved that they have to consider seriously the possibility of extracting from the world of minds just that piece of information which is required on a given occasion to match circumstances. Indeed, what has been called a "universal mind" has been posited as the explanation of some of the facts encountered in psychical research, the idea being that certain minds might have the capacity to "plug into" the "universal mind" and receive therefrom the knowledge sought.

It has often been suggested that when such far-fetched hypotheses are entertained, rather than accept the seemingly more simple one that discarnate minds exist and impart information, the scientific attitude is being departed from to resist unwelcome evidence of survival of human intelligence after bodily death. Probably, such a criticism is at times justified, but the resistance of certain sceptics has been of value in that a far higher standard of evidence is now seen to be necessary and that higher standard has provided evidence of the best quality. This fact will be presented shortly but, meantime, it is worth while to illustrate some of the problems earlier referred to.

The famous Gordon Davis case appeared to provide convincing evidence of the receipt of a communication from a discarnate intelligence of known identity. Briefly, the facts are these:

Dr. Soal, a well-known British investigator, in a sitting with a Mrs. Cooper, was confronted with a clear, strong voice which gave the name of Gordon Davis. Soal had known such a person at school and had met him in 1916 shortly before they had both gone to France. In 1920, Soal was told that Davis had been killed. This voice mentioned a wife and child, reminded Soal of unusual methods in teaching geography which they shared at school and recounted some of their conversation when they met in 1916. At another sitting in 1922, Davis did not speak personally but through a "control" gave a detailed description of Davis's house and its interior, even describing the pictures on the walls. Soal was able to locate the house and confirm the details.

Who, unacquainted with the complexities of psychical phenomena, would doubt that Gordon Davis, who sent a message of comfort to his wife, was in the spirit sphere and had been able to communicate, identify himself convincingly to Dr. Soal, and give a detailed description of his home?

In fact, Gordon Davis was alive in the flesh; Dr. Soal met him later on; and on comparing notes discovered that Gordon Davis at the time of the communication had not yet moved into the house described!

Now let me refer to another famous case, one which provided legal history and, to my knowledge, has not been challenged reasonably*—yet, if I were anxious to disbelieve the obvious implications, I could do so on the basis of an alternative hypothesis no more far-fetched than some of the hypotheses earlier referred to. It is known to the British Society for Psychical Research as the Chaffin case:

James L. Chaffin, a farmer in North Carolina, made a will in 1905 in which he left his farm to the third of his four sons, Marshall. In 1921, Chaffin died and probate was granted to Marshall. In 1925, James, the second son, had vivid dreams in which his father appeared to him wearing a well-recognised black overcoat. James, clairaudiently heard his father say, "You will find my will in my overcoat pocket." That overcoat was in the possession of John, the oldest brother, and in the lining of the inside pocket a little roll of paper was found, tied with string. On the roll, in the father's handwriting, were the words: "Read the 27th Chapter of Genesis in daddie's old Bible." On investigation, it was found that at the 27th Chapter of Genesis the two

pages had been so folded as to form a pocket within which a will, dated January 1919, was found. This second will was declared valid after sufficient evidence was given that it was signed in the handwriting of the Testator, who had changed his mind and left his property to be shared equally by his four sons.

Lord Amwell commented upon this strange case in these words: "I can find no reasonable explanation of this happening except that the discarnate spirit of the father was in communication with the second son." I personally believe that this is the true explanation, but in the light of the fact that some sensitives can rifle the minds of unsuspecting persons, receiving the information thus obtained in the belief that it comes from a discarnate spirit, it seems to me to be open to the sceptic to suggest that the farmer may have told his secret to someone and that the second son, grieving over the injustice of the will, tapped the mind of the only living person who knew the secret and, in dreams, these strange facts were dramatised! Incredible as such an explanation may sound, a similar explanation was conveyed to me in recent times by a University lecturer who had met the son of a deceased, notable lady from whom a series of communications had been received by a sensitive, packed with evidential material of such high quality that a psychologist friend of mine said, after intense study of it, that it was about the most convincing evidence he had encountered; yet the son refused to accept it, preferring to believe that the medium had unconsciously rifled his mother's mind when she was on her death-bed and years later produced the material in dramatised form!

But for the fact that experts in psychical research are apt to pay little regard to mere recitals of facts, however respectable and competent the narrator, knowing how easily the best minds can make slips, the following account might be thought sound enough to escape explanation except by the most far-fetched of hypotheses. It is related by Paul Beard in his book entitled "Survival of Death" (1966): A Catholic priest wrote to the Countess of Shrewsbury telling her that he had been called upon by a Presbyterian woman who had been disturbed on several nights by a deceased washer-woman whom she had known slightly, named Maloy, urging her to go to a priest. She owed an unspecified person three shillings and ten pence and she said the priest would pay this for her. After ascertaining that a woman of the name of Maloy had indeed died, the priest discovered a grocer with whom Maloy had dealt and asked him if such a woman owed him anything. Whereupon, the grocer

turned up his books and told him she owed him three shillings and ten pence, which the priest then paid. Subsequently, added the priest, I had another visit from the Presbyterian woman who said that she was no longer disturbed. Paul Beard comments: if the theory of survival is rejected in this case, one has to suppose that these happenings must have been activated by the subliminal mind of the only living person who, on the evidence, knew of the debt, namely the grocer. His unconscious mind would then have to range the world to discover someone who knew Maloy, then telepathically influence that someone to create a phantasm of the dead woman and so disturb her that she shall carry out the behest to tell a priest who, at long last, discovers and repays the grocer, who was so unconcerned about the debt that he had to look up his books to inform his conscious mind that three and ten pence was owing to him! Such a case does not compel critics to perform such mental gymnastics because the evidence rests on a letter from a Catholic priest and is unsupported by much necessary corroborated and tested information. I believe that the facts are reliable; the story is entirely credible to any psychical researcher and if the latter believes in survival as a fact he has no need to create a complicated hypothesis. But, for the sake of the bewildered masses who know so little about these things and their complicated nature; for the good of the community in this materialistic age when even professing Christians include a high proportion of unbelievers in life beyond the grave, an attempt should be made to meet the most stringent requirements of scientific survival researchers. Such an attempt is at present afoot and in the Spring issue of the International Journal of Parapsychology, 1967, Dr. Hornell Hart, Professor Emeritus of Duke University, sets forth a case which he invites the critics to study and reply to. This case will now be presented in as simple a form as possible:

Hornell Hart selects for his main attention what are known as apparitions and "out-of-body" experiences and phenomena.

For those not conversant with the term "out-of-body" or "astral projection," it is first necessary to state that a vast amount of work has been done in recent years on an aspect of psychical phenomena variously called "Astral projection," "ESP-projection" or "out-of-body experience." Hornell Hart's "projected soul-body" refers to this same phenomenon and all investigators are familiar with it. An outstanding researcher who has published many books on his findings devoted two of them to Astral Projection in which 382 cases are cited which have been analysed and found to reveal a pattern of consistency which bespeaks their

validity. The author of these books is Robert Crookall, B.Sc. (Psychology), D.Sc., Ph.D. Now these out-of-body experiences are of two main classes, temporary and permanent. The *temporary* class includes *voluntary* projection of the soul-body, in which certain individuals have developed the ability to vacate their mortal body, make visits or excursions and return to it; and *enforced* projection, such as occurs in circumstances such as serious shock to the body, or when it is anaesthetised, or gravely ill and near the point of death. The *permanent* experience is, of course, death, when the body undergoes dissolution.

The essential difference between the temporary and the permanent class of out-of-body experiences is that in the former the soul-body is linked with the physical body by what is described as a silk-like connecting line, extensible like a spider's web; while in the latter class, this link is severed. In Ecclesiastes, reference is made to the connecting link, where the writer says "or ever the silver cord be loosed."

Probably very many people have heard of or themselves experienced this out-of-body state, even if its significance had not been realised. Well attested examples have been recorded and, only last April, a friend of mine, a university lecturer, related how he had personally verified by interviewing all concerned the case of a patient in the operating theatre who had seen and heard and subsequently recounted to the amazement of the doctors details of their work and conversation while the patient's body was regarded by them as virtually dead and in any case in a position which utterly precluded observation of the scene he described.

As to what occurs when the soul-body departs at death, a great number of people from all walks of life—doctors, nurses, professional men including lawyers and clergymen—have recorded deathbed scenes in which they have witnessed a vapour-like emission from the corpse which gradually took on the form of the dead person and floated above the body before disappearing. Accounts of this nature have come not only from reliable types of witnesses but from all parts of the world.

With this brief explanation of the facts, Hornell Hart has this to say:

(1) Hundreds of published cases fit into one basic pattern, viz., A projected person
   (a) finds himself floating horizontally in the air above his physical body.
   (b) sees his physical body from a point wholly outside that body.

