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Editorial

In every field of knowledge, when new material comes to light, there is a tendency at first to discard or undervalue what has previously been arrived at: in effect, to throw the baby out with the bath water. Medicine is an outstanding instance, and there is a swing now towards incorporating healing principles which have been known to be effective since long before the advent of medical technology. It is, for example, well over a hundred years since hypnosis was successfully used for anaesthetic purposes in western medicine. A similar dissociation from the past has been particularly evident in the whole field of psychic studies and anyone who takes the trouble to read about what was done during the last century and in the early part of this must marvel at the neglect of the work of these pioneers. There may be a special reason for this. G. N. M. Tyrrell "follows Bergson's line of thought in supposing that the brain keeps the mind tied down very closely to the world of action, and that whenever knowledge or beliefs arise which would draw interest away from the world of action, this factor operates to discount them."* "It is because the constitution of our minds, as a result of biological evolution, causes us to reject whatever is entirely foreign to the world of common experience."†

If one accepts this view (and it is difficult not to feel the truth of it) it not only provides a motive for trying to incorporate the "paranormal" into common experience—which may be much more general than is as yet acknowledged—but transfers the charge of escapism to those who prefer to remain enclosed within their existing mental boundaries. Perhaps it sheds light on a precept found also in Christianity and other spiritual traditions: that faith, in the sense of open-mindedness, of willingness to transcend one's normal mental limitations, is a prerequisite of enlightenment. It may also explain why the factor of heightened emotion or need is so relevant in spontaneous paranormal experiences. A very interesting example of this appears on page 51. The same might be said of the communications about the unsafety of the R.101 airship. Myers says: ". . . faith is not a blind groping but an inward vision clearer than outward sight. . . . The instinctive faith of all men has a structural basis. . . . But . . . faith is and must be prior to understanding". The post-mortem

* *The Imprisoned Splendour, Raynor C. Johnson, p. 146 (Hodder & Stoughton).*

† *Indem. quoting Tyrrell, Proc. S.P.R., Vol. 47, p. 301.*

scripts from which this is taken are an attempt to throw light on the process of communication. Originally published as a College Paper, for some years out of print, these scripts are as helpful and illuminating now as when they first appeared. They are reprinted as a whole in this issue.

While communication, telepathy and other paranormal phenomena are perhaps not more truly understood than they were in Myers' time, glimpses are emerging of a synthesis which is new. Science now recognises that the experimenter is part of the experiment. Isn't this saying that what we are exploring—the reality of the world—our reality—is consciousness? In effect this removes the illusory opposition between science and "religion"—consciousness, the inner nature of man. It is in the methods of exploration that the difference lies and here each can contribute to the other. The Religious Experience Research Unit at Oxford is one example of this synthesis in action. "Science and Consciousness" was the title of a conference held at Cordoba last October where four hitherto diverging disciplines met (an account appears in this issue). To readers of LIGHT, the May Lectures in England are no longer a novelty, but this bringing together on one platform of internationally known scientists and "mystics" (to quote one of their conference themes) was a notable innovation when inaugurated seven years ago. It would have seemed unthinkable even then that a well-known professor of physics would share a public platform with an expert in discarnate communication, a medium and a spiritual teacher in order to discuss these matters.* This collaboration, though new in one sense, is going back to the roots, for the pioneering work in psychical research (and the best evidence of discarnate communication yet produced) was undertaken by men and women of outstanding achievement in their respective academic disciplines.

B. M.

* *Wrekin Trust Conference, 11-13 July, 1980.*

A Light on the Mountain

GUY LYON PLAYFAIR

On a visit to Prague in 1979, I met a young lady who gave me a detailed account of an experience she had had the previous year while mountain climbing with her husband. Despite some language difficulties, I am reasonably certain that the following, based on my notes written as she told me her story, is an accurate record of her experience, on which I questioned her at some length.

"We left our car in the village and began to climb at about 8 a.m., in good clear weather. We have often climbed this mountain, and we both know it well.

"As we were beginning our descent, at about 1.30 p.m., the weather suddenly changed, and it began to snow hard. After half an hour, we had completely lost our way. The wind became stronger, the snow went on falling heavily, and we had no idea what to do. We were desperate.

"Then, as we were walking along what we hoped to be the right direction back to the village, I suddenly felt a warm wind on the left side of my face. It was a strong wind, and it felt very pleasant. I turned my head to the left, and there, about five metres away, I saw a ball of light. It was a big blue ball—a sphere about two metres in diameter, and it seemed that the warm wind was coming from it.

"I was very surprised, and frightened. I closed my eyes, but when I opened them again the ball was still there. I asked my husband if he could see it, but he said he could not. He plainly did not believe me, and became quite angry.

"I took a few steps towards the ball of light, but then it began to roll slowly away from me, just like a big snowball rolling on the ground. I felt attracted by it, as if hypnotised, and I thought that we had to follow it, although this meant that we had to make a right-angle turn from our course. So I told my husband that we should turn left, and although he still could not see the ball, he followed behind me.

"We went on for about three hours, covering about fifteen kilometres, with the ball always in front of me, rolling along, and the same comforting warm wind blowing at my face. But then, very suddenly, both the wind and the light went away, and for a moment I was absolutely terrified. But only for a moment, for then I looked around and saw the outline of the roof of a house below us. I knew we were safe.

"If we had gone on in our original direction, we would probably have had to go about thirty kilometres to the next village and I think we would have collapsed from cold and exhaustion. Several people have been lost on that mountain. I am quite convinced that the ball of light saved our lives."

Comment. I found this account convincing. The lady, who is aged about thirty, is a graduate of Prague University. She struck me as an intelligent, honest and totally normal person. Her husband (an instructor at a technical institute) agreed that they had reached safety only after changing their course, for reasons he could not understand at the time, and that they might

well have been lost if they had gone on in their original direction. But he insisted that he had never seen any light, or felt any warm wind.

I told my friend that other mountaineers had had inexplicable experiences while climbing, though she had never heard of any herself. I then told her that I have always thought the "crisis factor" to be of great importance in the study of psychical phenomena of all kinds, and one too often overlooked by parapsychologists in their laboratories. She then told me of an earlier experience that strongly suggested telepathic communication between herself and one of her parents at a time when she was under severe emotional stress. She seemed pleased at being able to discuss these matters with me. In her country, she said, it was better to keep quiet about them.

I would be interested to hear from any reader who has knowledge of an experience similar to that of my Czech friend. She is still, I believe, somewhat upset and bewildered by it, and would be greatly comforted by the knowledge that others have undergone experiences of this type.

Sceptics sometimes suggest that psychical experiences are only reported in societies where the cultural environment favours them. Nobody familiar with present-day Czechoslovakia can seriously believe that this can apply with regard to that country.

Mind Research and Human Potential

WILLIS HARMAN

A Note on a Conference, *Science and Consciousness,* held at Cordoba, October 1st to 5th, 1979.

(Willis W. Harman is Associate Director of the Center for the Study of Social Policy at Stanford Research Institute. The paper he delivered at the Conference will appear in a subsequent number of LIGHT.—Ed.)

No doubt the most significant fact about the Cordoba colloquium is simply that it happened. It was a modest step toward reconciliation of the different branches of knowledge that have to do with the relation of consciousness and the mind to the physical world.

The international colloquium was sponsored by the France Culture programme division of Radio France. As the division's director Yves Jaigu explained in his opening address, the colloquium will form the basis for a series of future radio

programmes on what is increasingly perceived as a core issue ir today's "crisis of civilisation"—the reconciliation of the "two parallel paths" of human understanding, that of rational empirical science and that of the inner search via the mind of intuition and creative imagination.

Four main groups were present: fundamental physicists, dealing with measurements and theories of the basic structure of the universe; neurophysiologists, taking off from measurements on the brain; analytical (Jungian) psychologists starting from the contents of the deep unconscious; and philosophers, long assigned the role of somehow pulling it all together. All the four groups in some sense deal with the fundamental problem of human consciousness, but they use totally different metaphors and languages. Seldom have two of these groups assembled to find a common meeting ground, let alone all four.

It is chiefly in retrospect that the real significance of the Cordoba colloquium becomes apparent. Those who were present were not aware, even on the last day, of the synthesis that was emerging, nor of the historic and symbolic meaning of the meeting. Pieces were still falling into place in the minds of homeward bound participants as they gathered in twos and threes in airports and on airplanes.

To grasp the importance of this synthesis it is necessary to recall the history of philosophical thought and to note a very recent development in the esoteric art of theoretical physics.

With regard to consciousness and matter there have long been three basic philosophical positions. The materialism which came to predominate in Western science essentially held that the fundamental stuff of the universe is matter/energy, and that consciousness is an epiphenomenon which will ultimately be understood, as well as it can be, from measurements of phenomena of the brain and behaviour. The idealism of oriental religious philosophies and esoteric doctrines held that the fundamental stuff of the universe is mind, and that matter is essentially a creation of mind. Realism offered a middle ground, recognising as equally fundamental the realm of the physical measurable world and the realm of consciousness, but providing no synthesis of the dualism. Conflicts between these philosophies erupted from time to time, the most notorious being that between science (materialist) and religion (realist).

