LIGHT

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BELIEVER OR SCEPTIC?

PAUL BEARD

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DR. T. L. MAUGHAN

A. GRAHAM IKIN

IRENE CONYBEARE

- The Shining Ones
- A Druid Speaks
- The Mystery Lady
- Everyday Psychism
- Raudive Voices

and other articles

A JOURNAL OF PSYCHIC STUDIES

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At the time of going to press negotiations with a number of speakers have been interrupted by the postal strike, but the summer programme will include:

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Frank Pottage: *Going Comprehensive.*

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(For Lecture Courses see inside back cover)

JULY 13—15, 1971

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SURVIVAL OF DEATH: A SECULAR SYMPOSIUM

Full details will be circulated later

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Editorial

The question Believer *or* Sceptic? is as meaningless as accelerator *or* brake. Without an accelerator one could never start: without a brake one could never arrive. One can imagine these pedals, if sentient, having bitter and senseless arguments, upbraiding each other for caution or recklessness.

In human beings, it is a matter of temperament. Believers and sceptics are both necessary to a sensible society. It is true that believers can turn credulous, and sceptics stupidly obstinate; but that is beside the point. A good sceptic can prick the absurdities; a believer can persuade the agnostic to have another look. Presently, a balance is achieved.

ESP is especially vulnerable to both kinds of approach. We all know the kind of Spiritualist who believes that any message through a medium, however silly, is the voice of Uncle Fred. We all know the kind of scientist who assumes that any evidence, however veridical, must be either fraud or telepathy.

I remember many years ago an incident at a Conference in Oxford. I went for a walk before breakfast and encountered that kind of scientist. As we wandered across the lawns, I began to speak of telepathy. He scoffed that there was no such thing, so I asked him what he made of the Cross-Correspondences. He had never heard of them and invited me to explain. This took about a quarter of an hour. But when I had brought him up to date with the scripts of the Verralls in Cambridge and of Kipling's sister in Lahore, with the obscure classical allusions, each by itself without meaning: with the message twelve years later that the scripts should be studied as a whole, and how they then made the kind of sense that a classical scholar like Myers might well have master-minded, he said with great indignation: "Telepathy, of course." And then, remembering suddenly that fifteen minutes earlier telepathy had been absurd, he scampered away across the grass.

What attitude should we take up? I do not believe there is any single attitude. Evidence which is convincing to one person is threadbare to another. What does seem to me important is to keep an open mind. This does not mean that we should

refuse to believe anything unless there is scientific proof, which is often impossible. ESP is seldom liable to repeatable experiment. Nor does it mean that we should believe everything we hear. It is enough to believe that the five physical senses are not our sole means of communication with the outside world; and to explore the strange phenomena as if there were something there.

I believe that there is something there; and, after all, that is the silent assumption of every scientific discovery. If Galileo had not believed that some secrets were hidden in the universe he would not have bothered with his telescope.

It is also relevant to remember that the Church discounted meteorites because it was perfectly obvious to any sensible person that stones could not fall from the sky.

It seems possible that a certain kind of scientist has not outgrown the philosophy of a mediaeval cardinal.

THEY PRATED OF GOD

They prated of God, and it all fell flat as a pancake.
They bandied the holy Name, and the wind blew over and on.
They built a cage of words,
Intricate and exact,
Impeccably 3-D,
For the bird of Paradise—no, not
Of Paradise, but far beyond, beyond—
And the many-dimensioned bird
Spread inexplicable shimmering wings;
And the irrefragible cage stood suddenly empty,
And even the echoes of song were silent.
Then those who could see for themselves and were not to be deluded
Cried with one voice aloud:
"I told you so! No bird!"

Philippa Torrens.

The Mystery Lady

LILLIAN NORTHCOTT

MANY years ago I got a job as attendant in a large Home for very retarded ladies on the outskirts of a city. At the time of my story I was working in the Refractory Ward, which had about eighty patients. There were five others on the staff besides myself; I was the junior of the bunch. It was quite hard work.

Our block was separate from the main building. It was long and prison-like to look at, with high walls, heavy doors and small high-up windows. Inside it was very bare, with scrubbed wooden floors. Outside there was a courtyard paved with flagstones and a patch of grass in the middle, with seats. There was the Chapel in one corner of the courtyard, but it was only used for storage of mattresses and the like, though the altar was still there.

After I had settled down and was getting used to my surroundings and the work, the staff sometimes tried to frighten me, saying: "Just you wait awhile! The Mystery Lady walks at night, and when you're on night duty you'll most likely see her. We haven't seen her yet, we've only heard about her." But of course I wasn't in the least perturbed; I'd seen ghosts before and knew they were harmless.

Three nights went by, and then I was due for night duty, along with two non-resident staff who were my seniors and three resident staff including myself. Of course we talked among ourselves about the Mystery Lady. They told me that weird things happened at night, strange noises that couldn't be explained.

When the senior night patrol Sister did her round I had to walk across the courtyard to go and meet her, in the dark except for my torch. Then I had to return to the building with her to do the round of our Ward, after which I would take her across the yard to the main building. Often the other nurses would ask me, after I got back: "Did you see anything?" I would answer: "No, but I know what will happen. When the moon is up, after heavy rain, with black clouds crossing over the moon, then the Mystery Lady (whoever she may be) will be seen."

The night came when this happened as I said. I met the night patrol as usual and we did the rounds. On our way back, we had got half-way across the courtyard when I suddenly said to the patrol: "Stand still! She's coming!" The Sister clutched

my arm, and at that moment who should pass by us but a little lady in black robes. When I saw her coming near I put out my hand, and a cold stream of air passed through it. She disappeared through a great door into the sitting-room which was only used by day and kept locked. The light in the room went on. (The lights could only be turned on at the switch with a key.) I said to the patrol: "Come on, let's see where she has gone." So we turned back to the building we had left. With my large key I unlocked the door and we went in. The light was still on, but no one was there. I turned the light off with my switch key, locked the door again and we continued our journey across the courtyard.

When I got back to the Ward, the others asked where I had been, to take so long, and I told them what had happened. They wouldn't believe me, but I said: "There'll be more to come, you'll see!"

Now I found out that the Home had once been a prison, and that during the wars with Napoleon it had been used for housing French prisoners. The Mystery Lady was supposed to be a nun who had helped some of the prisoners to escape, till she was caught and punished.

Well, she paid a return visit another night. When I was doing my own round of the Ward, I looked out of the window and saw the light was on in the Chapel. I called the rest of the staff to see it. After finishing my round I joined the others in the Duty Room, which was upstairs. Just for fun (so I thought) I said to them: "Now we shall hear the prisoners escaping!"—but really it was a strong feeling that made me say it. We locked the door and all sat in silence and waited. Suddenly the light in the Chapel went out. The great front door below us was heard being unlocked, with a jingling of keys. Then came light footsteps, followed by what sounded like two more lots of heavy footsteps and clanging noises. We sat there, spell-bound, for we all heard the noises. Slowly the light footsteps came up the wooden stairs to the door of the room where we were sitting. The door-knob rattled but the door didn't open. I was sitting near the door and felt a cold stream of air pass over me. Then the heavy footsteps came right up to the door. The window, which was just about big enough for a body to get through, was closed, but it suddenly went *bump*. I felt the cold draught again and we heard the light footsteps returning down the stairs, but this time no heavy footsteps followed them. We heard the door shut at the bottom. Then a member of the staff and myself unlocked the door of the Duty Room and went down to see if everything

was all right. There was no sign of anything unusual; the door was safely locked, but the light was still on. We put the light out and reported to the attendant in charge that all was well.

There were many other times when we heard these things. In fact, I understand that the Mystery Lady still comes back there to this day.

(I tell these stories to a friend as it hurts my hands to write things down. They are all true, just as the things happened to me; I never add anything to them.)

The I am God Initiation

IRENE CONYBEARE

ACCORDING to the Hindu concept, Creation came into being to enable the soul to recognise its own divinity. For the soul is in Reality, one with the Oversoul or Cosmic Consciousness. The soul in its long journey through Creation first became identified with the Mineral, Vegetable and Animal kingdoms. On arrival at the Human kingdom, it had finished its physical development and began its inner evolution through the long process of reincarnation. After immeasurable lives it at last reaches the Entrance to the Mystical Path which begins on the First Plane or Stage; there being Seven Planes in all. Here the pilgrim experiencs a peculiar buzzing in the ears, which precedes certain mystical sensations in smelling, hearing and seeing. Some call this the awakening of Kundalini.

The merging into the Fourth Plane is called Fana-e-Malakuti, or the Annihilation leading towards Freedom. It was here that Jesus was tempted by the devil, Buddha by Mara and Zoroaster by Ahriman. The Fourth Plane is the most dangerous of all, since the more experienced a person becomes in the handling of its great powers, the greater the temptation to misuse them.

As the aspirant progresses, awe-inspiring revelations of a cosmic nature will develop, as cogent evidence that there is something outside the phenomenal world of matter and form. But nevertheless many seekers may have hallucinations and delusions which bear no relation to the great and real mystical initiations. Hence the importance of being guided and protected by an already Perfected Man, like the Sadguru. For it should always be recognised that the first Six Planes of the Path are an illusory pilgrimage within Maya, the Cosmic Illusion, which is Creation. Only when the Seventh Plane has been reached does

the aspirant have a real awakening into Truth-Consciousness or Self-Realisation and it is the Sadguru or Perfect Master who awakens the seeker from his dream-state of Maya, and thus he is initiated into the realm of actual Reality. When a Master needs his disciple for daily activities, he will draw him along the Path, unconsciously as if under a veil, through the different stages of the various Planes of spiritual existence.

It is useless to try to explain what is inexplicable, since no intellectual explanation is possible. But a study of the intricacies of the Path towards Self-Realisation shows that the aspirant, on reaching a certain stage, may believe himself to have reached the ultimate Goal when he is nowhere near it. It is almost impossible to explain why the pilgrim should be trapped into self-delusion, unless it be from the fact that there are such infinite distances between the Planes. It is said that at the final stage, the Seventh Plane, the gulf is so great that the difference in the state of consciousness may be likened to the difference between the consciousness of an ant and that of a human being! If we can appreciate these most important distinctions, then it becomes easier to understand why there are many claimants to the greatest of all spiritual initiations into the life of God. It should also be realised that only a Perfected Master can give Self-Realisation to others.

Now we come to the final initiation or I AM GOD revelation, in which it is realised that man's highest purpose in life is to be united with his Real Self, the Oversoul. A friend told me about this tremendous event. He is a highly advanced man and probably nearing the end of his journey through Creation. The initiation lasted the long period of three days and three nights and very nearly killed him. For his physical body vehicle had not been "stepped up" to the high rate of spiritual frequency required for such a state of cosmic awareness, or, as the Masters say, "the time was not yet ripe for the final consummation." My friend told me that it was the most wonderful, but, at the same time, the most terrifying initiation of his life. He felt that at any moment his body might be torn asunder, bursting with the cosmic strain imposed upon it; he felt as if it were being pulled out in all directions, being stretched out to the uttermost, as if it could not contain the life and rush of the Spirit.

In this greatest of all initiations, bordering upon Self-Realisation, my friend knew that he SUSTAINED everything, that he was IN everything, that he GAVE LIFE to everything and that he LOVED everything. He felt that the sun, moon,

planets and stars were all coming out of him, and that REALITY was neither good nor bad, but was EXISTENCE. He saw the whole immense universe dwindle like a speck on his being! It was as if he could put his finger on it and wipe it out! When a man has this cosmic state of consciousness and is transcending Creation, he then knows the universe to be an illusion, or Maya, and it vanishes as the morning mist. He might easily have died. But now, provided he meets a Perfect Master, he should, in all probability, become Self-Realised in the coming fresh Awakening of the Spirit.