(c) finds himself occupying a projected body which appears to be a near double of the physical body.
(d) observes that the two bodies are connected by a luminous cord.
(e) observes that the projected body moves away by mere direction of attention, immune to gravitation and (usually) unobstructed by physical obstacles.
(f) has a more comprehensive consciousness and often employs extra sensory perception.
(g) is usually unperceived by any physically-embodied persons but *is* perceived in a significant proportion of cases.
(h) is likely to encounter the permanently-projected soul-bodies of persons who have died.

(2) Reports of projection cases have had world-wide distribution.

(3) Many astral projectors had their first experiences before they had ever heard or read of such phenomena, e.g. children and others.

(4) "Enforced" cases differ from "natural" ones in that "enforced" or sudden projections appear more likely to project into a normal, Earth environment, while the "natural" or gradual projections seem more likely to find themselves in what is sometimes called a "Paradise" one. Hornell Hart adds: "It appears hardly conceivable that any appreciable number among the hundreds of people who have reported "projections" have been aware of the contrasts between the basic pattern of these two types of projection."

(5) In addition to hundreds of spontaneous cases, ESP projections have been produced by various experimental methods.

Professor Hornell Hart then brings his case to a focus and asks: "What evidence supports the hypothesis that men have souls separable from their physical bodies?" and replies: *"How about contacts between the temporarily and the permanently projected?"* He then remarks that Dr. Crookall has presented 63 cases in which temporarily projected persons reported having encountered the soul-bodies of permanently projected soul-bodies, adding, "Of the eight points of widespread agreement among projection cases, the final point is that the projected person is likely to encounter the permanently projected soul-bodies of persons who have died." (For those who would wish to confirm this significant fact, Crookall's tabulation of 63 cases in which this is reported will be found on p. 144 of his book, "More Astral Projections" (1964). Hornell Hart further replies to his questions as to what evidence supports the hypothesis that

men have separable souls: *"How about . . . Deathbed Visions?"* Here, the noose is tightened still further round the necks of the sceptics, for the Professor mildly remarks: "Souls of the departed are frequently reported as having been seen by, and/or near, the departing" and refers to W. G. Barrett's "Death-Bed Visions" (1926), which harmonises with K. Osis's "Death-Bed Observations by Physicians and Nurses" (parapsych. Monogr. No. 3, 1966). Now Osis reported what he referred to as "Hallucination of persons, by terminal patients, the study comprising 1,370 "hallucinatory" persons. Osis is quoted thus: "We were able to confirm Barrett's and Hyslop's hypothesis, that terminal patients predominately hallucinate phantoms representing dead persons, who often claim to aid the patients' transition into postmortem existence." Hornell Hart observes: "the terms *hallucinations* . . . and *phantoms* are question-begging. The data are consistent with the hypothesis that the dying persons perceived the permanently-projected soul-bodies of greeters and helpers from the afterlife."

The article in the issue of "Parapsychology" from which I have extracted the foregoing covers a wider field than that upon which I have concentrated; gives more details, and includes tables and analyses in support of the case. Before publishing in its present form, it was submitted to twelve highly critical persons in the paranormal sphere, including Dr. Gardner Murphy and Dr. D. J. West,† well known for their opposition to evidence being interpreted favourably to "survival." In the light of comments received from these experts, adjustments were made and submitted to the Editorial advisers of the Journal, and further revision then effected. After summarising his case in the following terms, Hornell Hart invites his readers to contribute any observations upon which he can devote further study in the hope of narrowing or bridging the gap where differences of views exist, promising that the gist of such material will be published in a later issue of the Journal. Here is the summary: —

(1) The survival hypothesis has been tested, in terms of analysis of abundant, evidentially-supported cases which have been reinforced by experimental findings.

(2) Survival is found to consist in the permanent projection of the psychic body from the biological body.

(3) The nature of the early stages of life after death can be understood, to a considerable extent, in terms of out-of-body experiences of temporarily projected persons.

(4) The fact of survival is reinforced by multiple independent,

It is regretted that, because of ill health, Mrs. GRACE BOYERS has been advised by her doctor to cancel her London engagements. The ELI LECTURES which were to have been given on October 13, 27, November 10, 24 will not, therefore, take place.

but reciprocally-confirming reports of encounters between temporarily and permanently projected soul-bodies.

(5) It is generally agreed, among the more thoughtful psychical researchers and parapsychologists, that negative propositions (such as denial of the above conclusions would involve) would need to be supported by evidence as sound and detailed as the sceptics require for the support of positive propositions.

* Dr. Gardner Murphy, a redoubtable critic, has said in another case: "Why not say in all such cases that the unconscious of the percipient actively searches through past, present, and future for material appropriate to it needs and when successful in making paranormal contact achieves the result in the form of evidential hallucination?" In respect of the Chaffin case, however, he asks: "Is it accidental that the son who paranormally learned of his father's latest will was the [he should have said "a"] *beneficiary* of the will?"

† Long before I knew anything about Dr. D. J. West,I wrote in an article published in "Mind and Matter," March 1960, in reference to investigations of Lourdes Miracles: "One doctor professed to find some grounds for disputing the evidence (but was clearly hard put to arriving at the verdict of 'unproven')"—this was Dr. West—"the other, a professed atheist and materialist, expressed his findings in the title of his book, "I Accept These Facts."

Vis Medicatrix Animae

A. GRAHAM IKIN, M.A., M.Sc.

WE are all familiar with the *Vis Medicatrix Naturae,* the healing force of nature, without which no wound could be healed, no broken bone be re-united, and no infection be overcome. Nature has made wonderful provisions for the maintenance and preservation of life. Many of these we only realise when the protective forces are temporarily overwhelmed and need supplementing by "nurture." Nurture may simply involve withdrawing from external activities for a few days in bed, to give nature a chance to re-establish control. Or it may involve the use of medicines, all of which ultimately come from the earth, however processed by the manufacturers and the physicians who seek out remedies for specific ills. Many ancient prescriptions which seem strange and even revolting to us, using various parts of animals, or herbs, have more wisdom in them than appears on the surface, as these are now known to contain specific substances which when isolated and extracted are relevant to specific diseases, Nature and nurture can thus be combined. But no nurture can be effective without the *vis medicatrix naturae* inherent in life itself.

From the days of Asculepius there were temples for healing

which drew upon yet other resources of nature, this time of human nature. Modern psychosomatic medicine was anticipated and practised centuries ago through healer priests. They knew the disastrous effects of emotional stresses and strains upon the body and sought to bring into play another level of healing which we might call the *vis medicatrix animae,* the healing life of the soul. Far back in the days of Ancient Egypt this was recognised and utilised. When a man's own soul had been overcome and he had fallen into disease, there were healer priests who had developed a higher soul consciousness and who could from this higher centre in themselves, both diagnose the particular form of disturbance, whether mental, emotional or physical, and then reach directly to the source of the trouble. Two forms of psychic trouble were also recognised amongst the Red Indians, one they called loss of soul, when the psychic forces were drawn down into the underworld we would call insanity, and the other an invasion, when malignant forces swept conscious control aside. And here too medicine men qualified to release the lost powers of the soul or to repel invaders of the inner sanctity of human control.

Both in Ancient Egypt and in other cultures in which the healing power of the soul was realised, there were many who coveted the power to heal. So there were not only true healers of the spirit, but charlatans and black magicians who sought power over their victims, instead of truly healing them. But throughout the ages there have been some with sufficient purity of intention to help and to heal to channel higher level of soul life to sufferers than they could respond to unaided. Such life goes beyond the range of the *vis medicatrix naturae* and it may function by stimulating the etheric structures or chakras, as they are called, to repair the link between them and the overt physical structures which are involved in both mental and physical efficiency.

A healer in touch with the higher forces of spirit may channel through his own body or prayers, a greater range of vitality than the patient's own "buddhi" are capable of contacting directly. And this may raise the level of awareness, so that he gains through illness and subsequent recovery, or it may by-pass the mind to act directly on the etheric level, which becomes the level of rapport. Professor Raynor Johnson refers to the effects of prayer which he says cannot be disregarded, on either the mental or etheric level which influences the physical conditons in the patient.[1] A true healer should be aware of the appropriate level of rapport and not call upon the sufferer for co-operation on a

level that is beyond him, but should directly quicken the relevant receptive centres, knowing when to by-pass the conscious mind and when to call upon it for the level of response that is possible. There are many casualties through ignoring this. True soul healing is not magic, nor is it superstititious credulity, it depends on laws of spiritual validity which are as precise on their own level as any on other levels of knowledge and experience.