Meanwhile in another part of the forest, theoretical physics was undergoing revolution after revolution. One set of paradoxes was seemingly resolved by relativity theory; another by quantum mechanics. By the mid-1960s, however, it had become apparent

that unresolved paradoxes still remained. In the esoteric jargon of the trade these have come to be referred to as the Einstein-Podolsky-Rosen paradox and Bell's theorem. Essentially what it came to was that either relativity theory is faulty, or quantum theory is faulty, or our fundamental notions of causality are wrong, or—and here was the mind-blowing possibility—or all the parts of the universe are in complete interconnection with one another through what David Bohm termed an "implicate order". No one familiar with the Eastern philosophies could fail to note the similarity of this last possibility to the Eastern concept of the entire universe existing in the Cosmic Mind, every part related to every other part. The physicist and the mystic, the one probing outward and the other inward, had reached the same point.

Theoretical physics has brought to science a new humility. Science, we now say, does not lead us to ultimate reality but rather to useful models and metaphors. Furthermore, one need not be terribly upset if one model is useful for some purposes and a seemingly contradictory model is useful for others. The sometimes vicious battles between the loyal followers of Newton who held that light is particles and those who, like Thomas Young, insisted light is waves, were resolved by recognising that light is both wavelike and particle-like in its characteristics, and both "complementary" pictures may be used for the purposes for which they are suited. Reality is too rich to be captured by one model or metaphor—or theology.

Some of the work in phenomenal psychology had been emphasising still another integrating concept, that of "levels" of consciousness and levels of explanation.

Dreamless sleep is a different state or level of consciousness from dreaming, as that is different from the ordinary waking state. The state of intense aesthetic appreciation or creative imagination is another level still, and who knows how many lie beyond that. An explanation for something at one level may differ from the explanation of the same thing at another level. An event in a dream may seem to have one explanation in the dream but quite another when recalled in the waking state. Psychic phenomena that seem to violate physical "laws" at the level of ordinary consciousness may seem quite natural in a different state of consciousness.

These various fragments of insight now begin to come together in a remarkable way. Idealism and realism need not conflict as they seem to have throughout the centuries. One is not "right" and the other "wrong". They may both be right,

at different levels of observation. Furthermore, the successes of conventional science with its fundamental emphasis on quantitative measurement do not preclude the potential fruitfulness of a complementary body of knowledge (phenomenal psychology) that takes the phenomena of consciousness as its basic data.

In the emerging synthesis three basic realms of experience are to be accommodated: sensory perception of measurable phenomena; the feelings, images, and so on of inner experience; and the "higher" ranges of mystical intuition. Three bodies of knowledge pertain to these three realms respectively: conventional science, perceptual psychology, and arcane or esoteric studies. Jungian and other "depth" psychologies have attempted to "map" the whole world of inner experience. Parapsychology has explored the realm of phenomena which link consciousness and the physical world. And now the new theoretical physics relating to Bohm's "implicate order" is forming a link between conventional science and arcane knowledge.

The ultimate importance of this synthesis is not just that it reconciles some old conflicts. It has deep social significance as well. In the end, societies support the pursuit of knowledge because the knowledge is useful—either useful in terms of generating technology and "know-how", or in terms of revealing suitable values and goals for individuals and societies. Modern society has been learning more and more about what is worth doing. It is in regard to this matter of regaining our lost sense of "right" direction that this emerging synthesis is so important. That is the real meaning of the Cordoba colloquium.

(By courtesy of "What's Next, Washington, Nov. 1979 number.)

A View from Here

C. D'A.

There may be little or nothing that is uncommon about the following account of an actual experience, except for one ingredient. It was to some extent shared by a second person, and one who happened to be an unimaginative extrovert. As a rule, when other people are present during such experiences they fail to participate.

The cottage stood in isolation in a meadow. Now it was late at night, and candles were the only lights. The weather was mild, the sky moonless and starless. Curtains were not drawn.

Darkness pressed against the window. Shadows were many. Weary after a day of fox-hunting, the tenant of the cottage dozed. We had eaten a simple meal. Neither of us had taken alcohol or drugs of any kind. I, a guest, wide awake, warm and comfortable, sat reading by a single candle on a table beside me. Silence prevailed except when I turned a page. The book interested me, but intermittently my attention was distracted by a faint tingling, as if something nudged the perimeter of my awareness. Eventually I glanced up, listened, wondered, and could detect nothing to account for it.

Vaguely puzzled, I went on reading. Presently I supposed the candle-light had brightened, as can occur when the wick needs trimming. The wick proved to be straight, the flame steady, with no sign of a flicker.

Beyond doubt, stronger light shone in the room. Moreover, it was developing a rosy glow. I sat upright, sniffing and scanning apprehensively for evidence that the place had caught fire. My friend also stirred, and gazed about, saying nothing. There was no smoke, no smell, no flame.

I was going to speak, but I changed my mind. Something extraordinary happened, and amplified for several minutes. All the shadows vanished. The little room and its contents brimmed with irridescence in which a deep rosy colour predominated. My entire body was controlled by a pulsation, a vibration with a frequency hitherto unknown to me, and yet somehow utterly familiar. I was filled with wondrous happiness, and the certainty that everything is indeed marvellously well, no matter how diabolically it can appear otherwise.

The rose-coloured light and the pulsating I felt were of the same frequency. I perceived that the light issued from everywhere. Each particle of the furniture, the walls, the air, was industriously and tirelessly radiating the joy of its own origin. (By a similar token, on this planet do small birds sing, do myriads of tiny flowers blossom with delight, simply because they are appointed to do so, and they ask no questions.) The rosy shining went on and on, innocently celebrating the wonder of creation.

As I beheld this astonishing and totally endearing spectacle, my consciousness transcended the senses and space and time as humanly understood. The nature of the pulsation was such that it lifted me to a level where all opposites are reconciled.

Momentarily incredulous, as if suddenly stabbed, I saw the reason for all evil and suffering, however hideous and prolonged. My incredulity dissolved. The reason is good. On that level, *on*

that wavelength, the reason is irrefutably good. It was and is always so. The explanation is a direct experience that has nothing whatsoever to do with translation into language. It is wholly non-verbal. I cannot communicate it. I have no way of reproducing it.

But I remember that it is good because it cannot be otherwise. Even the most unregenerate wrong-doer must inevitably understand what he has done, and how he is forgiven, and he will find his own agony more amazing than any torment he inflicted on those entrusted to him. All sufferers, from the least creature to the most crucified being, will know how to release their sufferings, and discover the meaning of consolation.

I saw the purpose of existence, and what it is that sustains the universes and all therein, from the most titanic cosmic convulsions to the least speck of transient dust. It has a well-known name. It might as well have none. It is not its name.

I was aware of spheres of immense burning magnitudes and ever-widening horizons, containing countless dimensions, inconceivable regions, unimaginable energies, crucibles and distillations of fire. All these are veils. Within them, afar off, there is something so beautiful that although every being seeks it, perhaps none can draw very near it. It exists solely in and for itself in omniscient glory. It encompasses everything. Even so, there is no death. There is only transformation.

I found myself in safety and at home. Someone was close to me, someone invisible, whom I had always known, but had forgotten. A presence who knew me through and through, who smiled upon me with such humorous understanding and loving kindness that I was absolutely astounded.

I thought, "But I recognise this! It is here and now. It hasn't just started. It is always here and now. It has always held me, and always will. There is nothing nearer to me than this, nothing more beneficial, nothing else that is so strange and so familiar." I belonged to it as a wave belongs to the tidal ocean. I wanted, how *profoundly* I wanted to stay thus.

Someone may once have remarked, "I do not live, I am lived." How else is it possible to know such well-being as I did then, not know I knew it already (nothing to do with the ordinary mechanism of forgetting), and have it forced on my attention by a mysterious vibration with a frequency inimical to the brain inside my skull?

Unable to carry the load of so much power, in another instant my brain must have blown all its fuses. I was compelled to

retreat, in order to live out my mortal life. I felt myself being reduced, pulled back, relucantly withdrawn from that level of perception. With the vibration no longer manifest, the rosy radiance was lost to me. There remained the shadows, and the pale light from the candle. The little room appeared to be unaffected by what had just occurred. Not so my friend, whose eyes started out of a face grown ashen.

"Something extraordinary has been happening," I said. My friend turned away from me, and replied in a stifled voice: "Yes. Something uncanny. I've been shattered. No, don't try to speak about it. I won't even think about it. I refuse to discuss it. Forget it, forget it! It was terrifying!"

"Was it?" I said. "To me, it was Love."