Meher Baba, in his Discourses, explained that after regaining creation-consciousness, a Perfect Master "beholds countless numbers of suns, moons, stars and planets issuing forth out of Himself. . . . The whole universe is in the self and springs into existence from a tiny point in the self, which is referred to as 'OM.' . . . Those who have realised God and regained consciousness plus God-consciousness, can constantly see the universe as springing from the 'OM' point, which is in everyone." The Eastern philosophical concept of the spiritual aspect of Creation is that the whole universe, known and unknown, has come out of a point in the microcosm, which may be called "Creation point."

It should be explained that a person who achieves God-Realisation drops his physical body, except for the very few who retain their physical consciousness and at the same time their cosmic consciousness; and these men are the Masters who direct the divine plan on earth.

The Shining Ones

DENNIS GRAY STOLL

THE Feast of St. Michael and All Angels has preserved for us a Collect that claims that God's Angels are allowed to succour and defend us on earth. Almost any clergyman of the twentieth century would, however, be considerably embarrassed by a member of his flock who claimed to have seen, heard, or spoken to an angelic being. He would be torn between sending the poor fellow to visit his doctor, and laughingly passing off the whole thing with the question: "And do you also believe in fairies?"

The Bible is a stumbling block to such easy dismissal, for it not only proclaims the existence of Angels, but gives countless instances of their making themselves visible to the eyes of men,

and of aiding them with noble deeds and heavenly words.

Why, then, have the Holy Angels been dismissed for all practical purposes from the Church? Surely they are the true ministers of God, and no clergyman, however modern, can afford to deny them. The New Testament makes it perfectly clear that Angels foretold, announced, heralded, assisted, escorted, comforted, ministered to and strengthened the Christ; yet today most Christians feel they can get on perfectly well without any such embarrassing assistance.

In Christian countries the testimony of Angels is not admissible evidence in Courts of Law. Even on Malcolm Muggeridge's television programme, anyone who attempted to convey what Angels had said to him would rapidly be dismissed as "a nut case."

Surely it is time to realise that if even the Christ and his Apostles needed the ministry and strengthening power of Angels to survive their trials on earth, we humbler souls have not the ghost of a chance of staying the course without them. To take a negative view of angelic beings is to put up a wall against the light.

The ancient Egyptians believed in what they called the *Khuti,* the Shining Ones, in a way that was wholly positive. They sculptured and painted them all over their temples. Even their tombs (which they called Houses of Eternity) were full of depictions of these *Khuti* blessing and succouring the soul in need. These were neither gods nor disembodied spirits. They were reflections of the *neteru,* those divine beings whom the Greeks called "gods," but whom the Egyptians more wisely regarded as spiritual powers energising and directing the Universe. There was a power behind the sun (Ra), a power behind the sky (Nut), a power behind the air (Shu), and so on. Not pantheism in any primitive sense, because all the *neteru* had divine and ethical characteristics, and were aspects of the One Great God.

Bothwell-Gosse, in his *The Civilisation of the Ancient Egyptians,* wrote: "Many of the inferior gods are seen to be parallel to angels and archangels, to spirits that assist mankind in his progress through their world and through the next, and are by no means to be confused with the great gods."

The great *neteru* of the ancient Egyptian cosmogony minister to men in triads. For instance, we have the triad of Horus, Hathor, and their son Ihy; Ptah, Sekhmet, and their son Nefertum; Amun, Mut, and their son Khonsu; Osiris, Isis, and their son Horus. It will be seen that Horus, who is the first and the last in this list, typifies the overlapping of spiritual relationship

that runs throughout the heavenly family. The divine principle may be summed up "the many in the One, the One in the many."

Amun, Mut and Khonsu form a particularly powerful triad. Amun literally means "the Hidden One," an invisible source of divine love and creative energy. He is said to have left the earth to abide in heaven with Ra, and thus the conception Amen-Ra arose. From 1500 B.C. onwards he was regarded as the supreme being, symbolising on earth the Great God, and all other *neteru* were viewed as manifestations of Amun. The Papyrus of Hunefer, now in the British Museum, states the Oneness of Amun with the evocative words: "Thou art the unknown, and no tongue can declare thy likeness. . . . Thou art One."

Amun is said at one time to have taken the form of a divine child revealed by the opening petals of a lotus. This suggests an earthly incarnation. He is depicted in temples as a man wearing two tall feathers of Truth and Justice pinned with a sun disc, or wearing the white spiritual crown of Upper Egypt.

Mut, Lady of Lake Asheru, was considered to be the loving and divine mother. She is also known as "Lady of Heaven" and "the Eye of Ra." She absorbed many of the characteristics of Isis. Her son by Amun was Khonsu, the Purifyer and Guardian Angel of Souls. His name is derived from the ancient Egyptian word that means "to travel," and in the popular mind he was identified with the moon as it travels through the sky. In a cosmic sense he is "the messenger of the Great God." He is also related to Thoth, the *neter* of Wisdom.

Lest any reader imagine that all this is a fabrication of the writer's imagination, these facts can be checked conveniently in *Egyptian Mythology* by Veronica Lons, a work of impeccable scholarship, and in Stewart's *Symbolism of the Gods of the Ancient Egyptians.*

There is plenty of evidence that in certain states of mind men can see Angels. The modern explanation is extra-sensory perception, but the ancients for thousands of years have described the means as "the third eye." In Egypt it was said that the object of life on earth was that the Eye of Horus might be opened. This eye is represented symbolically on the brow of a Pharaoh by the uraeus. They believed that to pass into the Field of Offerings with the Eye of Horus fully opened is to dwell as a spirit among the Shining Ones.

Bothwell-Gosse, quoted above, ends his chapter on Egyptian Religion with the significant words: "Considering the divine group of Amen-Ra, Isis and Osiris, and Horus, it is not difficult to understand why the Christian religion was at once accepted in Egypt.

"Under other names, the Egyptians had worshipped for thousands of years a God who was Father of all; a God-man who died and rose again, bringing immortality to all; and a Divine Child whose mother was also the Mother of God."

When I read this passage to a reverend Dean the other day, he threw up his hands in horror, crying: "Good heavens! Why does the man have to bring pagan gods into it?"

Plutarch said that there are not different gods among different people, but that they are called by different names by different nations. A Greek writer initiated in an Egyptian temple and the author of the classic *On Isis and Osiris,* he was naturally aware of the similarities between the divine beings of the ancient Egyptians and the Greek gods. He lived towards the end of the first century after Christ when Egyptian religious ideas were beginning to fertilise the new era of Christianity. He claimed no exclusive rights for one faith, nor did he brand those of other religions as pagans.

All religions are really one, yet narrow-minded people and fanatics use them to divide men. Those who are closest in religion often realise this oneness least. Muslim and Hebrew are at loggerheads today despite the fact that they have much of their scriptures in common. Moses in the Koran, for instance, exhorts the Children of Israel to call upon "Allah" when he is leading them out of Egypt. For more than a thousand years Muslims have affected to despite Christians as "infidels," yet in the Koran the Angel of the Annunciation tells Mary: "Lo! Allah giveth thee glad tidings. . . ." This is the old error of attaching more importance to the name of God than to the fact of God.

It is rewarding to draw parallels between the murder and resurrection of Osiris in Egypt, and the murder and resurrection of the Christ in Israel. It was Set, the fallen Shining One, who betrayed Osiris and tried to destroy him, and Satan who through Judas betrayed and attempted to destroy the Christ. Some say that this is evidence that all these events are historically false. Others see in it evidence that history repeats itself. Over and above factual truth, however, rests the higher truth that in the world of divine beings there is pattern and spiritual purpose.

Plutarch was well aware that the Osiris story was not mere history, but had a deeper and inner meaning. The fourteen *neteru* who judged the dead were, in later times, increased to forty-two. Set cut Osiris's body into fourteen pieces, and in later accounts into forty-two. Isis, in collecting the scattered pieces, brought together all the parts of the perfected human soul that has become One with God. Here we have the double allegory in which

ancient Egyptian thought abounds.

The Papyrus of Ani vividly describes the judgement of Ani's soul before the forty-two *neteru.* In the Chapters of Coming Forth by Day, it says:

"O ye who make perfected souls to enter into the Hall of Osiris, may ye cause the perfected soul of Osiris, the scribe Ani, victorious in the Hall of Double Truth, to enter with you into the House of Osiris. May he hear as ye hear; may he see as ye see; may he stand as ye stand; may he sit as ye sit!" (Wallis Budge's translation.)

If the soul was judged to be perfect, Ani would become Osiris-Ani, and would hear, see, stand and sit as a spirit among the Shining Ones.

Anyone who visits Egypt with open eyes of the soul will be touched by the numerous depictions in temples and tomb wall-paintings of the Shining Ones shown in various attitudes of affection with man. In a fine sculptured triad from the Karnak Temple (now in the Cairo Museum), Amun ("the Hidden One") and his divine consort Mut ("the Mother") warmly embrace the young Pharaoh Tutankhamun ("the Living Image of Amun") with supporting arms behind his back. Isis is depicted at the Abydos Temple with Set I sitting on her knee as she caresses his face with her hand. They remind me of Christ's beautiful description of the beggar Lazarus being "carried by the Angels into Abraham's bosom."

It is a strange thing that even those Christians who accept as historical fact the Angel who descended from heaven and rolled back the stone from Christ's tomb, and believe in the Angel who came by night to St. Peter in Herod's prison, and caused the chains to fall from his hands, regard such "miracles" in other religions as ridiculous superstition.

Having at least two Egyptian incarnations, I am able to look at a fresco in the small House of Eternity of an old friend, Khabeknet, beside the Western Mountains at Deir el-Medineh, and share his knowledge that the "Archangel" Nebhet, her golden wings outstretched above him, is as real as the Angel who rolled away the stone. The picture below of the sister "Archangels" Isis and Nebhet, kneeling beside his prostrate Osiris-Khabeknet figure with Double Rings of Renewal in their hands, suggests to me, as it did to him, that he would have to be born again in human form at least twice before his soul was ready to join the Shining Ones in Eternity. Meanwhile with what great love and care these Shining Ones watch over him as a brother, and even kneel at his head and feet as if he were Osiris himself.

The ancient Egyptian view is that Khabeknet, with all his faults and foibles as well as his many virtues, has a *ka* (the spiritual double of his physical body) which will eventually unite with his *ba* (the sublime aspect of his soul), and then enter the light of his *Khu* (the Shining One who waits for what Christians call his "salvation"). One the Shining Ones in the Fields of Peace receive his perfected soul, Khabeknet will unite with the Great God, the Father of All Souls.

It may be of interest to others with Egyptian incarnations that Khabeknet, who in his last human incarnation was an eminent British conductor, has self-sacrificingly postponed his blessed destiny in order to be of help to the undeserving writer of this article. I am now aware why he was able to render the Isis and Osiris music in Mozart's *The Magic Flute* with such assurance and depth of understanding. When I was only eleven years old, I remember him stroking his beard and defining music to me as "an echo of the innumerable voices of Eternity."

The angelic pictures of Egypt speak a sacred language that the ancient world understood and loved, but which too many people in our modern world find difficulty in comprehending. I would suggest that one of the impediments to understanding is the unfortunate and conceited idea that we of this scientific age are somehow intellectually superior to the ancient Egyptians.

"After all," a Cambridge anthropologist once said to me, "they *did* worship idols!"

In our ignorance, we have developed a kind of rabbinic self-righteousness, a "Jealous God" and "Chosen People" complex. How can the Great God ever be jealous of His own Shining Ones? Surely, if any people are chosen by God, it is not for their special virtues, but because in their abject deficiency they need divine help more than others.

Those who flinch from this opinion might do worse than consult *The Assumption of Moses,* a remarkable extra-canonical apocalyptic book that many scholars regard as the lost Testament of Moses. In this we are told that Israel's leader declared: "Not for any virtue or strength of mine, but in His compassion and long-suffering was God pleased to call me." Moses is referred to in this Testament as "a great Angel" whose relation with the people of Israel did not cease with the death of his earthly body. It declares that his sacred spirit continues to intercede for them in the spiritual world. No single place was worthy to mark his burial "for his sepulchre was from the rising to the setting sun, and from the south to the confines of the north—yea, the whole world was his sepulchre."

