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(We regret the title of Paper 8 was wrongly quoted in the Summer issue.)

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Editorial

IN MEMORIAM: SIMONE SAINT-CLAIR

A COPY has reached me of Simone Saint-Clair's last book, *Petite Histoire de Ma Mort*—a poignant chronicle, written at intervals up till September, 1974. She lingered on, alas! until the first week in March, 1975—I dread to think how lamentably; although when I telephoned to her one evening in January, her voce, though weak, sounded as warm and sweet as ever. A few days later came her last letter to me, assuring me that she suffered *très peu,* and was sure that this was due (I translate) "to the strong chain of spirituality woven around her in England as well as in France." "You rejoice for me," she wrote "how right you are. It is good to know that soon the Light will dawn at the end of earth's dark tunnel. . . . I have scribbled a last brief message. It was written *pour des âmes simple et bonnes.*"

Her *Petite Histoire* consists of personal reflections, meditations, comments, reminscences, quotations—including a marvellously translated portion of Sally's "letter" in *Light,* Summer 1974.

For myself, who had the great privilege of a few years' close frendship with her, this little volume contains the essence of that serene, sad, joyous, exquisitely distinguished lady: *être d'élite, âme de race* if ever there was one.

Ravensbruck: l'Enfer des Femmes remains her masterpiece; written in secret, on scraps of paper during her two years' incarceration in that infamous prison camp; published after she was repatriated in 1945.

Women's Lib: how ironical the phrase sounds in the context of the history of the women of Ravensbruck! What Simone leaves out, or merely hints at, is her own heroic rôle: how many crosses besides her own she carried; how many of her fellow-inmates, broken by physical and mental torture, she restored to hope and courage; to how many forlorn death beds she brought the consolations of her passionate Christian faith.

Our first meeting, in the late fifties, seemed somehow on both sides like a meeting-again, a recognition. Perhaps we had known one another many lives ago—more than once perhaps. But in her company I always felt a little shy; awestruck

would be a better word, despite her gaiety, her humility and directness, her insistence on treating me more as a sister than a friend. Among other inadequacies, I did not—do not—share her French genius for living, her capacity for being, in spite of all, at home in the world. And then, one is bound to feel awestruck in the presence of a kind of saint—a saint of stature. In my opinion (and not only mine) she really was one; a tirelessly active, practically co-operative one; an intrepid fighter, consuming yet ever renewing her lambent energy. Although powered by selflessly outgoing love and charity, she was by no means meek and mild: she was pitiless towards cruelty, injustice, above all hypocrisy and cant; outraged by contemporary moral squalor and uninhibited in denouncing it.

Every time we were together, thoughts and images of Joan of Arc haunted my imagination—not only because she was born in Orléans and because her grandfather (I think) had been responsible for restoring La Tour de Jeanne d'Arc. It was some deeper intuition, a constantly recurring query: "Surely she must belong to the same group soul as Jeanne.

Soldier of France Libre, heroine of the Resistance, fiery and romantic patriot, she was the mother of two adored sons, both of whom were to give their lives for France. This was a wound that never healed, her one immitigable grief, in spite of her own mystical illuminations and of the psychic proofs she desperately sought, and did obtain, from various sources (including of course the C.P.S.) of their survival and concern for her. For the rest, if one ventured to question her about her war-time purgatory, she would dismiss the subject quietly, with *"Cela n'a pas d'importance."*

A few years ago we spent a week together in a charming inn on the banks of the Loire near Orléans. Two memories of this happy interlude stand out. On our return journey we made a detour through the Forest of Rambouillet and stopped in a village where lived a peasant family known to her. They had sheltered her younger son Claude and other *gars du maquis* at immense personal risk during the German occupation. While she went in to their cottage I wandered round and visited the church. When she returned, she was accompanied by an old woman with a gnarled graven Van Gogh face, who was covering her hands with kisses and recalling Claude with sobs and lamentations. Simone listened—those recollections must have torn her heart; but she went on serenely smiling, saying gently: *"Il ne faut pas pleurer."* For the first time, the reality, in human terms, of the Resistance pierced me.

The other memory moves me in a different way. Driving into Paris, Simone started to execute an inexcusable right turn, was whistled at, ordered to a halt. "Dont worry," she murmured, as she leapt out and hurried towards a ferociously glaring (though handsome) member of the police. I watched her showing papers, also decorations, heard her clear incisive voice remark: *"Et dèportée aussi."* Next moment I understood that I was observing an example of the *beau idéal* of Gallic chivalry: something I had read of, heard of, but never experienced myself. He bowed to her almost reverentially, they had a few moments' conversation: I caught the tail end of it as she came running back, calling over her shoulder: *"J'adore les flics!"* I still see the irresistible smile she flashed at him as we drove on; also his look of gratified amazement. "Nobody's ever told him *that* before!" she announced with a peal of laughter.

Thirty years Simone lived on after Ravensbruck, more and more frail and haggard, but always elegant, attractive: years filled to the brim with intense activity in many fields—literary, political, psychic, social. President of the Société des Gens de Lettres; of the Société Métapsychique; founder of the first French centre for handicapped children based on Rudolf Steiner's methods and teachings. She studied these in Britain and discussed them in *Les Anges Incompris*: typical Simone title!—but a solid valuable piece of work. *Le Flambeau Ardent* describes her first experiences and experiments in psychism and communication (justifiably she deplored the English version) and she went on openly to explore this area, in spite of her devout Catholicism. Of my own book *The Swan in the Evening* she made a beautiful translation. Her indignation when Plon allowed it to go out of print knew no bounds.

Simone Saint-Clair has left us. Her measure of happiness was far outweighed by pain and sorrow; but such measures are irrelevant in a spiritual journey so triumphantly lived through as hers. One who should know once told me that certain advanced souls, our Elder Brothers and Sisters, are destined to take upon themselves a portion of the world's karmic suffering; and that is why, although by human reckoning they least deserve it, their final release is often so hard won. If this is true, surely Simone was of these chosen ones. How all the trumpets must have sounded for her.

Nothing is here for tears. . . . But Simone was unique and irreplaceable. She will be too much missed.

ROSAMOND LEHMANN.

Gildas on the Changes: 1967 to 1972

MARY SWAINSON

NO article by Gildas specifically on the changes has appeared in print since that based on messages given in 1970 ("The Changes and the Golden Age to Come," *Light,* Summer 1971). Understandably enough, readers have asked what he has had to say since. A few have implied that he had been too positive and optimistic. "I've often wondered," wrote one, "how you interpret the present darkness and presence of evil in a varied collection of forms in the world, especially in view of the messages from Gildas which implied something very different." However, this reader continued, "It all depends on the perspective, and the time scale, and the focus, by which one looks, and regards, and reacts; I have little doubt about that." Some have found the earlier preparation useful. "When so many of us feel—know—that the changes are imminent, I am so grateful to have been given the opportunty to learn more and to be reassured and more prepared in the midst of apparently increased confusion." One, who had recently read *Gildas Communicates,* sent a letter filled with the most specific questions which, I regretted, could not be answered, although I sent her the leaflet *More About the Changes* which regular readers had received in 1972. She replied, "As I read the leaflet I became more than ever aware of Gildas' unflagging patience and compassion for our questioning hearts and minds. It really is humbling and made me realise just how important it is simply to be getting on with things as best we can, rather than craving to know too many details in advance. Sometimes as I read his replies, part of my mind seems to glimpse, in an incredibly brief flash, exactly what he means—what is *behind* the words he says, but as yet I cannot retain this understanding."

Others again, torn by anxiety, keep referring to Gildas' initial statement in 1967 (*Gildas Communicates,* pp. 95-98), singling out the more frightening (to them) aspects, and failing to see the passage in its time-context or to remember the changing emphasis in the messages as the years went by. It is not easy to hold the balance between keeping a positive outlook and also recognising the very real tests and difficulties; to perceive the place and purpose of the present darkness, yet to take it in its context of ever-increasing light. Therefore it has been felt necessary to write this article showing the main trends in messages from 1967 to the present day in order to try to see these issues in proportion.

Gildas Communicates*

Even within Chapter 7: *The Changes* (1967 to 1970) a development of attitude can be noted. Conditions seemed indeed to be critical in 1967 and 1968. There was a turning point between July and September, 1968, when Gildas came through with great happiness, saying that at the higher levels the battle had been won, though he did not hide the fact that "as far as time is concerned the ultimate struggle has still to be endured," (p. 102). And already by 1969 he told us, "We on this side are full of joy, for we can see that individual and world karma is working itself out to the point when the long-awaited changes will be successfully and relatively smoothly brought about. Everywhere, in increasing numbers, there are those who are giving their lives in faith to be lived out in the service of the light. . . . This marks an enormous advance in the state of things." Yet in early 1970 (pp. 107-108) he still stressed the danger that man *could* precipitate the changes on the physical level, and that work was needed to prevent such hasty action. Later the same year he said that delay in our time was good in so far as "It enables far more preparation to be made, many more hearts and minds to be contacted, so that the changes will come about with as much harmony and as little suffering as possible," (p. 195).

In July, 1971, whilst the book was in the press but not yet published, Gildas was asked whether he had anything further to say. He replied:

"All we can say to you at this time is to reinforce what you have probably observed and become attuned to within yourselves: the changes are very much in progress, and the rate of change accelerates almost daily. These spiritual changes react throughout all levels, so that you live now in a very restless and in many ways troubled time. Remember always that the spiritual changes lead on to a very positive outcome, and that eventually the changes on other levels will reach a positive level also; for when the changes are complete, all will be seen positively and as one; harmony will prevail. *Now* is the time of discord, but if you can remember that it is all part of the eventual harmonising process, it may perhaps seem easier to live through it. We can give you no timing yet for the final moment when the fourth dimension will be perceived and entered into, but all is going well, and despite the difficulties which you perceive around you at almost every level, from our viewpoint we see that the changes are progressing relatively smoothly and we find much in which we can rejoice."

More About the Changes: 1972

Letters had poured in asking when the changes would begin. What did "soon" imply? Many were filled with anxiety concerning alarmist messages in various publications and hand-outs; for example from one source it was suggested that the slow development was failing, cataclysms would happen that year, the point of no return had been reached, and only a small minority would win through. In April, 1972, Gildas dictated:

"We have told you that in many ways the changes have already begun, also that the end of a phase has been reached—or on some levels is still in the process of being reached—and that the next phase will be more specific. All this combines to make these times in which you live some of the most difficult which the universe as a whole and the earth plane in particular have ever had to face.

"We would remind you that there will always be different idioms—there must be, to cover the different areas of response—but do not allow yourselves in any way to be drawn into thinking that time will run out, that the cataclysm will come, and many will be flung into outer chaos and confusion. We speak now always of the changes with optimism and joy in our vision of all that is to be. The changes precede an age of gold, and in a large part constitute a slow, learning, growing process which is even now in operation on a very wide scale. The final shift into the fourth dimension will not at the time be pleasant, and there will indeed be many who are not ready to go forward, so many will be taken and many will be left. Yet do not forget that the light in all its power and strength is tempered with infinite compassion, and not one of those who are left will be forgotten. If they are not ready, then this experience will be part of their evolution, but there will be those who will watch over them and guide their steps until they are ready to enter into the new consciousness. Many helpers will be required for this very work, and it will be to them a work of satisfaction and fulfilment.

"With the ending of a phase there is much of an exciting, eager quality to which many will attune, and this quality in its more negative manifestation may well be responsible for the publishing of some alarmist messages. All these messages have their place and will indeed awaken some who would not otherwise be roused or ready. There are communicators from our side who must take part in this aspect of the messages to your plane, but if it is not your idiom do not allow yourselves to become over-anxious; there is not going to be an immediate, violent entry into

the New Age; when things are so very near you will be given due warning and instruction. Meanwhile, carry on quietly with the tasks which present themselves; remain attuned to light, and you will fulfil that part in the pattern which is right for you.

