LIGHT

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BREAKTHROUGH? (2)

SIR RONALD FRASER

ROBERT CROOKALL

A. GRAHAM IKIN

ANNA MORDUCH

ROBERT A. de J. HART

- Breakthrough . . . Further Controversy
- The Masts of India
- Can Dreams be Photographed?
- The Rapprochement of East and West
- Strange Harvest

and other articles and poems

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CONTENTS

		PAGE
Editorial		106
Love	*Clodagh Purcell*	107
A Meditation	*Sir Ronald Fraser*	108
Correspondence on *Breakthrough?*		
	1. *R. T. Lovelock*	109
	2. *H. V. Bearman*	110
	3. *Norman Gaythorpe*	111
	4. *Robert Crookall*	115
	5. *Peter Andreas*	120
	6. *Manfred Cassirer*	122
Do Ex-Men Feel Nostalgic Towards The Earth?	*A. King*	125
The Masts of India	*Irene Conybeare*	128
East and West . . . A Rapprochement	*A. Graham Ikin*	131
Strange Harvest	*Anna Morduch*	138
Poetry and Psychic Experience	*Robert A. de J. Hart*	141
Transition Phenomena	*Robert Crookall*	147
Recording Dreams by Photography	*P. Clayton*	150
Books	*Julian Duguid*	152
Letters		153
Poems	*Clodagh Purcell*	155

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Editorial

I make no apology for devoting a large part of this issue to the fascinating, and sometimes infuriating, phenomenon of *Breakthrough.* Learned people on all sides of the argument have rushed in with attack and defence until it is hard to believe that they are talking of the same set of tapes. Indeed, it is relevant to ask oneself the question: Breakthrough to what?

I have listened to a few of these tapes and must be careful not to pontificate. This is how they appeared to me, and nothing more. I tried to dismiss from my mind all ideas of spiritualistic explanations, all references to the lower astral, and to fraud, and to approach each tape as a tape, not a lead-in to some favourite belief. The first thing that struck me was that it did not sound in the least like a pick-up of ordinary broadcasts. Even though the tapes had been purposely slowed-down, they were too fast for normal speech. The second thing that struck me was the complete absence of music. When one remembers the huge volume of music, good, bad and ghastly, that roams the air-waves to-day, this is extremely odd. One would expect a little tinkle now and then, merely on the law of averages.

Then, what can the voices be? It would be wrong to make too much of those which pretend to be Churchill, Hitler and Stalin. You can observe the same claims, and the same crashing nonsense, in any mental hospital. And if, in fact, one is tapping after-death, one would expect a part of the clientele to be on mental-hospital level. I do not believe that a bore can become a sage simply by driving through fog on the M1 at 70 miles an hour.

But need these voices, on the evidence, be spirits at all? I am going to suggest here a possibility which is certainly fantastic, but surely not more fantastic than any other theory. It is this: Could Dr. Raudive, and all the other experimenters, be writing their own scripts? Subconsciously, of course, by telepathy.

After all, what is telepathy . . . the only psychic phenomenon which all the informed authorities agree to be proved beyond doubt? It is the transference of thoughts from one mind to another, from a strong transmitter to a sensitive screen, across distance. If this takes place in a few dramatic instances . . . too dramatic to be ignored . . . it almost certainly takes place all the time, below consciousness. In fact, we are always receiving

messages from people unknown to us, from all over the world. When these messages are too far off our wavelength to be acceptable our censor deals with them: perhaps to release them later when we are ready to accept them. But the point is that it is a perfectly natural phenomenon which goes on all the time. Did these ideas come to me from myself, from someone now dead or from a thoughtful little lady in Calcutta? I neither know nor care.

If we wash out the spirits for a moment, can telepathy answer our questions? Or some of them? Is it possible that what can be received by a sensitive mind can be received by a sensitive tape? It might be worth trying an experiment. It would certainly explain one curious fact about the tapes. They seem to speak in those languages which are known to the experimenters. To Dr. Raudive in German, an obscure Latvian dialect, a few words of Spanish. In England, English. It is, of course, true that people on the same wavelength do not need to speak in words; but here we are dealing with the possibility that mind can record itself on tape.

One factor made this seem likely when I was listening to the tapes. They reminded me of those occasions when I have caught myself muttering to myself in almost subconscious argument.

It sounded just like that.

LOVE

Beyond the deepest well my knowing of you goes
as waves know when to break or birds to change their course
as ferns uncurl and new born babies cry
dissolving crystals on a mountain peak or clouds to flee the sky,
as honey from the bee or falling rain to cease
I find my home in you and peace.

Knowing you so deeply I know you not at all
in ways that many lovers know,
or even if you care to know I live.
So I must leave it there knowing only that you are
and lost in you all things come right,
in the end.

Clodagh Purcell, June 1971.

A MEDITATION

Sir Ronald Fraser

I have seen the Real Presence,
The life of sheep, grass and mountain,
Earth, insect and man,

Sun-conscious,
Dark-conscious.
I have seen it in the phases of day and night,

It sleeps in winter trees
And the exultation of pear-blossom,
In the scent and texture of a rose,
In the sweep of a gravelled drive.

At noon the planet floats in magical blue
That is cosmic awareness.
At evening the western sun opens a mystery of distances in a glory of light;
Mountain ranges streaming to infinity,
A flashing cataract, gleams of the sea.
One day man will travel those distances,
Surmount those ranges, pass from horizon to horizon.
He will be conscious with that consciousness.
At night space teems with the all-seeing Presence. Hours pass. The sun rises and the Lord of Light sits enthroned among great angels and lords of the Flame. The light that is born of darkness floods my whole being. My sun-self awakens and I am what I am, changeless in identity with the Unchanging.

Correspondence on "Breakthrough"

Dear Mr. Duguid,

In reviewing "Breakthrough" Mr. Gaythorpe claims to be writing from a scientific standpoint, and pours scorn on all those who have been struggling to elucidate the nature of the phenomenon described in that book. His phrases, however, suggest an emotional antipathy rather than a scientific appraisal when he says that the book is "misleading," that not "one shred" of its contents is "of value scientifically speaking," that those concerned have hastened to give an "uncritical acceptance" of a "less likely hypothesis," that the conclusions reached are "irresponsible," and that the pretensions of the publishers are "fatuous."

To justify such sweeping and unkind statements one would expect from Mr. Gaythorpe a plethora of ordered scientific evidence such as he claims is missing from this book. Instead we find a series of statements which would indicate that he himself is far from clear about the scientific matters which he mentions with such abandon. He baldly states, for example, that the radiated field of all our broadcast transmitters is "electrostatic," apparently in ignorance of the elegant vector relationships first published by Maxwell which define the *electromagnetic* field by which we all receive such broadcasts. He also appears to think that the widely spaced earthing electrodes, picking up telephone conversations by means of earth current potentials are in need of a rectifier to turn them into audio frequency signals, and to be in ignorance of the fact that this arrangement was used in 1915 with a plain linear amplifier (De Forest Audion) for the same purpose. He also appears to think that non-linearity in electronic tubes is the cause of unwanted rectification in the early stages of modern tape recorders, whereas it is the much less linear transistor which has caused the increase of such effects in the more modern machines.

It is a pity that he did not trouble to inform himself about the current position before he published his unwarranted opinions about the work and the workers. I have stood beside Dr. Raudive in a screened room which attenuated by more than 100 db. the radiated field from all broadcastng stations, and which could not pick up telephone conversations because it had a single low-impedance earth connection; on a tape recorder loaded with virgin tape voices were received. This demonstrates that at least

Mr. Gaythorpe is completely wrong when he says that "the technique employed by Dr. Raudive is no other than that described at the beginning of this review."

Furthermore, Mr. Gaythorpe's consideration of the matters raised in this book appear to be surprisingly uncritical. His long allusion to the work of William James, and the implication in his text that the technique of "coherent signal recovery," used so effectively by our radio astronomers, adds an unreal element of subjective interpretation is amazing; the subjective psychological processes discussed by James have no connection with the statistical auto-correlation used in signal recovery; and neither of these two matters has any relation with the looped-tape method used to simplify the recognition of Raudive voices. So also, no one who had considered the data in the book could say "since the voices have the characteristic of broadcast transmissions . . ."; in speed, in tone, in cadence, and in polyglot content they are fundamentally different from normal broadcast transmissions.

The final illogicality in this review is the assumption that because the majority of the messages are of low intellectual level, they cannot come from discarnate minds. It still remains to be proved by investigation whether they do or not, but to say that the content makes it impossible is to accept an *a priori* assumption about discarnate minds; Dr. Crookall's review shows that an alternate hypothesis is possible, and I would have expected Mr. Gaythorpe to be familiar with the views of Dr. Crookall even if he did not agree with them.

Yours sincerely,

R. T. LOVELOCK.

Dear Mr. Duguid,

Mr. Beard's observations are almost entirely in accord with my own views, but I do not think his point: that more scientists might be expected to be publicly associated with the phenomenon (if it were really important) true to pioneers' experience. The pertinent fact, surely, is that so many competent evaluators have continued their interest in the problems after examining the phenomenon. "I can offer no physical explanation," wrote a recognised world expert to the publishers of "Breakthrough" after the test in the screened room.

Further, I think the criticisms of the content of the "voices," though valid, should not be regarded as so decisive an element in forming an opinion at this stage of investigation but, rather, be taken as an added spur to solve the problems.

My comments on Mr. Gaythorpe's review are, firstly, that his technical observations would have been more welcome at the inception of our investigation for, if we were being deceived, early rescue would have been thankfully acknowledged. The *truth* is what we seek. However, it was early elucidated that only virgin tapes were used by Dr. Raudive and, if it were a fact that some such were not immaculate, having been subjected to manufacturers' tests, I'm sure Mr. Gaythorpe, on reflection, will concede that this can scarcely be pertinent in view of the huge number of tapes used (including that brought by the Pye experts to the demonstration at Gerrards Cross). If, however, miraculously, all the tapes on which voices were recorded were blemished ones, why should the rhythm and speed which distinguishes the "voices" obtain? (I understand that "voice prints" which reveal the paranormal aspect of the "voices" are depicted in a report by Prof. Bender accessible to S.P.R. members.)

I do not doubt but that those who participated in the test made in the screened room at Messrs. Belling and Lee's establishment would be able to meet any remaining technical points suggested by Mr. Gaythorpe who, however, should have known that the reference to a Faraday Cage in the Spring (1970) issue of *Light* was at once amended after the item of news had been investigated and found inadequately supported.

As to Dr. Crookall's contribution, all I would say is: All should heed his simple but profoundly true statement that the knowledge one brings to a topic largely determines our comprehension of it. A novice, reading Dr. Crookall's words, might say, "What balderdash!" The initiate recognises the doyen of psychical truths by his very words!

H. V. BEARMAN.

Dear Mr. Duguid,

Thank you for giving me an opportunity to read and answer the letters from Mr. Lovelock and Mr. Bearman.

Taking Mr. Lovelock first, in reviewing "Breakthrough" I was one of those very people whom he describes as "struggling

to elucidate the nature of the phenomenon" under consideration, and I used orthodox scientific principles as my foundation. On this basis there really is not a shred of evidence in the book to support its claims, and I challenge anyone to demonstrate that by means of the techniques described there are reasonable grounds for postulating a "breakthrough" or new means to communication with the dead. I repeat that the ideas of survival and communication with the discarnate are not *per se* unacceptable to me, and in principle I do not assert the impossibility of such communication by any new method.

As for being emotionally antipathetic I have striven to show in simple, unemotional, albeit scientific terms, that whatever the true nature of Dr. Raudive's communications *they can be simulated with considerable precision,* and the simulations can be made to present an appearance of originality and reality.

If Mr. Lovelock and others wish to contribute to organised scientific discussion on occult matters, they really must first be familiar with the scientific aspects of their subject, and by orthodox means prove that in spite of simulation easily produced Dr. Raudive's claims can be substantiated. Scientists have no terms of reference other than established principles, and there is no room for pleading special occult exceptions to the rules *at this stage.*

Mr. Lovelock seems to be out of his depth respecting the "elegant vector relationships first published by Maxwell which define the *electromagnetic* field by which we all receive such broadcasts," and I suspect that he uses the word electromagnetic in the broad sense whereby we often speak of the total energy spectrum (extending far beyond the radio spectrum) as the electromagnetic spectrum, embracing vibrations of extremely short to extremely long wave lengths.

