

# THE MECHANISMS OF ASTRAL PROJECTION

*Denouement After Seventy Years*

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# PREFACE

The chief, though by no means the only, evidence in favour of survival occurs in mediumistic communications that purport to represent verifiable earth-memories, or distinctive characteristics, of persons who have "passed on". In addition, cases often include some definite evidence of appropriate purpose, as in the Chaffin Will case.

In *The Supreme Adventure* (James Clarke & Co. Ltd., 1961), the present writer gave reasons to believe that certain "communications" from supposed surviving souls; namely, those "communications" that purported to describe the experiences that had been undergone during the process of transition, were genuine and acceptable, inexplicable except on that hypothesis.

In *The Study and Practice of Astral Projection and More Astral Projections* (Aquarian Press, 1961, 1964), he showed that the different ways in which "doubles" are released from bodies of living people, i.e., whether the release was natural or enforced, can be correlated with differences in the "doubles" released, differences that are most readily explained on the hypothesis that these "doubles" were objective and not imaginary.

In *Intimations of Immortality*, he shows that different kinds of people (mediumistic and non-mediumistic) release "doubles" that exhibit significant differences, these also are best explained on the hypothesis of an objective "double"

In *Events on the Threshold of the After-life* he shows that many people's "doubles" exhibit properties and features that differ from those of mental images in general and the likelihood of these "doubles" representing mental images of physical bodies is small.

In *Experiences of the Threshold of the After-life* he shows that the release of many people's "doubles" was accompanied by experiences that do not accompany the formation of mental images in general, with a similar implication.

In *The Techniques of Astral Projection—Dénouement* after fifty years (Aquarian Press, 1964) he showed that the most effective techniques by which people could release the "astral body" or "double" were communicated to mortals, via a medium who had no knowledge of and no interest in the matter, some fifty years before objective studies had indicated their effectiveness.

In the present work, *The Mechanisms of Astral Projection*, Dénouement after seventy years, it is shown that *many "doubles", whether of the living, the dying or the "dead", exhibit physical and mental differences that can be used as the basis of classification* : they are best explained on the hypothesis that these "doubles" were objective and not imaginary.

Many psychiatrists hold that all "doubles" are imaginary. But many facts indicate that this is a grave error. The facts include (1) differences between "doubles" of people that are due to mode of release, (2) other differences that are due to release by different kinds of people, (3) certain properties of "doubles", (4) certain experiences that accompany their formation and (5) differences between "doubles" that can be used as the basis of a three-fold classification, one which includes not only "doubles" of the living, but also those of the dying *and those of the dead* !

DURSLEY, Glos.

Robert Crookall



DEDICATED TO  
MY FRIEND AND COLLEAGUE  
*Prof. J. P. Atreya*  
IN GRATITUDE TO HIM  
*AND*  
TO ALL INDIAN SAVANTS

Robert Crookall

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# Dr. Robert Crookall

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*End it all?*

*The Jung-Juffé View of out-of-the-body Experiences*.

*Some Gordian Knots in Psychic Studies*.

*"Dreams" of High Significance*

*Ecstasy The Release of the Soul from the Body*

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**DR. ROBERT CROOKALL**



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## Introduction

THE matter that is discussed below is of the first importance to every man, woman and child in the world. We must remember that, although human beings have existed for some 1,000,000-1,500,000 years, it was only in the last 300-400 years that the central fact of the working of the human body, namely, the circulation of the blood, was discovered: although fundamental, it was outside the knowledge of countless millions of people from the dawn of history until 1628. An analogous situation may well obtain—does in our opinion obtain—with regard to another fundamental matter, namely, to our total bodily constitution. Numerous people have claimed (as did St. Paul, II Cor. xii, 2; xv, 35, 44) that we sometimes leave the physical body in a second body (an “etheric”, “astral”, “psychical”, “soul” or “spiritual” body), later returning to ordinary physical life, an experience popularly known as “astral projection”. These people insist that this second body was “real” and not merely imagined; that it was temporarily projected or released from the physical body. Hundreds of examples of testimonies to this effect were given by the present writer in three books entitled *The Study and Practice of Astral Projection*, *More Astral Projections* and *The Techniques of Astral Projection* (Aquarian Press, 1961, 1964).

If these and similar testimonies have some basis in fact, as indeed the evidence indubitably indicates, millions of people are as unaware of their second (“astral”) body as they are of the circulation of their blood. In other words, the fact that one is unaware of possessing a second body is no argument whatever against its existence. That must be decided on the basis of the evidence.

What does it matter? It matters a great deal. If a man can leave his physical body temporarily and continue to exist as a self-conscious being, the fact would provide a strong presumption that eventually, when he comes to leave his physical body permanently, i.e., to die, he will then also continue to exist as a self-conscious being in that second body.



## 2 Introduction

Certain psychical researchers have arrived at the same conclusion as the astral projectors (most of whom were not scientifically-minded), i.e., that the "astral" body is an objective reality. Thus, Dr. Hereward Carrington (*Modern Psychical Phenomena*, Kegan Paul, Trench Trubner & Co. Ltd., 1919, p. 85) concluded, "A number of striking experiments seem to indicate, in the clearest possible manner, that, in addition to our physical body, we possess another body of the same shape, composed of a sort of etheric or semi-fluid substance—which has given rise to the supposition that it is composed of matter of a different degree of density, or solidity, than the matter we know. The nature of this 'etheric' body ... is now known; and many experiments have been conducted in an attempt to detach it from the physical body, and with some success. It is presumed that this body survives the shock of death and that it is the seat of consciousness..." Carrington pointed out that our possession of a second, "astral" or "etheric" body would explain not only the phenomena of astral projections but also those of apparitions that often occur in connexion with death, etc. Other psychical researchers take other views of this matter (see Appendix III).

Certain medical psychologists, however, regard astral projections as mere dreams; they consider that the "astral" or "etheric" body is nothing but the mental image that we form of the physical body. We all form mental images of our own bodies and they suggest that a sick man may imagine that he sees his own mental image of his own body. If this interpretation of the phenomena is correct, if the "astral" or "etheric" body is purely subjective, then these matters have no bearing on survival whatever.

Since the supposed "astral" body is usually a replica, or duplicate, of the physical body it is often called the "double". This term is valuable in our evaluation of the testimonies of astral projectors, for some of them, e.g., Mrs. Eileen J. Garrett, "P.L." and Yram, observed that the "doubles" that they released from their physical bodies on different occasions had different densities and therefore different properties: on some occasions the "double" consisted of a "semi-physical" component of the total physical body (that which the present writer calls *the vehicle of vitality*); on other occasions it consisted of the "super-physical" "Psychical or Soul Body" (that which was mentioned by St. Paul); on still other occasions it was composite in nature, consisting of the Soul Body plus a greater or less admixture of substance from the vehicle of vitality (see also p. 9). This possibility—that the "double" that is released by one person may differ in nature from that released by another person, and that some people (e.g., Mrs. Garrett, "P.L." and Yram) may release "doubles" of different kinds under different circumstances—has confused the issue considerably. It is a mistake simply to equate all "doubles" to an "astral" or "etheric" body: the matter is not so simple.

Medical psychologists in general have failed to realise that the two hypotheses concerning "doubles", the first that they are real and objective bodies and the second that they are merely subjective hallucinations, are not mutually exclusive : many tend to say (or to imply even when they do not explicitly say) that if some "doubles" are imaginary, then all are imaginary. It is our contention that the evidence shows that while some are imaginary, others are objective, that each hypothesis has its own area of application. One psychiatrist who adopts the view mentioned above is Dr. J. Lhermitte and we will pursue our study on the basis of his published work.

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## The Hypothesis that "Doubles" are only Body-Images

IN 1951, Jean Lhermitte, M. D., Honorary Professor, Faculty of Medicine, Paris, published an article in *The British Medical Journal* (pp. 431-4) entitled, "Visual hallucinations of the Self". He considered that the "doubles" seen were merely mental images of physical bodies.

### (1) Incidental descriptions in literature

Many authors, in their writings, have suggested the idea of the human "double". Although very few of them indicated whether they regarded the idea as fact or fiction, none declared that they had invented it and some explicitly said that they regarded it as fact.

Aristotle told of a man who, when walking, often saw his "double" approach him. Wigan and Mechea quoted examples of people who were followed by their "doubles". The idea of the "double" also occurs in the writings of Peter Schenyl, Hans Anderson, Jean Paul Richter, Alfred de Musset, Ferdinand Raimond, Gabrielle d'Annunzio, Oscar Wilde, Edgar Allen Poe, Dostoievsky, Steinbeck and Robert Hitchens.

• **Comments**—Dr. Lhermitte considered that Aristotle, Richter, etc., in mentioning the "double", merely employed a literary artifice: he held that the idea of the "double" was invented by them in order "to stimulate the reader's imagination by showing him the strangeness of life and the complexity of the human mind". He did not explain exactly (a) why all these authors came independently to hit upon this particular artifice, (b) why a feature that (according to Dr. Lhermitte) is purely imaginary should make people think, "Life is strange!", (c) why other authors should insist that, in their cases at least, the phenomenon was not imaginary, a literary artifice, but real, or (d) why an imagined duality of the body should suggest an actual complexity of the mind.

Now Shakespeare (King John, Act IV, Sc. 2) did employ a literary artifice, and, so far as I am aware, not one other author used it. It involved the primitive idea that the deaths of great men are accompanied by great natural phenomena. The remarkable natural phenomenon that Shakspeare invented was a pluarlity of earthly moons. When Prince Arthur was reported to have died, Hubert de Burgh was made to address the King as follows :

*My Lord, they say five moons were seen tonight;  
Four fixed, and the fifth did whi-l about  
The other four in wondrous motion !*

Whereas Dr. Lhermitte considers that Aristotle, Richter, de Musset, etc., all presumably independently, invented the idea of the human "double" and that it is a sign of sickness (incipient if not obvious), the present writer cited hundreds of cases in which people of no literary pretensions described the "double" and many of these people were quite well. In 1960 Neville Randall, of the *Daily Sketch*, having made an investigation (in collaboration with Colonel R. M. Lester, Chairman of the Churches' Fellowship for Psychical Study), observed, "Among other things, it is revealed that astral projection, the experience of leaving and returning to the physical body, is a common event" (see Appendix XII). The suggestion is that Aristotle, etc., described actual "doubles" and did not invent a literary artifice.\*

- \* Among the many cases of literary men who described how the human "double" left the body (additional to those mentioned by Dr. Lhermitte) is Horace Annesley Vachell (*When Sorrows Come*, Cassell & Co. Ltd., 1935, p. 278) George's wife, "Joy", was in a train-smash. She recovered temporarily and said, "I seemed to get away from my body. I saw my body, and I wanted to get away from it. And I was being borne along, wafted along. My [deceased] mother had hold of me. I wasn't surprised...I couldn't hear her voice, but somehow I understood that I was not to be frightened [—telepathy]. I wasn't, not a bit. And then I remembered what had happened when she died. She died, as you know, of heart failure...The nurse gave her oxygen and then the heart began to beat again. She opened her eyes, smiled at me, and said, *Why did you call me back ?*" She never spoke after that.

"The rest of my dream was wonderful. The mist seemed to clear, and I saw three other persons. One was Cynthia Barclay [deceased]. I expected her to speak. Nobody spoke in my dream, but I understood what they wanted to say to me. Cynthia was unhappy about Alce. *She made me feel unhappy. I knew without her telling me that she wanted to help him and couldn't.* Again, I wasn't surprised till I saw Harry Bignold. He appeared terribly distressed. *I knew, of course, that he was dead, but he didn't know it.* A stranger to me was supporting him just as my mother was supporting me. Cynthia had gone. My mother made me understand that Harry couldn't realise he was dead. The man with him was Mr. Tarrant. I seemed to read Mr. Tarrant's thoughts. He was distressed about Harry and Mr. Dubois.. Then I found myself alone with Mother. She made me feel that I had to go back...How did I get here ?"

[ Continued on the next page ]

## (2) Actual cases of "doubles"

Dr. Lhermitte cited the case of a girl who, after going to bed, went into a trance. His narrative continues, "Very often her body halved itself, and she then had her earthly body, which remained on the bed, and her astral body. The latter was savagely wrenched from her (earthly body) and taken into the astral sphere..." This girl had been ill a few years prior to the experiences. Dr. Lhermitte considered that such cases indicated that "the vision of the double is not a romantic or fanciful invention, but a pathological reality".

**Comments**—This conclusion is discussed under the next heading.

## (3) Causes of the phenomenon of the "double"

Dr. Lhermitte recognised three causes, namely, *illness, anxiety and drowsiness*. Lemaître, Charles, Fere, Griesinger, Hegen, Meyer, etc., were cited as having published cases of *epilepsy*: patients, during fits in which they had not completely lost consciousness, saw their own "doubles". In some instances, other people who were present during the patients' fits also saw the "double". A woman who was *greatly agitated* also saw her own "double". A man who was *tired* saw before him a "man" walking with difficulty: then he realised it was his own "double".

George himself later had a "dream"! "During his sleep he left his body. He could see his body on the bed and was glad to be quit of it. He felt extraordinary light and happy. And then, turning from what lay on the bed, he saw Joy [his wife, who had been in the train-smash and who was on the point of death, though he did not realise this]. She smiled at him. He had a first impression that she had left her bed and had come upstairs to surprise him, fully restored to health. She looked so young and happy. She seemed to say: 'You are out of your body George, and so am I. I had to come to you, as I did yesterday, because you are beginning to believe that what happened to me was a dream. It wasn't a dream. I left my body after that accident. If you refuse to believe that, you will be very unhappy and I shall be unhappy. He was to face her 'passing' with a firm faith that it would be well with him if he believed in their reunion...Light had come to him: he knew that Joy had 'passed over'; he knew that it was well with her...The nurse came in. 'She had gone! she said.'"

We suggest that this account, overlooked by Dr. Lhermitte, involving much more than the mere idea that we all have a "double" which can be separated, temporarily during life, permanently at death, from the physical body, was much more than a "literary artifice"—that it was based on actual cases, known to Vachell, of what we call astral projection. If this interpretation is rejected, the rejector must provide hypotheses that (besides explaining the idea of the "double") explain (1) the mother's reluctance to return to earth-life, (2) the community of feeling between the living and the dead—the statement that they feel our grief, etc.; (3) the superficially unbelievable statement that some of the "dead" are unaware that they are dead! (see the present writer's *The Supreme Adventure*, James Clarke & Co. Ltd., 1961, pp. 61, 118); (4) the statement that, although Joy's physical body was old, her released "double" looked young (see the article by the present writer in the *Quarterly Journal of the Churches' Fellowship for Psychical and Spiritual studies*, No. 39, March, 1964, p. 6)

A case published by Monet was due to *nausea*. Giving a list of *brain diseases*, besides *epilepsy*, in which the double" was seen, Dr. Lhermitte concluded, "the appearance of the double should make one seriously suspect the incidence of a disease". Although not wishing to "generalise to excess" and to suggest that all authors who described the phenomenon of the "double" were ill or insane, he insisted that "all the writers who best described the vision of the double were singularly abnormal". Richter, Poe, de Musset and Dostoievsky were cited. The last-mentioned was quoted at length as having offered "the most complete description" of the phenomenon. This comprised three significant items: (1) a man saw his "double" (which made movements identical with those of his physical body); (2) he wondered if he were dreaming and (3) then became so agitated as to imagine that he saw a thousand doubles of himself. This story includes only one abnormal (in the sense of unusual) feature, i.e., the multiplicity of "doubles" imagined: the present writer has not encountered a single other account (out of hundreds of cases) that contained this feature.

Among visions of the "double" which were caused by *anxiety*, an example published by Paroli was cited by Dr. Lhermitte. A woman was in a room that was divided into two by a curtain. Thinking that she heard her sleeping child stir in bed, she rose, drew the curtain and entered the other compartment. There she saw her own "double" bending over the child. The "double" looked sad. Some months before this woman had lost a child and its body had been placed on the same bed. The "dress" worn by the "double" resembled that which she wore at that time. The case is typical of those that are published by medical men.

Dr. Lhermitte observed that *sleepiness* seems to be "specially favourable" to seeing one's "double" (though in "the state of authentic dream" it is rare). Again, "The state of *drowsiness*" predisposes to it: hence, *undue fatigue* is a common cause. *Illness* and *anxiety* also cause "doubling". Dr. Lhermitte cited two instances, one of a girl who was in a dreamy state, and another of one who had slight hysteria: each saw her own "double". A third girl was "half dreaming" when the experience occurred: a man was "half asleep".

**Comments**—Dostoievsky did not describe the experience of seeing the "double" nearly so fully as William Gerhardt, and Gerhardt's account contains no abnormal feature whatever (see p. 29). He assures me (*in litt.*) that he is regarded as eminently sane.

In fact, a large proportion of cases of "doubling" that were studied by the present writer were not due to extreme fatigue, illness, anxiety, etc., but occurred to people who were quite well and normal.

Dr. A. Puharich (*The Sacred Mushroom*), Gollancz, 1959, p. 65) passed through an experience which he thought might, or might not, represent an astral projection. He observed, "During the next few years

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I came across several people who confidently described such experiences to me. All...are eminently rational and sane individuals.. Some of them are of high professional standing. *Certainly none...are abnormal, Psychologically-speaking.* I plunged into a renewed study of this phenomenon from a historical point of view...I can say that from the beginning of recorded history, in every one of the great ancient classical cultures, this experience has been recounted again and again". He considered : "Mankind has yet to evaluate fully this strange sense of escape from the limitations of time and space". But it should be noted that "the sense of escape" does not occur when the "double" released consists only of substance from the vehicle of vitality (and the person concerned is dreamy and ill)—it occurs when the "double" consists of the Soul Body (and the person concerned is alert and quite well). (See also Appendix I)

### (4) Distinctive characteristics of "doubles"

Four distinctive features of the phenomenon were envisaged by Professor Lhermitte : the first consisted in the "suddenness" with which it appears. The second was the fact that the "double" is closely linked, in some mysterious way, with its physical body. Dr. Lhermitte mentioned a man who "felt emotionally linked" with his "double", and pointed out that it is usual for a person who sees his "double" to "feel connected to his image by spiritual and material links". Again, the person concerned generally feels that his "double" is "a part of himself". Lhermitte said, "The life filling it is his own life, indeed he has the illusion that he lives in this image which thinks and feels like himself". Still again, "Sometimes the subject gives to his double his own sensations".

The third characteristic recognised by the doctor consisted in the fact that the movements made by the "double" correspond to those made by the body. The fourth was that the "doubles" may vary in density—some are very thin and transparent, others very dense and opaque.

### Comments—(a) Suddenness of appearance

"Doubles" may appear suddenly in illness or in anxiety-states, but suddenness is not necessarily a feature of those cases in which the person concerned is quite well. Since the former cases would tend to consult a physician, the latter would tend to regard suddenness as a characteristic of the phenomenon in general. But in a large proportion of the cases of seeing the "double" which were studied by the present writer, there was neither illness nor anxiety. So far as this characteristic is concerned, the doctor had generalised on the basis of special cases.

### (b) The "close link" between "double" and body

The "close link" which Dr. Lhermitte observed to subsist between the "double" and the body is considered by the present writer to be due to "the silver cord", which he interprets as an (objective) extension of the (objective) "double" and the physical counterpart. On our view

(which is developed in the following pages), a man who sees his "double" and, as the doctor says, *feels* "connected" to it, does so because he is connected to it : his "double" is "a part of himself", i.e., part of his total bodily constitution, and he *can* "live" in it (as well as in his physical body). Detailed evidence of the existence of this objective "silver cord" is given in another book by the present writer, namely, *Events on the Threshold of the After-life* (pp. 43-45, 55).

### (c) The movements of the "doubles"

The third characteristic envisaged by Dr. Lhetmitte, namely, that the movements of "doubles" are identical with those of their physical counterparts, is not universal in these phenomena, and the fact is readily explained on our hypothesis (but not on that of a purely imaginary feature) : while those "doubles" that consist mainly or entirely of the (soul-less) "semi-physical" *vehicle of vitality*, part of the total physical body, certainly do make movements that are identical with their physical counterparts, others, consisting mainly or entirely of the "super-physical" *Soul Body*, make movements that are quite independent of those of the physical body. In characteristic cases of the projection of the Soul Body, e.g., that described by the eminent author William Gerhardt, M. A., B. Litt., while the physical body is inert on the couch, the Soul Body moves away freely and makes excursions, observing things that are beyond the range of physical vision.

But let us consider a case in which an "arm" of a "double" did, in fact, make movements that corresponded to those of the physical counterpart, that of Eusapia Paladino whose "physical" phenomena were investigated by Dr. Hereward Carrington. In his book entitled *The Story of Psychic Science* (Rider & Co. Ltd., 1930, p. 213), he made the following statement : "After seeing nearly forty years of seances, there remains no shadow of doubt in my mind as to the reality of the vast majority of the phenomena occurring in Eusapia's presence". These phenomena included the movements of physical objects in the absence of physical contact, i.e., psycho- or tele-kinesis. It was observed that when *the (ectoplasmic) "double"*, i.e., *the vehicle of vitality* of Eusapia tried to move a physical object without physical contact, *her physical body* made the appropriate movement; for instance, by means of (part of) her extruded "double", a mandolin was played without physical contact. As the strings twanged, the investigators who controlled her hands felt her physical fingers making plucking movements. Eusapia also caused her ectoplasmic "double" to make imprints in clay, wax, etc., representing her hand. In doing this she made *the appropriate gesture* with her physical hand. Flammarion observed that it was when "she stretched out her hand abruptly towards the clay that the impression appeared".

This phenomenon was also observed with Kluski, the Polish non-professional "physical" medium : when (fully illuminated by red light)



he operated a typewriter without physical contact, the investigators who held his hands *felt his physical fingers twitch, corresponding to the movements of the keys*. In experiments such as these the movements of the strings or keys are due to the movements of extensions ("arms", "rods" or "pseudopods") of the vehicle of vitality. Under favourable circumstances these extrusions of parts of the (ectoplasmic) "double" have been seen by those present. *Their objectivity is placed beyond doubt by photographic evidence (see, e.g., Transition, by Major C. H. Mowbray, L. S. A. Publications Ltd., 1936)*. It is clear that, in these experiments, although physical contact was absent, there was contact via a "semi-physical", ectoplasmic "arm" (from the vehicle of vitality).

Our point is that movements of those 'doubles' that are regarded by some medical psychologists as "purely imaginary" grade into movements of "doubles" which may affect physical matter and which, therefore, must be objective. (When a medium tries, say, to play a mandolin without physical contact, since she is in *the habit* of playing the instrument by plucking with the physical hand, her physical fingers endeavour to make the appropriate movements; they are prevented from making the full movements by the restrictions imposed by the investigators of the phenomena. But the "loose" vehicle of vitality, which is "semi-physical" in nature, cannot be restricted by the investigators; it contacts the strings of the mandolin, making movements that are identical with the normal physical ones.

The case of Emile Sagee, a young teacher, was published in *Light* (1883). On one occasion, all her thirteen pupils suddenly saw two Mlle. Sagee, (her physical body and much of her extruded vehicle of vitality), standing side by side : *they made identical gestures*. (On a later occasion, one pupil saw this "double" in a mirror. Still later two pupils had the opportunity of touching it—it resisted, much as muslin would resist the hand.

It should be noted that "physical" mediums cannot produce phenomena such as those described above "to order" : sometimes they fail (and may then resort to fraud). Eusapia Paladino said that, in order to succeed, she had to "think solid". This statement is interesting in view of Dr. Lhermitte's observations that "doubles" (though considered by him to be "imaginary") vary in density : it is, presumably, only particularly dense (ectoplasmic) ones, especially such as are super-charged with psychic energy (see Appendix IX) that can affect physical objects.

Turning from "physical" mediums to astral projectors, a Frenchman, Yram (*Practical Astral Projection*, Rider & Co. Ltd., pp. 45, 68-9, 78), made observations which include some on identical movements and their significance. Speaking from personal experience of being out of his physical body on many occasions, sometimes in a relatively dense and sometimes in a relatively subtle "double", He said exactly the same as

the English author, William Gerhardi : "Everything happens as though we had a series of different bodies boxed one in the other by means of a more reduced dimension..." He stated that the densest type of "double" which he extruded "stands next to the physical body and is to some extent material" [This obviously corresponds to what we have termed "the vehicle of vitality" which may extrude an ectoplasmic "double"]. Yram said, "It is made up of sensory matter from our physical being and cannot go further than a few yards away". But it is his further observation that is of particular interest in the present connexion : "It is therefore natural that in this state we would continue the acts and gestures of our physical form". When out of the body in this ectoplasmic "double" he could not pass through walls. When, however, he left the physical body in "a less material" "double", one that was "more radio-active" [i.e., the Soul Body] this could pass through walls and the movements of this "double" were not identical with those of the physical body. These observations indicate that objective "doubles" may be composite in nature and may therefore vary in density. They thus at least in part not only confirm but also explain the fourth distinctive feature of "doubles" that was recognised (though not explained) by Dr. Lhermitte.

We have mentioned identical movements in connection with the telekinesis of the Italian Eusapia Paladino (who presumably extruded ectoplasm from the vehicle of vitality), and also in connection with the relatively dense "doubles" that were sometimes extruded by the French astral projector Yram. We now note that the phenomenon is claimed to occur in relation to another (ectoplasmic) "double"—that of a materialised figure. Fr. J. Greber, a German Roman Catholic priest of twenty-five years' ministry, who had no knowledge of psychic matters before receiving "communications" (*Communication with the Spirit World*, Felsberg, N Y., 1932, p. 141) was told, "The od [=ectoplasm] as well as the substance surrendered remains connected with the medium by means of a band of od [=the 'silver cord'] and flows back again into the medium when the spirit is again de-materialised. That is why materialisation always takes place in proximity to the medium. You may often notice, also, that the motions of a materialised spirit are attended by similar motions on the part of the medium, for the connection between the two is a very close one". He continued, "If your hands and arms were bound together with those of someone else by means of tightly-drawn cords, and you were to gesticulate with your own members, you would cause the other person to make similar gestures with his. The materialised spirit and the medium are bound together in an analogous manner by odic bands". Greber later (*op. cit.*, p. 241) mentioned a materialised child produced by the mediumship of Mirabelli, the Brazilian medium (*Zeitschrift f. Parapsychologie*, 1927, pp. 450-462) and said that "the medium continued to imitate the child's motions with forearms"—this continued for 36 minutes.

## 12 The Hypothesis that "Doubles" Are only Body-Images

It is passing strange that discarnate "communicators" (whose existence would be flatly denied by most medical psychologists) provide us with the obvious explanation of the mechanism of identical movements! An English "communicator" (Anon., *Life Beyond the Grave*, E.W. Allen, 1876, p. 12) similarly stated nearly a century ago: "You wish to know how it is that the spiritual counterpart [= 'double'] of a material object follows the movements of the latter... We answer that *there is a connection* [= 'the silver cord'] between the human spirit [-body] and the human body, and you cannot move one without moving the other—unless you sever it".

The above remarks refer to the identity of the movements that are made by the "limbs" of "doubles" and the actual limbs of the body. Identity of movement is also to be observed concerning the whole "double" and the whole body during the process of projection, release or separation—and that whether the separation is temporary or permanent. Muldoon (*op. cit.*, 1929, p. 52) described his observation of an epileptic attack (which, he maintained, is a form of astral projection: "[First] the etheric [body] will begin to shake, reel and unbind itself from its physical counterpart. The physical [Body] will begin to move, twist, tremble. Next, the etheric [body] will become cataleptic, ready to move out. The physical [body] will become so also. Then the etheric separates and the physical falls in a relaxed heap".

Again, Muldoon (*op. cit.*, p. 57) described how, when his "double" was released as he lay on his bed, a dog jumped up on the bed and pressed against his (vacated) body. He said, "The physical [body] was rocked up and down slightly, from the action of the springs as the dog's weight landed on the bed, and the astral [body] in exactly the same time, rocked upward and downward in the air, in perfect harmony with the physical, although the astral body was in the vertical and the physical was in the horizontal position". His explanation of phenomenon, given on the following page, is essentially similar to that of the "communicators", cited above—"The phantom [=astral body] is bound to the physical counterpart". The vehicle of vitality is "nearer" in substance (or "vibration") to the physical body than to the Soul Body: it "belongs" to the physical body, and although it quits the latter completely along with the Soul Body at death, it is soon shed by the Soul Body, the average time being about three days. Identical movements of "double" and body occur only when the "double" includes a significant amount of the "semi-physical" vehicle of vitality; they cease when it consists of "super-physical" Soul Body only.

In *The Betty Book*, by Stewart Edward White (Psychic Book Club, 1945, p. 220) the experimental release of a "double" was described. Joan sat before a screen and the experimenters saw her Beta Body [= "double"] begin to leave her body as "smoky emanations": it became a "luminous fog" of human dimensions which was on their side of the screen directly

in front of the place occupied by Joan's physical body. They observed that Joan's "double" made "shifts of position and location" which exactly corresponded to those of Joan's physical body, i.e. identical movements.

Similar descriptions of identical movements are published concerning the release of the "double", temporarily in trance and also permanently at death. Under all these varied conditions, although some of the movements suggest pain to the observers they are said to be entirely without pain to the person concerned.

*The time-lag that is observed to occur between identical movements is also indicative of objective "double"*, Medical psychologists have failed to notice that super-normally produced movements of physical objects are not necessarily simultaneous with the movements of the physical hand: on the contrary, there is an intriguing interval between the two, a time-lag, which remains unexplained on the hypothesis of a "purely imaginary" "double", yet which is understandable if the "double" is of an objective, "semi-physical" nature.

Sir Oliver Lodge, describing the supernormal phenomena produced under test conditions by Eusapia Paladino, observed, "Sometimes when she is going to push a distant object, she will make a little sudden push of her hand in this direction, and immediately afterwards the object moves...When six or seven feet away, the time-interval (between the push and the movement of the object) was something like *two seconds*". (Cited by S.J. Muldoon and Dr. Hereward Carrington, *The Projection of the Astral Body*, Rider & Co. Ltd., 1929, p. 65).

Professor C. Flammarion, according to Dr. Fodor (*Encyclopedia of Psychic Science*, Arthur's Press Ltd, 1933, p. 238), made the same observation, regarding Eusapia, in a slightly different context. Describing an experiment, Flammarion stated, "I hold her legs with my left hand spread out upon them: M. Sardou holds her left hand; she takes my right wrist in her right hand and says to me, 'Strike in the direction of M. Sardou!' I do so three or four times. M. Sardou feels upon his body my blows tallying my gestures, with the difference of about a second between my motions and his sensation". [It was, of course, the exteriorised, ectoplasmic "double" of Eusapia that transmitted the blows].

Colonel Albert de Rochas (*Le fluide des magnétiseurs*, Carre, Paris, 1891) similarly reported a time-lag (in this case of a few minutes in connection with some of his experiments).

Mrs. Gladys Osborn Leonard (*My Life in Two Worlds*, Cassell & Co. Ltd., 1931, p. 130) said: "It may be that in every one of us there is some slight amount of the kind of power that is called psychical [=ectoplasmic], and, given the right conditions, a little can be 'squeezed out' suddenly by an unseen operator, and this results in our experiencing an unexpected and spontaneous manifestation of an objective character". She continued: "Whenever that happens to me, I am always aware of a very slight

#### 14 *The Hypothesis that "Doubles" Are only Body-Images*

'suspended' or blank feeling. *For perhaps the fraction of a second my mind and senses are 'held up', and immediately there follows the manifestation*".

A time-lag was also reported by Max Freedom Long (*The Secret Science at Work*, Huna Research Publications 1953, p. 52) when various instruments were used in water-divining. Dr. Aubrey T. Westlake (*The Pattern of Health*, Vincent Stuart Ltd., 1961, p. 86) mentioned the fact that, in experiments in U.S.A., workers used a sensitive recording-device : this would obey commands when a hand was extended towards it—"But", he said, "there was always a time-lag of 15-20 seconds". He commented, "Max F. Long suggests that this represents the time for the low self [=vehicle of vitality] to project an aka [ectoplasmic] thread and the subsequent flow of mana [=vital force] along it to the object".

Sylvan J. Muldoon (*op. cit.*, p. xxxiii) said that, in a "dream", his exteriorised "double" started a metronome in the next room. He stated, "Now I have tried to move things while projected and conscious, but never could. In the dream I seemed about to start the metronome. No sooner had I dreamed this than I awoke in my physical body, in bed. *About one second later* the device in the next room started to click...it did not start until I was awake in the physical—although I started it, in the dream, an instant before...it was not an auditory hallucination. I had to get up to shut the thing off. Only one thing bewilders me—the time element".

Dr. H. Carrington (*The Story of Psychic Science*, Rider & Co. Ltd., 1930, p. 96) quoted from Van Eeden the case of a man who said, "I dreamed...I tried to break glass by beating it with a stone...It would not break, But lo ! when I looked at it again, *after some time*, it was broken. It broke all right, but a little too late!"

"Communicators" also mention something that suggests a time-lag : Mrs. Keeler's (J.A.S.P.R., X, 1916, p. 646) said, "To send impressions of the astral consciousness back to the physical brain *requires time*, as they have to traverse actual space".

Carrington (*Tomorrow*, L, No. 2, 1952-3, p. 108) explained the time-lag as the time taken by the "double" to accumulate sufficient "semi-physical" energy (or ectoplasm) to perform the desired physical act.

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- \* Margaret Eastman (*Proc. S.P.R.*, 53, 1962, p. 291) mentioned S.J. Muldoon's claim to have started a metronome by means of his "double" (*op. cit.*, 1929, p. xxxviii) and said that explanations other than his are possible. As, however, she overlooked the time-lag that was observed by Muldoon, she did not point out that *this feature*, as well as the claim of a *physical movement*, would have to be adequately covered by any alternative explanation. Since the time-lag feature is known to occur in psychical phenomena other than that described by Muldoon, there seems to be a strong presumption in favour of Muldoon's claim that his "double" did, in fact, start the metronome. In that case, his "double" was not a mere body-image but was objective as indeed Muldoon claimed.