Paul Brunton in his *A Search in Secret Egypt* has written most significantly of the divine hierarchy: "There is room in God's infinite universe for other and higher beings than man, and even though they took various names and forms, at various times, these deities did not change their innate character. . . . If, apparently, they have retreated from our vision today, their work cannot come to an end. The retreat can only be to realms less tangible to our physical senses, but we are none the less within their sphere of influence. They still watch the world which has been entrusted to their care; they still control the trends of human evolution, even though they no longer descend into visible earthly forms. I believe in the gods—as the ancient Egyptians believed in them—as a group of superhuman beings who watch over the evolution of the universe and the welfare of mankind, who direct the hidden destinies of peoples and guide their major affairs; finally, who are leading everyone and everything towards an ultimate perfection."

To the sensitive individual the perfection may seem a long way off. But, after all, if we were perfect souls, we would not be here. I disagree with Brunton that the Angels "no longer descend into visible earthly forms." It is not so much that the Angels are not still with us, as that we are not with them. At any moment they can speak to us clairaudiently, and, on the rare occasions when it is necessary for our development, allow us to see them in the glory of their luminous bodies.

The ancient Egyptians erected a splendid monument to remind the world of this fact. Behind the Sphinx of Giza, they built a pyramid with a casing of pure white limestone that reflected the rays of the sun so intensely in the desert air that the beams could be seen for miles out at sea. Its ancient name is *Khuti,* "The Shining Ones" or "The Light." With our extraordinary reverence for size, we have called it the Great Pyramid, and entirely missed the point of its existence. When the Arabs conquered Egypt, they removed the blocks of limestone casing to build their mosques and palaces, thus underlining the immense capacity of man for misguided activity.

Brunton relates in his *The Quest of the Overself* how Mohammed was asked by his relative, Ali: "What am I to do that I may not waste my time?" The Arab Prophet answered: "Learn to know thyself!" His counsel was priceless. Why? Let Mohammed answer again, in the words which he wrote down in the Koran: "He who has understood himself has understood his God."

"Watch thyself!" was the teaching in ancient Egypt, and at one time it was the accepted teaching of the wise men of Christianity. Early Christian writings make clear how much Egyptian religious thought was absorbed into the new faith, especially the teaching of the evolution of the soul towards its Shining One or Guardian Angel. A fully developed soul was called "Christos," the anointed of the Divine Spirit. The Egyptian word was "Karast," the embalmed and anointed. In the Dark Ages, the Church declared such teachings heresies, and laid down most untruthfully that the conception of man becoming One with God was a neo-Platonic invention. Atonement then took on a very different meaning from At-ONE-ment. The Christ who had prayed so fervently in the Garden of Gethsemane "that they may be One, even as we are One," was once more betrayed.

We must not forget the most impressive image of a Shining One that exists in Egypt today—the Sphinx, gazing eastwards towards the rising sun, who continues to meditate on his desert throne at Giza. His divine visage, mutilated by the cannon balls of the Mamelukes, still has a sublime expression. Every night the Egyptian Governments lights him up most artistically for a *son et lumière* show, an idea far more enlightened than they perhaps realise.

Whenever I go to Cairo to conduct the Symphony Orchestra there, I visit the Sphinx. Recently I discovered that the ancient Egyptians called the Sphinx "Hu." According to the Hermopolitan cosmogony, Hu is one of the four *neteru* who, with their divine consorts, created the world. He is known for his authoritative utterances and unendingness. In *The Book of the Great Awakening* (misnamed *The Book of the Dead* by the German Egyptologist, Lepsius, in the last century), there are not many references to Hu, but what there are have tremendous clarity and authority. I quote from the Papyrus of Ani (about 1400 B.C.), the best preserved manuscript of its kind in the British Museum:

"I am Hu.
Never does the soul fail in my name.
I have created myself with Nu
In the image of Khepera.
I came into being in the image of Ra.
I am a Lord of Light."

There are many Shining Ones, many Lords of Light. Each human soul is attached to its own radiant being. Some men look up to the Egyptian Ihy, the Shining One of music, and the symbol of a fresh beginning. Others follow the light of the noble Ma'at,

who leads them into high paths of truth.

A man who relies on other men for guidance, whether they be priest or sage, depends on reeds that may break. But the man whose soul knows its Shining One will be illuminated by a strong pure light that will guide him through any trouble or calamity. The Eye of Horus will be opened for him. He will experience the true meaning of the words of Christ: "If thine eye be single, thy whole body shall be full of light."

Everyday Psychism

PAUL BEARD

ONE of the real difficulties in evaluating the psychical field is that claims about the nature of its territory have been staked by quite different sorts of people, who come up with answers of considerably different kinds—the psychical researcher's answer, the compulsive sceptic's answer, the compulsively superstitious answer, the mourner's answer and so forth—but there has not as yet been a sufficiently clear middle of the road picture. This is part of the task of the College. What is needed is the construction of an intellectual house, in which all may walk about and recognise that the different rooms are related to one another, even if their windows give out upon different views. Then the common ground could gradually be extended.

At the College we offer the opportunity for direct experience, and suggestions for evaluating it when it has been obtained. To many intellectual people, of course, the whole subject is alien through fear: fear of death, fear of superstition, and especially fear of being deceived; the climate of opinion is against it. A particular difficulty lies in identifying the true source of any one part of the material, for the material is not at all uniform, and probably most students would agree it can have composite sources. In addition to specialist approaches, a full-scale confrontation by the whole man is needed, and by the very nature of it this is an individual matter, so this is a variable too. Not all will bring the whole of themselves nor, as I shall try to show, is the whole readily available. I shall try to distinguish between the everyday self and a hidden self. Certainly not all researchers feel themselves called upon sometimes to bring the whole of their everyday self to such a confrontation. The records collected by the statistician in the laboratory are often looked on as a criticism and corrective of anecdotal experience in the field. Not

often enough does the reverse process apply. A Zener card as an object to be projected telepathically is inert; a living person, perhaps with a highly-charged emotional fact to convey, is far from inert. We may be able to learn from such a telepathic encounter something richer than can be derived from card-guessing. When one confronts a medium, one is oneself an important link in the hypothetical chain of communication; the observer is himself part of the subject-matter to be observed. It astonishes me how willing psychical researchers seem to be at times to overlook such a man-size variable, why they should regard themselves as an impersonal piece of recording apparatus. Mediums don't see them like that at all, and readily distinguish a good sitter from a bad one; a bad one, of course, includes the over-credulous one. The medium is concerned with communicating material and a medium will only be at her best when her listener displays some at least of the ordinary sort of resilience required in social intercourse, which is perfectly compatible with an appropriate reserve about not giving away evidence. The medium does not do her best when confronting a bunch of dry sticks (even if it is dressed up in a suit of clothes, and has a human face), nor an unyielding theological brick wall, nor a gimlet-eyed suspicion, still less an amused know-all scepticism. In short an investigator who does not meet a medium, paid or unpaid, as a friendly human being, is likely to deprive himself of the very experience he takes it upon himself to assess, for he is leaving out a large part of his everyday self from a situation which demands the attention of the whole of it. Of course, earlier investigators like Lodge and Crookes knew this well, but this everyday element is ignored too often.

Whilst it is most necessary to the cause of truth that the material should be examined by every professional discipline, some of these examinations form a somewhat Procustean bed; these are very different from and cannot eliminate the need for others to approach possible discarnate communication as a living experience, testing it by living out its implications in everyday life.

Most of us ask the two-pronged question: Is the material from discarnates? and Is the material valuable? I think we do not always keep our eyes separately enough on each issue. Usually a person demands at least a provisional Yes from the first part before he find it worth while paying serious attention to the second part. Perhaps we are losing an opportunity here, in our search for meaning in psychical studies. It does not suit every temperament, but I feel it would be rewarding if a few people

addressed themselves more or less from the start to the second question: Is the material valuable, irrespective of its source, as we have come to know dream material to be valuable, irrespective of its source? Later on we may find a relationship between these sources, but first let us allow the mediumistic material to stand on its own feet and see what it says to us as human beings, where it is taking us. If we could divorce it, for a preliminary period in our minds from being discarnate evidence or discarnate revelation, it might show itself in a clearer light. If it cannot be utilised in terms of its claimed source, it may have a different but still valuable use if derived only from the recesses of minds on earth. It may present material of psychological insight. Information faces us which suggests the medium can have access to an untapped source of wisdom within ourselves, that a hidden self of our own much wiser than even the whole of our everyday self comes within the spectrum of mediumistic insight, when the medium, or her trance control, speaks of reading within the aura. Whether we get it from a medium or from a dream will not matter to this more localised enquiry if we are seeking wisdom from within the self; if it be true, as both depth psychologists and the wiser discarnates say, that we have a deeper self than the conscious everyday one, and can establish a real relationship with it. Provided it is drawn from depth, it will not matter whether a medium draws from this depth in us, or whether a discarnate being reflects it to us, either from his own being or ours. The usefulness of the end product is here the point. Such material forces us to ask a number of difficult questions about our real make-up. Turning now from such a specific enquiry to everyday psychism, this is of course different from psychism every day. It would be extremely foolish to consult mediums every day, or every week. It gradually comes to be seen that it is not wise to consult mediums or discarnates about everyday issues, unless these contain a true spiritual issue. I don't think it is a bad thing when one is going to seek wisdom rather than evidence from discarnates to ask oneself first: do I really need to know this? It is very easy to clutter up the decks of one's outer mind. It is much better to trust to the source behind the medium to choose the theme. True one sometimes comes away without any mention at all of what one most hoped for advice or information about. This has to be accepted. If one wants wisdom, one has to be supple, to leave the field clear. Just as we can't do much in the way of dictating what dream material we require, so it is best not to try to dictate to the medium. Let her produce the material first; we can

question it later on. If the listener insists on introducing the theme, he will be quite likely to awaken a response from the surface of the medium's mind, and not the part which is hoped to be in touch with discarnate sources. Similarly, one of the problems for mediums is how to be responsive to the communicator and not become over-responsive to the sitter as well. The sitter can easily draw the medium away from her best levels of attention.

An important part of this seeking of wisdom, as I see it, is to establish by whatever means a deeper working relationship between the inner part of one's psyche and one's conscious self; to become more conscious of this inner part.

Modern psychology, of course, has already taught us a good deal about the hidden part of the psyche. It has shown us we may be sitting on a powder keg, or on something even less attractive, or that we may be quite unaware of sources of beauty and insight. Once we begin to draw from the creative unconscious one reaches an element which is stronger and more powerful than the upper intellect. The upper intellect often does not like admitting this any more than a political party cares to admit that its opponents are more worthy of office. Depth psychology relates this material to this-world problems and a this-world setting. Discarnates do also, but they try to extend this setting.

So we have these three separate factors: the upper or outer intellect; the forces which depth psychology labels as the collective unconscious, and which sometimes have a potent effect upon the psyche; and this other world of discarnate teachers, who are undoubtedly concerned with regeneration of the personal self, and with living out earth life at a more creative level.

Now the factor which distinguishes these discarnates, or if you prefer, purported discarnates, from the workings of the collective unconscious is surely significant. The images and messages which burst forth in the dream are no respectors of the feelings of the normal conscious self. They get past the censor of the everyday self and tell a sometimes ruthless and devastating story; they often tread very hard on the corns of this daily self: that is why they have to evade the censor. Now sooner or later, if we are serious, we meet in the discarnate area an extra factor which is not present in these dream encounters. In the deep dream it is a question of take it or leave it; we have to interpret the dream or get the psychologist to do it for us. But when it is a question of discarnate teachers, speaking usually through trance, a love element becomes added. They are considerate and tactful, they have a wonderful way of not hurting one's sensibili-

ties. One can put one's case, to some extent one can argue and question. One has to account for where this love element comes from, which shows not only a general tenderness, but often a particular and personal insight also.