In fact, we do not generally receive radio broadcasting by means of the *electromagnetic* component of the energy radiated from a radio transmitting aerial, which is only one of the vectors generated, and Mr. Lovelock seems to be ignorant of the vastly more important *electrostatic* component, which is the vector linking the broadcast transmitting and receiving aerials. It is important to understand these vector relationships, which Mr. Lovelock chooses to introduce to a readership mainly unversed in the relevant electronics and mathematics, and to distinguish between the *electric* vector and the *magnetic* vector.

The *electric* vector, variously described as the electrostatic vector, electrostatic field, electric strain, *radiation* field, etc., is

the component of the transmitted radio wave usually received by a radio aerial. The *magnetic* vector, sometimes described as the magnetic strain, induction field, electromagnetic vector, is rarely able to induce voltages into a radio receiving aerial because, whereas in the immediate vicinity of the transmitting aerial actually at a distance from it equal to the wavelength of the transmission divided by two-pi, in mathematical rendering 2rr) the magnetic and electric strains are equal in intensity, at a distance between five and seven wavelengths away the intensity of the magnetic strains falls virtually to zero. In fact its intensity falsl off inversely with the square of the distance. Thus a radio receiving aerial must be within a distance of between five and seven wavelengths from the transmitting aerial if it is to be acted upon by the *electromagnetic* field, whereby, says Mr. Lovelock, "we all receive such broadcasts." We do not. All of us (except a very small minority in the immediate vicinity of the transmitting aerial) receive our radio programmes by means of the electric vector, electrostatic field, or radiation field, call it what you will, though "radiation field" is a rather apt description of the vector concerned. For example, the BBC Radio 4 transmission is on a wavelength of 330 metres. If a listener is more than $7 \times 330 =$ 2310 metres = just under $1\frac{1}{2}$ miles away, he will not receive Mr. Lovelock's *electromagnetic* vector. In fact to do this he would probably have to be very much closer, depending on the environment, and then he would have to take into account the fact that the electric and magnetic vectors are at right angles to each other. The above explanation is necessary because a Faraday Cage has been used as a diagnostic device in some of Dr. Raudive's investigations. The Faraday Cage has the unique property of being able to discriminate between the electric and magnetic vectors. It is "opaque" to the electric vector and "transparent" to the magnetic vector, but it has to be designed and built very carefully indeed, otherwise the electric vector can break through with ease. A Faraday Cage which is suitable as a screened booth for aligning radio receivers in a factory such as at Belling and Lee is probably quite inadequate for the tests required in the investigations into Raudive Voices.

Mr. Lovelock's reference to non-linearity in electronic tubes, if I understand him aright, seems to imply that I have overlooked the use of the transistor in modern electronic amplifiers. I am puzzled by his remarks, because no matter what the device—electronic tube or transistor—non-linearity will produce the rectification effect, and as we are agreed, it is the much less linear transistor which is the greater offender. If Dr. Raudive's

recorders are of the transistor type no wonder he is all the more in touch with Babel.

I think Mr. Lovelock has made a mistake: no electrostatic screening cage with an attenuation of only 100 decibels can be called a Faraday Cage. Such attenuation is quite inadequate for the measurements and experiments called for to determine the nature of Raudive Voices; he has missed out at least one cypher. The writer once designed and constructed a double 10-foot cube Faraday Cage within a Faraday Cage (with virtually unlimited funds), which attenuated medium wave broadcast signals by 1000 decibels, but a wire-recorder could still detect the radiation, and subsequent amplification presented signals which cannot have been unlike those intercepted by Dr. Raudive.

I make no comment on Mr. Lovelock's observations about William James, but commend him to read the book and apply the logic. As regards coherent signal recovery techniques I was not in any way referring to the methods used in radio-astronomy.

It is refreshing to know that Mr. Lovelock is of the opinion that "it still remains to be proved by investigation whether they (Raudive Voices) do or do not come from discarnate minds" and I can only suggest that he use my review as a take-off point for a critical examination of the evidence offered by "Breakthrough," so that his researches are not bedevilled by a synthesis from mundane sources.

Dr. Crookall, whose unique contribution to occult investigation calls for the highest praise, is a scientist qualified in other fields than my own. His interpretation of the facts given proceeds from his stated assumption that there is no physical explanation for them. It is this basic assumption which, as an electronics physicist, I consider unsound.

With regard to Mr. Bearman's letter I can only express my mystification that I could, or should, in his opinion have been invited to participate in the investigations at their inception. In fact, as soon as I heard of these investigations I wrote to you, as the editor of *Light,* in an attempt to prevent the very deception he mentions; when early rescue was precisely my aim. That letter led to correspondence with him, of which you are aware. Mr. Bearman, however, had at that time no wish to be advised, much less rescued. I withdrew from the correspondence after recommending that he send details of Dr. Raudive's claims to a professor competent in electronic engineering at the Imperial College of Science and Technology, and so have the benefit of advice from the highest authority in the land; because he replied

implying that he had no need of such help, though without a physicist on the Committee of the C.F.P.S.S. or among the panel of experts (not named) who had agreed to assist as consultants. But, he went on to say, "I am in touch with one or two whom I could consult if necessary." This is not the way to conduct a scientific investigation, nor did it appear to me from such seeming complacency that technical observations however valuable would be welcome from any quarter whatever.

In conclusion, I would like to point out that Mr. Bearman did not amend his reference to a Faraday Cage in *Light* (Spring 1970). What he offered in the succeeding summer number was an apology for the poor performance of a Faraday Cage, the principles of which he evidently did not understand, and thereby confused the issue even further. Professional advice could have been taken even at that stage in pursuit of the elusive truth.

Yours sincerely,

NORMAN GAYTHORPE.

Dear Mr. Duguid,

EVER since radio began, people have naturally heard a babble of voices "on the air." In addition to this, there has been the rare phenomenon known as "direct voice" and some of the latter voices have been reasonably attributed to discarnate souls: as already said, Sir Cyril Atkinson, Arthur Findlay and E. C. Randall were among those highly competent investigators who enjoyed special opportunities of hearing "direct" voices and, after long and careful consideration, concluded that they came from "spirits." Dennis Bradley also studied such voices for some years and came to the same conclusion; he also acquired the rare ability to produce them himself. With regard to the mechanism involved in these phenomena, several of the "spirits" who spoke stated that they borrowed and used the "ectoplasmic" counterpart of their medium's voice box. There seems to be photographic evidence in support of this statement in connection with Margery Crandon's mediumship.

Certain critics of Dr. K. Raudive's *Breakthrough* seem to have assumed that all the voices that have been heard "on the air" are necessarily, even obviously, of human (radio or telephone) origin. But this has to be proved and, of course, it can never be absolutely proved. "Direct" voices, produced under special

circumstances, i.e. (a) in the presence of a medium and (b) under conditions of faith and harmony, have also been produced. In the circumstances, the scientific procedure would consist of control experiments using two groups. One group would record voices which came in the presence of a known medium (or, since mediums tend to "boost" each others' power, of several mediums) and "direct' voices might (or might not) be obtained; the other group would record voices, under identical conditions, in the presence of an equal number of non-mediums; human voices only would be presumably obtained. The contents of the two types of recording would then be examined (see below).

Dr. Raudive's voices, recorded on magnetic tape, seem to be essentially the same as the earlier "direct" voices and we suggest that there is some reason to attribute these also to discarnate sources. We will consider (A) miscellaneous matters and (B) items which suggest that these voices came from entities which were (a) conscious of themselves and of their emotional condition (typically less happy than most humans), (b) conscious of the experimenters who recorded them (Dr. Raudive, etc), (c) conscious of the names of deceased relatives of the latter and (d) conscious of certain ideas which are by no means generally current (ideas concerning the bodily make-up of mediums, etc). In all these respects, Dr. Raudive's voices resemble "direct" voices and differ from the human voices that come from the radio and the telephone.

(A) **Miscellaneous matters**

(1) "Direct" voices were heard "on the air'" before either radio or telephone voices existed. Dr. Eugene Crowell (*The Identity of Primitive Christianity and Modern Spiritualism,* New York) provided a century-old example. His book was "Entered according to the Act of Congress" in 1874 and published in 1875. Telephony did not begin until 1876 and radio not until 30 years later.

(2) Dr. Raudive's voices were characterised by a remarkable non-human rhythm: he described, on various occasions, a "special," a "definite," an "unaccustomed" and an "unmistakeable" rhythm that distinguished them from radio voices. Peter Bander independently described a "strange" and an "unaccustomed" rhythm in the voices he heard and further said that the former adjective applied to *a voice he had heard "many times before"—that of his mother who had died eleven years previously and with whom he had corresponded during her lifetime entirely by tape: now, however, the accustomed voice had "a strange*

rhythm." This characteristic was not confined to Mrs. Bander's voice—it occurred in the 72,000 examples he examined. The rhythm reminded Eckhart Brockhaus, a psychologist, of African magic formulae. Non-human rhythms do not characterise the human voices that we hear on the telephone or radio.

(3) "Direct" voice phenomena may affect the vocal organs of experimenters, an effect that has not been described in connection with either the telephone or the radio. As early as 1875, Dr. Crowell observed, "When *our 'spirit'-friends* have conversed more freely than usual, *the medium* afterwards complained of tenderness of the throat . . . evidently without any definite idea of its cause." This fits in with a statement made by a number of the "spirits" who spoke by "direct" voice to the effect that they borrowed the "ectoplasmic" counterpart of the medium's physical voice-box. We also note that Dr. Raudive observed that his taped voices "seem to be produced through some kind of speech-apparatus." In any case, radio and telephone voices adversely affect no throats except, perhaps, those of their owners.

(4) Dr. Raudive's voices, even those saying only a few words, are characteristically multi-lingual. *Light* reported the same phenomenon, in connection with "direct" voice, in 1922. This is not a feature of radio or telephone conversations.

On the other hand, all the voices recorded by David Ellis and Peter Bander over a period of many hours were in one language. Now, Dr. Nandor Fodor (1933, p. 93) observed, "The nationality of *the medium* may have a curious influence (on 'direct' voice phenomena which are more or less probably due to *'spirits'*). English, for instance, is easier spoken (by *a 'spirit'*) than any other tongue when *the medium* is English." This may answer Paul Beard's suggestion that the multi-lingual element in Dr. Raudive's voices was not originally present but was subsequently introduced during the process of interpretation. In any case, no evidence has been adduced to show that quite brief radio or telephone conversations characteristically combine four, or even more, languages.

(B) **Items which suggest that "direct" and Dr. Raudive's voices represent conscious entities**

(1) Some of these voices answered direct questions from the experimenter: they were engaged in the two-way process that characterises conversation and not in the one-way process that is represented by odd, disconnected voices.

(2) These voices, whether one- or two-way, characteristically describe entities who are far from happy: on the contrary, most

Clarke) I said, "It may be asked, 'Why do not all "communicators" provide a simple, systematic and logical account of the process of death and the conditions of the after-life, with all the complicated inter-relationships rendered explicit from the start?' Many have feebly suggested, 'We are not meant to know!' But psychics, artists, poets, musicians and geniuses produce their distinctive works from 'deep,' non-systematic, non-logical, normally inaccessible levels of the total self, i.e., from the intermediate or psychic self or from the Greater, Eternal Self: they (lesser selves or personalities) can seldom analyse or systematise them. Other men (who may lack psychic sensitivity or genius) must undertake that work. Psychic productions come from consciousness working through the Soul Body while in mystical experiences it works through the true Spiritual Body. Intellectual, logical and systematic thought is produced when consciousness works through the physical brain."

ROBERT CROOKALL.

Dear Mr. Duguid,

Light deserves to be commended on giving so much space to the reviews of the "Voice Phenomenon" from different angles. In giving my own comments, I do so as one who has tried to follow this particular subject in German and Austrian publications for several years.

Firstly, I think it should be recognised that the many electronic engineers (of whom, incidentally, I am not one) who have examined over the past six or seven years both Jürgensen's and Raudive's recordings—and at least two of whom are sound experts of large radio stations, and another two high frequency and radar experts at A.E.G. Telefunken in Germany, makers of tape-recorders—are well aware of how sounds and words can get on to magnetic tapes. I am fully satisfied that their efforts succeeded (as they said themselves) in eliminating all such sources of interference.

Secondly, Prof. Bender, the leading German parapsychologist, has attended not only several of Dr. Raudive's own sittings but even more thoroughly (and with the help of experts of other fields) other sittings—Jürgensen's in Sweden. The latest issue of the German "Zeitschrift fur Parapsychologie," Jahre 12, No. 4, 1971 (which is the equivalent of the S.P.R. Journal), contains his account, complete with voice-prints.