In *"Studies in Spiritual Healing"*[2] I gathered together the work of several outstanding figures in the field of healing. Although all used different methods, the common factor was one which could well be called the *Vis medicatrix anim*ae. Compassion, real caring for another, without thought of gain to the self seemed to be essential to release healing power from beyond the unaided human psyche, in order to meet the real needs of the sufferer. Many years ago a doctor in general practice said that sometimes he found a patient who was beyond his medical aid, recovered when he had prayed; and on analysing such experiences he said it had always been when he had been stirred by a specially strong feeling of compassion. Years later I realised that the link between healing and compassion had been discovered by others working in the religious field, and was reminded of Christ having been moved by compassion. But the compassion which can release higher energies must arise from the depths of our being and not a superficial wish to relieve the suffering.

Here we have a field of healing which depends more on the quality of the soul than on whatever techniques may be used to channel it.

From another field the importance of the quality of personality or the soul expressing itself through it, has been stressed by Dr. Arthur Guirdham. In "A Theory of Disease" he shows there may be a conflict between the needs of the soul with its roots in the eternal, and the *persona* or personality which is involved in the social contacts and responsibilities of everyday life. Conflict is not always between those who cannot rise to the demands of society, but may arise amongst those who recognise society itself may be sick, when based on aggressive, acquisitive and bureaucratic controls which distort the delicate fibres of human life. The truly human life requires freedom and love for full development. Here again, one who is truly centred in the divine centre of spiritual being may mediate the *vis medicatrix animae* to one for whom treatment by drugs may only accentuate the conflict, without any hope of resolution.

Professor C. G. Jung, who broke away from Freud, is probably the best known psychologist of the inner life of man

today. His insights sprang from a deep empathy with the hidden aspects of the soul which brought them into consciousness. One of his most quoted sayings is "out of many hundreds of patients coming to me from all parts of the civilised world, there was not one among them over thirty-five years of age whose problem was not in the last resort that of finding a religious outlook on life." Still more significantly he adds "that none of them has been really healed who did not regain his religious outlook."[3]

This, of course, does not mean identification with any one of the innumerable forms religion has taken in the course of human history, but a real awareness of and contact with the Divine elements in which our souls are rooted. This will work its way out dynamically in many forms, according to the levels of society and culture within which it has to be expressed. But in those in whom the soul has truly awakened there is always an element that transcends any particular manifestation, and which can be recognised by others who are also spiritually awakened, in spite of differences in expression.

Jung refers to the transcendent function, which comes into play when neither logic nor reason can find a way out of an impasse. If the idividual is willing to hold out until a real resolution of some mental or spiritual conflict (which may involve many others) is created in the actual process of living through the tensions involved without evasion, then the transcendent function reconciles on a higher level, what on the lower level were irreconcilable. This is another manifestation of the *vis medicatrix animae.* The soul has resources which go beyond the level of natural physical energies or social pressure, and if we can make contact with this higher realm, a healing or making whole, of a personality can seem to bring a genuinely new level of life into being.

Jung found patients produced *mandalas,* some highly differentiated structures which were akin to forms that had developed in religions, even though they knew nothing about such religions. The evidence for something in the modern mind of man emerging under special conditions which linked our mentality to that of earlier ages, accumulated over the years. But Jung waited fourteen years before making his discoveries public of what he then thought of as a collective unconscious. An individual mandala, he found, seemed to exert a healing and stabilising influence on the one who produced it in dream, drawing or painting. It seemed to symbolise a sacred enclosure at the very centre of being capable of unifying the discordant elements in other parts of the psyche. Here again we have the

recognition of a *vis medicatrix animae.*

Every human being requires a *temenos,* a central focus which for him or her is "home," wherein the forces of the spirit and the homely duties of the earth are combined, if a balanced life is to be possible. Meditation is one way which to-day is coming to the fore again to counter-balance the excessive emphasis on action in the outer world. The latter in isolation from, or even opposition to, the inner resources of spirit, ends in exhaustion and the very forms so created become chains upon our feet.

This need for making time and opportunity to let the healing forces of spirit emerge is being recognised in many parts of the world. Many groups with various techniques for letting the deeper levels of our minds emerge are being formed. Modern man *is* searching for his soul, which has been overlaid by the technical advances too rapid to enable him to keep the balance between the inner and outer world which is necessary for full health and maturity.

From another angle the rise of Spiritualism indicates the quest for a higher consciousness. Sensitives can register elements both below and above our everyday consciousness, which are nevertheless directly related to it. We are familiar with the idea of a subconscious which holds within it past experience and which exerts some influence on present activities, some harmful and some helpful. We are now beginning to realise there is also a super-conscious level to which we can become attuned. This is in part a heritage of the heights reached by a very few in all ages, which can enable us to raise our own sights to a higher, holier (more whole) and more creative way of life than the majority in any age have reached. It also seems to include the possibility of inspiration from beings who have not been involved in our earthly evolution, but who yet are akin spiritually and capable of helping us to rise above the less regenerate elements that hold us back from the fullness of living. Contact here seems to be on the level of soul, what we may call "buddhic." The more highly developed the soul of any individual the greater is the contact with the whole realms of spirit.

There are various levels of living. There is the natural man, almost completely contained in nature. There is the psychical man who has developed awareness of an inter-penetrating realm which may perhaps be called astral, and there is the spiritual man who has in some way responded to the eternal background to all human life, and is in some measure of conscious touch with its source. It is the latter who is being called to an increasing

co-operation with the higher forces of the spiritual world, through which the *vis medicatrix animae* may heal or restore the many casualties on both the natural and the psychical levels, not only individually, but corporatively.

A most interesting and valuable article in Light entitled "A Spiritualist Looks at Calvary"[4] brought spiritualist and Christian into closer harmony when the author, Edwin Butler, wrote about the need to transmute the psychic environment of man. He wrote "It is curious how words divide us. . . ." "Transmuting the psychic environment of man" is acceptable to Spiritualists, while "the redemption of the world" is not; whereas for Christians it is the other way round.

If we can see both as a dynamic process which is a true expression of the *vis medicatrix animae*, we may see that beyond the healing power of our own souls—which is real—there is the transcending and transfiguring power of the Soul of the World, by whatever name we call it, reinforcing our own more limited vision, and opening up the way for a unified world when modern man has at last found—or re-found—his own soul.

1 See page 260, *The Imprisoned Splendour*, Raynor Johnson, published by Hodder & Stoughton.

2 Published by The World Fellowship Press, obtainable from The Churches Fellowship for Psychical and Spiritual Studies, 5 Denison House, 296 Vauxhall Bridge Road, London, S.W.1. 13/6 plus 1/- for postage.

3 *Modern Man in Search of a Soul*. C. G. Jung, pp. 264-5.

4 *Light*, Spring issue, 1969.

A Request for accounts of a certain type of Religious Experience to be sent in to help Research

Professor Sir Alister Hardy, F.R.S.
Director of the Religious Experience Research Unit, Manchester College Oxford

The author wishes to thank the editors of this and other journals who are kindly cooperating in this research venture by publishing this article knowing that it will also appear elsewhere. It is hoped that this appeal, by appearing in many journals, will reach readers from all kinds of religious background.

At the end of my second series of Gifford Lectures (*The Divine Flame*) I foreshadowed the establishment of a research unit at Manchester College, Oxford, to study religious experience. This has now come into being. At first it will not be concerned

with the more ecstatic or mystical states, important as these are: it will for some time be collecting and studying a large number of records of a more general experience which, it is thought, may be felt by many people. I will give three quotations as examples of what I mean. The first is taken from an address which Baroness Mary Stocks gave to the World Congress of Faiths entitled "The Religion of a Heretic." She says:

> ". . . Is there something that comes to meet us? Beatrice Webb's answer as recorded in her autobiography carries us straight into the realm of religious faith. 'For my part,' she writes, 'I find it best to live as if the soul of man were in communion with a superhuman force which makes for righteousness.' Beatrice Webb was conscious of experiencing a sense of reverence or awe—an apprehension of a power and purpose outside herself—which she called 'feeling' and which was sometimes induced by appreciation of great music or corporate worship. But her experience went further than this nebulous fleeting 'feeling'—because as a result of it she achieved a religious interpretation of the universe which satisfied and upheld her and enabled her to seek a continuous guidance in prayer—and this without compromising her intellectual integrity. . . . Now *that* is a big step forward from rationalism, and once it is taken (as I take it in company with Beatrice Webb) it opens up a great expanse of undiscovered country—the territory that lies beyond reason—and includes what those who have explored it have discovered, or thought they had discovered, by extra-sensory perception."