The R.101 Disaster: A Comment in Retrospect

VICTOR GODDARD

The crash of the R.101 airship on her maiden flight in October 1930 is remembered as history but few today know anything of the relevant events preceding and following this disaster, events which at the time were not made public. Yet the background to this tragedy forms a well-documented case for survival and communication after death that deserves to become a classic. It carries conviction from the highly technical nature of information imparted through a medium, as well as from what might be termed human facts; one of these—the existence of a second, secret diary kept by Lt. Cmdr. Atherstone and reported through the medium—was not confirmed by his widow until nearly forty years later. The evidence is now presented in a book by John Fuller.—Ed.

The Airmen Who Would Not Die. John G. Fuller. (Souvenir Press, £5.95.)

The R.101 airship disaster made a horrifying impact all over the world. John Fuller makes clear in his book—what was not revealed at the time—that those most closely concerned felt personal factors to have been the underlying cause of a tragedy that might have been averted. As an ex-airship man myself who has, in the past, harboured a feeling of resentment against anyone who seems to use political power for personal advancement, may I say that ten years ago, when the crew of R.100 and many ex-

airshipmen were still alive, I joined at Cardington in a get-together of those men. A well-known medium was among us. It was reported to me privately next morning that the Captain of R.101, H. C. Irwin, had urged the medium that it would be well if no one ever tried to find out the present state of anyone involved. Even the most controversial figures, through understanding their experience, had undergone a change of heart, and the process was continuing. Irwin seems to have held that that applied to them all.

Charles Gibbs-Smith, who wrote the Foreword to the book, and I (both members of the C.P.S.) are aware that it was I who was the principal opponent when, years ago, Oliver Villiers made an appeal to the College to help him to cause the findings of the Committee of Inquiry into the loss of the R.101 to be set aside in favour of the facts which he, Villiers, had adduced from his psychic sittings with Eileen Garrett. I knew from what had been said not only by the few survivors of that disaster, but by airship people as a whole (for I was one of them) that there was no hope of getting them to accept Villiers' proposition that the findings of the Committee, headed by Sir John Simon, should be revised. I would like to set out the loyalties or beliefs which, in my opinion, gradually enforced this needless R.101 disaster.

First was the belief among the airshipmen that heavier-than-air aeroplanes would *never* be able to fly long distances. And there was the corresponding belief among heavier-than-air men that, before long, all difficulties about airplanes flying long distances would be overcome; meanwhile, airships were slow and fragile.

That was the first set of loyalties.

Another set centred around private enterprise as opposed to public ownership. The R.100, as it turned out, was a much better airship than the R.101, which was in every way democratic and experimental. But the government of the day preferred public ownership.

That was loyalty No. 2.

Loyalty No. 3 is harder to define. Personal ambition is not enough. The loyalty was to Fear. The Treasury was afraid of public opinion and granted money to the R.101 because of the Government's need to prove the principle. Lord Thompson was afraid of failing to convince the Imperial Conference; he was afraid of failing to become Viceroy of India. Because of his power, Scott and Irwin were afraid of "cowardice implications"

(*Continued on page 85*)

F. W. Myers Scripts on the Process of Communication

F. W. H. MYERS

Edited by Elizabeth Gaythorpe. (Originally published as C.P.S. Paper 4.)

The F. W. H. Myers scripts, from which this small selection has been made (from messages received in 1916, 1917 and 1918) were received over a period of years by Kenneth Richmond. Mr. Richmond was not a professional medium, but an educationist, who contributed articles to the "Times Educational Supplement" and the "Observer", and who, together with his wife, practised analytical psychology as a follower of Dr. C. Jung. He was later resident Secretary to the Society for Psychical Research, which appointment he held at the time of his death in 1945.

The text reflects the sensitive's growing confidence in his communicator and in the objective validity of their dialogue. It was at first intended that these two should collaborate in the writing of a book, which was (in the words of Myers) to consist of a "philosophy for intelligent people in general . . . your message is that faith is not a blind groping but an inward vision clearer than outward sight. This is known dimly to all, and you can appeal to the real and actual experience of all, in sleep if not in partially conscious meditation, that the inter-communication of spirits both incarnate and discarnate goes on continually. . . . Show that the instinctive faith of all men has a structural basis which ought to be understood. But show also how faith is and must be prior to understanding".

The discursive passages among those which follow were drafts for this project. However, Myers later decided (24.7.18) to postpone the book until the material could be combined with a better knowledge of the relation of spirit communication to the new science of psychology. "It is a wider task to co-ordinate this science fully with a study of the nature, method, and mode of interpenetration of spirit messages."

Mrs. Richmond contributed the following note on how the work began:

"My husband, Kenneth Richmond, began to discover something odd was happening to him when we moved from London to Cornwall in 1915. He started turning packs of playing cards over and over from a shuffled pack, and finding that he knew

beforehand a remarkable number of times what card was going to turn up. He spent several mornings doing this. I took a poor view of it. Then he suddenly gave it up, and began to take down messages in clear "printed" writing, and they were signed F. W. H. Myers. When these began we knew nothing of psychical research, and had not even heard of the Society for Psychical Research, and the name of Myers therefore did not mean anything to us in this connection. Shortly after the messages began we met Lady Betty Balfour at a conference, and so "The Work" started."

ELIZABETH GAYTHORPE.

December 2nd, 8.50 p.m.

There is some difference between messages sent through a trance medium, or through an automatic writer whose hand moves independently of his volition, and messages in which the volition of the writer co-operates; and I want to explain what that difference is. There is something which we cannot get expressed through mere sub-consciousness, or through established brain-tracks in a medium. Spelling by the table seems to have the advantage that sophistication is kept out, and it is to a certain extent; but by that means we can only pass through *cold* thoughts. Now, you know very well that cold ideas are ultimately useless. You must get the glow of creation in a phrase, if the phrase is to carry real conviction. And it is exactly that glow which you never get from the phraseology of the sub-consciousness. You get valuable stuff—mechanical evidence and all that; and it has a use which I am very far from decrying. But you must have something more. I want to press still further that analogy between conscious mediumship and the phenomenon called artistic inspiration. (It isn't an analogy it is. . . . This feels wrong—my own invention. K. R.) Mediumship must have in it something of artistry; in this way it will become both more valuable and less "queer". Mind, "queerness" is all right as a phrase in psychic evolution: look at the great artists. Blake was "queer" enough—and one of the greatest artists. But Shakespeare was greater still. You will have great mediums in the future, as there were great mediums in the past—the religious prophets and seers—who will not be "queer" at all. Aim at getting rid of that "queer" element. It is time to supersede it.

There is something else. The gain will not be only in increased "normality", as the semi-hostile critic might put it. It will not be merely negative; and I want to say something about the positive gain—not the mere elimination of that which I have

called "queer"-ness. Co-operation between medium and communicator—conscious co-operation—is essential for the further evolution of psychical science, or, I would almost prefer to say, of the psychical art. Co-operation is not a mere fusion of the minds of communicator and of writer—not a mere addition; the two act and react the one upon the other, and between them they create (or rather re-create . . . my idea, I think. K. R.) authentic truth. Sodium and chlorine don't produce sodium plus chlorine but the common salt of the earth. There is something in that word "common". We have got to appeal to the common mind, not in the invidious sense of the word. The Master appealed to the common mind—appeals, you should say. We don't—spiritualism doesn't—as yet. And it must. It appeals, now, to one type of the scientific mind—i.e., to intellectual aristocrats; and to the cranky mind. And the cranky minds are in danger of swamping and discrediting it altogether—that's a great reason why you must get ahead, and show something human enough and vital enough to cleave through all this chaotic mass of crankiness and woolly-headedness. Science and logical evidence alone won't do that. You must let the glow of the spirit shine through. And it won't shine through if you merely shut your eyes and say "Tell us". We can't tell you like that. We can only help you to tell yourselves. Join in with us: work with us: feel with us. Don't sit passive.

You want it to be us, rather than you—you want us to educate you. Well, Richmond knows about education—he knows that you can't educate a child in any other way than by making him educate himself. Even granting that we are so very much superior to you, which we are not, except in knowing certain things, most of which we can't tell you because it would do no good—even then, everything depends upon your co-operation.

December 4th, 8.15 p.m.

(Myers.) As to the present, and the immediate future, of psychical science. Thinkers are wanted; thinkers who will let their thoughts fuse with and merge into ours. If you can think our thoughts, you can speak our words; and we want to think your thoughts and to qualify and irradiate them (K. R. unsatisfactory choice of words) with the thoughts which we have learned from beyond. We need the service of those among you who can *think.*

December 5th, 9.30 p.m.

(Myers.) We are all ready to speak to you, and everything

that you say to us is already understood. Can you grasp the idea that distinct explanations are not to be expected from our side? We do not intend to force you to come in from your byways and hedges. You have everything to lose by expecting everything from us. Reach out. Try to understand. We will let you know when you are not understanding.

(K. R.) Yes, Myers, I have got all that.

(*Myers.*) Why can you not say the thing I ask you to say?

(*K. R.*) I don't know in the least, consciously, what it is.

(*Myers.*) Something about success in securing the co-operation of clerics.