According to Bender, there is no doubt that, at least, some of the voices are objective—that is definitely not imagined or

rhythm." This characteristic was not confined to Mrs. Bander's voice—it occurred in the 72,000 examples he examined. The rhythm reminded Eckhart Brockhaus, a psychologist, of African magic formulae. Non-human rhythms do not characterise the human voices that we hear on the telephone or radio.

(3) "Direct" voice phenomena may affect the vocal organs of experimenters, an effect that has not been described in connection with either the telephone or the radio. As early as 1875, Dr. Crowell observed, "When *our 'spirit'-friends* have conversed more freely than usual, *the medium* afterwards complained of tenderness of the throat . . . evidently without any definite idea of its cause." This fits in with a statement made by a number of the "spirits" who spoke by "direct" voice to the effect that they borrowed the "ectoplasmic" counterpart of the medium's physical voice-box. We also note that Dr. Raudive observed that his taped voices "seem to be produced through some kind of speech-apparatus." In any case, radio and telephone voices adversely affect no throats except, perhaps, those of their owners.

(4) Dr. Raudive's voices, even those saying only a few words, are characteristically multi-lingual. *Light* reported the same phenomenon, in connection with "direct" voice, in 1922. This is not a feature of radio or telephone conversations.

On the other hand, all the voices recorded by David Ellis and Peter Bander over a period of many hours were in one language. Now, Dr. Nandor Fodor (1933, p. 93) observed, "The nationality of *the medium* may have a curious influence (on 'direct' voice phenomena which are more or less probably due to *'spirits'*). English, for instance, is easier spoken (by *a 'spirit'*) than any other tongue when *the medium* is English." This may answer Paul Beard's suggestion that the multi-lingual element in Dr. Raudive's voices was not originally present but was subsequently introduced during the process of interpretation. In any case, no evidence has been adduced to show that quite brief radio or telephone conversations characteristically combine four, or even more, languages.

(B) **Items which suggest that "direct" and Dr. Raudive's voices represent conscious entities**

(1) Some of these voices answered direct questions from the experimenter: they were engaged in the two-way process that characterises conversation and not in the one-way process that is represented by odd, disconnected voices.

(2) These voices, whether one- or two-way, characteristically describe entities who are far from happy: on the contrary, most

are painfully aware of their limitations and defects. Many feel helpless and plead, "Pray for us!" I have yet to hear any radio- or telephone-talk that is so characterised.

(3) Some of Raudive's voice entities deliberately discouraged and hindered his investigations: deliberate actions imply self-consciousness.

(4) "Direct" and taped voices, unlike radio and telephone voices, are heard typically (probably only) (a) in the presence of a person who is of the mediumistic bodily constitution and (b) under certain conditions—those of faith, harmony and concentration.

A number of clairvoyants and several "communicators," in Britain, France, Germany and U.S.A. have, entirely independently, stated that the "semi-physical," "semi-mental" electro-magnetic vehicle of vitality, the ultra-gaseous portion of the physical body, operates with all human beings, throughout their physical embodiment, as a kind of bridge between the "super-physical" Soul Body and the physical body. This may well prove to be the explanation of what F. W. Westaway called "the greatest of all enigmas," namely, how human consciousness (mind, soul, etc.) manages to contact the physical body (and, of course, vice versa). The clairvoyants and "communicators" go further and say that it is by means of this "energy (etc.) body" that a discarnate soul contacts an incarnate soul and produces the "physical" phenomena of psychical research, including "direct" voice phenomena.

Dr. Raudive was told by his voice entities that he possessed the mediumistic constitution, that harmony was essential, that recuperation (by way of rest and sleep) was necessary, that water helped, that thundery conditions hindered, etc., all of which themes occur in innumerable accounts by clairvoyants and "communicators." Radio voices make no such statements: the average man has not heard of such matters.

(5) Dr. Raudive's voice entities were also conscious of the names of his deceased relatives (and those of Mr. Bander, etc.) We would indeed be surprised if the names of our deceased relatives came over the radio or the phone in a miscellaneous fashion. If it is suggested that Dr. Raudive's entities obtained the names from the experimenters by telepathic means, this would increase the probability that they are entities and not mere voices: there is, of course, some evidence that actual entities, both in- and dis-carnate, do possess telepathic abilities—but this has never been credited to mere voices.

(6) Dr. Raudive's voices give certain ideas which are

inter-related, highly significant and credible, ideas which are not given by orthodox theologians, psychologists, philosophers, etc., and some of them are supported by the facts of psychical research. Dr. Hereward Carrington said, "Psychical research represents not only a body of scientific truths (e.g., the existence of "mental" phenomena—telepathy, clairvoyance and foreknowledge)—and of certain "physical" phenomena—including psycho-kinesis), but also the germ of a cosmic philosophy which can be built on these facts and on these alone, a philosophy enabling us to formulate a rational interpretation of the universe, clarifying and illuminating the meaning and destiny of man." As already said, a number of these ideas were given, incidentally, by Dr. Raudive's voice entities: they include ideas as to (a) the total bodily constitution of man, (b) the need, if communication is to take place, for a mediumistic man and for certain conditions of faith, harmony, etc.

Such ideas are not given by radio voices: they have, however, been given for well over a century, in Great Britain, France, Germany, U.S.A., etc., by voices who spoke through mediums and claimed to represent discarnate souls—and none of these hundreds of voices transmitted essentially different ideas which formed the nucleus of a radically different philosophy. Moreover, they are identical with the ideas which have long been given, quite independently of any medium, by (a) clairvoyants (many of whom were averse from the exercise of mediumship) and (b) people who had out-of-the-body experiences ("astral projectors"), including some illiterate natives and quite young children who could not have obtained them from reading. Finally, as already said, they agree with some of the findings of psychical researchers. They are reasonable if not "proved." Sir Oliver Lodge asked, "What does proof mean?" and replied, "A 'proof' means destroying the isolation of an observed fact, the bringing it into its place in the system of knowledge." Prof. F. C. S. Schiller similarly said, "Single facts can never be 'proved' except by their coherence in a system." Anyone who supposes that the philosophy which, we claim, underlies the statements of clairvoyants, "astral projectors" and "communicators" represent no more than "an orderly arrangement" of items which I have (unconsciously) chosen, can easily test his hypothesis: let him take the same statements, and any number of others from the same sources, and, deliberately using his own conscious selective powers, arrive at an essentially different philosophy. The items, and the different philosophy to which they point, should, of course, be published. In 1961 (*The Supreme Adventure,* James

Clarke) I said, "It may be asked, 'Why do not all "communicators" provide a simple, systematic and logical account of the process of death and the conditions of the after-life, with all the complicated inter-relationships rendered explicit from the start?' Many have feebly suggested, 'We are not meant to know!' But psychics, artists, poets, musicians and geniuses produce their distinctive works from 'deep,' non-systematic, non-logical, normally inaccessible levels of the total self, i.e., from the intermediate or psychic self or from the Greater, Eternal Self: they (lesser selves or personalities) can seldom analyse or systematise them. Other men (who may lack psychic sensitivity or genius) must undertake that work. Psychic productions come from consciousness working through the Soul Body while in mystical experiences it works through the true Spiritual Body. Intellectual, logical and systematic thought is produced when consciousness works through the physical brain."

ROBERT CROOKALL.

Dear Mr. Duguid,

Light deserves to be commended on giving so much space to the reviews of the "Voice Phenomenon" from different angles. In giving my own comments, I do so as one who has tried to follow this particular subject in German and Austrian publications for several years.

Firstly, I think it should be recognised that the many electronic engineers (of whom, incidentally, I am not one) who have examined over the past six or seven years both Jürgensen's and Raudive's recordings—and at least two of whom are sound experts of large radio stations, and another two high frequency and radar experts at A.E.G. Telefunken in Germany, makers of tape-recorders—are well aware of how sounds and words can get on to magnetic tapes. I am fully satisfied that their efforts succeeded (as they said themselves) in eliminating all such sources of interference.

Secondly, Prof. Bender, the leading German parapsychologist, has attended not only several of Dr. Raudive's own sittings but even more thoroughly (and with the help of experts of other fields) other sittings—Jürgensen's in Sweden. The latest issue of the German "Zeitschrift fur Parapsychologie," Jahre 12, No. 4, 1971 (which is the equivalent of the S.P.R. Journal), contains his account, complete with voice-prints.

According to Bender, there is no doubt that, at least, some of the voices are objective—that is definitely not imagined or

part of any other speech material. He also relates what, to me, is another fascinating aspect; and that is that the voices on tape seemed very often to be reading the thoughts of the experimenter or others participating in the sitting. Of course, you cannot hear anything said on the tape while it is recording. You must replay to hear; and as you then listen to the conversation which was going on during the recording you can recall the kind of thoughts which were being entertained at the time and so come to the conclusion that often the voices answered just the thoughts and not even the words of those participating. Some of those present found that the voices were giving them messages which were clearly precognitive and could not have been obtained by reading their thoughts at the time of recording. There is one instance which Prof. Bender relates where the participants agreed to have one minute of silence. They then watched the oscillograph, whilch was connected to the tape-recorder, and all of a sudden, 22 seconds before the conclusion of the silence, there was a reaction noted. On replaying, all participants did understand and distinctly hear at this stage a phrase in English which said: "Stop as you like," then something inaudible; then the word "one pause."

As Mr. Bearman states, in his contribution, Prof. Bender favours the animistic explanation. He has, however, in this particular instance, refrained from offering an hypothesis, stresses the need for further technical research—especially into the question of the exact location in the electronic set-up where the voice material inserts itself. He says that the *how* and *where,* the origin of the voices, could be left until a later stage. I think it is quite interesting to have an opinion such as this from one of Prof. Bender's calibre.

The mass of trivial material tends, perhaps, to obscure the fact that the character of a good number of phrases is very clearly paranormal. Apart from that I fully agree with Paul Beard's observations regarding the "astral" entities and their tendency to lie or act as impostors. No serious person would for a moment believe that Hitler or Kennedy are real communicators here rather than just household words of the kind that are, of course, familiar to a whole generation of "spirits," if you like. Nobody for that matter would seriously suggest that "voice recordings" should become a new parlour-game. This is *research,* and should remain so. The risks for all we know may be quite similar to those of the ouija board if used as a pastime.

Further research should, in my opinion, be conducted in two directions: Parapsychological—parapsychologically, a much

closer look should be taken at possible identity between glossolalia—for which the pentecostal churches provide ample material, especially in the United States. I think it is possible to follow an hypothesis that whoever originates the Raudive messages does not in the first instance speak them out but transmits them telepathically to the experimenter, who in this sense acts as a medium. It may then be put into words, so to speak, by the experimenter's subconscious (hence the seemingly irrational or symbolic nature of many messages). The subconscious vocabulary, of course, still has to be formed into audible speech, and here the choice would seem to be either a telekinetic manipulation of the tape which I think is extremely unlikely (and certainly impossible to prove), even if you look at it as a paranormal concept or, again, in the discarnate agency; so to speak obtaining the subconscious material from the experimenter or retrieving it and then speaking it out on to the tape-recorder. I also agree with Paul Beard that we cannot assess the true significance of the phenomenon at the moment and that it may prove to be a blind alley that is incapable of further improvement. However, developments in Germany and Austria certainly indicate the opposite; they do indicate that a further advance is in progress. The difficulty is, as it seems to me, that a point has been reached where only new and greatly improved techniques seem capable of making significant headway. These would, of course, require equipment which is quite beyond the financial means of individual experimenters, who have so far had to finance every bit of equipment from their own resources.

Peter Andreas.

Dear Mr. Duguid,

THE voice phenomena brought to the attention of the British public through the publication of an English edition of Dr. Raudive's book—"Breakthrough"[1]—have raised a number of fundamental questions which do not seem to have been faced by his fellow investigators. The writer has recently returned from a visit to Dr. Raudive's home at Bad Krozingen, where Mr. David Ellis and he were able to talk to and experiment with the author of "Breakthrough." Mr. Ellis is the Perrott-Warrick Student of Trinity College, Cambridge, in Psychical Research, and is making a special study of the phenomenon. The writer is under obligation to him for this opportunity of first-hand study of the problems and of benefiting from his critical acumen and technical knowledge.