"Much negativity is manifesting at present, and this always makes the headlines; never forget that where evil is strong, so also is light. Earth begins to show forth a steady radiance which delights us and aids our work. Do not fear; so long as you orient yourselves and commit yourselves to light all is well and you cannot miss the path whch has been given to you.

"Our love and compassion are with you always. Go forward in peace and light."

A reader's comment on the first paragraph may be of interest: "I was very struck by his statement that this is a very critical time, not only for the earth but for the whole universe. This certainly jolts one's consciousness into a whole new dimension. So much for global insularity! Obviously it just won't do."

The following questions, answered in May, 1972, were even more specific.

Q. "Is this the ending of the world like the sinking of Atlantis, only on a larger scale? Will our job be, if we qualify, to help the people who do not realise that they are dead to find themselves and function in the fourth dimension?"

G. "The changes and their coming are by no means synonymous with the ending of the world, and when we say that many will not be ready for life in the fourth dimension, we mean really that they will not be ready to open up to the new fullness and possibilities of life in the fourth dimension, and will therefore need help to attain the potential. For many, the entry into the fourth dimension will be full of joy and release. Again, these changes are not the same as death; life at the physical level will continue, but it will be fuller, and the whole being of man will be readily accessible, so that a great many of the physical limitations will disappear."

Q. "Gildas has said that all is going better than was at one time felt (in his sphere). Will there be a confrontation between opposing forces, an Armageddon?"

G. "To those who ask when the changes are to be, we may say they have already begun; and to those who ask if there will be a confrontation of opposing forces, we say that there is already a confrontation of opposing forces: this is the part of the changes which you are now in. The final crisis, with its entirely positive

outcome, will mark the final victory, but already the turning point has been passed; victory for the light is assured."

Q. "Under what conditions (I know he doesn't like 'when'!) does Gildas visualise this country leading the world spiritually? Agnes Sanford, Grace Cooke and others have spoken of this."

G. "This country and its people are far more prepared generally for spiritual leadership than any others, and this leadership will be in evidence as the New Age is entered. The ability to see spiritually, but to be able to combine this vision with down-to-earth independence and practicality, will be the qualities most needed in the New Age. In this country, with spiritual awakening taking place on a much wider scale, these qualities are to be found. Many nations will turn to Britain for compassionate leadership in the New Age."

Q. "In (a certain book) it is said that England is going to sink."

G. "No, England will not go under the sea."

Q. "What of animals after the change? Will they suffer from the heightened vibrations more than will unaware humans?"

G. "Animals will not suffer more than unaware humans in the dawning of the New Age; they will be ready and will adapt themselves far more easily than many humans, and will come very much 'into their own' after so long being misunderstood and misused by the majority on the earth plane.

"Look ahead with joy; the New Age is positive, golden, and marks a new flowering and fulfilment of life on all levels."

In August, 1972, while not minimising the difficulties still to be borne, Gildas told us that the final victory would be with us when the timing has been fulfilled. Nothing can now precipitate it; its effect will come to us in the fullness of time. (This message was printed in detail in *Light,* Autumn 1974, p. 122.)

In reply to a specific request for something on "The Seamy Side of Aquarius," in November Gildas gave us a script subsequently published in *Light,* Spring 1973 (pp. 3-4). He urged acceptance of the present world situation as a necessary process. We must realise that "the most important lessons of life are learned in the blackest depths." Nevertheless, "This is the message for the Age of Aquarius: that joy and peace *will* triumph. . . . Do not allow yourselves to be brought down into the general low tone of things; strive continually to hold faith in the knowledge that the light has triumphed and will eventually be seen quite clearly to have done so."

In order that we should each learn to find our own source,

in 1973 Gildas ceased to give messages. Nothing more was said until January, 1975, when Ruth wrote to me, "Gildas is full of cheerfulness and hope. He tells us to look to the light which is surely ahead and around us—that all is working together for good."

Encouraged, I ventured to write a letter directly to him, mentioning the writings which are circulating and which emphasise 1975 as a year of influx of great spiritual power—the first year of the last quarter of the century. I spoke of the need for clarification of his attitude to the changes, in an article such as this. Gildas approved, and said he would like a make a current statement, so we hope to be in a position to publish it very soon.

* By Ruth White and Mary Swainson. Neville Spearman, 1971.

The Prospect for Mankind: Who Cares Enough?

DR. RAYNOR C. JOHNSON

WE shall shortly enter the last quarter of the twentieth century, and on its completion we shall pass into a new Age—the age of Aquarius. When Christ was born—at the beginning of the Piscean Age—the population of the planet was about 200 millions. Today it is over 4,000 millions, and is increasing at a rate which (if it continues) will give the earth a population of 7,000 million by the close of the century. As you know, even today, about half the world's population is undernourished, and it is therefore clear that malnutrition is going to be an ever-growing problem of incredible dimensions. While the problem of merely keeping alive is a major one for the future—especially for the poorer nations—the wealthier nations, whom we generally think of as more civilised, are facing increasingly grave problems on other levels, mental, moral and spiritual.

The incidence of mental and nervous disease is reaching unheard of proportions. They are now involving more man-hours in their treatment than all other disorders added together. Parallel indications of this are seen in the growth of alcholism, and the amount of drug-taking, which clearly are stimulated by the desire to *escape* from an increasingly intolerable situation in which life is felt to have no clear meaning or goal. The alternative forms of escape involve the widespread seeking for pleasure and excitement in gambling, sport, and sexual permissiveness. I am not condemning or making any judgment

of these things: I am merely pointing to this rising tide as an indication that something is going wrong. The mental and nervous diseases, so rapidly increasing, point to the conflict which men are subject to, within themselves. The search of the majority for escape or compensation is on the whole leading men morally downwards rather than morally upwards. Going in this retrograde direction he will find no solutions.

While this is the situation *within* man, he is making things very difficult for himself by an irresponsible attitude to his environment.

(1) He is using up the natural resources of the planet in a prodigal manner, and with a seeming disregard of the need that his successors will have for these substances. The cult of wanting things, which it is the business of advertisement to stimulate, is not confined to necessary things, but to any novel product which will make money for its producer..... As a result, the incredible amount of energy needed is rapidly using up the fossil fuels—i.e., coal, oil, and natural gas. A few centuries will see almost the complete disappearance of these—but astronomers remind us that the planet could be the home of life for some thousands of millions of years yet.

Of course, the well-known reply is, that other sources and forms of energy will be discovered. Uranium is sure to be mentioned.

(2) I am going to make the affirmation that the use of uranium has dangers linked with it which are so formidable that this development seems to me an irresponsible attitude of man towards his environment. For one thing, the disposal methods used for highly radioactive wastes are full of potential danger for centuries to come. I need do no more than mention the possibility of nuclear war, since everyone recognises it might mean the end of the human race. One aspect of the production of nuclear fuel which should, I think, be of serious concern, was in the press a few months ago. It stated that in the United States thousands of kilograms of enriched nuclear material were unaccounted for, and there was no assurance given that this could not have fallen into the hands of terrorist groups. It was stated that 20 kilos of enriched uranium or 6 kilos of plutonium would be sufficient to make a bomb that could kill thousands. Moreover an American official said that there had been seven plutonium bomb threats in the last two years. These statements leave an unpleasant feeling behind. It is quite possible that irresponsible terrorists may in future decide to destroy cities rather than buildings. It has often been said by biologists that

on a planet which is geared to sustain life, nuclear dissociation and even more so, nuclear fusion, are *out of place* and were certainly never contemplated by Nature.

If we look for other sources of energy for the use of man we turn naturally to solar energy. Although the technical problems to be solved would be very great, it may be that solar collectors in some form or another will offer the only continuous and permanent solution of the earth's energy problem in the centuries to come (if there are such!).

(3) Man's irresponsibility towards his environment is shown also by the problems of pollution of air, water and earth. It is well known that every living creature (with the exception of a few micro-organisms) breathes in Oxygen and emits CO_2 because this oxidation process releases energy. The use of oil, coal, and natural gas also precipitates large quantities of CO_2 into the atmosphere. The reason why the oxygen content of the atmosphere remains steady and the CO_2 content does not build up is because green vegetation on land and the plankton of the sea give rise to a reverse process: taking in Carbon-dioxide and releasing oxygen. But what if the green vegetation is destroyed by chemical or radioactive pollution? Man has even done this deliberately in warfare in limited areas.

(4) Still another aspect of man's irresponsibility to his environment is the production of what may be called un-degradable chemical substances.

All the chemical substances that Nature creates through living process are not only created, but can also be destroyed. In the great cycle of life, micro-organisms play the major part of breaking down "dead" substances and making them once more available for construction. Thus soil and humus provide the basis for new life to grow. But modern chemistry has created innumerable substances that are not degradable and become simply litter and pollution. Substances like some of the plastics and like DDT are of this kind. The latter passes unchanged through the cycle of life and it is said by scientists that the livers of even penguins in the polar regions contain DDT. Hundreds of artificially created substances are now added to foods or taken as drugs—doubtless for some good reason such as their preservative qualities or for therapeutic purposes. Governments do what they feel is right to protect people in the matter of health, but there is *no one* who knows what the long-term effects of these artificial substances are going to have on the human organism. One thinks of the possibilities of cancer. Professor Macfarlane Burnet is my authority for saying that "any one of

them could conceivably be a potent but long-delayed stimulant to malignant disease in man." Professor Burnet, F.R.S., who is Australia's most distinguished medical scientist and was Professor of Experimental Medicine in Melbourne, wrote a book called *Dominant Mammal* to draw attention to many of these things. He has pointed out that there are means of biological warfare such as producing strains of bacteria that could resist all antibiotics. He mentions resistant anthrax bacilli, and highly paralytic polio viruses with a genetic character that would resist all present-known means of treatment. He emphasises that almost all fields of science, given a strong enough motive and financial support, can yield large scale methods which can affect humanity for good or evil—but more easily for evil.

We have to face the fact that Western man is so basically materialistic, that for the sake of security or power there is no scientific method which he will not prostitute if he believes his security is threatened by others.

All these things are today fairly familiar. To them, I now want to add facts which are less commonplace, and may indeed be disputed, but I believe they are of importance for mankind. We are all familiar with the concept of 3 major divisions of reality, material, mental and spiritual—or if you wish, physical, psychical, and mystical. For present purposes one need not subdivide these further. The whole realm of mind interacts with and governs the physical; likewise the spiritual interacts with and influences the mental. No one realm or stratum is isolated from the others. This is the first idea I want to stress: that there is interaction between them, so that the level of mind is largely that of causes, and the material level very much that of effects. The simplest and most commonplace illustration is that of the body's health. Basically, I do not doubt that all disease is basically psycho-somatic, i.e., disease is made possible by wrong thinking and mental attitudes, even though a chain of interlinked factors may be recognised between the primal cause and the end effect. Therapy may be effective by breaking the chain at any point: orthodox medicine is happy to do it on the physical level, while other methods act upon higher levels. It follows, if this is true, that a basic cure eliminating any possibility of recurrence, depends upon treating the level of the primal source. I cannot help but speculate that conditions like cancer and the like, which strike "out of the blue," and have no clearly discernible cause in this life, may be the final precipitate of bitter hatred, resentment, frustration or anger in long past lives. But leave this speculation behind—and look at the records of psychical

research in the last 30 years. There you will find abundant scientific evidence of the effects of mind on matter. Of course these verified data have been known to occultists for millenia. The mind properly used can immunise the body against disease, bleeding can be arrested, poisons can be ingested without baneful effects, fire-walking can be practised without damage, etc., etc. These things have always been known to a few, but there are disciplines which have to be undertaken, sometimes long and hard, before man can by an act of will bring into play mental forces which can over-ride the physical laws of this level. I stress first, the interaction between different levels of the self, and now I add a second important principle known to the Ancients for millenia: that man is a microcosm of the macrocosm.

