LIGHT

AUTUMN, 1970 3 SHILLINGS

WHAT IS CHAOS?

JANE SHERWOOD

A. GRAHAM IKIN

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DR. RONALD LIVINGSTON

- A Prophet for our Times
- The Story of Jack the Ripper
- Highways and Byways of Love
- Mysticism and Dreams
- Precognition

and other articles

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AUTUMN PROGRAMME, 1970

Sept. 8.—*Demonstration of Clairvoyance.* Stanley Poulton.
(Joint Lecture with the Churches' Fellowship.)

Sept. 15.—*"The Unseen Power."* P. N. Pearson.

Sept. 22.—*"Spiritual Implications of Healing."* Dr. Martin Israel.

Sept. 29.—*"Physiotherapy and the Inner Man."* Dorothy Hambly.

Oct. 1.—*"Personality Traits and Reincarnation."* Dr. Jamuna Prasad.

Oct. 6.—*"Inspiration."* Kathleen Raine.

Oct. 13.—*Demonstration of Clairvoyance.* Mrs. Florence Derbyshire.

Oct. 20.—*"Vibrations, Disease and Mystical Experience."* Dr. Arthur Guirdham.

Oct. 27.—*"Depth Psychology and the Inner Man."* Dr. Mary Swainson.

Nov. 3.—*"My Work As An Artist" (with slides).* Cecil Collins.

Nov. 10.—*"Paranormal Progressions."* Sir Kelvin Spencer.

Nov. 17.—*President's Party (members only).*

Nov. 24.—*"Medicine and the Inner Man."* K. Nunhofer.

Dec. 1.—*"A Talk, with Music."* Alfred Nieman (piano).

Dec. 8.—*Demonstration of Clairvoyance.* Mrs. Ivy Scott.

(For Lecture Courses see inside back cover)

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Editorial

"Chaos is come again," said Othello, and promptly murdered Desdemona.

Here, in a few wors, are the structure and tragedy of chaos: the fact and the human reaction. They are not at all the same. A civilised person recognises the fact and then decides what to do about it. He refrains from the sudden panic leap by which deer escape from the roaring lion . . . into the jaws of the waiting lioness.

What, then, is chaos? By a miracle of engineering, it pours like molten lava into our living-rooms each night. An earthquake in Peru or Jugoslavia, more insanity centred round Suez, starvation in backward countries, racial war in American cities, our compassion is flattened out by the dead weight of horror. This is perfectly understandable. Our minds are not constructed to digest a worldful of sorrow.

This brings us a little further but it does not tell us about chaos. In my opinion, chaos is a subjective word. When a man pokes an antheap with a stick, it is chaos for the ants but not for him. He can see and understand what is happening. To the ants, it is a frightful catastrophe by unknown forces. It is "chaos come again." Their orderly life has been disrupted. Their home and their eggs are in danger. They way of life is in ruins. Their pattern has suddenly disintegrated.

To the man watching from above, it might seem that the ants were in panic. A frenzy of activity goes on, but they have not lost their nerve. They are simply repairing the damage. Presently, if left alone, they will restore their nest to normal.

How should we react to chaos? The future could scarcely seem blacker. Mindless greed is destroying our environment. Mindless breeding is choking the earth. Mindless armaments are making it difficult even to dream of peace. Political systems have failed to bring happiness to individual citizens. Russia defends the status quo by filling her mental hospitals with her best and sanest people. The only apparent gain from Castro's revolution in Cuba are Guevara's chopped-off hands in a museum-shrine in Havana. Yet, mindless mobs in the West are hoping to repeat the blunders of the giant Moloch in Moscow.

What hope is there for us? If we panic and run with the herd, we shall only increase the chaos. I suggest that those who read Light have a different duty and approach. In the obituary of Harold Vigurs, Mr. W. V. Blewett points out that towards the end of his life Vigurs was becoming increasingly impatient with Spiritualism. So am I. I believe that, once one has grown convinced of the reality of another plane, one should do one's best to reach it. A telephone call to New York may assure one that Manhattan exists: it is not a reasonable substitute for a ticket to America. The proper ticket is prayer: not for anything in particular, and certainly not for escape, but to reach the core of oneself and thus become fulfilled.

When that happens, the future opens out. The path becomes clearer and less frightening. I believe that Kipling had it right when he made his "philosopher-man teaching an infant-school" say:

> "The wisest thing we suppose that a man can do for his land
> "Is the work that lies under his nose with the tools that lie under his hand."

That way, chaos is less daunting.

A Prophet for Our Times

JANE SHERWOOD

I HAVE to make my apologies tonight for daring to tackle a subject which needs far more scientific knowledge than I possess. Even if I did not acknowledge my incompetence it would become painfully evident since as an amateur I shall no doubt over-simplify and make hasty generalisations. But my hope is to start a line of thought in someone better qualified and if I can do this my own shortcomings will not matter.

Pierre Teilhard De Chardin has made such a definite impact on modern thought that we need to come to terms with his ideas. His cosmic vision has such scope that I would rank him among the prophets and, moreover, as a prophet with a special message for our times. He combines in an unusual way the qualifications of a scientist and a man of vision. Take a Jesuit priest, train him as a scientist, give him a special interest in paleontology and thus in evolutionary theory; add to this an intensely religious and mystical temperament and you have a mind with two passions

—one for exact knowledge and one for religion. Such a mind can find no rest until it can resolve its dichotomy in a higher synthesis which will combine and harmonise both its ruling interests. This synthesis we have in his "Phenomenon of Man" in which, like Milton, he seeks "to justify the ways of God to man."

Thirty years ago I pondered on the axiom that force travels in a straight line and beginning at the same time to grasp that the atom was a system of energy rather than a material particle, a problem suggested itself. Why was the force contained in the atom centred down, sent in orbit, its energies timed in an intricate harmony and expressed in waves of a known frequency? What had tamed the free-travelling force and patterned it to form a self-regulating unit? This may not have been a legitimate way of framing the question; at any rate, like the Elephant's Child I had to travel a long way and for a long time before I found any answer. But the question remained teasingly in the background of my thought and my delight when I began to read "The Phenomenon of Man" and found at last a clue to the puzzle may be guessed.

Many of you will already have a detailed knowledge of Teilhard's theories but for the sake of others I hope you will bear with me if I attempt to summarise their main lines. He postulates two kinds of energies which he calls "Tangential" and "Radial." Tangential energy is thrown off exteriorly by the atom or other entity and by it the environment is influenced. Radial energy, on the other hand, is the self-organising agency which works within the entity, orders its potentialities and creates a unity, a little world of orderly arrangement and movement. There are thus two aspects of creation, an outer and an inner; this latter is responsible for the ordering of energy. In parenthesis, if this creative agent could be withdrawn it is difficult to see how matter as we know it could exist at all; chaos would replace order and creation would collapse. Thinking on Teilhard's lines, we see our recent use of nuclear fission as putting creation into reverse—a pregnant thought which must give us pause. Is the age-long creative process to be put into reverse and brought to nothing by its foremost products? That way lies cosmic suicide and utter despair. But this is by the way; let us go back to the beginning of the process.

Minute primary units are patterned into rhythmic systems by the inner energy called "radial" and they throw off another kind of energy to affect the environment. Here one can make a connection with the vision of creation in Genesis: "And the

earth was without form and void; and darkness was upon the face of the waters." I quote this deliberately, because Teilhard makes the audacious proposal that this very creative agency working within the smallest units of matter is indeed the creative spirit of God entering and ordering chaos. In the rhythmic design of the smallest particle is the Alpha of world-order.

I need not apologise for mixing religion and science: they have been divorced for too long and it is Teilhard's peculiar virtue that he has brought them into a true relation together. I think we can see in this entry of creativity into the world an illustration of the basic religious axiom: God is Love. For if one thinks of the entry of love into a non-sentient universe its primal mode of expression could only be in the form of harmony both of design and movement and this is what we seem to be finding. We think of love as an emotional value but even in human creativity we may see the same ordering principle at work. How does the sculptor express his love of his material but by moulding its formlessness into beauty and meaning? How does the poet express his love of words but by ranging them into an order of lovely significance? How does even a child playing with a heap of bricks show his love and enjoyment but by piling them into towers or ordering them into straight lines? So I think it is plain that the primal expression of the creative spirit of love is inevitably the ordering and harmonising of its material. If the love of God enters thus into a universe of chaotic forces, its effect would be to impose a system of orderly activity beginning with the smallest atom.

We spoke of the tangential energy thrown off from the exterior of the particle. This is exerted in the form of attraction or repulsion. Thus primal units may be repelled from alien neighbours and drawn together with their like. When this happens it seems that radial energy gets to work on the new group and orders it into symmetrical arrangement and systematic movement and so forms a new unit. From the primal units larger and more complex entities emerge; another miracle of creativeness. This process continuing, we have in turn the molecule, the mega-molecule and after long ages, the living cell. Here creativity has passed a new and critical threshold. Up to this point, radial energy has seemed to operate on the unit as an almost mechanical agency, creating entities which have to await the chance aggregation of similar forms before they can advance. Now radial energy suddenly reveals new powers, for in the cell it not only orders its little world but obtains from *within* it the power to expand and multiply. The cell grows, divides, groups

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of cells are organised for special functions and we see establishing themselves the miracles of growth and reproduction. The unit is no longer dependent upon the environment to bring together the means of increase; it now supplies these from its own inner resources. Life has entered matter but in such a way that it appears to be the inevitable outcome of the growing power of radial energy.

We watch this seed of life as it ramifies into form after form on the upward ascent of the long ladder of evolution, becoming more complex with every advance and evolving a higher kind of organism. The sense of identity and of relationship with the environment becomes stronger and more effective with every development of complexity. The long evolutionary ascent through the marine organism, the amphibian, the vertibrate, the mammal, the primate and up to man has begun. In the course of this progression radial energy has continually elaborated organisation, subordinating and combining small entities to create greater ones, using the simple to produce the more complex until the culmination of the process has resulted in the unbelievably complicated organic system of the human body. All through the process Teilhard links what he calls "complexification" with the gradual growth of psychic power. Conforming to every advance, the subjective aspect of the organism has manifested as a sense of identity—an inner awareness; then as a nervous system develops there is a gathering up, a concretion of sensations and the development of a sense of separatedness from the environment and of self-hood up against it. Here we reach the stage of the higher animals. Finally, another unique crisis in inner awareness is passed and the foremost animal crosses another threshold of life. With the unique experience of turning inwards and reflecting upon the world and upon himself human consciousness is born. The upward ascent from the aspect of the "within" of things, then, is (1) radial energy working upon the inanimate; (2) life processes succeeding; (3) sensation leading to inner awareness, and finally (4) human consciousness.

In Teilhard de Chardin's thought, then, the evolutionary process is a continuous creation gathering momentum as it goes. It is an accelerating influx of the spirit of God informing and creating so that God becomes more and more involved in His creation. The process has taken mysterious leaps at certain stages, as when radial energy suddenly intensified and manifested as life; and again at the stage when awareness turned round on itself as reflection. These can be interpreted as direct Divine interventions, special creations, in fact, as Teilhard points out

in "The Phenomenon of Man." Whether our attitude makes a direct intervention of God desirable or not, we see that the process has produced creatures increasingly able to reflect the original creative power and so God has incarnated ever more effectively in His creatures. This I think of as the incarnation; not a solitary event in history but the sustained entry of God into the world. The process gained its original movement from the attraction exercised by the spirit on matter. This is the Alpha of the whole majestic ascent and once such a one-way progression is set in movement its irresistible and cumulative force must eventually bring it to the Omega point where the creation becomes capable of reunion with its source. It is a noble and majestic vision, satisfying both to heart and head.

* * * *

In working out such a vast cosmic scheme Teilhard has inevitably left aside many sub-problems for lesser folk to busy themselves with. I want for a while to follow up one of these fascinating by-paths. We have talked of two energy systems—the without and the within of things, tangential and radial—and we have taken their interaction for granted. As far as I can discover, Teilhard nowhere makes a clear statement about the relation of these two systems. He says: "Evolution . . . is the continual growth of psychic and radial energy within the energy called tangential, which is practically constant." On the other hand, he admits that there may be a coefficient which would express their relationship. We can at least follow up a few lines of enquiry. I suggest the following: are these two energies interchangeable? Do they, separately or together, conform to the law of the conservation of energy?