Problem No. 1. *What is the rôle of Dr. Raudive in the production of the phenomena?*

Dr. Raudive claims to be the "experimenter" even in cases where others are conducting the experiment, which sometimes takes place altogether in his absence. On the other hand, there are those who believe that he is acting as a "medium." Dr. Raudive more or less denies this, but as it is doubtful whether (as claimed) "anyone" can obtain clear voices, we may assume as a working hypothesis that Dr. Raudive—and some others, notably Friedrich Jürgensen[2]—are "Voice Mediums." The "Direct Voice" mediums of Spiritualism would offer a certain analogy to this alleged phenomenon.

Problem No. 2. *Can medium and experimenter be one and the same person?*

Not if scientific research is the aim. This set-up may be considered initially acceptable for pilot experiments, but these have long ago outlived their usefulness. Of no scientific value *per se,* they commend themselves to the occultist by reason of their obscuring rather than elucidating the subject.

Problem No. 3. *What are Dr. Raudive's credentials?*

It seems strange that the English publishers have not dealt with this question, as it would have been in their interest to do so. Dr. Raudive himself has commented on the almost total lack of biographical data in his book. These would, one might think, have constituted a more convincing boost than, for example, the publishers' hand-out, which is more remarkable for lapses in grammar, style and orthography than for accuracy of statement.

In fact, Dr. Raudive is a person of distinction who, on his recent visit to this country, made a favourable impression on those privileged to meet him. Whether or not he is invariably amenable to criticisms and suggestions is a different matter.

Dr. Raudive is a member of a now almost extinct class of cultured men and women from the Baltic countries, and has many books to his credit. He is not only well versed in Philosophy and Psychology, but has considerable gifts of exposition. To learn that he was a University Professor in the Humanities would cause little or no surprise; to be told that he has scientific pretensions would meet with comparable incredulity. Clearly, Dr. Raudive should not be trusted to fill the incompatible rôles of experimenter and medium. The mere attempt disqualifies him, in our opinion, from his self-appointed position of would-be experimenter.

Problem No. 4. *Is Dr. Raudive's evidence admissable to Science?*

It will be evident by now that Dr. Raudive is only acceptable to us in his rôle of "medium," to which we attach great importance. Investigators are legion; good mediums are of extreme rarity. Dr. Raudive has reason to be content with the position assigned to him by us.

But what are we to make of the numerous alleged mentions and invocations of Dr. Raudive, by both his christian and surname, and of that of his wife and deceased friends? Romani Nimowald's name is unlikely to be broadcast; a voice invoking "Raudivka" (Russian: "little Raudive") was heard by D. E. and M. C., though the "experimenter" himself hotly contests the validity of the final diminutive. Again, a seemingly far-distant voice demanding his wife, "Zenta," is unexpected on the radio from whatever source. The two names heard on the occasion of my visit to Bad Krozingen ("Cutten" and "Suzanne") would provide good evidence against the pick-up theory as the final explanation of the phenomena if established beyond reasonable doubt. But for reasons given the "Suzanne" voice does not carry much conviction, while the so-called "Cutten" (with apparent reference to Mr. John Cutten, B.Sc., Hon. Sec. of the S.P.R. and supervisor of D.E.) is disputed.[3] The claim to have seen moon rock ("Mondgestein gesehen"), possibly a mere snippet, is certain as regards intention of message and clarity, and has at least a topical interest.[4] Another statement, equally convincing from the acoustic point of view, may reflect Dr. Raudive's own reactions for example to his strenuous trip to England ("anstregend die Menschenmassen"), the voice and syntax not being unlike the good doctor's. Frau Else Kolbach was favoured with an unmistakable exclamation ("diese Farbigen") said to be relevant as she had been given a talisman by coloured friends in Brazil.

Those who explain the whole phenomenon of the "Voices" as "electronic nonsense" have our sympathy, but would do well to remember that in psychical research nothing is ever what it appears to be!

MANFRED CASSIRER, M.A., B.LITT. (OXON).

Footnotes

1 "Breakthrough: An Amazing Experiment in Electronic Communication with the Dead," published by Colin Smythe, 1971. An English edition of Dr. Raudive's "Unhörbares wird Hörbar," Otto Reichl, 1968.

2 Author of the equally amazing "Sprechfunk mit Verstorbenen," Hermann Bauer KG, Freiburg, 1967.

3 Dr. Raudive first heard it differently, but then agreed with our (D. E. & M. C.'s) interpretation as "Cutten." But I now hear something else.

4 Another clear reference to "Mondgestein" appears elsewhere, but the context is far from clear.

Do Ex-Men feel Nostalgic about the Earth?

A. KING, PH.D. (Miss)

EXAMINING my records of communications received mainly during the later part of World War II from people on the non-physical side of life, I have noticed that continuing interest in Earth life and its people does not seem to bear any clear relationship to the period during which the communicators lived here—that is, whether they were what we call ancient, or mediaeval or modern. This within limits, of course; for instance, we never experienced the return of a stone-age man either with or without a demonstration of interest in his old planet; and that for one or two good reasons which will not be discussed here. But *within* the limits of what we have to call the civilized era, it is a fact that certain of the "civilized ancient" have, in communicating, shown more interest in the present life of the physical earth—or else in just some of its people—than some quite modern communicators.

There might be good reasons for this: their interest (if we accept that they are those they claim to be and that they had not since reincarnated) would probably have become more detached, uncoloured now by bitter, tragic or unpleasant experiences which would still be vivid enough in the memory of many of the moderns—for memory does persist—to cause some not to wish to contact the scene of those happenings again.

It is the difference of attitude shown by the brief statements of several such communicating moderns towards their old physical home that I am considering in this short article.

One of these communicators was well known as an American writer, though his life and works were not known to us personally. The others were quite unknown to the world in general, though one was a close relative (sister). Their short messages were spelt out to us by the "alphabet and glass" method (sometimes doubtful but sometimes surprisingly accurate and revealing) among a lot of other varied material on different dates.

Let us begin with the American writer, who spelled out his quite unexpected name: Vachell Lindsay. We cannot discuss the reasons why he, or other unknowns, came just to *us*. His message, following the name, ran:—

"I am sure dead. A date is a difficult thing from this side, but to me here it seems terrible to hover over my dear people and

be forgotten so soon. I am hasty I know but it does seem a time before you can contact. Will you AK help me. Yes?"

"AK" is the present writer, who now feels some remorse at never having tried to find his people, though it might not have been possible and especially in wartime. Here we see someone clearly very anxious to keep his link with the earth or at least with his own people there, and very sad because he could not attract their attention. It might not be at all true that they had forgotten him—he may only have assumed that because his efforts had not registered. And why? There may have to be on both sides, where there is not an absolutely natural contact (as with a "natural" medium), some help and instruction from an intermediary; although we do of course hear of cases of spontaneous clairvoyance, perhaps once or twice only in the lifetime of the recipient. In this connection let me cite a brief message from a sister of one of the sitters who had died many years previously in adolescence and who had had a strong natural psychic trend (never cultivated) when on earth: she spelled out, as part of a longer communication in very characteristic style:—

"Tried to reach you many times but had to go back for further instruction."

That is, probably to a discarnate "helper" on the other side with experience of communicating with the Earth.

Vachell Lindsay was not the only one who asked for help to contact his people; but there were others who seemed content to let the earth go, if they could not readily reach their people, and to turn with interest and sometimes delight to their new environment. They would just have liked to prevent their people sorrowing for them—that is all.

There were, for instance, two young soldiers, both killed during world war II but not at all connected. They communicated at different times, one very briefly and only once; the other at length and on various occasions (so that only a small part of one of his communications appears here). The first was from a coloured soldier who introduced himself with the words: *"I am Dusky Sam,"* and went on:—

"Am American I died here in early days of war. . . . I came with the boys because I loved them I was huts in EYNESY . . . EYOT (garbled) and caught death of cold. (In reply to unrecorded question): No dear me no but I like to talk. No I am just glad to be dead that is all. (Question: happy.) Yes

yes yes yes. (Question: did he have family.) No I did not. (Broke off.)

"I am just glad to be dead." It seems to strike a note of infinite relief. Perhaps he just wanted to communicate his happiness.

The other young soldier, "Walter," was English and a very fluent communicator. He admitted he had "been through hell" before passing. He returned full of excitement and interest to tell about his new conditions: "By Jove, it's heaven all right after what we went through." It was after the war that Walter told us he had tried to contact his mother and sister, but seemingly without success:

> "I am down to Paddington to the family but unfortunately they didn't see me, or feel me, I suppose."

He had previously said that he had a mother and sister in Paddington and would have liked to contact them simply to console them (as they seemed to have been in a happy relationship), but he accepted his lack of success philosophically and did not ask *us* to try to contact them. In fact, but for wishing to console them and to convince us of his reality,

> "Think of me sometimes. I value this chance to speak to you and if I could really convince you that it is true I should be very happy."

he was more than satisfied with his new life and already helping newscomers (young men killed in the war) to find their way about. Clearly, he had no desire whatever for another earth-life.

Neither had the young relative who had told us she "had had to go back for further instruction" (in order to contact us); for she, who had been on the non-physical side many more years, said very emphatically that she never wanted to come back to the earth again. That was her strong reaction at the time (this was during World War II), yet I was told later through another channel that she *had* returned, at least "astrally," into the Earth's atmosphere with others in order to help.

Different from these was a man from an earlier period—it is not known which—who begged us: *"Pray for another life for me."* He must surely have meant a life on earth because he already *had* a discarnate life. Now this man was the only one, in our own small experience, who craved another earth life, and *he* had been a criminal—a poisoner as he told us, who had "died on the scaffold." Perhaps he wanted to redress something; but why he should have thought that our prayers, even if we had felt able to offer them, could produce another life for him, we did

not know. But I could theorise, from much experience with dreams also, that we meet some of these communicators during projection on to the non-physical plane in sleep, and so have already spoken with some of them before they ever communicate via the alphabet and glass or in some other way.

Of course, a strong continued link with earth-life is desired and maintained by those discarnate people who have taken on some special task of helping men here; but with them it is no longer nostalgia but rather a sacrifice, though a very willing one: as the eighteenth century French writer said, using rather a nasty simile:

"Pin me like a fly to the paper. I want to hold this strong contact."

And as a modern clergyman, who had been interested in and active in demonstrating survival during his life here, told us he was purposely remaining close to the Earth although he could have gone on, because: "Earth is dear to me and all the peoples on it," and he felt he could help. And like him was a well-known man from an older period who said:

"Save that I need my body [="astral" body, of course] for this work I could go to the sixth sphere and be pure spirit for a short time."

But these are a class apart, choosing their way with intention, to serve and help, in co-operation with men here, their old planet, Earth.

The Masts of India

IRENE CONYBEARE

VERY few people in the West have heard of the Masts, the God-mad persons of India. An English medical-man, Dr. Wm. Donkin, wrote an encyclopaedic work on these strange human beings, called *The Wayfarers*, published by Meher Publications, Ahmednagar, India. The Masts in their concentration on God have become oblivious to the phenomenal world of forms. They are at various stages on the mystical Path to God-Realisation.

The aspirants to God range in varying degrees from the sadhu in his saffron robe to the great Muktas and Majzoobs of the Seventh Plane. Having lost their egos in their quest for God, they have transcended the ordinary limitations of the mind and flesh. They might be described as human dynamos of "God essence."

The dictionary tells us that "Spirit is life or intelligence

conceived of as entirely apart from physical embodiment. It is vital essence, force, energy—as distinct from matter."

A Mast, because his mind is entirely absorbed in his inner spiritual experiences, can very easily get excited and even dangerous if his divine contemplation of Divinity is disturbed. But in the ordinary way his condition makes him quite impervious to his surroundings. His body is left to a mechanical control and maintenance. He can sit under a burning sun or in the snow with equal indifference. He can eat powdered stone or wood and drink out of drains. He is also noted for his strange powers, even to walking on the waters. Here we will quote the author of the work referred to.

"The derangement of the Masts differs from that of ordinary mad persons, both in its origin and nature. The latter lose their mental balance through disintegrating physiological and psychic causes of an ordinary kind. . . . In the case of the Masts, their state of unbalance is induced by their powerful urge to realise God. As the spiritual aspirant advances in his all-consuming desire to experience God, the mental structure, with its normal tendencies and capacities is dissolved. The successful termination of this urge initiates the aspirant into the supramental state of perfect integration and direct realisation of the Supreme Self. Naturally, the methods of treatment of the ordinary insane person and the God-mad will differ. . . ."