By this is meant that man himself participates in the universe on all its constituent levels. The cosmic Spirit, the cosmic Mind and the vast physical universe which astronomy discloses to us are all represented in Man. The same laws which govern one govern also the other. On the highest level, that of spirit, the Supreme One, Whom men call God, or Brahman, or Allah is also the Light within the soul of man. The Hindu philosophers realised this truth millenia ago when they proclaimed "The Atman is the Brahman." Likewise the human mind is but a little area carved out of, or appropriated from, the Universal Mind. Man's physical organism is likewise a complex small individual expression of the biosphere. All this should be kept in mind as we philosophise. We should not be thinking in terms of man *and* the universe, but rather of man *in* the universe. There is a well-known ancient tradition that 10,000 years ago there was an advanced civilisation which occupied the islands of Atlantis. Technologically they were well ahead of us today. Perhaps of much greater significance are the indications that they were ruled by individuals who had far greater knowledge of the psychical or mental levels than we have today. The tradition is (and it seems plausible) that these great powers corrupted the character of some who possessed them, and that virtually what may be called "war" resulted between those who were inspired by the Spirit, and those who saw the opportunity to wield mental power for their own satisfaction. The interesting aspect of this tradition is that this "war," as I have called it, ended not because one group triumphed over the other, but because the physical stability of Atlantis became insecure, and ultimately the islands sank beneath the waves. Those who were on the Right Hand Path foresaw that would happen and made provision to get away before the end came.

You may say that the evidence for all this is rather scanty—and I will not dispute with you—but I find it not implausible in view of the interaction of the different levels with each other. If the minds of men produce a psychic disease whether you call it irresponsible lust for power, pride or ambition, this is bound sooner or later to precipitate its effects on to the physical level in the form of instability and disorder, whether you call them earthquakes, cyclones, change of climate, famines, etc. Whether men recognise this principle or not, at present, I think the experiences of the next few years will force men to look at it. I suspect that earthquakes, resulting tidal waves on a huge scale, cyclones, climatic change and famine, will show on the physical level the drastic effects of imbalance created by the hatreds, greed, warfare and lust of mankind—and may I add also, man's ruthless treatment of many creatures which he breeds for his profit. We cannot generate psychical poisons through cruelty, arrogance and indifference to others' welfare without these precipitating in a catastrophic form upon the physical levels of the earth.

To the materialistic mind, trained in the attitudes of modern science, all these things may seem fanciful and speculative. Time will show. There is a rigidity about scientific thought which I often feel is as deplorable as the rigidity of religious thought. In both fields many of the leaders seem to think they hold truth—all relevant truth in their keeping. They seem to imagine they know what can and what cannot happen in our world. The truth is that they have only lifted the smallest corner of the veil of truth. They have stood on some little mole-hill, and because the ground around seemed flat, they have supposed that there are no other mountains to consider. The little minds of men have no conception of universal truth—inevitably so, for the human mind is so egotistical and arrogant about its achievement. If you have any doubt of this, it would be a salutary thing to read a great ancient classic of the East, the Tao Te Ching. If there is one virtue which runs like a thread of gold through its pages, it is the supreme virtue of humility. I have no hesitation in saying that without this qualification a man can never approach the spiritual heights of life.

Let me try to sum up what I have surveyed briefly in the first half of this talk. Mankind emerged from what have been called the Dark Ages, into Modern Times, largely through the Scientific Revolution of the 16th and 17th centuries. Up to that time the Church had told Western Man what he ought to believe, and if he wandered too far from its edicts, he was excommunicated or

punished with imprisonment or torture—all, of course, for the sake of his immortal soul! The Scientific Revolution, which Professor Butterfield of Cambridge once described as the greatest event since the rise of Christianity, at least lifted the minds of men from bondage to the churches' theology. Virtually the Scientific Revolution said, "You canot sit in a study (whether it be in Rome or Canterbury) and decide how the world works. You must go out and observe carefully, collect your facts, formulate your hypotheses, check your hypotheses against further observations and against all deductions, then you will at last arrive at Natural Law." Based upon this scientific method, we have seen the wonderful developments of modern science. But these remarkable achievements have had their sinister and disastrous effects: men have thought that by their own cleverness and brilliance of intellect, all the world's problems could be solved. Thinking even of a popular kind has become more and more materially orientated, and we have the spectacle of one half of the world multiplying its wants, and the other half going hungry. In simple words, the material affluence which Tawney described as the "sickness of an acquisitive society" has crowded out the moral and spiritual progress by which alone the balance of life can be preserved. Today, man appears to be suffering from a collective madness. On the national scale we have heard the present situation described as a "balance of terror." What nations are prepared to do, smaller human groups consider *they* have a right to do—hence terrorist organisations to whom human life means nothing if they secure their ends. And in recent years we have seen the balance of terror played out by a few *individuals* who will hi-jack planes and then use other peoples' lives as hostages to protect themselves. We have seen the planting of time-bombs in places where ordinary people are going about their daily business. Who and how many are killed does not appear to be important: human life is not sacred to these terrorists. The underlying assumption can only be the fallacy that the end justifies the means. This basic materialism is found in all sections of the world community—even though it takes different forms. *You must succeed, you must attain your ends,* is its watchword, even though the cost to others is incalculable. All this means that life holds for the great majority no end or goal beyond its own existence. There is no known purpose to which the process is leading. There are no ideals to be served by being here. "Eat, drink, and be merry, for tomorrow we die" say the cynics. The average person looking at life cannot find much help, guidance or leadership. He probably knows that there have been great

sages and mystics who have been friends of humanity, and who have come to this world to teach and help men. But he says, "We don't see them now." I think this mood of meaningless-ness, of something akin to despair or cynicism, is widespread today. Who cares enough? Who cares enough? What can *we* do about it?

When we look at the spectacle of two great super-powers armed to the teeth, and the other great nations armed as well as they can afford to be, individuals who are deeply concerned about the trend of civilisation towards the abyss may well ask, "What can I, a single, insignificant individual, do to make any difference?" Frankly, I do not think it is likely that anything done now can reverse the trend: for I think that the karma of the past will require that men must learn their lessons in the hard way—i.e., through suffering. But we can each do a lot for the distant future. Remember that it is single dedicated individuals who have done most to change the world—Jesus Christ, Gautama the Buddha and others of selfless greatness. Because they have lived, millions of people have renewed their faith in life and also lived dedicated lives in their own lesser way. Notice that it is not the Napoleons, the Caesars, the Alexanders, who had self-centred motivation, who have changed the world, but men who knew God. One of the most erudite minds of our century, Carl Jung, once said that the way to the salvation of the world was through the salvation of the individual soul. All the great sages of antiquity taught the same profound truth, "Man! know thyself." This is the one key which I commend you in this present age of potential destruction. Learn to know the true Self—the Soul. In this knowledge all truth and wisdom become slowly open to you. You have, of course, the enormous task of transferring rulership from your ego-self (the lower self of the ages) to the Soul (the true immortal Self).

We have seen that the lives of almost all men are ego-centred. The question which always determines conduct and action is, "What course will best serve the interests of myself and mine?" The ordinary person knows nothing about his soul (which he actually *is*), and even his unconscious mind is unknown territory to him, of which he is instinctively afraid. This process of knowing the true self and transferring leadership to it—a process which Jung called "Individuation" and the Mystic calls the Spiritual Path—is the only way which can offer permanent help to the world. But the effects of this process, while of the greatest permanent importance to the individual, since they result in the transformation of his character, are not likely to change the world perceptibly in the individual's life-time. They offer, however,

the only long-term solution to the world's ills, as I see them. It is only from the spiritual levels of being that energies adequate to this transformation can be invoked. They will ultimately descend through mind, to effect change on the physical level. If an individual says, "Give me some directions for this process. What can *I* do?" I shall reply as follows:

(1) Change your way of thinking. Life is not a meaningless process "full of sound and fury, signifying nothing." This is the surface appearance of the world which has resulted from the wrong thinking and the extreme selfishness of man. The world is quite meaningful, as every mystic has seen with certainty, while he has been on higher levels of consciousness. So long as we continue to live as though God was remote, or did not exist, or was a plausible concept to be respected twice on Sunday—in other words so long as we are hypocrites and humbugs—we are allowed by the laws of our being to go on thinking so—but we pay the karmic price of tragedy, suffering, and meaningless outlook. It is merely a refined form of hypocrisy to be a formally religious person, and not make every effort to live what is affirmed. This is the great tragedy today of all religous organisations and groups. My first call to the individual would be for sincerity. Psychologists talk to us a great deal about the masks or personæ that we wear. There are professional masks, conventional masks, social masks, and so on, and are they not all attempts to present oneself in terms other than one is? Doubtless we do not deceive ourselves, but why should we be concerned with the opinions of others? Why should we ever be concerned with furnishing prestige impressions, unless we feel inferior? Jesus showed a matchless tolerance and compassion for most of the weaknesses of mankind, but failings which he flayed mercilessly were hypocrisy and falseness. "Woe unto you, Scribes and Pharisees . . . He said again and again. I have for many years had a great admiration for A. E., George Russell, the Irish mystic and poet. For many years he occupied the editorial chair of the *Irish Statesman* in Dublin. The paper had a relatively small circulation, but Russell believed he was making through his writing and editorials a worth-while contribution to his country's needs. Influential friends who occupied a more prominent place on the literary stage begged him to seek a more influential position, but he consistently declined. He wrote these magnificent words, "My friend, a man's success or failure is always with his own soul."

(2) The second piece of advice I should give would be: Begin, and pursue relentlessly, the long journey in search of your own

Soul or Deep Centre. Every great Teacher has had much to say about this, but we have taken it for the most part as metaphorical language or trite religious platitude. Towards the close of his life, the Buddha (wrongly supposed by some foolish Westerners to be an agnostic) said to those around him, "Be ye lamps unto yourselves." The lamp he was referring to is the Lamp of the Soul, and the Divine Light shines within it in each man. When St. Paul was referring to this same Light in himself he wrote of "Christ living in me." Jesus was constantly using parables and similes to teach people something about the soul. He said, for example, "The Kingdom of God (which represents a high illumined state of consciousness of the soul)—the Kingdom of God is within you." In another parable He described the soul as like a grain of mustard seed—i.e., the smallest of all seeds but capable of growing into the greatest of trees. It is decribed as the "pearl of great price" which so impresses a merchant who sees it that he goes and sells all he has to make it his own. In its transforming power the Soul is compared to "leaven, which a woman hid in three measures of meal until the whole was leavened." It works therefore from within outwards. The Light and Life of the Soul reveals Itself when It will, to whom It will. But please remember that there is no such thing as chance, so far as the human soul is concerned. Let me offer you an example of what it means to experience for a few minutes the life of the soul. A stranger, Mr. J. G., wrote to me:

> While taking part in a tank battle in Normandy, I had leaped out of a Britsh tank after it had been struck by AP shells, and when in full cry and about to run for my life, I was suddenly inspired to return to the tank, where I helped out a badly wounded man. The instant that I turned about I was overwhelmed with an experience of which I have seldom attempted to tell anyone.
>
> The world changed and yet was still there. The personal danger was of no account because the substance of the world had receded, and there was something discovered more real than the pageant of battle all about. "Life" was now something seen from the wrong end of a telescope. I had discovered the "Everlasting Arms" below me, as a swimmer might suddenly find he was in his depth again and found something firm. Before, I had been so blind, yet now it was all wonderfully clear and a dream had ceased. I had woken up to all that was blindingly full of love and compassion, and it didn't matter if I died or not, because all I now knew was so terribly much more important.