It is clear that Mary Stocks and Beatrice Webb have the same feeling of being in touch with some Power outside themselves. And now I give a passage from Dr. L. P. Jacks' Hibbert Lectures of 1922 published under the title of *Religious Perplexities.*

> "All religious testimony, so far as I can interpret its meaning, converges towards a single point, namely this. There is that in the world, call it what you will, which responds to the confidence of those who trust it, declaring itself, to them, as a fellow-worker in the pursuit of the Eternal Values, meeting their loyalty to it with reciprocal loyalty to them, and coming in at critical moments when the need of its sympathy is greatest; the conclusion being, that wherever there is a soul in darkness, obstruction or misery, there also is a Power which can help, deliver, illuminate and gladden that soul. This is the Helper of men, sharing their business as Creators of Value, nearest at hand when the worst has to be encountered: the

companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious the God who is spirit, the God who is love."

These two examples of the feelings of modern sophisticated man seem to be not dissimilar to those recorded in the religions of more primitive people, as seen, for example, in the following quotation from Dr. R. R. Marett's *Psychology and Folk Lore* of 1920:

"Put very shortly, the moral of the history of primitive religion would seem to be this—that religion is all along vital to man as a striving and progressive being. . . . Enough has been said to show that, corresponding to the anthropologist's wide use of the term 'religion,' there is a real sameness, felt all along, if expressed with no great clearness at first, in the characteristic manifestations of the religious consciousness at all times and in all places. It is the common experience of man that he can draw on a power that makes for, and in its most typical form wills, righteousness, the sole condition being that a certain fear, a certain shyness and humility, accompany the effort so to do. That such a universal belief exists amongst all mankind, and that it is no less universally helpful in the highest degree, is the abiding impression left on my mind by the study of religion in its historic-scientific aspect."

These feelings, whatever the psychologists may say as to their cause, appear to form some fundamental part of man's nature which may indeed help him in his actions. It is proposed, if people will kindly co-operate, to study and compare a great many personal records of such experiences. Those readers who feel that they have been conscious of, and perhaps influenced by some Power, whether they call it the Power of God or not, which may either appear to be beyond their individual selves or in part outside and in part within their being, are asked to put down in writing as simply and briefly as possible, an acount of these feelings and their effects.

All such records should include particulars of age, sex, nationality, religious upbringing and other factors thought to be relevant and should be sent with the name and address of the sender to:

The Director,
Religious Experience Research Unit,
Manchester College,
Oxford, OX1 3TD.

They will be regarded as strictly confidential and names will be suppressed in any published accounts of the research. I shall

indeed be most grateful to all those who are able to take part in this venture. Whilst no doubt we shall be writing to some of the respondents to clear up doubtful points, I hope the majority will understand if I do not acknowledge their replies individually; if I get the many thousands of records I hope to receive the postage may be beyond our limited funds.

Today we have a multitude of research institutes concerned with man's bodily comfort: medical, agricultural, fisheries, road safety, etc., but hardly any dealing with his spiritual side. I believe that the evidence for this, if collected and presented in a systematic manner, might persuade many who were hitherto sceptical that here is something which deserves much closer attention: something upon which our civilization may ultimately depend. "Religion," said Dean Inge, "is concerned with that which is and not with that which was." If religion is to survive in the modern age it must be seen to be firmly based upon present day experience.

Later on we hope to have co-workers accomplished in Oriental languages to enable us to include experiences from some of the religions of the East. If this Power is, as I believe, common to all mankind, such studies may be a contribution, if only in a small way, towards an ultimate universal faith.

Some further Reflections upon Return Dreams

F. E. GAYTHORPE, B.A.

In a former article*, under the title "Return Dreams," the theory was discussed that sleep coincides with the separation, and projection from the physical body, of a primary constituent (possibly itself composite) called the astral double; and that certain characteristic dreams may reflect, symbollically, the process of reintegration which we term waking. Consciousness being absent from the physical form in sleep it was to be assumed that the bearer of consciousness is this astral component, and that—however luminous its perceptions may be in a state of full and free separation—a period of diminished consciousness accompanies the stage in which this double is effecting its re-engagement, or return: and it was proposed to call its confused impressions during this stage by the name of return dreams.

Since the publication of that article, I have been able to collect twenty-six examples of the kind of dream described, three from literary sources and the rest from readers or friends who

kindly responded to my request for written accounts of such dreams. Not all of the dreams related showed that motor imagery which I have noted in my own, and which I suppose corresponds with the behaviour of the astral form at the same time. These exceptions did, however, suggest in various ways that a change of place or of state was involved, and when imminent not always accepted gladly.

Here are some of the accounts which best met my expectations. Since it may in some contexts be misleading to refer to "dreamers," I shall call the persons whose dreams are recounted, experients.

1. (My dream) recurred for years. I was (I felt) "up there" and had a sense of having enjoyed it very much. But now I was standing on the brink of a black bottomless pit and my terror and horror were acute (you know how terror, or grief, or love, in a dream, is always more poignant than in real life?) I knew I had to—or was going to—fall into that pit—and somehow also knew that I had to do it myself, had to plunge. Head first. There I stood; then eventually, terror- and horror-struck, I would dive down—and wake up at once with much relief.

In this dream we have the elements of: a *descent;* a symbol of impending *limitation* or constriction (the pit); combined with *darkness; reluctance* to take the plunge; which is known to be *inevitable;* the motive is one of personal *will.*

2. I was alone with car (not in it) on top of a high hill or mountain. All down the mountainside were great heaps of earth thrown up (Klondyke fashion) with narrow (earth) paths winding between them. I had *to get down with my car, and was overwhelmed with distress and despair at the impossibility of driving along the narrow paths. Suddenly I found that I could lift up the car, and holding it lightly on the palm of one hand above my head and above the heaps of earth, I passed freely and lightly down the mountain side.*

Here we have a car, or vehicle, or body, with which the experient *dreads* to *descend.* The hint is not wanting, one may say it is heavily emphasised, that this is a descent to *earth.* There are winding *narrow* paths; are these suggested by the cord, or are they independently symbolic of impending constraint? The descent is *inevitable;* the decision appears to be one of personal *will,* at variance with inclination, which decision when taken involves a change in the emotional attitude. As in other such dreams, it is as though the parts of a dual consciousness have to be reconciled. The descent is not here represented as a fall or plunge, but a *journey* is implied.

The friend who gave me this account suffered from a severe physical handicap, and died (as we say) suddenly a month later. Of her could it truly be said that she carried her body—it did not carry her.

3. Last week I found myself on the side of a valley on a road that was sloping downwards. I intended to catch a train at a station at the foot of the hill. I looked back and saw through a circular hole in a kind of fog a small group of people watching. Soon a curtain of mist was drawn across the hole and I continued my walk. I asked my way to the station and after waiting a short while on the platform woke up. I have had this dream a number of times with slight variations. Sometimes I am told when my train will arrive and that is the time I wake.

Here is another *descent* preliminary to a *journey.* This correspondent mentions psychic experience as well as R.D.'s, and this dream is interesting as including the "circular hole in a kind of fog" through which visions are said sometimes to be seen by clairvoyants. It is tempting to wonder if the watching group, soon lost to view, is composed of *discarnate* people whom the experient is leaving for his resumed journey in time.

This correspondent contributes another dream account, typical of the confused and oppressive condition when the etheric constituent has heavily overcast the returning astral:

4. I find myself on the first floor of a large factory or hotel. I talk to men I have known and who are dead. I try to return to my car by way of the basement in semi-darkness and then through an area of construction and excavations in mud and water. In the end I am lost and wake up feeling a little upset. I have had this dream several times.

I need not labour the point that this is another dream exhibiting "return" features. This area of construction and excavation is interesting: it is quite a frequent symbol in my own R.D.'s. Are we back in a world where something is a-building? Where something fundamental is to be uncovered and brought to light?

5. I found myself walking along the edge of a sandy cliff, holding two suitcases, one in each hand. My sister, I knew, was following behind, although I did not see her. The experient came upon a picnic party, asked for a lift, and was told there was no room for her in the car. *I began to take a step forward when I recoiled in fright for I saw there was a terrible drop to the rocks below. . . . Over my shoulder I said to my sister that we must turn and go back but wondered how we could do this holding the suitcases and being thus unable to hold on to the cliff; the fear*

I experienced then woke me.

As in this dream, the drop, or descent, is not always negotiated—this is when a momentary *blackout* may occur. A *journey* is suggested in the presence of the suitcases, and these also suggest *limitation,* or encumbrance. Other features may be noticed by the reader. The sea was mentioned in that part of the dream which I have not space to quote, and this, or some equivalent symbol of water, is often to be found in association with the terrestrial or near-terrestrial state.