"It naturally follows that the ordinary analyst, who has little insight into spiritual realities, could hardly be expected to help the God-mad, whose experiences and objectives are entirely beyond the range of his own experience or even his imagination. Only a Supreme Master of Consciousness can give them the help that they so greatly need. . . . During the process of transcending the mind, the aspirant is subjected to so much disturbance that he is unable to use his mind in the normal way, and so to all appearances behaves like a madman. But the Master who has direct insight into the workings of the mind, knows the true cause and nature of the Mast's peculiar mental condition. He knows precisely what mental motivation has induced this state of unbalance, and is therefore able to help the Mast to attain the goal in his own particular way. With such help, the spiritually-dazed eventually emerge into a supra-mental state of perfect integration and harmony. The appearance of balance which the ordinary man possesses is only provisional, and is due to his ability to strike a compromise between the warring elements of his psyche and his environment."

These extraordinary creatures, the Masts, generally have the

appearance of beggars and being indifferent to their surroundings often live in filthy conditions, yet they remain perfectly healthy. However, the Indians with their spiritual insight take care of them, and a Mast will often have quite a big following.

The yogis, who are sane and well-balanced men, can at times show similar indifference to the discomforts of the flesh. But they have to undergo a life-long training, and also they never reach the same high planes of consciousness as the great Masts.

It is known that certain Masts are "spiritual chargemen," they look after the spiritual welfare of cities, as they are responsible for them on the inner planes of existence. This is peculiar to India alone, for in the West there are no Masts, only the Spiritual Agents.

The spiritual chargeman of Poona was Joshi Buwa, a Sixth Plane Mast and therefore of considerable importance to the spiritual world. I was taken to see him, when in Poona. He was sitting almost naked in a corner of the market place. I was impressed with his fine physique and dignified bearing. He greeted my companion graciously and accepted my homage. We offered him cake and coffee which he ate and drank with the manner of a cultured man, for he had been a well-known lawyer before he became a God-addict. He always sat in the same spot, surrounded by rags. He offered my friend one to sit on, but happily I had accommodated myself on the doorstep.

I sensed the spiritual radiance which enveloped him, I could see from his face that he was in a state of concentrated preoccupation with the Holy Grail of his desire, and had attained a bliss that I could not even aspire to. Since I saw him, he has been removed to an asylum by his relatives, where he can be better looked after.

At Delhi there used to be a very famous Mast, Hafizji Nabeema. This man was the spiritual chargeman of Delhi. Here let me quote verbatim from the supplement to the book already mentioned.

"He was quite blind and quite naked, but, despite his 'blindness' he would walk all over the old city of Delhi. There is a strange story in connection with his nakedness. It seems that certain influential residents of Delhi told the police that this man, walking about the streets quite naked, was indecent. So the police brought him to the police station. There he was told that he would be taken to the court and charged, and he demanded to be taken in a palanquin. Seeing he was blind and already held in some respect by many people, this request was agreed to, but when the palanquin reached the magistrate's court

and its curtains were opened, all they found was a stone lying on the floor of the palanquin. The police returned to the station, their ears smarting with the reprimands of their superiors, and sought out Hafizji again from the streets of Delhi. This time they begged him to come with them to the court, since they themselves were getting into trouble because of him. So he came and appeared in Court, and was duly convicted and locked in a prison cell. The same night, however, some policemen found Hafizji again free in the town, and knowing he had that day been locked up, reported the matter to the police station. Investigation showed that Hafizji's cell was quite empty, though the locks on the gates of his cell were intact, closed, and apparently untampered with. So, from that day forth, the fame of Hafizji became greatly spread throughout the city, and he was allowed to move freely as and where he liked. Hafizji passed away on the 6th July, 1941, and his fame was so great that reports of his death were published even in *The Times of India.*"

I understand that the saints who have some special mission do work with the Masts. According to tradition, Jesus when in India, worked with the Masts.

Without trespassing on arcane preserves, I think we may surmise that the Masts are reservoirs of spiritual energy, the Essence of God; and when the saints work on these spiritual vehicles, perhaps they are, in some manner we know not, by means of their secret technique, canalising the divine energy for the regeneration of mankind. For the Masts do appear to be focussing points for the accumulation of divine energy, eventually to be directed into a great outpouring of the Spirit upon our distressed planet.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams."

East and West—A Rapprochement

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

THERE is a strange manifestation of the ultimate unity behind all the diversity of life going on in the world today. East and West have for long developed on different lines, and neither alone expresses the whole truth of the nature of God, man and the Universe. As the East began to reach out for some of the wisdom

of the West, which through science and technology was raising the standard of living for the many to levels hitherto beyond the reach of all but the few, so the West was realising that it needs something more of the life of the spirit, if its technology is not to be used to destroy, not just the standard of living in the so-called affluent states or societies, but the very possibility of living on the earth at all. So it reaches out for something the East has been nurturing for centuries in the few capable of responding. The revival in the West of meditation, previously kept for cloister or a priesthood, and the development of psychical research and a study of paranormal phenomena, indicate the need for some cross fertilisation of thought and experience between East and West, if modern man—whether Eastern or Western—is to mature to a level capable of controlling the use of the vast energies released by atomic disintegration for the welfare and not the destruction of mankind.

The opportunity for a great leap forward in the level of consciousness is with us which is potentially greater than the emotional energies which still divide mankind into warring camps. But neither East nor West can reach this alone. It is a global opportunity not a personal or national one. A unitary world, which has become a necessity if we are to survive, can only be developed by unitary men, who have overcome their divided loyalties and seek the welfare of mankind and not just a specially selected few. Such men must be equally at home with the forces of nature, the crystallised forces in the technological application of scientific discoveries, and the true home of the soul of man in the worlds of the spirit. "Worlds" not world, is used deliberately here, as there are various cross sections of the real spiritual world, which on their own levels, seem like worlds to those aware of them. Our level of awareness decides how much of the One Whole World, which includes the earth and the heavens in a Cosmical harmony, we can see and in which we live.

There is a hierarchy of being, as has long been recognised in the East. Each level of this is necessary to the whole, and the infinitely small and the infinitely great, each play their respective parts within it. We find, however, that as living and not just thinking, is a dynamic process, that when we have truly mastered the problems connected with our own level of being, we find ourselves called to leave this behind and develop on to the next cycle of experience. Here we take with us what we have truly made our own within the cycle that on a turn of the spiral of life has just been traversed. The world then seems to have changed, to have expanded, although it is we

ourselves who have qualified by life and experience for a more comprehensive view of what has always been there.

In the East those who sought to develop meditation and awareness of higher realms of being, often called Yogis, discovered that there seem to be various centres in man, of both vision and power, which do not all come into play at once. They call these *chakras,* and they seem to involve both inflowing and outgoing energies, relevant to each such centre. They find seven of these and say that in the majority of the human race only the first three are awake and functioning. These we grow up into in the ordinary course of childhood and adolescence to a physical maturity. But the higher centres require definite training to open up new levels of awareness and make interactions with those also awake within them possible. It is these higher centres that develop through meditation and a training in extra sensory perception. We have to learn to discriminate on new levels of awareness or cross sections of reality. And this opening of inner functions requires a different type of education than that for a study of the outer forces around us. Here the East has a wealth of experience, though it is not easy for the Western mind to grasp it through a different language and background. Yet a cross fertilisation between the best minds on both sides, each contributing their own insights, can make a common field of awareness open to those not so highly specialised themselves. It is a call to this kind of exchange that is being sounded from both sides today.

Each centre awakened opens a wider range of vision and power that can be shared with others in whom it has also been awakened into activity, an activity that has to come from within and cannot be imposed from without, as can some other forms of education. So with every fresh chakra a deeper wisdom becomes available. Descriptions of experiences that go beyond our usual ways of thinking in terms of space and time are recognisable to all awake on each level, but they seem to be mere fantasy, unrelated to life to those who have not yet awakened to them. The idea of an esoteric monopoly of truth does not mean an egoistic attempt to keep it only for a priviliged few, but expresses the danger of making it available to those with insufficiently developed inner control to use it aright. Esoteric insights are valid on their own level, but they have to be translated into parable and simpler forms for those not yet awakened, and esoteric forms of religion develop in this way. Yet the way is open for all who are willing to learn how to still their surface minds and listen to something that arises from

within, to move from the exoteric to the esoteric as they actually become able.

When a chakra opens and is developed to its capacity it is then found to be a common experience, not an egoistic achievement. There is no room for egoism in the higher centres within man. Many in other ages than our own can be recognised as having reached similar levels of apprehension by the light each such range of vision brings with it. These higher centres are only awakened in a comparatively small number of individuals in any age. But these belong to a wider fellowship of those who on "The Bridge of the Ages" have reached such a level of awareness.

Descriptions of mystical experience, in spite of differences of expression due to local environment, have enough in common in all ages to ring the world around with a higher consciousness. This is what Teilhard de Chardin would call level of the noosphere, the sphere of the mind, encircling the globe, as the biosphere of life is also world wide. Such descriptions, however, are only fully intelligible to those whose inner development has traversed and included the various chakras involved, as they unfold, up to the final one in the head. But they can spur us on to raise our own awareness as we glimpse some of the heights of human nature as yet beyond us, sure that there *is* a way for us, as for them, the pioneers of the race.

Such inner development does not come automatically, but requires conscious effort to follow a path or way of life that allows the centres to come progressively into action. In Ancient Egyptian temples the various levels of awareness were reached by a series of initiations. The higher levels could only be reached as the trials, difficulties and temptations on the lower ones had been won through in the spirit of Truth, in the service of Ra, the Sun God, the true light.

Here again, there is a parallel. The way of fuller life, to the life more abundant that Christ foreshadowed, is fundamentally the same in all ages. And in any age only the few are prepared to pay the price of growing up to the full stature of humanity irradiated by the Divine ground of all being. Many prefer the way of the flesh, the way of darkness, fearing the Light of Truth, which reveals our inner weaknesses, our prides, our prejudices and our unbeliefs. Yet if we have fallen short of our full potentialities, then it should be a sign of rejoicing to see through them, even if it involves a conscious effort to rise to a higher standard. Repentance deos not mean wailing in remorse, but a right about turn from the ways of evil when recognised. It is a

metanoia, a changed way of looking at things, which sets us free from the bonds of the past to "go and sin no more."

All religions offer a way of escape from being too entangled with the lower, separative and aggressive emotions, which lead to conflicts and war. All seek a way beyond the immediate necessities of daily living to a fuller, richer source of life. All religions posit a point of contact between man and the Creator or Supreme God. But some overemphasise the sinfulness of mankind—and fail to see the fundamental righteousness of Life which values freedom in its creatures sufficiently to allow them to misuse their gifts in order that through the consequence of this they may learn to use them aright directed from *within,* and not controlled like robots, from without. Others over-emphasise the spirit, and ignore the instinctive life it needs to function through on earth. This is a puritanical attempt to eliminate the very material of life that is to be, and can be sanctified, into the wholeness of true living. Unitary men, those who seek World Union, must rise above these opposites and see life "whole," with all its aspects harmonised. And this is necessary if world destruction is to be prevented. The idea of this is taken further in a chapter on "Scientific Thinking and Religious Experience" in my book "Wholeness is Living."[1]

It may therefore help if we can see from many sides a rapproachment between some of the age old wisdom which has become so encrusted with the patterns of thought of various ages, as to need to be sought from a higher standpoint. It needs a different level of approach, if its treasure is to be uncovered and correlated with a newer form of wisdom that has led in the West to a greater external control of matter than ever before, but which lacks the humility of religion, which seeks not to control our God or the forces that come from Him, but to harmonise our energies and our desires with nature as it comes from God—a nature we do not make in our own egoistic image, but allow to re-make us a little nearer the Divine image, overlaid by centuries of distortion.

The upheavals of this century have caused the most thoughtful people to realise the need for a better way of life than that which issues in destructive wars, disastrous labour disputes, and all the other conflicts of interest which dislocate the life of so many nations. In this East and West can truly meet and by cross fertilisation the East could gain the benefit of scientific know-how to improve the living standards of its millions, and the West could find its own soul, a *new* soul, through developing meditation and co-operation with the unseen

in ways that transcend the self-conscious state which sought to exploit nature, and denude it of its inherent vitality.

In both East and West there have been some men, sages or saints or seers, who have left their mark in human history—who have found an affinity with nature that revealed an affinity with the God who made it and them. Christ could bid the storm to cease on the sea of Galilee, and it obeyed Him. Moses could lead his people through the Red Sea, dry shod—and his pursuers were drowned as they followed, and the sea rolled in behind the Israelites. Elijah could touch the river with his cloak, and it parted to let him with Elisha across. And Elisha returning with Elijah's cloak found the power had been transmitted to him.