To consider first the interchange between the two types of energy. It is obvious to introspection that the radial energy observed in the subjective activities of feeling, thinking, reasoning, etc., uses up not only its own kind of energy but appears to draw upon what we think of as physical energy (or tangential in our present terms). Prolonged and concentrated thought produces fatigue and even exhaustion. Roughly, the process taken as a whole seems to be: intake of energy-producing foods and their conversion into muscular and nervous energy with a corresponding increase in the ability to do mental work. It looks very much as though tangential energy feeds the supply of radial energy and is converted into it. There seems no escape from this conclusion. The further question suggests itself—is the exchange reversible? At first sight it may look as though only a one-way conversion of coarser, tangential energy into finer

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radial energy takes place, but what of the occasions when a mental event, a thought or feeling, galvanises the body into action? The exact relationship between the two forms of energy is obviously too intricate for us to dogmatise, but a general flow from tangential to radial seems likely.

Now, as to the conservation of energy. The kind of energy investigated by science and known to be subject to this law expresses itself as sound, heat and light. It is fair, I think, to equate this with Teilhard's tangential energy and in that case it is subject to the law of conservation and can be dispersed through equalisation with the environment. It finally arrives at a state of equality when there can be no further exchange and it is now said to have reached a state of entropy. All physical energy tends towards this final state of complete negation. The tangential energy then, arising from an organism and acting upon the environment would appear to be subject to this drift towards entropy. The problem of accounting in exact terms for the energy sum of an organism with all its possible transformations is therefore formidable. Even if it were possible to measure the tangential energy of an organism, transformation of an unascertainable part of this into a finer type of energy would present a pretty problem. Perhaps Teilhard was wise not to embark upon it!

What, then, of radial energy? Consciousness, feeling, reflection—are these also subject to the same law? Or, to put it another way, is radial energy completely dependent upon tangential energy and so must come to the same dead end? In honesty, this question must be faced. The materialist will assert that it does, but we have all along been emphasising that radial energy, although it may draw power from tangential, converts it into energy of a different and finer nature. If, as I think, it is able to achieve a level of being in its own right which can make it independent of physical energy, then we have the two types co-existing in one body, one of which is fated to regress towards entropy and one which is progressing towards a continuance of life. To quote from "The Phenomenon of Man":

"That being granted, can we say that there is a relation between these two drifts? Between the mysterious drift of the world towards states of progressively greater complexity and interiority and that other drift (much more fully studied and better charted) which draws the same world towards greater simplicity and exteriority? And what is the relation? Quantitively, the two movements are decidedly unequal in importance; but are they really of the same amplitude, the same

order and in some way complementary to one another, and in that case, in what form can we foresee the phenomenon's final state of equilibrium? That last question may well be coming to sum up and express for the science of tomorrow the essential riddle of the universe." So far, Teilhard. He states the problem but does not suggest a solution.

It is clear that we have in our own being these two processes operating in a reciprocal withdrawal; one backwards towards entropy and death and one forwards towards growth and life. At conception the radial energy begins to work on matter to create a form and from birth onwards it grows both exteriorly in physical terms and interiorly in terms of psychic life and power. The physical form reaches maturity and then begins the descent towards death; the conscious, interior life expands and develops and moves towards its own world of the spirit. Our lifetime, our duration in a physical body is measured by the speed with which the two forms draw away from each other. Time, for us, is the speed with which the disengagement of spiritual from physical body takes place. I have ceased to use Teilhard's terms for the moment, but let us not forget that the origin of his radial energy is divine and therefore its tendency is towards the spirit. It is drawn irrevocably onwards and upwards.

Here is another line of thought. Tangential energy, the physical kind known to science, can transform itself into sound, heat and light. Is there an analogy here with possible transformations of radial energy? Can this also take on different aspects and appear in other recognisable states? Merely from our own experience we know that it can. At its lowest it is the mere sense of identity over against the environment; then it can appear as desire or repulsion; again, it can become an awareness and participation in the world of values. With this last there comes an inescapable conviction of kinship with goodness, truth and beauty. So we have (1) sensation, (2) emotion, (3) spirit; radial energy refining out in that order. It seems clear, then, that radial energy also can change into these various forms.

I would go further than this and suggest that we are building up by means of these transformations of energy actual forms of a more enduring kind: a sensation body, linked closely with the physical; an emotional body fed by this but capable of great expansion and development; a spiritual body nurtured by the emotions but infinitely finer and already participating in the timeless world of the spirit. Physical matter is created out of physical energy; we need not be misled by its apparent solidity and the illusion of substance. When, therefore, we assume other

types of energy—the mysterious "radial" in its several ascending degrees of fineness—surely we are justified in concluding that these also create their appropriate forms? We are, of course, conditioned by our physical senses adapted only to discern the physical world but other forms are surely maturing within and their nature exceeds the physical and cannot be confined within it. They are for life; the physical, for death.

I believe there to be an unbroken chain of possible transformations of energy from the tangential through all the succeeding forms taken by radial energy, the whole process tending to produce the finer from the coarser, each in turn being fed by its predecessor. Thus we have the individual "Phenomenon of Man" taking on the appearance of a deliberate ascent from matter to spirit. Each individual life, in fact, is a divine incarnation—an embryo of spirit fed and developed by its association with matter but destined to outlast it and to continue its growth towards God. Alpha and Omega, the beginning and the end, not alone in the evolutionary sense, but also on the individual human scale. This is no mean destiny. Teilhard himself says: "Something greater than ourselves is moving forward within us."

I am sure that Teilhard never intended to confine thought within the boundaries of the scheme he sketches out. Let me quote a typical passage from "The Phenomenon of Man":

"Does not the end or confine of thought consist precisely in not having a confine? Unique in this respect among all the energies of the universe, consciousness is a dimension to which it is impossible to prescribe a ceiling. Reversion is impossible because every increase of internal vision is the germ of further vision which includes all the others and carries them on." A wonderful flash of vision such as lights up nearly every page of his work. As an inspiration to further research, take also the following magnificent passage:

"So let us bow our heads with respect for the anxieties and joys of trying all and discovering all. The spirit of research and conquest is the permanent soul of evolution. The passing wave that we feel was not formed in ourselves; it comes to us from far away; it set out at the same time as the light from the first stars."

Teilhard de Chardin's is thus a challenge to adventure. He urges us upon spiritual quests as well as upon hard roads of mental research. As we have discovered, his is no neatly closed and finished system of thought. Its scope is too vast and open-ended for this. He leaves many and difficult questions posed but

unanswered. But what of that? How dull if he had left us nothing further to do! His thought provides us with the stimulus as well as the inspiration to seek further discoveries.

I shall quote from Tennyson—an unfashionable thing to do—but here is the cry of another adventurer:

"I cannot rest from travel: I will drink life to the lees.
I am a part of all that I have met:
Yet all experience is an arch wherethro'
Gleams that untravelled world, whose margin fades
For ever and for ever as I move.
How dull it is to pause, to make an end
As thought to breathe were life!
Life piled on pile were all too little . . .
To follow knowledge like a sinking star
Beyond the utmost bounds of human thought."

The story of "Jack the Ripper"

CYNTHIA LEGH

As I remember it being told by Robert James Lees when staying at Adlington.

ROBERT JAMES LEES was a deeply religious man, he was one of the early pioneers of Spiritualism, and was a member of the group who, together, founded the (then) London Spiritualist Alliance. He was for some years working as a journalist on the Manchester Guardian. About the turn of the century he began writing books with a totally new approach to life after death; *"Through the Mists," "The Life Elysian"* and many others. These were published in London by William Rider and Sons.

"Through the Mists" so enthralled my mother when she first read it that she wrote at once to ask Mr. Lees if she could come and see him; on receipt of his reply we both left post haste for Ilfracombe, where he lived. As near as I can remember this must have been about 1912.

Subsequently Mr. Lees was a frequent visitor to my parents at Adlington Hall in Cheshire. Often when interested friends came over to see him, to ask about his Healing work and his many fascinating experiences, they might say "What is the real story about Jack the Ripper?" I therefore heard the story myself at least half a dozen times and hope I may omit nothing of real interest.

To keep strictly and briefly to the point, I must say first that Queen Victoria had upon several occasions sent for Mr. Lees, and she had told him he could at any time ask for an audience with her; she recognised and valued his exceptional gifts. Perhaps I should explain here that Mr. Lees only—as he expressed it—"recorded" his books or wrote them as "dictated" by his spirit guides who were, until the first world war, able to "materialise" quite simply in his much used and dedicated study; they would sit and dictate what he was to write, while Mr. Lees sat and wrote at his table.

When the first murder occurred the public was naturally shocked and horrified. Mr. Lees and his wife had previously done a good deal of rescue work in the East End of London, and he knew something of its underworld and could move amongst them unharmed. When the second murder was being planned one of his guides told Mr. Lees to go and see the head of Scotland Yard. Neither of them, of course, expected him to believe what he had to say, but this was the pattern he must follow. They had met before . . . all pleasant, but nothing to be done! However, said Mr. Lees, I had to come and tell you, and will you please make a note?

The second similar murder took place! The third time his guide spoke, Mr. Lees went back again: "Were we right last time or not?" "Yes, you were, but that was a coincidence, quite extraordinary, but I can't take action on this kind of 'chance'."

The third murder took place! Here I regret that I cannot be sure whether a fourth followed or not, but it was at this point that his guide told Mr. Lees to go to the Queen.

He was given a long private audience, at the end of which Queen Victoria gave him a letter to hold until, and if, a further murder should be planned; this was to take with him to the Chief.

The occasion unfortunately arose, and every possible facility was put at his disposal. He took with him a man of authority from Scotland Yard. They went together to a house in London and rang the bell; a man servant answered it. Yes, the "Doctor" was at home . . . he was alone in his surgery. Mr. Lees walked in and greeted him; the doctor looked at him with some surprise and said, "Well, James! I didn't think it would be you who would come for me." These words stayed in my memory, for James Lees himself felt so infinitely sad, for the case of this man was the most complete example of Jekyll and Hyde he ever came across. I think he described him as a "charming fellow ordinarily." Late the same evening the doctor was taken (privately) to a place of detention and care, where he died a number of years later.

The Queen had asked Mr. Lees to leave London with his family for at all events five years, and for this period he received from her a pension, as it entailed leaving his job.

People were so disturbed about the murders, and were asking so many questions, she felt they might find themselves in a very difficult situation; also it was a terrible position for the doctor's wife as she held a position at Court.

On this same memorable day a beggar died in the Seven Dials area, where people in those days often died unrecorded; his body was brought into the house during the night, he had a superficial resemblance to the doctor and was much the same height and weight and took his place in the coffin at the funeral!

The following day the newspaper reported that Doctor .... had had a suddent heart attack and had died during the night at his home.

* * * *

P.S.—When James Lees died, or went Through the Mists, a well-known journalist went down to Leicester, where Eva Lees lived with her father, and asked her to give him the name of Jack the Ripper. To try and persuade her he offered her £500! Her reply? "His name has gone with my father!"

Highways and Byways of Love

ANNA MORDUCH

LOVE is the great slogan of our day amongst all those who, however vaguely, seek a path out of the jungle of our divided violent world towards a centre of integration and meaning. We in the West are particularly concerned with the hiatus between the fundamental teaching of Christianity that "God is love," which is deeply echoed in our being and the apparent opposite which seems to rule in the world around us.

"Why does God permit this?" or "Why does that happen to so and so?" Why does God allow wars, incurable illnesses, etc., etc?" Every speaker will know those "hardy perennials" which come when the questions start and, unanswerable though they are on that level, one wants to go gently with those who ask them. Some of the current truths can be very cruel when it comes to the conflict between the concept of those who hold them and the peson or the case which contradicts them. There is a great deal of truth, for instance, in the metaphysical teachings of Christian Science but woe to the man or woman who has to die of a painful illness which, according to the books, does not

exist. Very few, even among the finest healers, will face failure without blaming the person who has not responded. If you are convinced that Christ heals through you, or a great discarnate being, it is easy enough to have this attitude which may seem the right and loyal one. I know that many of us who have seen beloved friends and great persons dying of cancer were hurt and shocked by the attitude of many of the camp followers who will say things like "It was their Karma" or "I thought he (or she) were far more advanced." I have even heard a number of people expound the theory that such people have practised black magic in a previous incarnation.