The writer mentioned to me in a private letter that a similar experience had come to him on one or two later occasions. He said, "Suddenly the world changed again and I was 'seeing,' knowing how blind my normal seeing was, caught up in feelings of love, beauty and compassion." Perhaps it was significant that the writer added, "I must say that when I first had the experience, it did not seem new. In the midst of all the wonderment, had I been able to speak, I would have said something like, "O God, O God, how did I ever forget this?" To be ruled from the Soul is the mystic's goal and aspiration. Such glimpses as may occasionally come are not confined to the sanctuary, nor prevented by the battlefield, but where selfless Love is, there God is also. The soul knows this and rejoices.

Successful contact with the soul, arises, according to Jung, through knowing ourselves *in depth.* We know how blind and restricted is the ego's standpoint, and how sublimely beautiful, loving and compassionate is the Soul's standpoint. We cannot therefore do more than dedicate ourselves to humble selfless service in our outer life, while searching in the Unconscious for glimpses of the soul. In this important inner search, the interpretation of our dreams, together with the practice of prayer and meditation are the chief keys to progress. I shall refer briefly to these before I close.

With but few exceptions, we tend to turn away from our personal unconscious because it stores so much that we do not want to look at or acknowledge within ourselves. Yet in finding the path of wisdom to tread through life, Jung is definite in saying that we must steer between the conscious and unconscious viewpoints. By far the safest way to understand our unconscious viewpoint is to study our dreams, because they are the language of the unconscious. They are frequently concerned with the difficulties of our life-situation, and offer us hints of guidance, direction, and inspiration concerning the greater issues of life. Jung has said that among the material will appear from time to time "transforming symbols" which point out the right way between the opposites and often allow us to glimpse the higher territory which the Soul rules.

Here are a few lines from a poem of W. H. Myers called *A Cosmic Outlook:*

On! I have guessed the end; the end is fair.
Not with these weak limbs is thy last race run;
Not all thy vision sets with this low sun;
Not all thy spirit swoons in this despair.
Look how thine own soul, throned where all is well

Smiles to regard thy days disconsolate;
Yea; since herself she wove the worldly spell,
Doomed thee for lofty gain to low estate;—
Sown with thy fall a seed of glory fell;
Thy heaven is in thee, and thy will thy fate.

I have a friend who, for 25 years, has kept nightly records of his dreams, and interprets them the next day. He has told me that no significant event has happened in his life that has not been foreshadowed in his dream material. He told me of one outstanding symbol which he calls the "Authority Figure" which occurs from time to time in his dreams. It is clearly a symbol of the soul of my friend. This figure always acts with perfect understanding, never directing or compelling, but always encouraging and suggesting, with compassion, kindness and wisdom. He only appears in a small number of dreams and then in different guises appropriate to the setting, but he is always recognised by his wisdom and love. It is clear that dreams may come from different levels of the self. All dream material should be first examined as being relevant to some level of the total self, and it is seldom likely to be informative about other people even though they are identified as persons we know.

Of prayer and meditation may I merely say that they are disciplines of the self designed to bring us nearer to the Soul or Deep Centre. It may take years to make this contact effectively, but in the process the ego with its selfishness fades slowly out and the Soul moves slowly into a central control. At this point the individual exists consciously as an instrument of the Divine Will and the control of life by *thinking* is unnecessary. Prayer, in the sense that we are using it is communion of worship, and aspiration, thanksgiving and adoration—and it passes imperceptibly into meditation. Meditation is the process of lifting consciousness slowly above the mind-levels into a Silence in which the Voice of the Soul can be heard. It is only as the result of long endeavour that high levels of the soul can be contacted. Jesus spoke of the seed growing secretly, and we can only provide favourable conditions. We cannot command growth.

It may seem strange to you that in an epoch when national and international issues of momentous possibilities are pressing all around us, I am commending the way of true self-knowledge. But I can see clearly that when the winds of change are blowing strongly and institutions are tottering, and possibilities of widespread disaster have to be faced, the world will need above all a nucleus of people who are rooted and grounded in spiritual things that cannot be shaken. This means that they will be

serene and unperturbed, because they are ruled from the soul-level —or, to put it another way, God is vitally real to them, and they take His wise and perfect guidance. I don't see a bright future for humanity until the tides of suffering have swept over us and receded. But there is no need for fear or anxiety, depression or despair. I *know* there are powerful forces for Good at work on the planet, and their efforts can be assisted, strengthened, and brought at last to victory, if there are enough ordinary people who have prepared themselves to stand firm and help them.

In his great book—one of the great books of our century—*Memories, Dreams, Reflections*—which is more or less Jung's autobiography, he tells a simple and significant story. It is of a student who went to consult a rabbi. The student said to his spiritual mentor, "In the olden days we hear of men who saw the face of God. Why don't they any more?" The rabbi replied, "Because nowadays no one can stoop so low."

Mysticism

VILHELM GRØNBECH
(translated from the Danish by Signe Toksvig)

AS generally understood, mysticism is probably the same as mystification, perhaps foggily beautiful at times, but more or less akin to nonsense. A mystic is a vague fellow who prefers his own dreams and visions to the clear reality of everyday. The truth more likely is that we do not know the real mystics, but only those who derive from them and imitate them, for true mystics are anything but fantastic—they have often had cool and clear minds, which could follow a thought to its logical conclusion as well as any of their contemporaries. What is peculiar about them is that they regard the world quite differently from us everyday people. As soon as we open our eyes we encounter a piecemeal multiplicity, we find ourselves surrounded by a crowd of beings and things which demand the attention now of one now of another of our senses, while the gaze of the mystic always reaches through the multiplicity to the unity. He pierces through all things and experiences in them the very same, but this one thing is for him so deep and full that it contains the riches of a whole world and more than that. The moment is filled for him with an infinity of events, so that he can say that in a single Now he is trembling with all that exists, and all that does not exist, with all that can be thought, and all that is not thinkable. He does not know the kind of time that rolls on like a stream, carrying events forward on its back. Life is eternal, an

uninterrupted Now, which never can be emptied.

"You are like the man who sits and hears a lute bring forth a melody, tone after tone, but I have grasped the lute itself and all its music is mine," the Hindu says. The moment has an imperishable freshness, as though it were ever newborn; it stands still and flows in unweakened strength from its own interior. This is the freshness which the monk Eckhart wished to express when he says the riches of God consist in this that he creates the world now in this moment, just as he created it in the beginning of time. The mystic goes through life missing nothing, longing for nothing, nor is there for him anything to hope or to wait for, since his soul experiences all in the divine wealth which fills him and it cannot be deprived of aught. So mighty is this eternity that he has to use the strongest possible words about it, nothing of what may be called joy and delight, enjoyment or glow of love can be called delight in comparison with that which is experienced in the eternal bringing-forth. But when he has sung his joy in words of fire he has to add that his ecstasy has nothing whatever to do with sense-pleasure or enjoyment as commonly understood, because it is a blessedness without pain as its opposite. In his world there is really neither joy nor pain but something far above both. His joy is first and foremost rest and confidence; he does not know the bitter aftertaste that is due to the fear of human beings that they may lose their happiness, nor does he know the restlessness which comes from the soul's search for ever greater enjoyment. The blessedness is so full, so complete, that nothing more can be found outside it.

The experience which fills him and which is identical with his soul reaches to the end of the world, and he can therefore say of himself that he is in eternity, in the Kingdom of God, that he is God and God is in him, that he is the world and the world is he. All measurement, all space-extension disappear, so that there is neither great nor small, but only immovable, unemptyable life. "This that is in me is less than a grain of mustard-seed, less than the kernel of a mustard-seed, and it is greater than all the heavens," the Hindu says, and Eckhart adds his voice, "That which is least in my soul is wider than the wide heavens, the place a thousand miles beyond the seas is as close to me as the spot on which I stand, the Kingdom of God has a height and a breadth which is neither." The mystic has given up his own ego and his own will, and thence spring his confidence and his blessedness—so he says himself. But that does not mean that he has annihilated himself nor that he has lost his will-power. He does not strive painfully to cling to his ego, for he has found

something far wider and more powerful which has caught him; he does not need to clutch his will and chase after fixed goals, for a life is living him which securely brings him towards that which is to be revealed to him. He can never leave this self of his, no matter what may happen.

In the main, this is the speech of mystics, alike at whatever period. So great is the correspondence among them that they often happen to use the same images. Almost similar sentences can be found with the Hindu who lived a thousand years before our calendar began, and with the monk from late European middle ages, and there are still words born in modern poets which directly lead one's thoughts to the old documents. Their likeness is due to this that they have an experience in common; their life is rooted in a knowledge which in itself is just as clear and precise as the observations which ordinary people make of the exterior world. There is no room at all here for dreaminess and fantasy, the mystic is quite simply bound by an experience which decides his whole life.

Apparently this experience is in conflict with the testimony offered by daily life and sound sense, but the difference is due not to the mystic's living in another world, it is only that he sees life from another angle. He never denies science and common sense, he only says that something more exists than the piecemeal and the multiple. The common man's point of view and that of the mystic are opposite, but this does not mean that either is the only correct one and that no other is possible. Life is so rich and so manysided that it can be seen from various points of view—this is the wisdom of the mystic. But he goes further, adding that only when this life has been experienced as eternal, as a Now, has one begun to understand some of its riches and its splendour.

It is not, as many have believed, a privilege for great, strong souls. It can be found unnoticed in the simple who are quietly living in eternity, or the Kingdom of God, or Brahma, or what we may choose to call it, and who act so naturally in its power that they never realize there is something strange in their experiences. In a way the great mystics have luxuriated in eternity, and have voluntarily shut themselves away from daily life in order to dive into bliss and be devoured by its fullness, but eternity can prosper down below the cares of every day and live in man like an ever-welling spring that keeps life fresh. The people in whom is this eternity acquire a beauty and quietude in their lives of the kind that give to the trunk and top of a tree their confident vigour and their confident peace.

"The Spiritual Implications of Survival"

BEARD MEMORIAL LECTURE, JANUARY 8, 1975
Given at College of Psychic Studies by Kelvin Spencer

SINCE I was invited some while ago to speak on this subject I have pondered much on how to say something sensible and worthwhile. For, to me, the issue is wrongly posed. The real issue, surely, is the disastrous consequences of denying survival and hence thinking we are nothing but our physical bodies: that the essential "I" comes into existence at birth and disappears completely at death. Yet many people today, and often the most highly educated, do think just this—or give the impression they do.

The consequences of thus identifying the "I" with the physical body are around us everywhere. We have only to turn the knob of the radio or TV to see what sort of a civilzation it has led to.

This curious concept that soul is nothing but physical body has its most striking statement in a passage well-known to all:

> Tomorrow, and tomorrow, and tomorrow,
> Creeps in this petty pace from day to day
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle!
> Life's but a walking shadow; a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more: it is a tale
> Told by an idiot, full of sound and fury,
> Signifying—nothing.

Lest you should think this is outdated since Shakespeare put it into Macbeth's mouth, I will quote a modern counterpart. This is by Professor A. J. Ayer, who holds (or maybe has recently retired from) an Oxford Chair of Philosophy:

> I am not convinced by the arguments which seek to show that the universe as a whole is a teleological system; I think that there is no end to which it is directed, and *a fortiori* no end for which it has been designed. I do not believe that it was created or is governed by supernatural intelligence.
>
> (Quoted in *The Seed of Wisdom* by John Hopkins, p. 11.)