Similar happenings have been reported in other religions, when men and women rose above their merely earthly heritage, and found the level of the Divine brought them into a creative, not destructive, relationship with their natural environment. We have the record of Daniel unharmed in the lion's den, some three thousand years ago, and recently Sadhu Sundar Singh, the Christian Sikh mystic, once startled a pupil by stroking a wild leopard in the moonlight. When the boy protested the Sadhu answered: "Why should there be danger? Neither of us was afraid."

These so-called miracles have long been discounted as legends. Yet they still happen when the conditions are right for them, and they are not confined to any one religion. What was not realised was that the opening up of the higher chakras or centres in man really brought about a new relationship to nature into actuality. The story of a holy man in China, who was called in to stop a blizzard, is relevant. He came and went into a hut. The villagers were disappointed, but suddenly they found the snow stopped falling. When he came out they asked him why he had not done anything about it. But he said "When I find discordant conditions *outside,* I retire *inside* to bring peace and harmony back—and the snow *had* stopped. There is a similar story of George Muller in England who through prayer dispersed a fog that the captain of the ship had said would prevent him from reaching America in time for an appointment. Muller said he was sure the appointment was a call of God and that as he had never before failed to keep such appointments in 57 years, he was sure God would remove such obstacles as an otherwise impenetrable fog. He went into his cabin to pray, and then told the captain to come out and see the fog had gone. And it had! Muller had not had to wait to see it go to know it had been dispersed. But these things only happen when people have developed their inner awareness and obedience to the way of God

so revealed, to a high degree. And neither East nor West has a monopoly of these. Such happenings have occurred in many ages and different races to and through those who have stripped off the many disguises our more superficial selves overlay the inner being which is more deeply rooted in reality.

Once when I was wrestling with the problem of how to reconcile the "tail" of humanity, the evils still rampant in it, and the "wings" which were equally real, but seemed too disparate to meet, there came a glimpse of a flying Dragon. Tail and wings were part of the same creature, and by using wings truly grown from within humanity the whole heavy earth body could be raised. If we try to disown the tail, the wings are immobilised too, by the heavy inertia of the earth body of human passions and hates. If we accept both tail and wings together, both become airborne, even if somewhat clumsy at first. In a later glimpse the flying dragon had developed into the golden Eagle. Its tail had been transformed into feathers through having been lifted up into the heavens, and were like the wings. They were then used to steer its flight and give poise and balance, as well as extending the range of its flight.

So if East and West can accept the best of both and incorporate them within a wisdom that transcends either in isolation, a new era may come which will enable the resources which are available to raise the level of life so that all may share in the life of the Spirit which fulfils and does not destroy the potentialities of humanity. Many of these potentialities are as yet still sleeping, dormant within, undeveloped, so that we cannot yet even envisage what the fullness of a humanity in which all that is good is shared would manifest. A world without the need for prisons or hospitals for its casualties would release creative powers beyond anything previously possible, and the joy of just living would replace the many cries of pain, bewilderment and ignorance so prevalent today. The call is to go forward to release the spirit of God within man and his world to bring harmony and peace so that all the gifts of nature and of grace may be freely shared, and each can rejoice in the fragment of the whole entrusted to him to develop and nurture in faith, wisdom and love.

[1] Published by Geoffrey Bles, Ltd., 52 Doughty Street, London, W.C.1, England, at 23/- net. 1970.

(N.B. This was first published in World Union, issued from The World Union International Centre, Sri Aurobindo Ashram, Pondicherry 2, India. It is reprinted by kind permission of the editors, Marilyn Widman and A. B. Patell. It is important as a sign of real raprochement as written by an Englishwoman and accepted and published by Indians who are working for the World Union we realise, deep down, must come if we are to go forward to the New Age.)

Strange Harvest

ANNA MORDUCH

WHEN I returned from Switzerland, where I had given a number of talks in early Summer, I lived with a book which was presented to me by a dear friend—a farewell gift. It is a book on the chakras, or lotuses, which,according to ancient Eastern teachings, are within the light body of man and connected with the nerve centres within the physical body. Concentration and meditation, according to this system used from time immemorial, brings these chakras to life so that they begin to vibrate and move becoming, in the truest sense of the word, organs of consciousness in the Higher Worlds.

There are, of course, many books dealing with this fascinating subject, e.g. the Snakepower of Avalon, the books of Lama Govinda, etc., as well as many Eastern texts which have become available in English translations. But this remarkable book by Werner Bohm, which may never be translated into English, has opened new vistas of understanding of this profound and difficult subject for me. What caught my attention straight away was that it was not only written by a Westerner but also by a *Christian,* belonging to a school of thought which has so far sharply rejected Eastern methods of development for Western man. But he had come to the conviction, as many others have in our time, that East and West must meet in a new and inward understanding, and he gives a new key to the sacred six syllables which have come towards us through teachers and teachings, Hindu, Buddhist, and Tibetan.

Many of us have been touched by these vibrations, particularly because the sacred syllable OM MANI PADME HUM can no longer be chanted in the mountains of Tibet, which are under the rule of the "red dragon." The secret of the six syllables, for which no price the seeker could pay was too high, if there was no ink, the life blood and the marrow was offered as ink to write with, has to most of us been no more than a strange intriguing picture, a mantram with little connection to the life we have to lead in the lands of the West and the duties and conditions we have to accept as servers.

What is more, there have been, and still are, sharp controversies between the different schools which use the path of the chakra development. Some warn against this way altogether, others maintain that one can use *some* and not the others of the chakras, a theory scorned by some teachers who point out that

we are dealing with a system of inter-connected forces and that we cannot develop one and ignore the other with which it is linked.

Kundalini, the sleeping princess of saga and fairy tale, lies coiled underneath the lowest chakra; the four petalled muladara, the root lotus, at the bottom of the vertebral column. While it is certainly both unwise and dangerous to try to bring the fire-force into the chakras without the guidance of a true teacher, and one who is perpetually available to check up on breathing and any of the given exercises, there are, I think, great advantages for the many seekers of our time to understand this system of great antiquity which has, and still does, help people to reach liberation and higher consciousness.

It has been claimed that ours is the time of the raising of the snake, and much of the behaviour of the young shows that they are aware of this impulse, at least on the level of emotions. According to Bohm who, as I said before, approaches the chakra teachings as a Christian, the Muladara is the place where the seed of the word is hidden. It is the first and lowest place where the Grail experience takes place. We are here dealing with the cauldron mixed with all the forces of the subconscious and sex impulses which can and should be raised as we ascend.

Higher up, when we reach the Anahata, the heart chakra, the fourth on the upward journey, we have our second Grail experience when we realise the cup, and the third when we have reached the highest, the sixth, the Third Eye, where we may find the chalice. The word made flesh is the experience of this chakra.

From the Muladara, representing earth and its strength, symbolised by the white elephant with seven trunks, we rise to the next, the six petalled Swaisvara chakra, symbolic of the water region with the half moon and the white alligator called Makara. There is a connection between this navel lotus and the thousand petalled lotus at the crown of the head. In all the six chakras we find a male and female figure, representing the quality of the Divine forces linked with it.

The six petals are connected with the six lower passions, lust, anger, greed, deception, pride and envy. These passions must be turned into their very opposites before success can be achieved, and this can only come about by inner transformation.

The Manipura, or ten petalled chakra, is in the region of the fifth lumbar vertebra. It has been called the brain of the lower man, controlling digestion, breathing, and blood circulation.

Only now do we reach the Anahata, the heart chakra, the fourth lotus, which is the centre of transformation and connected with the mystery of the crucifixion and resurrection. In the middle of the red twelve petalled flower we find the six pointed star in a smoky hue (fire turned into spirit). This is the ancient symbolism of the macrocosmos and the microcosmos. The star of Solomon (sun and moon), man in incarnation joined to his higher self. The animal depicted here is the gazelle, the most light-footed of creatures which will, if we let it, lead us to the hidden eight petalled lotus underneath the heart, which the Egyptians called the secret crown chamber of the king.

In our own Bible we are told in the Wisdom of Solomon that the fool's heart is on the left but the heart of the wise on the right. The Isa Upanishad too gives a very precise description of this place in the city of Brahma, the human body where Brahma resides, deathless spirit containing all created forms.

The gazelle can lead us deeper and deeper through the woods where we have to meet and overcome the phantoms of our own lower nature; when they have been overcome we stand before the jewelled Altar surrounded by a grove of holy trees. Here, in the picture language of the mystical Quabalah, the coffin turns into the altar and the higher self is born and the lamp lit which no earthly storm can put out. This is the experience of the Christ within.

The next is the beautiful blue lotus, the Vishudda chakra at the base of the larynx. It has fourteen petals and is connected with sound, the singing of the morning stars together, the music of the spheres, the creative word. Once more we meet the white elephant, marking the end of the connection with the physical vertebral column and the plexi.

From now on we fly up on the wings of the white swan to the Ajna chakra, „Ajna" means command, and from this awakened highest centre we should indeed give order and command to all the others. This is the gate to the experience of the "I AM" of which John speaks. When we have reached this, then indeed the snake has been raised. Above the central white triangle we see a sign of the Grail like a half-moon holding the dark side of the sun in its chalice. From here only can we reach the thousand petalled lotus, the abode of Vishnu, Cosmic Consciousness.

Now to come back to the great mantram OM MANI PADME HUM. It penetrates from the height in the sound "OM" (AO/U) into the very depths of our being, raising the

forces from centre to centre to bring into being the jewel in the lotus, the Third Eye, the Uva which is shown on all the statues of the Buddha, the Enlightened One. The Isa Upanishad tells us of this mantram in the following words:

"Om is the ascent towards universality.

"Hum the descent of universality into the depths of the human heart. Hum cannot be without Om. But Hum is more than Om. It is the middle path which neither gets lost in the finite nor the infinite; which is neither attached to the one or the other extreme.

"In darkness are they who only worship the world but in greater darkness are they who worship the infinite alone. He who accepts both saves himself from death by the knowledge of the former, and attains immortality by the knowledge of the latter."

When I pondered the echo of the mysterious sound "HUM" (which is like a deep flute sound from within) while I was sitting in my tiny garden in the midst of the roar of the city, I suddenly was aware of an accompaniment—the deep hum of the bees coming, bemused and covered in golden pollen, out of my rose bushes. With a gasp of joy I realised that the bees, whom the Greeks called "little priestesses of Apollo," had discovered the secret a long, long time ago. I understood that this echo lives like a hidden essence in every created thing, from the conch whispering of the sea, to every bird, and the humming of all the winged family of bees, high and low, celebrating a High Mass of joy. The vibrating powerful sound heard by the ancients at sunrise must have been like this deep spiritual sound of "Hum." I thought of the beautiful passage in Teilhard de Chardin's *Hymn of the Universe*:—

"I thank you, my God, for having in a thousand different ways led me to discover the immense simplicity of things. I have been brought to the point where I can no longer see anything, nor any longer breathe, outside that milieu in which all is made one."

And a prayer rose in my heart that we should no longer throw dice for the seamless robe, as the Roman soldiers did under the cross, but see the undivided glory of all life in all that is.

Poetry and Psychic Experience

ROBERT A. DE J. HART

POSSIBLY the most comprehensive venture in psychic research ever undertaken is that related in Dante's *Divine Comedy.*

Having studied that marvellous work for many years, I am more and more convinced that it is no mere romance or allegory but a straightforward account of a series of overwhelming psychic experiences that were vouchsafed to a man of genius and profound integrity.

Dante's journey through the Other World was, in fact, one of the most wonderful voyages of exploration ever undertaken, compared to which the Russian and American space achievements pale into insignificance and boredom.

It is a curious fact that while the modern world admits that the major poets were among the greatest men of genius in history, it does not take them seriously, or at best regards them as attempting to convey psychological or spiritual truths in symbolical terms. This was not always the case. The Romans and other peoples of the ancient world revered poets as *vates* or "prophets," whose pronouncements were regarded as revelations of higher and deeper states of Reality.

I do not suggest that every statement by a major poet should be accepted uncritically at its face value. What I do suggest is that the insights of men who clearly possessed intellectual powers of a very high order and deep seriousness of purpose are as worthy of study as the experiments and conclusions of modern psychic researchers.

It is recognised that the subjective element—the researchers' prejudices and preconceptions—must be taken into consideration even in physics and biology. How much more is this the case in studying the realm of spirit: hence the need for the most meticulous standards of scientific integrity in evaluating the claims of all who have had direct experience of that realm.