I remember myself as a very young child, not more than five, born into a family where such questions could not find an answer, meditating on this aching problem of suffering while sitting hidden in a corner. The conclusion which presented itself to me at that moment still holds good. My mother told me years later the words I had then used: "I know, I can say it does not matter if I have a tummy ache, but I can't say it doesn't matter if someone else has it." Perhaps I would today try to word this a little differently as one has experienced that suffering and sorrow can teach things which nothing else will. Yet I should like to make a plea for humility and the acceptance of the mystery of suffering even among those who spend their lives trying to alleviate it.

That basic humility and kindness is sometimes more apparent among the sceptical medical men who do not believe in life after death and therefore deal with the agony before them as best they can. And, time and time aagin, in periods of crisis and sorrow one is struck and shamed by the natural kindness and goodness which comes from the ordinary dumb folk who, according to some of our various higher esoteric schools, are no more than machines, food for the moon, experimental rabbits, etc. Now here, I think, it is time to look at things more clearly and squarely in the light of that love "which holds the universe and all its scattered leaves together." I have no intention of attacking any school or teacher. I have met very many in a long journey in search of the truth that sets you free. I realize that there are usually two sides to be considered. I have found some of the Gurjieff teaching extremely interesting and his higher clowning diverting and psychologically understandable. While I have met people who were reduced to nervous wrecks and had to be removed to mental hospitals temporarily or permanently. I have also met and read the books of marvellous and highly gifted people like G. Bennet, Orage and others who

testify to the quality of this teaching and to what it has done for them. It is, however, a fact that Gurdjeff, when he was dying in an American hospital in Paris, said to his pupils: "I am leaving you in a fine mess."

What dangers superman teachings can bring we have all experienced during the last war, and here occult influences behind the actual historical sequences can be discerned quite clearly. It is common knowledge that a group of Tibetan teachers was resident in Berlin and never was there a decision made without their advice. Some years ago a pupil of Gurdjeff's published a book in Paris which was so damaging that every copy was bought up within a week. I have found an account of it in the journal of the Die Christen Gemeinschaft, Stuttgart, Mei, 1959, Christian Community published in Stuttgart which is both earnest and reputable. Reviewing the book they repeat the information given in it that Gurjieff learnt the magical secrets of an initiatary order in a monastery in Tibet and among the other Europeans present was Haushofer, who later on founded the school of Thule where Himmler, Göring and Hitler's personal doctor. Morell, attended regularly. It is claimed in this book that it was Gurjieff's idea that the sacred Tibetan symbol of solar power and fertility should be turned into the opposite direction, thus becoming the swastika, to be tried out on the subconscious of unevolved man. The world has certainly seen the results of this experiment. There is a most poignant and moving story about Haushofer's son who took part in the student revolution at the end of the last war. Albrecht Haushofer was killed by the Nazis in Moabit prison a few hours before the Americans took over this particular sector of Berlin. His sonnets from Moabit have great poetic and spiritual quality and here the phrase that a poet writes with his life blood was actual fact.

> An ancient tale from Orient land
> Tells us that spirits of an evil might
> Have been imprisoned in the sea's dark night
> Held down by God's restraining hand.
> My father broke that seal.
> He did not see the demon taking power
> He did not see his working in this hour.

Then the young man offers his blood as a sacrifice for his father's deeds.

Perhaps if we re-read the accounts of the Nuremburg trials we would realize that we are dealing with groups of people of totally different concepts who did not have a common language any longer. This way of esoteric teaching is characterized in an

anonymous letter addressed to one of the leaders of such a group. In a very penetrating way he writes, "There are two ways of evolving. One leads to God and the other to power. The methods here employed, the lack of compassion, of the qualities of the heart leads to the dark and devilish way which is being taught in some of the Mongolian monasteries. This is the way to power and at the end of it—if indeed there is an end to it—one arrives as it were at a wedding feast without the necesary attribute of love. One is taught a certain method of physical and spiritual brutality and the use of magic to influence others. All this, of course, we know produces results but the progress achieved is not in the sense of the good but that of power."

Practically all of the schools and teachers in our restless world seeking for a path to truth belong, broadly speaking, to one or the other. While in the highest sphere power and love are joined in unity, few there are indeed who reach this aim on our earth. Sometimes great wisdom and gentleness may be hidden behind a method which uses the stick, as is the case with some of the Zen masters. There are many delightful stories about them in the books of Professor Suzuki. My favourite one is that of the patriarch who was to preach in one of the Zen monasteries. A huge crowd had been waiting the whole night to hear the famous teacher. When at last he arrived in the early morning a blackbird sang on a bush outside. The master stepped down and said "The sermon has been preached."

Most of us have started our journey into the hidden continent of esoteric truth when the house of life had been irrevocably broken. And how many ships there are offering to take us across the river to the other shore! One often hears the Eastern saying: "When the chela is ready the Guru arrives." Not so often does one hear the continuation of this quote: "We get the Guru we deserve."

I have on my long journey met many very fine and good people who have helped me and who have remained friends even when the way had to lead further. I have also met those who exploit the great need of others, promise, encourage, use and discard people. Sometimes in recent years I have been reminded of the activities of Mr. Smith, the bath-murderer, whose extraordinary case I have studied in connection with some work I was doing. He appeared in a number of seaside places where lonely women with a little money in the bank spent their dreary winters. Suddenly there was romance and love, a common bank account and a wedding arranged. Then, while they were dreaming of love in their bath, there was quick death by drowning so cleverly

perpetrated that only when the circumstances were compared and the judge himself had shown exactly how it had been done was Smith convicted and hanged. So plausible was he that he convinced even the clergyman who visited him in prison that he was an innocent man.

It seems to me that to put out the spark of light and hope in the life of a person who perhaps has had more suffering than the human frame can take is of the same category of activity and it does happen often enough after a brief honeymoon. It is easy indeed to take the lesser personality to pieces like a bit of machinery but more often than not—

"All the king's soldiers and all the king's men
Could not put Humpty Dumpty together again."

"If only we could distinguish true love from false love, just like good mushrooms from poisonous ones," wrote Katherine Mansfield.

How can we? I should like to quote Krishnamurti on this point, whose teachings for many years baffled me and whom I used to find cold and abstract. Only recently have I come to appreciate his *being* quality and have realized how careful he has been to avoid all personality worship. This is what he has said recently:

"So how does the mind or the heart come upon the strange thing called love? Everyone talks about it—the politician, the crook, the exploiter, the priest, the guru. Everyone has the word love on his lips. But to find out what it is is quite another thing. You cannot possibly know it when there is jealousy, envy of another—when you are seeking power, position, prestige. There is no love when a Guru says he knows and you don't know, though he may talk above love, though he may preach about love. The moment anyone says 'I know and you don't' the man who says 'I know' knows no love."

I have for many year s lived with the Sufi teachings following the path pointed out by Hazrat Inayat Khan. This is, as the Hindus would say, a bakti Joga, a way of love. To the great Persian mystics of the past God is the Beloved who lives in the secret heart of his worshippers. Inayat Khan, himself a mystic, taught the way of the winged heart. Patience and respect for the other man's freedom are fundamental. While a man needs crutches he must be allowed to use them. When he needs them no longer he will throw them away on his own. There are other Sufi groups, however, based on some of the numerous Darvish teaching schools which, though officially disbanded, still exercise considerable influence. According to some of them the pupil

must put himself into the hands of the teacher like a man deaf and blind, like a corpse waiting to be given life by the Imman.

To finalize I should like to say that, as the last stage of earth life comes into view, and the path gets steeper and lonelier in one way and deepr and richer in another, I am inspired by a growing understanding of all that underlies Christianity. The seamless garment is that unitive love from high to low from low to high. This includes patience with others and with oneself, the patience of the "gardner of the universe," whom Mary saw when the stone had been rolled away and she looked at the full light of reality. Every plant has its law, its pattern and its rhythm, the Middle Ages called it the *signatura rerum*, and if we study these with an open eye we can discard most of our books.

We, too, are God seed sown on the earth to bring flower and fruit. The timing is not ours and the journey is not just a little stretch of time but the great return to the source. This understanding of man and his universe has been called by different names all through the ages: "the royal road"; "the secret path"; "the homeward journey."

The superman who washed the feet of his friends called it the Kingdom of Heaven.

Precognition—Some Implications

A. GRAHAM IKIN

THE existence of telepathy and other paranormal phenomena involves a re-evaluation of previous concepts of personality, and it is not yet possible to foresee how radical a change may be necessitated. If telepathy is disturbing as expressing an invasion of the privacy of our minds, precognition is still more disturbing on *any* interpretation or evaluation of life. In the ordinary way we believe that the future is in the making, not wholly predetermined by the past. We may know that we cannot control the weather or even predict it reliably far ahead, but we do believe that when it is raining we can decide whether to go out in it or not. Yet precognition seems to indicate that quite a number of apparently independent variables depending on human action *have been* foreseen. In some cases it is not impossible to think of these as the outcome of the particular combination of character and circumstance, not in principle unpredictable from what is normally to be expected, given sufficient insight into the actual character of the individual.

Moreover in many examples if action is taken on a warning, a foreseen *potentiality* of disaster, which can be recognized as having been otherwise inevitable, is actually averted.

The following examples, however, raise some critical points, the full implications of which may as yet be beyond our knowledge or experience to elucidate. As Dr. Soal pointed out:

"These spontaneous cases may actually contain the clues to the psychic riddle if only we could learn the right way to think about them."[1]

I had been planning to get a hut erected to use as a library and the first firm from which one had been ordered had gone bankrupt, causing both loss of money which had been paid in advance, and some months' delay in obtaining the hut.

I quote the record as it was first made in a letter to a psychiatric friend.

"You might be interested in a curious precognitive glimpse that came recently. I had been so busy seeing to the site for the hut, and had been planning the windows to get the views I wanted, that I had not for some time been thinking of the interior at all. Then came a sudden very vivid glimpse of the inside, with the green of the stove and the carpet specialaly marked. The thought came into my mind: 'Then *this* hut probably *will* materialize after all.'

"Then I noticed that the stove was rather nearer the middle of the wall than I had planned: and on looking through the corner windows I was very puzzled. These had been planned to get a specially lovely corner effect, and instead I could only see the wall near by and the dark mass of one fell rising behind it, instead of the whole panorama that had been expected. I was seeing this as if sitting in the corner of the chesterfield.

"Nearly three weeks later, when the hut was up here, I found the stove was where I had *seen* it and not where I had put it on my *plan,* and instead of the two corner windows being thrown into one as planned, they had separated them and blocked out the view I had been expecting: and from that spot where the corner of the chesterfield would be when it came, there *was* only the wall and the dark mass of Birker Fell behind it, as I had seen it in the glimpse before.

"When I saw that, I really did feel that this was where God would have me be and there must be some way through the very real difficulties that press on me. It was a real seeing of something that even yet is not in full existence, as the rest of the furniture and the carpet are not yet here. But the two *facts* that there was no normal way of knowing, viz. the change of position

of the stove and the view that *would* be seen when the windows in their changed position were erected here, have been shown to be vertical; and the rest is likely to follow in a few weeks when the furniture comes up.

"Yet at the time of my seeing it clearly enough to *notice discrepancies between it and my expectations,* the stove was in a shed there, the hut partly constructed in London, the furniture in Blackpool and myself in bed at night."

"These precognitive glimpses only come occasionally, and when they do they have always been taken to indicate that that was where God would have me be. Often this has been after much doubt or conflict about it, and then the glimpse has come with some elements in it that could not have been foreseen from anything in my experience, at times without my knowing where it actually would be; and then when recognizing it in reality, it had been taken to imply that it had been foreseen by God and he had given me a glimpse beforehand to confirm the rightness of what had been a risky and difficult choice.

"This raises many interesting problems, does it not? I realize now that the inference to God *is* only an inference[2]—but the actual precognition of something I am going to see later—an autoscopic precognition as they call them nowadays—does seem to occur with me when in harmony with some very deep spiritual processes, activities or tendencies, I do not know which term really applies, and to have a profound significance. This raises interesting problems in connection with the relation between the temporal and eternal aspects of experience. When seeing in reality what had been 'previewed' in this way there is always the sense of the rightness of the setting, as one within which vocation could be fulfilled.