Whatever the explanation, the existence of this fact indicates an objective "double", not a mental image.

Dr. H.G. Heine (*The Vital Sense*, Cassell, 1960, p. 216), who tried to explain all psychic phenomena on the basis of man's reticulo-endothelial system (i.e., the macrophages of that system plus the blood vessels and free nerve-endings that are associated with it), "the sense organs of the sixth sense", referred to the examples of the transference of pain which were cited by Gurney, Myers and Podmore in *Phantasms of the Living* (Vol. I, p. 57). She said, "The percipient was seated blindfolded, with her back to the rest of the party, and the agents then inflicted light injuries on themselves. All these pains were correctly localised by the percipient. In carrying out similar experiments with taste, it was noticed that *some time often elapsed before the percipient became aware of the sensation* (*ibid*, Vol. I, p. 56). Such a time-lag also appears to apply to sensations of pain and is *precisely what one's knowledge of the strong reactions of macrophages would lead one to expect*". Again, there is a presumption that *some* "doubles" are objective to nature and not purely imaginary.

#### (d) Differences in the densities of "doubles"

This, as already said, is difficult satisfactorily to explain on the hypothesis that the particular "doubles" are mere mental images, but is readily explained on the hypothesis that different "doubles" may consist of different amounts of (the "semi-physical") vehicle of vitality and (the "super-physical") Soul Body. This matter is considered in detail on p. 10.

#### (5) The Body-image hypothesis

We have briefly reviewed the evidence cited by Dr. Lhermitte. He owed his hypothesis as to the ultimate cause of these visions of the "double" to the work of Henry Head, Gordon Holmes and Paul Schilder, i.e., on the fact that our postural attitudes cause us to form body-images of ourselves.

Dr. Lhermitte stated: "Thanks to the knowledge we have acquired about our body-image and its distortions through disease, deep research work on this phenomena has become possible". On this view the double is nothing more than a mental image of the body. Dr. Lhermitte adopted Esquirel's definition of a hallucination as "perception without an object". He maintained that the "double", being invariably a mental image, is non-objective, unreal and imaginary.

*Comments*—Esquirel's "definition" of hallucinations, however, in reality is a hypothesis. In point of fact, although the hallucinations of the insane are doubtless of that nature, others are "veridical", truth-telling, and these presumably have objectivity of some kind. There are numerous well-attested cases where the "double" of a man has been seen

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\* Schilder, Dr. Paul, *The Image and Appearance of the Human Body*, Psycho Monographs No. 4, Kegan Paul, Trench Trubner & Co. Ltd., 1933.

and accurately described by people who had never seen him in the flesh (and it eventually transpired that, at the time, this man was ill and physically unconscious : on our interpretation, with the "double" released).

G.N.M. Tyrrell (*The Personality of man*, Pelican Books, 1946, p. 55) defined a veridical hallucination as one which corresponds with some external fact though it is not directly caused by it. He said, "There may be a non-physical cause for the hallucination or apparition, which is independent of the percipient", and added, "In the case of telepathic hallucinations, there certainly is".

Again, hallucinations are not necessarily morbid, as is assumed by medical men. Moreover, they are not necessarily private. Professor H.H. Price, in an address given at the International Conference (Philosophy and Parapsychology, an International Symposium, 1954), indicated that the materialistic conception of man (thse which is held by most medical men) involves a hidden hypothesis, i.e., that things that are *publicly* observable (and which are, therefore, seen collectively) are more "real" than mental images (which are *privately* observable). He maintained that if telekinesis occurs the hypothesis is inadmissible. Still again, writing in Mrs. Eileen J. Garrett's Symposium entitled *Does Man Survive Death?* (Helix Press, 1957, p. 41), Professor Price pointed out that, although we are liable to think that mental images in general, and dream images in particular, are "unreal", "mental images are non-physical, certainly, but they are as real as anything could be. They do exist and occur". He added, "Moreover, some mental images (visual and tactile ones) are spatial entities, though they are not in physical space".

Dr. K. Osis (*Deathbed Observations by Physicians and Nurses Parapsychological Monographs*, No. 3, 1961, p. 27) said, "In the minds of most people hallucinatory imagery is associated with something morbid and insane. Actually this is an outdated concept. On the contrary, imagery, is in fact quite an integral part of our lives...When the images emerge involuntarily and are associated with a complete or partial sense of reality, we call them hallucinations. The same kind of experiences occur during our sleep and we simply call them dreams...this is what dreams really are, hallucinations in a modified state of consciousness". Moreover (*ibid.*, pp. 30-31), "As a rule, the dying see visions with a clear consciousness".

Dr. Kenneth Dewhurst (*Autoscopic Hallucinations*", Irish J. Med. Sc., 1954, No. 342, p. 265), after mentioning Dostoevsky (an epileptic), de Maupassant (who suffered from G.P.I.), Edgar Allan Poe (a melancholic and chronic alcoholic), Alfred de Musset (a cyclothymic and drug addict), J.P. Richter (who feared madness), d'Annunzio (who was injured in a 'plane-crash'), Shelley, Byron, Tasso and Schumann, said, "*It would however, be gross presumption to fix a psychotic or organic label to all such people; and even to include mystical visions is superficial nominalism. Although persistent hallucinations are one of the symptoms of grave and*

profound mental disorder, *an occasional hallucination is by no means a rarity in the sane and is not necessarily a central phenomenon* (Wagener, 1948)". He held that the fact that some people, including artists and writers, have a constitutional tendency to form visual images must be taken into account, as well as possibly psychotic and organic causes of any hallucinations they may experience.

The late Dr. C.E.M. Joad (*The Recovery of Belief*, Faber & Faber, 1952, p. 208) considered that in many cases where "ghosts" are seen the percipients "have actually seen something". He explained, "By using the word 'seen', I mean to imply that the retina of their eyes and their optical nerves were stimulated by events which were independent of the seer ... in a word, *what they saw was an objective occurrence and not a subjective projection*". In support of this interpretation of the phenomena, he mentioned that, in the presence of some "ghosts", animals have been observed to cower, howl, shiver, etc., in advance of human reactions to the manifestation.

Lord Balfour (*Proc. S.P.R.*, xlii, 1943, p. 86) pointed out that a well-known sensitive, Mrs. Willett, was able to distinguish between objective apparitions and mental images. He said, "Like presences, these visions have an objectivity of their own, but not exactly the objectivity associated with sense-perceptions". Again (p. 94), he said that "The Dark Young Man" (a supposed discarnate "communicator") impressed a mental image on Mrs. Willett's mind, an image that differed from the (only) photograph of him that she had seen. This might be "something more than purely subjective construction". While some visualisations of "communicators" are subjective, he excepted those "in which there is evidence for attributing to a communicator a definite intention to transmit a pictorial image of himself". Some spontaneous cases also came in the non-subjective category.

In an article in *The Hibbert Journal* (Vol. xli, 1943, p. 233) G.N.M. Tyrrell rejected an idea that was held by Descartes, etc., namely, that the personality of man consists of mind and body only. On the basis of the established facts of psychical science, he held that it also includes "*mid-level*" factors. The latter are *not purely mental* (since they are "not, properly speaking, conscious but para-conscious—teleological and striving"), and are *not purely material* (since they are independent of space and time, as is shown in telepathy and pre-cognition). *They are intermediate between "pure mind" and "pure matter"*. Two comments may be made. First, in view of these facts, it is unsound to argue that because "doubles" are not obviously physical in nature they must therefore be purely imaginary. Secondly, the "*mid-level*" factor in the total human personality, the existence of which was deduced by G.N.M. Tyrrell, one of our most eminent psychical researchers, a President of the S.P.R., after many years of careful research, was described in numerous "communications" from "beyond" years before the S.P.R. was founded: it was given



many names; we call it the vehicle of vitality and describe it as "semi-physical".

Whately Carington (*Telepathy, an Outline of its Facts, Theory and Implications*, Methuen & Co. Ltd., 1945, p. 75) said that even though "the sights, sounds, touches, etc." produced by "ghosts" and apparitions are "purely hallucinatory", this does *not* mean that they are not "real", but that they are not physical. Later (p. 143) he stated, "There can be no doubt at all about the reality of sense and images (psychons), which are, on the contrary, the only realities we can possibly know".

The hallucinations experienced by the dying are of particular importance. Dr. K. Osis (*Deathbed Observations by Physicians and Nurses*, Parapsychological Monographs, No. 3, 1961) posed the question: "Are the hallucinations of dying patients merely a result of physiological and psychological malfunctions and a cultural background whose origins can be traced, or do they reveal a relatively independent and universal characteristic of man?" He set out the relevant data in his Table 14 (*op. cit.*, p. 47) and drew the following conclusions from them.

(1) "Apparently, in the main body of the data, the possibility of medication as the cause of hallucinations is excluded". (2) "Deathbed patients see apparitions more often when *fully conscious* and having proper awareness and capability of responding to their environment than when awareness and communication are impaired". (3) "The predominance of *hallucinations of the dead* by deathbed patients is *not* a function of 'being unconscious' or 'delirious' but has deeper roots". (4) "*Delirium* is not a basis of those types of deathbed apparition which fit into the concepts of the survival hypothesis". (There is "a close relationship between being religious and seeing apparitions during terminal illness". (6) "A surprisingly uniform trend emerges from these analyses—phenomena relevant to the *survival hypothesis* occur mostly when the physiological and psychological equilibrium of the patient is *not* markedly disturbed". (7) "Four-fifths of the patients hallucinated *only the apparition* and otherwise normally perceived their surroundings [= 'dual consciousness']. *This is one of the characteristics distinguishing deathbed hallucinations from hallucinations experienced by psychotics. At the same time it reveals a close resemblance to the veridical hallucinations in ESP cases.* Such a trend confirms Wests' findings". (8) "The hallucinatory behaviour of *fully conscious* patients is more in line with the *survival hypothesis* than is the behaviour of patients with *impaired consciousness*". (9) "There is a marked preponderance of *the dead* in both deathbed and recovery cases".

The "pilot study" of Dr. Osis of deathbed hallucinations strongly suggests that many dying persons actually do, as they claim, see friends who have "gone before" and that to apply the term "hallucination" to such visions by no means necessarily implies fantasy or morbidity: the "Astra", "Ethereic" or Soul bodies of the "dead", though not physical in nature, are nevertheless objective.

However, it will be seen that, though Dr. Lhermitte (whose studies of "doubles" were confined to those of sick folk) concluded that they are invariably imaginary, most of the scientists, philosophers and psychical researchers (whose studies of "doubles" included those of men who were well, as those who were ill, the "doubles" of the dying and those of the dead), concluded that some are objective in nature.

After citing de Maupassant, Jean Paul Richter, Edgar Allan Poe and Dostoievsky, who had "visions of the self" (and who were more or less ill), Professor Lhermitte mentioned Alfred de Musset, adding "he was cyclothymic and subject to toxicomania". But another experience, which occurred during de Musset's last illness (reminiscent of the case of the nurse and doctor cited on p. 34 and that of Mrs. Windridge indicates that the "double" of de Musset (then in course of permanent exteriorisation) was objective in nature : "Mme. Martillet and Mme. Claudet, who nursed Alfred de Musset in his last illness, say that, as he lay in his armchair, they saw...that he was looking at the bell near the mantelpiece. But he was so feeble that he could not rise [=his vehicle of vitality was, to a great extent, released from his body]". "At that moment", says Mme. Martillet, "we were surprised and frightened; the bell-pull that the sick man had *not* reached moved, as if by an invisible hand, and my sister and I took each other's hands, saying : 'Did you hear ? Did you see ? He did not leave his chair'. *The servant came, having heard the bell*". This narrative, given in *Ann. des Sci. Psychiques*, 1899, p. 106, shows the existence of physical power in de Musset's "double" and proves that it was objective.

On our hypothesis a "physical" medium has a particularly "loose" vehicle of vitality. When D. D. Home was ill, many super-normal "knocks" were heard. The phenomenon also occurred when Dr. Henry Slade was *old and asleep*; "raps" were heard on the bedstead, furniture, walls, etc. They continued after he had sunk into senile dementia (i.e., when release was almost complete). Mary Jobson, at the age of thirteen, was taken ill [=her "double" was partially released]; her mother heard "knocks" in the sick-room. When, after eight months, she became well [=the "double" having fully re-interiorised], they ceased. Powerful "physical" mediums, e.g., Anna Rasmussen and Eusapia Paladino, were observed to feel the need to dissipate an over-charge of "vitality" or "psychic energy" that had accumulated in the objective vehicle of vitality—they became restless and irritable until the condition was relieved by the production of "physical" phenomena. (The situation is, of course, paralleled in sex-activities and it is well known that sex-force is convertible into psychic force : "physical" phenomena often occur in association with adolescents whose sexual energies are undergoing rapid development—those who investigate "poltergeist" activities always look, in the first instance, for an adolescent as the source of "power" if not the sole cause of the phenomena).

In *natural*, and therefore *gradual*, deaths, there are few cases of "physical" phenomena. It is in connection with *sudden* deaths (when there is a much greater chance of the surviving "double" being super-charged with "vitality") that the "raps" occur and apparitions are seen collectively—*precisely as would be expected if these "doubles" were, in fact, objective in nature and "vehicles of vitality" in function.* The differences in the number and the intensity of the "physical" phenomena that have been observed, in all countries and at all times, as between gradual and sudden deaths, are readily explained on the hypothesis that the living human body possesses an objective "double" which is sometimes highly charged with "vital" or "nervous" energy, that which survives the death of the body. (See Appendix XI—Super-charged "Doubles").

Mme. Bouissou (*The Life of a Sensitive*, Sidgwick & Jackson, transl. M. Savill, 1955, p. 190) said, "In a book, *The Legend of Death*, from Lower Brittany, there are records of many apparitions at the moment of death, particularly when it has been swift or brutal". She commented, "These cases would confirm the theory of our etheric double [=vehicle of vitality] surviving, for a short time, our body before it dissolves and frees our other doubles" [=the Soul and Spiritual Bodies]. These French records (which we have not seen) agree with the Census of Hallucinations made in Great Britain.

Just as we consider that Professor Lhermitte is in error in attributing all "visions of the self" (astral projections) to illness, so Dr. Nandor Fodor (*Encyclopedia of Psychic Science*, Arthurs Press Ltd., 1933) maintained that, though "raps", etc., *often* accompany illness and transition [=partial and complete release of the vehicle of vitality respectively], they do not *necessarily* indicate illness. He said, "The larger percentage of such manifestations involves no bodily affliction". Again, "Whereas higher phenomena are often accompanied by utter exhaustion on the part of the medium, raps seldom bring about a feeling of significant depletion". (As already said, Dr. R.C. Johnson, *The Imprisoned Splendour*, Hodder & Stoughton Ltd., 1953, p. 255, pointed out, "sound is a very attenuated form of energy").

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\* With "mental" mediumship, as with "physical" mediumship, although illness is a predisposing factor in some cases, many quite normal people have telepathic, clairvoyant and precognitive experiences. G.N.M. Tyrrell (*The Personality of Man*, Pelican Books, 1946) made this point: the exercise of E.S.P. faculties are not in any way abnormal, as has been popularly supposed. Dr. Alice Buck, Founder-President of the Buck Institute for Psychosomatic Studies, and Director of Studies, in a book entitled *The Clothes of God*, written in collaboration with F. Claude Palmer (Peter Owen, 1956, pp. 117, 138) referred to the telepathic relationship which may subsist between the psycho-analyst and patient and maintained that, though, at one time, this remarkable relationship would have been regarded as "supernormal",

The likelihood that *all* "doubles" are mental images, mere hallucinations, is small, since many people (including the present writer) find great difficulty in forming visual images, whether of their own bodies or anything else. This difficulty must increase after the body is shed (if we do survive that process). "Gurney", communicating, found it "terribly exhausting", and "Myers" found it to be such a "tremendous effort" that it weakened his ability to "communicate" for at least two weeks (*Proc. S.P.R.*, xliii, 1953, pp. 186, 187). The case of Robert Mackenzie is instructive in this connection.

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it is, in fact, "perfectly normal". Again, There seems reason to believe that the beginnings of parapsychological phenomena are inextricably bound up with those of normal psychodynamics".

Dr. R.M. Bucke (*Cosmic Consciousness*, E.P. Dutton, 1902), one of the chief psychiatrists in Canada, Superintendent of the Asylum for the Insane at Hamilton, Ontario, and Professor of Mental and Nervous Diseases at Western University (London, Ontario), who made a special study of mystical states, similarly insisted that mystical experiences are not due to mental abnormality.

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## The Coverage of our Hypothesis of Objective "Doubles"

DR. Lhermitte regarded all the cases that came under his observation as due to illness (actual or incipient). On the other hand, as already said, a large proportion of the cases that have been studied by the present writer concerned people who, so far as is known, were quite well. This difference is clearly due to the fact that it is people who are abnormal who find their way into doctors' consulting rooms : some sick folk thus told Dr. Lhermitte that they had seen their "doubles". He apparently did not know that a much greater number of people who were fit and well also had the experience.

The phenomena of natural astral projection were classified by the present writer (*op. cit.*, 1961) as follows : (1) Cases of people who nearly died; (2) cases of people who were very ill; (3) cases of people who were exhausted and (4) cases of people who (so far as is known) were quite well. The last-mentioned group comprised 67% of these cases !

Others have made this observation (which escaped the vigilance of the medical psychologist). Dr. J.H.M. Whiteman, Ph.D., Lecturer in Mathematical Physics at Capetown University, and an astral projector, stated, in an article entitled "The Process of Separation and Return in Experiences fully 'Out of the Body'" (*Proc. S.P.R.*, Vol. 50, 1956, p. 244), "If separation proceeds as a result of a balanced and rational development of character (and not from shock, physical weakness, drugs or other physical influence), it has, in my experience, no different effect on the physical body than that of a *deep, refreshing sleep*. For it is merely a deep sleep in which we have keenly reflective inner consciousness because of the mind becoming exceptionally loosened from fixation..." He noted

bodily fixation (like muscular tension) and mental fixation (intellectual, emotional and sensory) in "true" projections.

When Miss Francis Banks, M. A., the psychologist, sent out a questionnaire to churchgoers, concerning psychic experiences, she concluded with the question, "Have you ever seemed to project out of your body? If so, where did you find yourself?" Two hundred people replied; of these, no less than 45% gave examples of at least one out-of-the-body experience.

As already said, Neville Randall, of the Daily Sketch, made an investigation in 1960 which showed him, among other things, that astral projection is "a common event".

# Classification of "Doubles" of the Living, the Dying and the Dead on the Objective Hypothesis

## (1) Introduction

THE objective hypothesis of 'doubles' (stated on p. 2) is of obvious value not only in relation to "doubles" of the "living" (which have been studied by certain doctors) but also to certain "doubles" of the dying and of the "dead" (which were not included in their studies). Differences in the composition (and therefore density) of different "doubles", i.e., in their content of (a) vehicle of vitality\* and (b) Soul Body† will here be shown to determine the differences in their mental and physical properties.

Drs. John Todd and Kenneth Dewhurst (The Double : its psychopathology and psycho-physiology, *J. nerv. ment. Diss.*, 122, 1955, p. 53),

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\* Muldoon, Carrington, etc., envisaged a *simple* "double" (one that consists of the "semi-physical" vehicle of vitality, the "etheric double" or "etheric body" of the Theosophists and of Dr. J.W. Kilner, Whately Smith, Dr. R.C. Johnson, etc., the "vital body" of the Rosicrucians, the "somatic double" of H.F. Prevost Battersby, the "vital etheric field" of Phoebe D. Payne and Dr. L.J. Bendit, the "health aura" of C.W. Leadbeater, the "surround" of Mrs. Eileen J. Garrett, the "Bardo Body" of the ancient Tibetans, the "Ka" of the ancient Egyptians, the "Kra" of the rural Ghanians, the "shadowy body of the lower self" of the Hawaiaian natives, the "od" (meaning all-penetrating force) of Baron Reichenbach and of Dr. A. Puharich, etc. The present writer's hypothesis is that some "doubles" are simple, composed of either this "semi-physical" vehicle of vitality (a bodily feature that lacks sense organs) or the "semi-physical" Soul Body (which possesses sense organs), while others are *composite*, consisting of the Soul Body plus varying amounts of the vehicle of vitality.

† This is the "psychical body" of St. Paul and the "Ba" of the ancient Egyptians : it was depicted as flying away like a bird on the death of the physical body—see Appendix I.

after pointing out that some "doubles" are solid and others "semi-transparent", could only vaguely suggest, "Presumably these differences are brought about by variations in the number and strength of the body-image components [tactile, kinesthetic, visual and auditory in nature] which have been projected". On our hypothesis, these and many other differences are readily explained as follows :

(a) *The properties of "doubles"*—whether a particular "double" can (or can not) be actually felt by mortals (can make an impression on wax, clay, etc.), can cause recordable sounds, can cast actual shadows, can affect photographic plates, can cause reflections in mirrors or can move physical objects. "Doubles" that can do these things are interpreted as consisting mainly or entirely of the "semi-physical" vehicle of vitality : those that can not as consisting mainly or entirely of the "super-physical" Soul Body.

(b) *The level of consciousness of "doubles"*—whether a particular "double" exhibits (a) no (or only "dream") awareness, in which case it is interpreted as composed mainly or entirely of vehicle of vitality, or (b) "super-normal consciousness" (with telepathy, etc.), in which case it is mainly or entirely composed of Soul Body.

(c) *The environments (or conditions) contacted by "doubles"*—the environment that corresponds to the vehicle of vitality is in part a dream world, i.e.; "Hades" that which corresponds to the Soul Body is either the earth or a glorified earth, i.e., "Paradise".

During earth-life, the Soul Body is always attached to the physical body, even when it is temporarily free from it. The attachment has been called "the silver cord" (Eccles. xii, 6); it appears to consist of the subtler (ultra-gaseous or "magnetic") portions of the physical body and the denser parts of the Soul Body and all the indications are that it represents *an extension of both bodies*. On this conception, the Soul Body never *completely* separates from the physical body until it does so finally. The exteriorized "doubles" of "living" people probably always include at least a tincture of the vehicle of vitality (which passes along the "cord"). Since the vehicle of vitality is not an instrument of consciousness, any impregnation of the "super-physical" Soul Body with this "semi-physical" material necessarily entails some "enveilment" of consciousness. Again, the fact that some small part of the Soul Body is present in the cord-like extension means that at no time during earth-life is the Soul Body fully available as an instrument of the Soul.

Even a small exteriorisation from the physical body of material from the vehicle of vitality reduces the awareness (of the physical world) of the person concerned—he is "dreamy", in reverie, etc. When significant amounts leave the body the latter is pale and obviously ill. When most of it quits the body the latter becomes death-like. When the whole of it leaves, the body dies.



Geraldine Cummins (*Unseen Adventures*, Psychic Book Club) saw the "double" of a friend, it looked "terribly ill" and "ghastly pale". Death occurred a few hours later. Similar cases, some of which were cited by Gurney, Myers and Podmore, not unnaturally led to a belief that is held throughout the world, namely, that if a person's "double" is seen he has either just died or will soon die. Although this deduction was unwarranted, it was clearly based on actual observations, such as are to be expected in cases of "doubles" that include much of the vehicle of vitality. The concept of a "double" that includes this "semi-physical" and therefore objective material readily explains the prevalence of these cases, whereas the concept of a purely imaginary "double" does not. (Although, however, serious illness tends to release a "double" that includes much of the *vehicle of vitality*—as was observed by Dr. Lhermitte, although he advanced a different hypothesis—many people who are quite well also liberate their "doubles", mainly or wholly composed of the *Soul Body*, and these have been overlooked by medical men, yet they are of far greater significance).

Our present point is that the amount of *vehicle of vitality* that is included in a given "double" increases with illness and when all the vehicle of vitality quits the physical body the latter necessarily dies. All immediate after-death "doubles" are therefore composite, consisting of (a) the *Soul Body* and (a) *the whole of the vehicle of vitality*. On this account, the enveiling effect of the vehicle of vitality is at its maximum immediately after death; in fact it causes the after-death sleep. This is said to last an average of three days of our time and terminates when the enveiling vehicle of vitality is shed from the "double": the *Soul Body* is then un-enshrined. Many "communicators" have described this process *through mediums* and have called it the "second death". The identical phenomenon is described *independently of mediums* by those astral projectors whose "doubles" contain a significant amount of the vehicle of vitality: these also experience a "second death" when the exteriorized vehicle of vitality returns to the physical body, leaving the *Soul Body* un-enshrined. These people probably have vehicles of vitality that are naturally in loose association with their physical bodies (and they tend to be mediumistic on that account),

On this hypothesis the "*physical*" phenomena of psychical research ("raps", "direct voice", levitation, telekinesis and materialisation) are due to the exteriorisation, from the physical body, of *material* ("*vitality*", "*od*", "*nervous energy*", "*ectoplasm*", etc.) *from the vehicle of vitality*, while the "*mental*" phenomena (telepathy, clairvoyance, psychometry and foreknowledge) represent the *Soul, mind, personality or consciousness, operating through the Soul Body*. Examples of "doubles" of these two main types may now be given. As would be expected, there are all gradations between them.

## (2) "Doubles" of the living

## (a) Un-veiled "doubles" (=vehicle of vitality only)

Dr. Lhermitte's cases (e.g. that cited on p. 6) were of this type. The "double" showed neither intelligence nor purpose; it was a mere "ghost"—the "ghost" of a living person! Additional examples are as follows.

A friend of Dorothy Grenside awoke to see not only her husband *asleep*, but also his "double" standing near the window. She cried out and shook her husband, whereupon the "double" rushed towards his body and disappeared. The husband awoke at once—but he knew nothing of the incident. (*The Meaning of Dreams*, G. Bell & Sons Ltd., 1923, p. 35).

H. Prevost Battersby (*Man Outside Himself*, Rider & Co. Ltd., p. 64) described the "double" of J. Deighton Patmore as being seen over a period of about a year: the phenomenon occurred when he was *worried*. He was charged with "cutting" friends in the street, since the (non-intelligent) "double" "looked right through them". W.T. Stead (*Borderland*, 1890) reported the case of Mrs. "A" whose "double", which looked "*haggard and ghastly*", was seen (collectively) in church while her physical body was *ill in bed*.

Edmund Gurney, F.W.H. Myers and F. Podmore (*Phantasms of the Living*, Kegan Paul, Trench, Trubner & Co. Ltd., 1886) mentioned the case of the Reverend Mr. "H" whose "double" was seen collectively. It looked "*melancholy*" and "*gazed fixedly*". They also cited Mrs. Searle whose husband saw (in a mirror) her "double" which had a "*white and bloodless face*".

When Walter de la Mare (*Behold this Dreamer*, Faber & Faber Ltd., 1939) was *unwell*, his "double" was seen at a distance from his physical body: *it looked ill*. His sister, who saw the phenomenon, thought it was de la Mare's physical body and that he had fainted.

Susan B. Pendleton said that she "saw" the head and shoulders of a man whom she knew. "He looked *very weary*". At the time, the man himself was in a distant town. Not long afterwards Mrs. Pendleton met him and learned that, at the time she had "seen" his "double", he was *worn out*, watching beside the bedside of his sick mother (*Light*, Vol. LXVIII, 1948, p. 267).

The *Sunday Dispatch*, August 3rd, 1958, reprinted several typical cases of this type from an American medical journal. A Mrs. "A", after the funeral of her husband, was *under great emotional stress*. "She saw in front of her a woman of about her own age. She lifted her right hand to switch on the light. The stranger did the same with her left hand. Their hands met and Mrs. "A" felt her right hand grow cold". She was not surprised or afraid but "*felt empty of feeling*". She noticed that the stranger wore a replica of her own clothes. She suddenly stared in the stranger's face—she was staring at herself! She felt that this double of

herself "was more alive and warm than herself" [physical body]. She said, "It is me—split and divided!"

An apprentice similarly said, "My double suddenly takes two or three steps forward and walks out of me. Soon it becomes the real me. I [physical body] have to follow him ['double'] blindly like a shadow. I feel like the empty shell after the chick has hatched".

The case of W.E. Abbott, who had no knowledge of psychic matters, was published in the *Sydney Telegraph* (November 20th, 1924). Who reading, he rose to light the gas. He said, "I felt dizzy and my sight failed for a moment [=the 'blackout' or momentary coma while the 'double' separated from the body]. The next moment I was standing looking down at an old man falling down...until he was lying on the floor against the wall. His back was turned to me. Then my sight failed again [=another 'blackout' as the 'double' re-entered the body] and I became conscious that I was lying huddled up against the wall...I was not dazed or confused...I did not realise that the old man whom I saw was myself until I had recovered consciousness in my own body". Abbot declared categorically: "I was out of my physical body. I was in another, similar form...I had the experience that there was another body and another consciousness and it was altered my former opinions".

Mrs. Eileen J. Garrett (*Adventures in the Supernormal*, Garrett Publications, 1949, p. 84) stated: "In a relaxed and passive state one day, looking before me, I saw the shadowy replica of myself.. I rose and tried to approach that other self, and, as I did so, it lost its outline, drew back towards me, and fell into place as my own protective surrounding [=aura or vehicle of vitality]...I...later came to know that such projections were not uncommon occurrences. They take place when the objective mind is completely relaxed. In time I came to understand that, in everyone's case, in states of sleep, intoxication or illness, the protective envelope moves out from the physical body. I learned of the positive importance of the 'surround' as a protection to the physical body, receiving and condensing the impacts of sound, light and movement, and diminishing their violence". She continued with the following highly significant observation. "I learned to use this capacity to divide consciousness, finding that I could make this protective covering into a mirror, in which I could see myself at any time. Whenever I wished to assure myself that my appearance was as I wished, I need never look in a mirror, but viewed myself by means of this projection..." Mrs. Garrett could not have done this if her "double" were purely imaginary and based merely on her mental images. This "double" was objective (though not physical).

In an earlier book (*Awareness*, Creative Age Press Inc., 1943, p. 278), Mrs. Garrett had distinguished between this "surround" [=vehicle of vitality] and "a second body" [=the Soul Body]. She said, "Throughout my whole life I have been aware of the fact that everyone possesses a

second body, so to say, a double. This double is not to be confused with the 'surround' to which I have referred...The double is...said to be an *energy-body, a magnetic area associated with the physical corpus*, an area in which the immaterial forces of the cosmos, the solar system, the planet, and one's own immediate environment are normally transformed into the life and being of the individual..."

A lady, "D.T.W.", sent the following query to Mr. Evan Powell, J.P., and it was published, together with his reply, in *Psychic News*, February 4th, 1956. "In a dream I saw a man in deep distress lying on a bed, and standing by the bedside was his 'double'. I said to the standing one, 'You must help him : you must not leave him like that!' In the morning my husband, who had been far from well, told me he had an alarming 'turn' in the night and would have called out but did not because he knew that I was so tried. Was he out of the body, and did I see it in my dream?"

#### (b) Ensouled "doubles"

##### (i) Composite "doubles" (Soul Body plus part of vehicle of vitality)

As already noted, Sylvan J. Muldoon (*The Projection of the Astral Body*, Rider & Co. Ltd., 1929, p. xxxviii) described how his released "double" turned on a metronome that was in an adjacent room. The "double" could not have been a mere mental image; it must have included part of the "semi-physical" vehicle of vitality.

Professor S. Ralph Harlow (*A Life After Death*, Gollancz, 1961, p. 41) described how his sister, Anna, "could be seated at her desk, across the room from the phonograph, and the machine would begin to play". He continued, "Yet it had not been switched on, and its playing-arm had been left not on the recording but on its rest. Somehow the switch became engaged and the arm moved to the record. Many times her husband attempted to discover some rational explanation—the vibration of someone walking through the house, a child gleefully playing a trick on his mother, faulty mechanism in the phonograph. But he failed. Once six of us were sitting before the fire...no one was in the next room, but the phonograph was there, and it began to play. It was a repetition of what had happened many times before. Again we checked and found no normal explanation.. Anna's psychic sensitivity at table-tipping and with a Ouija board was equally unexplainable".

*Psychic News*, May 12th, 1956, carried an account of the experiences of Emil Lattinger of Graz : on each occasion he fell asleep and "dreamed", and on each occasion other people claimed to have seen "him" (or, more properly, his "double"). In 1926, on the first occasion; a woman who was waiting for a tram saw his "double", which then vanished : she fainted. Lattinger, from his "double", saw this incident, the arrival of an ambulance, etc. The Graz daily paper published a narrative headlined, "The Quest for the Vanishing Young Man". Lattinger "visited"

his friends in his "double" : *he used his "double" to pull and old-fashioned bell*. (Compare the dying Alfred de Musset, cited on p. 19). The account ends as follows : "In all his experiences he felt that he was still attached to his own body, lying in his bedroom, by means of a *continuously-extending cord* [*the silver cord*]'".