When in a dream one meets an archetype such as the Wise Old Man, one does not feel him to be an individual; he is a mouthpiece, a conveyor of wisdom, directed it is true in a most apt way to one's individual condition. But with a discarnate teacher, one can get, over the months and years, a very strong sense of there being a separate individual there. Sometimes one feels he is struggling against certain limitations of expression imposed upon him by the entranced sensitive, in her outlook and her vocabulary, and one gets by experience a very strong sense that there is much more of this discarnate than one is fully aware of. One can't bring this into the scientific field, but one can discuss it in terms of an experience with others who may have sensed it also.

Now we reach a troubling area for the man or woman of intellect, for he is likely to find that there will gradually emerge from this discarnate material a number of ideas which do not fit in with those that have been built up in the scientific world. They probably seem irrelevant, unnecessary, certainly not capable of formal proof, in short, wild ideas. He might at times even call them extravagant and romantic ideas. He will have to make his mind up for instance whether to accept or reject the concept of reincarnation, and may not be impressed by it being a very respectable idea in the eastern world. You can't, of course, have reincarnation without survival as well. The logical upper intellect, especially if it does not also wish to pay attention to what can reach it from depth psychology, is likely, provisionally or absolutely, to assign all these ideas to mediumistic romancing. One medium, he thinks, learns from another, thus gradually building up a sort of folk-lore. Such people willingly attribute it all to romancing when mediums speak of ancient Egyptian priests or Red Indians. But it is not quite so easy when romantic information is produced in what is claimed, and has been thought by sensible people to be, a reasonable discourse from the discarnate Oliver Lodge, who says that he used not to believe in reincarnation, but finds himself now doing so, and that he used to hear a lot about personal guides, and had been distinctly bored by the idea, but had now seen for himself what valuable help they had given to him on earth, even though he had not then been conscious of it. If the rest of the discourse is reasonable—it is in the Journal of the S.P.R. for June, 1945, No. 615—the upper

intellect is in a weak position if it finds itself saying: "Well, the ideas that already seem reasonable to me I find I can attribute to Oliver Lodge, but not the ideas which at present I find unreasonable," for the discourse hangs together as a whole. Similarly, if you put yourself to the test of experience, you will probably eventually receive information from a purported guide of your own, whom you may recognise as possessing considerable insight into your personality and perhaps offering psychological advice which, on trying it out, you find very helpful. If this guide then goes on to speak of reincarnation, once again you have this difficulty of separating out what you can very quickly find out by experiment to be right or wrong, like personal advice, from what, like reincarnation, cannot be tested in the same way.

Sooner or later one has to come to terms with this more romantic sort of material. One then finds oneself engaged with ethics and with the sort of experiences which in a different idiom appear also in the integration processes of depth psychology. Incidentally you find discarnates saying in effect that if you choose not to undergo the integration process whilst on earth, and the postponement is a wrong choice, you will find yourself confronting it instead after death. Oliver Lodge says in his own rather different language that it is much harder to undertake it after death than on earth, and in Post Mortem Journal you find the purported T. E. Lawrence in considerable difficulties over the psychological defects he had accumulated on earth. One then begins to see why discarnate guides trouble themselves to give us advice about our psychological problems. Some find then that the seemingly romantic ideas of reincarnation begins to fall into place, and that it puts personal problems into a different and larger perspective. We also become a little more impersonal about them. Although in the present intellectual climate reincarnation is looked upon as a rather ridiculous, or anyhow unprovable idea, nevertheless it is finding curiously ready acceptance in the young and, amongst others, in many staid members of the Churches Fellowship. Oliver Lodge's paper is a straw in the wind, and there are other straws pointing the same way, and of course a few eddies which seem to point in the contrary direction; but it is remarkable how many straws are found pointing to reincarnation. If evidence for personal survival begins to seem convincing, then one necessarily begins to think of life in terms of much more than 70 years, and perhaps one begins to look around for discarnate seniors. When found, these too preach reincarnation.

I spoke earlier of the need to study the psychic field by

turning its fruits into daily experience. I will call it an adventure in consciousness. A learned judge once said: Justice is open to all, like the Ritz Hotel. All can undertake this adventure of consciousness, but as with everything else, one has to pay for it. Payment is sometimes in terms of what one needs to discard. If someone has died who was loved very dearly, then besides the heartache and the agony, there is the feeling that along with this person, some part of oneself has died also. If convinced that he survives, some seek in turn a resurrection of the part of themselves that died with him. "Come back and be just as you were," they say. But once the joyful reunion has been well and truly made, it is the altered part, the new man in the one who has died who becomes important. If the enquirer does not want the new man, or if indeed there is as yet very little difference in the level of consciousness between the one on earth and the one beyond, then you get the shallows of communication. Unfortunately many do not wish to get beyond the shallows, so their adventure in consciousness stops almost at once. They occupy something of a twilight area. To be fair, many discarnates, for a while, also still prefer the shallows. In time, according to our accounts, communicators begin to draw away from the earth, their memories fade; more of them begin to function at a new level of being—instead of "new," discarnate teachers would I think prefer to say: a level newly regained. And if the one on earth is not able to take a step up in consciousness, then more and more of the loved person passes beyond his ken.

Well, if the adventure in consciousness is to continue and develop, how can the step up be made? I do not mean, so to speak, running after the other one, and trying to live vicariously in him. I mean taking a step up to his new level of consciousness and then working impersonally at one's own job on earth at as near that same new level as one can also attain for oneself. For on earth too we can regain part of our larger self. Then there can be a matching, sharing, nearer the other's true present being. Some of the old joy when he was on earth may still exist as a bonus, indeed it often will, but the real emphasis lies elsewhere. All cannot be quite as of old. As the one who has gone on becomes more impersonal, so does the one left. For both, amor turns into agape, the narrower love into the wider.

This can be the meaningfulness, for the survivor, of the death of the one so loved. It is the new man, or new woman, in both who celebrate the survival of the first to die, who seek for what can be newly born in each other, and not the repetition of old memories. Such a meaning, of course, takes time to find. Many

do not leave the shallows in order to attempt this re-awakening.

There are two main facets of discarnate communication, as one reaches its deeper levels. It places the personal life history into a wider framework, one encouraging more serene and purposive effort. And it offers a parallel route to the integration process of depth psychology, another route towards it. In both routes, the real adventure in consciousness is the search for true being. This search can be nourished also, of course, by discarnate help without the extra spur of intimate personal loss. Discarnate teachers use several methods. There is the method of attrition, where they gradually hint and point at faults that have the consequence of limiting one's private landscape, and which make most of us go through life like a hobbled horse. They have the second method of teaching, by lecture and question and answer, all of it similarly designed gradually to get us out of the present strait-jacket of private pains and pleasures. And a third method is the sudden illumination, when they succeed for a moment in lending us something of their own vision. They throw the cloak of their own consciousness over us, so that we see our life, our problem anew, for a flash, through their eyes. After that we become different. They convey how much of their discarnate strength comes from sharing in an intimate group consciousness; of this they try to give us a flash. They persuade us too to try and reach it directly for ourselves through meditation.

Well, it will be said, if this is really so, it would soon become widely known and everyone would rapidly be seeking this help and extending their consciousness; we would see it happening all around us. But we know it isn't so, things are not so rosy as that, and the reason of course is clear. It is not always so convenient or comfortable to pay the price which expansion exacts. A further complication is that the bill sometimes seems to reach us beforehand, and sometimes afterwards. It would be much simpler if one could just pay the money with one hand and take the goods with the other, so that one knew exactly what one was getting. But some people have to work for many years, chiselling away at themselves inch by inch, before there is much to show. You often have to be prepared to work on with discarnates for a long time in the dark without any result. If, on the other hand, you do get an illumination, partial illumination, seemingly unearned, then you pay for it afterwards in terms of service. To quote an exalted example, Julian of Norwich's illumination was spread over a few hours, but she paid for it over many years of sitting in an anchorite's hut beside the church, with a window from which to listen to the doubtless often boring

accounts of those who brought their problems to her day after day. Her expansion was paid for by a self-imposed limitation for the benefit of strangers. In my own mind I have little doubt that this is also the sort of price that a discarnate teacher has to pay when talking to groups of earth people for twenty or thirty years, always limiting himself to what he hopes they can grasp.

So to gain the fruits of discarnate relationship is a question of everyday work, not of constantly going to the medium as a sort of infallible spiritual tipster, one of the set of incongruous roles heaped upon these unfortunate sensitives. A working spiritual relationship between discarnates and one's own deeper self is not established by passing the buck in that way. Passing the buck diminishes the quality of any life-situation. By making their own decisions on the discarnate material offered, many have found this material to be life-enhancing. That is why the subject continues. But it also has a large rump of triviality and nonsense, and one of our problems is how to discourage those who misuse mediums because they only want idle material. Obviously it is not life-enhancing when sitters are naughty and self-indulgent, and when by their motives they degrade the function of mediumship. Mediums too, of course, can be as naughty as anyone else, when they assume an authority through ignorance, descend to telling fortunes, or foster personal prestige attached to their calling, but they can also be very wise and sensitive beings. They have to take a great deal of battering from sitters who won't bother to understand this hypersensitivity; far too few sitters realise how heavy the toll is, and learn how to reduce it.

In a matter which is literally one of life and death, one's own life and death—and the life is more important than the death—only one's best can create an intellectual and emotional climate which is both serious and free, without the twin constrictions of irresponsible gullibility, or intellectually respectable but cramping fear of being thought less sceptical and man-of-the-world than one's colleagues. Thus a middle-of-the-road audience—keen-minded, tolerant and yet properly sensitive—is an essential part of psychical studies.

To sum up my argument, if discarnate communication is a fact, as I am convinced it is, then it offers a human relationship of a special kind. As a result of their new experiences, which relate to an uncovering, a slow regaining of part at least of their true self, people become altered after death. Our relationship with them, if it is to be healthy, needs to be primarily with this

present new, altered self, and much less with the man of earth-memories. But, and this is the really important thing, this altered new discarnate self, and other communicators of higher spiritual standing whom we have not known on earth during our present life, speak to that part of us which too will be regained after death, but which it is better to try to regain now. And this part, if somewhat veiled, is already in resonance with the experiences met with in discarnate life. If reincarnation is true, we will have met with such experiences before, in the period between earth lives. Discarnate teachers say things which often touch a familiar chord, we often feel in our recesses that we half know it already. If the one on earth can respond, the result will be a speeding-up process for him. Oliver Lodge's discourse says in effect that if a man does not develop this fuller self, he will find after death that he is unable to avail himself of 90% of the opportunities that should be open to him there. He will find himself confined to a 10% life until he returns to earth to sharpen his equipment. Therefore this hidden self deeply needs to regain itself on earth. Every man, one teacher says, finds his own way back to God, with help. Discarnates are able to offer some of that help. There are, of course, many other methods of finding a way to God, for life is wide. But it is towards this kind of help, and the loving relationships behind it, which gradually become more and more refined and impersonal, and which deepen and broaden into wider group affiliations, that the search for the meaning of psychism seems to me to be leading.

SWAN ON A BLACK SEA

Miss Signe Toksvig, the editor of "Swan on a Black Sea," writes:

"When I first worked with the Cummins-"Willett" scripts, it was from typed copies sent me by Miss Cummins. They had been made from the original scripts by capable people, and it didn't occur to me to question them. Then when later on I had access to the original scripts, as well as to "Mrs. Willett's" private diaries, my attention was mainly concentrated on correspondences between the scripts and the diaries, less on whether the copies had been accurate. Professional criticism in the S.P.R. Journal noted errors, and I decided by means of a tape recorder to check the copies word for word with a Zerox copy of the originals. I found some discrepancies, not serious, but some mistakes and omissions that have been corrected in the second edition."

Miss Toksvig has kindly supplied to the College of Psychic Studies a list of these corrections, which will be very useful to readers of the first edition. A duplicated list will be sent on request to *Light* readers and others. Requests for the list should be made to the College of Psychic Studies, enclosing a stamped addressed envelope.