"It is not, however, just a case of pleasant or personally desirable settings. One earlier glimpse which was recognized when in a nursing home in Liverpool in 1930 was the prelude to a very distressing time. It looked as if my going there had been a mistake and yet I could not get away: then one day the nurse turned the mirror at the back of the dressing table round so that I could see the street through it from my bed—and *through that mirror* I saw the scene that had been previewed, and knew that though everything in me wanted to get away, that that was where I was meant to be and the results justified it subsequently.

"Another glimpse in 1929 was of a rectangle of sea, just cut off as if in a frame, with the breakers rolling in at a marked angle. I could not make out what a glimpse of sea all by itself could

possibly mean. Then when moved by ambulance into the bungalow in which the turning point between life and death actually came, I found the view. The windows had been so frosted over by sand blowing on to them that nothing could be seen through them, and only the bottom of the middle section opened, and through the rectangle of this was the sea, with breakers rolling in at the angle at which I had first seen them, within only a few yards of the window. That was the first time I had come across the phenomena and the recognition that the glimpse had come to me *before* the possibility of knowing what would be there, gave a sense of the rightness of being there. The glimpse through the mirror in the nursing home was later than that; and when it came I did expect some time to come across it and to find where I was meant to be, though I did not anticipate that it would only be visible through a mirror.

"I do not know what you will make of this, but over the years it is impressive."

Possibly the most interesting and curious feature of these examples is the apparently purposive *selection* beforehand of the precise elements that would bring conviction when the precognition became actual This would seem to involve precognitive clairvoyant apprehension and not just a recognition of my own future consciousness. In the last example, for instance, the verification of the changed position of the stove and the different view from the window came *before* the furniture arrived, which showed that the more vivid green of the carpet in the preview was also *true to fact,* as it had been cleaned since I had last seen it, and this had brought up the colour much more vividly. Whereas other features in the room, e.g. the arrangement of furniture which had been planned before and was unchanged, were scarcely noticed in the preview.

The selection of the elements that could *not* be known beforehand in the normal way from amongst those that *could* have been *imagined* is striking.

A similar selectivity was involved in the earlier examples: the specific view of the sea within the framework of the sand-scarred windows and *not* the general appearance of room or bungalow; and again the view through the mirror could only be seen from my bed when this had been turned round to reflect the street.

Whose intelligence made those selections? I confess I can see no possible way in which my own normal intelligence could have done so. Does this involve a telepathic impression from some discarnate intelligence trying in this way to provide evidence

for purposive co-operation between discarnate and incarnate minds, or is the first naïve religious interpretation that the selecting and communicating mind was God, a Cosmic Intelligence, accurately in touch with the whole material and human universe and capable of purposive action within it, the simplest hypothesis to explain the facts.

The discovery that *autoscopic* precognition seems to be genuine, i.e. a subject becoming aware beforehand of what he will *normally see* later, had not been made at the time of the two earlier examples nor as yet distinguished from precognitions due to "second sight" which might have no reference to what the particular subjects would themselves see. But even if autoscopic precognition could account for the fact of the precognition, it could not account for the selective element of the precise features that could not be normally previewed. Rhine's experiments showing that some subjects can predict the card the operator is going to pick up, as if telepathically cognizing his autoscopic precognition, or the alternative of precognizing autoscopically the telepathic *cue* that will follow shortly from the operator, whichever explanation may be correct, is a different and simpler kind of thing. Moreover the fact that both operator and subject know that one of five actual cards will be the material for "guessing" limits the element of selectivity; but the fact that the scores *are* significantly above chance shows that a selective factor *is* at work. Some predict regularly one card ahead and others two ahead, thus indicating the existence of individual characteristics.[3]

The recognition that there *is* a psychical capacity—the *psi*-function—which is part of our make-up may lead to the genuine development of parapsychology as a branch of science. It will then be easier to disentangle paranormal from psychopathological phenomena and discover their real functions within personality.

This, however, raises the very important query as to whether the occurrence of *psi*-activity is an advance or a regression. Are the people specially gifted in this way throwbacks to a more primitive form of mentality or advanceguards of the race?

If such phenomena occurred only in people otherwise subnormal or pathological, the atavistic hypothesis might be true. But *psi*-functioning does occur amongst reasonably intelligent people and apparently can be cultivated and developed deliberately. Phoebe Payne, for example, the wife of Dr. Bendit, a medical psychologist, seems to have integrated and matured her psychic capacities without dissociating them from normal consciousness as so many "mediums" do. Dr. Bendit stresses the importance of distinguishing psychic from psychological

processes and expresses the hope that medical science may draw upon resources from physical, psychical and psychological methods. Dr. Jan Ehrenwald also indicates the importance of combining psychical and psychological insights and allowing for the reality of hetero-psychic and not merely auto-psychic influences, both in causing and in curing mental disorders.

This, however unorthodox, would seem to be desirable in view of the many mental disorders that occur on the borderland between the paranormal and the psychopathological. Dr. Ehrenwald sums up the sceptic and psycho-analytical view, which impugns the sanity of those asserting the existence of paranormal cognition. He quotes H. Hitchman, one of Freud's early associates, as satisfied that the belief in telepathy is itself nothing else than a psychological symptom, a manifestation of man's narcissistic libido organization, of his wishful thinking based on the pleasure principle. Dr. Ehrenwald goes on:

"There is only one flaw in the psycho-analytical reasoning. A small band of amateur investigators and professional scientists, unperturbed by the arguments which have been put forward against the possibility of telepathy and related phenomena, have furnished incontrovertible evidence which proves their existence."[4]

Freud himself, however, was one of the first psychologists to admit the possibility of a telepathic element being occasionally involved in dreams. In an essay on *Occultism and Dreams* (1933) he gives some examples which he says are more easily explicable on the assumption of telepathy than coincidence.

Moreover the possibility of training psychic capacity so as to enhance and extend the range of personal activity without losing rapport with the normal environment may provide a further clue to the question as to whether psychic capacities involve a regression to a more primitive level of mental and spiritual development, or whether they are expressive of a development of the race.

The very fact that the question can be posited shows the evidence is conflicting. The attempt to rely *uncritically* on *any* "inspiration" coming with the givenness of unconscious process, is regressive, and this applies to extrasensory perception, as well as to much that is pathological in mystical experience, and tends to confuse and bring into disrepute the validity of religious experience itself.

If, however, positive and negative psychism is distinguished, the conflicting evidence itself becomes intelligible. Positive psychism would signify the maturing and integrating of psychic

capacities within the unity of a responsible spiritual personality, capable of acting *intelligently* and not blindly, on information "picked up" through the activity of the *psi*-function. This would avoid the overweighting of the ego with the inflation that comes from dissociating some functions of personality and responding to them as "sacred" and beyond the range of human criticism. The compensatory processes involved in a humble and undistinguished medium, claiming to be "controlled" by some very high personage, is a typical example of this type of dissociation. This does not, of course, rule out the possibility of *genuine* information being obtained in a trance condition. A secondary personality, claiming to be a spirit, might "tap" a wider range of experience telepathically or clairvoyantly than the normal personality and the evidence for such "superiority" could be maintained in good faith. The recognition of the reality of telepathy and clairvoyance, and even more so precognition, has made it more difficult to prove the existence of external spirit controls, since the possibility of multiple personality in the medium has also to be taken into account. Probably the carefully investigated series of cross-correspondence, with various contributions distributed between several mediums, none of which made sense alone, comes the nearest to establishing the reality of a discarnate intelligence deliberately trying to provide *proof* of continued existence.

Negative psychism would involve an attempt to develop psychic capacities at the expense of, and out of relation to, the rest of the life of the medium. This would seem to be regressive, and to involve more risks to the personality than is usually recognized.

Nor is the danger confined only to mediums. The emotional and uncritical attitude of those attending a sence to gain evidence for the survival of a lost loved one, as distinct from the critical attitude of a psychical researcher, may open the way for influences to be picked up through the *psi*-function which a not-too-well balanced person may be unable to distinguish from the contents of his own mind. The confusion entailed amongst those who frequent seances may entail a real deterioration of personality, as psychiatrists frequently discover when such persons break down. But unless the psychic aspect is distinguished from the psychological processes involved in an attempt on the part of the personality to cope with some influence, not inherently part of itself, psychological analysis will not be effective, and may actually make matters worse by treating as phantasy the effects of a real "impact" from outside, even if only from the unconscious

mentation of the medium or other sitters. Genuine psychological or spiritual healing must take all the factors into account. If this can be done, then psychological re-education may enable the individual to become more resistant to the impact of psychic happenings. Increasing insight will then make more possible a positive response to any such effects in future.

The importance of the possibility of such telepathic leakage may be gauged from the fact that there is an article in the *British Journal of Medical Psychology* (1950), on "The Psychotherapist and Extrasensory Perception." It describes an experiment to see whether a psychotherapist is likely to influence the thought content of his patient through unconscious thought transference. It was concluded from the experiment that 95 per cent of thoughts of the psychotherapist tested were unlikely to be transmitted to the patient and therefore that the remaining 5 per cent were not likely to affect the main theme of the analysis, But this ignores the emotional rapport essential to analysis, which might greatly increase the unwitting tapping of what was in the analyst's mind. The fact that Freudians, Jungians and Adlerians all find the dreams of their patients support their *own* approach, *is* significant. The difference in experiments with letters on a card with no emotional significance is not necessarily comparable to situations with the close rapport essential to effective psychotherapy. Dr. Jan Ehrenwald, in his book *Telepathy and Medical Psychology,* gives several cogent examples of telepathic leakage in the analytical situation, including a change in the type of dream produced by patients when he was changing from a Freudian standpoint himself. As he said, since such leakage was *confirmed* in the examples given, it must be much more frequent under conditions where it could not actually be so precisely demonstrated, and it is sufficiently widespread to need to be taken into account by psychotherapists.[5]

Dr. Jan Ehrenwald points out that: "Obviously hetero-psychic experiences are not only a potential source of danger to our psychological equilibrium; they can just as well serve as vehicles for our therapeutic suggestions.

"Indeed (he goes on) what we described as telepathic leakage may not only be responsible for the origin of some of the mutual contradictions of rival schools of psychotherapy, but may also account for some of their therapeutic achievements.[6]

Dr. Ehrenwald's book is a timely attempt to correlate paranormal and abnormal happenings with normal experiences. He stresses our ignorance of how the gap is bridged between the continuous chain of physical processes which can be described

and the conscious appreciation of a sense impression. On the normal level we have become so used to the *reality* of the actual bridge that we do not realize our ignorance of its nature. With paranormal phenomena, on the other hand, we realize our ignorance of the way in which hetero-psychic awareness comes about. But this is in principle not different from our ignorance of the last step of the way in which auto-psychic experiences are registered in our minds. Dr. Thouless suggests that the *psi*-function operates in the same way as our own minds effect their influence on the brain and through it the rest of the body.

It is also significant in this context that elements telepathically. apprehended seem frequently to be woven into an intelligible form through the same mental processes involved in symbolizing and dramatizing auto-psychic material. An idea may "get through" in a different though relevant form. Though it is also true that the thought of another may be "picked up" in the precise form in which it was expressed, if this has been in words.

G. N. M. Tyrell, dealing with some of the implications of evolution,[7] says these involve mental as well as physical adaptation to a "specially edited view" of the world. He suggests that we instinctively resist any suggestions of forces acting *into* our world from without and that this accounts for the fact that the evidence for telepathy, precognition and religious experience is so grudgingly admitted. However, he thinks also that the higher levels of mental functioning are relatively free from the area adapted for practical action. Intuition for him is a high level of awareness, and insight arrives before reason at what is *new*. Reason, of course, has to play its part subsequently in correlating the new with what has been previously assimilated.

If this is so, then attention should be paid to the insight of those who have harmonized psychic perceptivity with their normal consciousness, to discover the pre-conditions for *correct* psychic perceptivity and the significance for *life* of such extra-sensory interpolations into our sensory, emotional and intellectual experience. Rhine's students do not know which of their guesses is correct or not: the greater than chance success which implies a genuine function does not carry with it the assurance of reliability.