Evan Powell was a well-known English "physical" medium (i.e., on our interpretation, in possession of a loose vehicle of vitality). When he made reference to certain astral projections he had had, I wrote to him, asking if he had read any books about projection or whether others had told him about it prior to the experiences ? He replied, "No books; not from others : the experiences came as a surprise (58 years ago)". Powell further said, "I was aided [by 'deliverers'] on these journeys. I visited both earth and astral scenes...*The physical body ceased to have a pull [on the released 'double'] after about 10-12 yards*". [Compare the American, S.J. Muldoon, who, as the metronome incident shows, also had a loose vehicle of vitality : on p. 30 of his book he described the distance as varying, according to the state of his physical health, from 8 to 15 feet]. *We suggest that, up to the point described,—10-12 yards with Powell, 8-15 feet Muldoon—these "doubles" were loth to leave the body because they included part of the vehicle of vitality (i.e., they were composite), but if the projector persisted, this "semi-physical" substance returned to the body, via, the "silver cord", leaving the Soul Body only (a simple "double") that was quite free from body-pull. This process is obviously highly significant, since it clearly corresponds to "the second death" that is described by discarnate souls as occurring, on an average, some three days after physical death. This points to "doubles" that are objective and not mere body-images. It cannot be explained away on the basis of impersonation, telepathy, dramatisation, archetypal symbols, etc. Powell stated, "I saw my own silver cord : it was very much like a light, luminous, flexible rod, about the thickness of one's thumb and attached to the solar plexus". [This mode of attachment of the "cord" is also highly significant—see the present writer's book, Events on the Threshold of the After-life : when, as with "physical" mediums, part of the vehicle of vitality leaves the body, the extension ("silver cord") connects at about the solar plexus, but when, as with non-mediumistic people, the Soul Body quits the physical body, it is usually via the head and the extension ("silver cord") connects with the head].*

The case of Mrs. Eileen Landau was published in *Journ. S.P.R.* (42, 1963, p. 126). She had told her husband, the scientist Lucian Landau, that she had visited his bedroom during the night (minus her physical body) to check his pulse. He asked her to repeat the visit the following night and on this occasion to bring with her a small object, namely, his diary (weighing 38 grammes). Landau woke at dawn to see "*the figure of Eileen*" with a face that was "*extremely pale*" in his room. This "double" was "*clearly visible, quite opaque, and looking like a living person but for the extreme pallor of the face*". He followed his wife's "double"

(which moved "straight ahead" and apparently did not see him) and he was able to see both her "double" and her sleeping physical body. The "double" vanished and Mr. Landau returned to his room. He found, near his bed, a rubber toy dog that belonged to his wife and that had been in her room when he had last seen it. This weighed 107.5 grammes.

The following morning, Mr. Landau questioned his wife about the diary. He said, "She said she first went to the desk (in her room) on which it was and somehow could not pick it up. *She then thought it would be easier to carry something that belonged to her*, and decided on the rubber toy which she managed to take with her to my room".

Mrs. Landau remembered going to the desk and seeing Mr. Landau's diary. She stated, "As a child I had been told never to handle other people's letters or diaries, so probably for this reason I did not want to touch this one".

There are several points to be noted in this case.

(1) The face of the "double" of the Reverend "H", cited on p. 27, which we interpreted as composed of vehicle of vitality only, i.e., simple, was "white and bloodless". Mrs. Landau's was "extremely pale", but her "double" included the Soul Body, for she used it in observation and cogitation (re diary and toy, etc.), i.e., it was composite. (2) We suggest that the toy dog was more readily moveable by her than the diary because it was impregnated with her own ectoplasm (from a relatively loose vehicle of vitality) and that she had some awareness of this when out of the body but none after re-entering it, when she reasoned about early taboos regarding letters and diaries. (3) *A "double" that carried a physical object from one room, across a corridor and into another room was objective in nature and not a mere body-image.* (4) The "extreme paleness" of the face was a sign that the Soul Body was somewhat enshrouded by some of the substance of the vehicle of vitality. This is also suggested by the opacity and apparent solidity of the "double". It affected the efficiency of the Soul Body as an instrument of consciousness—Mrs. Landau failed to remember certain details of her own experience, e.g. (a) she remembered getting out of bed but "not exactly how", (b) she did not remember returning to her room or getting back into bed and (c) (failed to see her husband—the Soul Body was, in fact, so enshrouded that she was on the verge of what Muldoon (*op. cit.*, 1929, p. II) calls "astral somnambulism", a state that he says "is far more common than is generally supposed".

#### (ii) Simple "doubles" (Soul Body only)

Perhaps the most complete and convincing case of this type is that of William Gerhardt, M.A., B.Litt., the well-known author. In a note prefacing his book, *Resurrection* (Cassell & Co. Ltd., 1934), Gerhardt insisted that the experiences which he described therein were genuine ones. They obviously cannot be explained on the basis that this "double" was imaginary, a body-image, and they show that its appearance does not necessarily indicate illness.

Outside his physical body, in his "double", Gerhardi said, "I had stretched out my hand to press to switch of the lamp.....but found myself ['double'] suspended in mid-air. I was fully awake.....and said to myself, 'Fancy *that!* Now *would* you have believed it! Now this *is* something to tell! And this is *not* a dream! Then I was seized and placed on my feet. I stood there, the same living being.....If the whole world united in telling me that it was a dream, I would remain unconvinced.

"I was in the body of my resurrection. 'So that's what it is like! How utterly unforeseen!' I staggered to the door. I felt the handle, but could not turn it. Then, turning, *I became aware of a strange appendage. At the back of me was a coil of light. It was like a luminous garden-hose. It illuminated the face on the pillow, as if attached to the face of the sleeper. The sleeper was myself [physical body].*

"Who would have thought that I had a spare body at my disposal adapted to the new conditions! But I was not dead; my physical body was sleeping peacefully, while I was apparently on my feet and as good as before. 'Now how will I get out?', I thought...At the same moment the door passed through me, or I through the door. I was in the corridor, dark, but illumined by *a subdued light which seemed to emanate from my body ['double']*. The next instant I had entered my bathroom, affecting from habit to switch on the light, but unable to press it down.

"*There was this uncanny tape of light [the 'silver cord'] between us, like the umbilical cord, by which the body on the bed was kept breathing ...*'Now, be scientific!' I said, "This is one chance in a million! You must convince yourself so that nothing later will make you think it was merely a dream!" All this I said to myself while going round and collecting such evidence as: that window is open; that curtain is drawn; this is the new towel-heater.....*I noticed a familiar outline of myself in the looking glass.....*

"What evidence? What more evidence?" I kept asking myself, as I passed from room to room. Here I noted which windows were shut, then I tried, and failed, to open the linen cupboard. Then I noted the time...I flew through the front door and hovered in the air, feeling an extraordinary lightness of heart. Now I could fly anywhere, to New York, etc., to visit a friend, if I liked, and it wouldn't take me a moment. *But I feared that something might happen to sever the link with my sleeping body.....*

"What was I going to do now? 'Proof', I said, I wanted irrefutable proof which would convince me and others when I came back into my body.....Whom could I visit? And at that moment the thought occurred to me: let me visit my friend Max Fisher at Hastings. Again I flew off... Suddenly, I was stepping over an open patch of grass.....*I thought, How do I know I am not dreaming this? And the answer, "Look for the lighted cord behind you". I looked round. It was there, but very thin.....*

"Then, *with a jerk which shook me.....* I opened my eyes. I was in my bedroom.....Not a detail of my experience had been lost to my mind and there was quite another quality about it all, that of reality, which removed it from the mere memory of a dream.....We had a duplicate body all there and ready for use, the almost indistinguishable double of our natural body.....it seemed that, for the first stage of survival at any rate, we already had a body, stored away, it is true, like a diver's suit, but nevertheless neatly folded in our everyday bodies, always at hand in case of death or for special use.....I got up; and went through the rooms, checking the mental notes I had made about which windows were closed or open, which curtains drawn; and the evidence in all cases proved correct".

Gerhardi reasoned as follows : "If my body of flesh could project this other more tenuous body, while I could behold my flesh stretched out as if in death.....then this subtler body, adapted to the subtler uses of another plane, was also but a suit or vehicle, to be in turn, perhaps, discarded for another .....Gone was the notion that death was eternal rest...Gone was the notion that the soul was like a little fleecy cloud.*That twin body was real enough.* Perhaps it was rash to think that conditions beyond the grave were entirely different from ours. The surprise might be that they were the same....."

The well-authenticated "reciprocal" case of Mr and Mrs. Jansen was reported in *Journ. American S. P. R.*, 1923, by Dr. Gerda Walther. Mr. Jansen was away from home (on the Isle of Bornholm) on business, his whereabouts being unknown to his wife. The latter mentally "looked for him, though in vain, in all the various towns which he usually visited". She then concentrated on her husband (instead of on possible towns) and suddenly she had a "vision" of him going along an alley and into a house which was unknown to her. Mr. Jansen entered a room, undressed and went to bed. Mrs. Jansen felt comforted and fell asleep. The next day she wrote to her husband (addressing the letter to Copenhagen) and told him of her "vision". That evening Jansen had been in Randers, a town that his wife had never seen. After a short walk down an alley, he returned to his hotel and went to bed. Suddenly he saw the figure of his wife standing beside his bed. The description which Mrs. Jansen gave of the alley and the hotel corresponded to where he had been that night.

Dr. Walther considered this to be "bilocation" (i. e., the "double" being in one locality and the body in another) and not merely telepathy, since Mrs. Jansen was thinking of her husband and of what he was doing, while he was thinking of her (and not making a mental picture of himself walking about), i. e., they did not take up what was in each other's minds.



*Fate Magazine* for May, 1954, carried the following letter from Mrs. Thomas Doan of Long Beach, California. The writer obviously had no prior knowledge of these matters. "I wonder if any of your readers have experienced the dreams, or visions, which I have and if they could explain them. For years I have experienced a peculiar sensation when asleep. When sound asleep, I suddenly become completely numb and have a feeling like electricity in my body. I try to move and can't. I also feel the presence of someone beside my bed. I get petrified and cannot speak. On one occasion ... I could see myself (physical body) lying in bed and at the same time I (the 'double') was lying across a pair of bare shoulders and spinning as a wrestler spins another wrestler ... Once I dreamed that I (in the 'double') was trying to float away from my body. I saw myself in bed (=physical body) with a *smoky string* (=the 'silver cord') *connecting the two of me*. Then I snapped back into my body... I wish to find out, if possible, if I am dreaming or if the visions I see are actually there".

Mrs. L. "Ringwood" sent the following account to the present writer: "In 1917 I had a great friend who was a wireless operator in the Royal Navy. One night I could see myself (physical body) in bed. Another body (the 'double') seemed to rise out of my chest. *It was attached to the body on the bed by a silver streak of light* (=the 'silver cord'). I floated out of the open window and over gardens and fields. Then I went over strange country and at length over the sea until I was on a ship, close to my friend as he sat with the ear phones on. *The silver streak of light was there. It had stretched as I floated. I returned as I went, the silver streak of light drawing me back until the second body returned to the one on the bed.* I woke with a start ..."

In answer to my question, Mrs. "Ringwood" stated that she had not heard of astral travel or the "silver cord" before having had this experience. Her description of the "cord" agrees with that given by Muldoon and others — it was "about the thickness of a rope clothes-line". On various occasions she met her parents and her son (who had all "passed on").

Mr. E. G. Williams had an experience at the age of twenty-six, at which time, he informed me (*in litt.*), he had no interest in psychic matters. His account is as follows. "Lying in bed, I suddenly became aware that there were two 'me's' ... Suddenly I found that one of 'me' (the 'double') was walking across the floor of the hospital ward towards the door. On reaching the door, I turned and looked and saw the other 'me' (=the physical body) apparently asleep. *The two 'me's' were joined by a white cord (=the 'silver cord') like a piece of thin string* ... I saw a beautiful blue opaque mist ... I sensed that if I passed into the mist I should never return. It was not a frightening thought: in fact, the peace and tranquility that the mist offered seemed very inviting — so I

just stood looking. I have no record of returning to my physical body, but suddenly I was there ... I often ask myself, 'Was I standing at the gateway of death?'

J. W. Stuart-Young (*Light*, Vol. LII, 1932, p. 398) said, "It is as though the 'astral body' floated above the physical. It invariably *turns upon its back*, even should the sleeper be upon his stomach. When it has risen to some 5 or 6 feet, floating freely, but always attached by the 'silver cord', the 'astral body' *begins gradually to tilt forward, feet towards the ground. By degrees it reaches the perpendicular position*. It is then able to become aware of its surroundings, to see the physical shell upon the bed, etc. .... *The 'silver cord' never disappeared* .... *At times it was like a clothes-line for diameter, and at other times as fragile as a silken thread*. If I touched it intentionally.....*presto!* I was back on my verandah. I felt myself pushed upwards and backwards : *I became supine immediately over my sleeping body* (compare the descriptions of the 'return' independently given by Muldoon, Mr. "H", etc.). I repercussed with such a shock that I have awakened with an involuntary cry of fear".

### (3) "Doubles" of the dying

In 1891 W.T. Stead published a volume entitled *Real Ghost Stories*. A new edition of this work was produced by his daughter, Estelle W. Stead (Stead's Publishing House, 1921). On p. 211 of the latter is given the account of the ensouled "double" of J. S. Thompson who called on James Dickinson, a professional photographer of Newcastle-on-Tyne, and asked for photographs that had been taken of him. It transpired that, at the time of this "visit", Thompson was dying and physically *unconscious* (=his "double" was free from his physical body). In point of fact, he never recovered physical consciousness — but had been greatly worried about his photographs the day before. Stead said that this case was "most authentic" : he first heard of it from Mr. Snowden Ward and obtained an account from the man who saw Thompson's "double". Stead insisted. "Even if all the other cases published in this book were discarded as lacking in evidential value, this would itself suffice to establish the fact that apparitions do appear....." In view of the cases reported by various medical men, there is no reason to doubt that Stead's case was concerned with the "double" of a dying man—Thompson was delirious and crying out for his photographs on the Friday ; he died at 2.30 on the following day, after the period of *coma* during which the "double" appeared and "asked" for the photographs.

### (4) "Doubles" of the dying and of the "dead"

Our first group of cases (like those of the doctors) was concerned with "doubles" of the "*living*" : the second represents "doubles" of the *dying*. The present group bridges the phenomena of "doubles" of the dying and those of the "*dead*". This arrangement of the cases emphasises

our claim that it was partly because he studied instances of "doubles" of the "living" in isolation that Dr. Lhermitte failed to understand their nature. In the cases cited below, the "doubles" were seen by more than one person and were therefore presumably of an objective (bodily) nature.

The following was published by Sir Ernest Bennett (*Apparitions and Haunted Houses*, Faber & Faber Ltd., 1939, p. 26) Mrs. Johnson gave birth to a child in the house of friends, Mr. and Mrs. Pedley. The Pedley's boy, not quite two years old called "Auntie !" (by which name he knew the sick Mrs. Johnson) and pointed to the foot of the bed. His mother saw the "double", "standing all in white", of Mrs. Johnson there. Mrs. Johnson died ten hours later. After her passing, Mrs. Pedley tended the baby for three months. She then saw Mrs. Johnson's "double" for the second time. The baby died next day. (This latter was clearly a "meeting case": the "double" came with the purpose of welcoming her child into the "next" world: although *post mortem*, this "double" was ensouled).

The "double" of Mr. Blake, reported by the wife of Colonel Wickham (*Proc. S.P.R.*, viii, p. 226) was also seen on two occasions. The doctor gave Blake morphia [This, like all sedative drugs, tends to release the "double" and therefore to cause physical unconsciousness]. Mrs. Wickham went home. At 3 a.m. her nine-year-old son (who slept in the same room) woke her calling, "Mamma, there is Mr. Blake !" She also saw Blake's "double". Shortly after, news came that Blake had died at 3 a.m.

Six months later, when Mrs. Wickham and her daughter were living at Stuttgart, the latter saw two "doubles", one of Mr. Blake and the other of a Mr. Abbot: they smiled at her. We interpret the first of these apparitions of Blake as an unensouled "double" since (a) it was seen by two people and (b) it had no purpose or initiative. The second was an ensouled "double", since (a) it was seen by a single person and (b) it had purpose.

Some "doubles" of the *dying* were not only apprehended collectively (as was Blake's) but they affected different senses of different percipients. These cannot have been purely imaginary! The following was published in *Journ. S.P.R.*, 1915. In it, one percipient, a doctor, was aware of the "double" by the sense of touch; the other, a nurse, by that of sight. [Such cases are paralleled by cases of "doubles" of the "dead" — we cited Mrs. Windridge as feeling and her little boy as seeing a "double", a nurse as feeling and a child of eight as seeing another].

In the present case the nurse knew that the patient greatly desired to see her mother, who slept in an adjacent room, but physical unconsciousness supervened [=the "double" was released from the body which was now in a pre death coma]. The doctor did not wish to disturb the

mother. The nurse said, "The final symptoms began..... Suddenly I saw a white form swiftly pass the doctor and glide towards me. It entered the room of the patient's mother. I could not understand how it passed through the wall. At the moment it passed the doctor he exclaimed, 'Something struck me on the shoulder !' I replied, 'Yes, the woman who just went past you !' 'What woman ? I saw none ! But something struck me !'

"We were recalled to reality by the voice of the patient who now, to our astonishment, was still alive [=the 'double' had re-entered the body] and had recovered her senses. She lived twenty-four hours longer, dying [=permanently releasing the 'double'] with her head on the arm of her mother. It is our absolute conviction that, at the time when death was imminent, the Soul [Body] of this girl left its own body for a moment to make its last adieux and then returned to its own body again". (The doctor confirmed the above). This "double" (a) was perceived by different senses by two different people, i.e., it was objective and not a mere mental image ; (b) was imbued with definite purpose, i.e., it was ensouled.

#### (5) "Doubles" of the "dead"

##### (a) Un-ensouled "doubles" (vehicles of vitality only)

An un-ensouled "double" of the "dead", described as an "astral shell" for centuries in India, etc., consists of *the whole* of the vehicle of vitality. It exhibits neither intelligence nor initiative, though it may mechanically repeat acts that were habitual to the physical counterpart, i. e., e. g., it may walk up familiar stairs to bed, etc. This "somatic double" forms part of the total corpse from which, according to "communications", it is shed at "the second death". It remains near to, and decays *pari passu* with, the corpse. This statement appears to be borne out by observations.

Examples of "the second death" that were given in "communications", and therefore via mediums, were cited in *The Supreme Adventure* : they included the case of "Lancelot" (p. 131). The same experience is described independently of mediums by people who left the body only temporarily, i.e., by astral projectors... The cases of Mrs. Gussie Dowell, Helen Brookes, Dr. Enid Smith and Frank Hives were cited in *The Study and Practice of Astral Projection*, pp. 22, 55, 58-9 and 120 respectively. (Other instances of discarnation that were cited in that book (e.g., Ogston, p. 15, and de la Mare, p. 122) stopped short of "the second death" : these "doubles" retained the vehicle of vitality ; they were therefore in a half-waking, half-dreaming condition in a "foggy" or even "watery", i.e., "Hades", environment).

Clairvoyants describe seeing un-ensouled "doubles". The Reverend William Stainton Moses saw them in cemeteries. Two ladies saw them in a street (*Proc. S.P.R.*, iii), etc.

A. H. E. Lee, in his Introductory Essay to Baron du Potet de Sennevoy's *Magnetism and Magic* (first published in French in 1852, translated by Mr. Lee and published by George Allen & Unwin in 1927) said, "Those who experiment and launch out into the great depths of Nature must remember the old warnings against *the illusions, images and shells of the first or 'Hades' state of consciousness induced by such a venture*".

Dr. Annie Besant (*Death and After*, Theosophical Manuals, No. 3, 1893, p. 41) followed H. P. Blavatsky (and certain Hindus) in her conception of this remnant of the total bodily constitution of man. Adopting the Hindu term, she called it the "*Kāma Rūpa, the body of desires, emptied of the Triad [=Soul] ..... the last transitory garment of the Soul, cast aside and left in Kāma Loka [= 'Hades'] to disintegrate*". She continued, "Its molecules retain, during this process of disintegration, the impressions [=memory-traces] made upon them during the earth-life, the tendency to vibrate in response to stimuli constantly experienced during that period [=to repeat habitual actions]... Just as the [physical] hand may repeat a familiar gesture so may the Kāma Rūpa repeat a familiar feeling or thought. And when the Triad [=Soul] has left it, this automaton remains, and the 'shell' may simulate feelings and thoughts that are empty of all intelligence and will. Many of the responses to enquiries at seances come from such '*shells*' ..... under the magnetic stimuli freely applied by the embodied friends and relatives".

Dr. Rudolf Steiner (*Cosmic and Human Metamorphosis*) similarly said, "In Spiritualistic seances only one who has real knowledge is able to distinguish whether the communications came from the actual individuality or only from a cast-off, forsaken *etheric corpse*".

H. A. and F.H. Curtiss (*Realms of the Living Dead*, Curtiss Philosophic Book Co., 1917, pp. 52, 56, 83) said the same — that there are "*discarded astral bodies*" whose mechanical activities may simulate discarnate souls.

Phoebe Payne (and Dr. L.J. Bendit), in *The Psychic Sense*, Faber & Faber Ltd., 1943, p. 121, stated that "*the etheric field*" "becomes the basis upon which is imprinted a record of events and experiences".

Edgar Cayce (*God's Other Door*, Association for Research and Enlightenment Inc., 1958, p. 9) had an astral projection in which he saw (a) people who were "alive" (=ensouled "doubles" of the "dead") and (b) what appeared to be "waxen images" of people (=un-ensouled "doubles" of the "dead"). The latter deduction, by the present writer, was told to Cayce by his Teacher — the latter said they were "*shells*" that had been left behind by advancing souls that had not yet disintegrated.

There can be little, if any, doubt that, as was claimed by W.H. Scott (*How Know?* the C. W. Daniel Co. Ltd., p. 159), Dr. Alice Gilbert

(*Philp in the Spheres*, Aquarian Press, 1952, p. xxxii.) and the talented musical composer, Cyril Scott (*An Outline of Modern Occultism* Routledge, 1935), the early Theosophists exaggerated the incidence of pseudo-communications from "astral shells", Kāma Rūpa or "etheric corpses".

Many astral projectors also independently describe un-ensouled "doubles", i.e., discarded vehicles of vitality. Among British projectors, Frank Hives (*Glimpses into Infinity*, The Bodley Head, 1931, pp. 71, 81, 88, 95) evidently had a loose vehicle of vitality. He released a "double" from his body that was composite at first; hence he passed through "a thick grey mist" [= "Hades" conditions corresponding to the vehicle of vitality] where he saw "many shapeless forms", none of which noticed him. Later, "the mists" and the "astral figures" disappeared and he was free of "Hades" conditions (i.e., he had passed through the equivalent of "the second death", shedding the vehicle of vitality from the hitherto composite "double"). His eventual return to the body was "through the mists.....and the weird company of *drifting wraiths*". In the Foreword to Hives' book (p. xx) Mrs. Rose Champion de Crespigny described a "drifting wraith" which had been seen. She stated, "All the movements of this figure.....seem to have been entirely automatic—a mere re-enactment of some incident in the past. There was no sign of any power of initiative, nor of reaction to stimuli from outside itself, nor, in fact, of consciousness of any sort".

Staveley Bulford (*Man's Unknown Journey*, Rider & Co. Ltd., 1941, p. 133), who conducted many experiments in astral projection, described the total "etheric double" [=the composite "double" that was an instrument of consciousness] as having "*a shell*" [=the vehicle of vitality] that has no consciousness but keeps the physical body alive by transmitting "life-forces" via "the cord attachment".

French projectors say the same as the British ones. For instance, Yram (*Practical Astral Projection*, Rider & Co. Ltd., p. 152) spoke of "*empty worn-out shells* of living beings": he had to learn to distinguish these from the ensouled "doubles" of living beings.

The descriptions of the un-ensouled, memory-trace-bearing "doubles" of mortals that are given by clairvoyants and astral projectors independently of mediums are paralleled by those of the "dead" communicated through mediums.

The "communicator" of *Thy Kingdom Came*, edited by Ivan Cooke Wright & Brown, pp. 111-2, 130-1) stated, "We bear our thoughts and memories upon an '*astral surround*' about ourselves.....that '*astral surround*' is also the psychic, to be tapped by psychic faculties". He concluded, "So, in effect, a perfectly honest medium may.....transmit messages and evidences drawn from that surround instead of from the actual spirit!" The "astral surround" is shed by mortals after death. Hence some "messages" "may well emanate from a *non-living stratum* of

memory shed by the quickened soul on its progress upward". Again, "After passing through the astral plane [here='Hades'] we actually shed a 'shell', 'dress' or 'envelope'.....and that same 'shell' or 'raiment' can be re-animated or resurrected temporarily by psychic powers. Be it noted, such is purely an artificial animation, but it can appear to a medium as a reality".

Geraldine Cummins transmitted identical "communications" from "Myers". In the first series (*The Road to Immortality*, Ivor Nicholson & Watson Ltd., 1932, p. 86) he called the discarded vehicle of vitality "*the after-image or husk*", likening it to "an old traveller's cloak". He said, "Though he discards it, it remains by the roadside and may be picked up and worn again..... Receptive passion.....provides the energy which, for a brief space, reanimates the after-image. Somewhere..... exists the brawler who died violently, or the monk who enriched that 'cloak' with brooding religious passion. They [=the Souls] are resting .....but the mere light flick of their thought stirs up the old 'cloak', causing it to masquerade again within the grounds which were familiar to it in life. But be assured that the essential Ego does not return and play the old part..... No, such ghosts or phantoms, who wander thus *meaninglessly*, are indeed but ancient '*garments*'....." He pointed out, "All hauntings may not come under any one rule. *But the average ghost is a persistence of a manifestation of energy through the medium of the after-image [=vehicle of vitality] focussed by the pull of an old thread of passionate memory*".

In a later series of "communications" (*Beyond Human Personality*, Ivor Nicholson & Watson Ltd., 1935, p. 66), "Myers" used a different term for the discarded vehicle — he called it "*the unifying body*", since, he said, "it serves to unite, to correlate, to harmonise, to bring together, all the working parts of the human being". He insisted: "The memory of the individual is retained and registered very fully in the unifying body.....in my previous book I called it '*the husk*', for it contains and shelters the nascent manifestation which is to be eventually the body of the Soul in the world after death... As the shell of an egg is thrown away, so is the 'husk' after the travail of birth [= 'the second death'] which occurs in Hades".

"Andrew" told Jane Sherwood (*The Country Beyond*, Rider & Co. Ltd, p. 63) the same: "One goes through the door of death: a physical body is left behind and all the rest of the being [=vehicle of vitality plus Soul Body] goes through. One has then a short interval [an average of *three days* of our time] in a kind of ante-room [= 'Hades'], and here another body, the etheric [=vehicle of vitality], is left behind. This is the second death which lets us into the glorious astral world....." [= "Paradise"].

Another "communicator" namely, "E. V.", then took up the account. He pointed out: "The etheric [=vehicle of vitality] is too

close to the earth rhythms [=it is 'semi-physical'] and.....has to be shed before we can enter the astral [=the 'super-physical' 'Paradise'] planes. While it is loosening, it fills the mind with a rapid surveys of all that has happened during a lifetime [=a review of the past life]. Then in a deep sleep [=a second 'blackout'], *the etheric body is shed* [=the second death']".

J.S.M. Ward's "communicator", "H.J.L." (*Gone West*, Rider & Co. Ltd., 1914, pp. 84, 340) said the same. He pointed out that one cannot "go forward" in the after life (i.e., one cannot leave the "Hades" and enter the "Paradise" conditions) until "*the psychic body*" or "*the astral shell*" [=vehicle of vitality] has been discarded. Like "Myers", "Stead" and others, he stated that this "*empty shell*" can constitute "a real ghost". The "shells" of people of average mental, moral and spiritual development disintegrate soon after they have been shed, but those of sensual men, etc., may persist for "an infinite time".

The "communicator" of Harry Edwards (*The Mediumship of Arnold Clare*, Psychic Book club, 1940, p. 201) stated that "*astral shells*" are seen by those clairvoyants who are "undeveloped": they are "grey and lifeless".

"Vettellini", in France, the remarkable "communicator" of P. E. Cornillier (*The Survival of the Soul*, Kegan Paul, Trench Trubner & Co. Ltd., 1921, pp. 171.212), described the total "fluidic Body", or "double", as composed of three progressively subtler, and therefore more reactive, portions, viz.: (a) "that portion which is organic in origin", i.e., essentially belonging to the physical body, "semi-physical" in nature [=the vehicle of vitality]; (b) "the astral [=Soul] Body which can affect the physical body only via the vehicle of vitality, and (c) "a subtle ethereal envelope" [=Spiritual, Celestial or Divine Body]. He said that, after "a lapse of time", which varies according to the "evolution" [=Mental, moral and spiritual development] of the person concerned, the "organic" portion [=vehicle of vitality] is "abandoned" [=at "the second death"] and the Spirit [in the Soul Body] lives on in the "Astral" [= "Paradise"] conditions which are round about the earth (and in which there is a continuation of the mental, moral and spiritual development). Those discarnate Souls who still retain the vehicle of vitality (and are in "Hades" — without our atmosphere) can produce the "physical" phenomena of psychical research, i. e., "raps", etc., but those who have "abandoned" it cannot—they are confined to mental phenomena, such as telepathic impression.

(b) Ensouled "doubles" (consisting of, or including, Soul Bodies)

Ensouled "doubles" of the "dead" exhibit purpose; they may represent either the surviving Soul Body *plus* the vehicle of vitality (i.e., before "the second death") or the Soul Body only (after "the second death") Discarnate Souls who have the composite after-death body,



if not actually asleep, are only half-awake; they are in "Hades" conditions. According to numerous "communications", they awaken fully, entering the normal "Paradise" conditions, when they shed the vehicle of vitality. With average men, this has taken place about *three days* after physical death (see the writer's *The Supreme Adventure*, James Clarke & Co. Ltd., 1961, pp. 15, 27, 34, 40, 63, 131, 133, 134, 135, 198, 199).

In a broadcast talk which was among several published (*Inquiry into the Unknown*, Methuen, 1934) under the editorship of Th. Besterman, Sir Ernest Bennett said, "There are many evidential cases in which the figure unmistakably resembling the deceased person exhibits *a definite purpose in its appearance and a continued knowledge of earthly conditions*. When, for example, a clergyman sees in broad daylight a figure of a young man, of whose illness he has heard nothing, looking at him with an eager and anxious expression, as if longing to speak, and then learns subsequently that this young man had *died three days before* and had been disturbed for hours at the failure of the clergymen—thanks to the neglect of the parents—to visit him, it is difficult to resist the conviction that such an apparition was due to the *post mortem* agency of the deceased".

On p. 36 we cited a case in which a nurse and doctor were at the bedside of a *dying* woman: the former was aware of her released "double" by the sense of sight and the latter by the sense of touch, a fact that indicates an objective and not an imaginary "double". Similar cases are known in connection with *after-death* "doubles" and those show that *post mortem* "doubles" may not only be objective but may express *purpose*.

A case told by Mrs. Windridge, published by Gurney (*op. cit.*, Vol. iii, p. 89), concerned a sick woman-friend. Eventually death occurred but Mrs. Windridge was not told. *Three days after the death*, Mrs. Windridge was taking her three-year-old boy to bed. "As they went up the first flight of stairs, she 'distinctly felt a pressure.....as if a woman had brushed past'; this 'pressure' was repeated on the second flight of stairs 'more unmistakably'. Arriving at the bedroom, Mrs. Windridge put the child to bed and lay down facing him. Her account concluded, 'Suddenly the boy started up, 'Oh, Mother, there is a lady standing behind you!' At the same time I felt a pressure which I knew to be that of my friend.'"

Sir Ernest Bennett (*op. cit.*, p. 13) described a successful death-compact. Julia—and Lady E. undertook to appear to each other after death. The former died. She failed to appear to Lady E. (doubtless because she lacked the necessary psychic sensibility) but was seen *seven days after the funeral* by two people, i.e., her own eight-year-old daughter and her husband. The child forgot (for the moment) that her mother

had died, then she remembered the fact and screamed. Thereupon her father came in, and, also seeing his wife's "double", exclaimed, "Julia, darling!" Although the nurse saw nothing, she felt "something" pass her. None of the percipients—child, husband, or nurse—knew that she had undertaken to try to demonstrate survival.

We make five comments on this case. First, the purpose was achieved by "*co-operation*" between the "dead" (Julia) and the living (child, husband and nurse), doubtless because Lady E. was non-psychic. Secondly, the "double" survived the death of the body. Thirdly, it was not imaginary, since it was seen (though not felt) by two people and felt (but not seen) by a third. Fourthly, there is no evidence that any (other) mental image has ever produced such effects. Fifthly, this "double" was actuated by, and achieved, a definite purpose, one that had been pre-expressed. *This was an ensouled double that was objective by nature.*

The account of an apparition by Robert Mackenzie is given by *Proc. S.P.R.*, Vol. iii, 1885, p. 95. *Just before 8 a. m. on a Tuesday morning (two and a half days after Mackenzie and his work-mates had had an annual celebration), the manufacturer saw Mackenzie's "double".* The latter said, "I am accused of doing a thing I did not do... I want you to know I am innocent". At that moment the manufacturer's wife entered the bedroom holding a letter and saying, "Mackenzie has committed suicide!" Her husband replied, "No, he has not—he has just been here to tell me". He was, however, puzzled by the fact that the face of the "double" was of a bluish-pale colour, with spots like sweat on the forehead.

By the following post the manager informed him that the youth had drunk acid at the celebrations. At first they had thought that he had committed suicide. Later they realised that he had mistaken the acid for lemonade. The manufacturer referred to a medical book and found that the colour etc., exhibit by the apparition agreed with the symptoms of poisoning by that particular acid.

There are objections to a telepathic explanation of this "double". If the apparition was due to telepathy from the living youth, although the impression was received it did not enter the employer's consciousness for two and a half days. A second assumption is, therefore, demanded, namely, that a delay of such duration is possible with telepathy. But there is no experimental evidence for delays of hours, much less for days. On the other hand, there are three reasons for concluding that it was objective. First, if the ignorant youth, like his knowledgeable employer, was aware of the symptoms of that particular poison, in order to "telepath" them, he must first have seen them in a mirror and there is no evidence of this. Secondly, whether he knew of them or not, he could not, presumably, "telepath" them unless he was able clearly to visualize both of them and his own features. Many people are bed visualisers.

Thirdly, if he "telepathed" such an image he must have had himself and his own appearance in mind : this was not so—he had in mind his employer and the establishment of his own innocence. If all probability this was a "bodily" "double".