(*K. R.*) Do you mean my father? (Note, K. R.: I have had, today, my first talk with my father since I became interested in "spiritualism". To spare his susceptibilities, I told him only of my theories, nothing of my experiences.)

(*Myers.*) Yes, and those like him.

(*K. R.*) Well, what will ensure success?

(*Myers.*) Make him see that we are on his side.

(*K. R.*) Good! But that is what I was trying to do.

(*Myers.*) Pusillanimously.

(*K. R.*) Not a bit of it. It has taken me, a youngish man with a mind still plastic, about a month to reach the degree of faith in you which I possess; I couldn't spring it all upon my father in an hour.

(*Myers.*) No, I don't mean your gradual approach. That is all right. I mean your mental attitude. It did nothing.

(*K. R.*) Why should it do anything? I could, perhaps, have semi-hypnotised my father into sharing my belief: but I don't consider that to be either a sound or a fair way of convincing people.

(*Myers.*) That's not quite what I mean. You got nothing expressed—*you* know. You are an artist—you ought to have made him feel the poetry of it—or made him see a picture; that is "sound", isn't it?

(*K. R.*) Yes—rather. I see—I was afraid to do that; I was afraid of seeming to try to force his conviction.

(*Myers.*) Why *afraid?*

(*K. R.*) Because I think I can influence people unduly and unfairly; and I have formed a habit of inhibiting the tendency.

(*Myers.*) Well, get those two ideas separated in your mind. The glow of artistic expression is absolutely legitimate influence.

(*K. R.*) Yes, yes.

(*Myers.*) The other thing is the devil, and you are quite right

to steer clear of it. But do let your power of forcible utterance have its way. If you dither and hang about we shall never get forward.

(*K. R.*) I think I understand. But sometimes, in journalism, I have gone in for "forcible utterance", amid the joyful congratulations of my friends, and have myself, afterwards, been thoroughly ashamed of the thing that I have written.

(*Myers.*) You have got to force your way through that stage. You have neglected your virility too much and it cannot express itself at once in the right way. . . . Don't worry over my little tantrums. One says what one means in the wrong way, sometimes. You are getting it—you continue to surprise me.

(*K. R.*) I'm glad to have you say that.

(*Myers.*) Oh, yes; we shall get something expressed. Go slow, as you said. This is a real joy to me after the muddle-heads I have had to deal with. I am truly glad to feel assured that you will go on.

(*K. R.*) Good night, my good friend. I feel that you are helping me in many ways that I do not yet fully understand; and, without quite understanding, I thank you.

(*Myers.*) You shall understand. Good night, and rest assured that I shall not encroach upon your personal life, or upon you.

December 6th, 9.30 p.m.

(*K. R.*) I am sleepy this evening, and I want to go to bed early; but I felt that perhaps you wished me to write for a little. Will you try to keep off exciting or exacting subjects? I don't think you can get anything weighty through, this time.

(*Myers.*) You don't know. You may feel "sleepy" when really you are passing through a phase of preparatory calm.

(*K. R.*) Yes; that is quite likely. I have not done overmuch work today; it is still early, and I had no reason to feel fatigued.

(*Myers.*) You ought to prepare—I don't want to take too much of your energy; and if you don't prepare I have to break down a kind of oposition in your mind—and that wastes your energy. Allow a period of deliberate calm and reflection before you begin to write.

(*K. R.*) You are right. I quite understand.

(*Myers.*) Good. That "calm" has come, this evening, in spite of you; let it come, another time, of your own free will. That will be better for you, and better for me.

(*K. R.*) Yes.

(*Myers.*) Now I want to tell you that your friendship with

me is a real and permanent thing. You can say what I want out of your own mind as well as out of mine; we co-operate in thought; we originate ideas in harmony with one another; they are not my ideas alone, nor yours alone, but the fruit of a marriage of minds. That is the beginning of my message to all my friends on your side: your minds must be fertilised by ours, and ours, in a somewhat different way, by yours; thus something of absolute, original truth will be engendered.

(*K. R.*) Wait a minute. I have a philosophic difference with you over that. Can anything "absolute" and "original" be "engendered"?

(*Myers.*) Yes, and in an absolute sense. But there is another aspect. Truth is also foreordained, in a way. But foreordained truth has to be realised by you and by us, and that realisation is literally an act of creation. We see it in a glass darkly; and then we have to summon all our courage and go out to meet it face to face.

(*K. R.*) Wait: that's sound poetry, but I want sound reasoning.

(*Myers.*) Same thing.

(*K. R.*) True: but you know what the distinction is which I want to draw.

(*Myers.*) Yes. What's your question?

(*K. R.*) Wait a moment. Yes, I see your point about "courage"; but where does "creation" come in?

(*Myers.*) Courage *is* creation. But that's not all. The foreordained is not *created;* it is only projected. True, it is projected with certainty—complete certainty, whereas human plans are projected with only partial certainty. But certainty—this is where the determinists trip up—does not imply realisation. You have to "make assurance doubly sure"; certainty itself is not made certain till you have realised it. Don't you know that when you know, to "a moral certainty", as you say, that a thing will happen? There is a vacuum in you, nonetheless, till the thing *has* happened. The moral certainty has to become an actual certainty. Now, what I want to insist upon is that the turning of a "moral" into an "actual certainty" *is* an act of creation. That is what "creative evolution" means.

(*K. R.*) Yes; but do we create when we only follow a preordained scheme? Does a bricklayer create when he follows the architect's plans?

(*Myers.*) I don't know. Perhaps he doesn't. He ought to.

Now you answer me this: did the craftsman of the Gothic create, when he followed *his* Architect's plans?

(*K. R.*) Your capital A makes it impossible for me to answer you without writing a whole treatise. But, broadly, I agree. You had better go on.

(*Myers.*) Of course he created. Look at his gargoyles. And look here. He created something which his architect with a small "a" had not thought of. He and that architect were allied in the service of something higher than either of them; and by doing all that they could, each in his station, they created something of which neither was fully aware—something which that other Architect had planned, but needed their creative service to bring to perfection. Now do you see?

(*K. R.*) Yes. And I like that phrase, "Creative service".

(*Myers.*) I rejoice. Because that is my real point. All service is creative. The Architect plans; that is creation, because it is a potential service to his creatures. We strive to realise the plan —to make it an actuality; that is creation, because it is our return of service to Him. That is co-operation in its greatest and most glorious form. He holds out to us our opportunity—His creation; we grasp and realise it, and that is our creation, equally necessary. And that which we are privileged to create in co-operation with Him is an addition to the sum total of mutual service in the cosmos; a further extension of the divine principle of fellowship; a finer and a fuller realisation of love.

(*K. R.*) Can God—a perfect God—*need* that "finer and fuller" realsiation?

(*Myers.*) You can't understand. Nor can I. But He works, through us, as though He cared for our work and our co-operation with Him. And that seems to mean that He wants something, still. I don't think that this proves Him imperfect. I am being paradoxical, but every glimpse of an ultimate truth involves a paradox.

(*K. R.*) Do you know that I have in my mind—I have already expressed it, vaguely and imperfectly, in my published writings—some approach to a solution of that paradox? I ask this because I feel a doubt that my subconsciousness may have been responsible for the philosophical position which this writing represents you as taking up. In a dim way, I knew it all before—and I seem to know more than you appear to have said through me.

(*Myers.*) I will tell you something that you don't know. God means us to join hands in order to gain *happiness*. You never thought of that. You thought only of getting at the truth;

that is part of His meaning; so is virtue: so is beauty. But joy—pure, absolute rejoicing—as an end in itself, provided that it *is* pure, and absolute: had you thought of that?

(*K. R.*) No. I confess that I had not.

(*Myers.*) That is what creation is for. That is the ultimate object.

December 8th, 9.20 p.m.

(*Myers.*) You can now understand to some extent that the purpose behind the universe is not only logical—metaphysically comprehensible—but also a compelling force whose compulsion is expressed through the miracles of wonder and of joy. "Compulsion" is a term of evil odour for humanity, a word from which joy and wonder stand aloof; but I want you to grasp this—that God compels us beautifully and mercifully, *through* those two impulses of ours. He "compels" us only in so far as He teaches us to compel ourselves. And in compelling ourselves, we re-create His will.

...There follows a discussion of the type of evidence needed to awaken the multitude to an awareness of the spiritual dimension—a task, Myers said, of supreme importance. K. R. suggested an attempt at prophecy relating to the war.

(*Myers.*) Yes. I could *try*. Not directly through you—you could not help confusing the issue.

(*K. R.*) Will you try through Peters? He will have no normal preconceptions.

(*Myers.*) Again, I will try. But I can't be sure of success. Trance mediums distort one's message. Still, this seems the best available way of carrying out a quite intelligent idea. Though I don't think you, any of you—*tell Lodge this*—quite realise the complex of difficulties against which we have to contend. Imagine sending a verbal message through six interpreters, and you will have some idea of what I mean.