6. After relating a long dream which demonstrates several features of return, including that of the vertical oscillation of the double in unstable equilibrium—a dream which turns to nightmare—a correspondent concludes:

I remember running down the street, climbing through the undergrowth in fear . . . this feeling intensified as I ran across the red square in the housing estate and then I could see a huge body floating, and apparently sleeping, extended across and beyond the edge of the square. . . . If I could get back (?) into the body I knew I would be safe. I can remember nothing more beyond the edge of the housing estate, except that my fear was lifted as I got nearer the sleeping body.

This dream is unique among those given to me, for the overt admission by the dreaming imagination that it is a body, and a sleeping body at that, with which the dreamer must unite or re-unite. In view of the usual reluctance shown to such union, may one ask if this is a case of any port in a storm? More likely this young experient has a proper zest for life on earth and much work to do.

7. A schoolmaster gave me several examples, from his pupils, of dreams in which the experient floated downstairs, hand sliding along the rail. One boy said he passed through a door at the bottom. Another "saw his sister but could not attract her attention." (It is not clear if she was awake and about at the time.) These accounts of dreams were collected by the master without any mention by him of any possibility of projection during sleep. The average age of the experients was seven.

8. Lastly the dream of another child, remembered by a poet in later life. In this passage, which I am grateful to be allowed to quote for my purpose, the author expresses her dreaming apprehension of the inexorable forces bearing her from an original state of bliss towards a state of constriction, limitation, "mechanical destruction": a transit which she supposes was the unrepeatable one towards birth, but which, in my submission, dramatises also and equally the daily renewal of the essential

experience.

I remember, in the beginning, a place of perfect happiness, filled with the bright sun of Easter, pure living light and warmth. My place was my state, and therefore in it I knew myself where it was mine to be. That was the beginning of a dream which recurred again and again in early childhood; the dream, as I now suppose, of my birth.

So it always began; but I did leave that place, caught up, as it seemed, into a gentle drift as of existence unwinding itself, flowing out of the timeless state in which I still reposed as I floated along the peaceful river past beautiful fields of flowers, bathed in light. But little by little I would find myself drawn irresistibly into the flux; and as I realized that it was no longer in my power to return or to stop, I began to be afraid. The sides of the stream grew steep and dark and dangerous, then rocky cliffs towered like great walls, and then these no longer resembled nature, but a modern city. Between towering buildings I was swept along, my fear increasing as I was carried towards the machines, throbbing and grinding. Down the rapid current I was plunged into a narrow passage where the machines caught me at last among their rending wheels. At this point I always awoke, in terror.

Is the machinery, throbbing and grinding, that of the physical body? Are the rending wheels those which impel "time, driven by the spheres" as a visionary poet of the past saw it? This is a world where forces interact in equilibrium, a world, in short, not unlike a machine. Does this recurring dream, full of symbols noted in other dreams of return, denote a recurring experience?

I am aware that psycho-analysists give due place to dreams of birth, and other interpretations to much that I would think significant of projection and its mechanism. The established opinion is not to be lightly disregarded, but these conclusions have been reached without respect to a hidden factor in the situation, that of astral projection; which, if it takes places at all, must be supposed to have its bearing on the matter. Dreams may be, and indeed often are, multiple in meaning: a dream of Superogic admonition may be presented in terms of past mental experience, and affected by present sensations of the physical body. The principle of projection has been exhaustively examined, and many people consider established, by Dr. R. Crookall in the last decade.

The idea that the soul leaves the body in sleep is of great antiquity, though no longer held in scientific esteem. Why, if we do after all leave the body in sleep, do we remember nothing

of it in our waking life?

Kant—who postulated the "accidental conjunction" of rational beings with the animal state, but who did not explicitly entertain the ancient idea of separation in sleep—has this to say of the alternating field of consciousness: *"A certain double personality belongs to the soul even in this life. . . . When he (man) wakes up his body is not associated with the ideas of his sleep, so that it cannot be a means of recalling this former state of thought to consciousness in such a way as to make it appear to belong to one and the same person" (there is further food for thought here). ". . . . man does not wholly sleep (in dreams), he perceives to a certain degree clearly, and weaves the actions of his spirit into the impressions of the external senses. He therefore remembers them in part afterwards, but finds in them only wild and absurd chimeras, since ideas of phantasy and of external sensation are intermingled in them"**

As to the power of recall, which the philosopher assumed to be universally absent, Leadbeater attributes it to a certain measure of development of the etheric centre at the spleen; and of its imperfect manifestations Steiner says: "In our awakening dreams the experiences undergone by the astral body and Ego during sleep are reflected, in a more or less confused way, in the etheric body and in its formative forces."* The work of these formative forces may be, perhaps, directly reflected in dreams emphasising structure, as for example no. 5 above, and in the "towering buildings" of no 9. It is possible also that their influence is experienced, and wildly exaggerated, in the grandiose architectural dreams of drug addiction.

Steiner also tells us that the dream world is the star world. *"In recognition of the fact that man lives during sleep in a world of stars, that is, an astral world, occult science calls that principle of man which has its real home in the 'astral' world and which, every time it returns to the sleep state, draws renewed force from that world, the astral body."** If this be so then the dreams of cosmic flight, which some including myself remember, may not owe everything—may not owe anything at all—to physiological causes as is generally supposed.

It is my belief that return dreams are distinctive, they do have characteristics which can be isolated, they do denote that sleep is separation from the corporeal condition. They offer a line of investigation which should not be ignored.

Where science was impotent to ratify, it may be that intuition has truly prompted. *"Surely it is not a melancholy conceit to think we are all asleep in this World, and that the conceits of this*

*life are as meer dreams to those of the next. . . . We are somewhat more than our selves in our sleeps, and the slumber of the body seems to be but the waking of the soul."**

Seems. . . . Might a new study of dreams, undertaken in the light of present knowledge of projection, certify Sir Thomas Browne's speculations to have been less whimsical than inspired?

REFERENCES

LIGHT, Autumn 1968.
Immanuel Kant, "Dreams of a Spirit Seer"
C. W. Leadbeater, 'The Chakras."
Rudolf Steiner, from a lecture delivered 24.8.1923 *and "An Outline of Occult Science"*
Sir Thomas Browne, "Religio Medici."

Survival, Transformation and the Mystery Teachings

(A talk given at the College for Psychic Science on June 24th)

MRS. ANNA MORDUCH

Aldous Huxley said in a flash of insight which frequently comes to people before their death: "If consciousness survives death it survives presumably on every mental level. On the level of mystical experience, on the level of blissful vision and on the level of individual existence. My own guess is that modern Spiritualism and the ancient tradition are both correct."

Every human being is longing to reach conviction that death is not the end—for we all know that any life, however happy and successful it may have been, seems incomplete and unfinished. In this college there are hundreds of books describing the experiences of intelligent and sincere people to whom such experiences have been vouchsafed. But, unless we have ourselves had such a true breakthrough experience, we will remain doubtful. Nothing second-hand will do. And I should say the deeper our love has been the more exacting will be the test we demand. Therefore, I think, we should honour the honest sceptic who has failed to reach this conviction and, on the other hand, give thanks if we are among the privileged who have *had* such proof, and often against all previous expectations. There is, I think, far too much talk about the hard-worked subconscious which is supposed to have produced evidence because we wanted it. We all have heard and read many accounts of people's search through years, whereas others have had immediate reassurance. So many factors are involved that it would be difficult to give the reasons for this. Mediumship works on many levels, as with

any other human occupation and profession. But those who have known mediumship at its highest will not be ungracious enough to deny the tremendous help and comfort we can obtain from it. I shall never cease to be grateful to Lilian Bailey for what her mediumship has given to me. It was not entirely what I had hoped for but it was far more.

However, when encountering the sceptical mood of our time it is good to realize that it is not the *natural* view which is held by the majority of people today, who consider it self-evident that death is the end of everything but a distorted and purblind point of vew. It is in fact an idea which none of the great ancient civilizations have ever held, nor any of the great poets, mystics, prophets or seers of any race at any time. It is truly against *hu-man* nature, if one considers the true meaning of the word, and the syllable *hu* which stands for the God of Light in Celtic tradition as well as being the sacred sound of the spirit according to various esoteric traditions. *Human* then is he whose mind or thought is *enlightened.*

Edgar Cayce, the American seer, has called death "God's other door." Death to the materialist is the obvious fact just as the sun seems to be turning round the earth and yet today every schoolchild knows that this is the reversal of the truth.

In ancient mythology death has often been likened to a bridge. I believe that in our day this bridge must be consciously crossed in a new understanding.

Major Tudor Pole, a contemporary English seer, greatly loved by many people, who found him not only an original and enlightened man but also a friend and adviser in times of crisis and distress, had this to say about death:

"The word death has become associated in Western minds with the belief in the finality of extinction. The time has come to drop the word from our vocabulary altogether and from our minds. Forms can change and they can also be transfigured back into primary energy; but even they cannot be killed outright. If life in any form could be extinguished then the source of all life could become subject to extinction too. In view of all this the time has clearly come for changing radically our crystallized thought and word habits. Part of this change should be the abandonment, both mentally and vocally, of the word death, dying, dead, mortality and their derivatives."