A Druid Speaks

DR. T. L. MAUGHAN

From a Talk at the College

I DON'T know how many of you know what a Druid is, but if you don't you can take comfort from the fact that there are many who wear the white robe who still don't know either. To me, the Druid is a kind of caretaker, that's all. He looks after the things worth while until somebody wants them. He doesn't propagate, he doesn't sell, he doesn't form groups, he just looks after. If you blow the world up and have to start again, it'll be a Druid that comes out of his corner to tell you when to sow and when to reap. If you have learned that sufficiently so that you have time to spare he'll teach you to follow-up with the arts and crafts, and when your civilisation is once more developed a bit he'll go on to the sciences and religion. That's Druidry. And when you enter into persecution and feudal wars he just vanishes again, as he does in between whiles.

So the Druid is the caretaker of the things that are worth while. We are a religious body but we don't have a religion. It's all one to us whether we have a Hindu, a Muslim, a Buddhist, Shintoist or a Juju man, we take them from there. We don't believe in conversion. Conversion is equivalent to asking you to get from this room to the street without going down the stairs. It's not practical. If you want to get to the street, you first rise from your seat. That movement is made in this room. You walk in this room, from your seat to the door. If then this is to the missionary a heathen religion, it's no use telling you how to manoeuvre in the street. He has to take you from your point in your heathen religion and help you to rise, go to the door, before you can move out of it. So if we have a Hindu or a Muslim we take his within his own faith and we enlarge the man in his own right as a man until he outgrows his faith, if he outgrows it. And should he outgrow the faith to which he was born? He will find the next step immediately in front of him just as you will when you reach the door; the next step takes you out to what is the other side of it. That is our method. We

are concerned with people, with people in their own right, and people in their totality. We are just as interested in your bodies as we are in your minds or in your souls or in your spirits. Your spirits are not much use in the material world without a body. You need the body to manifest and to function in this world and you need the links between. So we're just as interested in one part as we are in any other part.

As for our beliefs, we believe that life is good, we believe that it originates in good. Original sin as such has no place in our philosophy. Life originates in good and it continues in good. We also believe that life is a self-rectifying process. If you look at the evolution of species, at the survival of the fittest and things of that kind, you see it in action as a self-rectifying process. And the art and science of living man is full of blunders. Man's tendency to go wrong, life's tendency to rectify, gives you friction. You call the friction pain, suffering, need, necessity and so on, according to where it strikes you. To be economically sick is just the same as being physically sick—there is something wrong, you've gone astray. If you can rectify your course the sickness will come right. That is our attitude.

Our job is to increase our ability, to manifest, increase our knowledge and skill of manifestation. So, then, we are concerned with the competence of the body to function. We are concerned with the quality of the brain that's handling the body in its functioning. We are concerned with the mind as distinct from the intellect, which pertains to the brain. We are concerned with the soul and we are concerned with the spirit. There is a connection between each of these in a proper sequence. We try to investigate the sequence, we try to investigate what are called the various bodies or various vehicles of expression. We try to experiment with the links between, but in all our work we begin from the one place where we're most hgihly developed, and that is the physical body. The physical body is the most highly developed vehicle you've got. There is a vague impression generally held, once you're free of the body you have a great and noble spirit, liberated from its hindrances and its contaminations. The thing that has to be learned is that it's not very far away from the vehicle body before you become an innocent thing—innocent in its proper sense—a thing that doesn't know. The spirit as such is innocent, it doesn't know. The whole business of manifestation is to bring self-consciousness into being. The state of not knowing, the state of ignorance is not a desirable state. To pass from the state of not knowing to the state of knowing you have to go through living experience. You have

the trees in the garden of Eden within your own body. There's the one tree down the centre, which is the spinal column—it represents the will and is the instrument through which the spirit hopes to work. On either side of it you have another tree, one on either side the full length of your spinal column; the sympathetic nervous system; we call that the wish. It's very necessary for material life that you have the sympathetic nervous system; it is through it that the skills of the body are acquired and applied. There is often conflict betwen the wish and the will. When this conflict is resolved and you have harmony between the two, that is the state when you say "I and my father are one." A conflict between the two is evidenced in every activity. You have, when the wish runs contrary to the will, activity between the sympathetic nervous system and the central nervous system, the cerebrospinal system. It results in chemical secretions of a given nature and these chemical secretions are either helpful or otherwise—helpful or hurtful and they're secreted, they appear in the body and they have to be disposed of, either through use or otherwise—it's better through use. Out of that section of it we get our physical discomforts and our physical diseases. Confusion of the mind or rather confusion in the brain, arises the same way from the conflict between these two. The Druid is mightily concerned with this because to bring them into line is to give the spirit greater power of expression through the body—"That here below thy heavenly love might shine undimmed from heaven above."

So then we are concerned with healing as well as with preaching, and to us the two things are the same. They're just different forms of preaching or they're different forms of healing, whichever name you like to use. The words of advice that rectifies behaviour is just as much healing as the pill that rectifies behaviour inside. The one rectifies behaviour outside, the other rectifies behaviour inside. The pill is as much a sermon to the inside as the word of advice is to the outside.

We have some practices in which, in my opinion, Spiritualists ought to be greatly interested. Our meditation exercises involve getting to know the situation between the wish and the will, the situation between yourself and the body. It's designed so that you will learn at first hand that the body has a life and a will of its own and that that life and will can be in conflict with your own will. It's only when you learn it at first hand that it really means anything to you. We teach you to balance the breath. If you can so groove the brain that you acquire the habit of balancing the breath, whether you lose your temper or not will be a matter

of choice. Sometimes it's convenient to lose your temper, to put power and punch behind a point, but it's one thing losing it, as men do, and another thing losing it as a method of achieving an end. In one it happens to you, in the other you cause it to happen. An interesting thing we have found out of that class of work is that if you refuse to allow anger to rise the power of the impulse is, as it were, kept in reserve; you do this two or three times, you have quite a reserve at your call so that should occasion require it, you might be quite calm in your mind and in yourself but you really want to make a show. You can let it go—the veins in your neck will stand out, the veins in your head will stand out, your face will go red and you'll put on a really fierce look and you will give a display of anger such as you haven't been capable of before. It overwhelms the opposition. You can do that—energy has been reserved and you release it designed to serve a purpose and the benefit of doing it that way is that you are yourself not angry, your brain is just as calculating as ever and you're directing your energy to the point that you have chosen. It gets home when you do that. Sometimes that procedure is necessary to get a point home. A Druid as a rule is pretty good at getting a point home one way or another, because of his knowledge of the body and the brain and their functions.

We have another exercise or series of exercises. They're concerned with the gap between going to sleep and waking up. You hear a lot of fantastic stories, rather prevalent among Spiritualists, about their high jinks during the night—you hear an awful lot of nonsense talked about it as well. But most of it, even where there has been an experience, albeit embroidered in the telling, is to our thinking pointless and of no more value than dreaming. The difference between a dream and an experience lies in this: when you are dreaming things happen to you, you don't cause them to happen. At the present moment you could get up from your chair and shout at the speaker, you could say "I've had enough of this, I'm going out." You can initiate movement. In dream things happen to you. The buiness that lies before you in that field is to acquire the power of volition, that which will change you from vacant lots to conscious beings. Because once you leave the body and you are subject to things happening to you you are in the situation of the village idiot—they're not so common as they used to be but we had them at one time, every village had its idiot. He was a pleasant individual, the only thing wrong with him was that he wasn't there. The body floated around but there was nothing to it, nothing behind it. The bulk of humanity is in that situation

the moment they lose the physical body.

Now, by the slow process of evolution, development has transferred by induction from the physical vehicle to the next one and from it to the one after that, to a rapidly reducing degree. The only vehicle you've got that you would yourselves call sensible or useful is your physical body. The slow process of evolution has worked for millions of years, bringing it to the stage that you're at. You have already the possible centres lying waiting for development, for cultivation, for improvement. You have now reached the point when you can take a hand in the work. Up till now it has been done for us, the way we do things for domestic cattle. Now you have a chance to take a hand in it yourselves. The rate of progress will speed up unbelievably. The amount that can be achieved in one lifetime by conscious activity is beyond the conception of the ordinary man. And we begin by the period between sleep and waking, so that we steadily endeavour to retain self-consciousness as we move out of the physical body. You have, when you do that, the ability to become self-conscious, a creature with volition, that can make a decision, perform an act, a wilful act, and carry it out.

Your ability to take the memory with you there and back depends on the degree to which you have cared for the memory in daily life. You will remember easily outstanding things and you will forget a lot. The memory in the physical body has to be cared for if you want more than an ordinary type of memory, with all its omissions, when you come to deal with what happens during sleep. So you have to develop the ability to take your consciousness with you, to retain self-consciousness; and you have to cultivate the memory. You will find, by the way, if you get that far, that when you waken you're sadly disappointed in yourself that you didn't do this and you didn't do that while you had the chance. But while you did have the chance you hadn't carried over enough memory from here to there to be capable of the things that you're capable of while awake. That grows. It's only after learning to be conscious between going to sleep and coming awake that we deal with the question of the consciousness between the grave and the cradle. If you're absolutely blank from night till morning, how on earth can you hope to be otherwise from the grave to the cradle? So your time is far better spent on the thing that you have the chance to practise. After all you can practise the work during the hours of sleep seven days a week and you can't practise from the grave to the cradle very often, not in our scale of time.

That's some of the kind of things that we go in for in the

way of activities. Our outlook is that you always have been somewhere and that you always will be somewhere. This one point in that somewhere you call now. We say that you are what you are because of what you have been, and what you're going to be depends on what you do with yourself now. And when we say that you are what you are, because of what you have been, we mean it in a literal sense. You haven't a curve or an angle or a wrinkle or a gland that isn't part of your story. You have yourselves created it. The creation story in the Bible is to us the creation story of every man; that he is God in his own world, that it's his spirit that broods over the mighty deep which is his own chaos and everything in that chaos is carrying his own brand and he is steadily working on the substance of his own world and developing it. Your height, your width, your shape, your looks, your abilities, everything, is what you have created, it's the result of your activities. And you're changing it now, you're changing it blindly until you realise the pattern. Once you get a grasp of the scheme you can start fashioning things so that the future will be more to your liking. Fortunately in the early stages of that you won't be very good at it. I say fortunately because when you begin that class of work your likes and your dislikes are, to put it frankly, childish by comparison with what they're going to be even five years after you've done that work. So you have ideas and ideals and you start to fashion. You can shape the present like soft wax so that the future may be thus controlled. The future is in your hands now. Now is the only time you have. You can't function in any other period than now and it's what you do now that affects the future.

With points of view such as we have in things like that and our appreciation of time, which is rather a longer spell than the average, we are not as attentive to the present as we might be. When you look at the fuss that civilisation makes over its affairs, read your daily papers for instance, the excitements, the thrills, the fears, and remember that there will come a day when the rise and fall of the British Empire will be a paragraph in the history books, like the rise and fall of Rome, then today's headlines don't really matter so much. While you were having all the tension and the upset over the Suez crisis, I was out of touch. I was away beyond the Himalayas, and when I got back within reach of newspapers I had the Suez business from start to finish. It was over before I got back and I found it very interesting catching up on my reading. I watched the tension grow, the anxieties, the stresses and the strains. It does put

it in proportion when you get your news that way. Life takes on a different aspect when you truly realise how extensive it is. Spiritualists talk lightly about the realm of the spirit and all the rest of it. Quite bluntly, they don't have first hand experience of it. If they did they would talk differently. They're talking about hearsay. You might quite well talk to your guide but how many of you can shake hands with him? How many of you could tap him on the chest and say "Look here, old man, I don't agree with that." You haven't got that kind of relationship. It's only when you have that type of relationship that you get the right kind of realisation. You have an entirely false attitude when you're working at second-hand. So you want to push the personal side of it to the point where you have the ability to look and see if it's true, to investigate for yourself. The guide tells you something, well, go and find out, don't just accept it at that. The guide says "I am the big chief so and so." He might be a funny little nipper for all you know. It's true if the build-up has been sufficient there are always those who will give a description that matches that build-up, but the highest entities so far that have been active in this work bear no resemblance to your guides whatever—they're more like Catherine wheels. You know what the Catherine wheel is like, spinning round and its sparks flying out from it, only very much smaller. But you see, a thing like that doesn't make sense to the average man. If he saw something like that he'd say "But where's my guide?" You must go a long way before you can see any chap with one of the Catherine wheels. But he speaks to one of his henchmen and that in turn speaks to one of his henchmen and it comes right down the line, until the fellow next to you speaks and you say "That is the high guide."