(*K. R.*) You seemed to insist upon the number "six", though I resisted it; can you tell me whether that particular number has any significance?

(*Myers.*) Yes, it has, but I don't know whether I can get it through to you. There is (1) the medium; (2) the medium's control.

(*K. R.*) Wait a minute; don't you approach the control first?

(*Myers.*) No I don't. Let me alone—I know what I'm talking about. I touch the medium's brain first; then the control interprets—all wrong, as a rule. Where was I?

(*K. R.*) You put the medium first; then the "control".

(*Myers.*) I wish you hadn't interfered.

(*K. R.*) Sorry!

(*Myers.*) Medium's trance-consciousness—one. Control which you don't and can't understand —two. Their common explanation of my idea, all wrong—three. Now do be careful.

(*K. R.*) Yes.

(*Myers.*) Your auditory perception—four. Your mental interpretation of that perception—five. Your verbal conclusion —six. That is not quite right, but it is near enough to be worth your consideration.

(*K. R.*) Which part is "not quite right"?

(*Myers.*) The three stages which take place on your side. I am not quite sure about them myself, though I am much more sure than you might think—you have muddled it a bit, but never mind that, now.

December 10th, 8.23 p.m.

(*K. R.*) Now I want to ask a question. Is this, that we are doing now, important in itself?

(*Myers.*) Now and then, in some small degree.

(*K. R.*) Do you think it will become important?

(*Myers.*) Only for you and me and a few others; not for the world. But it will lead to something both important and highly evidential, if you will only go on.

(*K. R.*) Oh, don't be afraid that I will not go on! I have my moods of doubt, but underlying them there is always, at the very least, a residue of scientific curiosity, which certainly will not fail me till I have got to the bottom of this.

(*Myers.*) I am glad. And you shall have your proofs. I am as keen to get them through as you are; absolute, logical, irrefutable proofs. Only I must have the mechanism, first, through which to transmit them. And trust is essential. Could telephones have been invented without absolute trust in the possibility of the telephone? . . . The world will never believe except by the process which makes faith prior to realisation; and in a way the world is right. The multitude can only move by following a lead . . . but if you make the true lead clear and decisive it will reject the false and follow you without hesitation.

Can you grasp the idea that co-operation between the prophet and the crowd depends upon an effort on the prophet's part to enter into the mentality of the crowd?

(*K. R.*) Yes, certainly; if I fully understand your meaning.

(*Myers.*) Well, the prophet is now on his trial. The crowd

is in the balance. The right leading will tip the scale and bring the crowd over to our side. And there is a powerful force among you that is working to pin the multitude down to materialism—striving to keep the crowd fettered in its own material service. That force is momentarily in the ascendant. You must fight it as early Christians fought the devil. It is not only anti-spiritualistic, but anti-spiritual.

(*K. R.*) Yes, I understand and believe that.

(*Myers.*) The true spiritualism will help you. More: it will explain to you why things have gone wrong in the past, and give you an opportunity to realise how they can be ameliorated in the future.

December 13th, 9.45 p.m.

(*Myers.*) *Referring to another communicator, contacted at a sitting.* He never intended to give you an impression of superior knowledge on his part—superhuman knowledge—in anything that he has said to you. If you ask him what *will* happen, he answers, as you answer to one another, in terms of what he thinks *likely* to happen. Like yourselves in similar circumstances, only with the somewhat more rapid means of intuition which we possess, he answers as the spirit moves him, not wholly knowing in his upper consciousness whether he is right or wrong.

(*K. R.*) Have you, too, a "consciousness" and a "sub-consciousness"?

(*Myers.*) Of course we have. You will get much the best idea of us by thinking of us as possessing much the same faculties as yourselves, only slightly more so—"more so", I mean, as regards the subtler functions of mind.

January 10th

(*Myers.*) Let us know as far as possible what you are thinking. We want to understand you, and the more we understand you the more you will be able to understand us.

(*K. R.*) I will explain as far as I can. . . . I want first to understand in some measure the problem of the subliminal self; and I can only grow into an understanding of that problem by degrees. That seems to me to be the instrument; and I want to make out as far as possible how it works, before I consider seriously what the influences are that work it. I want to be able to distinguish as far as possible your influence from the influence of my own subliminal desires and tendencies, and from another and vaguer influence which I define provisionally as the cosmic.

(*Myers.*) There is also an anti-cosmic, a disruptive, katabolic tendency. Look out for that.

(*K. R.*) I fully understand. Where does it come from?

(*Myers.*) It is an essential principle of life, and its function is to test your syntheses. If it can break them down it thereby proves them false, or rather not true enough to do you any service. Your mind runs ahead, constructing provisional hypotheses before you know what you are doing, and that is right and good; but it is absolutely necessary that you should have some check upon that process. The check is furnished by the phenomenon which you vaguely call "Evil". Its function is to tell you when your provisional structure of good is too faulty to be of service. When the warning is taken in time, the preliminary manifestations of Evil do no harm, and you are deflected towards better courses; but commonly you rush with such an impetus upon your hypotheses of good, faulty as they are, that you are not pulled up until the right katabolic influence can operate destructively, pulling down your structure about your ears, and apparently giving the lie to your best and highest aspirations. The thing called "Evil" recognised at the first moment of its appearance, and treated as a danger signal, would be merely the negative aspect of good; disregarded, it becomes not a warning but an example, as a danger signal disregarded means a collision. When you won't be taught by the red light you have to be taught by the collision, and all its impressive horrors. This war is a gigantic object lesson of this nature. It may lead to enlightenment, or if you are still blind, still worse catastrophes may be necessary to compel you to face neglected truths. But whatever happens, do not confuse the katabolic with the diabolic.

(*K. R.*) Is there in fact a diabolic influence?

(*Myers.*) Symbolically yes. We cannot yet afford to dispense with that conception. In a sense it is only collective stupidity, but it is more than that. In another sense it is the right and natural katabolic impetus accepted by you and carried too far, even as you carry the anabolic impetus too far in constructing fallacious good; but that is only a fraction of the explanation. You will only explain away the Devil when you can explain God.

January 13th, 8.40 p.m.

Communications are most satisfactory when they come without massive response on the part of the percipient. Sectional control, of which the results are revised as they come through by the influenced intelligence of the percipent, gives us a double check. Keep your mind upon this idea of the double check, it is important. Trance mediumship gives us only the single mode

of influence—we have no control over the incidentals which the medium usually imports in the course of utterance. Try to develop a form of mediumship in which the idea is suggested to you with a minimum of conscious control on your part, but the actual expression of the idea is subject to our censorship as you write.

(*K. R.*) I understand. Ought I to frame a sentence in my mind first, and then look out for your inhibitive influence to modify the message as I try to write it down?

Try to *take* the sentence or phrase direct from us first; then try to write it down as you conceive it; if we check your hand, as you write, try to get our modification; if you fail in this, and the check still persists, abandon that phrase—don't try to complete it, but leave it as a failure and start afresh.

(*K. R.*) Will you try to impel me to cross out phrases which should be abandoned as failures?

Yes but don't be too ready to cross out when we are only hesitating. Often you don't give us enough time. A delicate process of selection among your rising formulations necessarily needs consideration. Try to cultivate a more equable mood when you are writing, and give us every chance you can of selecting what we want from your mental stock in trade. Don't fall in love with any special phrase when it comes into your mind; that gives us trouble either in pushing it away or trying usually in vain to modify it into accordance with our real intention.

(*K. R.*) Shall I begin, now, to try to develop the faculty of unconscious automatic writing, by practice? I believe that I *could* do so, in time; but I do not want to do so unelss it will proceed without interfering with this conscious, interpretive writing.

I can't tell. I should recommend you to try; and then if you find that your conscious writing deteriorates in content you can stop. Quite probably you could develop both faculties simultaneously and use the one to check or substantiate the other. But unconscious writing has drawbacks which are more difficult to track down than conscious writing; the interference of your own personality is apt to be equally prevalent but very much more difficult to trace. Still, unconscious scripts now and then have unique value—on the rare occasions when we can fully control them. On the whole, as a general reply to your query, I had rather you concentrated on this semi-conscious writing. I want to use your subliminal, and I do; but I also want the control over its detailed expression which you give me when you subject

your conscious phrase-making to my guidance. I want to steer the boat into harbour as well as provide the cargo; and so many excellent cargoes get wrecked by the other means.

(*K. R.*) May I ask who you are?

You may *ask*, but you are bad at catching names. Try a periphrasis. May heir is. Now delete the even letters.

(*Interruption. No writing posible till 11.15 p.m.*)

Not much more required. But try to write slowly and carefully. Scientific mediumship is what we need. You may be able to develop that critical power, if you practise steadily and very conscientiously. Don't expect results before you have earned them. Good results can't be had in a hurry.

F. W. H. M.

February 18th, 9.40 p.m.

(*Myers.*) Conditions are all right as long as you don't get yourselves into a state of tension. Take it calmly—that is what makes it easiest for us to get through.