In judging apparent discrepancies between different accounts of the spirit-world, one should bear in mind that it is undoubtedly far vaster and more varied than the material world, and also evolving far more rapidly. Life for advanced spirits must be vital, intense and complex beyond anything that we can conceive. Apparently elusive to our limited material brains, the spirit-world, according to William Blake who claimed to be in constant touch with it throughout most of his life, is in fact more precise in its systematisation than the material world.

The artificial rhythms and forms of poetry would appear to be incompatible with scientific exactitude, but the more one studies the higher realms of the spirit the more one realises that rhythm and form are of their *essence*. Only one whose perceptive faculties have been tempered and matured by an intense love of

beauty can attain the clarity of intuitive vision—the higher clairvoyance—which enables him to rise, as did Dante, to the most exalted planes of the spirit-world.

Behind much of the world's greatest poetry lies the Platonic assumption that there exists a higher order of Reality, accessible to the human mind both before and after death, where the discords of the earthy plane are resolved, where "evil" is seen to be an instrument of Good—or capable of transmutation into good—and where time and space no longer constitute limitations.

On that plane all is harmonious and governed by Divine law, and there is no separation.

To the Platonists this plane is known as the Realm of Ideas, because it is inhabited by the basic concepts or archetypes of which the objects cognised by the material senses are imperfect symbols. To Theosophists it is known as the Causal Plane, because only there can be found the basic causes of all phenomena. In the Bible it is described as the Kingdom of Heaven, which Christ said "is within you."

In the *Paradiso Dante* writes:

> All things whatsoever observe a mutual order; and this is the form that maketh the universe like unto God.

What characteristics of this heaven-world can we glean from the writings of the poets?

Rupert Brooke, whose popularity has obscured his outstanding poetic talents, was at Cambridge when psychic research was very much "in the air," and several of his poems were clearly influenced by the work of the Myers group. A sonnet written in 1913 is in fact sub-titled "Suggested by some of the Proceedings of the Society for Psychical Research."

A remarkable poem called *Dining-Room Tea* describes an obviously genuine experience of Brooke's own. In a moment of intense happiness he glimpsed the timeless quality of the heaven-world.

> One instant I, an instant, knew
> As God knows all. . . .

At a party of intimate friends, suddenly for Brooke time stood still.

> The tea
> Hung on the air, an amber stream. . .
> I saw the stillness and the light,

And you, august, immortal, white,
Holy and strange; and every glint,
Posture and jest and thought and tint
Freed from the mask of transiency,
Triumphant in eternity.

This experience of Brooke's recalls one which inspired Warner Allen's book *The Timeless Moment*—an experience which, he claimed, occupied a split second between two demi-semi-quavers of Beethoven's Seventh Symphony. He describes it in these words:

"Rapt in Beethoven's music, I closed my eyes and watched a silver glow which shaped itself into a circle with a central focus brighter than the rest. The circle became a tunnel of light proceeding from some distant Sun in the heart of the Self. . . . There was an impression of drawing strength from a limitless sea of power and a sense of deepening peace. The light grew brighter, but was never dazzling or alarming. I came to a point where time and motion ceased. . . . The peace that passes all understanding and the pulsating energy of creation are one in the centre in the midst of conditions where all opposites are reconciled."

Both Brooke and Allen had, it seems, in a moment of rapture been transported to that plane of the heaven-world which Dante describes in Canto 28 of the *Paradiso,* where he perceived a point of intensest light with nine concentric circles wheeling round it. Upon that point, Beatrice declared, hung heaven and all Nature and in it all space and all time were focussed.

The nine circles, Dante discovered, were the angelic orders.

The great German poet Rainer Maria Rilke, who died in 1926, made a study of angels in his masterpiece *The Duino Elegies.* For him, an angel was a being who was conscious of the enduring spiritual reality behind material phenomena. "For the angel of the Elegies," he explained in a letter, "all the towers and palaces of the past are existent *because* they have long been invisible, and the still existing towers and bridges of our world are *already* invisible, although still materially enduring for us. . . . All the worlds in the universe rush into the Invisible as into their next-deeper reality; a few stars undergo immediate sublimation and are lost in the infinite consciousness of the angels."

To the Russian poet Lermontoov one function of the angels was to convey to earth the souls that were about to be incarnated. In a beautiful short poem he describes this process in terms which for me are profoundly convincing:

An angel was flying through the midnight sky, and softly he sang; and the moon and the stars and the clouds in a throng hearkened to that holy song. He sang of the bliss of innocent spirits in the shade of the gardens of paradise. . . . In his arms he carried a young soul, destined for the world of sorrow and tears; and the sound of his song stayed, wordless but alive, in the young soul. And for a long time it languished in the world, filled with a wonderful longing, and earth's tedious songs could not replace for it the heavenly sounds.

The child's remembrance of a pre-existent heavenly state is, of course, also the theme of Wordsworth's famous *Ode on the Intimations of Immortality.*

Among other inhabitants of the heaven-plane encountered by the poets were their spirit-guides or "controls"—in Dante's case Virgil and Beatrice. In a well-known sonnet, translated into Anglo-Irish prose by John Millington Synge, Petrarch describes the advent in heaven of his beloved Laura:

The first day she passed up and down through the Heavens, gentle and simple were left standing, and they in great wonder, saying one to the other:

"What new light is that? What new beauty at all? The like of her hasn't risen up these long years from the common world."

And herself, well pleased with the Heavens, was going forward, matching herself with the most perfect that were before her, yet one time and another, waiting a little, and turning her head back to see if myself was coming after her.

So much for heaven—what of hell?

Upon the gate of hell Dante found an inscription which astonished him: "Justice moved my exalted Maker: Divine Power made me, Wisdom supreme and primal Love." What possible connection, we may well ask with Dante, can there be between hell and divine Love?

The basic answer seems to be that the essence of divine Love is freedom; it uses no violence or constraint. Therefore man proceeds to the hell-plane, whether in this life or the next, because he chooses to. Evil has its attractions as well as the good; but it also exacts its penalties. According to the Psalmist, God can be found in hell as well as in heaven. This discovery of the "everlasting arms," even in the deepest abyss, comes when man realises, with William Blake, that the fires of suffering can be transmuted into divine energy, capable of raising man from the depths to the highest planes of revelation.

The essential feature of hell is hopelessness or despair, as Dante also makes clear in his most famous phrase. But the

moment hope arises, even amidst infernal agony, the sting is taken out of the experience and man begins to rise towards the Mount of Purgatory. There, passing through phase after phase of challenge and ordeal, man eventually reaches, with Dante, the plane known as the Earthly Paradise, the "launching platform" from which he took off for his space-flight to the stars.

Both hell and heaven are phases of intense clarity of consciousness, when man perceives the essential nature of evil and good. Such periods of illumination often come to poets and other artists when faced by the imminent prospect of death. Just as a tree, when it feels itself dying, will send up new shoots from its roots, so the creative mind, purified by suffering and contemplating bodily dissolution, will direct its antennae into new and more rarified fields of consciousness.

Such an experience came to the great poet of the First World War, Wilfred Owen, and is described in his unfinished poem *Strange Meeting*:

It seemed that out of battle I escaped
Down some profound dull tunnel, long since scooped
Through granite which titanic wars had groined.
Yet also there encumbered sleepers groaned,
Too fast in thought or death to be bestirred.
Then, as I probed them, one sprang up and stared
With piteous recognition in fixed eyes,
Lifting distressful hands as if to bless.
And by his smile I knew that sullen hall,
By his dead smile I knew we stood in Hell.

In surroundings reminiscent of Dante's *Inferno,* Owen had encountered the German soldier he had stabbed to death on the previous day, and had recognisd, with agonised compassion, the frustration of the ardent hopes of a young mind.

Another great poet, far less widely known than Wilfred Owen, was the Anglo-Gaelic writer Kenneth Macleod, who enjoyed in full measure the natural clairvoyant powers characteristic of the Celtic race. In the preface to one of his Hebridean songs he descibes the experience which inspired it: "The woman was in the sea-shore pulling the limpets and what saw she but a wreath of mist, whiter than snow, gliding towards her from the far East. When she looked again, what saw she this time but a glow of light in the very centre of the wreath—and when she looked up the third time, who was in yonder glow of Light but the Weaver weaving his Rune. 'O Mother of God, is it not the beautiful thing, the rune that is woven of the tears and the laughter'."

Clearly the Weaver was an angelic being engaged in the creative process described by Rilke: the transmutation of both joyful and painful earthly experience into a unified spiritual reality—a being on the plane of consciousness described by both Dante and Warner Allen: "the centre in the midst of conditions which all opposites are reconciled."

The two ultimate poles are Love and death, and these are reconciled only when man reaches the plane, in this world or the next, where time, space and separation disappear in the Now of Eternity.

Transition Phenomena

ROBERT CROOKALL

IN *Light,* xc, 1970 (p. 188), Mr. Wyatt Rawson draws attention to transition phenomena which had been observed by William Blake. The latter described what he had seen when his brother died in his presence.

Blair's *Grave* contained Blake's drawings of the departure of the Soul from the body and these show four significant features: (a) the newly-released double [consisting of the "super-physical" Soul Body plus the "semi-physical" vehicle of vitality] was *above the corpse*; (b) it was *not far above* the body—only one or two feet; (c) it lay in a *horizontal* position and (d) *showed no sign of consciousness.*

Gilchrist's biography of Blake contained a verbal description of the brother's released double as (a) *ascending beyond a few feet* ("through the ceiling") and (b) as being *then the vehicle of consciousness,* since it then (c) was *used to express joy* (by clapping the hands), a remarkable and superficially unbelievable state of mind, since practically all mortals regard death as the greatest of all evils.

Referring to my books, Mr. Rawson said that Blake's description represented "the normal way in which the double is released" and it may be said that in *Intimations of Immortality* (James Clarke, 1965, p. 23) I cited the descriptions of a number of people who, like Blake, had witnessed the double in course of being permanently released from the body. The following is a detailed comparison:

First, (a) the double which was in course of *permanent* release was invariably said to be *above the corpse* (described in Great Britain by J. C. Street and the Rev. G. Maurice Elliott and in

U.S.A. by Dr. Hout); (b) it was *not far above* the body (Street said one foot, W. T. Pole two feet, Florence Marryat two-to-three feet and E. W. Oaten "a few feet"); (c) it lay in a *horizontal* position (Pole and Mr. "G"—whose case was investigated and published by the S.P.R. and whose doctor testified as follows: "From my observations, I can most positively put aside a temporary acute state of hallucinatory insanity during the time of the vision just recorded . . . I knew Mr. "G" well. I had occasion to know that he had never read anything in the 'occult' line"); (d) *it was not, at that time, an instrument of consciousness* (both Street and Pole said the double they observed was "asleep").

It is interesting to compare Blake's drawings with those of a "communicator" who used a boy-medium to illustrate the process of transition, these being published by Mrs. de Morgan in 1863. I cited the case in *Events on the Threshold of the After-life* (Darshana International, Moradabad, India, 1967, p. 63): "This boy was far too young to have any thoughts about death, yet he drew a double that was composite: first he depicted a dying man, then, *"a short distance above,"* a second and similar figure which was joined to the body by many 'lines' which left every portion of the body; they were said to represent 'the most material elements' of the 'spiritual' body, i.e., the vehicle of vitality."

Secondly, these doubles that had been *permanently* released from their bodies (a) *ascended further* than the original few feet (in Great Britain Florence Marryat and in U.S.A. Louisa May Alcott—of "Little Women" fame—said it "rose," while in England C. Mulvey and in U.S.A. Gwynne Dresser Mack, exactly like Blake a century or so previously, said it "rose towards the ceiling"); (b) *it was then a vehicle of consciousness* (as described by Street and Oaten in Great Britain and by Dr. Hout in America); (c) so far from expressing pain, agony, etc., *it expressed joy and gratitude* (Oaten in Engand and Hout in U.S.A. described the now "awakened" double as giving the observer a happy smile).

Besides the fact that *the essential similarity of detail* in all these claims—by people who had never met each other, much less compared notes and subsequently "cooked" their accounts, we note that *the permanent releases of doubles comprises two stages*: in the first, the double is quite near the corpse, lies horizontal and is asleep; in the second it moves higher away from the body, is erect and awake.