The person who is best able to communicate with you is the fellow next door, the one that's just one removed from you. He's near enough to be comprehensible, he's near enough for the contact to be sufficient, he's near enough for you to be able to communicate with some degree of understanding. And these are the things you need. So you speak to the one next to you, and he speaks to the one next to him.

We have what we call the golden chain of the Druid succession—like a lot of our things it has two meanings. One is the true form of the succession which goes down through the chiefs, a genuine form of apostolic succession where something is transmitted from the one to the other down the line—that's unimportant. The true golden chain of the Druid succession is the organisation that we have built up through the ages, so that

those who have died have retained their contact. How many of you can say the same? Those who have died have retained their contact, and when their contacts died they retained *their* contact,; so we have a long line of such contacts, reaching up to the realms where some of them have almost forgotten what it's like to be in the material incarnation. To put it, as one of them put it to me, I wanted a job done and he said "It will necessitate that we revive an outgrown art—the use of words, so long lost to us. To do this job we will have to recover that art and set aside our pure communication." We have a line of succession that reaches to that realm where speech is a long lost art.

You have the opportunities when you're speaking to various guides and controls of making dates, coming to agreements, experimenting, but it involves practices on your own part that will be conducive to your being conscious when the dates are kept and in a state of recollection when you return. These two things have to do with you and your body, not with anything else, neither religion, Spiritualism, philosophy or science—just you and your body. You have to acquire by personal effort. If you think the goal is worth while, then you will put in the necessary effort. You get nothing whatever in this world for nothing. You can't even grow a corn without earning it. You can't have an accident without earning it. You've got to work for everything. You have worked for every hardship, and you earn it before you get it. It's good to know that and remember it sometimes because then you can cut down your earnings in that direction and perhaps then you'll have more time to increase the earnings in other directions. The other directions are much more fun.

At one time I used to refer to this path as the way of woe and pain, and my motto was: how I suffer. But it's the path I'm recommending to you. If you set your foot on this path there's one thing I'd like you to have in mind right from the start, that the highest ideals that you can conceive in the present day, if you work for them till they're achieved, they become commonplace and you will have another ideal lying ahead of that, and as you move towards the next ideal today's ideal will fall behind, so that it will become one of the things that's not done. And as you move further ahead it'll become an unpleasant thing to do and you'll look down on people who do it. That's what I'm trying to warn you of now; that for the people coming up behind, where it's still in front of them, it's an ideal and they are still to be encouraged to work for it, even though you look upon it now as degrading. It will become degrading to them after they've

passed it. So remember that your ideals are only ideals as long as they're ahead of you. They're commonplace when you catch up with them; they're degrading when you've passed them. So go easy on the fellow who's coming up behind.

The Sanctification of Secular Life[1]

A. GRAHAM IKIN

"IN the *Christian News-Letter* as far back as 27 April, 1949, Canon Alec Vidler stressed a vital point in the need for a real relation with large areas of national life with which the Church had lost touch, or rather *never developed sufficiently in contact with the newer modes of activity involved in a scientific and industrial age to effect a real liaison between religion and life today.*

He writes: 'The fact is, however, that the Church of England has so far been no more successful than other Churches in discovering ways of public worship that bite into the consciousness of contemporary man. We are not, of course, asking for liturgies that have been accommodated to the 'modern mind.' The need is for forms of worship that bring the everlasting Gospel to bear in judgment and mercy upon the thinking, feeling and acting of an industrial society, and little attempt has yet been made to meet this need. The impediment here is not so much that traditional liturgical language is not understood by the peoples but that the accepted Christian images, paradigms and archetypes are no longer alive and powerful in men's imaginations. Any Church that overcomes that impediment will have done something that will put it on the map of social history again whatever formal relations with the State and whatever its lack of liturgical discipline. It is possible that a revision of the Prayer Book, if it was feasible now, would foster the illusion that this fundamental impediment had been overcome when it had scarcely been perceived."

One of the major difficulties in the way of the emergence of such dynamic archetypes in an imagery relevant to the modern man is that whenever some individual is sufficiently alive spiritually to begin to break through the old forms and live from a spiritual centre that is functioning in some *specific* area of the non-Christian sphere, whether in industry, commerce, politics, or any scientific or professional work, he finds it almost impossible to keep rapport with the Church Fellowship, as more "orthodox" members tend to think he is betraying instead of fulfilling his Christian vocation.

Jung has stressed the need for a psychotherapist to be secure enough internally to be able to go with his patient, to be true to the truth of his patient, even when the forms of fulfilment seem alien to the physician himself, instead of expecting to bring the individual into a replica of himself. He shows us the way in which expressions of archetypes that *can* grip minds involved in the present situation can emerge from the same levels as the dynamic religious imagery of the medieval world which took shape in relation to the social and academic environment and made Christendom possible.

There is great need for spiritual directors and medical psychologists who can recognize when some conflict that may involve great distress and spiritual suffering is an indication of a break through of spirit, breaking old vessels in order that new ones, shaped in the crucible of the conflicting forces, evaluations and activities of today, may emerge.

It is increasingly being recognized that individuals may find themselves in conflict with social norms either because they have failed to reach the "average" level, or because they have gone beyond it and have become aware of the sickness of society itself —a sickness in which we all participate. This was true for the ancient prophets who were persecuted for trying to bring the Jewish community to spiritual health and harmony, and it was supremely true of Christ, crucified by Jew and Gentile, who combined to betray their heritage of faith and law.

A doctor who is doing very real spiritual work himself said he felt a great need for priests or other ministers of religion who could follow on with what he had begun, instead of trying to *undo* it. He could help the individual through the breaking down of the old inadequate attitudes, but the fulfilment of the promise of the new, through which forms relevant to the present age might take shape in fellowship with the Church, *needed that fellowship.* For lack of such pastors, he said, he had to "boggle on" on the religious beat himself.

My own experience endorses the need for this. The danger of the foundations through which a more dynamic link between religion and life could emerge being *undermined* by the ministers and clergy who *should* be equipped to foster the growth upon it is real. Or if such foundations are too secure for them to be undermined from the outside, then further development has to take place independently of the Christian fellowship. In either case the bridge between some secular way of life that *is* a real vocation and the Christian Church that should be able to "bless it" is not built, and another opportunity of the reality of the full

Gospel being brought to bear in a concrete historical situation is lost.

If new forms capable of gripping the imagination of those in the thick of industrial and scientific work are to emerge clothed in imagery relevant to the actual conditions in which they are to become embodied in *life*, these *must* at first seem alien to the older forms which had been relevant to a *different* stage of human development. For the individual concerned they may seem to be overthrowing his own faith, and there is no way through without intense spiritual suffering. Yet he cannot, to be true to himself, deny the spiritual reality of that which is genuinely rooted in the present and not the past—though he would not express it like that at the time. That which *is* so rooted in the present however is an expression of the eternal aspect of that which can no longer be confined in a dead past, but can only be expressed in the living present. He needs must doubt the past traditional expression long before the reality of the new can create forms that can be realized as a fulfilment and not a betrayal of th old. Such a fulfilment can then stir a response in others as another level of secular activity is "baptized into Christ" and the disastrous separation between the secular and religious aspects of life is bridged on some level that is *real.*

There is a great need for a realization of this within the Churches. We need to recognize an activity of the Holy Spirit which can no longer be confined within the minutiae of ecclesiastical forms, but can only be expressed in *life*. The tragedy can be very real, when blindness on the part of priest or minister to something that at first *must* be cruder, emerging fresh from primordial roots, prevents this dynamic stirring of the spirit from bringing forth a more mature expression relevant to today. In one case recently, when a priest who is genuinely sincere, but had been unable to "keep step" with such a process in another and had made matters worse, said "my pastoral consience is quite clear" I realized how completely I had failed to win his understanding of what was involved, through which I had been hoping he might be able to carry on the sort of work for which the doctor had appealed. But he too could not refrain from trying to *undo* what the psychotherapist had begun, instead of helping the individual to build a bridge betwen the new and the old through a genuine participation in *both.*

If Canon Alec Vidler's recognition of the need for the emergence of archetypes that *can* become authoritative in an industrialized age, controlling and influencing behaviour and evoking a response to the full Gospel is to be followed up, there

is a need to help all who are struggling to be faithful in some secular sphere to win through until it is recognizable as *God's* way of meeting some particular need.

No single individual can express the "balance" of the whole Catholic Faith. That *is* the work of a community. But the community dynamic enough to express this within the very much wider framework that the era of scientific and industrial development necessitates, can only come into being as the many in whom the conflict betwen the old and the new forms is dynamic enough to make a fresh synthesis possible can recognize the differing forms in others as expressing the same spirit. This is a real activity of the Holy Spirit, bringing together things new and old.

The process will involve much pain, our deepest convictions are involved: but there is no easier road to the bringing to bear of the "everlasting Gospel in judgment and mercy upon the thinking, feeling and acting of an industrial society."

It is hoped that this article may inspire some to adventure forth in this way, with the reassurance that they are not necessarily ploughing such a lonely furrow as it may seem to themselves, but that many in all walks of life have felt the call to *build a bridge between the social, scientific and religious aspects of our response to the Universe within which we find ourselves.*

The Epilogue to a third edition of *Religion and Psychotherapy* indicated the convergence of many approaches towards the focusing of a more mature spiritual attitude. Each of these involved some measure of bridging the gulf between the "hither" and the "nether" world. Moreover, Jacques Maritain focuses the issue between the medieval forms of piety and the needs of the present age as follows:

"During all the time I am referring to there has been no lack of saints on earth and there has even been a considerable flowering of sanctity. There have been very great saints during the last century. But they have confined themselves to spiritual, apostolic and charitable activities. They have not crossed the threshold to the secular, the social and the temporal. *And so the void has remained* (italics mine).

"The indirect repercussions of an interior renewal of conscience on the external structures of society answers a fundamental need: it has made progressively more possible social changes like the abolition of slavery; but in an historic age like our own, this is most decidedly not enough. We require also an activity which aims *directly* at developing and founding afresh

the structures of temporal life.

"If a new age of civilization is to come rather than a new age of barbarism, then, as I have already tried to show, it will need more profoundly than anything else the *sanctification of secular life.* All social and temporal activity must be nourished by spiritual experience, contemplative energy and brotherly love. I daresay we have not reached that point yet, for the moment we are at the lowest ebb. History today is in love with fear and absurdity and human reason with despair. The powers of illusion are spread all over the earth and all the compasses are awry."[2]

Some of the conflict between those who feel that the newer, more experimental and less authoritarian ways are a betrayal of the spirit and those who feel they are a fulfilment of it might be avoided if the implications of Maritain's recognition of the flowering of a form of sanctity that met quite real needs in its time, and the *present* call of the Spirit to venture into *fresh* fields and conquer them for Christ were realized. I am sure that he is right in that the call now is to sanctify the secular life and to discover the methods of prayer and principles of action that can inspire genuine insight as to what *God wants doing in the secular sphere.* This demands a different *type* of spiritual discipline to that in which the interior life developed rather out of relation to the rest of life. It involves a difference of emphasis. It is more "whole natured" and not so "holy": but it can be real enough for God to use for the furtherance of His eternal purposes within the actual historical context, individually and socially. It may be centuries before the new "holistic" approach can produce such a flowering of the more mature sanctity involved in the sanctification of secular life as the earlier other worldliness *did* actually produce in its context. But the *germ* of the new is at work, like leaven, and if the call to go forward and not to look backwards is implemented *in action* by those who can no longer be confined within even the best of the past, then in time there will be a flowering of culture which expresses a much closer approximation to the Kingdom of God on *earth* than even medieval Christendom achieved. It will not *be* that Kingdom, any more than medieval Christendom was: we have inherited too much history and even prehistory for the *complete* embodiment of the Kingdom under earthly conditions. But it can be a more comprehensive approximation to it, no longer founded on the special privilege of those able to concentrate on cultural or specifically religious activities, but arising out of the convergence of the activities of the many who are involved in the actual rough and tumble of life in its many spheres, and who are striving to

further the purposes of God in their daily lives.