(*K. R.*) But there is the danger of our taking it *sleepily;* a certain drowsiness supervenes, and if that gets the upper hand we begin to pass into something like a dream state, in which results become vague and muddled.

(*Myers.*) Yes, but strike the happy medium. That is a pun —but I meant the second sense which you didn't notice as you wrote. A kind of placid happiness goes with successful mediumship; not too dreamy, and not too bovine—wholly *active*, in fact; but not so active as to involve you in cerebral disturbances. When you are sitting or writing try to live, for the moment, on your mental capital.

(*K. R.*) I see—that is a good metaphor. Can you tell me who you are?

F. W. H. M.

(*K. R.*) That is rather a success—for an attempt in which my own volition was so uncertainly poised.

(*Myers.*) I hope for good work from you soon, when you have settled up your present incoherencies. I want to talk philosophy with you, and I hope to convince you that we on this side, after a few years' experience, have something to offer towards the solution of the eternal problem. Not any complete, ultimate solution, but a contribution towards the data which you couldn't get unless something helped you from a sphere beyond your own. For the moment, I humbly represent that sphere for you; but remember that inspiration of the higher kind is contact with higher regions of the spirit world than mine.

Continued from a theoretical discussion of the previous day concerning the origin of spirit communications:—

March 19th, 8.30 p.m.

(*Myers.*) Let us now turn to the view that these communications are in truth what they seem, and attempt to sketch the first, elementary inferences that follow upon such a view. It would seem as though in this epoch, through the development of critical scientific method, it were at last possible to test the data that have filtered down through the history of the ages—the experiences of sybils, seers, mystics, all gifted, it would seem, with something of the power that we now call mediumship—in the light of newly systematised knowledge, and to carry that knowledge further by disencumbering it of the superstition that brought thousands of "witches" . . . to the stake. But while we discard superstition, let it be quite clear that we do not discard religion. Far above the region of subliminal consciousness through which we come into touch with the spirits of the departed, are those regions through which we gain fleeting, momentary contact with Universal Spirit. Of that sacred contact religion is the guardan; and of any faults and failings in the guardianship that religion has exercised it is not our province to speak here. . . .

(*K. R.*) Is that as much as we can do, for this evening? I seem to get nothing further.

(*Myers.*) EVOLUTION.

(*K. R.*) Yes—I know, to the extent of an inkling, what you mean. Shall I go on?

(*Myers.*) If you will.

The first inference is that the process called evolution is twofold. This, indeed, has been the doctrine of all those who have laboured to find a union of the religious and the scientific standpoints: there is racial evolution, through heredity and variation, and there is personal evolution, not ending with the terrestrial life, but persisting throughout a further range of being. Psychical research seems now to offer the beginnings of a scientific verification for that faith in a personal evolution. We find hints, suggestions, among the messages from the other life that are best evidenced and seem the least disturbed in transmission, from which we gather that the essentials of personality remain, on "the other side", subject to the same laws of gradual change and development as on this plane of existence. In many ways, though not in all, the environment appears to change; there are differences, it would seem, in physical constitution and function, and very marked differences in respect

of the limitations of space and time; but the essentials of personality—character, temperament, type of outlook—seem to undergo little if any sudden change.

The body, in the next life, seems capable of translation from one place to another at will; the mind seems capable of direct and rapid intercourse with other minds without the intermediary of spoken or written language, though we can hardly suppose that the heritage of language is abandoned. Rather—to deal in conjecture for a moment—we might think that words and phrases framed in the spirit-mind can be transferred directly to other spirit-minds, by a process akin to terrestrial telepathy, but perfected; this for the common interchange of idea; while for artistic utterance, for true prose and poetry, the music of language may still be heard from the lips of those who are moved to speak beautifully.

Many such differences of power and function may be encountered on passing the dividing line between the two phases of existence, but the essential person would appear to remain the same, with the same responsibility for his own personal evolution in the new environment. The mention of work to be done, responsibilities to be fulfilled, is frequent in messages from the next life. But this mention of work seems always to come in connection with an idea of happiness, as though work were very much better organised and apportioned, very much more enheartening and satisfying to the worker on the next plane, than is commonly the case on this. The mention of happiness is almost universal, and not only, it would seem, for the purpose of reassuring those who remain. It seems to be impressed upon us as a truth, for its own sake, that there is greater proportionate happiness in that life than in this. So far, the conception of terrestrial life as a transient vale of tears would appear to find partial justification. But it is impressed upon us that the happiness is not a luxury of vacant ease, but a wider joy in a life of fuller activity.

March 23rd, 8.45 p.m.

C. M. L. R. and K. R. at table; Z. R. taking notes.
9 p.m.

(*K. R. talking.*) It is the group. Take this down. "Don't worry about channels of communication as though there were only the one, as though yours were the only channel. There are several good channels but not many. Yours is a promising one, though it will take time to develop it.

"Don't think our concern with it trivial because it is

imperfect as yet. As to the work, if I can get this through. Express a reasoned belief, reasoned in every respect, but a belief. not a balance. This refers to the work, not to other writing. That is as good as anything I could say at present by spelling. The rest we can get through more fluently in writing.

"This speech mediumship without actual trance has been known before, especially among the Greeks. The Mantis was not often a trance medium but spoke in semi-trance, retaining some memory, though slight, of what has passed. It is this power that we are trying to recover."

March 25th, 10.35 a.m.
K. R.'s handwriting:

It is to be expected that communications from the departed should be difficult to pass through to our waking consciousness. We have taken as a postulate, as a fact of sufficiently common belief, the probability that there is subconscious touch of a kind between the departed and those who are bereaved by their going, wherever the link of affectionate reminiscence remains strong. The sense of a true but an unexpressed communion with those whom we have lost awhile, in states of peaceful meditation, is too sacred, too inspiring and purifying in its effect upon our own natures, to be dismissed by the mechanical formula of "purely subjective". It is a positive fact to those who experience it—that is, one might venture, to all who, possessing the link of strong affection, are capable of real meditation, and are not too much harassed or too much preoccupied with material things to exercise the capacity. It is positive, because it produces positive results in happiness and serenity of character. The type of person who knows this experience is the type of person whom we instinctively trust, and instinctively turn to in trouble. Such people can draw upon spiritual resources; the spirit shines through them. If we look around among people of our acquaintance in order to consider who among them have experienced the sense of a communion with the departed, or if we consider who among them would be most likely to have known such a communion, our minds instinctively select for first consideration those whose nature and manner of life evince a certain nobility, a certain balanced serenity of outlook. Whether we conclude that because people are of this type, therefore they are likely to be in touch with a world of spirit, or that it is because of their touch with things spiritual that they have become what they are, matters little; or rather, these two aspects of the question become the two sides of one truth.

This sense of an unspoken communion with one's own dead

is not, needless to say, more than a part, and a small part, in the sum of the spiritual life. The present argument is only that it is a real and a positive part, influencing the nature and the character for good, discountenanced by no religion, repugnant to none but a materialistic philosophy. It is a force and a power for good in human life. We have now to consider the question of that sense made explicit, brought to the beginnings of conscious expression. Such a develoment towards explicitness is, philosophically, to be expected. All human development, bodily, mental, spiritual—indeed all evolution—is from the vague to the expressed, from the formless to the formed. And there is a fundamental need, both mental and spiritual, for the expression of that which is vaguely felt. Formulation, realisation in distinct and definite shape, is the power that cuts the steps of upward progress. And in this instance of the sense of communion with the departed, the need for formulation is clear. We need to know more. When we are told that, on the evidence of such a sense of communion, we can argue for nothing more than a persistence of the influence of the dead through our memory of them in life—that we are in touch, not with them as they are, but with them as they were—it is not enough for the doubter if we put forward our intuitive certainty that this is not so. The known powers of self-illusion are too great. Explicit evidence is needed, not to replace but to confirm intuition. It is so with everything spiritual. Human friendship and love grow by expression as well as by unspoken communion of minds. A consciousness of the Divine love calls for expression in prayer or praise. God Himself, according to the teachings of religion, seeks to express Himself more and more to our developing powers of apprehension. If our dead, in their new life, can come into communion with us at all, it is in the nature of all the known order of things they should long to speak to us clearly, that they should be constrained to do so by a permanent principle of development.

(*Myers.*) It would be readily agreed that communion with the departed in its most important, its most comforting and uplifting aspect, is unspoken because it is beyond speech or language. It is natural to suppose that those who have passed the barrier attain to some measure of illumination, of initiation into knowledge beyond our present scope. Such is the faith of mystics. At the least, we may premise that the departed are in a world of thought somewhat different from our own—that in the matter of thought and expression, as of time and space, they are subject to different conditions, different laws. However great

their desire to communicate to us the exact nature of the thoughts and reflections that chiefly possess their minds, it is not to be expected that they should be able to do so, even if perfected means of verbal transmission were available, still less when the means of transmission are as imperfect as, upon the most favourable view, they admittedly are. There are two main classes of apparent communication from the dead which seem to be available almost at will through the faculty of mediumship in its various forms: the "trivial", and the nebulous. "Trivial" communications, we should remember, are seldom trival to those who gain by their agency a sense of familar touch with the unseen personality of a loved one, and they are often excellent as evidence; but we are here concerned with the question why matter of deeper import is not often communicated (as it is, sometimes) for the same ends. And as part of that same question the "nebulous" communication has to be considered: the long statements, often flat, prosy and didactic, which many of those who practise automatic writing have obtained as messages from teachers and philosophers on the other side of the veil. Among these again, we have some writings that show real nobility and dignity of thought; but for the majority the epithet "nebulous" is by no means too strong.