There is some evidence that it is the *attitude* towards psychic experience that is regressive or progressive rather than the actual functioning of *psi*-capacities itself. As Dr. Ehrenwald says:

"The findings of contemporary psychical research suggest that the new psychology will have to adjust its basic concepts

as Bergson also thought, and that potentially we may be open to the universe as a whole. But even if this were so this does not make it easy to account for the foreseeing of something not yet in existence. Is there any explanation other than that of a glimpse into the foreknowledge of God as to the specific combinations of events that would produce the examples given in my own experience? It is the *selective* agency of the precise elements that could not be normally foreknown that has to be explained.

REFERENCES

1 *Hibbert Journal*, April, 1950.

2 There is no sense of the presence of God at the time of any such glimpses, these come as vividly as ordinary sense impressions, but without being confused with them as in hallucinations, and give rise to speculation as to their significance at once.

3 Vide S. G. Soal, "The Status of Telepathy," *Hibbert Journal*, April, 1950.

4 *Telepathy and Medical Psychology*, p. 25.

5 Dr. T. A. Ross once said to me that at one time if a patient was worse after his visit he thought it was due to something in the patient, but eventually he began to realize it might be due to something in himself, and by trying to see how he had mishandled it, he was able to help the patient to improve again.

6 *Telepathy and Medical Psychology*, pp. 199-200.

7 *Hibbert Journal*, October, 1950.

8 *Telepathy and Medical Psychology*, p. 72.

9 *Hibbert Journal*, July, 1950.

Harold Vigurs (1896-1970)

He has been called the Elder Statesman of Spiritualism, and the story of Harold Vigurs' active life covers a large part of the history of Spiritualism during the last 30 years. In the 50's he was a vice-President of the S.A.G.B., in the 40's President of the S.N.U. and in the 60's senior vice-President of the C.P.S. (1961-1970). He was also a founder of the Union of Spiritualist Mediums, played a large part in the transfer of Stansted Hall to the S.N.U. and was the President for 13 years, until his death, of the Croydon National Spiritualist Church. His wife was an active worker in that Church.

He was a most sought after person in S.N.U. churches all over Great Britain for he was a persuasive speaker with a quiet but penetrating voice, speaking without notes and generally from his own great fund of experience. He will be remembered for his speeches at the S.N.U. Annual General Meeting's' when he was so often called on to make a conciliatory speech. His knowledge of legal matters was often valuable.

Perhaps the most important single piece of work that he

discussed at the present moment, lies beyond the range of our ordinary experience."[8]

Dr. Spinks, in reviewing *Foredawn,* by "Nicodemus,"[9] quotes that author as saying that all such records are utterances "avowals of an inner personal reality . . . confessions to some other . . . repetitive and cumulative in their effect."

"They are a record of a Word,

"Not of my own, invading and shaping experience and thought. And moved to a design not of my making, or often enough, to my mind."

"Nicodemus," like Rilke, felt that his own struggles were of more than personal significance, and expresed in some measure the impact of the social and cultural spiritual crisis of the age. How far are such intense interior lives open to the cumulative effect of the actual struggles of others through a more highly developed *psi*-function? Does the difference between a "Nicodemus" who wins through a real insight, illumining the way for others, and the psychotic who is swamped by the impact of the underworld of human nature, lie in his fundamental search for religious reality, a search embodied in *life* and not in phantasy?

The results of all this in modifying our views on the nature of personality and of the philosophical background of experience will require much research and the pooling by medical, psychiatric, educational and psychical research workers of their many-sided experiences. *No one approach holds the key.* Nevertheless, in these days of far-reaching change, with civilization itself threatened by the uncontrolled disruptive forces within human personality, any light on the fundamental nature of reality that can be thrown by a study of spontaneous psychic occurrences must be sought diligently.

We have extended our control over the physical aspects of the world so as to produce the atomic bomb. Unless we can extend our insight and knowledge into the spiritual realm involving personal relations so as to make for co-operation instead of conflict, our conquest of physical nature will be self-defeating.

The connection between auto-psychic and hetero-psychic elements in experience may provide a clue to the real nature of Man and a hint as to his place within the whole of which he is a part. Professor Broad suggests the possibility of the brain and nervous system screening us from the total impact of Reality,

as Bergson also thought, and that potentially we may be open to the universe as a whole. But even if this were so this does not make it easy to account for the foreseeing of something not yet in existence. Is there any explanation other than that of a glimpse into the foreknowledge of God as to the specific combinations of events that would produce the examples given in my own experience? It is the *selective* agency of the precise elements that could not be normally foreknown that has to be explained.

REFERENCES

1 *Hibbert Journal,* April, 1950.

2 There is no sense of the presence of God at the time of any such glimpses, these come as vividly as ordinary sense impressions, but without being confused with them as in hallucinations, and give rise to speculation as to their significance at once.

3 Vide S. G. Soal, "The Status of Telepathy," *Hibbert Journal,* April, 1950.

4 *Telepathy and Medical Psychology,* p. 25.

5 Dr. T. A. Ross once said to me that at one time if a patient was worse after his visit he thought it was due to something in the patient, but eventually he began to realize it might be due to something in himself, and by trying to see how he had mishandled it, he was able to help the patient to improve again.

6 *Telepathy and Medical Psychology,* pp. 199-200.

7 *Hibbert Journal,* October, 1950.

8 *Telepathy and Medical Psychology,* p. 72.

9 *Hibbert Journal,* July, 1950.

Harold Vigurs (1896-1970)

He has been called the Elder Statesman of Spiritualism, and the story of Harold Vigurs' active life covers a large part of the history of Spiritualism during the last 30 years. In the 50's he was a vice-President of the S.A.G.B., in the 40's President of the S.N.U. and in the 60's senior vice-President of the C.P.S. (1961-1970). He was also a founder of the Union of Spiritualist Mediums, played a large part in the transfer of Stansted Hall to the S.N.U. and was the President for 13 years, until his death, of the Croydon National Spiritualist Church. His wife was an active worker in that Church.

He was a most sought after person in S.N.U. churches all over Great Britain for he was a persuasive speaker with a quiet but penetrating voice, speaking without notes and generally from his own great fund of experience. He will be remembered for his speeches at the S.N.U. Annual General Meeting's' when he was so often called on to make a conciliatory speech. His knowledge of legal matters was often valuable.

Perhaps the most important single piece of work that he

did was to play a leading part in John Stewart's Committee of the S.N.U. which persuaded the Labour Government after the last War to repeal the old Witchcraft Act under which Act mediums were without any legal protection.

Harold Vigurs' health always suffered from the effects of his time in the trenches in the first World War. After the War he spent several months in hospital recovering from trench fever and he was always liable to severe attacks of painful gout which was very troublesome when constantly travelling to Spiritualist Churches. In February of this year he caught a bad cold which led to bronchitis and although he struggled on he did not throw off his illness and he knew and said "This is the end of the trail." He spoke at the College on May 12 on "Huna Philosophy" when it was noticed that he was failing. He worked on until the day before he died in his sleep from a thrombosis, on Sunday, June 28th.

Harold Vigurs was born in Portsmouth in 1896 of Baptist parents who, strangely enough, introduced him to levitation. His mother was a psychic and young Harold had both psychic and mystical experiences.

He attended Portsmouth College and in 1915 he obtained by examination an appointment in the Death Duties Branch of the Inland Revenue Department. While there he worked for and took his LL.B. His youthful studies in Science and perhaps his war experiences—led him to become a rationalist for a time. He married in 1921 and became interested with his wife in psychic phenomena especially physical phenomena, for materialisation séances were common in those days. But being doubtful of some of the phenomena he joined the Croydon Spiritualist Church in order to debunk their claims. Instead, he was fully convinced of the reality of physical phenomena. With his wife he attended a large number of séances and his experiences of materialisations were most remarkable. It is sad that so little of this has been recorded. The medium Helen Duncan at one time came to live in Croydon and joined the Croydon Church so Harold and his wife May were able to attend many of her séances when her mediumship was at its best. They saw many remarkable complete materialisations under control conditions in a good red light.

Harold Vigurs was entirely convinced of the truth of Survival and Communication. He could have been a trance medium but he objected to his own trance because he could not hear what he was saying! He studied many types of mediumship and his own psychical and mystical experiences confirmed the evidence of the séances he attended. Almost up to the end of his life

he was constantly travelling to speak in support of the cause to which he was dedicated.

But he was disappointed in the slow growth of Spiritualism and he came to believe that accepting Survival and Communication, while vitally important, was not enough. He eagerly studied other branches of religious experience, e.g. he joined Subud and spoke in praise of the help he received from it. He greatly admired Mr. J. G. Bennett and followed him when he left Subud to form the Institute for Comparative Studies of History, Philosophy and the Sciences.

Harold Vigurs also studied "Huna" and the Sufi philosophy and was attracted to the Arcane School meditations. These searchings into other schools of thought were due to his not being satisfied with Spiritualism as it is today. He was critical of much mediumship and of the "demonstrations" of Clairvoyance given in many Spiritualist Churches. He believed we should aim at direct communion with discarnate friends and he had such communion with Arthur Findlay on occasion. Man, he said, must realise that here and now he is living in a world of Spirit and must act accordingly. Some of us on the College Council have been his friends for many years and we shall all miss him. Our thoughts will be with his wife.

Death had no fears for him; he knew "We sleep to wake."

W. V. BLEWETT.
IRENE MCFARLANE.

Man, The Microcosm

DR. B. J. F. LAUBSCHER
Author of "In Quest of the Unseen," Vantage Press, New York

PART I

IT is accepted that prayer is a state of communication between man and God. It is always a communication directed from man's consciousness in the nature of an earnest entreaty for some appeal or other. It is the offering of a reverent petition which desires the awareness of some being, some source of power capable of granting the appeal.

Of course the prayer could also be a means of appeasement akin to an apology. In pagan culture this state of conscience

invariably leads to the performance of a sacrifice. All these states of mind are linked with God by means of feelings of awe and reverence. The relationship of man to God is that of the lesser to the greater and always we find the feeling of supplication interwoven in the theme of the prayer.

In religiously devout and pious people this attitude is earnestly expressed and gives the subtle impression of some abstract connection of a consciousness of feeling between man and God. It is difficult to define this connecting atmosphere but it is more than the presence of subordination since the prayer suggests the revelation of the relationship of a part to a whole. The word "Father" implies that man is derived from God.

Careful study will reveal that man in his prayerful communications is conscious of proceeding mentally on to transcendental spheres of thought from which he hopes to receive a response to his prayer. A person who offers up such an earnest prayer is often unaware that he is attempting to seek elevation of his thoughts by means of earnestness and reverence, as uplifting emotions, to transcend the thoughts of prayer above those thoughts of the mundane world. If the worshipper would pause to examine his state of consciousness he would soon realise that by means of the intensity of the emotion, he is seeking to express and attain elevation and transcendence.

The mysterious psychological link between the worshipper who prays, and the God to whom the prayer is directed, seems to arise from some cosmic reality expressing the relationship of a part to a whole. This type of reality which is often so deeply unconscious that it can only be emotionally expressed, nevertheless has connotations such as supplication, petitioning, begging, imploring, craving, entreating and pleading. The relationship of the powerless to the all powerful.

This is of particular interest when we bear in mind that prayer is a form of instinctive mental action. It could, of course, be said that it is a regressive form of verbal behaviour, and that we are merely using the attitude of a helpless infant towards a powerful adult.

It is of course significant that primordial man utilised this attitude in his worship because he compared his relation to God as that of the helpless to the all powerful. This infantile pattern is frequently employed in religion even in our times. God is the father and we are the children. If we have to think in terms of a relationship to God we have to use an emotional one because we have no image of God's form. It appears that we unwittingly

grant consciousness to the cosmos which includes the furthest star in the universe or worlds of suns like our own sun. When we put man's consciousness against such an omnipresence of worlds and universes we immediately realise how puny we are, and the supplicating emotion in the prayer does not seem so out of place.