But how can those of us who aren't seers find that certainty? Most of us will have read descriptions of the astral world some very beautiful, some frightening, the world "where the charwoman puts up her feet," where the dreams which life has not fulfilled

create love and homes and gardens. Some of the more bigoted seekers were shocked about the unorthodox conditions which seem to prevail, including whisky and cigars. I think one can say this was a world shaped by thought and desire, very real—perhaps more real than our own quickly changing world but not reality at its highest.

In "The Return of Conan Doyle," published by the White Eagle Lodge, a plan or scheme is given which draws a helpful map for the explorer. Here he gives three astral planes:

The lower astral.

Two planes of desire, spurring the soul on towards its its upward climb.

The summerland (Tschir nan Dóch) of the Celts.

After this we may experience the second death, voluntary death to be nearer to divine reality. Three mental planes:

(1) Intellectual realization.

(2) Intuitional realisation.

(3) Waiting halls of meditation.

And here we meet the second veil and when we have pierced it we meet three celestial planes, the third of which is Nirvana which opens up cosmic or universal consciousness or at-onement.

This gives us an idea of the ascent. The spiritualist who wants to cling to the personality level for ever can be as materialistic as the "materialist" to use these outmoded labels.

All is a question of levels of experience and, to illustrate this, I shall tell you a story which was told to me by a friend in Cumberland. This intelligent and fine old lady died quite recently and shocked her devoted companion by saying "In two hours I will be dead. What fun!"

Now here is the story. A fisherman came to the pearly gates and was let in by Peter. He never had cared about anything but fishing and so his first question was "Is there any fishing?"

"Of course there is," said Peter. And at once there were rivers and streams teeming with fish, and time and eternity passed while the fisherman had his heart's desire.

"Any salmon fishing?" he then asked, and again Peter said "Of course there is salmon fishing," and at once there were mountain streams and pools filled with the biggest salmon anyone could wish for.

And again time and eternity rolled by until the day came when the fisherman said "Is there nothing in heaven but fishing?" Then St. Peter looked at him and asked: "Who says you are in heaven, my friend? You are in hell! Are you ready to go on?"

And this brings us to our next step: *transformation.* This

may be seen as the law of nature and supra nature. The poet Goethe called it "dying and becoming." In his famous verse, written under Eastern inspiration, he put it like this:

"If thou does not know the law
Of dying and becoming,
Thou arts't but a shadow guest
On the earthplane roaming."

And for those who, like myself, are continuously delighted and inspired by watching flowers and trees there is another saying of his which I love:

"Man must do consciously what the plant does unconsciously."

The flower must die to bear the seed, the fruit must be plucked when it is ripe—otherwise it perishes. Everyone of us is a godseed sown and re-sown into the earth until we have brought forth the true seed only we can bear, the divine reflection. When this is done we may go forth home and "become pillars of light in the temple of God and go out no more."

There are various stages and for those who resist change they are hard to bear and to understand.

In recent times a wonderful hymn called "the hymn of the pearl" or "of the rainbow glory' has been discovered. It is part of the treasure of gnosis, and one of the few existing texts in world literature which give a description of the life of the soul before birth. The realm of the heavenly spheres are described with great poetical beauty, the place where the prince lives in glory in the kingdom of his father and mother and his elder brother. Then he is sent down to Egypt which here stands for the body to find the pearl and conquer the loud-breathing dragon. He takes leave from his heavenly parents and his brother and, leaving his rainbow robe of glory and the purple toga behind, he descends alone in a robe of skin. The brother stays behind and this may be what in esoteric language of our day we refer to as the higher self. There are haunting parallels with the more familiar story of the prodigal son. He descends and, as soon as he comes down into Egypt, he eats and drinks and forgets his state and goes to sleep. Then, from the heavenly world, a letter is sent in the form of a bird singing into his ear and he remembers his princely status and his tasks; he fulfills it and, following the bird who carries the rainbow robe before him, he returns to the gate of glory and is received in joy and taken home. You can find this sublime piece of spiritual poetry in Meads' "Fragment of a Faith Forgotten."

The mysteries of antiquity have always taught what now is general esoteric knowledge. The mysteries of Eleusis, the story

of Demeter and Persephone, did not teach just the nature myth, although the ear of corn was its symbol, but the story of the human soul. The *Mystea* veiled when they arrived and clad in deer skin to show their animal nature were in the end *epoptae,* those who could see and were given the white robes. Most of you will remember the beautiful story.

Persephone, the maiden, sits dreaming over her tapestry in the garden. She has been told not to pick flowers. But when a white narcissus appears before her she picks it and Eros appears a smiling youth to tell her of love. He prepares the way for Pluto, who carries her off in his carriage while she cries in vain for her mother. (There are echoes of this in the story of Little Red Riding Hood, who is forbidden to pick the flowers in the wood by her mother.) Only Hecate, the goddess of the crossroads or of metamorphosis, sees the rape of Persephone. Demeter wanders the earth in disguise, comes to the house of King Celeus, where she becomes the nurse of Triptolemus, to whom she gives the baptism of fire. It is he who, as a charioteer, brings Dyonysus, the heavenly bridegroom, into Pluto's realm and Persephone is freed and Dyonysus, the divine spirit, joined to Persephone, the human soul, with great rejoicings.

While outside on the road from Athens to Delphi the statue of Dyonysus or Jachus, the reborn God, was carried in procession followed by flower-crowned crowds, the *mystae* were taken through dark passages, had to experience the phantoms of death and were taken into the presence of Persephone veiled in black. When the first rays of light penetrate the darkness Persephone, trying to free herself from Pluto's embrace, falls back dead and the *Mystae* hears the chorus saying "Death is rebirth." On the last day of the festival they were allowed to open the sealed baskets which they had been previously given. The objects can still be seen on many vases and temple friezes: an egg, symbol of eternity; a pine cone, symbol of the pineal gland; the third eye-centre, and a copper snake showing man's hidden powers. An ear of corn was held up by the high priestess in the robes of Demeter and the *epheboi,* the trumpeters sent their triumphant sound all over the lands of Greece.

Mystery secrets were sacred and the betrayal punished by death. Aeschylus, the great initiate poet, was attacked at the opening night of "Prometheus Unbound," in which he hinted at mystery secrets, by ten youths who rushed on the stage crying "Death to the traitor." Only by taking off his mask and fleeing into the temple which was part of the stage could he save his life. Later he fled to Sicily, where he died.

Only now we begin to understand the solar religion and the mystery teachings of Egypt. It is a very short time since the finding of the Rosetta stone opened the Egyptian language to the world and with it untold treasure which is only now slowly being understood in its full impact. In the Egyptian mysteries again we have the figure of the great mother, Isis, mourning Osiris, murdered by Seth (the fall or division). In despair she wanders and searches for his dismemembered body. Once again after the 14 disjointed parts have been put together Seth destroys the body. But the avenger comes in the form of Horus, Osiris reborn, who is depicted with the uraeus crown which stands for the third eye of the seer. (Statues have been found which were never meant to be seen by human eyes. They were made by the greatest artists and put into the tombs. They all show an expression of serene knowledge as they point to the heart, the secret crownchamber.)

A poem has been found written probably three thousand years ago by such a man looking ahead at death:

"Death is before me today
Like the odour of myrrh
Like sitting under a sail
On a windy day,
Death is before me today
Like the playing of a fountain
Like the return of the war galley to the home harbour."

Many of you will have seen the famous frieze in the British Museum depicting the judgment of Osiris and giving the 49 stages (seven times seven) which are described at great length in the Egyptian book of the dead. The parallels here with the Tibetan book of the dead are so astonishing that scholars are now forced to the conclusion that there must have been a common source of great antiquity which fed both the Egyptian and the pre-buddhistic teachings of Tibet. The archetypes of modern psychology are perhaps not as new as our contemporary psychologists would have us believe. They are as old and older than the pyramids and the descriptions in the book of the dead which is a textbook on the art of dying teaches the soul to recognize these phantomes, beautiful or terrifying as figments of the mind. In every stage there are "the hook rays of mercy" ready to help the true Self onwards. We cannot do more here than give an idea of the quality of these teachings. Here is a treasure house for the intrepid seeker.

"Oh now, when the Bardo of the moment of death upon me is drawing

Abandoning attraction and craving
And weakness for all worldly things
May I be undistracted in the space of the bright teaching
May I transfuse myself into the heavenly space of the unborn.
The hour has come to part with this body composed of flesh and blood
There arises a point when the chief turning point is reached.
Fear not the bands of the peaceful and wrathful
Who are thine own thoughtforms.
Let it come that the blissful Samadhi of the clear light may dawn."