Professor E. Bozzano (*Discarnate Influence in Human Life*, Watkins, 1938, p. 152) gave the following case of a death-compact. Dr. V. Caltagirone, known personally to Bozzano, was the friend and medical adviser of Signor Sirchia. The two friends had discussed the problem of death in the doctor's dining-room and Sirchia said jestingly, "Well, if I die before you, and if I survive, I will come and give you the proof." The doctor replied, also jestingly, telling him to break the hanging lamp above the table. This was in May. Early in the following December the doctor and his sister (who lived with him) heard taps on that particular lamp-shade. The phenomenon occurred for several successive evenings but did not make the doctor think of his friend and his promise. Then the China cap was broken with a loud noise, though it still remained in position. The following day there was a particularly loud noise—as though of emphasis—and it was found that, while one half of the cap remained in place, the other was on the table—it was "as if placed there by a human hand". Still the doctor did not think of Sirchia. Two days later he met Professor Rosci who told him that Sirchia had died. "When?" asked the doctor. "Between the 27th and 28th of November", replied the Professor. The rappings on the lamp-shade had begun *three or four days after Sirchia's death*; they continued for five or six days until, with the breaking of the shade, his object had been attained and he had called the doctor's attention to his survival in the manner promised. The production of the *physical phenomena* within a few days of Sirchia's death suggests that the surviving "double" still included the semi-physical vehicle of vitality. As already said, in average cases it is shed from the total (composite) immediate after-death "double" about that time.

The case of Samuel Bull (*Proc. S.P.R.*, October, 1932) began with a "double" that was composite, consisting of the vehicle of vitality *plus* Soul Body; it ended with the latter only. Bull died and left a widow and grandson, aged twenty-one. Haunting began in the following year. *His "double" was seen by all the members of his daughter's family. It was life-like and solid.* He laid his hand (which felt "firm but cold") on the widow's forehead. He showed sorrow at having had to leave her. When it became known that a new house might be available for the family, he became happier. until then, although the "double" could be *felt* at night, it could be *seen* only by the light of a candle; now it became "lighter", and (the daughter thought) possibly self-luminous. When a new house was obtained, these appearances ceased; they had a purpose, and it was fulfilled.

*Proc. S.P.R.*, vi, p. 20, gives a "meeting case". Harriet Pearson, who was dying, saw the "double" of her deceased sister. This was not a

product of the imagination of a sick woman, since three other people also saw the figure. Moreover, the "double" was actuated by a definite purpose: Harriet said, "She has come to call me". Many similar cases are recorded.

N.J. Ponomareff was the father-in-law of Baron B. von Drisson whose "double" appeared *nine days after death*. The son-in-law heard foot-steps and saw the apparition which asked for forgiveness for injuries done during his life-time. When the Professor, the Reverend Father Basil, came to recite the liturgy for the rest of the soul of the deceased, it transpired that he also had seen the "double" which asked for reconciliation between his son-in law and himself. (*Proc. S.P.R.*, viii, pp. 200-205).

Mamtchich saw the "double" of a girl-friend *three years* after her death. Thereafter, he often saw her, and on two occasions she spoke to him. She also spoke reassuringly to the lady whom her friend later married, and, appearing to Mamtchich, said smilingly, "I have been; I have seen I", evidently approving of the future wife. *This "double" was also seen, at a later date, by Mamtchich's son, and by a dog.* (*Proc. S.P.R.*, x, pp. 387-91).

It should be noted that the released "doubles" of the dying contain much of the vehicle of vitality, while those of the immediate "dead" contain all of it. Hence, whereas the dying may have flashed of clairvoyance (seeing friends who have "come to welcome them"), the Soul Bodies of the "dead" are usually so effectively unshrouded that they sleep until the vehicle of vitality is shed.

Again, the density of the "double", and consequently its visibility, is at its maximum from just before death until "the second death". Hence, when Mrs. Johnson's "double" was in course of release, it was seen by a number of people with physical sight, but after "the second death" by only one person (who was psychic). The dying woman's "double" was able to strike the doctor (as well as to be seen by the nurse), Samuel Bull's "double", which was seen several times after his death, at first was dense and reflected candle-light; later it became self-luminous.

The classification of "doubles" that is given above is summarised on p. 46.

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## Classification of "Doubles" According to their Properties

### FIRST GROUP OF 'DOUBLES'

- (A) "DOUBLES" OF THE LIVING (= PSYCHICALLY EMBODIED) :  
Examples — Paladino, Kluski, Van Eeden, Mrs. Leonard, Mrs. Grenside's friend, Patmore, Reverend Mr. "H", Mrs. "A", W. E. Abbott, Mrs. Garrett, de la Mare.
- (1) These "doubles" exhibit *little or no consciousness* or initiative.
  - (2) The "*silver cord*" (representing an extension between the released "double" and the vacated body) is often seen, and, when seen, is attached to the *solar plexus* region.
  - (3) The movements made by these "doubles" are *identical* with those of the body — they are mechanical and habitual. Moreover, there is a *time-lag* in these movements.
  - (4) These "doubles" exhibit *certain physical properties* : (a) they are subject to gravity ; (b) they cannot pass through matter (walls, etc.); (c) they may cast shadows, i.e., impede light, and (d) they may be able to move physical objects.
  - (5) These "doubles" exhibit *certain non-physical properties* : (a) they may not be seen, heard, etc., by all possible percipients—only by some ; (b) extrusions from them can cause the levitation of the physical body, and (c) they are often more or less self-luminous.
- (B) "DOUBLES" OF THE DYING (= PARTIALLY DISEMBODIED):  
Examples—Dickinson, Mrs. Johnson, Blake, doctor and nurse.  
The observed facts are the same as for "doubles" of the living except for No. (2) - the "silver cord" does not seem to have been reported (but these cases are rare).

- (C) "DOUBLES" OF THE "DEAD" (=COMPLETELY DISEMBO-  
DIED) : Examples—by Stainton Moses and Hives.

The observed facts are identical with the above.

SUMMARY CONCERNING FIRST GROUP OF "DOUBLES" :  
THESE ARE "SEMI-PHYSICAL" IN NATURE (NOT PURELY  
IMAGINARY) : THEY MAY BE SEEN (BY PHYSICAL EYES)  
COLLECTIVELY AND SUCCESSIVELY, TYPICALLY LOOKING  
PALE, HAGGARD, ILL. "DREAMY", ETC.

EXPLANATION OF THE *FACTS* ON OUR OBJECTIVE *HYPOTHE-  
SIS* : THESE "DOUBLES" CONSIST OF SUBSTANCE FROM  
THE VEHICLE OF VITALITY—THEY ARE SIMPLE, UN-ENSOUL-  
ED "DOUBLES".

EXPLANATION OF THE *FACTS* ON THE SUBJECTIVE *HYPOTHE-  
SIS* IS NOT POSSIBLE. IT HAS NOT BEEN ATTEMPTED FOR  
THE *FACTS* HAVE NOT BEEN REALISED BY PSYCHIATRISTS,  
ETC.

## SECOND GROUP OF "DOUBLES"

- (A) "DOUBLES" OF THE LIVING (=PHYSICALLY EMBODIED) :  
Examples—Reine, Yram, Muldoon, Fox, Whiteman, Mrs. Landau.
- (1) These "doubles" *exhibit consciousness* (which varies from "dreamy",  
through "normal" to "super-normal", according, we suggest to the  
amount of the vehicle of vitality that enshrouds the Soul Body).
  - (2) Two "silver cords" (extensions between (a) physical body and vehi-  
cle of vitality and (b) physical body and Soul Body), the first to the  
*solar plexus* region and the second to the *head*, are sometimes seen  
(or their presence felt).
  - (3) Some of the movements of these "doubles" are *identical* to those of  
the body, *others not*.
  - (4) These "doubles" are often observed to leave the body as "*mist*" and  
to be among "drifting wraiths" or "astral shells" They often have  
*physical properties at first* but lose them later.
- (B) "DOUBLES" OF THE DYING (=PARTIALLY DISEMBO-  
DIED) : Examples—Mrs. Johnson, Blake.
- These "doubles" exhibit dream-like consciousness. Other details  
(apart from No. 4) as above.
- (C) "DOUBLES" OF THE "DEAD" (=COMPLETELY DISEMBO-  
DIED) : Examples—Bennett's clergyman, Lady "E", Mackenzie,  
Samuel Bull, Sirchia.

These "doubles" exhibit dream-like consciousness, or may even be  
asleep. Other details as for (B).

SUMMARY CONCERNING SECOND GROUP OF "DOUBLES" : THE NATURE OF THESE IS BOTH "SEMI-PHYSICAL" AND "SUPER-PHYSICAL" (NOT PURELY IMAGINARY).

EXPLANATION OF THE *FACTS* ON OUR OBJECTIVE *HYPOTHESIS* : THESE "DOUBLES" CONSIST OF SUBSTANCE FROM THE VEHICLE OF VITALITY PLUS THE SOUL BODY—THEY ARE COMPOSITE, ENSOULED "DOUBLES". THE AMOUNT OF VEHICLE OF VITALITY PRESENT (GREATEST, UNTIL IT IS SHED, WITH THE DEAD) DETERMINES THE LEVEL OF CONSCIOUSNESS. EXPLANATION OF THE *FACTS* ON THE SUBJECTIVE *HYPOTHESIS* IS NOT POSSIBLE. IT HAS NOT BEEN ATTEMPTED, FOR THE FACTS HAVE NOT BEEN REALISED BY PSYCHIATRISTS, ETC.

### THIRD GROUP OF "DOUBLES"

- (A) "DOUBLES" OF THE LIVING (=PHYSICALLY EMBODIED) :  
Examples—Reine, Yram, Muldoon, Fox, Whiteman : also Wiltse, Bertrand, Kirkland, Gerhardi, Mrs. Doan, Mrs. "Ringwood", E.G. Williams, Lattingers, Stuart-Young.
- (1) These "doubles" often *exhibit consciousness at "super-normal" levels* (with telepathy, etc.).
- (2) The released "double" is often seen to be attached to the vacated body by "the silver cord"—extension, attached to the *head*.
- (3) The movements made by these "doubles" are *not identical* with those of their bodies.
- (4) They have *no physical properties* (cannot move physical object cast no shadows,\* etc.) but *have certain non-physical properties* (defying gravity, passing through walls, etc.).
- (B) "DOUBLES" OF THE DYING (=PARTIALLY DISEMBODIED):  
Example—Mrs. Johnson.  
Items (1) to (4) above do not apply (see below).
- (C) "DOUBLES" OF THE DEAD (=COMPLETELY DISEMBODIED) : Examples — Harriet Pearson, Samuel Bull, Pnomareff, Mamtchich.

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\* "Judge Hatch", the "communicator" of Elsa Barker (*Letters from a Living Dead Man*, Rider & Co. Ltd., 1914, p. III) gave the obviously correct explanation of this phenomenon, of the fact that the "super-physical" Soul Body casts no shadow in the physical world : he asked, "How could our forms cast shadows when *light radiates from them in all directions* ?"

- (1) These "doubles" often exhibit *consciousness at "super-normal" levels.*
- (2) "The silver cord" was severed at an early stage in transition and is not now seen.
- (3) These "doubles" move independently of the *physical body* (corpse).
- (4) Properties as for "doubles" of the dying.

SUMMARY CONCERNING THIRD GROUP OF "DOUBLES": THESE ARE "SUPER-PHYSICAL" IN NATURE: THEY LOOK WELL, YOUNGER, AND ARE SEEN COLLECTIVELY.

EXPLANATION OF THE *FACTS* ON OUR OBJECTIVE *HYPOTHESIS*: THESE "DOUBLES" CONSIST OF THE SOUL BODY ONLY — THEY ARE SIMPLE, ENSOULED "DOUBLES", WITH THE DYING. THE SOUL BODY IS ENSHROUDED.

EXPLANATION OF THE *FACTS* ON THE SUBJECTIVE *HYPOTHESIS* IS NOT POSSIBLE: THESE "DOUBLES" WERE INSTRUMENTS OF CONSCIOUSNESS, NOT MERE MENTAL IMAGES OF SICK FOLK. ALTHOUGH "SUPER-PHYSICAL", THEY ARE NOT NECESSARILY IMAGINARY.

RESULTS OF THIS STUDY—"DOUBLES", WHETHER OF THE LIVING, THE DYING OR THE DEAD, ARE OBSERVED TO EXHIBIT DIFFERENT PHYSICAL AND MENTAL PROPERTIES SO THAT THEY CAN BE CLASSIFIED IN THREE MAIN GROUPS. THE FACTS INDICATE (1) THAT THESE "DOUBLES" WERE OBJECTIVE AND NOT PURELY IMAGINARY AND (2) THAT THE SOUL SURVIVES THE DEATH OF THE PHYSICAL BODY IN THE (ORIGINALLY COMPOSITE, EVENTUALLY SIMPLE) "DOUBLE".



# Facts That Support The Hypothesis Of Objective "Doubles"

## (1) FOURTEEN FACTS ALREADY ADDUCED

### 1. Extruded portions of some "doubles" can move physical objects (telekinesis)

Professor H. H. Price holds that if this is true,\* certain noteworthy ideas, namely, that there are types of matter "*both inside the human organism and outside it*" that differ from ordinary matter, and that man is equipped with an "Astral" or "Etheric" Body, are worthy of "serious discussion" (*Philosophy*, 1940). Professor C. D. Broad took the same view. In *Religion, Philosophy and Psychical Research* (Harcourt, Brace & Co. Ltd., 1954) he pointed out that, if telekinesis occurs, either a mental event can cause physical change (outside the body) or man has "a kind of invisible and intangible, but extended and dynamical, body" [in addition to his obvious physical body]. The physical objects would be moved without physical contact because this "invisible and intangible" body could put "arms", "pseudopods", "psychic rods" or ectoplasmic extensions". [The latter, it should be noted, recall that extension of the extruded "double" which is often likened to a "silver cord"]. Professor Broad also considered that certain experiments which Dr. E. Osty [*La Revue Métapsychique*, 1932] carried out with Rudi Schneider support the view that man has an objective "double".

### 2. The exteriorisation of sensibility from the body.

This phenomenon was first demonstrated by Dr. Paul Joire. He gave a résumé of his work in 1916 in *Psychical and Supernormal Phenomena*

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\* There seem to be little, if any, reasonable doubt as to the occurrence of telekinesis. Dr. J. B. Rhine published the results of many investigations in *The Reach of Mind*, Faber, 1948, and Dr. D. J. West (*Proc. S. P. R.*, XLVII, p. 281) considers that the case for its existence "does not seem to be challengeable". He said, "It is probably even more clear-cut and conclusive than the case for E.S.P. itself"

(Rider & Co. Ltd.). Joire, having, by hypnosis, expelled a subject's "double", found that although the physical body was insensitive to pricks, etc., the latter were felt at from 1 to 10 cm. from the skin. Colonel de Rochas conducted similar experiments and observed several concentric strata of sensibility beyond the surface of the skin: the first, which followed the contour of the body, was 3 - 5 cm. wide; surrounding it was a succession of strata separated by intervals of 6 - 7 cm. (They totalled 2 - 3 metres). When the hypnosis was carried further, the sensitive strata became condensed into two poles of sensitivity, one on the right and the other on the left of the subject's physical body; finally the two poles united and the sensitivity was then in a "double" that was completely exteriorised.

### 3. The luminosity of "doubles"

Dr. H. Durville (*Le Fantôme des Vivants*, Paris, 1909, pp. 275-280) found that when "doubles" that were released by hypnosis from the physical body approached screens that were coated with calcium sulphide, the latter glowed with increased brilliance (It is because of this self-luminosity that few released "doubles" cast shadows).

### 4. The experimental release of the "double"

Cesare Lombroso (*After Death—What?* T. Fisher Unwin Ltd., 1909, p. 248) mentioned this: some exteriorisations (e.g., that of "D.C.W.S.", published in *Journ. A.S.P.R.* 1907, which, it may be noted, greatly resembled the cases of S.H. Beard, F.W. Rose and Edward G. West in England) occur during sleep and the others in trance. Lombroso (*op. cit.*, p. 255) held: "*The existence of the wraith, or double, is an ascertained fact..... especially in magnetic and hypnotic states. It further appears that the double has the power to go a distance from its partner, and act with quasi-independence of the proper [i.e., the physically-embodied] 'I'.*" He asked "*Is it not then probable that this double, just as tradition and the Greek philosophers assert, remains whole and perfect, capable of acting after death, standing for what the ancients called the anima, the phantasm of the dead?*"

Lombroso pointed out that the hypothesis that a living (mediumistic) person has an objective "double" explains many psychical phenomena that were long thought necessarily to indicate discarnate souls—(a) *telekinesis*, (b) *the ability to perceive "whatever takes place in the room in complete darkness"*, (c) *the transposition of the senses in hysteria, "by virtue of which a person sees without the proper eye, smells with the knee, feels with the nose, etc."*, (d) *clairvoyance, the power of seeing through opaque bodies*, (e) *the projection from a sleeping body of a counterpart of itself to a great distance, etc.* He concluded, "Finally, the double puts us in the way of comprehending the nature of the spirit of the dead; i.e., how fluidic bodies can exist and show, at least for a time, all the living faculties of the material body".

### 5. The existence of the "aura" (This is that part of the "double" that extends beyond the physical body)

Walter J. Kilner, of St. Thomas' Hospital, London, published *The Human Atmosphere* (1911). He prepared screens which included a dye (dicyanin) and observed the naked bodies of patients in dim light. Three distinct auras were observed to surround their bodies: one (which he called the "etheric double") extended  $\frac{1}{4}$ — $\frac{1}{2}$  inch beyond the body; the next ("the inner aura") extended three inches beyond; a third ("the outer aura") extended nearly a foot beyond. These "auras" exhibited variations according to the health of the patient. Other work, to some extent corroborating that of Dr. Kilner, was carried out by Dr. O'Donnell in Chicago (*Psychical Research*, June, 1930). Moreover, the observations of Kilner and Dr. O'Donnell agree, in general, with those of numerous clairvoyants (who often, however, claim also to see still more subtle portions of the total aura). Reference may be made to Phoebe Payne's *Man's Latent Powers* (Faber & Faber, 1938), Mabel Beatty's *Man Made Perfect* (Rider & Co. Ltd.) and A. Figueras and José T. Zeberio's *La Energetica Humana* (La Plata, 1961). C. W. Leadbeater's *Man Visible and Invisible* (Theosophical Publishing House, 1907) gives excellent illustrations in colour.

### 6. The levitation of the physical body by means of extensions ("pseudopods", ectoplasmic "rods", or "arms") of the "double"

This was demonstrated by Dr. W. J. Crawford (*The Reality of Psychic Phenomena*, 1916; *Experiments in Psychic Science*, 1919; *The Psychic Structures in the Goligher Circle*, 1921, Rider & Co. Ltd.).

### 7. The apparent position of "direct voice" phenomena

In Mrs. Leonard's mediumship, at times (when the "communicator" was not in possession of her body but was ostensibly communicating indirectly through the Feda-persona), those present heard words that did not issue from the medium's mouth: these words came, in fact, from a position some two to three feet in front of the medium. (See Professor Hornell Hart, *The Enigma of Survival*, Rider & Co. Ltd., 1959, p. 90).

### 8. The position of the "doubles" of discarnate souls relative to mediums.

Discarnates are often described standing on the left of the medium who is receiving their "communications". P. E. Cornillier (*The Survival of the Soul*, Kegan Paul, 1921, p. 330) was told by his "communicator", "Vettellini", that in an early stage of astral projection the "double" is occasionally seen "almost completely disengaged, standing above the head or, oftener still, at its left". This noteworthy position of the (temporarily) released "double" of the medium is evidently correlated with that of the (permanently) released "double" of the "communicator". Thus Cornillier said (*op. cit.*, p. 334), "I remarked today that Reine [the medium],

listening to Vettellini, leaned *forward* instead of to the *left* as is her habit. Abruptly I asked her the reason for this. She says simply that during her entire seance Vettellini has stood there *in front* of her." "Vettellini" explained that Reine was not well and he had taken up this position on this occasion to facilitate the withdrawal of "fluid" [=ectoplasm] from the medium.

Later in the book (p. 440), the experimenter, Cornillier, himself felt a "cool breeze" [=the withdrawal of ectoplasm] on the *left* of his face and realised that this indicated the presence of the "communicator" ("Vettellini"). This position of the "double" of the *disarrange Scul.* according to the latter, is connected with the most favourable position of the temporarily-released "double" of the medium Cornillier (*op cit.*, p. 440) asked "Vettellini", "When the fluidic body is disengaged (during one's waking hours), does it stand preferably on the left side of the physical body as many sensitives attest?" "Yes-because of the heart action, which would be affected if the fluidic body stood on the right". These experiments took place in France.

Dr. Nandor Fodor (*Encyclopedia of Psychic Science*, Arthur's Press Ltd., 1933, p. 390) pointed out that "spirits of Mrs. Piper communicated on the *left* side". These experiments took place chiefly in America, occasionally in England.

Swami Omananda Puri (*The Boy and the Brothers*, Gollancz, 1959, p. 63) said: "Many heard the Boy [=medium] conversing with another person in.. Sanskrit [a language of which the Boy was normally ignorant]. This would occur when it appeared that the ensouling Brother wished to talk ...with...another Brother who seemed to be near by - always on his *left* side, by the way."

Cesare Lombroso (*op. cit.*, p. 351) gave a clue to this matter when he mentioned "the superior potency of the *right hemisphere of the brain* to the medium while in trance". Most people, being right-handed, use the left hemisphere in the waking state.

Dr. Nandor Fodor (*Mind over Space*, The Citadel Press, 1962, p. 207) pointed out that Theodor Flournoy, Professor of Psychology at the University of Geneva, who investigated the mediumship of Mlle. Helen Smith, often observed complete allochiry (a confusion between the right and left sides): she would, in trance, look for her pocket on the *left side* instead of on the right and if one of her fingers were pricked, it was the corresponding finger on the other hand that was agitated. Allochiry is one of the symptoms "hysteria" [and "hysterical" people are particularly prone to the release of the "double" from the body]. Fodor said, "Lombroso called attention to the fact that Eusapia Paladino, who was *usually left-handed in sittings*, became right-handed in one seance and Morselli himself (the investigator) became left-handed." He continued, "This confirms Dr. Audenino's hypothesis of transitory left-handedness in the abnormal state, and the

transference to the sitter of the anomalies of the medium. The left-handedness seems to indicate the increased participation of the right lobe of the brain in "mediumistic seances".

The left-handed position of the "communicator" is not, and would not be expected to be, invariable. Olive C. B. Pixley (*Listening In*, L.S.A. Publications Ltd., 1928, pp. 16, 47) said, regarding her discarnate "brother", "I always felt him at my *right* side. I could never lie down and talk to him. I felt I must sit up and have my *right* side free". This exception does not alter the fact that these discarnate "doubles" were related to physical space. (It would be interesting to know if Olive Pixley is normally left-handed and if the "communicators" of left-handed mediums take up a position on the right of his or her body).

#### 9. The position of the "doubles" of discarnate souls relative to the earth

"Communicators" agree with clairvoyants that the recently "dead" are "near" us mortals, that they inhabit the "spheres" that interpenetrate and are "round the earth" and "in the earth's atmosphere" or "aura". Nearly a century ago, in America, the "communicator" of Mrs. Cora L.A. Tappan (*Discourses*, J. Burns, 1875, p. 175) described three main post mortem abodes: the first was "the terrestrial heavens, or the atmosphere surrounding the earth, the abode of the lower order of spirits". E. C. Randall (*Frontiers of the After-Life*, Knopf, 1922, p. 54) was told, "The [immediate] spirit world is part of your planet...Around and about your globe...are separate material zones or belts". In England, the "communicator" of Kate Wingfield (*Guidance from Beyond*, Philip Alan, 1923, p. 89) similarly said, "The disembodied spirit...enters another world, and yet the same, for it is also round your world—neither above nor below, but around it". Among the trance-addresses of Emma Hardinge (*Extemporaneous Addresses*, 2nd series, 1886, J. Burns, p. 44) is the statement that, when a man dies, "He does not quit the earth at all—until, through various stages of progression, he passes from the earthly spheres into higher ones". Again, "Hades is within this natural world of yours". In South Africa, F. W. Fitzsimons (*Open the Door*, Hutchinson, 1933, p. 265) was told, "The abodes of those who lived on earth are all round the earth at various distances from it".

#### 10. The position of the "doubles" of discarnate souls relative to those of incarnate souls

When a temporarily-released "double" includes a significant portion of the "semi:physical" vehicle of vitality (corresponding to "Hades" conditions), i. e., when they are composite, as occurs with people who are naturally mediumistic, the release is often said to be deliberately impeded and hindered by jealous discarnate souls (who also have "doubles" that are composite). Reine, the sensitive of P. E. Cornillier (*The Survival of the Soul*) Kegan Paul, Trench, Trubner & Co. Ltd., 1921, pp. 8, 34)

described them as "surrounding" her "double" and "forming a barrier" to progress. Yram (*Practical Astral Projection*, Rider N. D., pp. 80, 101, 103, 105, 107) similarly said that they "hemmed him in". Some discarnate "helpers" are described as using the same techniques as these "hinderers": thus, W. Adair Roberts (*Light*, LV, 1935, p. 21) described how, after his "double" had been forced out of his body by an anaesthetic, he experienced difficulty in re-entering his body. But discarnate helpers "closed round" his "double" and "gently urged him forward" until re-entrance was accomplished. The "communicator" of Mrs Keeler (J.A.S.P.R., x, p. 702) described how help was sometimes given after the "double" had been temporarily released, and this also involved spacial relationships: it was said that, during the first few projections made by anyone, the "double" may go too far from the physical body, because the person concerned has yet to learn to estimate "distances" in the "astral world". Any such tendency was observed by helpers and (just as we teach children to walk), they prevented the "double" going too far by interposing "a screen of heavy vibrations", (N.B. These spacial relationships may not apply to "doubles" that consist of Soul Body only).

It will be seen that the implication, already noted, that there is a definite relationship to, physical space for "doubles" that are temporarily released also applies to those that are permanently released.

### 11. Photographs of "doubles" released at death-beds

A series of photographs by Dr. H. Baraduc (*Mes Morts, leurs Manifestations*, 1908) show "clouds" of (?) ectoplasm from the vehicle of vitality being released from a dying body. It is not likely that these "clouds" were due to "fogging" of the negatives, since they are in agreement with independent clairvoyant observations made at death beds.

In 1920 Whately Smith (later Carington) wrote a book entitled *A Theory of the Mechanism of Survival* (Kegan Paul, Trench Trubner & Co. Ltd.), in which he held that four-dimensional space is a reality and that we mortals are able to function in "a four-dimensional vehicle", a body that is quite independent of the visible and tangible, three-dimensional physical body. This "second" body (obviously corresponding, to the vehicle of vitality) constitutes the connecting-link between the mind (which uses the Soul Body) and the physical body. Whately Smith cited several of the above facts as "strongly indicating" the existence of this "four-dimensional body".

Smith borrowed the term "etheric double" from the Theosophists and used it in place of "quasi-physical replica". It was his view that, "In common justice, we ought to admit that the statements of the clairvoyants are, in the main, in close agreement with what we should expect from the indications afforded us by the experimental work which has at present been done."

Dr. Raynor C. Johnson (*The Imprisoned Splendour*, Hodder & Stough-

ton Ltd., 1953, p. 138) also borrowed the term "etheric double" (or "psychic ether") from the Theosophists. He considered: "*There is an etheric duplicate of every material object. It is the duplicate, I believe, which the mind apprehends.....in clairvoyance and which it controls.....in psycho-kinesis.* An aetheric world of this sort, with its own phenomena and laws, seems to me something we may be driven to recognise, Professor H.H. Price (Presidential Address to S.P.R., 1939) postulates it to account for *hauntings and apparitions*. I believe its is also involved in *poltergeist phenomena* and it is of great importance in the structure of man himself."

In a later book (*Psychical Research*, English Universities Press Ltd., 1955, p. 28) Dr. Johnson was more explicit. He said, "The most useful working hypothesis is, then, that there is a 'substance'—which we may label perhaps a 'psychic aether'—which is *intermediate between matter and mind*. This must partake of some of the qualities of matter (such as the occupation of space and a degree of permanence of form) and it must also have qualities akin to mind (in sustaining and carrying emotions and thought-images). This psychic aether is malleable and moulded by matter so that it forms what might be called aetheric duplicates. *A truer statement would perhaps be that the aetheric duplicate is the model on which material structure is condensed.* It is this aetheric duplicate which the mind apprehends in *clairvoyance* and through which it manipulates matter in *psycho-kinesis*. On the other hand, the psychic aether [which is] linked with a material object can be impregnated with mental characteristics, i. e., with emotionally-toned ideas. The apprehension of this by a sensitive's mind may be regarded as the basis of 'object-reading'; or, if there is an intense concentration of emotional energy, it may be the basis of *hauntings*, and, in certain special cases, of *poltergeist phenomena*. This hypothesis of a psychic aether is a unifying one of considerable range and power; it bridges the gap between matter and mind and becomes a convenient vehicle for interpreting all these paranormal phenomena". He continued, "*In the case of man himself, we should anticipate a complicated vehicle intermediate between man's body and man's mind..... the functional bridge.....whi h allows body and mind to interact*". He pointed out that both ancient Hindu and Egyptian literature referred to this feature (see Appendix II).

## 12. Some "doubles" are seen collectively

G.N.M. Tyrrell (*Apparitions*, Duckworth & Co. Ltd., 1953, pp. 141, 149) studied apparitions and concluded that there is "no independent evidence to show that subjective hallucinations are ever collective", or that "purely subjective hallucinations spread to others". Professor Charles Richet (*La Grand Espérance*, 1933) similarly considered that, in order to account for those "doubles" that are seen collectively, "one is almost compelled to admit the objective reality".

### 13. The phenomena of amputated limbs, etc.

Professor E. Bozzano (*Discarnate Influence in Human Life*, Watkins, 1938) held that some people who see their own "doubles" are not ill and that some "doubles" are not imaginary but are "fluidic" bodies, i. e., objective. He wrote a monograph on astral projection. In this he mentioned cases in which people who have had a limb amputated claim that they feel it (or rather its "double") is still there. He pointed out that clairvoyants claim that they see the "double" of the amputated limb. He drew attention to a similar phenomenon where people are paralyzed down one side of the body. (In this connexion it should be pointed out that "communicators" invariably insist that the surviving "doubles" of people who had lost a physical leg, etc., are nevertheless perfect—that it is only the physical body that is affected).

### 14. Phenomena of astral projection, etc.

An investigation of the phenomena of astral projection, etc., was published as early as 1883 in France by the agnostic Adolphe d'Assier. It was translated into English by Colonel H.S. Olcott and published by George Redway in 1887 under the title *Posthumous Humanity*, d'Assier was sure that *something* survived the death of the physical body and that it consisted of an objective replica ("double") which had been associated with it throughout earth-life: this, like Whately Smith's "four-dimensional body", was clearly what we call the "vehicle of vitality". d'Assier cited cases in which the "double" left its physical counterpart temporarily during earth-life, especially in deep sleep and coma. He deduced that it leaves the body permanently at death and then constitutes "*the posthumous phantom*", i. e., the "*ghost*" of popular parlance. The various names which d'Assier gave to the "double", which he said "is quite different from the ordinary personality" are interesting; they include "the second personality", "the internal man", "the inner being", "the fluidic personality", "the fluidic being", "the magnetic personage" and "the epigastric personage". He observed: "Externally it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs .... we see it, in short, move, speak, take nourishment, perform, in a word, all the great functions of animal life". d'Assier showed that the "living phantom" or "double" has numerous points of resemblance to the "sepulchral" or "posthumous" phantom, as their common origin would indicate.

The phenomena led d'Assier to conclude that, throughout life, the temporarily—released "double" "never loses its relation with the body which it has quitted by a sort of fluidic communication which unites the one with the other". Again he stated, "The 'double' and the body are united by an invisible plexus of invisible capillaries. He regarded its invisibility as due to its "extreme tenuity", and said, "A child who comes out of the body of its mother is attached to her by a vascular system (the



umbilical cord) which brought it strength and life. It is the same in this doubling—the "double" is constantly in relation with the body whence it has wandered for some minutes [d'Assier did not know that details identical with his descriptions and deductions were 'communicated' by innumerable surviving 'doubles' which he thought to be unensouled, purely bodily, remnants]. *Invisible bonds, and of a vascular nature*, so intimately connect the two extremities of the chain, that any accidents happening to one of the two poles react instantaneously upon the other".

d'Assier deduced the existence of this "connexion" between the temporarily exteriorised "double" and the body (which obviously corresponds to "the silver cord") from the fact that the more a "double" shows vitality the more the body from which it was released approached unconsciousness and death. He said, "The double is united with the body from which it emanates by an *invisible vascular plexus* and it can, at will, withdraw to itself, by a sort of aspiration, the greater part of the living forces which animated the latter. One sees then, by a singular inversion, life withdrawn from the body which then exhibits a cadaverous rigidity, and transfers itself entirely to the double..... It is but exceptional that the double shows itself in connexion with a *living* person, but *as soon as death has snapped the bonds which attach it to the body, it definitely separates itself from the body and constitutes the posthumous phantom*". That which some call "vital forces", "od", "animal magnetism", etc., d'Assier called "mesmeric fluid": he held that a 'double' leaves its physical counterpart only when it has abstracted sufficient of this "vitality" (which, he observed, is "at the command of the will") from the body.

Dr. Hereward Carrington died in 1959. He was one of the most distinguished psychical researchers that America has produced. In 1914 (in *The Problems of Psychical Research*, Rider & Co. Ltd.) he held that the hypothesis of the "double" would help us to explain many different facts—*cases of apparitions at the moment of death; cases in which the "soul" has apparently left the body and returned to re-animate it, remembering its journey into the other world... The figures seen in 'haunted' houses, 'ghosts' and even the supernormal knowledge so often imparted in dreams, might readily be explained on such a theory*".

Carrington ended his book by referring to the work of Adolphe d'Assier (noted above). He commented: "This interpretation of the facts, it will be seen, forms a sort of connecting-link between apparitions, ghosts, materialisations, vampirism and witchcraft; it is also in accord with the statements of the Theosophists as to the astral body and conforms with certain statements made through Mrs. Piper and others as to the fluidic or ethereal body, and accounts for many of the phenomena of 'collective hallucinations and haunted houses'. Although he did not think the theory "proved", he insisted that it explains many facts "as no other theory can or does".