When primordial man directed his prayers to beings they were not beings in the same world and same dimension at himself. They were associated with a non-physical existence, but with the ability to exercise power in the physical world. Hence the most ancient religion was no doubt ancestral worship. Because of the reality of psychic phenomena primordial man had evidence which convinced him by means of his senses that psychic phenomena were motivated from another dimension of life. But when primordial man discovered he could become transcendental, even in the flesh, as he learned from astral projection and from extrasensory perception, his prayers to the unseen made sense to him. It was only a step from here to worship the leader who no longer inhabited a physical body. Perhaps Jehovah became a tribal God by such an evolution.

The worship of the ancestral spirits was a tremendous achievement of the human consciousness. It was certainly far more important for man than the discovery of atomic energy. Ancestral worship came from psychic phenomena and a belief in the Eternal values of life in terms of spiritual existence after death. What our primitive ancestors did with this knowledge we find all around us, especially in the culture of the pagan Amaxosa. Perhaps it was the only way this gem could be preserved for our intellectual era to be unveiled by psychic studies.

Be this as it may the history of prayer which is as old as man himself shows above all the ancient acceptance of the existence of consciousness with mental powers in a non-physical world. The creative imagination of man utilised many forms to represent this concept and even brought us the help of art to elaborate on this idea of this instinctive process of knowing. As in ancient Egypt art produced a symbolic form for each mystery.

Our primordial ancestors discovered the psychic faculties which are today our parapsychology and we can imagine that from the very beginning man was equipped with telepathy, clairvoyance, precognition and the astral departure of the trance state. Survival after death was one of the earliest lessons man

learned, hence no primitive culture and religion was without the ghost soul of man. It was really only the mind of the 20th century whose intelligence was made so materialistic that it could not make an excursion beyond physical matter. That which was not physical belonged to the unreal if not irrational. Here then we had lost mental sight of the rich discoveries of primordial man.

We could not naturally realise that a discarnate existence was quite possible and a fact of experience from the most ancient times. From this fact of parapsychological experience and discovery came the belief in resurrection from the dead. All initiations of a mystic nature prepared the candidate for the moment of death and his spiritual resurrection.

This concept assumed an important role in the Christian religion. Unfortunately it was played down and made a unique event, so that immortality became conditional and was removed from its pristine position of a universal law. But St. Paul made it quite clear that "resurrection" was a universal law of life. We have only to read 1 Corinthians XV:21: "For since by man came death by man came also the resurrection of the dead."

We find in St. Paul's words the fact that survival of death came from the first man who died on earth. From this psychic experience ancient man learned that there were other worlds besides this world, and that their ancestors could guide and advise them by telepathy from these worlds.

In this manner the original prayer could have been a form of communication between two worlds with room for appeal, petition, entreaty and supplication.

The idea of being spiritual and manifesting a non-physical presence was sufficient to fill the worshippers with a sense of awe and reverence. The presence of the non-physical is inclined to do this to one's emotions, for it is as if one's mysterious contact is with the unseen.

Could it be that from such experience came man's seeking of contact with a personal God by means of prayer? It is no doubt true that religious forms found worshipping easier if the mind were directed to a deity in a personal form. The prayerful appeal and entreaty is perhaps more effective when the prayer is directed to a personality. Hence God as the Father became the supreme source of all compassion and benevolence.

It seems most probable that the personality of the deity was directly derived from the original pattern of ancestor worship. The deification of a great ancestor rested on the know-

ledge that spiritual beings retain a power which could affect our minds on earth.

From the Amaxosa's sacrifice to their ancestral spirits we can deduce that these ancestors were thought to be in a position to act as intercessors to a source of supreme power, like Umdali. The latter should be considered as a principle because they have no image for Umdali.

The Amaxosa in their pagan culture think of Umdali as that which brings things into existence. They seem intuitively to believe in an order of power to which their ancestral spirits are subservient but to which the ancestral spirits can also appeal, and so echo the prayers of the earth people. Umdali is like the air, one cannot see it and cannot live without it. They convey an impression which somehow suggests an all pervading energy that possesses and knows things. The ancestral spirits live by it and in it. Somehow the pagan Amaxosa intuitively conceive of Umdali in a manner resembling St. Paul's idea of God. He said in 1 Corinthians VIII:6: "But to us there is but one God the Father of whom are all things, and we in him." He conveys omnipotence, omniscience and omnipresence by saying, "And we in him."

We live and have our being in this all embracing and all encompassing power. St. Paul says, "And we in him," so that this Macrocosmic dimensiality has the qualities of a personality, the chief quality of which can only be consciousness.

We have then to interpret St. Paul's conception in terms of "consciousness." In other words that we are constituents of a Macrocosmic consciousness. Unlike a personality with its material form it is not something outside ourselves, like the ancient primitive tribal Gods, but something in which we have existence and by means of which we live. If however we think of all forms as manifestations within the Macrocosm then the latter could be viewed as some Infinite Organism in which we have our being. Astronomy has revealed many universes but we do not know whether these are divine patterns for the organisation consciousness. The God which forms the Macrocosm in which we live may only be one of many such universes. We are like cells in a body but some cells are more important than others. The cells in the grey matter of my thinking brain are far more important than those of my toe nail, my tonsils and my hair.

It is of interest to speculate whether the presence of the human spirit does not raise the human soul to the importance of a cell in the brain of an Infinite Organism. There is evidence

that the Law of Correspondence could be employed to think of man's position in God, both in carnate and discarnate form, as corresponding to the energy systems operating the cells of the central nervous system of man. The various layers of cells and levels of consciousness in the brain could very well be a pattern of man's existence in God, both as a physical and a spiritual pattern. The brain is built on the principle of hierarchies rising to greater and greater complexity of function and refinement of power. There could be a correspondence between the brain as an organ of consciousness with its constituent cells and the place of man the Microcosm within the Macrocosm.

We would then expect the Macrocosm as God to consist of hierarchies of conscious beings like the functioning cells of the brain. There would be different levels of function and power.

The connections of channels of communication between different brain levels somehow resemble an archetype of a communication pattern in the Macrocosm. The souls in God which take the place of the cells in the brain are of course self-conscious units in various stages of the development of consciousness from the most rudimentary on the earth plane to the most advanced degrees of spiritual consciousness.

In the same manner as our brains have a voluntary and involuntary nervous system, so we can imagine that the life of the Macrocosm consists of voluntary and involuntary functions, the latter would correspond to the forces of nature. In the same manner would the life and thought circulation within the Macrocosm God consist of self-conscious units and levels, as well as unconscious channels of transmission by souls.

There is, however, biblical evidence which becomes immensely important in this respect, namely that spiritual self-consciousness performs certain functions within the Being God. This corresponds in a way to the voluntary nervous systems of our brains and our conscious efforts to influence the behaviour and functions of our persons.

In the Bible the evidence reveals a Macrocosmic function of conscious thought communication between spirit people and earth people. There the medium of communication would, of course, be telepathic between the source and the recipient.

The biblical evidence reveals that God influenced the minds of earth people by means of messenger spirits as channels of communication. In Daniel X verses 11 and 20 messenger spirits are shown in the act of influencing the mind of the Prince of Persia.

This law of spirit was known by the psychics who conceived

of the religious practice of ancestral worship. Again we observe a correspondence with our nervous system which, by the way, has two nervous pathways, namely the Afferent conducting impressions and impulses into the brain from the outside. These finally reach the grey matter and can be compared to a prayer travelling to the interior of the Macrocosm, and then there is the Efferent nervous system which brings the response from the higher brain to the most distal muscle of the body.

The concept of God as a Macrocosm is supported by the various psychic impressions of biblical characters. We have for instance a statement in John V verse 37 where Jesus said of God that man had "neither heard God's voice at any time or seen his shape." This is an exceedingly important statement especially the reference that no one has seen God's "shape." Hence we are only made in the image of God by means of Laws of Correspondence, and not by means of an identifiable appearance.

St. Paul again said in 1 Timothy VI:16 that God is a being "whom no man hath seen or can see." Hence the part cannot conceive the whole which is unknowable. In St. John 1: 18 the apostle is adamant that "no man hath seen God at any time." Hence Christian thought has no image of God and denies the possibility for human comprehension to form such an image. Furthermore it denies that any man has ever set eyes on an image of God.

The idea of communication between the earthly inhabitants and the next world is abundantly shown in the Bible. "And, behold, there talked with him two men, which were Moses and Elias who appeared in glory and spake of his decease which he should shortly accomplish at Jerusalem" (Luke IX:30:31). These famous people who were long dead came and spoke to Jesus about his death. There must have been motive and intention in this meeting which made his manner of death and its consequences a matter of concern for those who though long dead had a link of consciousness with him and the system of Eternal beliefs of man. Moses and Elias as spiritual beings show a profound interest in the life of Jesus. These examples illustrate the links and channels of communication within the Macrocosm.

In Acts XVI: 7 it states: "And when they came over against Mysia, they essayed to go into Bithynia but the spirit of Jesus suffered them not." It is clear then that because of what the spirit of Jesus communicated to them they changed their plans. The line of interest which motivated them was also the interest of inhabitants of other spheres like layers of associated thought in one Eternal mind.

It appears hence that thought from the interior or higher sources of the Macrocosm is communicated to the receptive consciousness by subsidiary spiritual agents. The principle is clearly illustrated by the following examples. Exodus III:2: "The angel of the Lord appeared." It is apparent that wherever God is mentioned as communicating it is by means of angels or other spirit beings, as we also find in Genesis XVIII. These spirit messengers hence form a system of communication coming from a central source very much like the Efferent neurones of our central nervous system which send their impulses to the periphery of the body while in the Macrocosm it is to the earth. The Macrocosm could be considered as consisting of planes of different vibrational frequencies and of substance which proceeds from the most dense physical matter to the most ethereal.

The chief characteristic of the Macrocosm is its levels rising in an increased frequency rate from the earth to the most advanced spheres of life and consciousness. This indeed would be the chief characteristic of the evolution of consciousness and spirit life. On the earth plane we have mixed or composite vibrations made up of different fields of magnetic force in accordance with personality layers such as the physical, the vehicle of vitality, the astral body and the soul.

The existence of a spiritual body in addition to the physical body is described by St. Paul in 1 Corinthians XV: 44 as follows: "There is a natural body and there is a spiritual body." The spiritual body would roughly include the vehicle of vitality (from which comes ectoplasm) and the astral body proper.

The statement in Genesis about the creation of man reads: "And God said, let us make man in our image after our likeness" (Genesis 1:26). The statement signifies a plurality of beings—"let us make man." The word "us" suggests a vast number of minds as units of the Macrocosm working and thinking in harmony and perfect concord. It could resemble an idea which takes shape in the grey matter of one's brain with all neurone function in complete intunement.

We know that to understand man in his physical and abstract natures, we have to accept the presence of the spirit body as mentioned by St. Paul. This spirit body, which we call the astral body, contains the abstract nature of man especially his extra-sensory faculties. The ancient sages used to have over the main temple doors, "Man know thyself and thou shall know the universe and God." This knowledge could only be arrived at by studying man in both his physical and his abstract nature, when the correspondence between the Microcosm and the Macrocosm would become evident. *(to be continued)*

Raudive Voices

As may be expected when publicity is given to a phenomenon such as this, many questions and criticisms are stimulated—some of which are helpful to those charged with the investigation—but most of them would not have broken surface had the full story first been read. That story should appear before the end of the year. Those of my friends who read the German edition of Dr. Raudive's book seemed to find a note of exclamation, rather than one of interrogation, symbolised their reaction; though wonder and questioning naturally arise.

My reference to a Faraday cage has provoked criticism from both scientist and technologist. Dr. Raudive has told me that he experimented with a special Faraday diode which excludes the electromagnetic field—a device constructed by Prof. Schneider—and had no results at all after attempting fifty times by day and by night and he is left with an unsolved problem as to whether the "voice entities" use electromagnetic radiations of some other energy as yet unknown.

A gentleman was introduced to me by one of my expert friends as one who was among the top-rank world-consultants in the sphere with which we, presumably, are dealing. He told me that he approached the phenomenon with confidence that he could explain it but that, after hearing the discussion at a meeting with Dr. Raudive, he was completely baffled. I played back a few of the "voices" on my tape recorder for him to listen to. At first, he had some doubt, but then said: "That, definitely, is a voice!" (The oscillograph has given confirmation on this point.) I mention this to show that, whatever the outcome, we are dealing with an unique phenomenon and I hope the question as to whether my tape was a "fake" will not be raised. We have gone long beyond that stage.