It is noteworthy that both in the Egyptian and the Tibetan burial service the corpse was put into the position of the embryo to indicate that death was a birth into another world.

Twice, I believe, in this college two remarkable books have been mentioned, "Chick Pea" and "Herbak." They tell a remarkable story of the training of a boy of humble birth into the HerBak, the falcon-headed priest.* The essence of all these teachings is a network leading to all the crafts and all science to the royal art of transmuting the lower into the higher self so that it may go through death, seeing, willing and triumphant.

"Horror when the end comes is there only if one is clutching the earth with dragon's claws. But if we have woven our wings in our body of clay then we take our flight with bliss."

In the weighing of the heart on the frieze of Osiris' judgment there is a feather laid on the scales. This is the white feather of the goddess of consciousness "Maat," which proves the soul to belong to one who has attained. This feather is in the cap of the motley fool, the first card in the Tarot pack.

The last words of the Master of the Temple, ending the remarkable book, are these:

"A bright light has dawned, Her Bak. Altruism is the mark of the superior being. Knowledge that has not taken the measure of human suffering and communed with men in his misery is in vain. It was consciousness like this which forged the master's heart. Ignorance will not suffer attack without resistance. The passionate are afraid of losing their pleasure. The crowd distrusts all that lies outside its capacity. Your chief test then will be solitude. Nature will be your school. Heaven your master. Create silence around you. Know your most inmost self and look for what corresponds with its nature. Then there will be communion. Then faith will radiate from you. It will feed the hungry. O Her Bak, O Egypt. You are the temple

which the neter of neters inhabits. Awaken him and let the temple fall crashing."

Now you may well wonder what all this may have to do with our time and the pressing problems of a Christian Western world. Everything, I think. It has been said that the coming of Christ into earth existence is the fulfillment of the mystery teachings and I believe this to be true. The truth of the way he has shown will be better understood if we follow the thread through time so that some of the lost meanings can be found anew, and if we experience it fully against the challenge of our days which demand a new understanding of nature, of life and of death. The problem of the young is that they are not being given the food they require. They want the living waters but in their thirst they will drink from the potholes and sewers. By the living waters I mean a concept of the wholeness and holiness of all life, a teaching that leads to the portals of the kingdom of love.

"We are all seeking the same kingdom—the kingdom of God. Yes, all of us—poet, harlot and beggar. We may find different names for Him, but each one of us seeks harmony, a sense of fulfilment, a something that will lend reality to all the vicissitudes of experience. We seek it first in the things we can see and feel. We seek it in abyss after abyss. We strive to believe we have found it by seeking to impose our latest illusion on others, hoping thereby to convince ourselves of its actuality and later, when all outside us is realized as illusory, we seek within ourselves to ascertain if that which we sought throughout all the worlds of the visible was in fact hidden away in the invisible universum within us. And at last weary, travel sore and nigh fainting we struggle to the house of our own soul and then on the threshold stands the one we have sought amid the shadows of the many and love surges within us and we grow bold, rise up, stretch out our hands and all the kingdoms of the spirit become one in the kingdom of God."†

This is the aim to be found and discovered, not by dreaming or refusing experience, but by living on this very earth, in its darkness, as the seed of God, destined to bring bread for all.

May we all find the kingdom! If we did our transition from this life unto the next could be experienced in the words of the Sufi poet who said:

Last night I loved—
This morning I am love.

* *Chick Pea and Her Bak by Isha Schmeller de Lubitsch, Hodder and Stoughton.*

† *Comd. Houghton, "The Kingdoms of the Spirit," C. V. Daniel Co., Ltd.*

" RAUDIVE VOICES "

Readers of *" Light "* will naturally expect to be informed of developments since my note in the Summer Number.

Correspondence with Dr. Raudive via Peter Andreas elicited certain technical particulars which some of the members of our committee required before making their tape-experiments. (A new reader of *" Light "* has written to say that he, too, with a well-informed friend, will experiment.)

In the event of negative results, it will be necessary to bear in mind the possibility that the presence of a " sensitive " may be a factor influencing results.

Dr. B. Weissenbach, a Munich physicist (who had outlined sophisticated experiments to test a " mechanical " hypothesis, telephoned me in July and enquired regarding a well-known medium, asking me to convey his appreciation of some service rendered him. From this, I concluded that he might be considering a different hypothesis!

In a personal letter to me, Dr. Konstantin Raudive expressed his hope of further co-operation with our committee and remarked that he would be willing to demonstrate the results of his research in England, and concluded: " Needless to say, I consider the phenomenon extremely interesting and important since it indicates, perhaps for the first time with demonstrative clarity, the existence of post mortem continuation of the most essential aspects of human life."

This is, of course, what we seek to investigate and confirm.

H. V. Bearman,
Hon. Sec. Sc. R. Committee, C.F.P. & S.S.

LOVING IS LIVING

by Mary Downes

Love is Undying. "The worst of our education is that Christianity does not recognise and hallow sex." *Robert Louis Stevenson.*

21/-. Postage 1/6, from

HAYES, EAST WOODHAY, NEWBURY, BERKS.

Editor's Book Section

The End of Atlantis by J. V. Luce (Thames and Hudson 63/-)

I suggest that some automatic script-writers would do well to read this book. Those who have interest in psychic matters have enough sceptics on their plate without laying themselves open to ridicule. I refer to the numberless outpourings which pretend to have their origin in the spirits who once resided in the lost continent of Atlantis.

The legend was first written by Plato. He based his story on what Solon was told by the high priests of Egypt. Mr. Luce was of course aware that many an old wive's tale has a solid core of truth . . . as witness the chemical analyses of hundreds of ancient witch-potions. He set out to find for himself the residue of fact about Atlantis.

His book is completely convincing, and one hopes that the futile subconscious nonsense will find itself other channels.

The real story is fascinating. In about 1470 B.C. Crete was the most civilised and prosperous place in the whole of the known world. Archaeological finds by Sir Arthur Evans at Knossos have revealed a way of life of almost unbelievable luxury. The bull-leaping rites, which gave rise to the legend of the minotaur, are still visible on excavated vases. The much-later stories of Theseus are folk-memories of Crete.

Then something happened suddenly. The Cretan civilisation, which was feminine in outlook, was replaced by the masculine aggressiveness of the Greek mainland. The Mycaenean superseded the Minoan, but it is only just becoming clear exactly why this happened.

In 1470 B.C. the island of Thera blew up, in much the same way as Krakatoa exploded in 1883 A.D. In the latter, which was well-observed, waves 50 feet high raced for 100 miles and killed 36,000 people. Thera is 75 miles north-west of Crete, and archaeologists are still busy discovering the results of the eruption. There is now little doubt of the facts. Crete was destroyed; and the Egyptian priests, who had been dazzled by its civilisation, kept alive a folk-memory of Atlantis which Plato set down in writing eleven hundred years later.

Now, another folk-memory has erupted. The word Atlantis has persuaded many people that it existed in the middle of the Atlantic. Folk-memories have a way of coming out, and out they come most regularly in automatic writing. This embarrasses serious psychic researchers, who have to answer many jokes about the stop-press news from Atlantis.

It would be nice if this fictional layer in the human psyche, which must always be suspect in such documents, could go back to the real origin. What could be more enthralling than messages from departed spirits who had actually lived in Crete in, say, the 16th century B.C.?

Death and Its Mysteries by Ignace Lepp. Translated by Bernard Murchland. (Burns and Oates 42/-)

In these days of almost total disbelief, it is valuable to see death through the eyes of an experienced depth-psychologist. To those on the fringe of understanding, his evidence is more likely to convince than that of a medium or a Spiritualist. He addresses a special audience, perhaps that of Thomas the Doubter, that early scientist who was also one of the Apostles.

Some books are best reviewed by direct quotation. The reader can then decide if the author and he are of a wavelength. Here are a few.

"As I said earlier, death is less a problem than a mystery. And only problems have solutions. Thus, in the pages that follow, I do not pretend to omniscience. I will be quite satisfied if I succeed in casting some light on the most profound and poignant mystery of the human condition."

"Nowhere does the fear of death seem to be as universal and pronounced as in the United States. The funeral rituals practiced there are particularly revealing. Evelyn Waugh cruelly but accurately satirised these practices in *The Loved One*. Cadavers are embalmed, painted and made the objects of ridiculous pomp that has nothing in common with the honour Christianity traditionally accorded the mortal remains of a soul that was considered immortal. Here it is solely the question of the deep fear death inspires in a people who are too endowed with the goods and comforts of this world."