Carrington later corroborated with S. J. Muldoon in writing *The Pro-*

*jection of the Astral Body* (Rider & Co. Ltd., 1929). On page six of that book he insisted that, if man is in fact equipped with a "astral body", then everything that Muldoon had described as occurring in his "projections" is precisely what might be expected to happen under such circumstances". Muldoon and Carrington later produced *The Phenomena of Astral Projection* (Rider & Co. Ltd., 1951).

In support of the theory of an objective "double", Carrington quoted Andrew Lang, the eminent philosopher and anthropologist, author of *Cock Lang and Common Sense*. In the latter (p. 206), he said, "*Some apparitions are 'ghosis', real objective entities, filling space*". Carrington pointed out that *the phenomena of materialisations support that view*. He considered that the evidence in favour of man's possessing an objective "astral body" is "very strong", since it would explain "*haunted houses, apparitions seen by several persons at the same time, psychic photographs etc., and (assuming that such a body might move or affect matter), raps, telekinesis, 'poltergeists' and other physical phenomena*".

In 1936 Carrington (*Psychic Science and Survival*, Two Worlds Publishing Co. Ltd., 1936, p. 77) regarded the existence of an "astral body" [=the vehicle of vitality] as "*so nearly established as to constitute virtual proof*."

The eminent American psychical researcher and sociologist, Professor Hornell Hart (*Proc. S. P. R.*, LII, 1959, p. 76), began his studies of astral projection, which extended over a quarter of a century and ranged over the whole civilized world, by submitting a questionnaire to many University students and found that, of these who reported having seen their physical bodies from outside, more than one in four said that they had done so from another body which was real, tangible, and capable of movement. More than two out of five found that their exteriorised "doubles" could pass through walls, etc. He pointed out that in cases of simple telepathy or clairvoyance the receiver does not require any "*projection of view point*" to a point outside the physical body, but in true astral projection that feature occurs—the observer seems to move about and therefore to see things from different view-points—and *his own "double" may be among the things he thus observes*. Moreover, in some cases (e.g., that of Dr. Funk) the "double" was seen, as an apparition, by *another* person.

Professor C. D. Broad (*Proc. S. P. R.*, LII, p. 76) was impressed by the evidence adduced by Professor Hart. He cited five features which, he considered, may indicate the existence of an objective "double" or "astral body". They were as follows: (a) experiences in the released "double" may differ markedly from mere dreams; (b) the person whose "double" is released may feel that he is in a non-physical body and may observe his own physical body, etc. from the "double"; (c) he may report seeing things and events that he could not have seen from the physical body (the phenomenon not being explicable on the basis of ordinary tele-

pathy and clairvoyance); (d) the extruded "double" may be seen collectively, and several percipients seeing it each from his own point of view and (5) reciprocity may occur in such collective cases, i. e., several men may see the "double" of Mr. "A" in a room (his physical body being in some distant place), while Mr. "A" himself may declare that his extruded "double" was present in that room and may describe details that he observed (and which he could not have deduced or guessed). Professor Broad held that if these five features can be established by well-attested cases, the hypothesis of an objective "astral double" would be "much the simplest working hypothesis" for the facts. Although he did not consider that the evidence available at that time (1959) "forced" us to accept the hypothesis, he said, "I do consider that it might even now be a working hypothesis worth serious consideration by sane and critical psychical researchers".

Professor C. Flammarion (*Death and its Mystery*, Kegan Paul, 1923, p. 81) stated that the teachings of the Rosicrucians, Theosophists and Swedenborgians concerning the objective "astral body" or "double" are in harmony with our present deductions as to the existence of an objective "astral body" or "double". He commented; "If one of the mummies lying in the Egyptian sarcophagi of the Museum of the Louvre should return to life today and read this Chapter, it would find nothing new here".

Leslie Belton (*Creeds in Conflict*, Dent, 1938, p. 64), after discussing various doctrines, observed, "One aspect, one in particular, of the complex subject of psychical research, calls, in my belief, for immediate and extensive examination...It refers to the age-old notion of a 'subtle' or 'etheric' body (the *Ka* of the Egyptians, the *Linga Sharira* of the Indian Yogis), indwelling and interpenetrating the physical body and capable of detachment from it in such conditions as anaesthesia, hypnosis, ecstasy, narcosis, mediumistic trance, etc...*In my judgement, the available evidence is now so strong that I cannot see how an unbiased student who examines it can fail to admit its weight*". He continued, "If it can be shown : (1) that an etheric counterpart of the physical body (and physical brain) exists; (2) that this extra-physical body is capable of dis-coincidence from the physical body and functioning at a distance from it, the subject being fully conscious in the exteriorised state; (3) that witnesses have testified to seeing the extrusion of the etheric body at death in conditions as nearly as possible precluding hallucination, it follows that *the case for personal survival of death (bearing mind the cumulative weight of coincidental phenomena, apparitions, etc.) becomes very impressive, so impressive indeed as to put the onus of finding an alternative explanation of the facts on the sceptics who reject it. This theory, in my opinion, is more effective in establishing a rational belief in survival than the usual phenomena of the seance room, with all they involve of constant search for proofs of identity...* Its importance to religions is obvious, for the 'etheric body' provides the

missing link in the process of transition from in-carnate to ex-carnate life. Life-after-death, no longer a matter for faith or conjecture, becomes a demonstrated fact".

(2) Fifty additional facts now adduced

We have already drawn attention to certain facts that point to an objective rather than an imaginary "double": they were (1) the fact that there is a "close link" [= "the silver cord" between "double" and body (p. 8); (2) the fact that *the movements of some "doubles" are not identical* with those of their physical counterparts (p. 9); (3) the fact that those movements of "doubles" that are identical are not necessarily simultaneous, that, on the contrary, there may be an intriguing *time-lag* (p. 13).

Studies of "doubles" by the present writer have revealed about fifty facts, in addition to the fourteen noted above, that are most readily explained on the hypothesis that most of them are objective (either vehicles of vitality or Soul Bodies or both). They are inexplicable on the hypothesis that all are imaginary.

(A) In *The Study and Practice of Astral Projection and More Astral Projections* (Aquarian Press, 1961 and 1964 respectively), we drew attention to certain differences, hitherto unrealised, between "doubles" that were formed in different ways, i. e., those whose formation was natural and those in which it was enforced (by anaesthetics, etc.): whereas about 19% of the naturally-formed "doubles" had "super-normal" consciousness (with telepathy, clairvoyance, etc.), only 5.4% of those whose formation was associated with anaesthetics, etc. showed this level of consciousness—many of the latter, indeed, approached a more or less dream-like consciousness; whereas many of the naturally-formed "doubles" claimed to see discarnate helpers and their own "silver cord" few whose "doubles" were enforced made these claims. Whereas those whose "doubles" were released naturally contacted *either earth or "Paradise" conditions*, those who were forced out of the body contacted *either earth or a semi-dream world ("Hades")*. These differences (which are inexplicable if all "doubles" are imaginary) are explained on our hypothesis as follows: "doubles" which leave the body naturally (and therefore gradually) usually consist of the Soul Body only, while those which are forcibly (and therefore suddenly) ejected are composite—part of the "semi-physical" vehicle of vitality is forced out, as well as the "super-physical" Soul Body. The differences in the level of consciousness and in the environment contacted were determined by differences in the composition of the (objective) "doubles".

(B) In *Intimations of Immortality* we subjected the characteristics of "doubles" to a different kind of analysis: instead of noting differences that were due to differences in their mode of formation, we drew attention to differences, hitherto unrealised, between "doubles" formed by different kinds of people, i. e., non-mediumistic people, in the one hand, and medium-

*istic people on the other.* Whereas the "doubles" of non-mediumistic people (e.g., Dr. Wiltse, the Reverend Bertrand, Dr. Kirkland and William Gerhardt) were devoid of physical abilities—they could not move physical objects, were unhindered by walls—those of mediumistic people (e.g., Reine, Yram, Muldoon, Fox and Dr. J.H.M. Whiteman) had such abilities. Again, whereas it was commonly observed that the "doubles" of mediumistic people began as "fog", "vapour", "cloud", "mist", "smoke" etc. that left the head of the physical body and collected above it, this phenomena was not observed with regard to the "double" of "non-mediumistic people. These differences (which are inexplicable if all "doubles" are imaginary) are explained on our hypothesis as follows: some (relatively few) people are "mediumistic" because the "semi-physical" vehicle of vitality is somewhat loosely associated with the physical body; non-mediumistic people's vehicle of vitality is strongly embedded in the body; when the "double" is released (naturally) by a non-mediumistic person it consists of Soul Body only, but some of the vehicle of vitality tends to accompany the Soul Body in the case of mediumistic people, forming (at least at first) a "double" that is composite.

(C) In *Events on the Threshold of the After-Life* we used another method, namely, a study of discarnation (with the release of the "double" from the body) as the process has been described by (1) the pseudo-dead (2) astral projectors, (3) clairvoyants and (4) observers at death-beds. *Our findings, hitherto unrealised in the present connection, are readily explainable on the objective hypothesis but not on the subjective hypothesis.* We cite them under three headings.

(a) The liberations of the "doubles"

(1) These "doubles" were seen to begin as a "mist" (etc.) which left the body chiefly via *the head*,

(2) The "mist" condensed after passing through a "pillar-like" stage and then becoming a replica ("double") of the physical body.

(3) The newly-formed "doubles" typically lay *horizontally* and only a few feet above the body.

(4) These "doubles" were seen to be attached to their physical counterparts by "the silver cord".

(5) The various descriptions of this attachment (or rather extension)—its "thickness", point of attachment, function, elasticity, etc.—are all in agreement with each other.

(6) "The silver cord" is analogous in appearance and function to the umbilical cord of childbirth: the release of these "doubles" from the body is analogous to childbirth.

(7) There is a correlation between (the claimed) inelasticity of "the silver cord" in pseudo-death and the observed close proximity of the newly-released "double" to the corpse.

(b) The nature and properties of the liberated "doubles".

(1) The temporarily-released "doubles" of the pseudo-dead (and of

elderly astral projectors) have a younger appearance than their physical counterparts.

(2) These temporarily-released "doubles" were described as "perfect" i. e., as not exhibiting any defects of the physical counterparts.

(3) Some of these "doubles" were seen by the physical eye (and could no longer be seen when the eyes were closed).

(4) "Dual consciousness", i. e., awareness of both the "double" and the body (and of an environment that corresponded to each) occurred as long as the "double" was within a few feet of the body, ceased when it moved away from this "critical distance".

(5) The route described as taken by these "doubles" varied according to how they were said to be formed; those that were formed naturally, and therefore gradually, were horizontal at first and became erect later; those that were formed artificially (by anaesthetics), and therefore suddenly, did not exhibit an initial horizontal stage.

(6) The movements of the limbs of the "doubles" exhibited differences that corresponded to the density of the "doubles"—"doubles" that are interpreted as composed of vehicle of vitality made movements identical to those of the body; "doubles" that are interpreted as composed of Soul Body made movements that differed from body-movements.

(7) In the "journeys" made by some of these "doubles" the succession of objects described could not be attributed to telepathy, etc.

(8) These "doubles" may vary in density (and therefore in properties) according to their proximity to the physical body.

(c) The re-entry of these "doubles" into their physical counterparts.

(1) They often resumed the *horizontal* position, *just above* the body, before re-entering it.

(2) Rapid re-entry caused shock ("repercussion").

(D) The above-mentioned data represent *events*—In *Experiences on the Threshold of the After-Life* we noted the *experiences* that accompanied the process of discarnation (with the release of the "double" from the body) as the process has been described by (1) the pseudo-dead, (2) astral projectors, (3) clairvoyants. *Our findings, hitherto unrealised in the present connexion, are readily explicable on the objective hypothesis but not on the subjective hypothesis.*

(1) When "doubles" were released naturally the physical body was often rigid, a condition not reported in enforced releases.

(3) Many whose "doubles" left the body naturally were aware of the process, a fact that rarely applied to enforced cases.

(4) People whose "doubles" left the body naturally were of two kinds, (a) mediumistic people, whose "double" was released in two stages and (b) the non-mediumistic, whose "double" was released in a single stage: no people whose "doubles" were ejected by anaesthetics experien-

ced a two-stage development.

(5) People whose "doubles" were formed naturally often had a partial awakening before full consciousness appeared : this experience is never reported in anaesthetic cases.

(6) When "doubles" are released naturally their spacerange is unlimited; when they are ejected by anaesthetics it is limited to the immediate vicinity of the physical body.

(7) "Doubles" that were formed naturally typically had a higher level of consciousness (often "super-normal") than those whose release was enforced (often including dream-elements).

(8) "Doubles" that were released naturally tended to contact either earth or "Paradise"; those released forcibly either earth or "Hades".

(9) Many who left their bodies naturally tried to contact their (mortal) friends to tell them they were "all right", "not dead", etc.—no cases of this occurred among those who were forced out of the body.

(10) A very rapid re-entry into the physical body of "doubles" that had left them naturally caused shock ("repercussion") which, however, could be controlled : this phenomenon was not reported in enforced cases.

In *Experiences on the Threshold of the After-Life* it was further pointed out that the following experiences accompanied the formation of these "doubles" (of the *human body*) but no corresponding experiences accompany the formation of mental images in general (of *physical objects other than the human body*) : these facts, hitherto unrealised, are readily explicable on our objective hypothesis but not on the hypothesis that the "doubles" were purely imaginary.

(1) When many of these "doubles" were formed there was a panoramic review of the past life (memory-traces in the loosened vehicle of vitality are supposed to be vivified).

(2) The formation of these "doubles" was accompanied by a "black-out" in consciousness. Others said it was like getting *out of* a "glove", "sack", "rubber bathing-suit", etc. (i e., like being released from a constricting feature [the physical body] ).

(3) The formation was often accompanied by a "click" or "snap" in the *head* (described by clairvoyants, etc. as the chief point of exit of the "doubles").

(4) Although most "doubles" (which we interpret as Soul Bodies) were released in one stage, some (which are interpreted as composite at first—Soul Body plus some of the substance of the vehicle of vitality—and simple—Soul Body only—later) are formed in two stages.

(5) Consiousness was often "dual" at first, with awareness of both the physical world and a non-physical environment (i.e., the "double", as well as the body, was an instrument of consciousness).

(6) Consciousness often expanded (see No. 2 above) and was sometimes "super-normal".

(7) A second and emotional review of the past life was sometimes experienced (memory-traces in the Soul Body were vivified).

(8) The re-entry of these "doubles" into the body was often accompanied by a "blackout" in consciousness. Others said it was like *entering* a "glove", "sack", "bag", etc. (i. e., like re-entering a constricting feature, the physical body).

(9) The rapid re-entry of the "double" into the body was often accompanied by a "click" or "snap" in *the head* (described by clairvoyants, etc., as being the chief point of exit of the "double").

It is important to note that several *experiences* (as well as several *events*—see p. 51) that were described as having occurred in the *release* of these "doubles" were also described as having occurred on their *re-entry* into the body. These converse experiences and events cannot have been invented (or imagined) by numerous people who had never heard of each other's existence. They are quite inexplicable on the hypothesis of an imaginary "double" but quite understandable on our objective hypothesis.

We have noted that fourteen facts, long ago adduced, indicated that many "doubles", so far from being purely imaginary, are "real" and objective. We have added fifty additional facts based on our own studies, to these. In the present work we have drawn attention to still others and chiefly the fact that "doubles" of the human body, unlike mental images in general, can be classified according to their mental and physical properties.



## Conclusions

PSYCHICAL research began in 1882 with a group of Cambridge scientists who undertook the investigation of the claims made by Mesmerists and Spiritualists, some of which claims did not accord with orthodox science. No branch of scientific investigation has been developed with greater skill, pertinacity and integrity. Several of the original claims are now established facts: among "physical" phenomena is telekinesis; among "mental" phenomena are the existence of thought-transference (now called telepathy), of clairvoyance (now the 'sixth sense', 'extra-sensory perception', the "psi faculty", etc.), of precognition and of psychometry ("object-reading" or "pragmatic cryptesthesia").

"Travelling clairvoyance", described at an early date, is clearly a form of astral projection which must now be accorded a very high degree of probability, a fact which greatly increases the probability of survival. Among eminent psychical researchers who have accepted the reality of astral projection (which they call "ESP travel") are Professor Hornell Hart (*see* Appendix XI), Dr. Hereward Carrington, and Dr. Nandor Fodor. But none of these studied the phenomena on the basis of the hypothesis here considered, i. e., that of "*doubles*" which could be composite (as well as objective). As we have shown, this hypothesis explains numerous facts about visions of certain "*doubles*" that the hallucinatory (body-image) hypothesis cannot explain.

Moreover, those medical men who studied this subject seem to have been totally unaware of (for they have neglected to account for) *the fact that the hypothesis of a composite "double" correlates and explains a wide range of facts that are additional to those comprehended by mere visions of the self.*

Dr. Lhermitte's claim that studied by certain medical men of the visions of self (interpreted as a purely *imaginary* "double") "enabled us to understand the meaning of many psychical manifestations which remained mysterious to our predecessors" cannot be conceded: many (though not, of course, all) visions of the self are *objective* "doubles". Moreover, since man does possess bodies that are "semi-physical" and "super-physical"

in nature, it is reasonable to conclude that they are temporarily drawn from corresponding "semi-physical" and super-physical" "worlds" "realms", "spheres", "planes". environments or conditions.

In his earlier book, entitled *The Supreme Adventure* (James Clarke & Co. Ltd., 1961), the present writer showed that the conception of a composite "double" clarifies many matters in connection with transition and the experiences that are undergone during that process—the fact that "communicators" declare that they reviewed their past earth-lives, that they suffered no pain, that they had a "blackout" (or seemed to pass through a "tunnel"), whereas natural death in old age was followed by a sleep, enforced that death in the prime of life was followed by a half-sleeping, half-walking condition, that this difference was readily explained as due to old people being tired and not awakening until *after* the vehicle of vitality had been shed from the composite "double", whereas young men were alert and awake *before* it was shed, that the possession of the vehicle of vitality by the latter enabled them to communicate relatively easily with mortals (who also possess the vehicle of vitality), that this explains the observed fact that, whereas men who are killed in the prime of life (e.g., soldiers in battle) commonly communicate (if at all) very soon after death, whereas people who die in old age commonly communicate (if at all) some three or four days after "passing"—they had been asleep until then.

In the present work we have noted dozens of other facts that are explained by the composite hypothesis, and chiefly differences between the nature and properties of different "doubles" (of the "living", the dying and the "dead").

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## The Status of Certain “Communicators”

Rané Sudré (*Treatise on Parapsychology*, Allen & Unwin Ltd., 1960, p. 349), considered, “It is significant that the spirits have never been of any help to scientific research workers by providing the solution of a problem or the suggestion of a discovery”. This is the reverse of the truth : in fact the *composite hypothesis*\* which the eminent reviewer of *The Study and Practice of Astral Projection* recognised as “a very significant contribution to the understanding of astral projection” actually came from “communications” ! Can we seriously regard these “communicators” as mere fragments of the incarnate personalities of (usually unlettered) mediums when they must be credited with “a very significant contribution” to psychical research, a subject which has been said to be “more difficult than the study of Sanskrit”?

In an article entitled “Facts and Theories in Psychical Research” (*Psychic News*, January 19th, 1957) the present writer mentioned two important books, namely, G.N.M. Tyrrell’s *The Personality of Man* (Pelican Books, 1946) and Dr. R. C. Johnson’s *Psychical Research* (English Universities Press Ltd., 1955), which summarised the results of much careful work. He said, “The several facts, the various hypotheses advanced to explain them, are products of the work of many men and women of the highest scientific ability over a period of seventy years. *All, or almost all, of the facts that they established were new to science. To many people they were scarcely credible. But what is, perhaps, the strangest fact of all is that all the hard-won facts and hypotheses indicated above had already been stated by supposed communicators from “beyond” through numerous mediums who, for the most part, had no academic or scientific training whatever! Moreover, whereas the psychical researchers contacted each other and com-*

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\* At a considerably later date he found that certain *astral projectors* (e.g., Yram in France and “P. L.” in America) and certain *clairvoyants* (e.g., Mrs. Garrett in America, Phoebe Payne and C. W. Leadbeater etc. in Great Britain) had all independently observed that “doubles” may be composite.

*pared their results and views, these mediums (and their supposed 'communicators') had never heard of each other.....* This does not mean that supposed 'communications' can be accepted without critical inspection; scientific research is invaluable. But it does suggest that where many supposed 'communications' contain identical ideas they are worthy of careful consideration. Where—as in this case—these ideas form a coherent and concordant whole, the matter becomes even more intriguing.....”

In 1961, in *The Supreme Adventure* (James Clarke & Co. Ltd., p. 184) he pointed out that whereas he had concluded that “there is a constant difference between natural and enforced death”, as the result of laborious analysis, the fact is stated by several independent “communicators”.

In 1964, in *The Techniques of Astral Projection* (Aquarian Press), the present writer showed that certain “communicators” knew more about astral projection than the chief French and American scientific experts of that time, a fact which did not become apparent until some fifty years later !

The situation is now shown to be paralleled with regard to the existence of an objective “double” that may be *composite* in nature. We have referred to the hypothesis on which Dr. C. Raynor Johnson explained the phenomena of clairvoyance, psycho—(=tele-) kinesis, hauntings, apparitions, poltergeists, psychometry, etc. He (*op. cit.*, 1955, pp. 29, 168) envisaged a “double” of the human body which is “*complicated*” and “*complex*”, by which hypothesis all these puzzling phenomena were most readily understood.

Now, Professor H. H. Price (*Proc. S.P.R.*, 1956, p. 221) credited Dr. Johnson with this hypothesis, described it as a “brilliant” and an “original” idea, saying, “No one else, I think, has applied it on anything like the scale Dr. Johnson does..... Psychometry comes right into the centre of the picture.”

However, Professor Hornell Hart (*loc. cit.*), after quoting Professor Price's appreciation, pointed out that Dr. Johnson's hypothesis was not his own but was based on the teachings of the Theosophists [and therefore, doubtless, on clairvoyant observation].

None of these four eminent men, representing a scientist, a Professor of Physics, a Professor of Logic and Philosophy and a Professor of Sociology, noted that the idea had long been communicated quite commonly by supposed discarnate souls via unlettered mediums.

Perhaps the most remarkable of such “communications” were those transmitted by Cora L.V. Tappan, who had received the very minimum of education at a village school. It was said, “Reading, writing, arithmetic, geography and a small portion of grammar were the first, last and only instruction she ever had”. Yet she published “communications” (*Discourses*, J. Burns, 1875) in which it was declared (p. 3), “*For everything in nature there is a super-material [=‘double’]..... Clairvoyants have*

*discovered the fact.....the key to clairvoyance". Again (pp. 18, 85): "This outer-atmosphere [= 'double' or 'aura'] is that which is employed by spirits to render themselves tangible" [=to materialise]. Still again (p. 46), it produces "direct voice" phenomena,(p. 92)"certain apparitions", (p. 94) "hauntings" and (pp. 66, 165) "psychometry".*

*Mrs. Tappan's "communications" not only pre-dated the foundation of the S.P.R., but they forestalled by no less than ninety years the hypothesis that Professor Price (who was under the impression that it was an invention of Dr. Johnson's) rightly described as "brilliant". This dénouement, after a period of nearly a century, like that concerning astral projection mentioned above, is surely significant—"communicators" who forestalled psychical researchers cannot have been fragments of the minds of uneducated mediums!*

*It must be concluded that the phenomena of the human "double", which spell nothing but disease, decay and death to certain medical men, are misunderstood by them. they actually point, quite unmistakably, to our survival of bodily death.*

## APPENDIX I

# Other Medical Views

Dr. Kenneth Dewhurst ("Autoscopic Hallucinations", *Irish J. Med. Sc.*, 1954, No. 342, p. 266) made an observation that is important in view of the large number of people who claimed to have seen their "doubles" when quite well. He said that "nearly all" who saw their "doubles" on account of *organic disease* seem to know that the vision is an *unreal* feature of their illness. [Astral projectors who are quite well, we would point out, nearly all insist on the *reality* of the phenomenon]. Dr. Dewhurst (*ibid*, p. 267) said, "*The writer feels that the neurological explanation is only partially adequate. If it were the whole explanation, one would expect a higher incidence of autoscopia in association with cerebral lesions. But this is not so. Cairns (1939) reviewed 800 cases of intracranial tumours of which 100 experienced visual hallucinations but none of them saw themselves.*" He concluded, "Some individuals are more prone to hallucinate under the stimulus of organic disease than others. The 'visualisers' almost certainly hallucinate more frequently during illness than others possessing a poor visual memory. It is, therefore, tentatively suggested that, amongst the visualisers, is a small sub-group with a specially developed faculty of seeing a spatially-localised image of themselves. Perhaps these 'corporeal' visualisers, when subjected to organic lesions, which may cause the cerebral cortex to release or facilitate a visual memory pattern, see the substantial shadow of themselves".

While those projections of the "double" that were experienced by Muldoon, Fox and Turvey were facilitated, if not primarily caused, by ill-health, i. e., by the bodily factor, those of Gerhardi, Yram and Dr. J. H. M. Whiteman were undoubtedly correlated with a high and spiritual moral tone, i. e., with the mental and spiritual factor.

This is not to say that purely imaginary "doubles" may not be induced by ill-health. Drs. John Todd and Kenneth Dewhurst (*The Double: its psycho-pathology and psycho-physiology, J. nerv. ment. dis.*, 122, 1955, p. 47), having stressed the role of narcissism and of exceptional powers

of visualisation in the formation of imaginary "doubles", also mentioned that of archetypal thinking. They said, "In the process of dissolution, the central nervous system exhibits a hierarchical devolution, as phylogenetically older mechanisms are progressively released from the control of the higher centres", and continued, "Similarly, archaic modes of thinking are released in the process of the accompanying dissolution of the personality. As a result, bizarre hallucinatory delusional themes invade consciousness. Visual hallucinations originating in this way may assume any form, but man's ancient preoccupation with his reflection and shadow particularly favours the appearance of the autoscopic double". They then pointed out that A. E. Crawley, in *The Hastings Encyclopedia of Religion*, London, 1908-1926 (article on "doubles"), had indicated a number of primitive peoples who believed that man possesses a "double"—the Nagas, the Andamanese, the East Indian Islanders, the Karo Bataks, the Egyptians, etc., and that many of them regarded it as "material" (doubtless corresponding to what we call the vehicle of vitality). They quoted J. Precope (*Medicine, Magic and Mythology*, Heinemann, 1954) as summing up the situation as follows: "The savage conceives the soul to be either an exact miniature of himself...or his own shadow, and regards sleep as the temporary, death as the permanent, absence of this miniature or of his own shadow". They then (*op. cit.*, p. 52) said, "There is therefore weighty evidence that the autoscopic double is in the nature of a psychological atavism...Reversion to archetypal thinking is a racial characteristic, but certain individuals are particularly prone to indulge in archaic thinking". It should be obvious that the mere fact that primitive peoples almost, if not actually, universally claim that the human body has a "material", i. e., "semi-physical", "double" constitutes no evidence whatever, much less "weighty evidence", that *all* "doubles" are imaginary and most, if not all, are the products of disease. To elevate what is, in fact, a mere suggestion to the status of "weighty evidence" is illogical. On the other hand, there is actual evidence (much of it cited in this book) that many modern people have seen "doubles" that are "semi-physical", i. e., objective and not purely imaginary, in nature. If, like Drs. Todd and Dewhurst, we argue from one period of human history to another, then this does constitute weighty evidence for concluding that unlettered savages in many countries did commonly observe objective "doubles" (as well, doubtless, as occasionally, when ill, imagining that they saw "themselves"),

Drs. Todd and Dewhurst, we consider, are guilty of a second logical fallacy in regarding archetypal thinking as a *fact* (upon which they explain other facts that relate to "doubles" in general). It is actually a *theory* that has been advanced to, and probably does, explain certain facts. But it has not been shown to apply to three important groups of facts concerning the "double". (These have not been explicitly envisaged by Jung, Todd, Dewhurst, or any other medical men, much less explained): they

are (1) certain facts of experience, such as the "blackout" or "tunnel"—effect when the "double" first appears and finally disappears (see the writer's *The Study and Practice of Astral Projection* and his article entitled "The Reality of the Astral Body" in *Light*, LXXXI, 1961, pp. 37-46); (2) certain events in the formation of certain "doubles" such as the common initial horizontal position and the extension that is so often likened to a silver cord (*ibid.*); (3) the facts that are mentioned in the present book. In brief, so long as we confine our attention to the "doubles" of sick folk that are probably purely imaginary (and British cases can be counted on the fingers of one hand) the cases may be affected by narcissism, exceptional powers of visualisation and archetypal thinking, but when we consider the hundreds of cases of "doubles" of healthy people (concerning the existence of which the medical world in general seems to be quite unaware), there is no warrant for invoking the presence of these elements in any individual case without actual evidence that indicates their existence. To broadcast them over the whole field of the enquiry is to becloud the issue.

Drs. Kenneth Dewhurst and Jhon Pearson (*J. Neurol. Neurosurg. Psychiat.*, 18, 1955, p. 53) described three cases of autoscopic hallucinations occurring in focal organic disease of the brain in Great Britain (whereas hitherto almost all recorded cases are Continental). These cases, dissimilar in most respects, agreed in that all three were victims of focal brain lesions. The authors considered: "*But evidence showing that autoscopia can in certain cases be associated with cerebral irritation in areas which are known to evoke formed hallucinations does not in itself explain the phenomenon. Yet it is along this entirely neurological approach that an explanation has hitherto been sought.*" H. Head and G. Holms (*Brain*, 34, 102) have shown that the sensorimotor system are linked with the higher centres in relation to postural attitudes. Later P. Schilder (*America. J. Psychiat.*, n. s., 13, 597) developed the hypothesis that the individual possesses a notion of his physical being at the boundary of consciousness. This conception that our external actions are reflected in our psycho-physiological personalities was further developed by Ludo van Bogaert (*Ann. méd.—psychol.*, 92 (2), 1934, §519). It has been variously described as the 'postural scheme' (Head), the 'body scheme' (Schilder), the image of the self' (van Bogaert) and the image of the corporal body' (Lhermitte, *Brit. Med. Journ.*, I, 431). Indeed the latter suggests that an autoscopic hallucination should be regarded as a symptom of grave organic disease. "More recently H. Hecan and J. de Ajuriaguerra (*Méconnaissances et Hallucinations Corporelles*, Masson, Paris, 1952 pp. 310-338) have suggested a different neurological explanation. They divide organic cerebral lesions associated with autoscopia into two groups related to the areas of the cortex which they irritate. In the first group are epilepsy and focal lesions most commonly occurring in the parieto-



occipital areas : toxic infective states with a predilection for the basal areas form the second group".

Drs. Dewhurst and Pearson consider, however : "These strictly neurological hypotheses fail to explain fully individual variations in the degree of complexity of hallucinations in general, and the occurrence of autoscopia in particular". They referred to the fact that some people are exceptionally good visualisers and said : "It would seem probable that amongst the visualisers are some (more than others) who possess this faculty of seeing a spatially localised mirror image of themselves, and we believe that it is amongst these subjects that the phenomenon of autoscopia is to be found. A focal organic lesion may, as in our cases, of course, be precipitating stimulus..." It will be seen that all these medical men regard *all* "doubles" as subjective mental images and none as having any objective reality. The causes are "tentatively suggested", it should be noted, not specifically and undoubtedly determined, by Drs. Dewhurst and Pearson.

## APPENDIX II

# Defects Of The Body-image Hypothesis (As All-Embracing)

The acceptability of any hypothesis is proportional to the number and diversity of the facts that it serves to embrace and explain. We have already indicated many facts that are not embraced and explained as the hypothesis of a "double" that consists merely of a body-image (but which are readily comprehended on that of a composite objective "double" that consists of (a) vehicle of vitality only or (b) Soul Body or (c) both. Among the facts that are in this category we note the following :

(1) The undoubted fact that men form mental images of their physical bodies (based on the postures which they assume, etc.) would certainly serve to explain why some of them, on seeing *their own* "doubles", thought they were looking at *replica-bodies*, but it fails to explain how they ever came to see the "doubles" of *other persons*. In the latter case they would be seeing other people's *mental images*. Further, as Sir Ernest Bennett (*op. cit.*, 1939, p. 549) has said, there are some dozens of well-attested cases on the files of the S.P.R. in which men have seen the "doubles" of animals—cats, dogs, horses, etc. and in a few instances the "doubles" were recognised ! The body-image hypothesis demands two further hypothesis, first that one may see the mental images of *other men* and second that one may also see those of certain *animals* ! The hypothesis of an objective "double", on the other hand, is applicable without difficulty : as already said, if the physical bodies of men have objective "doubles", so have those of animals (and, of course, of plants.)

(2) While both hypotheses might explain why some men see their own "doubles" from their own bodies, the subjective hypothesis fails, and the objective succeeds, in explaining why many did the reverse, i. e. viewed their own bodies from their "doubles". There are a number of cases in which evidence is adduced that the latter process was a reality. The

"doubles" in these cases must have been ensouled, i. e. composed of Soul Body (with or without a tincture of the vehicle of vitality).

(3) Such cases emphasise the statement of "communicators" that "the senses belong to the soul" and involve the use of the Soul Body. The experimental exteriorization of sensibility under hypnosis supports this claim, as does the apparent transposition of the senses in historical subjects. Since it is outside his experience, the average man regards the existence of an objective replica-body as "utterly fantastic and unbelievable". He takes the same attitude towards another phenomenon that is outside his experience, namely the apparent transposition of the senses in hysteria and hypnosis, first observed by Tardy de Montravel (*Essai sur la Theorie du Somnambulisme*, 1785). He noted that a hypnotised subject "saw" with the pit of his stomach ! Similar cases were later observed among hysterical subjects who (like hypnotised subjects) have "doubles" that are more or less dissociated from their bodies. The neuropathologist Cesare Lombroso (*op. cit.*, 1909, p. 1) described these as phenomena "for which no scientific explanation whatever has been found". He mentioned the case of "CS.", who developed somnambulism. His description includes the following : "But the most extraordinary circumstance was that, while she had lost the power of vision with her eyes, as a compensation, she saw with the same degree of acuteness..... at the point of the nose and the left lobe of the ear. In this way she read a letter...with blind. folded eyes ..... Her sense of smell was also transposed; when ammonia was thrust under her nose, it did not excite the slightest reaction, while, ...it held under the chin (it) made a vivid impression...The sense of smell became transferred to the back of the foot..... She later predicted things that were to happen to her father and brother, and two years afterward they were verified. She *clairvoyantly saw*, from her sick bed, her brother in the *coulisses* of a theatre (as in fact he was)..."