In both these cases, instancing, as we have noted, what can be obtained readily and almost at will through the faculty of mediumship, we are considering what must be a very imperfect co-ordination of essential thought between the two phases of existence. The little, personal detail may be all upon which the minds of "communicator" and of "sitter" can effectually unite so as to allow the passage of definite and exact expression; it may represent the highest common factor, at the moment, of that which the communicator would transmit and that which the thought of the waiting friend is able to receive. And, conversely, the cloudy generalities and the crudely symbolical statements with which we are familiar in the general run of automatic script, may represent the true thought of the communicator only by the partial echoes and suggestions that it awakes in the subconscious thought of the recipient. Further, as there would appear to be something of the dream-state in all mediumship, and also in the deep and loving meditation of those who dwell in thought upon their "lost" ones, so it may be that there is something resembling the dream-state in the posture of thought through which those on the other side of the veil come near and try to draw it asunder for a moment. A number of messages purporting to come from those beyond appear to indicate this as a probability.

So much for the ordinary run of communications; we have next to consider the smaller number in which the content of thought or emotion is high and obviously congruent with the gravity of the subject as a whole. In many such cases the matter communicated is felt to be of too intimately personal a nature to be subjected to general scrutiny; but a certain number survive that very natural ordeal. With these it will be well to consider the spontaneous cases of monition and premonition, intimation of death, which also occur seldom in comparison with the sum total of experience. Here again we often have the high content of thought or emotion coupled with the question why such content should not be more often in evidence. The beginning of the answer has been outlined already. The moments would necessarily be rare at which the thought of communicator and of recipient would be sufficiently at one, and the controlling conditions favourable enough, for the passage of a communication of deep import. How often do we meet and talk with a friend with whom we are in deep philosophical agreement, and speak only of comparative trivialities, in comparison with the number of times when a "really good talk" can be brought off?
(*4.20*)

(*K. R.*) I think that is enough for the present. Have you anything to say that I can get down?

(*Myers.*) I shall look forward to the next opportunity.

(*K. R.*) Thank you. . . . Tomorrow evening?

(*Myers.*) This goes best when you are alone. The next morning, perhaps, if you can be free.

(*K. R.*) I will do what I can.

(*Myers.*) You write easily and closely to my thought in this conversation; we must try to get round the preliminary resistance that occurs when you first began to write.

(*K. R.*) Is it due to mixture of controls at first?

(*Myers.*) In part; also some resistance of your own, probably conscientious scepticism still at work.

(*K. R.*) I see; and I will do what I can about it.

(*Myers.*) We are getting on now. Goodbye.

F. W. H. M.

April 24th, 10 a.m.

Extract from a longer script, with diagrams, in which psychological structure is discussed in relation to mediumship and sleep.

(*Myers.*) Try to imagine an unconscious self entirely identified with the interests of the material body and inseparable from that body. This, although unconscious, is permanently

anchored in the waking phase of your life. Then imagine consciousness as swinging to and fro between the sleeping and waking stages.

(*K. R.*) Mediumship, then, is the possession of a "fissible" consciousness?

(*Myers.*) That is potential mediumship; it may find healthy development in medium's work or in artistic work; or it may never be developed; or, like all potential faculty, it may fall into morbid development.

(*K. R.*) Hysteria, dual personality, and so on?

(*Myers.*) Yes, but genius is also dual personality.

(*K. R.*) I follow. But what is the relation between spiritual communion in the sleeping phase—the reinterpretation of which during waking hours I take to be a factor in genius—and control from outside?

(*Myers.*) The control operates most easily to re-suggest and to influence the utterance of that which has already been suggested during sleep-communion. It can also with more difficulty suggest something new, generally of a very elementary kind.

Don't confuse the "sleep" phase with unconsciousness. Part of your consciousness is always extensible into the spirit region, and is there still conscious, but of things not accessible by ordinary waking, thought and perception. Try to figure conscious and unconscious along one line of extension; "sleeping"—conscious and waking-conscious along another. They are different categories.

The discussion continued a few days later:

(*Myers.*) Your waking mind has its levels through one or another of which the "sleep" mind strives to operate, with varying success.

(*K. R.*) What I call the "superconscious" mind.

(*Myers.*) It is our ally in striving to establish communication; it is also your means, and your only means, of communicating with anything beyond the present of terrestrial life. It must remain largely dormant until you give it self expression. Discover how to tune the waking intelligence so as to respond. The tuning can be done by practice. For instance, attend to your dreams and they become more intelligent. The dream mind is educable and seldom educated.

March 31st (of the following year)

(*Myers.*) Preparation is necessary before an evidential proof can be given to you: the various elements have to be present in your minds, and so far stirred from a static condition in the

memory as to be accessible at call. This is a delicate operation: we have to stimulate certain thoughts without disturbing others, and then to combine those we have selected to bring to the threshold into a construction of our own which is to be brought to expression. Do you follow?

(*K. R.*) Let me ask about one point at a time. You can only use thought-elements latent in our minds?

(*Myers.*) Yes. Emphasising idea of *element.*

(*K. R.*) I follow. Then, you stimulate these elements of ideation—is that the phrase?

(*Myers.*) Yes. Go on.

(*K. R.*) Singly, or in combination?

(*Myers.*) Each, as a rule, on connection with other thoughts through which we reach those we require. Then the intermediary thought is allowed to sink back. All this occurs when you are meditating at ease and are willing to admit our influence, whether you are consciously aware or not of your willingness. Go on.

(*K. R.*) Then you have the elements ready, so to speak, to spring to attention when the right note of association is sounded?

(*Myers.*) Ready for a new synthesis; the former association of idea does not come up again unless by mistake, and is then apt to make muddles.

(*K. R.*) Do you mean that you rouse a number of ideation-elements, each in a context of its own, so that they become potentially active at or near the focus of consciousness; and then, at the appropriate moment for which this preparation has been made, suggest a new context into which the elements may "leap to arrangement and interpretation"?

(*Myers.*) That puts it sufficiently well. Do you want more before you can grasp it?

(*K. R.*) No, I think I have it and can work it out to clear expression. But how do you get an element for which there is no context in the mind—for example, the idea "seventh", when you get Mrs. Leonard to write "the seventh book"?

(*Myers.*) There is a prepared activity, so to say, of the idea "seventh" in her subliminal. The context that has been used to prepare this sensitiveness to stimulus of the idea "seventh", and then allowed to sink back, might seem to you slight and far fetched; in her case we can use contexts very remote from the synthesis we intend, and this is all the better to ensure their not getting mixed in. She gives much time to preparation and to the laying open of her mind to preparatory influence: hence her power to give things remote from her knowledge.

You realise that it is the *synthesis* which matters, and that this is our original contribution?

(*K. R.*) Yes; the "elements" are only like the words used in a sentence.

(*Myers.*) Good. But I want you to see and explain that we must have the chance to prepare and arrange the vocabulary we mean to use: and that the more you want to obtain messages remote from your knowledge, the more you must prepare by periods of meditation. These, by the way, are entirely restful for yourselves; any effort on your part and any expenditure of psychic energy comes with the endeavour to grasp the synthesis. Is that complete?

(*K. R.*) Quite.

(*Myers.*) Then rest a while and see if you can tap another current this morning. Do not strain if you cannot; you have done a good amount already.

Extracts from scripts of various dates.

Neurosis involves partial detachment from the normal terrestrial synthesis of a portion of the personality. This portion becomes in some degree a floating individuality akin to a separate disembodied entity.

In the insanities the separation becomes complete, though there is still a vital link between the rational personality on our side, and the non-rational self which remains on your side.

Now we are able in the insanities to influence and control this separated self, and often to forward its spiritual development, so that at death it is as though a period of difficult suffering were over. But this is more in my own line of work.

In neurosis the detachment of the rational soul is, as you know, incomplete, and this soul does not pass into our hands for development and re-education; it is still within reach of your sympathy and skill, and your task is to draw it back into unity with the terrestrial personality. But at the same time this semi-detached soul has some of the characteristics of a detached spiritual entity, and among these is a power of fusing or blending into your personalities in a manner somewhat analogous to that in which I am exercising control at the moment. This largely accounts for the phenomenon that you recognise as "symptom catching". Every neurotic on obtaining an effective transference makes an unconscious attempt to let the neurosis function through the object of his transference instead of through himself. This presents no danger to the healer who is aware of the effort and resists it; but it may be dangerous wherever similar tendencies exist in healer and patient. You will find it of value to be fully

aware of this mechanism in order to observe and counteract its influence.