Again, Raynor Johnson records:

> Lord Russell . . . once indicated that he was building his house

"on the firm foundations of unyielding despair." He said comparatively recently, "I can see no reason whatever to suppose that the universe takes any interest in our hopes and desires."

(From Raynor Johnson's *Religious Outlook for Modern Man,* page 150.)

Let us remind ourselves how very recent in the history of man's earthly life this negative world picture is. From the very earliest days of *homo sapiens* according to achaeologists, down to about the sixteenth century, a life beyond the grave was unquestioned. The burial rites of the most ancient tribes that have left records show this. A future life of some kind is the common theme that runs through all the great religions. The inspiration of great literature and the many settings of passages from that literature to music by the world's greatest composers —all these are infused with a conviction that life on earth is but an episode in a wider adventure.

The breakdown of this world picture can be roughly dated to Descartes (1596-1650) and those who followed him. This line of misdirected thought culminated in the interpretations given to Darwin's theory of evolution by Thomas Henry Huxley in the last half of the nineteenth century. Since then we have all been immersed in an ideology that traces the evolution of Man from a cosmic chemical reaction that took place thousands of millions of years ago in a kind of witches' brew. This chemical reaction came about by chance; and a never ending succession of chances gave rise to ever more complicated molecules and groups of molecules which, at an undefinable stage, exuded mind, consciousness, self-consciousness, and spiritual awareness.

It would be inappropriate here to go into the controversies that still rage round the mechanism of the evolution of living organisms. The word "mutation" figures largely in modern controversy. The more highly educated the expositor the more he seeks enlightenment in chromosomes, genes, DNA, and all the wonders being disclosed by molecular biology. But the idea that the totality of all that is will ultimately be explainable by further development of this kind of thinking, though the very essence of today's orthodox Science, is in fact as much an arbitrary article of faith as the worst of those dogmatic beliefs that gave rise to the Inquisition, and at this very day give rise to what is almost civil war on our doorsteps.

Let me dwell a little on this dogmatic faith which is the basis of today's scientific materialism. Here is a quotation from

a book by H. W. Heason, *Frontiers of Understanding* (Ritter Press):

> What is called the Scientific Method is a means whereby rational thinking is directed exclusively to those aspects of life quantitatively observable . . . in such a process of thought the assumptions made may be explicit or inferred. They may take the form that Nature is uniform everywhere; that generalisations made from limited experience are valid for *all* experience; that the conditions created for an experiment exactly repeat the conditions existing in the initially observed facts; and that the *whole* can be studied by analysing its *parts*. Such assumptions *may* be justified—with the exception of the last. . . .

That is, with the exception of the assumption that the whole can be studied by analysing its parts.

It is this assumption—and it is nothing more than an axiom of blind faith—that underlies the scientific materialism so rampant today. Attempts have been made within the pale of orthodoxy to break out from this framework of thought, and you will be aware of the modern philosophies of the "holistic" school. A few biologists, too, are striving to win acceptance by the Scientific Establishment that not only is the whole greater than its parts, but that there is a pattern-determining "field" that creates, and is continuously creating, the whole from its parts. Foremost among such biologists I place Alister Hardy, F.R.S., inspirer and director of the Religious Experience Research Unit at Oxford. As long ago as 1949 Alister Hardy, in his Presidential Address to the Zoological Section of the British Association, called attention to the crucial importance of telepathy as a factor in biological evolution:

> There has appeared over the horizon something which many of us do not like to look at. If it is pointed out we say: "No, it can't be there, our doctrines say it is impossible.

This same denial of the possibility of what we now call ESP is still a tenet of faith of most of the English academic world.

Alister Hardy continued to expand his work along these broader lines. His Gifford Lectures in 1965 (later incorporated in *The Divine Flame*—Collins, 1966) began to build a bridge between mechanistic biology and conscious purpose. These Gifford Lectures had a not altogether friendly reception by the majority of elitist biologists; and Hardy's splendid venture at Oxford has, I think, caused him to lose cast with his peers in the Royal Society. But the results he is achieving cannot long be ignored by percipient people. Not all eminent scientists are percipient, though! Those interested should get hold of the

papers giving an account of the Religious Experience Research Unit, Manchester College, Oxford.

But it is high time I narrowed my talk to the text I've been given: the spiritual implications of survival.

I do not think the tenets of spiritualism, so far as I understand them, go anything like far enough. Spiritualism holds that our earthly personalities persist after death and that the living can, on occasions and by a variety of means, communicate with them. Spiritualism is striving to "prove" this to the satisfaction of the man in the street; and it has been trying to do this for the best part of a century. Yet "proof" that wins general acceptance still evades the researcher. Maybe the kind of "proof" sought is inherently inappropriate in this field.

I must make my own position clear. I am convinced that the evidence shows conclusively that the earthly personality of some people survives death for some time, and that this personality can communicate wih the living. I believe this on evidence that is at least as firm as any evidence I have that the south pole is on a land mass and the north pole on frozen sea. But "proof" of the geography of the poles is of a different kind from proof that is obtainable about survival. There is no justification for assuming that the one kind of proof is valid and the other not.

I use the phrase "earthly personality." It is the survival of this that we have evidence of. But this earthly personality is but the tip of the iceberg. It is a manifestation of something far more profound and enduring: a transient fragment of all-pervading essence or spirit. This transient personality is shaped, maybe created by, our earthly experiences: it develops according to our response to those experiences, and this development continues under the changed conditions encountered after death. But it seems to me very unlikely that individual personality is immortal.

Among my contemporaries there is little conviction that survival of any kind is a fact. The same applies to the generation immediately following mine, those now in positions of responsibility in the world.

Why is there this inhibition to accept the fact that earthly life is but an episode in a much wider experience? There are many answers to this. To me the most convincing is that many of the paranormal manifestations that are appearing more and more frequently cut the ground from under scientific materialism. These accumulating happenings make necessary a complete re-thinking of the framework on which we organise experience. In

other words, we need a new metaphysic. Those in the seats of power are so saturated with the metaphysic they grew up in that they cannot, and don't want to, break away from it. Within their traditional metaphysic their intellectual and emotional life is sufficiently comfortable to make them resist passionately any attempt to change it. They ignore, deny, or deride all accounts of happenings that don't fit their metaphysic. The sceptic doth protest too much, methinks.

The cramping limitations of the Western World's framework of thought have been remarked on by many eminent philosophers and others for centuries. There are many quotations I could give to show this. I'll confine myself to one: from *The Expansion of Awareness* by Arthur W. Osborn (Theosophical Publishing House, India, 1961, p. 47):

> We assent to certain propositions almost unconsciously, because they dovetail into our pre-suppositions. . . . Evolution and the whole climate of scientific thought are bred into our mental structure. New facts are automatically "explained" by invoking laws which we uncritically accept as being absolute universal sequences . . . *all "explanations" are relative to the system of thought accepted by the group into which we are born.* The movements of the planets were adequately "explained" by Newton's laws of gravitation: but what of the future when Einstein's concepts become the popular background? . . . Today's "explanations" of the planetary movements would be in terms of modifications of space-time. . . . We need a similar radical change of outlook if we are to "explain" the phenomena of psychical research." (My emphasis.)

This radical change of outlook is, I think, being forced upon us with ever-increasing urgency. So many happenings are continually being reported that are impossible within the framework of scientific materialism. Here are a few:

psychic surgery in the Philippines and elsewhere;

the growing awareness among doctors that orthodox medicine has something to learn from "fringe medicine";

increasingly convincing instances of ESP so well-attested that denial invites derision;

Uri Geller.

I mention Uri Geller in spite of the seemingly music-hall type of manifestation he exhibits because his appearances on TV have awakened so many people to the need for a wider awareness of things that can't happen according to conventional wisdom. The latest information I have (Jan., 1975) about him is that he has stood up to rigorous tests. The reactions from orthodoxy have

sometimes been odd, one of the funniest being that it is all done by miniature gadgets of an electronic kind masquerading as stoppings in Uri's teeth. Some stoppings!

I have said that I do not think the tenets of spiritualism go far enough. You may legitimately ask where I stand.

My views on life, purpose, meaning, and survival are still evolving. At my time of life it is natural to think more and more about where I shall be in what must be only a short time ahead. I do not share the view recorded by Raynor Johnson of a businessman who was once seated at dinner alongside Frederick Myers. The story goes that Myers, who all his life was passionately concerned about survival, was determined to put this opportunity to good use. He tentatively raised the subject, but the businessman hedged. Myers persisted and pressed the question: "What do *you* think happens after death?" The answer, after an embarrassed pause, was:

"Well, I think we shall enter into the joy of the Lord. But why bring up such an unpleasant subject?"

I think that re-incarnation in some form must be what happens. Only re-incarnation can give a tolerable justification for the enormous disparity in fortune meeted out to us mortals. There is no need to enlarge on this. We all know of lives that have been beset with pain and tragedy from birth to death. We all know of lives that have been happy, fulfilling, and to a large extent free from the ills that flesh is heir to. If this one life is all there is, no intellectual subtleties of the cleverest theologian or moral philosopher can give an acceptable justification for such disparities. A God who played dice with sentient beings so callously would be worse than any Hitler, and my intuition tells me that no such God exists.

But re-incarnation can take many forms. I doubt whether it often takes the form sometimes reported of a soul re-incarnating with such a specific carryover from a past life that he can identify himself with a historical character. It seems more probable that each lifetime adds or subtracts something enduring to the soul or spirit that is "far more deeply interfused" with reality than our earthly personality is.

But acceptance of re-incarnation is not widespread in the West, though it runs through Eastern religions. In fact the Christian Church made that doctrine a heresy in the sixth century, and it still is. The Rev. John Hammon tells the story of a 9-year-old Hindu boy writing an essay for his teacher on his favourite animal, the cat. He wrote:

The cat is a square animal. It has four legs, one at each corner.

It also has nine lives, but doesn't use these in Europe because of Christianity.

My present position is admirably expressed by John Hopkins in *The Seed of Wisdom* (Compton Press, Salisbury, 1972, p. 41):

> For me, at present, it is a re-incarnating unit of divine consciousness which is the "I" of each of us. . . . The soul lives, or let us say, is conscious perpetually in or on its own plane of consciousness. . . . The soul periodically clothes itself—or rather a fraction of itself—with a threefod energy body composed of mental, astral and etheric entities, for the purpose of incarnation in the dense physical world. But even during these periods the habitat of the soul is on its own plane of consciousness. . . . At the end of each incarnation the soul withdraws its incarnating spark back into the consciousness of the whole, with a recognition of the accomplishments and failures of the experience, and a knowledge of what needs to be done next time.

But I must bring this talk back to its starting point: the spiritual significance of survival. At the outset I gave one reason why I thought this posed the issue wrongly. Now I'll give another. Implicit in any doubt about survival is the assumption that there is something uniquely *real* about matter generally and the physical body in particular. This is not so. Fifty years ago Sir James Jeans, then President of the Royal Society, tried to bring this home to us in a much-quoted sentence:

> Today there is a wide measure of agreement which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-technical reality; the universe begins to look more like a great thought than a great machine.