While I must not discuss the forthcoming book before publication, I may mention that I have been privileged to read the translator's script of several hundred pages already, but regret the long looked-for further visit of Dr. Raudive to this country and our collaboration with him in a demonstration with equipment which my friends will place at his disposal has not yet been arranged.

H. V. BEARMAN,

Hon. Sec., Sc. R. C'tee., C.F.P. & S.S.

Mysticism and Dreams

WYATT RAWSON

FOR most people the phenomena of mysticism are abnormal states of consciousness experienced only by a certain class of persons, called mystics, who are considered (according to the point of view) either as divinely inspired or as painfully deluded. But this is a mistaken view. Mystical experiences of different kinds occur to all sorts of people and seem to be just as common now as in the earlier ages of faith. William James and Emile Boutroux, the two philosophers who have made detailed studies of mysticism, both agree that its phenomena are not the prerogative of any type of person or of any particular period in history, but point to the existence of a level of life in which all human beings are involved—potentially at least.

William James's discussion of the subject in his *Varieties of Religious Experience* is so famous that I need do no more than refer to it. Professor Boutroux's more radical views, however, are unknown in this country, since the article containing them is not available in English. It was published in *Foi et Vie* in 1905, and its conclusions have since been confirmed by all that we have learnt from depth psychology.

For Boutroux mysticism was at the heart of all religions. It was essentially a way, a life, a movement with a direction, due to a drive that exists in all of us, although it normally lies below the level of consciousness. Mystic experiences point to the fact that "there is for all of us as conscious beings besides the individual life a universal life at once possible and in a certain sense actual. Our reflective and distinct consciousness, according to which we are outside one another, is not an absolute reality but a simple phenomenon, an appearance beneath which lies hidden the universal fusion of souls within a single principle. We thus have two lives, the individual life, public and acknowledged, and the other, the universal life, still almost unconscious but pertaining to a higher plane."

This mystic level has certain characterists. In the first place it seems much more real than the level of ordinary existence. Professor Whiteman, in recounting his experiences in *The Mystical Life,* declares: "I felt that I had never been awake before." Shakespeare appears to be referring to a similar experience when he makes Prospero say in *The Tempest:*

> "We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

Secondly, all life at this level possesses meaning, and even its starkest tragedies seem to have a purpose and a value. A friend of mine had a dream when she was in her 'teens, which she has never forgotten since. She was in a field which was being ploughed up. In it there was a little animal, and she was afraid of the ploughshare hitting and killing it. The plough passed safely by, but the following ploughman trod on it and it died. She woke, but with no feeling of distress. Instead she was confident that there was meaning and purpose even in this death.

A third characteristic of the mystic level is a feeling of tremendous expansion. Those who have read the book that purports to relate Private Dowding's after-life experiences, will remember that he comes to a point where he says: "I am where I am, yet I am everywhere! I am a self that is far greater and vaster than I thought." At a deeper level still this becomes an identification with all things—Burke's "Cosmic Consciousness" referred to in William James's book.

As this is a "peak" experience, which is often, though wrongly, considered the only specifically mystic one, I will give two modern descriptions of it. One is by Max Freedom Long, the rediscoverer of the Kahunas' healing methods. He experienced what the Kahunas call the High Self as the One Reality in which were contained the perfect patterns of all things. With this came an impression of "an existence outside the body and independent of space, time and memory, but always bathed in light of one colour or another," and he felt that he was "temporarily, one with this light, a part of it."

Another description is given by R. M. Ward in his *"A Drug-taker's Notes.* Under the influence of dental gas he seemed to enter a higher state of consciousness, in which the ordinary world became shadowy and unreal. He passed through finer and finer degrees of heightened awareness and was filled with wonder and joy. Then he came to a region of complete lucidity, where he knew all that was to be known and everything was one thing, so that there was simultaneous knowledge of the universe and of himself. Finally he proceeded into a sphere of rest where all was in a perfection of unchanging light, beyond time and beyond eternity, a realm of final and perfect unity, of absolute bliss.

A similar state has been described by Christopher Mayhew when under mescalin. He seemed to exist in a timeless state of complete bliss, and became aware of "a bright, pure light, like a kind of invisible sunlit snow." This experience is not peculiar to drug-takers. Mircea Eliade in *The Two and the One* describes

a number of these visions of supernatural light, visions to be found in all civilisations. He believes that they indicate a meeting with the ultimate reality which is also the true self. He quotes from the Chandogya Upanishad: "The Light that shines beyond all things in the highest worlds beyond which there are none higher, is in fact the same Light that shines within a man."

Let me now turn to dreams. It has been pointed out that we live on three levels, the waking level of conscious life, the level of dreams, and the level of dreamless sleep. Many Hindu philosophers believe that in dreamless sleep we pass out of our physical body, leaving it to rest, and enter another world in what may be called the soul-body. Their belief gains added weight from many of the experiences recorded by the Society for Psychical Research, such as those in the Palm Sunday case.

Three types of dreams can be distinguished. The first seems to be rectifying the one-sidedness of conscious life and may be called psychological. This is the type encountered by psychotherapists when dealing with their patients. The second type is the paranormal, in which telepathic, pre-cognitive and other experiences occur. The third, which is seldom met with, or at any rate seldom remembered, is the mystical type. In practice, however, as we shall see, it is not easy to draw a real dividing line between the three.

Let me start with a psychological dream of my own. One night I woke from a nightmare finding that I had managed to get my head entangled in the bedclothes, so that it was difficult to breathe. In the dream I was being stifled and had taken a gas-lighter and plunged it into the frigthening monster that seemed to be attacking me. In a half-waking condition I went on with the dream, trying to discover who the attacker was. A violent face rose up before me. As I gazed, I suddenly realised it was my own face when I was angry. I nearly laughed out loud, and at that the face vanished, and its place was taken by a river of golden coins flowing towards me.

The dream is not hard to explain. There was a violence within me that I persistently ignored. Once it was brought to light, its force was no longer locked up, but streamed towards me as "coined gold," that is energy made available for use. All psychotherapists would agree that such dreams are the result of repressed energies. But it is seldom sufficiently recognised that the symbols used by the dream are its own creation. In this sense it acts like the artist, creating images that mirror our inner life, and has an active and purposive character. Whence does

this arise?

We now know from carefully controlled experiments that all of us dream during some parts of the night, although we do not normally remember our dreams. In fact many people deny that they ever dream. Yet, as soon as they are convinced that dreams have a purpose and can help them to know themselves, they find that they can recollect many of them. It is the realisation that dreams have a value that brings them to life. But their meaning and purpose belong essentially to a deeper level than the dream itself. For they are a part of the on-going, mystical life, of which we are so seldom aware.

Let me turn now to paranormal dreams. A member of one of our depth psychology groups asked me once to evaluate an experience she had just had. A close friend had been involved in a car accident and was so badly burnt that she died after two hours in hospital. The news reached my friend on a Thursday. She was terribly distressed and unable at first to reconcile herself to such a tragic end to a fine life. On the Saturday night, she had a dream, so vivid that it might have been a vision. Her friend stood by her bed, calmer and more composed than she had ever been in real life. They had a long conversation which ended with her friend saying: "All is well! Remember, all is well." Immensely relieved and comforted, the dreamer woke and her inconsolable grief had vanished. This has none of the characteristics of a psychological dream and seems rather to have been an actual occurrence. The dreamer's religious faith must have been at work on the mystic level, and so made contact with her departed friend who came back to console her.

It is important to realise a point made by Professor Boutroux in the article from which I have quoted. Mysticism is "a movement with a direction." It is not just a series of peak experiences. Though these may help our personal awareness, they do not by themselves bring about a change in attitude, so that they are no substitute for the effort of soul-making. For no mystic experience is vouchsafed us just for personal satisfaction. It is a part of our way, of our pilgrimage through life.

There are three stages on this path, which have been described in laconic terms by a medieval writer: spernere mundum, to despise the world; spernere sese, to despise oneself; spernere nullum, to despite no one. This means abandoning external desires and ambitions; learning the far from ideal nature of most of our motives and actions; and finally coming to accept ourselves and others as we and they are, without condemning either ourselves or them.

A good example of the second stage is contained in R. M. Ward's book. When he came to take lysergic acid, ostensibly for experimental purposes, but really hoping to renew the wonderful experiences he had had under dental gas, something very different happened. He seemed to disintegrate, and even had to face the stark terror of the body's death. He realised too that often he was selfish, cruel and a liar, and had no moral feelings about being so. He then gave up the experiment. But it had already taught him to recognise the dark side of himself. This led to a new mystic experience becoming possible. It occurred as he was returning home one evening. Suddenly he rose to another level of awareness, in which everything he saw, even an ugly suburban villa, became mysterious and beautiful. All that he had missed in life no longer upset him but seemed acceptable and right. "Of course God exists," he exclaimed. "He is in everything I look at and in me." And his thoughts flowed out to a friend dying of cancer, for whom he prayed.

These experiences were not dreams. But many dreams are similar. Thus a Quaker friend of mine found it almost impossible to overcome a dislike she felt for a colleague. She hated her hatred, and one night struggled for hours against it, finally falling into a sleep of exhaustion. Then suddenly she awoke and found herself making the sign of the cross. The result was an end to her tension and a peaceful sleep, after which the whole situation eased. The symbol of the cross, as an acceptance of our all too human nature, would not have been chosen consciously by her as a Quaker, and when she tried consciously to use it on other occasions it had no effect. For it came from the deeper level where all symbols live, and meant nothing unless it was expressing something that was happening in that realm.

Many symbols of the Divine are to be found at this deeper level, and some take curious forms. Some years ago a long series of dreams was sent me by someone who was still suffering from an abortive love affair. In the first dream an old couple, very odd, plain and ugly, but likeable, came to take over her cottage. Knowing her agnostic beliefs, I interpreted the couple as parent-images of the Divine Father and Mother, who were seeking entrance into her consciousness. A year later, shortly after the happy outcome of our work together, she told me that it was this interpretation that had given her the courage to go on with the struggle to understand and co-operate with her dreams. For it had enabled her to see her struggle as a spiritual one, in which a power outside herself was waiting to take possession of her soul. This gave a meaning to her unhappiness and made of it

something more than a merely personal sorrow.

Later the same person sent me a batch of dreams that included one she felt to be quite different from all the others. It was in fact a mystic experience. I give it here in her own words, since it shows how an ordinary intellectual, leading an active life, may have an experience of a kind that we normally associate only with Christian saints. "I was in heaven, but not dead, and there was a man or seraph looking after me and my spiritual self. I had some kind of intense spiritual experience, the nature of which I can't remember. The skies opened, there were wonderful colours, and I knew that something wonderful was happening. Although it seemed to be imaginary, I told myself it must be real because I had actually experienced it. Then I looked back through space to the tiny earth far away in the distance, and I understood why the 'dead' should take so little part in the life of the 'living.' But it did not seem to matter. This was the real, the eternal life."

Dreams, although an essential part of normal existence, act as a channel, a corridor, connecting our conscious with our unconscious life. They have, therefore, a highly practical value. If we attend to them they may help us to discover a new selfhood, one not bound in servitude to worldly desires and wishes, but free to make contact with a less egostic world.

Reflections on The Gift of Healing

DR. RONALD LIVINGSTON

ONE of my faults is that I tend to say too much in too short a time to people who don't understand. This is the fault of being trained in too many technical terms.

One always has to have a label,, I don't know why, but the label I've attached to this talk is Reflections on the Gift of Healing. I find that my mind is changing all the time, I'm learning all the time and unlearning things I have previously known of medicine and life, illness, disease, dynamic and changing and never static; functional and changing and never static and anatomical. What is the gift of healing? I think it is something inherent in each one of us, in every patient. I'm not by any means sure it is necessarily inherent in the supposed healer. There's a great tendency for people to go to a doctor, a faith healer, a chiropractor, an osteopath and say, "There's something the matter with me—do something." There's a tendency to feel something is to be done. "I want help and it must be extended to me without any action on my own part."

I don't think this is right. I think we have a two, or three, or four-way system of communication and that it is upon the effective working of this communication that healing takes place.