"Let us return to the analogy between birth and death. The child is certainly very much at ease in that haven of security which is his mother's womb. He would no doubt remain there forever if he could. But he can only actualise his human potential by changing state, by confronting the risks of birth and the struggles of life in this world. There is an analogical similarity to the case of the spirit and corporeal death. The spirit is accustomed to life with the material body through whose instrumentality it has found fulfilment. Naturally, it does not want to leave. However, to realise its destiny as spirit, to reach a level of superior existence, it must transcend this association with the body. 'It is in dying that we are born,' said Franklin "

This very fine book by an admirer of Teilhard de Chardin and a psychologist in his own right, should be digested by all those to whom the mystery of death is interesting.

Spiritualism and Society by G. K. Nelson (Routledge 42/-)

This is a cool-headed book. It is difficult to see it appealing to those who do not need explanations for their belief in Spiritualism; or, in fact, to those who reject it. Nevertheless, it has its value.

Its thesis is that psychic phenomena upon which Spiritualism is based are found in all human societies. Spiritualism itself is an organised cult first developed in the United States a century ago from the experience

of the Fox sisters.

It has now become a religion based on the small group with loose affiliations, but without the hierarchy which many religions feel necessary. It is an individualistic faith. It relies on personal conviction from evidence which may or may not satisfy people with a more critical turn of mind.

Mr. Nelson shows that Spiritualism flourished in those times when the orthodox churches seem to have no answer to the questions of death and resurrection. We are now in such a period. We are also in an era when Science has taken the place of the Church as the great panjandrum of infallibility. It is the scientist who has inherited the office of the cardinals who condemned Copernicus and Galileo. If a scientist proclaims that psychic phenomena are nonsense, the uninstructed believe him. It is heretical to say that one reason for his doubts may well be the same as it was for the cardinals . . . that, once something so unorthodox is admitted, he would have to do a lot of re-thinking.

Curiously, both the USA and the USSR are scientifically interested in telepathy. One assumes that they want to find some way of instructing their spies without radio or invisible ink. That need not bother us over much. Many excellent inventions have happened under the spur of fear of aggression. It is also the only way to get Governments to spend large sums on the mysteries of psychic phenomena.

Who knows whether, if the cold war goes on long enough, some clever scientist may come up with proof of human survival? Odder things have happened.

Many Lifetimes by Joan Grant and Denys Kelsey (Gollancz 35/-)

In the matter of reincarnation, no one is more joyfully persuasive than Joan Grant. In *Many Lifetimes,* she is supported by her husband Denys Kelsey, who is a psychiatrist. They make a formidable team.

To those who believe that reincarnation is nonsense, this book will be nonsense too. Yet, unless one falls back on the feeble agnostic excuse that all psychics are congenital liars, there is a great deal of evidence that takes some explaining away. Memories of past lives from Miss Grant: puzzling psychological blocks which do not seem to refer to this incarnation from Dr. Kelsey . . . they are certainly convincing proof that something strange is going on. It raises the whole question of psychic phenomena in thrilling narrative form. What is it, and where does it come from?

Whether reincarnation is a fact, or whether it is a reasonable deduction from certain psychic occurrences, I do not know. It is not a question on which I am prepared to be didactic, either way. Certainly, it is true psychologically. There are people and places that one recognises on sight, as if one had known them before. We have not known them in this life: therefore we must have met them in another. True, or

false? One can be passionately sure without it being so. One can disagree as passionately without one being right.

One thing one can say. Those who believe in reincarnation can afford a wider approach. After all, if one has dozens of lives ahead of one, it is difficult to feel claustrophobic about one death among so many.

Anyone who has the remotest feeling that reincarnation is true will obtain deep and lasting pleasure from this vivid and passionate book.

JULIAN DUGUID

LETTER

Dear Mr. Duguid,

I was glad to see another editorial on Love, and was particularly interested in the Japanese analysis. But as the subject can hardly be exhausted, perhaps you would allow me one more comment?

Our discussion began with the theme of "completion through love." This implied some form of union, at various levels, from the physical to the mystical. A union of love, however, is also a creative act. And so we ought not to leave the subject at the point of self-completion, but consider further what love might mean as a creative power.

To bring forth upon the beautiful spiritually or psychically is an uncongenial notion to contemporary philosophers, but not, I feel sure, to readers of *Light*. But is it meaningful? And if so, what does it mean?

To Plato it meant the birth of the virtues:

"But those whose procreancy is of the spirit rather than of the flesh—and they are not unknown, Socrates—conceive and bear the things of the spirit. And what are they? you ask. Wisdom and all her sister virtues: it is the office of every poet to beget them, and of every artist whom we may call creative."

This theme of Plato's was revived and splendidly developed in the Renaissance. Botticelli's Venus is the Heavenly Aphrodite, as conceived by Italian Neo-Platonism. And in Shakespeare, or so I would suggest, the idea of love as a creative power is most important.

When Cleopatra wishes to set a bourn to love, Antony replies:

"Then must thou needs find out new heaven, new earth."

I take this as an assertion of love's power to create. And that is, I think, the vision that we are meant finally to see in *Antony and Cleopatra*. Shakespeare, of course, does not believe in death. His characters are all immortal souls. His audience is always expected to look beyond the corpses that may litter

the stage when the curtain falls. And *Antony and Cleopatra* seems to be a statement that although one world is lost, a new heaven and a new earth are created for and by love.

Modern philosophy, of course, would find such a conception repellant. But that might be because it has less vision rather than more wisdom. I doubt whether there is any periodical except *Light* in which the question could now be raised seriously. But to give refuge to a theme that has been presented in philosophy by Plato, in painting by Botticelli, and in poetry by Shakespeare ought not to bring us into disrepute. And surely this is one that might be developed in the context of our own ways of thought.

Is love a creative power? And if so, can we, like Cleopatra, set it bounds?

Yours sincerely,

JOHN VYVYAN.

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.*

ROSE HOUSE, HINDHEAD, SURREY, for holidays, week-ends, etc. Noted for first-class vegetarian food-reform catering, interesting books and lovely country. H. & C., central heating. Exceptional recommendations. Good transport, fast trains (Waterloo-Haslemere). Mrs. Cadoux Nicholson, Tel. Hindhead 389

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.

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 .....

LIGHT Book Service

16, QUEENSBERRY PLACE, LONDON, S.W.7.

All British psychic books in print are available from us. The editions highlighted below are British and hard-cover, except where stated. All prices include postage and packing (and exchange charges for the American prices which are in brackets).

THE COUNTRY BEYOND

Jane Sherwood

Revised edition incorporating "The Psychic Bridge," of reincarnationist automatic writings praised by Raynor C. Johnson. 32s. 6d. ($4.00.)

OUT OF THE MOUTH OF BABES

Aileen Cooke

A new study of ESP in children. 23s. ($2.90.)

MANY LIFETIMES

Joan Grant and Denys Kelsey

The author of Winged Pharaoh, and her psychiatrist husband, use reincarnation in psychotherapy. 37s.

THIS WORLD AND THAT

Phoebe D. Payne and Laurence J. Bendit

An American paper-back reprint of the classic study of psychism. 17s. 6d.

THE OTHER SIDE

James Pike with Diane Kennedy

The personal account of Bishop Pike's psychic explorations including accounts of sittings with Arthur Ford and Ena Twigg. 37s.

MANY VOICES

Eileen J. Garrett

The memoirs of the much-tested medium and Parapsychology Foundation President, with candid comments on her own work. 37s.

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

(Continued from inside front cover)

RELAXATION

Tutor: Mrs. Rosemary Beard

Courses of working demonstrations each limited to six people

First Introductory Course—Monday, September 15, 22, 29; October 6, at 7 p.m.

Second Introductory Course—Tuesday, September 16, 23, 30; October 7, at 4 p.m.

Third Introductory Course—Monday, November 10, 17, 24; December 7, at 7 p.m.

Continuation Course—Monday, October 13, 20, 27; November 3, at 7 p.m.

AN INTRODUCTION TO THE ESOTERIC

Tutor: John Ross

First Course: Thursday, September 11, 18, 25; October 2, 9, 16, 23, 30, at 7 p.m.

Second Course: Thursday, November 6, 13, 20, 27; December 4, 11, 18, at 7 p.m.

THE WHITE EAGLE TEACHING

White Eagle is a messenger of the White Brotherhood. His teaching is for the New Age, and speaks to the heart as well as to the mind, of the meaning and purpose of man's life, and how he may live to fulfil that purpose and find deep and lasting happiness.

Please write for a list of the White Eagle books and for details of activities at the White Eagle Lodge to The White Eagle Publishing Trust, New Lands, Liss, Hampshire. The London headquarters of the White Eagle Lodge is at 9, St. Mary Abbots Place, Kensington, W.8.