A further endorsement of the need to explore and adventure is given in an extract from the *Christian Frontier.*[3]

The Frontier Idea

". . . The Holy Spirit shows men the will of God now, when they reckon honestly and faithfully with the existing state of affairs in which they have to act. Christian action means action by Christian men who respond to God's call in the encounters of life. The discovery of the right way to respond to God's call in these spheres which occupy by far the largest part of a layman's life and responsibility is not only of the utmost importance, but often also of very great difficulty. It is not simple or easy at any time: in the present period it is peculiarly complicated and exacting, since nearly all the forms of social life are undergoing rapid and far-reaching change, and new problems, often highly technical in character, are everywhere requiring to be solved.

"It is not for the Church as such to solve these problems or to direct its lay members in the performance of their social responsibilities. Whatever the Church may have attempted to do in the past, whatever its success or failure in previous ages in overruling the whole of social life, it is now no longer in a position to make the attempt, and in no *foreseeable future* will it be possible or desirable for the attempt to be made again. The Church should, however, incite and encourage its lay members to work out these problems for themselves in the light both of the Christian understanding of the fundamental nature of man and society, and of an expert understanding of the present facts and changing conditions in each sphere where decisions have to be taken.

"Without committing or being controlled by ecclesiastical authority, Christian men and women are free to co-operate with one another, and with others who do not share their faith, in exploring the various fields of social responsibility and action, in seeking illumination on the particular problems by which they are severally faced, and in making available to a wider public whatever insight comes to them. By the Frontier Idea is meant recognition of the fact that there is this frontier between theology (in the sense of Christian dogma) and the multifarious spheres in which men have to act, or between the Church as an ecclesiastical institution and the tasks in which Christians have to obey God without direct ecclesiastical guidance. The perception that this frontier area exists and that it must be explored by *fresh* methods is sufficiently new to warrant the invention of this name.

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"The Christian Frontier is a common concern of all Christians, to whatever Church they belong or however loosely they are attached to any Church at all. The problems that arise on the Christian Frontier are much the same for Catholics and Protestants, or for Christians of the East and of the West. If there are differences of approach and of conclusion, they cut across the lines of ecclesiastical difference. The Christian Frontier is therefore a place where close co-operation is possible on an ecumenical basis, and the Frontier Idea is in fact playing an important part in the Ecumenical movement."

The same note is struck in *La France pays de Mission.*[4]

The writers, two French priests, start with two fundamental premises: "The first is a great love of men and a desire to see them brought to Christ and His Church. The other is a conviction that nothing, not even the Gospel, can overthrow the facts of sociology. They speak of sociological laws, which if not as easy to state as the laws of gravity, are quite as certain in their action. The evangelist in the modern world must therefore learn the sociological laws and then discover how to work through them for the redemption of man."

This seems to me to be profoundly true, and the attempts to preach the Gospel without a suitable *preparation evangelica* is responsible for much of the failure to win a response to it. A similar principle is also applicable to psychological laws. It is futile today to attempt to ignore the increasing knowledge of *how* our minds work, and the distortions of experience to which they are liable, and to preach as if an intellectual acceptance of the "truths" of Christianity was sufficient. Practically, of course, clergy and ministers would say they expect no such thing, and that it is the devotional response they seek to evoke.

But the pathological element in so much religious experience must be recognized and the dangers of ignoring the bias each mind introduces into its "selection" of what is relevant. It is no use preaching the necessity for re-birth, if the first birth as an integrated responsible human being has been prevented by neurotic or psychotic reactions. These need to be *healed* before conversion in any real sense is possible, and to reverse the order is only to intensify the neurotic or psychotic tendencies, dressing them in religious terminology, but not changing their nature.

Clergy should be much better equipped than they are to recognize the nature of unconscious defence mechanisms, and to distinguish these from personal and moral responses. The ability to discriminate in this way can best be gained by being analysed themselves, so as to see through their own unconscious defences

and blind spots, before they can hope to see through and help others to see through theirs. In this way there could in time arise a consulting service for spiritual problems to which psychiatrists, sociologists, educationists and the Christian ministry would all contribute. This would help from another angle to build the bridge between the secular and the religious aspects of life, the need for which is being increasingly recognized.

Stockholm would seem to have gone some way towards this ideal. The late Göte Bergsten was Superintendent of the "Institute for Psychological Treatment and Spiritual Counsel." This is staffed by clergymen, doctors and medical psychologists. His last book *Pastoral Psychology,* A Study in the Care of Souls, covers much ground that is relevant to this particular Frontier area, with which this article is also concerned.

Dr. Weatherhead, in *Psychology, Religion and Healing,* also illustrates the importance of discovering the *relevant* ways of co-operating with God, which involves the fullest use of all medical and technical knowledge, as well as the dynamic impact of a genuine fellowship at prayer.

In *The Cosmic Christ* Galloway makes a very valuable contribution to this problem with his emphasis on Cosmic Redemption, and not merely personal or moral redemption as expressing the true work of Christ. He states: "It is only in so far as all man's experience becomes in some sense an encounter with God that there can be fulfilment of the personal life of self and the problem of "unhappy consciousness" can be overcome. . . . The problems of the evils in and associated with man's environment is ultimately that, in one way or another, man is continually frustrated in his longing for the blessedness to which he aspires as the fulfilment of his personal life. . . . A central problem in our discussion of that doctrine, i.e. Cosmic Redemption must be to show how the redemptive act of God makes possible the fulfilment of personal life in an impersonal environment in such a way that all experience becomes an encounter with God."[5]

This expresses from another angle the call today for the sanctification of secular life, not for a piety that escapes from it or compensates for it.[6] *A further quotation may perhaps be permitted.*

"The momentous significance of this has not been fully realized within Protestantism, largely because theological attention has been so intensely concentrated on the moral significance of salvation. But what in fact it means is that just as our encounter with the Christ as Ultimate Meaning, the "Thou," the Son of God, implies an encounter with the claim of the "Thou" in every individual person whom we meet, so in

every encounter with the material world we meet the same claim upon our ultimate concern in terms of the sacramental principle. This is more than a change in our inward being. It alters the whole correlation of self and world. It is the claim of God in Christ."[7]

Lawrence Hyde takes up the same problem. "One of the most fundamental causes of the modern man's apathy regarding the religion of the Churches," he says, "lies in those rigid and arbitary distinctions created by Orthodoxy between the "spiritual" and the "secular" realms. What the traditional influence makes for may be described as the localization of the spiritual: the central Source of Love, light and power is not brought into dynamic and creative association with the periphery of experience.

"Religion, instead of being an influence which should penetrate and transform every department of existence, however seemingly mundane, becomes something set apart for sacred times and places, with a proportional impoverishment of the rest of life."[8]

He points out that there is an increasing number of people who are deeply religious but who cannot accept the traditional expression of it as it seems to them to deny certain important aspects of religious experience that a true realism must include.

He goes on: "There are two outstanding ways in which the working of the new inspiration will find expression. In the first place there will be those who will break away completely from the religious tradition of their forefathers and create outside it modern and emancipated institutions. And in the second place there will be those of a more conservative temper who, while maintaining their conformity to inherited conventions, will nevertheless set to work quietly and unobtrusively in impregnating them with a new spirit, in transforming and extending the orthodox conceptions, in orienting them gently towards the future and away from the past."[9]

1 This section to p. 180 appeared in *The Guardian*. It is reproduced by kind permission of the Editor.

2 *The Listener*, 9 March, 1950.

3 Vol. b. No. 1, January, 1950. This is quoted by kind permission of the Editor.

4 Quoted from the *Christian News-Letter*, 11 May, 1949.

5 *The Cosmic Christ*. Galloway. pp. 194, 5 and 6.

6 The Appendix illustrates this from another angle in "What Christians stand for in a Secular World," by the late Archbishop William Temple, in a supplement to the *Christian News-Letter*, December, 1943.

7 ibid. Galloway p. 256.

8 *The Nameless Faith*, Lawrence Hyde. p. 141.

9 *The Nameless Faith*, Lawrence Hyde. p. 18.

RAUDIVE VOICES

The above title which, for convenience, I have employed in the past will now need to be superceded. On the Continent, I believe, "Voice Phenomenon" is used to denote the established fact that extraterrestrial and seemingly intelligible sequences of words are continually being implanted on Dr. Raudive's tapes, and others', too, which have defied the closest investigation of experts.

A series of frustrating incidents have held up the publication of the English edition of Dr. Raudive's book by Colin Smythe (Gerrards Cross) but in the Daily Telegraph of 30th December last, in "Peterborough's columns," it was stated that "Breakthrough"—as the new book is called—is due in March this year and I learn that the printers' date is the 29th.

Having been privileged to read the translator's scripts, I am confirmed in my view that a valid and unique phenomenon is involved, and that the minds of scientists and informed thinkers will be confronted with a problem analogous to the proverbial conflict between an irresistible force meeting an immovable object. "I can't explain it, neither can I believe it," seems to me a likely reaction.

It may be recalled that in introducing the phenomenon as the subject of our committee's investigation, I remarked that the essential step was to have available the English translation of Dr. Raudive's book describing his experiments. There were other plans, too, which our committee contemplated.

"Breakthrough" may be a somewhat ambiguous title for the book. Scientifically, it may be found justified. Philosophically, it raises many problems and it may well prove that all of us will need to remove a vast amount of prejudice and traditional lumber from our minds before we can begin to get a glimpse of the possible significance of the evidence so painstakingly assembled by Dr. Raudive over several years.

Let none of us be deflected by hostile criticism from any quarter. Facts, when established, must be honoured, not obscured by verbiage. Truth will always prevail in the end and "Truth is on the march!"

H. V. BEARMAN,
Hon. Sec., Sc. Research C'ttee, C.F.P. & S.S

Rare Case: "Psychic Regression"

ARTHUR MASSENA

IN the Society for Medicine and Spiritism of Rio de Janeiro (Brazil), of which I am Chairman, I had the opportunity to submit to a test a lady, who was in possession of the rare faculty of "psychic regression." It was the first time I had observed the phenomenon, in my 29 years of psychic research.

The automatist, Mrs. Eugenia Cavalcanti de Albuquerque, a very distinguished lady of our best society, is able to take the personality of an eminent physician, who lived a previous incarnation, and performs, in front of the patient, or at a distance, *paranormal diagnoses.*

During one of the test sessions, she performed 10 paranormal diagnoses of difficult cases, in the presence of the patients. Later, it was discovered that such diagnoses were in complete agreement with those of normal nature performed by doctors.

Although she had had the assistance of the Puertorican physician (who happens to be also a psychic investigator) Dr. Luiz Rodriguez, subsequently living in Brazil, the automatist, who had her rare gift published in a book, in U.S.A., later to be translated into Portuguese, ignored which doctor she was in a previous life, the personality of whom she used to take. She even thought that the phenomenon was one of "psychic transportation," when it was definitely one of "psychic regression," the name I deemed to be more appropriate.

It is true that her spirit, after going back to the previous life, without its feminine aspect, to impersonate a masculine being as it used to be, can, exceptionally, perform the psychic transportation, make diagnoses at a distance (even a far away country); the basic phenomenon is only one of psychic regression, to effect paranormal diagnoses for patients close by.