Alas, this "wide measure of agreement" that Jeans so optimistically detects is not even now as widespread as he supposed. Every first-rank physicist since his day has agreed with Jeans, as judged by their autobiographies or philosophical musings. But alongside this widening of awareness among eminent physicists have emerged types of pseudo-science quite antagonistic to it. The behaviouristic kind of psychology associated with the names of Watson and Skinner is a case in point. Behavioural psychologists measure the only thing that can be measured with the instruments of their time—man's actual behaviour, not his consciousness or feelings. And some of them go so far as to reject the notion of consciousness altogether—just because their instruments can't detect it. Again, many physiologists still strive to explain Mind in terms of a material brain. Those imprisoned

in this thought framework *cannot* accept survival, for they deny that there is anything other than the body, and the body demonstratively disintegrates after death. Yet what are our bodies? I agree with Arthur Osborn (*Expansion of Awareness,* p. 31.):

> They are the means whereby mind is focussed for the purpose of functioning in certain limited conditions. Mind in itself is not located anywhere, for it cannot be contained by space or limited by time. . . . Bodies are not alien so-called material substances; they are orders of life which serve as vehicles for other forms of life each in its degree a manifestation of mind.

Within this wider concept survival can be seen in better perspective. *Of course we survive.* So let us strive to use our present incarnation to the end that what survives is more spiritually significant than what was incarnated at our birth.

> Our life, like a river, strikes its banks not to find itself closed in by them, but to realise anew every moment that it has its unending opening towards the sea.

(From Rabindranath Tagore's *Sadhana: The Realisation of Life,* 1913.)

Human Development, Dreams and Reality

A Talk

WYATT RAWSON

THESE three subjects seem very different, but I believe that in fact they lead into one another. For, as I shall try to show, reality is to be found, not in the external world of Maya, of mere phenomena, but in the inner world of human development, whence too dreams arise. It is a world of which we are very seldom conscious, but it is the true foundation of all existence. This world is described by the mystics in terms which appear paradoxical, but which seem to be the only ones in which they can convey what they have experienced. Events of a mystical nature occur to all sorts of people and seem to be just as common now as in earlier ages of faith. There is no way of accounting for them rationally if we limit ourselves to the ordinary view of life, and we are therefore compelled to start from the other end, and see whether we cannot derive our everyday world from the world seen by the mystics.

The best description I know of mysticism is that given by Prof. Boutroux in an article published in 1905 in *Foi et Vie.* He ends his article by declaring (and here I quote) "there seems to be for all of us as conscious beings besides the individual life a universal life at once possible and in a certain sense actual. Our reflective and distinct consciousness, according to which we are outside one another, is not an absolute reality but a simple phenomena, an appearance beneath which lies hidden the universal fusion of souls within a single principle. We thus have two lives, the individual life, public and acknowledged, and the other, the universal life, still almost unconscious, but pertaining to a higher plane."

So far Prof. Boutroux. This mystic level has certain characteristics. In the first place it seems much more real than the level of ordinary consciousness. Prof. Whiteman, who has made a scientific study of his own mystical experiences, records that during them he had the feeling that he had never been awake before.

A second characteristic of this level is that on it all life seems to have a meaning and a purpose. Even the starkest tragedies are not without a value when seen from this point of view.

A third characteristic of this level is a feeling of tremendous expansion. Those who have read the book that purports to relate Private Dowding's after-life experiences will remember that he comes to a point where he says: "I am where I am, yet I am everywhere! I am a self that is far greater and vaster than I thought." At a deeper level still this becomes the peak experience of mysticism—an identification with all things and a timelessness and love that we have never felt before. Let me read to you two descriptions of it given by two great writer-poets. The first is Friedrich Nietzsche in his book *Thus Spake Zarathustra*: "Hush! Hath not the world become perfect? What has happened to me? O happiness! O happiness! Wilt thou sing, O my soul? . . . Do not sing. Sh! for the world is perfect, time has flown away and I have fallen into the well of eternity."

The second description is from Dante's *Divina Commedia,* where at the end of the Paradiso he has a vision of the eternal light, "within whose depths I saw ingathered, bound by love in one volume, the scattered leaves of all the universe, as though together fused, united in one flame."

These are descriptions by poets, but they are none the worse for that, since poetry comes much nearer than prose to the inner

mystical experience. But I would like to give you another description, this time by a very active modern woman, who would be the last person to suffer from delusions of any kind.

During the war she was asked to go to a small isolated spot in the west of England in order to reconcile some people who had fallen out with one another. It was not a job she looked forward to. As she approached the place along a quiet hill-top lane she suddenly became aware that everything was in harmony. "This," she said afterwards, "included not only all myself but also the sky and the earth, bird song and moorland scents. It was all me and I was all it. With this sense of oneness with all about me, came the certainty that nothing could harm or injure me." As an experience it only lasted for the few minutes remaining before she reached her destination. But its afterglow lasted for several days, and she was able to face her task of reconciliation with a new confidence and concluded it successfully."

This feeling of safety is another of the characteristics of mystic experience, and is not confined to those who profess religious beliefs.

How are we to account for such a feeling? We shall probably have to accept the view that on this mystic level we are free from the vicissitudes of earthly life. Our higher self belongs to the immortal world and cannot be harmed by anything that happens in this one.

But one must not think that these peak experiences are a substitute for the art of living. Though they may help our awareness, they do not by themselves bring about a change in attitude. In fact, to remain content with them is an example of immaturity and to seek to repeat them is asking for trouble for we are human and life is not intended to be perfect. If it were, if there were no challenges to face, no sorrows to bear, no further efforts to make, of what use would it be to live? We must take it that imperfection—the Cross—is ingrained in the structure of the world. This is why we are compelled to turn within. As a philosopher once wrote: "Since I cannot alter what is outside of me, I had better start by altering myself!"

There is in fact a paradoxical element in life, which is best seen in two different attitudes we can take towards its joys and sorrows. We can accept them just as they are without attempting to change them, when the world becomes an astonishing spectacle, of which good and evil are necessarily a part. Or sensing imperfections in this world, we can seek to eliminate them and so render it nearer to our heart's desire.

We can see these two attitudes in two types of religious

people. The first is the mystic. For him God is the Absolute, the Pleroma or Whole, which exists in and animates everything in the universe. He is beyond good and evil, and yet both are contained in Him. His Kingdom is here and now, all that exists is subject to His rule. He is essentially immanent, to be found within and He accepts us and our sins as He accepts everything about us without condemnation. For His nature is Love. We must seek to be like Him and learn to live without condemning.

The second type is the attitude of the prophet. For him God is personal and demands personal devotion. God is essentially transcendent. His kingdom is to come, and our task on earth is to promote it. Good and evil are a part of this world, and He commands us to do good and eschew evil. He is a God of Power, and we must submit to His will.

These two attitudes are essential parts of our nature. For we are both human and divine. The saints have always recognized this and refused to suppress either aspect of our nature. St. Teresa of Avila, that highly practical mystic of 16th century Spain, put it thus: "To give our Lord a perfect hospitality, Mary and Martha must combine." She expressed the same truth in another amusing way, when she was reproached for eating roast partridge with great gusto: "When it's time to pray—pray; when it's time for partridge—partridge!"

Thus the mystic knows that we have to live in both worlds—the sensory world with its need for self-preservation and its practical objectives, and the world of mystical reality with its joy in living, its serenity and peace, which include a deeper understanding of truth and a fuller ability to love.

This concludes what I wanted to say about the essential element in mysticism: but it does not touch upon the mystic way, which is all important for our actions in this world. I shall deal with that later.

(to be continued)

Letters

Dear Sir,

There is so much in the news just now about exorcism, and so much ill-informed and fevered talk about it, that I should like, if I may, to voice another opinion. I have put in some time investigating possession.

To press for ecclesiastical commissions on exorcism without first studying the aetiology of possession is like discussing the components of a poultice to put on a cancerous growth without

first discovering and removing the causes of the growth itself.

Countries behind the Iron Curtain are ahead of us in this type of investigation, since they can study the paranormal unhampered by a weight of ecclesiastical tradition, fear and superstition. Certainly, bishops do well to control the practice of exorcism within their dioceses, and the Church of Rome has this practice well under authority. But I do not think that restriction of exorcism touches the problem.

What needs studying objectively and without prejudice is the phenomenon of possession itself. We must discover whether it occurs, to whom, in what circumstances, by what agency, and what is the best method of dealing with it.

There is a fair body of evidence that possession does occur, and the similarity of investigated cases from regions as far apart as Brazil, Germany, Japan, Alaska, West Africa, is a pointer towards the authenticity of these cases. In not one of the scores of instances that I have analysed do I find any evidence whatsoever that any possessing entity could be called diabolical, i.e. non-human. On the contrary, in a great many of these cases, it appears that distressed earthbound humans, often fiendishly evil in intent, but nonetheless human, are drawn into the auras of psychic sensitives, and then become parasitic on them. These possessors seldom realize that they are dead. They believe they are the legitimate occupants of the body—or house, in poltergeist cases—that they inhabit.

Where contact can be made with them, generally with the help of mediums, these entities can often be rehabilitated, and they can then progress to wherever it is that they should be. An impressive case to which I could refer readers is discussed in Dr. Alan Gauld's *A Series of Drop-in Communicators.* (S.P.R. Proceedings, Vol. 55, p. 204.)

Exorcism is sometimes successful, though many non-religious possessors resist it fiercely. When it is successful in freeing a patient the result can be that the entity is driven out, and merely looks for another host. This would have been the case in the story of the Gadarene swine. Where the possessor has religious faith, the mantras of his creed are very potent, as I have observed in a Shinto form of exorcism in Japan.

My researches into the matter lead me to believe that this phenomenon falls within the province of Natural History—paranormal, certainly, but clamouring to be found out about. Reliance on exorcism puts it into the province of Theology.

Some will therefore object that Jesus specifically "cast out devils," but Josephus, writing in the first century A.D., says that

"A devil is the spirit of a wicked person." He was evidently nearer in time to early Christian thought than, for instance, the exorcists of Loudun in the seventeenth century. We have not sufficient authority to assume that "unclean spirits" were invariably non-human.

I therefore put in a plea for objective study of this problem, and for sympathetic consideration of rehabilitation as a solution to it.

Nor should well-meaning exorcists rush in to deal with what may well be cases of epilepsy, schizophrenia, multiple personality, or other disorders of psychological or pathological origin.

Yours sincerely,
CYNTHIA PETTIWARD (M.A., A.R.I.B.A.).

Dear Sir,

I was interested in Mrs. Case's enquiry about paranormal scentings as I had not previously particularly associated this phenomenon with the newly dead. I have myself only twice had the experience sufficiently strongly to know for certain that the scent was not physically present and both occasions were shortly after my mother's death. There have been other times when I have wondered but the sensations were too fleeting to decide if they were paranormal or not.

My mother died in Australia when I was ill with a condition which had progressively exhausted me and finally led to my being invalided back from Africa where I was then working. I had not wanted to distress my mother and she had no idea of my state of health. My brothers in Australia consequently sent the cable announcing her death to Africa, where it arrived soon after my return to England.

When I need a dose of "healing quiet" I disappear by myself into the Highlands of Scotland. When the doctors continued unable to diagnose my trouble I did just that. I was going by easy stages to Arisaig and I left London still ignorant of my mother's death. One lovely evening soon after reaching Crianlarich, I was sitting on a hillside behind the hotel before going down to dinner. Suddenly all around me there was this glorious perfume. It was difficult to analyse but suggested freesias or perhaps frangipani. There was nothing to account for it. There was not even heather or broom on this particular Highland hill. The scent remained for a considerable time while I pondered its source and significance. Then I went back to the hotel. I had just started dinner when I was called to the telephone. It was my friend in London telling me of the cable which had just arrived from Africa. Though I did not, in my exhausted state, fully

realise it at the time the experience on the hill must have prepared me for the call because, though it saddened me, it was as if at some level I already knew what I was going to hear.

The other occasion on which the scent came was two or three months later. I was a little rested but still very depleted. I was looking for somewhere in London where I could both live and work. A woman who had known my parents invited me to see a room in a house she owned and I had arrived a little early. Waiting for my prospective landlady to arrive I sat wondering if this was where I would end up or just the start of a weary round of house-hunting. Suddenly, there it was again, this heavenly scent of flowers.