So the gift of healing, I think, is inherent in every patient and it is assisted by every sincere well-wisher trying to help his fellow men. Every person who tries to help his fellow man doesn't succeed, mark you; true healers are few and far between. Again, I think there's a tendency, when one speaks the word "healer," that is somebody who makes whole, real health is wholeness, I think true healers in the lay mind tend to be those who have some sort of magic about them, those who have a direct perception of what is wrong and are able to apply directly what is needed—in fact intuitives. Jesus was a healer of this calibre and I think you can reckon healing and healers in different levels according to their perfection. From this sort of pinnacle represented by Jesus, represented by Moses, who of course was a radiesthatist or water diviner, down to the crudest possible level, where sulphonamide or penicillin or calamine lotion applied to a local manifestation may heal or more likely only appear to heal any of us.

So I've learnt a lot about this by experience of attempting to help people and particularly by meeting, or learning from, healers who taught me their art, nearly always, unfortunately through books, through history and so on.

There are certain outstanding people, not necessarily doctors, who have helped *me* to understanding my current position in this context. They are people like Samuel Hahnemann, by far the oldest, the furthest back in history of the seven or eight men who've moulded by medical life since I ceased being an orthodox practitioner; Samuel Hahnemann who founded homeopathy, who classified, who was the first to classify disease, and you see that we are at once now in the field of intellectual rather than intuitive healing. I said earlier that most healers were regarded as intuitive, but intuition is only part of our equipment: intellect is another. Now Hahnemann was an intellectual par excellence; he classified disease according to the corresponding medicines that he experimented with. He discovered that it was possible to draw comparison between the diseased patient and the effect of trying out the poisonous effects of medicines on both the mind and the body of healthy patients —matching the two and finding that he could cure patients in a time of the most barbarous medical ideas—the middle of the French Revolution when extensive bleeding, purging, clystering,

all this business was bombarding the poor victim when only the very strongest were able to survive the treatment. Hahnemann discovered on methodological lines the fact that the very delicate touch of a tiny stimulating dose of camphor, for instance, could cure a patient with cholera, merely because the poisonous effects of camphor on healthy people simulated the symptoms of cholera so closely. So he is one of my guides, my leaders, and it was all done by intellect.

Then we come much further forward and come across a very remarkable man called Macarrison, Sir Robert Macarrison. He, too, was a doctor, in modern times, who did some very interesting research on diet. He worked in India and he discovered that it was possible to eliminate illness by ensuring that we eat the right foods. He did a series of very interesting experiments on a series of rats. Each group of rats was fed the equivalent of the diet of a particular Indian tribe; and the rats which were fed on the diet corresponing to that which the outstandingly healthy tribes, to wit the Hunas, were perfectly healthy, they had no illnesses at all and they lived happily together. Those who had a diet more or less comparable though on a much less lavish scale to our own were rife, became rife with disease of the types which we all know so well—all the gastritis, the pancreatitis, the ulcers, the cancers, the quarrelling—all of it, and those that were intermediate were intermediate. And this was published in 1939. You can read about it in Lady Balfour's book "The Living Soil," with which I'm sure many of you are familiar. And so here was Macarrison, who had proved that there was no need to treat illness at all—it was possible to avoid having it if only one fed rightly. So he's taught me a tremendous amount.

Now there's another name with which you may be familiar, Max Long, who wrote a series of books, the most important and the first of which was "The Secret Science Behind Magic," and he studied the magic practised in the Polynesian Islands, and he established the view, not dissimilar to Freud's but an exceedingly useful working hypothesis, of the way in which the mind works, as our higher self, which is above our control, a god-like super ego, a middle self, a conscious rational part of our existence and a lower self—an elemental, animal, subconscious, unreasoning self from which all our juvenile impulses arise. And he discovered that these people were able to harness the deep urges and energies from the lower self in the form of prayer, sending up the energy with force or hopes or aspirations to be converted at the top by the higher self into, as it were, one jet of a fountain

going up, converted into a spray which would descend again, and the descending droplets were fulfilled wishes. So he explained how it is possible to get things done, and I as a doctor want to get things done and my patients want to get things done. And so these people with their different points of view have all been, if you like, healers or have ben helpful in inspiring me to heal patients.

Now Stanley Lief founded the naturopathic school of medicine in this country, run predominantly by non-medically qualified men—they were none the worse for that—and by his system of dieting, which was essentially related to Macarrison's, although I don't know if he knew of his work, coupled with his very remarkable neuro-muscular technique of osteopathy, he was able to treat and to a great extent cure many patients with a wide variety of illnesses. My view is that what he did was a general treatment, eliminating, helping to eliminate all the toxins. We have an enormous, unnecessary burden of toxins that we put into ourselves, mainly through our livers. Nowadays this is enhanced by the therapeutic toxins in the form of the very powerful drugs that are used nowadays, and the fertilisers and preservatives that are used in order to sell stuff and store it and transport it for the benefit of the commercial interests. His methods of dieting, starvation and muscular treatment helped a tremendous number of people. Where homeopathy is a specific attempt to link exactly a group of patients with a group of medicines, these two marry up. And so I've been able to draw on both these approaches, I hope, to the benefit of my patients.

Now we come to another outstanding personality—I'm jumping about because I've got a butterfly mind, but these people are the mainspring of my present feelings: Dr. Edward Bach. Now Dr. Edward Bach died in 1938, but it is an amazing testiminy to his personality that there is still now a Dr. Edward Bach Foundation, actively treating patients all over the world with the floral remedies which he discovered. The 38 floral remedies, each of which he found, corresponded to a psychological mood deficiency. If you are a dominating person, a domineering sort of person, you need lime, and if you have lime, the juice, the extract of lime, not only will you be less domineering but your illnesses will go. Hahnemann paid great attention to the psychological aspect of things, that included all the others. He reckoned that psychological factors in us were the most important, though not the only factors in causing our illnesses. Bach went further and thought they were certainly the most important and therefore need be the only ones which were used

in treatment. And it is, one frequently finds, that one can treat a patient with anything like an ulcer on the skin with crab apple, because this patient has got a fear of contamination, and the ulcer on the skin will disappear. So he was a great man for this purely psychological approach, and it's very difficult to practise because this is the real innermost man. It's not what you present to the surface, it's what you are, and you yourself may not know it. And it can be extremely difficult for a doctor or a practitioner to assess what are these people's real moods. But Bach was able to take the predominant two or three moods, perhaps, of a patient, not necessarily only one, and say "This patient is suffering most of the time from such and such mood." She is selfish or she wants her loved ones round her all the time. This causes a variety of troubles in the loved ones but also in herself, so we give her chicory. And she's got a chip on her shoulder, she is resentful, so we give her willow. Whatever the complaint may be, and if properly selected, this patient is then going to respond very well to these medicines, and especially and particularly if the patient is educated to understand what is happening within him or herself. In other words it isn't just left to the doctor or practitioner—the patient has to be shown how to understand his or herself. In other words, the moment I, for instance, realise that walnut is one of my great needs, this talk illustrates it, I've got a butterfly mind, I can't stick to one point at a time, I'm too readily distracted, walnut for constancy.

Now Caspar Blonde is a name that you may also have heard about, though I think it's less likely. Caspar Blonde was another doctor, a surgeon, a German surgeon who ended his days and did a lot of good work over here. Caspar Blonde had very unorthodox ideas about the liver and about cancer, and this all ties up, of course, with the dietetic points I've already mentioned. He took the view that cancer wasn't inherited, even a cancer susceptibility wasn't inherited. What was inherited was habits. If you have been brought up to like, perhaps, hamburgers you are more likely to eat too many hamburgers. Well, he discovered a very interesting thing, put forward a very interesting hypothesis about the distribution of cancer, and he proved, to his satisfaction at any rate and to a great extent to mine also, that 98 per cent of all cancers arose in parts of the body which were directly or indirectly related consistently or erratically related to the digestive system or organs temporarily acting as a digestive system—in women, the placenta, the breasts, uterus, you see, and there was a marked difference of pattern as between adults

and children. Now in the embryo and in children the liver hardly functions at all; it hardly needs to, you've got a two-way, you have a second circulation, a different circulation, so that in embryo and young children the liver is not used to detoxicate poisons present in the food and the blood. But in adults it is, and when the ladies get pregnant there is a special circulation that comes in and takes organs or blood from organs which are especially related to the baby through the liver. And in this way he was able to establish that 98 per cent of all cancers occurred in relation to portal obstruction; that is to say, because blood was being insufficiently detoxicated in the liver, the liver filter, as he called it, overflowed or poisoned itself and the poisons that ought to have stayed in the liver or made safe there flowed out elsewhere and caused cancer elsewhere. And the answer to it was to protect the liver—preferably at all times, as with Macarrison—and to some extent Stanley Lief and the modern naturopathic approach to feeding and proportionately rapidly growing development of the desire among thinking people to eat essentially non-flesh foods. So this was very interesting and very hopeful from my point of view.

Now, I'd like to draw these threads all together again and reiterate that it is people like this, the study of such people's works and thoughts and an attempt to apply them to my own procedures in seeing patients, studying their problems, trying to understand and sympathise with them, that I feel is likely to be helpful and to keep me and others in the same sort of position—flexible, ready to learn, and effective.

BOOKS.

Wholeness Is Living. A. Graham Ikin. (Bles, 23/-.)

Miss Ikin is one of our most valued contributors, and a very wise person indeed. In case this should sound a little awesome, here is how her book begins:

"Once, as I was travelling through a long tunnel, a waiter approached me, bowed deferentially and said: 'Will you have plain cake or currant cake, madam?' I thought of Aladdin's lamp and that not all the wealth of Eastern imagination could have conjured up anything more wonderful than being offered the choice of plain cake or currant cake in a small room, beautifully upholstered, well warmed and lighted, travelling at great speed right under a mountain. Yet this had become such a commonplace of everyday activity that it was taken for granted.

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BLES

result of much co-operation, involving the pooling of knowledge on many inter-related subjects, as well as its practical application by engineers and workmen, as well as railway officials, not to mention confectioners and salesmen."

Miss Ikin is a healer and a mystic. By a mystic I do not mean someone who communes entirely with himself, shutting out the world altogether. That can be an Eastern form of selfishness. I mean someone who has discovered his or her own way to God and responds with an outward-giving love.

This book is very topical to our day. Mystics are not sentimental. They see things as they are. They know that we live in a mystery, and that prophecy may well be vain; but they do not blink the possibility that generations of selfish stupidity and wrongthinking may ally itself to technical cleverness and blow us off the earth. On the other hand, she does not despair. She sees that for the first time in history politicians who press the button would themselves not survive a week-end. It tends to make them careful.

Miss Ikin is much too wise to rely on the carefulness of rulers. She knows just how much of our psyche is not susceptible to reason. As she wrote in an article for Light, the race-subconscious, liberated by technology from a 14-hour day, is forced to live with itself in its waking hours of leisure. The result, as one might expect in the beginning of such a revolution, is an upsurge of boredom and violence. One has to be fairly civilised to live with oneself at peace.

So much for the dangers, but what of the opportunities? Miss Ikin sees them as immense. Technology, of course, can massacre us; but, provided the rulers are sufficiently frightened of death, it can liberate us from the more stupid chores and allow us to explore the last great unknown territory—ourselves.

Miss Ikin sees the way to salvation in the end of the master-slave syndrome and the beginning of friendly co-operation. Take the scene of the cakes in the tunnel. It is perfectly possible for all those concerned to feel a pride in their work: to feel that what they do is of value to someone else and thus in the end to themselves. We need to experience this value. But so long as certain kinds of labour are despised by its users resentmnt is bound to pile up. A good example is a waiter in Italy. He will serve you superbly and, an hour or two later, will greet you in the street as an old and valued friend. He is proud of the service he gives, but it does not make him feel servile. French and English waiters please note!

Miss Ikin is well aware of the razor-edge on which we camp.

She does not know how it will go. She wonders whether humanity or technology will win. If the rulers can stop being nasty to each other a tremendous renaissance might flower. If the cleverness of physicists and chemists should wipe out all the cities, the spiritual explorer might be needed in the chaos that would follow.

In any case, those who can explore themselves should do so. They will find their own reward. Miss Ikin ends her book:

"In the long run we have to choose between the love of power and the power of love. The fate of mankind depends on the choice."

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