Lombroso added that Dr. Petetin cited the cases of eight cataleptic women in whom the senses had been transferred to "the epigastric region and into the fingers of the hand and the toes of the feet", that Dr. Carmagnola reported a girl who "saw distinctly with the hand, selected ribbons, identified colours and read even in the dark", that Dr. Despine mentioned a girl who "suffered transposition of the sense of hearing to... the hand, the elbow, the shoulder, and (during her lethargic crisis) the epigastrium....." Lombroso (*op. cit.* p. 246) indicated the "double" as "a provisional explanation" of the phenomenon. He mentioned the hypnotic experiments of Rochas and Durville, designed to liberate the "double", its experimental verification during sleep (by Hyslop) in trance, in the normal state and among neurotics. Three cases of the latter type were cited from Dr. Pailhas. Two were women who had lost much blood and therefore suffered from low vitality. The first woman saw part of her body lying on the second bed which was near hers; the second felt

that she had two bodies : when her right leg was cold, she thought she had two cold right legs; when she moved a joint, she believed that she moved two joints on the same side. The third was a consumptive man who, while sleeping, felt the presence of another "man" beside him. On awakening, he believed that this was his "double". [These three are obviously cases involving the extrusion of *the vehicle of vitality*. Lombroso did not distinguish between this and the Soul Body. As examples of the "double" separating in the normal state he cited the well-known cases of Goethe and George Sand.

The obvious explanation of the whole series of phenonema is that the "double", in the sense of the Soul Body, is primary and the physical body secondary—that, in the first instance, we think, feel and will in the Soul Body, so that when the Soul Body of "C.S." was partially free from her physical body, she seemed to see with her nose, etc., while later, when it was largely (perhaps entirely) free, so that the 'blinkers'—like body ceased to limit the natural activities of the Soul, she was able to exercise precognitive and clairvoyant faculties. Muldoon, who had numerous astral projections (*op. cit.*, 1929, p. 16) said, "The astral phantom [=Soul Body] is so much nearer our very Self that we do not realise how bound up in it we are; we do not seem to comprehend that we are using it this very moment. It is our life, this astral [Soul] body...not a new entity, which you will acquire in the future; it is the "You" of the present—your consciousness, your animation. Without the astral body your physical anatomy would be but a crude mass of insensible material....." Muldoon called the Soul Body "the body of sensation" and, on the basis of his personal experience, said (p. 138), "At times, during astral projection, the subject may see out of different parts of his astral body. i. e., he may lie upon his back in the air and see what is taking place below him—while looking in the opposite direction with his eyes! Usually force of habit compels the projector to use his eyes, but this is not absolutely necessary in all cases'. He quoted the clairvoyant Dr. Andrew Jackson Davis (*The Harmonial Philosophy*, Rider 1920) as saying, "The physical ear is animated by a spiritual ear. In a word, the whole physical body is a representation of that which is imperishable". The two groups of almost incredible phenomena, those of the apparent transposition of the senses and those of "bilocation" and "visions of the self" are readily understood on the hypothesis of an objective "double" which is (or at least includes) the body of the soul.

"Communicators" saw the same. A discarnate "general" told Miss Anne Manning Robbins (*Both Sides of the Veil*. Sherman, French & Co. Ltd., 1909, p. 118) that "Paradise" is not a *fac simile* of earth, that, on the contrary, earth is "a miserable shadow" of "Paradise". Again (*op cit.*, p. 209) after insisting, "Our hopes are as real to us as yours are to you" he continued, "*Yours is simply the imitation, ours is the real.*"

(4) Those "doubles" that show no intelligence or purpose are interpreted as composed of the vehicle of vitality only those that do show intelligence and purpose are regarded as consisting of, or including, the Soul Body. Many people who released an ensouled "double" declared that they were aided in doing so by discarnate friends ("deliverers"), that they consorted with "dead" friends, that they saw their own bodies from outside (= "external autoscopy"), etc. Further, a few described "internal autoscopy" another phenomenon that is inexplicable on the hypothesis of a mere body-image : they claimed to see the internal organs of the body. Dr. Schilder (*op. cit.*) dismissed such claims out of hand. He said, "There is no way of perceiving inner organs....." This argument corresponds to that of those who said that sounds could not come out of a gramophone record since there are no sounds in it. It was, in fact, a medical man, Dr. Wiltse, who, in U.S.A., gave the following account of his out-of-the-body experience : "With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of the dead body". In England, D. D. Home "saw the whole of his nervous system, as it were, composed of thousands of electrical oscillations." Costa, an Italian, saw his own physical body, "the network of nerves and veins in a state of luminous vibration", and P. E. Cornillier (*op. cit.*, 1921, pp.8,16) reported that in France, Reine, a French girl, had "a precise view of her own internal organs—which she described. She described the bronchial tubes as a little inflamed on the left....." J. G. Bennett (*Witness*, Hodder & Stoughton Ltd., 1962 p. 269) said that, when out of the body, "I became conscious of internal organs, such as my liver, and how it worked."

(5) The hypothesis of a purely imaginary "double" fails to account for a fact that was discovered independently by several astral projectors, namely, Muldoon Dr. C. E. Simons, etc. (those whom, the present writer has pointed out, had loose vehicles of vitality, i. e., had mediumistic tendencies) : it was that there was a critical point in the release of their "doubles", a point that was called "the range of cord activity "by Muldoon (*op. cit.*, 1929, pp. 29-34, 74 ff.). So long as these "doubles" were within this critical distance, and therefore close to the physical body, they were relatively dense and (a) might be able to move physical objects (= to exercise telekinesis), (b) might be obstructed in their movements by walls and (c) would strongly feel the pull of the body : if and when these "doubles" moved further away from the body, and passed the critical distance, they were relatively tenuous and (a) were unable to move physical objects, (b) could pass unhindered through walls and (c) no longer felt the pull of the body—they were free.

This critical distance varied from a few feet to a few yards, being determined by a number of factors. One of these was the robustness (and therefore also the age) of the person concerned : thus, robust, young, untired man (whose body pull on the "double" would be at a maximum) had

a critical distance of 20-30 feet, while a weak, tired old man (whose body-pull would be at a minimum) has one of only a few feet. With the advance of illness, and of age, the pull of the body on the "double" diminished and finally ceased, i. e., *the vehicle of vitality* was completely released and death took place. An examination of the testimonies of astral projectors and others show that it is during this period of the gradual release of the vehicle of vitality from the body that it is seen, heard, etc. by non-clairvoyants—it represents the "ghost" of a living man, a pre-death apparition that is objective (and neither telepathic nor imaginary in origin).

A similar phenomenon is observed in materialisations, in which the phantom (which consists of, or includes, a considerable portion of *the vehicle of vitality* of the medium) rarely goes more than a few feet away.

Identical phenomena are observed at deathbeds (where *the vehicle of vitality* is in course of release): here also the newly-released "double" is at first within a few feet of the body.

*What Muldoon called "the range of cord activity" is clearly the limit of the release of any significant amount of the substance of the vehicle of vitality.* In general, the "super-physical" Soul Body is only partially immersed in the physical body and leaves it quickly and easily; the "semi-physical" vehicle of vitality, on the other hand, is closely interwoven with the body and leaves it more slowly and less easily. With some people—however, the vehicle of vitality, being rather loosely interwoven, tends to accompany the Soul Body so that the released "double" is composite, a condition which continues until it passes beyond the limit of that extension of the vehicle of vitality which resembles a silver cord; then the vehicle of vitality returns to the body and the "double" becomes simple i. e., Soul Body only. In other words, these incarnate souls described (independently of mediums) going through a process that corresponded to "the second death" that is described (necessarily through medium) as occurring usually some three or four days after death.\* This surely indicates that these "communicators" were genuine. The importance of the phenomenon has hitherto passed un-noticed. But the present point is that all these matters, readily explicable on the hypothesis of an objective "double" cannot be explained on that of an imaginary one.\*\*

\* Further details are given in the writer's book.

\*\* The observation noted above represents a deduction, drawn by the present writer, from the testimonies of astral projectors (Muldoon in America, Dr. Simons in Great Britain, etc.) However, some years after he had made it, he found that the Frenchman, Yram, (*op. cit.*) advised people who tried to project the "double" to keep within the confines of the room, i. e., near their bodies—within Muldoon's "range of cord activity", during the first few attempts. He said that if we wish to go beyond this, "*the substance which we are using to give form to the "double" [—the vehicle of vitality] returns to the physical body [—"the second death"] and it is with a far more ethereal "double" [—the Soul Body] that we soar into space*".

(6) The medical view fails to account for the fact that many who claimed to see their "doubles" (or their bodies from the "double") independently also claimed to see an attachment between the two, one that obviously corresponds to the "silver cord" of Ecclesiasties (xii, 6, 7). The present writer has seen over seventy such cases. Moreover, several of the projectors independently assign a function to this "link" (to use Dr. Lhermitte's term) that corresponds to the function of the umbilical cord in childbirth. It should be noted that there are reasons for supposing that it is the "silver cord"—extension that renders possible the "exteriorization of sensibility", "dual consciousness": "repercussion" and those movements of "doubles" that are identical with the movements of the corresponding physical body.

Dr. Lhermitte mentioned a case in which there was an "emotional link" between body and 'double' and said that there is often community of sensation between the two, so that the person concerned has the "illusion" that he lives in the "double". We suggest that much evidence indicates that this is not an illusion but a fact: the Soul Body is the primary body; the physical body is a 'condensation' from it.

In the case of a *hypnotised patient* (of Dr. I. H. Schultz) quoted by Schilder (*op. cit.*) the 'silver cord' is symbolically described as "*a long neck*", but neither of the doctors realised the symbolism. The patient said, "I am lying in *water* [a common symbol for the vehicle of vitality], in deep water, but I can look out. *Above me lies a lean body* [=the Soul Body]. I know how I [=the physical body] am lying, but my body ["double"] is turned round at a right angle. There is a deep hole in my chest. [solar plexus—the point at which the vehicle is said to leave the body]. Out of it comes *a long neck* [the "silver cord"] like a goose-neck with a very small head. The trunk ["silver cord"] with the head turns itself out the body".

Our interpretation of the "*long neck*" (described by this man under *hypnosis*) as representing the "silver cord" is supported by the almost identical description which was given by Dr. E. J. Dingwall of the "silver cord" that he observed uniting an ectoplasmic structure to the medium in '*materialisation phenomena*'—he called it a "*thin white neck*"! Dr. Dingwall's Report, made when Research Officer to S.P.R., was mentioned by A. T. Baird (*A Casebook for Survival*, Psychic Press Ltd., p. 256). It described a white egg-shaped mass of ectoplasm that was produced under the strict supervision of Harry Price and Dr. Dingwall. The latter stated, "To the end nearest the medium was attached *a thin white neck* like a piece of macaroni".

(7) The medical view of the human "double" (as invariably imaginary in nature) not only fails to explain the numerous phenomena reviewed above concerning the *exteriorized "double"* but also a number of other phenomena concerning the *vacated physical body*. (See diagram)

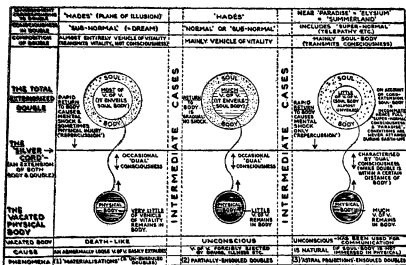


DIAGRAM ILLUSTRATING SUGGESTED GRADATIONS BETWEEN (1) TYPICAL 'MATERIALISATIONS' & (2) ASTRAL PROJECTIONS (A MEDIUMISTIC TRANS) PRODUCED BY THE NON-PHYSICAL BODIES ('DOUBLES') OF THE 'LIVING'

It will be clear that, theoretically, if the "double" is objective, the body of Mr. 'A' which it temporarily vacates can be temporarily entered, possessed or "controlled" by the exteriorized "double" of Mr. 'B'. Fodor (*op. cit.*, 1933, p. 294) insisted: "Once we admit the possibility of the Soul [—Body] leaving the [physical] body, we have to admit the possibility of another Spirit [—Body] entering it". This is, of course, the idea behind the "possession" form of mediumship—the "double" of the living medium vacates her body, that of a surviving personality takes its place and proceeds to communicate with mortals, using the physical hand, vocal organs, etc. of the medium.

If, as is highly probable, this is the correct interpretation of the phenomenon of "possession", a similar process should be possible in connection with *incarnate* souls. The two cases would be alike in that, one "double" would vacate a body and another, a "foreign" one, would take its place: There would, however be two differences. First, the "doubles" of "dead" astral communicators are permanently exteriorized and those of living communicators are only temporarily released. Secondly, the extension that resembles a "silver cord" is broken in the former case and maintained in the latter. That is, the "doubles" of the "dead" are *completely* (as well as permanently) released from the body, while those of the living are only *partially* (as well as only temporarily) extruded. There is, in fact, a considerable body of evidence for the receipt of "communications", by mediums, from living (as well as from "dead") communicators. It is, indeed, highly significant that, at the time of communication, living communicators are often *asleep* or *at least in reverie* (i.e., on our hypothesis, with the "double" more or less extruded from the body).



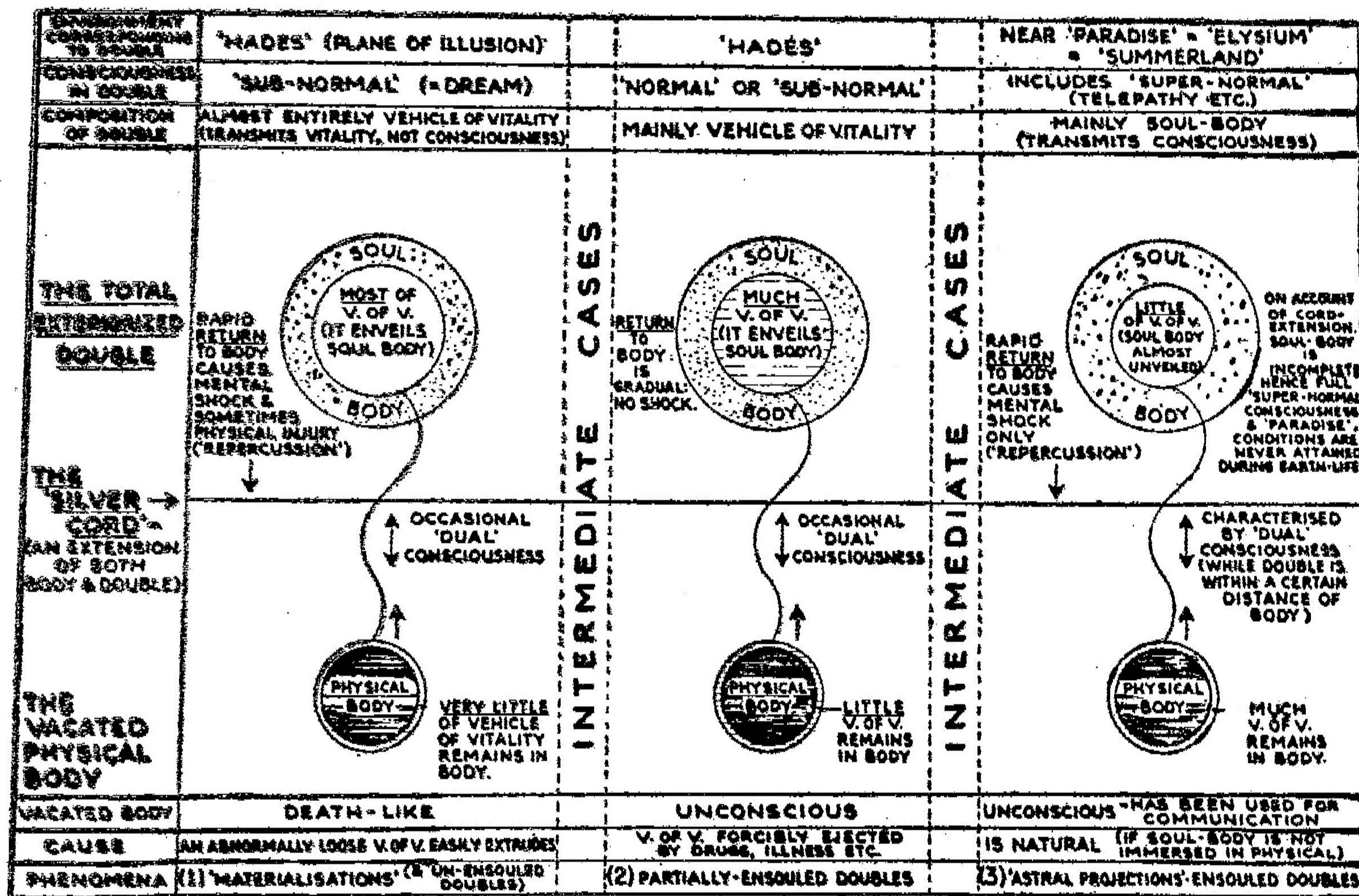


DIAGRAM ILLUSTRATING SUGGESTED GRADATIONS BETWEEN (1) TYPICAL 'MATERIALISATIONS' & (3) 'ASTRAL PROJECTIONS' (& MEDIUMISTIC TRANCE)  
PRODUCED BY THE NON-PHYSICAL BODIES ('DOUBLES') OF THE 'LIVING'



## (a) The sleep-state

The phenomenon of the time-lag, discussed on p.37, usually occurred when a person's "double" was presumably exteriorized from the physical body during *trance*. *Sleep* is related to, though not identical with *trance*, the "double" being (presumably) exteriorized from the body: Dr. van Eeden's case was concerned with *Sleep*.

According to Fodor (op cit. , 1933, p.10) a case was mentioned by Dr. Binn (*Anatomy of Sleep*) which was very similar to that cited by Dr. Van Eeden. In his *sleep*, this man "dreamed" that he was pushing against a door of a (distant) house. He pushed, in fact, so strongly that the occupants of the house could hardly hold it against him. We suggest that this man was a "physical" medium, and part of the "semi-physical" vehicle of vitality, as well as the "super-physical" Soul Body, was exteriorized.

As already noted, super-normally produced "raps" and other telekinetic effects may also occur when a person is *asleep*. In almost all cases the "physical" phenomena of psychical research occur when the medium is in deep *trance*. Although there has been much fraud, Drs. Hereward Carrington, Gerda Walther and most other expert investigators have concluded that genuine phenomena (telekinesis, levitation, materialisations, etc.) do occur. The fact that they occasionally take place in connection with *sleep* supports this conclusion and suggests the exteriorization of a "double" that is objective in nature and by no means imaginary.

We agree with Dr. Lhermitte that drowsiness is one of the causes of the projection of the 'double' but would reverse the statement—the partial release of the "double" causes drowsiness. It is probable that sleep, essentially, consists in the "double" temporarily vacating the body, the former being re-vivified while the latter is rested. Dr. William Wilson (*After life*, Rider & Co. Ltd., pp. 82, 143) concluded that "sleep is not due to physiological brain-changes, but to the with-drawal of the "soul" ..... from the everyday world". He considered that, "In this way it seeks communion with the primordial rhythm of life". This conclusion had already been reached, on different grounds, by Dr. Hereward Carrington (*Vitality, Fasting and Nutrition*, p. 225; *Journ A.S.P.R.*, April, 1908; *Psychic Science*, Aug. 1908) who rejected the orthodox idea that the human body resembles a steam-engine (obtaining its engines by "burning" food) and maintained that it resembles an electric motor, i. e. that re-charged with nervous energy during sleep. Muldoon, (*op. cit.*, 1929, p. 70) extended this idea. He regarded the "double" "(which he called the "astral body") exteriorized from the body during sleep, as acting like a "condenser" or an "accumulator" of cosmic energy—as representing a "link" between the latter and the nervous system of the physical body. Speaking from an entirely different standpoint — that of the specialist

in psycho-analysis—Dr. Alice E. Buck (with F. Claude Palmer, *The Clothes of God.*, Peter Owen Ltd., 1956, p. 43) said: “Perhaps man carrying the burden of his latest acquisition, conscious mind, has, according to natural rhythms which safeguard his being, each night to lay aside this load, and function in some way that brings him nearer other sources of wisdom...*The primary purpose of sleep may well be to enable mankind to dream*”. She noted: “The dreams will not necessarily be remembered”.

(b) Communications from sleepers

Alexander Aksakof (*Animism and Spiritism*, Leipzig, 1890) gave examples of communications received from sleepers, as did W. T. Stead (*After Death*, Stead's Publishing House, 1897). The latter received them by automatic writing. Sir Lawrence J. Jones (Presidential Address to S. P.R., 1928) referred to Kate Wingfield's mediumship and said, “On four different occasions my youngest daughter, aged nine, purported to control her *during her sleep*, speaking with great animation and very characteristically. In the first she was some fifteen miles from where Kate was staying”. A correct version of certain happenings was given, through the body of the sleeping Miss Wingfield, by this child.

Prof. F. C. S. Schiller (*Journ. S.P.R.*, 1923, p. 89) described a most significant case: an old woman, who was insane, went into *trances* in which she communicated mediumistically in a perfectly sane manner, i.e., while her “double” was enmeshed in and operating through the physical body and brain, her mind would not work normally, but when it was temporarily free from body and brain (in trance), the soul was seen to be normal. Cases such as these suggest that what supposed “communicators,” tell us is true, i.e. that the physical body is an instrument of the mind, soul, or personality, and that the latter, so far from being created by the body, it is dependent upon it only in the sense that an expert pianist is dependent for adequate performances on the efficiency of his piano.

Among the numerous independent “communications” to this effect may be mentioned one from “Myers” which was received and recorded by Miss Cummins (*The Road to Immortality*, Ivor Nicholson & Watson, 1932, p. 109), who, it is important to note, had made no study of Psychical research, psychology, etc. It was as follows: “Scientists have not in the least realised how very detached consciousness—or the soul—is from the body”. An earlier “communication,” in the same work (p. 89) is well worth noting in this connexion, since if the statement is true it explains a phenomenon that causes innumerable mortals great pain and sadness: we refer to the apparent deterioration, mental decay and decline, even childishness, of the aged *as seen by their incarnate friends and relatives*. The statement declares that this is apparent and not real. It reads as follows: “The aged, apparently mindless man is in no sense mindless. He has merely withdrawn a little way from you and has no need

of your pity, for, through that withdrawal, his awareness is almost wholly confined within his unfying body" [= the "double"] Prof. Schiller's interpretation of the case of the old woman corresponds with that given in "Myers" s' communication: "It would seem that our conscious personality, i. e. , what is traditionally called "soul", is not so strictly tied down in its manifestations to its body... as the scientifically 'orthodox' suppose. *The body machine* may become so disordered in ways which irresistibly suggest that the "soul" is destroyed or deranged: but they do not prove this and all the time it may be leading a life of its own in another "sphere", or another "plane" though it cannot express this life through a body which is no longer its possession in any effective sense."

(c) The return to the vacated body

Another phenomenon, mentioned by A Campbell Holms(*The Facts of Psychic Science and Philosophy*, Kegan paul, 1925, p. 135) , links the "doubles" of the living (studied by Dr. Lhermitte) with those of the "dead" (not considered, much less explained, by him). It suggests that they are, in fact, essentially similar and that they are quite often objective in nature. As already said, many *astral projectors* found that, when the released "double" was far from the vacated body (and consisted of Soul Body only),it was free from body-pull;when it was near the body(and included much of the *vehicle of vitality*, as well as the Soul Body), it was eventually "absorbed" or "sucked back" by the body, even against the will of the person concerned. The idea is at least concordant: if it is hard for the "double" (of a healthy, untired man) to quit the body, one would expect re-entrance,after release, to be easy.

As early as A D. 79 Plutarch's *On the Delay of Divine Justice* mentioned the case of Aridaeus, of Asia Minor, whose "double" left his body: its re-entry was described thus: "*Then, as though he was suddenly sucked though a tube, he lit in his body*". In England, Mrs. F. E. Leaning (*Brit. Journ. Psychical Research*, May, 1928) mentioned a lady whose "double" had been released:she described its re-entry as follows:"As I got near the body,I went faster and faster until *I was sucked up by it*".In France, Yram (*Practical Astral Projection*, Rider,p. 75) similarly observed,"*Where the cord joins the "double" it consists of thousands of very fine, elastic threads which were'seen to suck the"double"into them*".According to Dr E. Osty (*La Revue. Metapsychique*, May, 1930) Mme. Annenkoff described the return as follows:"I felt the body absorbing me like a sheet of blotting - paper or as a *sponge absorbs water*". A similar description was given by a sick Englishman (*Borderland*, iii, 1896):"I was a young man [=his own physical body]. A vortex of (?) air *sucked me towards him*". *Light* (LV, 1935, p. 21) cited W. Adair Roberts, who nearly died: he said that his "double" was gradually "*re-absorbed*" by his body. The re-entry of the "double" of A. L. Dribble into his body was recorded by S. J.Muldoon and Hereward Carrington(*The Phenomena of Astral Projection*, Rider, 1951, p. 77): he was "*sucked*" back. These similar descriptions

are readily understood if the "doubles" were objective—not otherwise.

All the cases mentioned above, some concerning people who were quite well, (e. g. Yram), others people who were sick (e. g., *Borderland case*) and still others people who nearly died, ranging from Asia Minor to Great Britain, France, America, etc., all represent *incarnate* souls. Campbell Holms, discussing the "doubles" of those *discarnate* souls that are attempting to communicate with mortals through the (vacated) physical body of a medium, said, "*The medium [=physical body] seems to exercise an attractive force*, so that if an enquiring spirit [in a permanently-released "double"] approaches too closely it may, when a spirit in occupation yields its control, itself be drawn into control, *absorbed*, as it were in the medium's organism". He cited the case of a discarnate person who thus manifested unintentionally and considered that. "In a similar way, obse-ssing spirits may assume control involuntarily". A related phenomenon is noted in connection with "physical" mediums in particular. Stainton Moses (*Proc. S. P. R.*, xi, pp. 28, 71, III), Frau Hauffe (Dr. J. Kerner, *Die Seherin von Prevorst*, 1829, transl. by Catherine Crowe, *The Seeress of Prevorst*, 1845) and others found that they (i.e., their physical bodies partially vacated by their unusually loose "doubles") strongly attracted the "doubles" of discarnate souls of the "earthbound" type. i.e., composite "doubles", including the vehicle of vitality as well as the Soul Body. These facts strongly suggest that the (objective) "doubles" of those "dead" who are of the "earthbound" type tend to be *absorbed* by the partially vacated bodies of "physical" mediums. It is, of course, theoretically possible that the repeated possession of the body of a "physical" medium may lead to obsession.

This matter seems to be put beyond doubt by a consideration of the closely related phenomena of materialisation (where the extruded "double" has often been photographed and is undoubtedly objective). Fodor (*op. cit.*, 1938) quoted Archdeacon Colley as observing that a materialised figure was "*sucked back into the body of the medium*". He noted that it returned by means of a "*vapoury cord*". At his request, the materialisation ("double") was made to return slowly to enable him to study the process.

(8) The correlation between the degree of exteriorization of the Soul Body and the "level" of consciousness—The theory of a purely imaginary "double" (and the orthodox theories of the mind-body relationship, i: e., (a) the behaviourists' view that mind is merely a product of brain-epiphenomenalism—and (b) the psychiatrists' view that mind and body are two aspects of one thing—psycho-physical parallelism) cannot explain the progressive elevation in the "level" of consciousness which occurs with the progressive withdrawal of the Soul, (on our hypothesis, in the Soul Body) from the physical body. The incidence of phenonema of the psychical (and mystical) types is roughly proportional to the (presumed) release of the Soul (—Body and the Spiritual Body) from their normal immersion in

the physical body. If, as materialists hold, the death of the body involves the extinction of the Soul this should not occur. Yet in the slight dissociation which we call *reverie*, telepathic, clairvoyant and precognitive impressions occasionally occur; in the more definite dissociation of *normal sleep* they are numerous, while in *deep trance* (when the physical body is death-like) they are common. Finally, in the maximum separation of Soul from body, i. e. , *the act of dying*, psychical phenomena are very common - we find telepathy (friends at a distance being informed of the time and circumstances of the transition), clairvoyance (death-bed visions) the appearance of the "doubles" of the dying to others, etc. F. W. H. Myers pointed out that "Apparitions..... increase very rapidly for the first few hours that precede death, and decrease gradually during the hours and days that follow, until, after about a year's time, they become merely sporadic". He referred to Gurney's statistics, representing cases in which death and the appearance of the 'double' to others were known to be in 'close proximity' : 9% of these were seen more than 24 hours before the death, 9% within 24 hours, 63% at the time of (or within an hour of) death and 19% within 24 hours after death. We interpret the 'mental' phenomena as due to the release of the soul Body from the physical body. (In addition, "physical" phenomena, such as the movement of physical objects without physical contact, may occur: these are due to the release of the vehicle of vitality).

The general elevation in the "level" of consciousness which corresponds to the degree of release from the body, is inexplicable if death means the extinction of the Soul, if the mind is a mere product of the brain, if body and mind are merely two aspects of one thing, or if the Soul Body is merely imaginary. But, if the Soul Body is primary and is distinct from the physical body, it is to be expected. So far from being extinguished at death, the Soul is in process of release from limitation, it is being re-born into that world to which it really belongs, and is resuming its true dimensions, faculties and powers (with the added developments that earth-life afforded). The position agrees with what supposed communicators (usually quite unlettered mediums) tell us: they compare the body to the blinkers on the harness of a horse, to the insulation on an electric wire, to a sphincter in the body. Many eminent philosophers and psychical researchers have arrived at similar conclusions:

(9) Features of the discarded vehicle of vitality

(a) Un - ensouled "doubles" of the "dead"

As already stated, on our hypothesis, when, at death, the Soul Body finally leaves its physical counterpart, the whole of the vehicle of vitality (through which the physical body had hitherto been vitalised) accompanies it. Then (in average cases of natural transition, some three or four days later) the Soul Body discards the vehicle of vitality. (see diagram illustrating the non - physical bodies or "doubles" of the "dead") This process is sometimes called "the second death"; (in reality it represents a second unveiling, or "birth", of the "Hidden Splendour" or Greater Self which

uses the Spiritual Body). The "second death" produces a partial corpse which decays *pari passu* with the physical body: it is the traditional "ghost", "wraith", or "astral shell", a purely bodily remnant of mortal life.

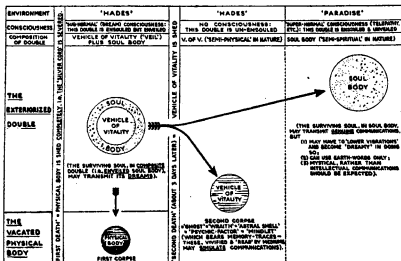


DIAGRAM ILLUSTRATING THE NON-PHYSICAL BODIES ('DOUBLES') OF THE 'DEAD'.

### (a) pseudo -communications

According to orthodox psychologists our memory of past events is possible because experiences leave "traces" in the brain. No one has seen such brain - traces, but there is much evidence in support of the hypothesis. However, "communicators" say that our words and actions also cause the formation of "traces" in the vehicle of vitality and there is much to support their statements. Many "communicators" say that, at an early stage of transition (when it may be supposed that the vehicle of vitality was in course of separating from the physical body) they had panoramic reviews of their past lives. This claim receives support from the fact that many who almost died (by drowning, etc.) and yet recovered, described having had the same experience. Now "communicators" claim that the discarded vehicle of vitality, which, as already said, is a partial corpse, retains these memory - traces and that mediums can revivify them, producing pseudo-communications.

This theory of "astral shells" (whose memory-traces may be unconsciously vivified by mediums to produce pseudo-communications) is probably related to (though not identical with) that advanced by Prof. C. D. Broad (*The Mind and its Place in Nature*, Kegan Paul, Trench, Trubner & Co. Ltd., 1923), Dr. C. E. M. Joad (with Shaw Desmond, "*Spiritualism*", Muse Arts Ltd.) and *The Recovery of Belief*, Faber & Faber, Ltd., 1952 and others. The hypothesis is that mind, as we know it, emerges only when a "psychic factor" or "mindlet" combines with a physical body, that when the latter dies, what survives is not a mind, Soul or personality, but



uses the Spiritual Body). The "second death" produces a partial corpse which decays *pari passu* with the physical body: it is the traditional "ghost", "wraith", or "astral shell", a purely bodily remnant of mortal life.