The room was large and pleasant and literally round the corner were the psychic who asked me "Are you afraid of falling?" and the osteopath to whom I went and said, "Thirteen years ago I had a fall. Could it have done this to me?"

My mother died in May; I heard of her death in June; the second scenting experience was in September. I never had another, but by the following June the process which led to my eventual recovery had begun. Frangipani grows in both Australia and Africa, but also in India where I was born.

Yours sincerely,

MARY SCOTT.

Dear Sir,

I have had eight interesting letters about paranormal scentings, and would like more.

Three are of a fragrance after a death, which might be compared to the flowers we send to a friend in hospital. Others are of incense, scents connected with a Siamese cat, two unexplained perfumes of carnations.

Several are of very earthy smells: shag tobacco, harris tweed, cigars and alcohol. Two more are very interesting, but too detailed to give here, of smells connected with a sense of presence after death.

Yours faithfully,

ENID CASE,
Red Rock, Brampford Speke, Exeter.

Dear Sir,

As Matthew Manning's publisher I feel I ought to take up some of Mr. Beard's comments in his review of "The Link," which were not really part of that review.

Many of Matthew's abilities have nothing to do with mediumship, but provide many scientific experimenters, Prof.

Brian Josephson (the Nobel laureate), Professor Hans Bender, and Prof. Tenhaeff among them, with a great deal of extremely important data. All have been extremely impressed with his abilities. I do not think that Matthew should hide his light under a bushel, which is more or less what Mr. Beard suggests, because I feel that his activities, partly *because* of his youth, make a far greater impact throughout the world amongst those who have had no previous interest in spiritual and parapsychological matters, than any amount of preaching to the converted will do. Mr. Beard's viewpoint in this matter obviously differs from mine, in that he wants to keep Matthew much more "under wraps," but I see Matthew's job to be that of bringing to as many people as possible an awareness that "there *are* more things in heaven and earth than are dreamed of in their philosophy." Each to his own audience—that is why I am a publisher.

One other point about Matthew: he is more interested in psychism than mediumship, and the latter is only one of his abilities. The others are more likely to cause cracks in scientific closed-mind barriers, and at the moment that is the more important aim, when compared with communication with advanced spirits. There is no shortage of competent mediums for this purpose.

Yours faithfully,

COLIN SMYTHE.

The Reviewer writes:

I cannot agree there is no shortage of sensitives able to work in tune with communicators of high calibre. They are in very short supply indeed; every opportunity needs to be taken to provide the right conditions for a natural sensitive to develop his gift at deeper levels, just as every singer or pianist needs years of hard study if he is to reach the highest standards. Such a period would not be hiding Matthew Manning's light under a bushel. Orderly phenomena at a deep level are surely likely in the long run to prove of greater interest to scientists than those of a more scattered kind. P. B.

Obituary

On Tuesday, April 23rd, there passed from this world's scene one of the most brilliant women workers in the field of Psychical Research and Spiritualism—Mercy Phillimore—at one time Librarian and subsequently Secretary of the London Spiritualist Alliance—now re-named the College of Psychic Studies.

She came to the L.S.A. (as it was popularly known) in 1913

at the request of the late Dawson Rogers, a well-known London journalist who, with the Rev. William Stainton Moses (M.A., Oxon), was one of the Founders of the Alliance. She came, she told me, as a joke intending to stay only six months. She remained thirty-nine years until she retired in 1952. During those years the L.S.A. expanded steadily and became recognised as the leading Spiritualist society, although at no time did the society regard Spiritualism as a religion but rather, in the words of F. W. H. Myers, "as the preamble to all religions."

"M. P.," as she was affectionately known, succeeded Mr. Henry Withall as Secretary, but only the older members amongst those who are left will remember the golden haired dynamic personality of the young "M.P." Others will remember her as the very dignified Queen Victoria figure of the thirties and forties; indeed, many members openly called her "Queen Victoria." The writer worked with her for nineteen years and knew her well, not only in her official capacity but socially when together we enjoyed the many gay functions to which we were invited.

Whilst moving with the times, "M.P." steadfastly upheld the traditions of the Founders and under her aegis the L.S.A. was recognised as a reliable organisation to which the Authorities could turn with confidence for information on all matters connected with psychic phenomena. Her articles in *Light,* the journal of the L.S.A., were eagerly read by members and enquirers alike. They dealt with many aspects of Psychical Research and Spiritualism since her experience, as well as detailed knowledge of both physical and mental mediumship was unsurpassed. Furthermore, she had the gift of being able to express her views easily and lucidly. It was due to her foresight and acumen that *Light,* which had at one period been taken over by the publishers, Hutchinson & Co. Ltd., became once more the property of the Alliance.

"M.P.'s" very deep understanding of the psychology of mediumship, coupled with natural wisdom, stood her in good stead in handling all types of mediumistic problems, and many a budding medium had cause to remember her with gratitude, whilst those fully trained and qualified benefited more than once from her wise advice.

The world famous medium, Eileen Garrett, was first introduced to Miss Phillimore by Mrs. F. R. Maude (whose husband was at one time a President of the College), and Mrs. Garrett attended her first Spiritualist meeting at the Alliance, becoming a member of the Society. Miss Phillimore introduced her to Huhnli, the magician, so that he might help her in the

development of her psychic power. He gave her free development and training for a year. Mrs. Garrett had regular sittings at the L.S.A., but Huhnli was the true discoverer and developer of her mediumship before she finally went to Mr. Hewat McKenzie for further development and training.

The lecture room was always filled to capacity when Mercy Phillimore was the speaker and her prowess in argument and discussion was a source of delight and some amusement for she had a great sense of humour. Mrs. F. E. Leaning, at one time a member of the Council (and author of an outstanding paper on hypnagogic vision) told me that on one occasion when she was present listening to Miss Phillimore in discussion with noted scientists arguing on the Survival question, not only did she cap all their arguments but she succeeded in completely silencing them!

She was one of those attending the Archbishop of Canterbury's Committee on Spiritualism. It was possibly largely due to her quiet but emphatic statements of facts, and her wise answers to questions (in accordance with the Terms of Reference), which resulted in a majority verdict in favour. In an article in *Light* of July 11th, 1940, Miss Phillimore comments on the Bishops' Decision Against Publication of the Committee's Report.

During the course of her work she met many well-known people, amongst whom were: A. E. Waite, W. B. Yeats, Mrs. Bernard Shaw, Stanley de Brath, Sir Arthur Conan Doyle, Sir Lawrence Jones, Bart., Clifford Bax, Lord Charles Hope, Algernon Blackwood, Sir Cyril Atkinson, K.C., Sir Wemyss Grant Wilson, Paul Brunton and one for whom she had the greatest admiration and veneration, Sir Oliver Lodge, O.M.

Possessed of a fine intellect and great personal charm, which drew many people to her who became life-long friends, she nevertheless did not suffer fools gladly and had no patience with the muddleheaded and over-sentimental. She was an indefatigable worker and never spared herself to help those in need, or to promote the best interests of the Alliance in one way or another. One particular instance springs to mind when she, and the Hon. Treasurer, Captain Arthur Carnell, gave unstintingly of their free time—after a full day's work—to organise the wonderful, unique bazaar held in the Caxton Hall. In addition to the many colourful stalls, competitions and usual attractions of such an affair, a room was set aside for exhibits associated with psychic work and psychic phenomena, many of these exhibits having been searched for and brought from abroad. The bazaar attracted

large crowds of people and the months of hard work resulted in a great success realising the large sum, for those days, of £1,000.

It should also be added that she firmly held to the truth of Survival and the possibility, in certain conditions, of communication with the departed.

After her retirement as Secretary, Miss Phillimore was co-opted a member of the Council on which she served for a time.

"M.P." was indeed a bright and brilliantly shining star in the psychic firmament. In her day she was without equal.

As one of her closest friends recently wrote me:—

"And all the trumpets shall sound for her on the Other Side."

RUBY YEATMAN.

Moment of Truth

BRENDA MARSHALL

ABOUT five years ago in the early evening, while in my sitting room, I experienced a strange lassitude. This persisted most strongly. It was unlike ordinary tiredness and I remained in this state of peaceful expectancy for almost two hours. The moment I lay down in bed I had a brief sensation, still clearly remembered, of achievement, a satisfying hint of some goal attained; and then, letting go into a welcoming haze. My husband was on a ship on his way to South America and I had no reason to suppose that anything untoward was happening. It was not until next morning that the telegram came saying he had died most unexpectedly *at that time* the previous day, and I learnt later that he had stayed in his cabin, saying he felt tired. The following morning I came downstairs early (I had not slept much) and turned on the radio. Laurens van der Post was reading from the letters of Rilke; the passage I tuned in on described the separation of death as being no more than a curtain. A week later when friends had called I left them and went to the kitchen. As I walked in, I knew that my husband was there. The impact, concentrated in one particular spot, was quite overwhelming in its vitality and above all its joy. This was something utterly different in kind from the gentle, rather diffused presence of my mother in her own home bedroom at about the time she was dying in hospital. The striking feature of my husband's presence was its gaiety, so strongly projected that it evoked this response in me. He was chuckling, full of his own characteristic humour and delighted that he had made the contact. It lasted an appreciable time.

It was most noticeable, and friends remarked on it, that at no time did any impression of emptiness hang about our home.

Book Reviews

Higher Consciousness: The Evolutionary Thrust of Kundalini, by Gopi Krishna. (The Julian Press Inc., New York, $7.95.)

This book, written under the auspices of the Kundalini Research Foundation, New York, expounds Gopi Krishna's belief that the attainment of higher consciousness, whose nature he examines, is accompanied by physical changes connected with kundalini, "the evolutionary impulse of the race," and that the psychophysiological mechanism involved could be scientifically demonstrated as existing in man. He speaks from rare personal experience and has described the ordeals of his own process of raising kundalini in a previous volume. This one does not deal with how to achieve enlightenment but with his conviction of the importance to the world of a wider understanding of the nature of the kundalini force. He writes in the form of answers to a very wide range of questions on such matters as the relationship between his views and those of classic Indian and other spiritual and yogic teachings; religion and evolution; science and kundalini; altered states induced by drugs, and many others. He aims to show that the evolutionary process is towards cosmic consciousness and considers that investigation into kundalini may be the surest way at present to an understanding of psychic energy and the phenomena of mind and consciousness.

BRENDA MARSHALL.

A Pool of Reflections. Dr. Raynor C. Johnson. (Hodder & Stoughton, £3.50.)

Here is a set of 35 essays, outwardly on very varied themes, such as: "Am I Awake?" and "The Weakness of Persistent Incredulity," but all based upon a deep appreciation of the path to spiritual illumination. From *The Hound of Heaven* he traces Francis Thompson's classical steps towards at-one-ment, and he throws similar insights upon a number of other poets. In Muriel Stuart's little known, beautiful poem "On Visiting a Seed Shop" he appreciates a "calling forth from the soul (which) is the essence of true imagination." The book has a deceptively simple surface but the thought behind is penetrating and urgent, being concerned with this one quest behind all life. Here is a characteristic passage:

"I look upon mystics as the experimental scientists of the mental world. They have sought for first-hand evidence of God. . . . The natural scientist . . . may use elaborate instruments to

assist him, but always as an observer, he stands apart from the data. . . . In contrast, the mystic is practising 'the art of union with Reality.' He longs to know God as an immediate experience. To approach this goal his soul has to be prepared for he is both the observer and the instrument of knowledge. The way to such mystical knowledge or immediate experience is not easy. It involves great dedication, purification, many sacrifices and life-disciplines."

PAUL BEARD.