In her previous life, Mrs. Eugenia Cavalcanti de Albuquerque was one of the best doctors of all times—the French doctor Georges Dieulafoy, who lived between the years of 1839 and 1911 (the lady was born in 1917). He was a good orator, taught Clinics at Hôtel-Dieu in Paris and Internal Pathology in the School of Medicine of the University of Paris. He was a member of the Academy of Medicine of France, and did remarkable works on apendicitis, tuberculosis and Bright's disease. How have I come to know that it was Dieulafoy? In the first two sessions when

her paranormal works were under observation, I noticed that she had advised, in the case of a five-year-old boy, the collection of pancreas liquid for examination; in a case of Parkinson's disease, the collection of spinal liquid; and in a case of anaemia, the gradual removal of blood, to be replaced with preserved human blood supplied by a blood bank.

I decided to consult with my spiritual Guide and he told me that the reassumed personality was that of a great French physician—Dieulafoy. I resorted to the Swiss book "Les Médecins Célebres," by René Dumesnil and Flavien Bonnet-Roy (Geneve, 1947), and "Larousse du XXe. Siècle" (Vol. II, page 861), and found that Dieulafoy had invented a surgical method of diagnosis and treatment of diseases by *aspiration of morbid liquids from the organisms.* Hence, his tendency, even now, to extract liquids from the human body, with the aim of diagnosis or treatment. Most peculiar in this case is that the automatist promotes the *psychic regression* by simply lying down comfortably on a couch, covering her legs with a sheet, and asking someone to count down from 48 to 1 and again from 1 to 10. By this time she has already assumed the personality of the doctor she was in the previous life. She stresses the point that no prayer is necessary—and she does not pray—for "it is enough to have faith and think of Good" at that particular moment. And, according to mediumistic information referred to, Dieulafoy, alive, in a "jeu de mot," used to say among his acquaintances: "Dieu . . . la foy . . . Dieulafoy. Seulement. Rien plus!" (God . . . faith . . . Dieulafoy. Nothing else!) "Faith" in ancient French used to be "foy," instead of "foi."

And the automatist, proving that there is some sort of continuity, limits her religious conception, as Dieulafoy used to do, today Eugenia, to faith and belief in God.

As *Light* readers can see, the famous French doctor Georges Dieulafoy, through an elegant lady, and thanks to her spiritual personality, performed correct diagnoses, more than half a century after his physical death. And he lives again as a woman in Brazil. The personality is the same: yesterday, the sage Professor Georges Dieulafoy; today, the handsome Mistress Eugenia Cavalcanti de Albuquerque.

BOOKS.

The Testament of Truth by Clarice Toyne. (George Allen & Unwin. £2.25.)

There are many accounts of mystical experiences, and many of psychical experiences; what makes this book unusual is its

conjunction of both, and, in this case, their close relationship. It is also unusual in that the mystical experience came early, before Mrs. Toyne was 30, and established the theme which later she found had to be worked out fully through many years of hard pupilage.

Mrs. Toyne is an admirable example of that rarity in which the College of Psychic Studies is always deeply interested: a non-professional sensitive who is also an intellectual who has beaten her own pathway into the interior world.

One day, some years after her mystical light-suffused experience, a friend, without any training, most unexpectedly was entranced, and Mrs. Toyne's future teacher thus made himself known. But such direct encouragements were to be limited in number. The teacher proved to be stern though loving, and though he began to flash thoughts direct into her mind, it was in hints and gnomic phrases each of which could cost her many hours of struggle towards a deeper silent attunement before she could work out their meanings for herself. She soon came to know that only after such effort would her teacher clarify what still puzzled her. By such hard-won disciplines, she moved steadily towards her own vision of the inner world, level by level. Later, transmitted writings were required of her, leading to the three volumes published as *The Science of Wisdom*.

It is of great interest how closely the experiences in *The Testament of Truth*, independently reached, confirm the general spiritual picture found in the closed esoteric groups of discarnate teachers. All are unmistakably dealing with the same intelligible world.

Mrs. Toyne deserves great praise and thanks for a book which does much to consolidate the concept of the psychic faculty as a serious working tool for spiritual and mental exploration.

It is to be hoped that others, working perhaps in lonely and unsupported ways, will take heart from this valuable account, and thus be encouraged to deepen their own search. The general reader, too, will find much of value in this description of the inner world. PAUL BEARD.

Seven English Poets and Mysticism. V. S. Staff. (Churches' Fellowship, 6/6.)

Miss Vera Staff's starting-point is that mystical thought, and of course the experience which precedes it, is beautiful, and therefore it is natural that we should have poets who attempt to express this special kind of beauty. She writes short essays on seven, ranging from Caedmon to Walter de le Mare. Some

readers may find themselves surprised, from her careful Shelley quotation, how easily his thought and imagery fits into the psychic as well as into the spiritual world. It is in this essay and the one on Traherne that most will be found that is new. She also shows well in the brief paper on Walter de le Mare that he took ghosts, visions and telepathic experiences far more literally than many readers may have supposed, and far less as mere imagery suitable for a poet's use. Similarly she pleads for the realist Kipling's acceptance of these inner threads. Many *Light* readers will find Miss Staff "talking in tune" to them, and the talking to be both sympathetic and valuable. PAUL BEARD.

The Cathars and Reincarnation by Arthur Guirdham. Spearman, 35/-.)

I showed this book to a couple of honest sceptics; and they went about scratching their heads for several days. I say "honest" with emphasis because many critics of ESP are as queasy as it is possible to be. They are, of course, perfectly entitled to say: "These things are beyond my experience and I don't like them: therefore I prefer to have nothing to do with them." What they are not entitled to say is: "I don't understand these things, and I don't want to: therefore they don't exist." That was the attitude of the Inquisition to Galileo, and is still the approach of many scientists to ESP. It is a temperamental block, not a sign of enlightenment. It is caused by the fear that the facts, if accepted, would turn the purely intellectual concept of the universe upside down. And they cannot bear the burden of having to re-think their position from its very foundation. So ESP is bunk! It is understandable enought, but it is not scientific.

The Cathars and Reincarnation is far and away the most convincing book on the subject that I have ever read. One has to have a really colossal arrogance to shrug it off. Dr. Guirdham is a distinguished psychiatrist. Thiry years before meeting him, as a schoolgirl of 13, one of his patients filled notebooks with the names and almost the addresses of people who lived near Toulouse in the 13th century. They were Cathars, or Albigensians, whom our own Simon de Montfort helped the Pope to murder for heresy. Dr. Guirdham was interested. He got in touch with Professor Nenni of Toulouse, the greatest expert on the Cathars, who was impressed by the detailed descriptions of Cathar ceremonies and robes, and also by the troubadour songs in mediaeval Languedoc French which this schoolgirl had produced. Some of her facts were unknown to him, as were the names she had written down. He checked the meticulous contemporary

records of the Inquisition; and they proved to be accurate, names and all. When they came to an historical difficulty, he advised Dr. Guirdham to trust the patient, and she always turned out to be right.

The reader must digest this book and make up his own mind. But what are the alternatives for such a detailed far memory? Telepathy? Between whom? Fraud? It does not read like that. Did the patient fake notebooks which contained precise information which was not proved accurate until historians got to work on them thirty years later? Akhasic records? I suppose it is just possible; but much less likely than a straight break-through of memory.

Scientists profess to believe in the principle of Occam's Razor: that the simplest explanation is the most likely to be true. Sometimes, I wish they would forget their obsession with the intellect for a moment and apply this principle to ESP. They would find it enlarged their vision.

The Shining Brother by Laurence Temple. Compiled by Greta Freund. Edited by Paul Beard. (Psychic Press, 28/-.)

Here again is a book which will convince the open-minded, offend the purely intellectual and make the sceptic think. Laurence Temple had always been immersed in St. Francis of Assisi. He was not at all ready to believe that he had actually been a member of his group in an earlier life. Yet, a series of happenings convinced him gradually that this was the case. Once again, telepathy seemed altogether too shallow an answer. This is a beautiful book. I do not propose to quote from it, but I do urge people to read it. It is well set-out; and Paul Beard has edited it splendidly.

Apparitions and Ghosts by Andrew Mackenzie. (Barker, 35/-.)

This is the third book on psychic matters by Andrew Mackenzie. He is always worth reading: properly cautious, neither credulous nor incredulous, allowing the facts to speak for themselves. It is perhaps significant to remember that ghosts and apparitions are a perfectly natural phenomenon in primitive societies. I do not use "primitive" sneeringly. It is simply that people who have not become obsessed by explanations demanded by the intellect before yielding to a belief seem to be in touch with some layer of experience which is incompatible with a purely critical approach. This book keeps up the high standard that we have learned to expect from Mr. Mackenzie.

(One of our members, Mr. Geoffrey Keyte, of 21 Craigmiller Road, Glasgow S2, is collecting details of ghosts and apparitions. He would be grateful if readers would get in touch with him.)

JULIAN DUGUID.

Letter

Dear Mr. Duguid,

The Japanese, you tell us, have six words for love: we remember, also, the famous three of the ancient Greeks. But though we ourselves do use the word rather promiscuously—as when we say "I do *love* treacle pudding"—we *have* several other terms to express differences in degree and quality in the feeling, such as *liking, appreciation, affection, adoration, caring*. But if we ask ourselves what all these have in common we may arrive, perhaps, at a simple description of the generic word.

A well-known psychologist once said that a new-born baby is spiritually rather like an amorphous jelly-fish, charged with life-power but with sensitive tentacles ready to withdraw into itself at the slightest hint of danger. We are all familiar with the happy response of a loved and healthy baby: perhaps we have had, also, experience of the reverse. To me, love is the positive aspect of life—that, in us, that goes out towards something else with accompanying feelings of joy, pleasure, satisfaction; and that is capable of developing into creative action. The retreative motion is the negative and carries with it feelings of fear, hatred, disgust and has the potential for destruction.

Although St. John said that "perfect love casteth out fear," he hardly meant, I think, that there was no natural place for the negative facet of life. It is there and we respond to it daily in small ways. But the human individual is liable to form irrational and unnecessary fears which have little to do with physical danger. A baby who is unwanted by his mother will sense it at once and may feel forever an unhappy stranger in this world. Such fear is a response not to a threat to the physical body but to the spiritual individual. So painful is it that the child rejects it from consciousness and it remains repressed but still active, colouring his feelings, thoughts and actions. A much punished and reproved child may turn aside from the image of himself as sinful and unworthy in the eyes of his parents (and, often, of God too) and may strive to compensate (and regain approval) by being better than anybody else. He has become a victim of the famous Inferiority Complex. That is the emotional pattern of the missionary seeking converts—so many feathers in his own cap, so much balm to his already wounded ego. It is also the pattern of the "do-gooder" who imposes benefits on others heedless of whether they are needed or asked for. This is not to say that it is not natural for us to take pleasure in our own achievements. How can we do otherwise since we are all

individuals done up in our separate parcels and all egoists fundamentally? But when good deeds are based on fear and an unconscious denigration of the self, they do fall short of brotherly love.

I think that to achieve brotherly love—love of one's fellow men—one must be aware of and accept one's own primitive, instinctive nature, which is as much a part of the mental equipment as the laws governing our physical bodies. To me, this is what Jesus of Nazareth was always trying to teach. How otherwise can we understand the Sermon on the Mount? How take our feelings into control if we will not recognise that we, in common with the rest of mankind, have at times angry, adulterous and insincere thoughts? It was the Pharisee in the parable who thanked God he was not as other men are. It is only self-knowledge that can give us true fellow-feeling, kindness in our hearts and the readiness to understand and to help if required.

Psychology is a very complicated and wide subject, if only because every single person is different and has a different set of circumstances to adapt to. But of one thing we may be certain and that is that every one, whether he knows it or not, is striving to find love and that love is striving to find him. The highest experience of which we are capable is the mystical, when fears are swept aside and we lose *self* consciousness but are yet deeply conscious that we, as individuals, are being upheld and are part of the universal love. I know this is a fleeting experience for many of us and I think that even the great mystics could not have lived in it for all the time; yet it is memorable and gives us a ground for faith. MARGARET R. CUNNINGHAM.

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JULIAN DUGUID, *Editor.*

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