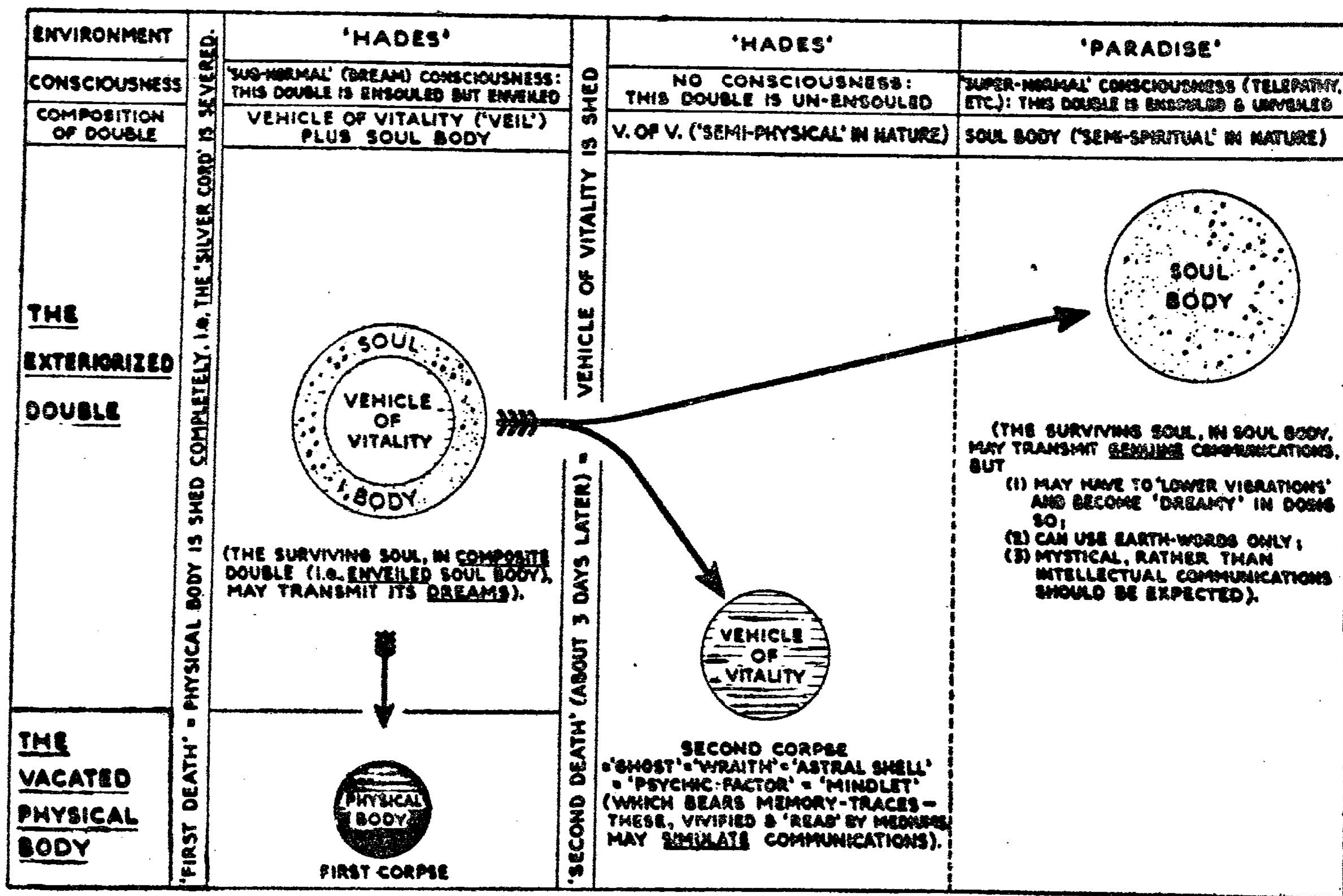


DIAGRAM ILLUSTRATING THE NON-PHYSICAL BODIES ('DOUBLES') OF THE 'DEAD'.



a "psychic factor" (Broad) or "mindlet" (Joad). Should this "mindlet" contact the body of an entranced medium, it may produce "communications" that include the memories of the deceased person, giving a false impression of a surviving mind.

(10) The relative number of "doubles" of the living and of the "dead"

The theory that the "double" is always purely imaginary fails to account for a fact that was established by the S.P.R. Census of Hallucinations, 1889 - 90. In that census it was found that (contrary to popular conceptions) *the proportion of apparitions of the living to those of the "dead" was about 7: 3*. This fact, inexplicable if all "doubles" are imaginary, is readily understood on our hypothesis that many are objective. *During physical embodiment*, the exteriorized "double" would consist of a "super - physical" soul Body which was often impregnated with material from the ("semi - physical") vehicle of vitality — especially where the latter was loose, i. e. with mediumistic people who were in quite good health, with non - psychics who were very fatigued, very ill or approaching transition. A "double" that included a significant amount of the vehicle of vitality, would be relatively gross and approach physical visibility *Soon after death*, before the vehicle of vitality has been shed from the composite "double", the latter would be even denser and even more likely to be visible. *After the "second death", (usually three or four days following physical death)*, with the shedding of the vehicle of vitality, the soul Body would be so fine as to affect only those exceptionally sensitive mortals we call clairvoyants. Thus those apparitions that are of a *bodily* nature would be expected to represent living people more often than "dead" ones. The same is true of thoughts, feelings and mental images, but, since actions and re-action are equal and opposite, it also acts after the manner of a resistant base or gun-emplacement. Hence, the telephthic images of mortals are likely to be more powerful than those of the dead.

## APPENDIX III

# The Total Bodily Constitution of Man

IN our books entitled *The Supreme Adventure* (James Clarke & Co. Ltd., 1961) *The Study and Practice of Astral Projection, More Astral Projections and Astral Projection Technique* (Aquarian press, 1961, 1964) we found it most convenient to sub-divide the total bodily constitution of man, physical and non-physical, into three *bodies*, or vehicles of consciousness, namely, (1) the physical body (with its "semi-physical" vehicle of vitality), (2) the "super-physical" or "semi-spiritual" Soul, or Psychical, Body and (3) the Spiritual, Celestial or Divine Body. As consciousness uses these three main bodies it appears as three main "selves", each with its characteristic "level" of consciousness, i. e., (1) the everyday self, the lesser self or personality (with "normal" consciousness), (2) the psychic or intermediate self (with "super-normal" consciousness), (2) the psychic or intermediate self (with "super-normal" consciousness, including telepathic, clairvoyant and pre-cognitive abilities) and (3) the Greater, Eternal, Higher Self, the "Christ-in-you" of St. Paul and the "Over-soul" of Emerson (with Cosmic, Spiritual or mystical consciousness). The physical body is drawn from (and is eventually returned to) the earth; by analogy we may conclude that the Soul Body is drawn from (and is eventually returned to) the "Paradise" world (the "third heaven" of St. Paul) and the Spiritual Body from the true Heavens of the Scriptures. At the end of earth-life the physical body is shed; three days (on an average) later, the vehicle of vitality is shed (at the "second death"); after a long period in "Paradise" the Soul Body is discarded (at the "third death") and, considerable later, the Spiritual Body. These "deaths" of bodies involve unveilings of the Eternal Self: They are births rather than deaths.

But different people who, in the long history of human thought, have sub-divided the total bodily constitution of man, have used different classifications. Similar differences in classification occur in the natural sciences today. For instance, every member of the buttercup family is available for study by botanists: but some sub-divide the

genus into more species than others. The same applies to certain genera of animals, the wolf family, for example. This does not mean that students who prefer the smaller number of species are "right" and the others "wrong"; although certain differences occur in nature, certain sub-divisions are man-made for convenience of description, reference, etc. The facts are unalterable the sub-divisions envisaged are often arbitrary. In spite of the Scriptural allusion to separating the "sheep" from the "goats" (human beings on a moral and spiritual basis) there is actually no sharp line of separation in nature between the sheep family and the goat family (hence, when prehistoric sites are investigated it is often impossible definitely to say whether the remains found are those of sheep or those of goat).

The fact that different students sub divide the non-physical body of man in different ways is no argument against its existence. We ourselves find a three-fold sub-division the most simple. Some "communicators" also favour this procedure. But the "communicator" of Mrs. S. L. Ford (*Interwoven*, Boston, 1905, p. 16) held: "There are seven bodies, each capable of separation..... as one after another is left and laid away [= dies] ... the last one will be born into the seventh sphere..." She added. "I say last one, but the Guide says, 'Do not say this because you know no and or where the last one might be.'"

In England the "communicator" of "A. B." (*One Step Higher*, The C. W. Daniel C. Ltd., 1937, p. 22) made a statement concerning the micro-cism (man and his various bodies) as the "communicator" of Mrs. Ford had made in America concerning the Macrocosm (the Universe and its various "spheres"): he said, "Death is only one of seven changes which must take place if the soul(=the Greater, Inner, Higher or Eternal Self, the Over-soul) is to expand".

While religious philosophers in general have found it convenient to regard the total Self as a trinity of (a) physical body, (b) soul (or mind), an ill-defined entity, and (c) Spirit which animates both, the ancient Egyptians and Buddhists recognised seven "principles" and their classification were so similar that it is likely that the Buddhist scheme was based on the earlier Egyptian one. There were as follows:

"Principles"	Egyptian Terms	Buddhist Terms
(1) Dense physical body	<i>Khat</i>	<i>Rupa</i>
(2) VEHICLE OF VITALITY	<i>Ka</i> ("energy")	<i>Linga Sharira</i>
(3) Vitality-man	<i>Sekhem</i>	<i>Prana</i>
(4) Animal-man	<i>Khaibet</i>	<i>Kama Rupa</i>
(5) Spiritual 'heart' (=SOUL BODY)	<i>Ah</i>	<i>Manas</i>
(6) Spiritual Soul (=SPIRITUAL BODY)	<i>Khu</i> or <i>Yakhu</i> ("Shining Body")	<i>Buddhi</i>
(7) Eternal Self) (=GREATER OR ETERNAL SELF)	<i>Ba</i>	<i>Atma</i>

The ancient Egyptians considered that, at death, the physical body only was lost, all the other "principles" eventually becoming integrated with the Eternal Self. The Buddhists' conception involved a series of "deaths", of which physical death was only the first. They held that *Buddhi* and *Atma* repeatedly re-incarnate, on each occasion resuming the five "principles" that had formerly "died". On the completion of "the wheel of births and deaths", i. e. , at the end of the last incarnation, the *Buddhi* itself was discarded and the *Atma* entered into the All-consciousness. These final developments are, of course, possible, but are beyond our understanding.

The Egyptians emphasised rewards for a good earth-life in the immediate after life. The Buddhists considered that good men acquired and accumulated rewards which affected their subsequent earth-lives, reducing their number and the desire to re-incarnate.

The Western classification of man's total bodily nature was reviewed by G. R. S. Mead in a learned book entitled *The Doctrine of the Subtle Body in Western Tradition* (Watkins, 1919). The teaching began in the early Orphic mysticism and was developed by Pythagoras (c. 570-500 B. C. ). The ideas of Plato and of Aristotle on these matters were given precision by the Neo-Platonists. This school, founded by Plotinus (c. 203-262 A. D. ) and continued during the 4th and 5th centuries by Porphyrius (233 - 305 A. D. ), Iamblichus (who probably died 333 A. D. ), Proclus (412 - 485 A. D. ), etc., was not mainly concerned with the bodily aspect of man, but it did recognise non-physical bodies of "higher" and "lower" types.

The "higher" non physical body (which we would call "Spiritual" or "super-physical" in nature) was called the *augoeides* (=the Splendid Radiant, Brilliant, Sun-like, etc.) or the *astroides* (=Star-like or Astral), but, with the passage of years, the term "astral body" came to be applied also to various component of the "lower" non-physical body, and this caused much confusion. The bodily feature which we call the vehicle of vitality (and which is "semi-physical" in nature) belongs to this latter group. It was called the image (*eidolon*, *image*, *simulacrum*) or the shadow or shade (*skia*, *umbra*) and was then, as now, considered to represent a link, or bridge, between the soul (or consciousness) and physical matter, the dense physical body. The latter was called the "shell" or "tomb" Plato (*Phaedrus*) declared, "We are imprisoned in the body like an oyster in its shell".

The Splendid, Radiant, Brilliant, Eternal or Sun-like Body (=our Spiritual Body) had no definite or permanent, i. e., organised, form but was rather an "essence" or "plasm" which was so extremely subtle that it automatically assumed any imaged, or desired, form. The "Soul" (in modern language, "Spirit") was formless as well as bodiless.

Plotinus taught that the *eidolon*, *image*, *similacrum*, *moist spirit* or "*spirituous body*", that is, the vehicle of vitality, persisted after the death of the physical body, for a time, in "Hades" conditions. He mentioned Homer (*Od.*, xi, 602—5) as saying that his *image* was in "Hades" while he (the soul) was "among the gods" [=discarnate souls in "Paradise"]. He said that the *image* may provide the basis for apparitions ("doubles") of the dead,

Mead (like many other people) was told by a "communicator" that discarded *images*, in "Hades" conditions, i.e., "astral shells", can be vivified and used by discarnate souls for purposes of "communicating" with mortals.

Porphyry, a pupil of Plotinus, said that, according to the Stoics, sensual men attract "moist" or "cloud-like" spirits, i.e., these discarnate souls who have not yet shed the *eidolon* or *image* (the vehicle of vitality) and the latter may thus obtain some physical sensations and may also occasionally become visible to mortals. Although this part of the total bodily constitution has no sense organs physical sensations are obtainable only through it. *Again, although it usually kept the form of the physical body with which it was associated during earth-life, it could assume other forms (for which purpose it formed a mental image.)*

Pselus (*On the Daimones*), in the 9th century, said, "If it were possible for a man to come into close contact with the spirituous body of another man, he would need no uttered speech, but all he wanted to say would reach the hearer by a soundless way" [i. e., by telepathy]. He added, "They say that this is also the way with souls on leaving the body [=daimones], for they too communicate with one another without sound".

These are general considerations. We may now review the various equivalents of the bodily features which we call the vehicle of vitality, the Soul Body and the Spiritual Body, respectively.\*

#### (1) The vehicle of vitality

Lt.-Col. A.E. Powell, (*op. cit.*, 1925, p. 2) published valuable summaries of the Theosophical teachings. He pointed out that the early Theosophical literature had involved confusion concerning those non-physical bodies that are equivalent to our vehicle of vitality and Soul Body. He stated; "In early Theosophical literature the etheric double

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\* C.W. Leadbeater, *A text-book of Theosophy*, Theosophical Publishing House, 1914, p. 41; Dr. R.C. Johnson, *Psychical Research*, English Universities Press Ltd., 1955; "A.L.E.H.", *Fragments from My Messages*, Women's Printing Society Ltd., 1929; Jane Sherwood, *The Country Beyond*, Rider, Mabel Beatty, *Man Made Perfect; The Temple of the Body*, Rider; Majorie Livingston, *The New Nuctemeron*, Rider, 1930; Geraldine Cummins, *The Road to Immortality; Beyond Human Personality*, Ivor Nicholson & Watson, 1932—1935; Max Heindel, *The Rosicrucian Cosmo-Conception*, 1911, Phoebe Payne & Dr. L.J. Bendit, *The Psychic Sense*, Faber, 1943, p. 77; Lt. Col. A.E. Powell, *The Etheric Double, The Astral Body, The Causal Body*, Theosophical Publishing House, (1925-8).

[=vehicle of vitality] was often called the astral body, the astral man or the Linga Sharira. In later writings, however, none of these terms is ever applied to it, as they belong properly to the body composed of astral matter, the body of Kama of the Hindus". [i.e., to the Soul Body]. He gave a warning, "In reading *The Secret Doctrine*, therefore, and other books of the older literature, the student must be on his guard not to confuse these two quite distinct bodies, known today as *the etheric double* [=vehicle of vitality] and *the astral body* [here=Soul Body]". He went on. "The correct Hindu name for the etheric double is *Pranamayakosha*, or vehicle of Prana.....Every solid, liquid and gaseous particle of the physical body is surrounded with an etheric envelope: hence, the etheric double, as its name implies, is a perfect duplicate of the dense form. It projects about a quarter of an inch beyond the skin. The etheric *aura* or health aura, projects normally several inches beyond the skin."

Two chief functions are attributed to "the etheric double", by the Theosophists: they are the same as are mentioned by innumerable independent "communicators" who have never heard of Theosophy. First, it is a vehicle of cosmic vital force ("Prana") and secondly it constitutes a bridge or link between the (primary) "Astral" (here=Soul Body) and its "condensation", the physical body. Powell quoted Dr. Annie Besant as saying (again what many independent "communicators" say) that the vehicle of vitality "is not normally capable of acting as a separate vehicle of consciousness, in which a man can live or function.....As it is a vehicle, not of mental consciousness, but of vitality, its dislocation from the dense partner to which it conveys the life-currents is disturbing and unhealthy.....In persons known as physical or materialising mediums the double is comparatively easily detachable and its etheric matter [=ectoplasm] forms the basis of many phenomena of materialisation."

"The "double" [vehicle of vitality] can be separated from the dense physical body by accident, death, anaesthetics or mesmerism. This..... necessarily produces anaesthesia, since it is the connecting-link between the brain and the higher consciousness."

The Theosophical conception on an "earth-bound soul" (mentioned by Powell, *op. cit.*, 1925, p. 72) is also identical with that given by innumerable independent "communicators". He said, "In the case of people who cling desperately to physical existence, the astral body [here=Soul Body] cannot altogether separate from the etheric [=vehicle of vitality] and they awaken still surrounded by etheric matter.....Such a person would be shut out from the astral world [here="Paradise"] by the shell of etheric matter, and at the same time the loss of physical sense organs prevents him from coming fully into touch with earth-life. Consequently he drifts about, lonely, dumb and terrified, *in a thick and gloomy fog*..." Dr. A. Puharich (*Beyond Telepathy*, Darton, Longman and Todd Ltd., 1963) provisionally used Reichenbach's term "od" for the vehicle of vitality

## (2) The Soul Body

That bodily constituent which is called the Soul Body by the present writer comprises the [emotional ("Astral") Body *plus* the (lower) Mental Body (with reason) of the Theosophists. (The Higher Mental Body or Causal Body of the Theosophists is concerned with intuition and inspiration). Powell (*op. cit.*, 1926, p. 7) cited Dr. Annie Besant as saying that the astral body consists of seven grades of matter & Leadbeater as saying the physical body of man has "a very strong attraction" for the matter of the astral body. Although, therefore, the astral body is essentially *ovoid* in form, about 99% of the astral particles are compressed within the periphery of the physical body. *The astral body thus tends to take the form of the physical body, and that part of it which extends beyond the physical body constitutes the astral "aura". But this similarity of the astral body to the physical body "is merely a matter of external form; it does not involve at all any similarity of function in the various organs".*

The Theosophists (like clairvoyants, astral projectors and many "communicators") declare (*op. cit.*, 1926, p. 8.): "Not only man's physical body, but everything else physical, has its corresponding order of astral matter in association with it, not to be separated from it except by a very considerable exertion of occult force. In other words, *every physical object has its astral counterpart.*"

The "Astral" [here=Soul] Body has three functions: first, it makes physical sensation possible; secondly, it bridges mind, soul or consciousness with the physical body and thirdly, it (unlike the vehicle of vitality) can act as an independent vehicle of the soul or consciousness. It possesses certain sense-organs, the Chakras. (In *The Study and Practice of Astral Projection*, Aquarian Press, 1961, p. 222) the present writer called attention to the number of independent descriptions of these "sense organs" of the Soul Body).

## (3) The Spiritual Body

The Spiritual Body of the present writer corresponds to the Higher Mental (=Causal) Body *plus* the Buddhic Body of the Theosophists (see Powell' *Op. cit.*, 1921).

Dr. J. J. Poortman (*Ochema Aseen*, the Netherlands, gave the following terms: the *physiological pneuma* "(=vehicle of vitality)" "the *psychological pneuma*" (=Soul Body) and the *sublime phenomena* (=Spiritual Body).

## APPENDIX IV

# The Views of Some Psychical Researchers Concerning The "Double"

### (1) Hereward Carrington

Carrington considered that there is much evidence, based both on certain experiments and numerous apparitions, etc., that shows "in the clearest manner" that we possess a second objective body consisting of "semi-fluid substance" (see p. 1).

### (2) G. N. M. Tyrrell

Tyrrell (*Apparitions*, Duckworth, 1942, p. 84) tried to explain out-of-the-body experiences under his general theory of apparitions, i. e., the creation of idea-patterns (these particular apparitions being "apparitional dramas"). He suggested that, though the astral projector may feel that he is present, as an observer, in a distant room, this is an illusion, since consciousness is in no place at all. This point, however, does not affect the hypothesis of a composite objective "double", consisting of "semi-" and "super-physical" bodies, the vehicle of vitality and the Soul Body respectively, since these may well have their own "space".

Tyrrell said, "Our perceptual consciousness has constructed for it an elaborate system of sense-data which gives it a picture of a spacial environment as seen from a particular standpoint, and it gives an irresistible feeling of *being* in that picture". But his theory fails to explain such features of out-of-the-body experiences as the "blackout", the "silver cord" and "repercussion".

The theory of "apparitional dramas" fails to explain (and the hypothesis of a composite objective "double" succeeds in explaining) the fact that the incidence of pre-death "doubles" varies as between natural death in old age and enforced death in the prime of life. It is an observed



fact that the "double" of an aged man is often seen before his actual transition; on the other hand no comparable cases whatever are recorded concerning enforced death in the prime of life (see *The Supreme Adventure*, James Clarke & Co. Ltd., 1961, p. 202). Again, *post mortem* "doubles" vary greatly in nature according to whether the man concerned dies in old age or in his prime: the latter, and not the former, tend to cause "physical" phenomena such as super-normal "raps" and "lights". The objective "double" of a man who died suddenly in his prime was replete with vitality that must be dissipated. Tyrrell's hypothesis is valueless here.

(2) May Bell

May Bell (*Journ. S. P. R.* xxxviii, No. 69, 1956, p. 386), discussing Prof. Hornell Hart's theories concerning apparitions, including astral projections (see Appendix XI and *Proc. S. P. R.*, Pt. 185), took much the same view of their nature as Dr. Lhermitte. She said; "Instead of supposing that we have etheric bodies, it would be simpler to think that minds have, unconsciously, more or less correct images of their bodily selves; and a few minds under stress (recognised or unrecognised), can project their self-images into external space, and that sometimes these persist; and that a few clairvoyant people can perceive these images, partly-intelligent figures". She continued, "But what of apparitions, or image-body of the dead? Those of the newly-dead can be explained as projected and persisting. Of the long-dead, this may be the explanation ... Where the apparition seems to have come with a purpose, the explanation certainly would be very complicated".

This suggestion is not, as claimed, simpler than that of an etheric, or astral, body (the objective "double"): many people doubtless have images of their own bodies, some clairvoyants doubtless see other people's mental images (including, possibly, those of their bodies) and mental images may be more or less persistent, but these simple considerations would serve to explain only the simplest cases of the appearance of the self, of image-bodies. We have no knowledge whatever of what May Bell calls "*partly-intelligent*" figures (mental images) or such as "seem to come with a *purpose*", apart from astral projections, and it is these that are of the greatest significance and importance. They cannot be explained on the basis of mere body-images and Miss Bell admits that to account for them thus would be "very complicated". She did not attempt to task. On the other hand, the theory of the astral or etheric body (the objective "double") is simple and admirably explains such cases (and much more): non-intelligent and purposeless doubles are un-ensouled portions of the vehicle of vitality; intelligent and purposeful ones are Soul Bodies (with or without a tincture of substances from the vehicle of vitality). Again, such "doubles" are often much more than "partly" intelligent—they often acquire veridical information super-normally; they may have telepathic and clairvoyant powers, i. e., so far from being merely "partly" conscious they are definitely "super-conscious".

Among the matters which the body-image theory fails to explain, as we have said, is the obvious similarity between certain types of astral projections and materialisations: there are all gradations between typical cases of each of these phenomena.

But materialisations do not represent merely mental images of the medium's body. They are clearly images *plus something that is photographable i.e., objective*.

"If I had *lived as a beast*", said a "double" that appeared to the Seeress of Prevorst (Catherine Crowe, *The Night Side of Nature*, 1848, Routledge ed., 1904, p. 406), "I should *appear as a beast*". St. Augustine (*De Civitate Dei*, A. D. 413-426) mentioned a case of the projected "double" that took animal form. He rejected the prevalent idea that this was the work of demons. Like May Bell, and others who have endeavoured to explain all astral projections without having to assume the existence of an objective etheric or astral body, he considered the phenomenon to represent a mental image which "in some *inexplicable manner*" was "presented to the senses of others in corporeal form". He suggested that, while the originator of this animal-like image slept, "the phantom of his imagination, incorporated, so to speak, under the form of some animal, appeared to the senses of other people and he saw himself, as in dreams, carrying burdens under that form".

St. Augustine's suggestion brings out the point which we are endeavouring to make. A materialisation may represent a *mental image*, but if so, it is a mental image that is *clothed in ectoplasm*. Expressing the relationship between the envisaged mental and bodily factors in another way (and in connection with typical astral projections rather than typical materialisations), we would say that in this instance the "double" (ectoplasm) is ensouled. Since there are all gradations between materialisations and astral projections, the latter, like the former, are not mere images, but have two components, namely, *the image of the physical body and the objective "double"*. The two groups are connected because the latter may, at different times, with different people, etc consist of (a) ectoplasmic material from the vehicle of vitality only or (b) the exteriorized Soul Body only or (c) varying proportions of (a) and (b).

May Bell admitted that her body-image hypothesis would not serve to explain *purposeful "doubles"* of the *long-dead*. She did not appear to realise that it fails to account for *any* purposeful "doubles", whether of the *long-dead*, the *newly-dead* or the *living*. There are many well-attested examples of each of these on the files of the S. P. R. and no hypothesis can be regarded as satisfactory that does not explain them. On the other hand, the hypothesis of an objective composite "double" embraces both purposeful and purposeless apparitions, whether of the living, the newly-dead or the long-dead. It explains much else beside.

(4) Professor C. J. Ducasse appears to have been the only psychical researcher or philosopher who realised the possible significance of

those accounts of "double" that included descriptions of a "silver cord"-attachment. In *A Critical Examination of the Belief in a Life After Death* (Charles A. Thomas, Springfield, Ill., U. S. A., 1961, p.160). after mentioning the common hypothesis that "double" are hallucinations and subjective in nature, he drew attention to the fact that many are described as attached to their physical counterparts by a "silver cord". He said that if this is actually the case then such "double" could scarcely be imaginary and must be objective. There is good reason to conclude that this is actually the case, since (apart from any other evidence) there are numerous *photographs* of a "silver cord" which joins a materialised figure to the body of the medium who supplied the necessary ectoplasm-and the type of "double" (composed entirely of substance from the vehicle of vitality of the medium) grades into the denser "doubles" of astral projectors (which, so far as we know, have not, as yet, provided any photographic evidence): the latter either consist of or include substance from the vehicle of vitality of the projector.

## APPENDIX V

# The Views of Some Anthropologists Concerning The "Double"

Sir Edward B. Tyler, Professor of Anthropology at Oxford, (*Primitive Culture*, 6th ed., 1920) developed an *a priori* explanation as to how the idea of the soul (or "spirit") and soul-body (or objective "double") arose among savages, etc: there was, he said, first an idea of *life* and then one of *double*, after which these were combined. Since his speculation—it was no more-suited those scientists and medical men with grossly materialistic minds, it was regarded by them as marking the end of the "superstitious" ideas that form the basis of the world's religions. Sir James G. Frazer, Professor of Social Anthropology at Liverpool (*The Golden Bough*, 1890, New Ed., 1911) advanced a similar hypothesis. But these *a priori* theories have been superseded by another (K. Th. Preuss, *Der Ursprung der Religion und Kunst*, Globus, 1904-5), since it is now considered that magic *preceded* animism!

Prof. Wm. Mc. Dougall, psychologist as well as physician, favoured "animism", the idea that man has (or rather *is*) a soul. Dr. Wm. Wilson (*After-Life*, Rider & Co. Ltd. ) said, "It is the physicians who have re-organised the science of psychology, and more and more do they seem to be finding the balance weighed down on the side of the "animistic" conception of mind; some soul seems to direct the activity of everything living, from the smallest speck of protoplasm up to the majestic working of the greatest amongst human brains—that of the pure mathematician". As already said, Dr. Wilson adopted the conception of sleep that has long been held by hundreds of clairvoyants, etc Who had no medical or psychological training whatever, namely, that it is caused by the withdrawal of the objective "double" from the physical body—astral projection, in fact.

## APPENDIX VI

# The Views of Some Philosophers Concerning The "Duble"

### (1) Gurdjieff

J. G. Bennett (*Witness*, Hodder & Stoughton Ltd., 1962, p. 272) gave Gurdjieff's classification as follows; "Man already has Kesdjan [=Soul] Body. This is un-mortal but not real un-mortal. Real un-mortal only comes with Higher [=Spiritual, Celestial or Divine] Body. He have Body for Soul—but not also have Body for "I" [=the Greater, Higher, Inner, Eternal Self, the Over-soul]. Yon can go to Paradise with Kesdjan Body. But must not be satisfied with Paradise—must find way to Soleil Absolu" [=the true Heavens of the Scriptures]. Later (*op. cit.*, p. 373) Bennett feared what might happen to him if he "could not *acquire* that Higher body of which Gurdjieff had spoken to him. It is also to be noted, in connection with his conception of a Higher Body that is *acquired*, that Bennett (*op. cit.*, p. 291), when very ill, had one of his out-of-the-body experiences. He noted that he was in a body which was not the physical body and "surmised" that it was "what Gurdjieff calls the second or Kesdjan body" [=Soul Body]. He said, "This taught me something of what he meant by the need to build a different body for the 'Real Unchangeable I' [=to build a Spiritual, Celestial or Divine Body for the Greater or Eternal Self]. While I was out of the [physical] body I had no 'I', only an awareness that was blissful and peaceful—but in which there was no power of action". [The deduction does not necessarily follow: the Spiritual Body may well have been present but its organs of sense and activity either undeveloped or temporarily inactive because of a condition that, in other circumstances, the present writer has called "the partial awakening—see *The Supreme Adventure*, James Clarke & Co. Ltd., 1961, pp 63, 64, 143].

Dr. Kenneth Walker (*The Teaching of Gurdjieff*, Jonathan Cape, 1957, p. 156) said that, Gurdjieff correlated the Christian nomenclature with that of the Theosophists as follows:

- (1) "Carnal" Body of St. Paul=physical body (including the vehicle of vitality)
- (2) "Natural" Body (the Psychical or Soul Body of St. Paul= Astral or Emotional Body)
- (3) Spiritual Body of St. Paul=Mental Body
- (4) Divine or Celestial Body =Higher Mental (=Causal Body)

Gurdjieff's teaching came from eastern occult brotherhoods which he contacted during years of search. Whereas the Theosophists, Rosicrucians, Swedenborgians, etc. consider that the entire series of bodies indicated above is present here and now in all men, Gurdjieff held that the "highest" two, namely, the Spiritual and Divine (or Celestial) Bodies, are not present in ordinary men that they occur only in those who are spiritually developed. His view is clearly related to that of conditional immortality.

This idea of the acquisition of the "highest" non-physical body seems never to be given in "communications" (though it should be said that they are mostly concerned with a "lower" body, namely, the Soul, Psychical or Emotional Body). For instance, the "communicator" of *Life Beyond the Grave* (E. W. Allen, 1876, p. 10) said, "The Spirit [=Soul] Body is fully developed, the latter has to be built up by the spiritual atmosphere which it absorbs in the spirit-world [= "Paradise"]". A child of ten who was dying similarly said, "My [physical] body is worn out... But I possess a Spiritual [=Soul] Body which will replace it. I even have it already on me" (*Journ. A. S. P. R.*, 1919, p. 375). This child was dying, but other people who left the body, (and later re-entered it) while in good health, i. e., astral projectors, made the same observation. This applied to Muldoon in America, Yram in France, Oliver Fox, Sigrid Kaeyer and William Gerhardi in Great Britain. As would be expected, they gave the non-physical body various names, but there is no doubt that all meant the Soul Body. Sigrid Kaeyer (*I was in the Spirit*, Rider, p. 18) observed, "It is my Soul Body, or my Spiritual Body, which is transcendent now. It has broken through the thin barrier of the dphysical; I am living in my true home". When Muldoon, at the age of twelve, first left his physical body and found himself in the replica-body (the "double"), he thought he was still in the former (*op. cit.*, 1929, p. 6). When Gerhardi (*Resurrection*, Cassell, 1934) found his "double" released he commented, "It seemed that, for the first stage of survival at any rate, we ahead had a body, stored away, it is true, like a diver's suit, but nevertheless neatly folded in our everyday bodies, always at hand in case of death or for special use". These three people, unlike Gurdjieff,

were reporting their own, first-hand observations. Gerhardi considered that the fact of having one non-physical body (the Soul Body) strongly suggests that other, "higher", bodies will reveal themselves as required. The others do not speculate on that possibility.

It is interesting to note that the idea that was held by Gurdjieff as to the acquisition (and not the present possession) of the "highly" body was received in "communications" from "Myers"\* through Geraldine Cummins who, according to her close friend, Miss E. B. Gibbes, had "not studied books on Theosophy or psychical research". Miss Cummins was originally, in fact, agnostic concerning survival.

In *The Road to Immortality*, (Ivor Nicholson & Watson, 1932, p. 54) "Myers" stated that, after death, "the majority of Soul-men" [=men who wish to re-incarnate] "slough their Etheric [=Soul] Body and put on a shape which is a degree finer [i.e., the Higher Mental, or Causal Body]. They are then released from Illusion Land [= "Paradise"], from that nursery in which they merely lived in the old fantasy of earth.

More detailed "communications" from "Myers" concerning these matters were published in a later book entitled *Beyond Human Personality* (Ivor Nicholson & Watson, 1925). On p. 66 of this important work, he said that the "husk" [=vehicle of vitality] "contains and shelters the nascent manifestation which is to be eventually the body of the soul in the world after death" [i.e., the vehicle of vitality acts for the newly-born Soul Body just as the "after-birth" acts for the newly-born babe]. On p. 68, "Myers" said that, "When a man's life draws to a close, the subliminal [=Greater, Higher, Inner, Eternal, Transcendental] Self commences its work of developing the etheric shape [=Soul Body] within the double [=vehicle of vitality]. On p. 195 he stated: "All through life man is accompanied by his double or unifying body [=vehicle of vitality]. Its *core or germ* is the Etheric [=Soul] Body, which will develop during old age". He continued, "It then takes shape and form and is the garment worn by the soul in the world beyond death. *Within the Etheric [=Soul] Body resides the seed of the subtle [= "fiery" = Higher Mental = Causal] Body*". The latter "has no resemblance to human shape" and it is "assumed", sometime after physical death, by "Solar Man" (p. 115). Again, when speaking (p. 56) of conception at re-birth, "Myers" said, "When a soul seeks re-birth on earth, its Etheric [=Soul] Body is absorbed by the double [=vehicle of vitality] which accompanies it through this incarnation."