Seven Inner Journeys. Ruth White and Mary Swainson. (Neville Spearman, £2.95.)

Seven Inner Journeys continues a collaboration between a psychologist and a sensitive to help the latter discover through a series of hard and testing inner psychological journeys her own way to personal integration. It also explores the reality of the relationship with her spiritual teacher, Gildas. The journeys make vivid and convincing reading and are somewhat akin to the breaking-point testings described by Joan Grant and others as forming the ancient Egyptian initiation. Then a three-day journey into the astral worlds was taken in sleep, from which some candidates never returned alive. Now in the Aquarian age inner and outer experience are being brought much closer together. Ruth's experiences truly take place in the astral world, but she remains conscious of them in her earth self and is profoundly affected by them. Would such journeys be equally severe for all of us? Not in the same way, for some of Ruth's ordeals are shown to be the outcome of her black magical practices in former lives. Many are repellent and exhausting in the extreme, but it would be an unperceptive reader who regarded them as sick fantasy. Indeed, it is clear that Ruth's character is much cleansed and developed as a result of these ordeals, and her crowning initiation, described in the final pages, is of great beauty and coherence.

The relationship between Ruth and her discarnate teacher, Gildas, will be found impossible to understand if clear-cut, rational distinctions are to be insisted upon. Here again we are moving into a realm where inner and outer are blended and the boundaries of personality are subtly interpenetrable. Other people today through true psychical experience are encountering similarities in relationships which are only in one sense those of teacher and pupil. Gildas thus describes these further aspects:

"I am indeed a separate entity in many respects. I do not exist

solely as a part of Ruth. We are linked from ages past, the perfect partners, able to live apart yet incomplete without each other. We have lived lives apart, we have also incarnated together, and now I have achieved a state where I can live separately and yet within Ruth. She sees me as a separate being, yet I never really leave her. . . . I . . . come and go in my 'bodily' aspect, yet remaining ever within her and she within me in another aspect—that of completeness."

Dr. Swainson's part has been the invaluable one of lending infinite support to Ruth in her day to day passage through the ordeals; of analysing and relating the experiences in a coherent way, and of placing them into relationship with concepts used by professional psychologists. Some will not find the book easy (though it is very easy to read) for the experiences are difficult and uncomfortable. But this forms the worthy challenge of the book, and the courage of both authors in making the material public is highly commendable.

PAUL BEARD.

Second Time Round, by E. W. Ryall. (Neville Spearman, £2.95.)

The publication of a very extensive and detailed set of memories of a former life, accompanied by a long and careful introduction by Dr. Ian Stevenson and thus sponsored by him, is an event of note in the psychic field. Mr. Ryall was born in Essex over seventy years ago and until 1962 had never set foot in the West Country. His memories are those of a 17th century farmer who died in the battle of Sedgemoor. These recollections began at an early age and grew gradually. They are very specific and include many West Country dialect words and references to customs and persons of the time. The John Fletcher recorded was a direct honest man largely concerned with earthy and sensory things and no thinker or philosopher. The story reads very much as would memories of a current lifetime told many years afterwards. Mr. Ryall has no knowledge whatsoever of any experiences in the after life between his death on Sedgemoor and his birth in Essex. The attractions of the book are: (1) Dr. Stevenson's very patient and careful checking of as many facts as possible, accompanied by a relationship of trust which gradually built itself up between him and Mr. Ryall; (2) the very evident honesty of Mr. Ryall which Dr. Stevenson has, of course, also closely tested; (3) the remarkable fullness and completeness of the account.

This book is unique in what might be called its life-size

memories of events more than 200 years ago. When as a child, for instance, Mr. Ryall saw Halley's comet, he told his father that he had seen it before a very long time ago (Halley's comet showed tself in 1682) and was sternly reproved for his trouble. What the record does not establish is any great sense of causality between the former life and this one, except for one remarkable occasion when, during the second World War, he was saved from being killed in a minefield by hearing the warning voice, in tones he well remembered as those of his wife in the earlier life. We cannot say, therefore, that the book helps us to understand the relationship between one life and a subsequent one, nor does it throw light on what has enabled this remarkable batch of memories to show themselves so clearly. Certainly Mr. Ryall is not without a psychic sense and in my view these memories came about in much the same way as do spontaneous E.S.P. phenomena.

As a careful painstaking and honest record of remarkable interest the book is a landmark in the literature of reincarnation and should be required reading for all students.

PAUL BEARD.

Phases of the Moon, Marilyn Busteed, Richard Tiffany, Dorothy Wergin. (Routledge and Kegan Paul, £3.75.)

This American textbook is unlikely to interest Yeats scholars except insofar as its authors have taken seriously the poet's lunar astrology of the moon's twenty-eight phases, and proved to their own satisfaction that the system is workable.

Yeats studied astrology all his adult life; it was one of the subjects on the syllabus of the magical Order of the Golden Dawn and R.R. and A.C.; he was an active member of the Irish Astrological Society. He constantly cast horoscopes on any important occasion, both in his own affairs and as a way of understanding the lives of historical or living persons. When, in 1925, the first edition of *A Vision* was published, the system of lunar phases, though "dictated" by "spirits" was undoubtedly drawn, to a very great extent, from Yeats's own knowledge, and that of Mrs. Yeats who acted as his medium, and was also an expert astrologer.

Yeats's lunar phases are cast in the form of a mandala, whose primary and antithetical "four faculties" (Will, Mask, Creative Mind and Body of Fate) strikingly resemble C. G. Jung's "four functions." Jung also cast horoscopes as an aid to understanding his patients. Neither had, at the time each was working on

psychological systems so similar, any knowledge of the other's work.

Yeats's chief interest—he was after all a man of the theatre—was clearly in the art of understanding character and the difference between the types and temperaments. This is one important aspect of traditional astrology. (Lyly's *Astrology* illustrates the complexity this study had reached as the modern world emerged from the Middle Ages.) What is new in *A Vision* is the relation of development through a cycle of reincarnations, passing from phase to phase. The soul, remembering its loneliness, shudders in many cradles. To readers of *A Vision* much of the interest lies in Yeats's truly Dantesque (or Balzacian: he admired both these writers of *Comedies*) gift of reading and judging character and divining the spiritual states of significant figures, living or dead, of his own cultural horizon. The phases are, as it were, a personal zodiac within which his own mental life was orientated. Lifted out of this or any other cultural context, the sequence of types (related only to the faceless anonymity of the American common man) is without interest, unless to a practising astrologer consulted by clients who know neither the heights and depths of Dante's heavens and hells, the splendours and miseries of Balzac's Paris, nor the wanderings from life to life of Plato's souls.

However, in its own terms, *Phases of the Moon* is clearly wrtten, and any interested and patient person could follow its guidance easily enough. The authors have followed Yeats in seeing the lunar phases in relation rather to character than to prediction of events; but a section on progressed horoscopes owes nothing to Yeats, and it seems to work. Of a textbook on astrology, what more can be said?

KATHLEEN RAINE.

The Spiritual Frontier, The Revd. Canon W. V. Rauscher with Allen Spraggett. (Doubleday, 1975, pp. 204, $7.95.)

Chapters include "The Bible and Psychic Phenomena," not marked by scholarship, for instance the Deuteronomic Prohibition and its real meaning is absent, but marked nonetheless by uncommon common sense; "Healing: Prayers or Pills," a sound piece of work; "Ghosts and Poltergeists," comparatively thorough and suggesting that some poltergeistic phenomena could be the combined product of earthly and discarnate activity; "Mediumship: Do the Dead Communicate?", good within its very limited compass; "Arthur Ford: The Triumph and the Tragedy," an objective assessment of Ford the genuine medium and Ford the

faker, together with a telling general account of faking by genuine and utterly phoney mediums; "The Parapsychology of Prayer," a mixture of the sound and of the hardly adequate; "Psychic Problems: Possession, Automatic Writing, and Other Exotica," a wholesome warning; "Reincarnation: Have We Lived Before?", inadequate; "Epilogue: The New Is Old," excellent, to quote J. B. Rhine, "What physics is to engineering and biology is to medicine, parapsychology is to religon."

Whilst the book is the story of a personal pilgrimage, up to a point it seeks to do for the American organisation "Spiritual Frontiers" what "Life, Death and Psychical Research" (Rider, 1973) does for the C.F.P.S.S. The latter is a much more scholarly piece of work. Nonetheless, Canon Rauscher has a head on his shoulders, is markedly critical in assessing the alleged paranormal, questionable and otherwise, and whilst he is a committed orthodox Christian he displays warm understanding and appreciation of standpoints that are other than orthodox. The style is "chatty," some of the chapters lack methodical organisation, but the book is eminently readable and could be quite useful for beginners. The sectionalised Bibliography is good.

In the Epilogue there is a slight hint, unfortunately quite undeveloped, of the shape of things to come. The worthwhile books of their various kinds: personal, spontaneous instances of the alleged paranormal, the use of non-experimental method as instanced by Dr. Crookall, and the great amount of experimental work being done, particularly in the U.S.A. with much more to come, are all valuable for present-day purposes. The reviewer is convinced, however, that in both the field of the alleged paranormal and in the total field of science, investigators have but touched the fringe of their subject. The future of science will be marked by increasing mystery and wonder, as will the future of paranormal study, and the two, the paranormal and the scientific, will be viewed as interrelated without the scientific ever being able to compass the whole of the paranormal because the later pertains also to planes of being outside the scope of science. It is a future in which science, religion and the paranormal will increasingly disclose the diversified unity of God's cosmos to a degree that will cause our present distinctions to be seen as immature in the extreme, and in which the concept of God and of God's world, for to-day's believers and unbelievers, will be seen to be almost fantastically primitive and anthropomorphic.

GEORGE WHITBY.

BOOKS RECIEVED

BEYOND LIFE'S CURTAIN
B. J. F. Laubscher. (N. Spearman, £2.50.)

Dr. Laubscher's book examines materialisations and accounts of other psychic events and seems to draw them into an orderly framework: it concludes that reincarnation does not take place.

BORN AGAIN
Hans Holzer. (Bailey Bros. & Swinfen, £3.75.)

An examination of remembered past lives, some produced by regression techniques, and some problems connected with reincarnation. Mr. Holzer is careful and sensible, but does not share the thorough-going disciplines of Dr. Ian Stevenson.

HANDBOOK TO HIGHER CONSCIOUSNESS
Ken Keyes Jr. (Living Love Centre, $2.95, paperback.)

HOW TO MAKE YOUR LIFE WORK
Ken Keyes Jr. & Bruce Burkan. (Living Love Center, $2.00, paperback.)

Seven centres of consciousness and twelve pathways to unconditional love and happiness are described. The presentation suggests that these are bound to work if you follow the instructions. The second book is amusingly illustrated.

THE CALL OF ISIS
Olivia Robertson. (Cesara Publications, £1.00, paperback.)

Describes many types of occult experience. The ideas and definitions are sometimes wayward, and the author's illustrations do not help, but there is a lot of good sense in this book.

NEW PSYCHIC FRONTIERS
Walter & Mary Jo Uphoff. (Colin Smythe, £4.50.)

A handbook and source book giving a great deal of information, definitions and illustrative accounts of a very wide variety of psychic phenomena and way-out techniques.

THE LAW OF PSYCHIC PHENOMENA
Thomas Jay Hudson. (Samuel Weiser, $2.95, paperback.)

First published in 1892 this is still a very helpful analytical discussion of the workings of the mediumistic mind.

PARAPSYCHOLOGY AND ANTHROPOLOGY
Alan Angoff & Diana Barth (editors). (Parapsychology Foundation, $9.00.)

All the papers and subsequent questions given at the Parapsychology Foundation 1973 London conference.

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