In *Out-of-the-body Experiences,* A Fourth Analysis (University Books Inc., N.Y., U.S.A., 1970, p. 35) I quoted Dr. Charles Richet, who endeavoured at all costs to avoid accepting the

survival hypothesis, to the effect that, "The cloudy forms sometimes seen at death-beds, as if an 'astral body' were emerging from the physical body, are probably not mere hallucinations." He (a) held that pathological, non-veridical hallucinations are extremely rare with normal persons who are neither alcoholics nor insane, (b) pointed out that in any case such visions of doubles are seen collectively and (c) that veridical hallucinations whose reality as monitions has been fully established are in all respects similar to those apparitions of doubles. To these considerations must be added the detailed similarities to which we have already drawn attention. Again, a number of people who saw the permanent release of doubles from dying bodies insisted that they saw the phenomena (which usually began with "fog," "mist," "vapour," etc.) with the physical eyes and they were objective. I concluded, "Richet failed to notice that these people had not merely observed part of the process of transition—they had observed the survival of the Soul in an objective, ultra-physical body."

The testimonies we have mentioned above came from people who saw *the permanent releases of the doubles of others, which releases took place in two stages. It is surely highly significant that certain other people, who described the temporary release of their own doubles, stated that it took place in two stages and described details similar to those given by observers of transitions. It is further significant that while death is regarded as due to the release of the (whole of the) vehicle of vitality, these particular people showed signs of having a definitely loose and therefore projectable vehicle of vitality: part of it was easily released (and they tended to be mediumistic).* We claimed (op cit., p. 40), "No mental images or 'archetypes' have ever been described as being formed (and as having thereafter disappeared) in two stages." Those who advance the hypotheses that the above-described doubles were either mere mental images or "archetypes" in the unconscious (and not, as we claim, objective ultra-physical bodies) will be obliged to advance further hypotheses to cover all the facts: the principle of economy of hypotheses will be violated.

We (*op. cit.*, 1970, p. 53) quoted details from the testimonies of a number of people who claimed that their doubles had left their bodies *temporarily*: Muldoon said that his double was at first *horizontal,* within *fifteen feet* of his body (the distance varying with the state of health), D'nartsa said his was *horizontal* and within *three or four feet,* Prof. J. H. M. Whiteman said his was *horizontal* and *"above"* his body—"raised high" in the second stage of the process, Simon's double was *three* feet above his

body, Miss Stables's and Brown's were *above* their bodies and lay *horizontal.* Our deduction was as follows: "Doubles that include (besides the 'super-physical' Soul Body) a significant portion of the 'semi-physical' vehicle of vitality—which properly belongs to the physical body and not to the Soul Body—are body-bound. They cannot therefore get far away from the physical body and they tend to occupy the same (horizontal) position: in these cases, the double and the body, though separated (by a few feet) are, in effect, a single organism."

Recording Dreams by Photography

P. CLAYTON

COULD we photograph our dreams? With specialised cameras we can photograph our infra-red (or heat) images—sitting in chairs for instance—in a room a quarter-of-an-hour after we ourselves (or our physical bodies) have vacated it. These heat images could be regarded as objective.

We can record our brain waves by the electro-encephalograph (EEG) so that the various wave patterns of the brain, sleeping and waking, have been classified and are now well understood. They are regarded as objective, as being composed of an energy with a physicalist basis, i.e., electrical energy. They are also generated by the brain.

Is there any reason, therefore, why dreams, which are another form of brain activity—and a very important one—should not be composed of the same energy as brain waves?

They are generated by, and are products of, the brain and, if composed of electrical energy, would it not be possible to record them also; only this time by photography? Provided dreams are generated with sufficient energy to be recorded on a film. In other words, if the light composing these dream images is bright enough to be recordable.

One might also assume if that is the case, all thought forms, including day dreams and hallucinations even, should be recordable. However, there is a difference here. The energy that the brain uses during the daytime is concentrated greatly on the needs and activities of day-to-day living, not only conscious but unconscious. As well as this, there is the stream of signals reaching the brain through the five senses every second of the day

At night, however, the picture is different. The body is quiescent and most physical functions are at their lowest ebb.

The brain can devote much more of its vital energy to the formation of dream images.

Dreaming, as we now know, is as necessary a part of our lives as sleep itself. Therefore, the dream images should be far stronger and more vivid than those images generated by the brain during the day.

The question arises here, what sort of camera could be used? Well, primarily it would have to be a cine camera, and probably one that takes photographs in the infra-red. The dream images are not static, they seem to move quite rapidly. At least, according to experiments, rapid eye movements (R.E.M.) occur during the dreaming phases of sleep.

The dreamer's eyes behave as though they were watching images thrown on to a screen, following the action depicted in the dream. Therefore it might seem as though the dream images could be spatial, i.e. they could have location and extension in ordinary space outside the brain. In other words, could they not be objective in that they are composed of energy with a physicalist basis?

If it could ever be possible to record these dream images, it might have a tremendous bearing upon the subject of ESP, not only for general ESP, such as telepathy or clairvoyance, but for precognition and retrocognition.

Shared dreams have been claimed between two dreamers, usually closely related, probably due to telepathy having taken place.

In dream experiments there are records of a dream—or a dream subject—having been initiated by an experimenter looking at a picture or other object and willing the dreamer to incorporate it in his dreams, communication again being possibly by telepathy, though perhaps clairvoyance cannot be ruled out. If it were possible to photograph dreams, the latter experiment could be made more easily.

Shared dreaming, on the other hand, might be more difficult to record, because these are spontaneous occurrences. However, it need not be beyond the wit and ingenuity of psychic scientists and research workers to devise an experiment where even these could be recorded.

The last example of ESP is the much debated occurrence of precognition, to which possibly more hostility is shown than to other forms of ESP. Possibly precognition and its opposite effect, retrocognition, are the most important of the main forms of ESP, because here Time is most intimately involved in a manner which upsets the theories and philosophy of orthodox science.

Even for those to whom precognition occurs or is alleged to occur—often in dreams—the fact of the occurrence seems difficult to face and the first reaction seems to be to deny, rationalise or repress it. How can one foresee the future? How can the future lie there to be seen in dreams, or in any other form? It makes nonsense of our commonsense views of Time. It just doesn't happen, it just cannot happen and that is that.

Retrocognition is easier to take, because it is looking back into the past. This is taken as proof of re-incarnation by some researchers, but the case for re-incarnation does not seem any more certain than that for precognition.

However, if one day it could be possible to photograph dreams, the question of whether precognition or retrocognition occurs might be settled once and for all.

Retrocognition, of course, would be easier to check. Precognition would have to wait for the precognised event to happen though, as most precognitive dreams seem to take place within a short time scale—say two or three days before the actual event occurs—this would not be too difficult to prove. As to how precogition functions—if functions it does—must be left to the future. The first and most pressing problem is to prove that it does happen.

BOOKS.

A Mental Science for Everyone by Jonathan Franklin. Regency Press, £1.

I would suggest that in our present state of religious disarray it is more profitable to study *Tao* than orthodox Christianity. *Tao* is a personal method of encountering the divine. Orthodoxy is far too often the worship of rigid concepts. The cold war between the Kremlin and the Vatican is in some ways a violent struggle between likes. Both demand unthinking obedience in their followers.

Tao is an antidote to this.

Mr. Franklin has taken an interesting course. He points out the various natures in men, and where they clash. He is particularly strong on the deification of the mask, on the sleepwalking attributes of the *persona,* which lead directly to evil. He says: "In short, we have to replace co-operation in meaninglessness by a careful pursuit of real meaning."

That, in a sentence, is *Tao.*

Fulcanelli, Master Alchemist. Le Mystère des Cathedrales. Neville Spearman. £3.15.

It is not necessary to say very much about this re-printing of a classic masterpiece. It is the work of an unknown master of alchemy who disappeared in the 1920s. It is a beautifully illustrated account of the symbolism hidden in the cathedrals of France, especially of Notre Dame de Paris. To anyone who believes that Science, the art of the repeatable, is the last word in truth it will have little meaning. To those who are prepared to accept mystery as the road to the real behind phenomena it will open new gates.

I advise all those who are of this turn of mind to get it and read it. JULIAN DUGUID.

Letters

Epilepsy

1a Addison Crescent, London, W.14 8JP
Telephone: 01-603 7751.

Dear Mr. Duguid,

In the autumn I hope to be able to co-ordinate a series of experiments to devise a method of communicating with mentally subnormal children. It appears that whereas normal verbal communication is not practical, past experiences have shown that by using "sensitives" (individuals with psychic or paranormal powers) communication can be successfully established and maintained, on a higher level.

It is my intention to use in these experiments individuals who are classed as epileptics, but who are also sensitives. It seems that certain types of epileptics are sensitives.

Any of your readers who suffer or have suffered from epilepsy, and who have psychic ability, are invited to write to me at the above address if they feel:

(a) they would be interested in taking part in the research, which would be of direct benefit to both epileptic sufferers and mentally subnormal children;
(b) they have the time and will to commit themselves to this effort.

The initial information required is: name, address, telephone number; age; sex; occupation.

An acknowledgment will be sent immediately. A preliminary meeting of those interested will be held in mid-November.

I would also be interested in hearing from "sensitives" who already have experience of successful communication with the mentally subnormal.

Yours faithfully, MARCUS MCCAUSLAND.

Dear Mr. Duguid,

We, Spiritualists and non-Spiritualists, mediums and healers, researchers, administrators and sympathetic observers, are deeply concerned about the present situation of mediumship. We note the apparent decline in the quality of mediumship and in the vigour of Spiritualist institutions. We wish to see the true nature of mediumship known to all people in our society and not merely to one particular sector.

In an age which values science so highly, we feel strongly the need for scientific research into mediumship. Although many individuals have received personally convincing evidence of survival, we believe general acceptance of survival will come only if science endorses mediumship, after a careful research programme. Despite the efforts of many researchers in the past, mediumship remains largely a mystery. The actual role of discarnates in mediumship is yet to be scientifically elucidated.

However beneficial may be organisational efficiency or religious revival in Spiritualism, we see no hope of any decisive breakthrough without scientific survival research. This need not be by psychical researchers of a prejudiced kind. But it must be in part by scientists whose standing, experience and methods command the respect of their colleagues, and thence of the community.

We urge the Spiritualists and other psychic organisations, as a matter of the utmost priority, to promote research into mediumship. We are prepared to make many suggestions on procedure in such survival research, not only into "evidential" mediumship, but also healing. We earnestly hope that all Spiritualists and concerned workers in the psychic field will stress to their colleagues and their leaders, the need to launch a wide, dedicated and scientific programme of survival research.

(Signed) *W. V. Blewett, David Ellis, Karl and Betty Francis, D. D. Gilmour-Galloway, John Heron, Douglas Johnson, Geoffrey Keyte, Mrs. Ruth Johnson Lewis, Alan Mayne, Dr. G. K. Nelson, Canon J. D. Pearce-Higgins, Jim Pym, Leslie Price, Rev. John Robbins, Christine Burnett Smith (Miss), Roy and Pat Stemman, Gordon Turner.*

Copies

To all major Spiritualist bodies and publications. Courtesy copies to other institutions, publications and individuals involved in mediumship and research.

(**Disclaimer.** The signatories are their own representatives,

and in no way commit any organisation with which they are or have been associated.)

General enquiries about this document should be addressed to Leslie Price, 32 Summerfield Crescent, Birmingham 16. Tel.: 021-454 1384.

Poems

CLODAGH PURCELL

Windless marshes broken bough among the reeds.
You are there.
Bird fallen from too hot sky onto sun baked shore.
You are there.
Terrible rain swamping swollen banks.
You are there.
Cries in the cathedral echo on cold stone.
You are there.
Swirl of the river at dusk when fishes fly.
There you are.
Reflections in the pool of the eye.
You are there.
Struggling in the breathless blue moment of birth.
There you are.
Consuming desire before the calm.
There you are.
True as the kiss beyond love.
You are there.
Timeless beyond the coil of senses.
There you are.

Beyond the moment lies the thought
The thought to free the crimson core
The core that grips with shinning vice
A vice that wields an ugly sword
The sword that stands between now and then.

Then after the second the anguish freed
free as the light in the second of being
So being light mount over the darkness
darkness withdraw in the instant of seeing.

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D. D. G. GALLOWAY. Please note: As from September 18th, all personal communications to 31, Mayfield Avenue, London, W.4 (Tel.: 01-994 0108), and NOT to 16, Queensberry Place, S.W.7.

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Tutor: Gordon Turner

Early enrolment is essential for this further Introductory Course of twelve weekly sessions, commencing Wednesday, October 27. No admittance to individual sessions.

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