"Myers", it should be noted, resolved the difficulty involved in the position held by occult brotherhoods from whom Gurdjieff obtained his abstruse teachings when he stated that *each successive body contains the "germ" or "seed" of a finer one*, an idea that is the converse of that of the Neo-Platonists who, as already said, considered that the "highest"

\* Another "Communicator" namely, that of Miss. Keeler (J.A.S.P.R. X, 1916), as well as "Myers" mentioned only two bodies (the physical and the "astral")

non-physical body, the *augoeides*, the Splendid, Radiant, Sub-like, Spiritual Body, tends to form "lower" bodies as and when it needs them. One cannot doubt that the highly significant "communications" just cited came from the surviving F. W. H. Myers, who spent his life studying these matters; the only alternative is that they came from a sub-conscious portion of the mind of Miss Cummins who had no special interest in and no knowledge of them.

Dr. Kenneth Walker (*op. cit.*, 1957, p. 38) quoted Ouspensky, the famous pupil of Gurdjieff, as saying the "flashes" of cosmic consciousness [which we consider to involve the use of the "highest" body] can occur in "quite ordinary men". He claimed that "more often than not" these people had subjected themselves previously to certain inner disciplines and had been deeply stirred emotionally". Since, however, few, if indeed any, "quite ordinary men" do this, in the absence of any evidence adduced by Ouspensky to that effect, his claim should be accorded no weight whatever; it is the simple fact that simple, unlettered and even "non-religious" men experience "flashes" of consciousness which is variously called cosmic, spiritual and mystical. Plotinus and other great men experienced no more than "flashes" of this sublime awareness. Two inferences may be drawn: First, "quite ordinary" (and as well as extraordinary) men *already, here and now, possess the "highest" (i.e., Spiritual) body*, the exercise of which permits cosmic consciousness. Secondly, the idea of a spiritual elite (and that of a professional holy man) is unreal and obnoxious in the extreme. Esoteric knowledge and ascetic disciplines are snares and delusions if they prevent one receiving "the Kingdom of God as a little child" (Mark X, 15, Luke xviii, 17).

Thomas Lake Harris (1823-1906) described the following bodies as possessed by man: (1) the physical body; (2) the desire body; (3) the geist, double, shadow-form, memory-form or astral image; (4) the spiritual body; (5) the soul of the spirit; (6) the Divine spark, Atma or Ego. In addition, he held that there was another form "derived from the Lord in Heaven" and received by man through a second birth" (see G. M. Hort, R. B. Ince and W. P. Swainson, *Three Famous Occultists*, Rider & Co. Ltd., p. 168).

We suggest that the differences between these views, are mainly terminological: one thinker says that the Soul, Causal and Divine Bodies are present only "in germ", another that, though present, they are unorganised and therefore at present inoperative. The conception of the present, writer is that when they become organised, the Soul Body produces psychical experiences of the 'mental' type, i.e., telepathy, clairvoyance, foreknowledge, etc., the Causal Body permits "Spiritual", mystical or cosmic consciousness, (with at-one-ness with all fellow creatures) and the Divine Body enables us to be aware of the Indwelling Logos.

#### (2) P. D. Ouspensky

Ouspensky (*A New Model of the Universe*, Routledge & Kegan Paul,



3rd Ed. 1938), like Gurdjieff, experienced a succession of "levels" of consciousness which corresponded to those described by astral projectors (and to those described in "communications" from the "dead"). But Gurdjieff correlated human development with that of the series of *bodies*—and that even the most refined, subtle and tenuous body consists of *substance* and is therefore *objective*.

By the use of methods that included "consciousness without thought", Ouspensky experienced a "sense of duality" or "duality of personality". (This, of course, is commonly described by both astral projectors (and the "dead") and we interpret it as due to separation of the Soul Body—and possibly with part of the vehicle of vitality—from the physical body. It is called "dual consciousness"). The "duality" followed a certain identification and synchronisation of breathing and heart-beat. (This process is well known to facilitate out-of-the-body experiences and is mentioned by Mrs. Eileen J. Garrett, Dr. Alice Gilbert, Rudi Schneider, Anna Rasmussen, ancient Chinese Yogis, etc.).

(a) the "sub-normal", or "dream", "level" of consciousness  
(corresponding to the vehicle of vitality and to "Hades" conditions)

Ouspensky found that, as breathing and heart-beat quickened, "a shock was felt through the whole body, *as though a spring clicked*". [A "click", "snap", "plop", etc. was described by many astral projectors—Muldoon, Fox, J. A. Dennis, Mrs. E. M. Gullick, Mrs. W. Burles, etc. as occurring when their objective 'doubles' *separated from* their physical bodies—and by Muldoon, Fox, William Pelley, Miss N.M. Everett, etc.—when they *re-entered* them]. Ouspensky then entered a mental state which (on different pages) he called "the first threshold", "the transitional state", "the world of illusion", "the imaginary world" and "the world of dreams and half-dreams". [These phrases are identical with those used by many astral projectors (and the "dead") for the half-waking, half-dreaming state that obtains when the Soul Body is enveiled or enshrouded by the vehicle of vitality]. The "double" liberated by Ouspensky at this early stage in his experiments was composite—it consisted of vehicle of vitality as well as Soul Body]. He observed "great confusion between what is subjective and what is objective". Moreover, since those of his experiments that included other people usually failed, he saw no environment that could be said to be common to more than one observer. Muldoon, whose "double" contained so much of the vehicle of vitality that it could sometimes preform a physical act, also seldom met anyone else while out of his body. But whereas Ouspensky concluded that the "transition world" [= "Hades"] is therefore "*entirely*" subjective, Muldoon realised that there is some objectivity as well as subjectivity.

Ouspensky heard "voices" some of which "seemed to have the quality of trick in them"—they promised things that he wanted! [All

three of the features noted by Ouspensky, i.e., the difficulty in distinguishing between objective and subjective, the rarity of other people in that state and the probably deceptive "voices" are, of course, characteristic of the *earliest stage* (a) in the development of mediumship (and especially of "physical" mediumship) and (b) in astral projections by (the relatively few) people who—like natural mediums—have "loose" vehicles of vitality, Muldoon being the best-known example. Comparison may also be made with Miss Sinclair's observation given in Upton Sinclair's *Mental Radio* (T.W. Laurie, 1930): she found that "the subconscious answers questions, and its answers are always false; its answers come quietly, like a thief in the night. But the deep mind [i.e., the "super-conscious" mind of the Greater Self, who uses the unenshrouded Soul and Spiritual Bodies] answers questions, too, and these answers come not quietly, but as if by inspiration.....with gladness and conviction") Ouspensky found that the "voices" which he heard in the "world of illusion", when answering his questions, told him nothing he could not have thought of for himself. Moreover, they gave themselves different names and flattered him. On this account, he realised that they resembled the "voices" that are heard by *some* psychics (i. e., by *incompletely-developed* psychics).

Another observation was that, "Every thought, every image, was immediately objectified in real substantial forms [Muldoon, Fox and other astral projectors made the same observations, and "communications" from the "dead" describe this as a feature of the "Hades" environment].

Our point is this : it is obvious that this great philosopher possessed a somewhat "loose" vehicle of vitality (and was therefore a potential medium): *without realising the fact, he had induced the earliest ("sub-normal") stage of the out-of-the-body experiences of mediumistic people.* His "super-physical" Soul Body was enveiled or enshrouded by part of the substance of his "semi-physical" vehicle of vitality. His conclusion that 'the transition world' [= "Hades"] that he contacted is *entirely* subjective was unwarranted.

- (b) The emotional "level" of consciousness (corresponding to the unenshrouded Soul Body and to "Paradise" conditions)

Although Ouspensky usually failed to be "among people" (in streets, etc.) during his experiments, he occasionally succeeded and then, he said, *"The whole of the ordinary world changed.....I took everything emotionally....."* [This phenomenon is also described by many astral projectors.] Ouspensky's Emotional or Soul Body was no longer enveiled by substance from the vehicle of vitality—he had passed through the equivalent of "the second death"—hence the following observation] : "Further, in this new world.....there was nothing separate....Old houses.....were living beings, full of thoughts, moods and memories".

## (c) The Spiritual "level" of consciousness

(Corresponding to the Spiritual Body and to the true "Heavens")

The experiences of Ouspensky, like those of many others, often terminated in either of the above-mentioned, relatively "low", stages but sometimes they went "higher" when, significantly enough, he noted "*again a kind of shock*". [This was another "blackout" or "passing through a dark tunnel" as the Soul Body was shed—representing "the third death"]. The latter was described by Oxenham, an astral projector, in *The Study and Practice of Astral Projection*, p. 10, by Reine, the sensitive of Cornillier (*op. cit.*, 1921, p. 146) and by Warner Allen, (cited in *The Supreme Adventure*, p. 110). The latter book (pp. 49, 215, 228) also contains references to "the third death" in permanent exteriorizations of the "double". It is often mentioned in "communications", e.g. in those published by Cornillier (*op. cit.*, 1921, pp. 110, 307) and F. Heslop (*Life Worth Living*, Charles Taylor, 1926, p. 37). In the latter case, as with the temporary "third deaths" of Ouspensky and Oxenham, "a *blackout*" is described: the "communicator" said that the discarnate soul concerned went into "*a condition of trance*" and then "regained consciousness" in a "higher" sphere.)

Ouspensky now found his consciousness "deepened and widened" and it was as though he was "gradually plunged in Light". In the new "world" which he entered there was no longer a multiplicity of "voices" but a single "voice". Significantly enough, it came from "a certain point" above his head (compare the "halo" above the heads of saints). Like many astral projectors, Ouspensky felt that there was "somebody" watching him, this one tried to persuade him to give up these experiments as being unlawful. The "level" of consciousness was now "super-normal"—he enjoyed "extraordinary lucidity". He contacted a "world of mathematical relations", one "without forms" (i.e., he was employing his "Higher Mental" or "Causal" Body—in fact he (doubtless correctly) correlated it with the Theosophic "Mental World Arupa"). His questions were now answered in "mathematical relations", sometimes as music, sometimes as designs ["thought-forms" in the Theosophic sense—(see Appendix VIII of *The Study and Practice of Astral Projection*), and sometimes as "light filling all space". Moreover, he now felt that, in these ways, he was learning something that was really new to him.

It will be obvious that, without being aware of the fact, Ouspensky had experimentally induced the same *series of experiences* that had come unsought to dozens of other people in all ages and all countries. It is the same *series of experiences* as is described by "communicators" as occurring in the afterlife. Moreover, they are correlated both by astral projectors and by "communicators" with a *series of bodies* that must have been derived from a *series of environments*, "spheres", "worlds", etc. that correspond to those envisaged by Ouspensky's teacher, Gurdjieff

and cited above. A "blackout" of consciousness occurred when each successive body was shed.

Yet Ouspensky supposed that all his experiences were purely subjective, that therefore those of all others (astral projectors, psychics, etc.) are also "purely subjective" and that he had thus made a great discovery—the "complete explanation" of many psychic communications! In point of fact, he had merely misunderstood the situation. He had passed through the series of *experiences* (which were, of course, subjective) because he had shed a series of more-or-less enveiling *bodies* each of which, being composed of *substance* was *objective* and corresponded to an *objective* "world" or "environment". Apart from the first abnormal "Hades" environment (which is entered only by those who, like Ouspensky, have "loose" vehicles of vitality) he had passed from the physical world (in which the objective feature is at a maximum and the subjective at a minimum), through the "Paradise" environment and into the true "Heavens" (in which objectivity still exists, though greatly reduced and subjectivity is proportionately enhanced).

Mrs. Eileen J. Garrett (*Awareness*, Creative Age Press Inc., 1943) after describing the psychic symbols which she saw, said, "In a certain sense, these symbols—all symbols—are abstractions. To say those does not rob them of their reality, however,.....They.....are directly related to real events in the life of the world". Our experiences in the physical world are not purely objective: even the physicist has had to admit the inclusion of a subjective element. Omitting the "Hades" environment (which is an abnormal one and which is not indeed contacted by all people) the experiences of normal mortals include both objective and subjective, but there is, we maintain, a progressive diminution in the objective element and an increase in the subjective element as the "spheres" are ascended. This matter is discussed in *The Supreme Adventure*, pp. 49, 72, 149, 164, 172, 239. When Easterners, such as the Tibetans, say that the non-physical realms that we call "hells", "purgatories", "Paradise" and "true Heavens" are "illusory" and "subjective" they are not regarding them as in any way different from the physical world (which most Westerners take to be the touchstone of reality): on the contrary, they are merely insisting on their temporary, conditioned and relative nature. In fact, they regard the physical world as the most unreal of all. Dr. K. C. Johnson (*The Imprisoned Splendour*, Hodder & Stoughton Ltd., 1953,) pointed out that both the "astral" world and the physical world are "worlds of appearance": he added, "From the standpoint of higher mind, which is still subjective to denizens of these worlds, they are both worlds of dream or relative illusion. Their limited measure of reality is sustained by, and is only an aspect of, the higher, and of the two, the material is the more removed from reality. Now, space, time and finite form are creations and impositions of higher mind. We should therefore expect to find them still controlling—though probably with less domination—the

astral world, as they do the material world."

"Ouspensky's theory of "pure subjectivity" fails to account for the essential agreement between astral projectors concerning *a series of experiences* that were determined by *a series of objective bodies*, (the "blackout" etc as those bodies are evacuated, the frequent horizontal position of the newly released astral body, the "silver cord"—extension between the astral and physical bodies, the horizontal position resumed before the astral body re-enters its physical counterpart, the "blackout" experienced with actual re-entry, etc.) which must have come from *a series of objective environments*.

## APPENDIX VII

# Observations of "Doubles" Made by Clairvoyants

C. W. Leadbeater (*The Hidden Side of Things*, Theosophical Publishing House), Dr. Annie Besant (*Man and his Bodies*, *ibid.*), W. J. Colville, etc. all claimed to have seen the "doubles" of physical objects. Phoebe Payne, who, with her husband, Dr. L. J. Bendit, wrote *The Psychic Sense* (Faber, 1943, p. 184) spoke of occasionally seeing "the counterpart of minute objects", that that, although to most people physical objects appeared to be lifeless, to her they were filled with "interest and beauty". She said, "For a second or two, the whole world appeared as a blaze of glory". Miss Frances Banks (*The Frontiers of Revelation*, Max Parrish, 1962, p. 27) also developed "etheric vision" so that she saw—with the physical eyes—the "etheric doubles" of trees, etc. (as well as those of human beings).

That all physical objects have "etheric doubles" (and that the latter are primary—the moulds upon which the physical objects are formed) was held by the Kahunas (=Keepers of the secret) of Polynesia (doubtless on clairvoyant grounds) centuries before Capt. Cook discovered the islands in 1778—the belief is embodied in their language (See Max Freedom Long, *The Secret Science at Work*, Huna Research Publications, 1953, p. 185). This is significant, since these natives could neither read nor write and their islands had been completely isolated from the rest of the world for centuries before 1778. Long pointed out that the teachings of the kahunas have similarities to those of the ancient Egyptians, and it may be noted that ancient Egyptian drawings and mounments show the King as approaching his own "double" (*ka*)—in the form of a little man—with prayers and offerings.

## APPENDIX VIII

# Observations of "Doubles" Made by Astral Projectors

Astral projectors, like clairvoyants, claim to see the "doubles" of physical objects. Oliver Fox (*Astral Projection*, Rider & Co. Ltd., p. 80) said that he visited "the glorified counterpart of the sea-shore near his home. He described the "astral world" (counterpart of this world) as remarkably similar to the earth (precisely as "communicators" do) and said that after a physical town has been destroyed its counterpart may still exist (similar statements being given in communications from "beyond", e.g. *Life Beyond the Grave*). Sylvan J. Muldoon (*The Projection of the Astral Body*, Rider & Co. Ltd., 1929), similarly said, "It would be safe to say that, if the testimony of every person who had died could be given us, the majority of them would state that, on awakening in the astral body, they thought they were in the physical body!" He commented, "This shows how completely the physical world is duplicated in the astral".

Mrs. Gladys Osborn Leonard (*My Life in Two Worlds*, Cassell, 1934, p. 110) declared, "How very much like the earth this other world (= "Hades" plus "Paradise") looks! At least that portion of it that I have seen when visiting the different friends who have "passed away". There appeared to be houses, gardens, meadows, woods, and lakes..... That there are other conditions I am well aware". She pointed out, "I have had abundant corroboration from others of many of the scenes I have witnessed in this way".

Yram (*Practical Astral Projection*, Rider, p. 152) spoke of, "The 'double' of every-thing which exists here below, whether of so-called inanimate objects or of living things."

## APPENDIX IX

# “Communications” Concerning “Doubles”

The remarkable “communications” given nearly a century ago in *Life Beyond the Grave* have already been mentioned. This “communicator” correlated the possession, by mortals, of a “double” (which he called the spiritual body) with the whole object of earth-life. He stated (*op. cit.*, p. 10) that a man’s spiritual body is “built up” [=organised and rendered an efficient instrument, or vehicle of the soul—at “super-conscious” levels, ready for employment in the after-life] by the way in which, during earth-life, he uses his physical body and insisted that, on this account, the physical body (so far from being either “evil” or “degrading”, as some have thought) is “of very great importance indeed”.

As anonymous “communicator” of *Christ in You* (Watkins, 1910, p. 3) put the matter of the “double”, whether of the human body or of physical things in general, in a different light. He said, “You [the Real, Eternal, Higher or Greater Self] are not the outward and visible form [the physical body]; this is the feeblest and most distant likeness of your Real Self.....The physical plane is a shadow, a faint imitation, of the spiritual and the only real”. The view that the “double” is more real than its physical counterpart, held by clairvoyants, is also mentioned by A. Campbell Holms (*The Facts of Psychic Science and Philosophy*, Kegan Paul, Trench Trubner & Co. Ltd.,) when he summarised a large number of “communications”: “We are told that everything here, living or inanimate, is duplicated there; or rather, that *whatever we perceive here by our five senses is but a feeble imitation of similar things, even more substantial and real, in the spirit world.*”

Mrs. S. L. Ford (*Interwoven*, Boston, 1905, p. 77) was told the same in America as the people mentioned above in England. Her description of a chair and its “double” is remarkably similar. She said, “A chair carries its penumbra [=double]” and if we can call it forth from its dark



body [=physical counterpart], we can take a seat. But we can also sit down in the chair-body when the penumbra is within it."

Ralph Shirley (*The Mystery of the Human Double*, Rider & Co. Ltd., p. 118) cited a "communication" as follows: "We live in the same image as you do. The world we live in is more extended, wider, but we have all you have. The two worlds run parallel to each other." He added, "The sphere above mine would be as incomprehensible to me as mine is to you". A "communicator" told Sir Oliver Lodge (*Why I believe in Immortality*, Gassell & Co. Ltd., 1928, p. 104), "Our world is so different from yours in some ways, but everything that is necessary to man has an etheric duplicate. We see the etheric duplicate.....I have heard communicators surprised to find over here the table or the chair, or the picture they were fond of. You would regard it as the *same thing, seen from the other side*". "Azriel" (*The World Real but Invisible*, Charles Taylor, N. D., pp. 146, 148) stated, "All things living have an aura—the natural [=physical] is but the outward manifestation [of the primary, inner "double"]".

"Judge Hatch", communicating in the United States of America through Elsa Barker (*Letters of a Living Dead Man*, Rider & Co. Ltd., 1914, p. 33) said, "Every tree has its visible counterpart". A "communicator" of the Norwegian Judge Dahl (*We are Here*, Rider & Co. Ltd., 1931, p. 184) observed, "Everything living has its counterpart here. I might have called it a "reflex". Later (*op. cit.*, p. 254) he stated that death will eventually be realised to be "a process of birth into a new phase of life". He added, "and this does not apply only to human life, but to all life, also to the vegetable and mineral kingdom. *A dual essence of all matter, viz.. a material and an ethereal substance, will be acknowledged. This ethereal double is liberated by the destruction of the material frame.* Thereafter it is drawn to its allotted place in the world of spheres which surround the earth, our first and nearest form of existence after death".

Father J. Greber was a Roman Catholic priest of 25 years' standing has already been mentioned. He had read no psychic literature and, on hearing of experiments being conducted in his parish, attended meetings in order to expose who he supposed to be a fraud. However, he eventually wrote *Communication with the Spirit World* (Felsberg, 1932). This work contains the following passage (p. 90-1): "Everything which you have on earth in a state of matter exists also in the spirit-world in a state of spirit *without any exception whatever.* "He commented," It is not easy for you to understand this, seeing that all your ideas are derived from the world of matter, whence you find it had to convert them into terms of the spiritual."

The "communicator" of the Rev. G. Vale Owen *The Life Beyond the Veil—The Lowlands of Heaven*, Thornton Butterworth, 1920, p. 169)

stated: "Every star and planet, and every material thing, has its 'spiritual' [= 'etheric'] counterpart."

Walter H. Scott (*Exalted Consciousness*, Pegasus Press, 1961, pp. 51, 75) was told by "communicators" that objects in "the early stages" of "the next world" are "refined duplicates or counterparts of this [physical] world." They said that the resemblance between the after-death worlds becomes "less and less as progress is made."

As already said, as early as 1873, Mrs. Cora L. V. Tappan (*Discourses*, J. Burns, 1875, p. 3) was told by her "communicator" that he would provide "a key" to psychical phenomena—"for every material substance there is a super-material [= "double" or counterpart]. Like the English "communicator" of *Life Beyond the Grave* (E. W. Allen, 1876) he pointed out that the physical substance of which "doubles" are composed have different properties. He said, "Super-material and super-mundane substances [= "doubles"] are governed by their own laws. Now, some of the laws which control material substances are known, whereas the laws which control the super-material and super-mundane are not known. Everything in nature—wood, metal, etc. —has an aura surrounding it. Clairvoyants have discovered this fact and if scientists would acknowledge it, they would have the key to this phenomenon."

J. J. Morse (*Light*, XLVI, 1926, p. 230) was told: "The appearance of the double is a fact associated with the existence of a realm of subjective activity, pertaining alike to the individual [= his vehicle of vitality] and the so-called material universe [= the "Hades" sphere or plane round the physical earth]... Those who see the double are also in relation to the conditions pertaining to that plane... —[But] the double is not always a projection of the person it represents [= his objective vehicle of vitality plus Soul Body], but may be mentally visualised by the percipient" [= subjective, a body-image "thought-form"] The "communicator" said the same as the profound student of psychical matters, Ralph Shirley (among others), i.e., that "Where doubles are seen by several persons at the same time and place, there is usually a certain tangibility [= denseness] in the appearance [distinguishing it from a mere body-image] and it then approximates to the nature of a "ghost" and its appearance verges on the condition pertaining to materialisations" [That is, objective "doubles" that have a significant content of the substance of the vehicle of vitality grade into both "ghosts" and materialisations].

The "communicator" of A. L. E. H. [*Fragments from my Messages*, Women's Printing Society, 1929, p. 213] stated that many discarnate souls "inhabit the spheres about the earth—within the earth's atmosphere [= aura]"

Mrs. Gladys Osborn Leonard (*op. cit.*, 1934, p. 101) described how, when her "double" was temporarily free from her body, she saw the discarnate "Philip" (whom she had known in physical embodiment) and the discarnate "Gertrude" (Philip's cousin whom Mrs. Leonard had never seen in

flesh). She told Philip's father of this and correctly described the room in which they were (though she had never been in it in the flesh). Mrs. Leonard observed, "This puzzled me, for I thought, "I undoubtedly saw Philip and Gertrude *in Spirit*; and how was it I had seen them *in this room* which was apparently on the earth-plane [=earth]?" She continued, "This difficulty was cleared up for me by "Philip" at a later sitting when he informed me that *his house in the spirit-world* [*here*="Paradise"] *was simply a duplicate of the one he had left behind on the earth-plane* and of which he had been so fond, but that, of course, it was composed of 'astral' material."

W. T. Stead (*Communication with the Spirit World*, Cricket Press 1937, p 19) recorded a "communication" asserting that "The first stage only of astral life [=the "Hades" plus "Paradise" belt of the earth] bears a resemblance to the earth—and this stage, for many, is one of gloom, distress, and suffering". The "entire" spirit-world is not "a replica of the earth".

## APPENDIX X

# Super-Charged “Doubles”

### (a) “doubles” of the living

Reference was made above to super-normal “raps”, etc., that coincided with a death. In *The Imprisoned Splendour* (Hodder & Stoughton, 1953, p. 256), Dr. Raynor C. Johnson dealt with the possible explanations of certain poltergeist phenomena. He referred to those that were associated with Jean Baptiste Vianney, Cure d’Ars (1786—1859), who prayed with exceptional fervour and undertook long fasts. The physical phenomena produced were raps, knocks and the shaking of his bed; the mental phenomena included clairvoyance—when people came to him for healing, although they were total strangers, he could at once tell their names, circumstances, etc. Although penniless, he maintained many of the poor by help that always came in answer to his prayers: he observed to a friend, “One can get everything one wants if one fasts and watches enough”. Dr. Raynor C. Johnson quoted Gerald Heard’s explanation of this situation: “He generated an immense force, as a dynamo generates power out of the otherwise imperceptible continuum.” Johnson approved Heard’s statement that, “The source of the “leakage” must be looked for in what we may call the psycho-physical belt of the mind-body [=vehicle of vitality], and not in the specifically spiritual”. Johnson observed, “It may well be that there is a natural energy circulation in the etheric body [=our vehicle of vitality], as various clairvoyants have described, and that the austere practices of the Curé d’Ars stimulated the intake of such energy to such a degree that it had to find release beyond its natural function. This it did by a process of conversion into *physical* energy and dissipation of the latter through the movements of objects”.

Dr. Johnson also referred to a paper of Dr. John Layard (in *Proc. S.P.R.*, 47, XLVII, 1944, p. 237) which described, from the standpoint of Jung’s psychology, a cure by Dr. C. A. Meier. He said, “The view which Layard puts forward is that poltergeist phenomena may sometimes

subserve a definite purpose—by release of the energy created by tension of conflict in the deeper levels of an individual mind.....Hence arise poltergeist effects”,

A similar idea is advanced by Dr. Nandor Fodor in a book written in collaboration with Dr. Hereward Carrington. *The Story of the Poltergeist Down the Centuries*, Rider & Co. Ltd., 1953 It is that some poltergeist phenomena are due to excess of *emotion* which becomes externalized from the physical body. On the basis of “communications”, however, it would not be the emotions but the ectoplasm (exteriorized from the vehicle of vitality of the person concerned) that caused the phenomena. This explanation would account for the great rarity of people who do, in fact, initiate such manifestations—they would be potential “physical” mediums. Whereas millions of people suffer great emotional stress and that over long periods of time, very few cause poltergeist phenomena; we suggest that those few are characterized by “loose” vehicles of vitality so that ectoplasm is more or less readily exteriorized.

Similarly, only those extremely few would-be witches and wizards who are ‘physical’ mediums can produce “physical” effects, whether beneficial or otherwise.

Drs. Johnson and Fodor seem to think that all poltergeist activities are due to mortals, but “communicators” say that some are due to the “earth-bound” dead (who still retain the vehicle of vitality) and still others to non-human entities.

According to Fodor (*op. cit.*, 1933, p. 235) Flammarion observed that if Eusapia Paladino—who, it should be noted, often saw her own exteriorized “double”,—did not hold a seance for a considerable period, she was “in a state of irritation” because of need to dissipate the energies that had accumulated to super-charge her “double”. Similarly Fodor (*op. cit.* p. 325) mentioned the fact that the Danish “physical” medium, Mrs. Anna Rasmussen, in the absence of regular seances, “become restless and felt ill”.

The frequent, yet superficially incredible, statement in “communications” that earthquakes, etc. sometimes result from an excess of human emotions (with ectoplasm) that accumulated over a long period of time receives some countenance from the views just mentioned. Thus, two cities of the plain may have been destroyed (Gen. xix, 24) not *for*, but *by*, the “wickedness” of their inhabitants. If an excess of emotion *plus* ectoplasm from an individual can move stones without physical contact, the excess of emotion *plus* ectoplasm from a number of “physical” mediums may conceivably move portions of the earth’s crust. (This may be the true significance of the statement in Matt. xvii, 20, regarding the removal of “this mountain” by faith? St. Paul (I Cor. xiii, 2) took the latter literally and not metaphorically. (See also Luke xxi. II) The region where the cities are said to have been destroyed—the southern end of the Dead Sea—is bituminous: an earth-quake, whatever its origin, may well have been accompanied by whirlwinds that lifted burning

pitch, scattering it over the doomed cities, as described).

*Our present point is that some poltergeist phenomena are best explained as due to "doubles" that are super-charged with energy. Such "doubles" must be objective and not purely hallucinatory.*

(b) "Doubles" of the "dead"

"Doubles" of the "dead", like those of the living, may be super-charged with energy which has to be dissipated in the form of raps, knocks, etc. In this matter, as in many others, the "doubles" of the "dead" (the phenomena of which were not considered, much less explained, by Dr. Lhermitte) have properties that are identical with those of the living. *All goes to show that (in addition to possible imaginary "doubles"), we mortals possess "doubles" that represent objective "semi"—and "super"—physical bodies, in which we survive death.*

## APPENDIX XI

# Professor Hornell Hart's Investigations of ESP Projections

Professor Hornell Hart has investigated the phenomena of astral projection (which he called ESP Projection so as to avoid the implication of an astral *body*) for over a quarter of a century. His results to date, published in 1956 (*Proc. S.P.R.*, 50, pp, 153—239) are of the first importance. Since his approach to the problem was entirely different from that of the present writer the value of those conclusions in which we agree is considerably enhanced.

Professor Hart reviewed certain statistical facts concerning five types of apparitions, and, in particular, of four representative persons dead twelve or more hours and four representative conscious apparitions of the living : he showed that "*apparitions of the dead are basically similar to those of the living*" and observed that this "*would seem to strengthen the hypothesis of survival of personality beyond bodily death*".

Again, he found that in 40% of his cases of *apparitions of the living*, the appearer's attention was specially directed towards the percipient and asked, "Does this not strengthen the hypothesis that *apparitions of the dead* do frequently involve actual directions of attention by surviving personalities?" This concluded Part I of his Report.

In Part II, Professor Hart considered the various theories that are suggested by the cases and quoted Professor H. H. Price as saying, "I think you have made a very good case for saying that *an apparition is at least sometimes a 'vehicle' of consciousness [in the terminology of the present writer, when it either consists of the Soul Body only or of the Soul Body plus part of the vehicle of vitality]. But not necessarily always. It is not by any means clear that a haunting ghost is always, or even usually, a vehicle of consciousness, though occasionally it may be, when its behaviour shows intelligence and purpose [in the terminology of the present*

writer, when it consists of the Soul Body plus the vehicle of vitality or when—as Professor Price went on to say—it represents a psychometric effect].

Professor Hart asked if collective perception demonstrates the objective reality of an apparition? He found that 56% of the 46 cases, in which more than one person was in a position to be a percipient, were actually reported as collective. He pointed out that many of these different people saw the apparition from *individual viewpoints* precisely as we who are in physical embodiment see things from individual viewpoints.

He considered in detail the application of the various hypotheses the relevant facts, i. e. those of Gurney (hallucinations), Tyrrell (idea-patterns), Myers, Price and Mace (created etheric images), occultists (etheric, astral, spirit or soul *bodies*) and Spiritualists (Spirits). He concluded that the hypothesis of a Soul Body accounts for more facts than any other—but thought that it fails to account for the “clothes” of apparitions, and then proposed a revised etheric-object basis, i. e., that every physical object (and not the physical body alone) has an “etheric counterpart” or “double” which exists in “psychic space” and that the “clothes” are “worn” by “doubles” of human beings, and the presence of those “doubles” in particular places, etc., is determined by mental factors (e. g., the association of ideas, emotional links, etc.) rather than by physical contiguity. This hypothesis explained the major facts of apparitions, whether of the living or the dead.

Professor Hart then considered the impact of these facts and theories on the question of survival and quoted Professor H. H. Price as saying that the “etheric counterpart” apparitions [i. e., “doubles” of people who may be either living or “dead”, in the terminology of the present writer, Soul Bodies, vehicles of vitality, or some admixture of both] “are neither mental nor physical, but betwixt and between. If once it is granted that an apparition is at least sometimes a ‘real object’—real in the sense of not being just a hallucinatory construct [=a mental image]—the further step.....that this object is, or may be, a genuine ‘vehicle of consciousness’ [=a Soul Body] follows fairly easily.....The survival which such apparitional evidence would point to (if we could get it) would not be the survival of a *disembodied* mind, but of a mind which was still embodied, though in a *non-physical sort of body with certain (ideoplastic) properties*”.

It will be evident that Professor Hart’s investigations, which included a masterly appraisal of all the work that had previously been done on this subject, led him to conclusions that are in essential agreement with those which the present writer obtained by entirely different procedures. It may be added that Professor Hart further developed the above, and other, conceptions in *The Enigma of Survival* (Rider & Co. Ltd., 1959), a classical work.



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<i>Page</i>	<i>Line</i>	<i>Words wrongly printed</i>	<i>To be read as</i>
1	15	relesed	released
2	10	then	than
38	4 [3rd para]	corpsel	corpse
60	7	dataachment	detachment
65	3 [last para]	fitfy	fifty
82	5 [3rd para]	carrington	Carrington
93	1	63	93
99	1	Tyler	Tylor
99	10 [2nd para]	Who	who
100	Heading	Duble	Double
101	3 [from bottom]	alread >	already
101	8 [from bottom]	dphysical	physical
102	3 [1st para]	rece ved	received
102	3 [2nd para]	o re-incarnate	to re incarnate
105	12	th	the
107	10 [from bottom]	K. C.	R. C.

Considering the circumstances under which this book was printed, we do not doubt that readers will agree that the Indian printers made remarkably few slips and are to be offered our sincere congratulations on their work.

Robert Crookall