* * * *

On the influence of the Hierarchy.

(*Myers.*) The pernicious heresy that subconscious groping can construct something out of nothing depends on a false psychology; every structure of thought subliminally conceived is worked out in co-operation, of a kind you cannot fully realise as yet, with those beyond. Your conscious mind sends back its realisation as far as you have made it good, and your friendly helpers add further suggestion. This is often distorted on the return of the idea to the conscious surface, especially by those who have not learned to think; but the co-operation is all for good, although the good, as in all human affairs, is too wide in scope to appear as good on all occasions, viewed over a small range of events.

(*K. R.*) Does not subliminal suggestion come also from incarnate minds?

(*Myers.*) In very much less degree; you can judge the degree by experience and experiment. It is similar in kind, but the influences to which you reach back for full intuition rise in a co-ordinated hierarchy to the presence of God himself, and the help that you can gain from them depends upon your power to receive and understand.

(*K. R.*) Will you try to explain a little more fully the nature of the influence exerted upon this world from beyond?

(*Myers.*) Do not think that the influence is anything new and strange; it is that power of the spirit to which religion is the response, and it has operated all through human history. But mankind can now begin to understand the manner of its operation. You must make it very clear that the influence of spiritual personalities which continually inspire men's thought and action is not in any manner to be opposed to the conception of Divine influence. It IS Divine influence descending by the means which spiritual fellowship affords, even as Divine influence operates through men in proportion to their sense of fellowship. Religious philosophy at present leaves a great nebulous chasm between earth and heaven. It is for you to show that the region between is filled with joyous life and labour, with spirits working to achieve a common design, which they learn through their work to comprehend more and more. This also is the law of earth life; and it is not abrogated at corporeal death. A part of our work is to help those on earth through communion of thought. It has been well for many ages that this communion should be

inarticulate, lest individual spirits should be held in superstitious regard. But now we believe that knowledge can supersede the earlier safeguards of ignorance, and *must* supersede it; for the dividing wall is crumbling in many places, and ignorance is no longer a safeguard but a peril. It is this which makes an intelligible sytem of thought imperative, and your work is to co-operate in framing such a system.

Concentrate on the philosophy of our relations with earth life. That is an important part of your work. You can express to some extent the importance to human life as a whole of gradually developing a system of communications across the barrier. It will profoundly affect the earth view of life in general, and it is given to you in some degree to be the prophet of the change.

. . . Endless strata of enlarged spirituality lie onward and beyond. The stratum within which my principal work lies is next to your own, and is only the first of many. The work is to help you to feel its reality, and many of us are joined together for the task. You have been given experience of communication from the higher regions, and you must teach that our region is not, and cannot be, self-sufficing. To begin to understand it is only to see through it an endless vista that lies beyond. There is a hierarchy of spirits, a developing unity of spiritual presences. Materialism is the denial of that unity. Mysticism is a leap into the void. We have to work out a philosophy that will bridge the chasm. Rational research provides the planks and pillars of the bridge, but only philosophic thought can do the building.

. . . Report our messages as well as you can and you will learn. The construction is partly your own, but do not trouble about that. It is ours also, and if you can understand me, it is most ours when it is most yours as well.

* * * *

One of the chief clouds between us and you is that your side tends so often to appeal to ours, not for that which we can give, but for that which can only be worked out through earth conditions. People try, not unnaturally, to escape from the task of development which earth conditions impose on them. The new knowledge (*of psychical science*) should make it easier for them to realise and criticise that tendency. The same thing is true of the function of prayer. . . . You realise fully by now, I think, that God gives spiritual help through spirits on our side, as he does also through spirits still in the body.

* * * *

Be happy: no thought runs a true course without joy.

THE R.101 DISASTER (*Continued from page 60*)

In a field which has been the subject of investigation and doubt for many years, this book is outstanding for its range of supported evidence and its compellingly lucid presentation of facts. The name of the book declares its main purpose: to bring conviction of survival of death.

Mr. Fuller is likely to be better known in the U.S.A. than here. Fourteen of his books have been published in his own country. When recently he wrote the thrilling story of *The Ghost of Flight 401* he was not a believer in the continuity of life after death; he did not begin that book as he began this one, with the words: "All the events of this story are true." I must say here that the *Extended Notes* giving the Villiers-Garrett sittings (as abbreviated in the Fourth Appendix by the author) do support the conclusion and the title of the book. He shows that, on the undeniable evidence of many cases and not only those of airmen, it is impossible to destroy life.

How did John G. Fuller do this? As a writer of thrilling stories, he knows how to convince thrillingly. He convinced himself of the fact that Raymond Hinchliffe and Elsie Macay were still alive (Hinchliffe lost his life flying the Atlantic in 1928; later, through a medium, he gave a number of warnings before the crash as to the unsound construction of the R.101). He was also convinced by Mrs. Taylor's group of the continued existence of Sir Arthur Conan Doyle, of Alfred Lowenstein who committed suicide, and hence of the continued existence in life of all the passengers and crew who had been questioned by Oliver Villiers through Eileen Garrett soon after the loss of the R.101 in 1930.

But much more important than his personal conviction is the fact that this writer has been able to write a book which should make an important, indeed a conclusive contribution to the accumulated evidence for the reality of life after death.

Book Reviews

The Awakened Mind. C. Maxwell-Cade and Nona Coxhead. (Wildwood House, £3.95.)

This book is on the one hand the story of a personal scientific adventure and on the other a clear validation of experimental truths known to the East for centuries. The origins of the book lie in Max Cade's almost life-long study and practice of Judo, Yoga and Zen. They form the background for a man whose later work was in the scientific-technological field. The recent interest

in Biofeedback provides the stimulus to use instruments both to demonstrate and to become aware of physiological change brought about by change in mental activity.

Thus the book begins by explaining how Biofeedback is a new way of learning about ourselves and how through this new awareness we can learn a degree of self-control. In the first chapter the common types of Biofeedback instrumentation and their use are described. There is also a simple description of some of the newer aspects of the physiology of the brain, including the idea that the right and left halves of the cortex have different and complementary functions. Particular emphasis is placed on the electrical activity of the brain as seen in the electro-encephalogram (or EEG). In fact one of the major contributions that Max Cade has made in the field is to develop, together with Geoffrey Blundell, the "Mind Mirror". This instrument is described. Its importance lies in the fact that instantaneous changes in the EEG patterns are displayed by red lights. Thus, for the first time, mind-body correlations become instantly observable. Experienced EEG technicians may take issue with this instrument and hence not be prepared to accept the findings. My information from independent assessment is that it does what it purports to do though one should keep a careful watch for artefact (i.e. other sources producing a similar signal). This too has to be done with standard equipment. Also at the very lowest level of input there may be some extraneous noise. Those who cannot go this far should attempt to repeat Cade's work using standing equipment to satisfy themselves.

There follows a further chapter on research using these instruments to recognise and document internal states. Then come chapters on different states of awareness and how these states relate to the writings and work of others. At all times there is documentation of change in the EEG or palmar skin resistance (ESR). The whole text is well laced with diagrams. The work itself has been undertaken on people who came to training classes. The technique used for training is given along with the exercises and meditation themes used to bring about the different states. To this extent the book is almost a "do-it-yourself" handbook. This should be discouraged because, as the authors say, one just does not enter into a new state of awareness —one commits oneself to making slow progress through daily effort to become more aware. It is very hard work.

The final chapters include one on observations on people with ESP gifts and training for others to acquire ESP. There follow the results of observations on a group of people attending

a course on the study of meditation itself and the different approaches. The different types of meditation are discussed with appropriate exercises given. Pupils' own reports are included and also the EEG patterns as seen on the "Mind Mirror". From these it is clear that some people had remarkable subjective experiences of peace and the rightness and unity of all. These transcendent experiences are accompanied by typical EEG patterns on all occasions. This pattern consists of bilateral symmetry and high amplitude of frequencies predominantly in the alpha region (at 9 to 10.5 Hz) and to a lesser extent in the Beta and Theta regions (at 16 to 18 Hz and 4 to 6 Hz). Were it not for the "Mind Mirror" this evidence would be lacking as one cannot get this "real-time" display of spectral frequencies on a clinical EEG without further elaborate equipment.

Lastly, there is a chapter on the "Mind Mirror" observations of healers at work. The typical triad of frequency patterns described above is found. Furthermore as the healing proceeds this triad appears to be induced in the patients themselves. This is a fascinating observation which suggests an effect at a distance mediated via a field from some unknown energy source. Such ideas are acceptable in physics theory. Some pupils from the classes suffered from a variety of physical and mental symptoms and asked for individual training from Max Cade. The case histories are given. Despite the variety of symptoms, each patient was given what Cade calls deep "psychophysiological" relaxation. The EEG and ESR readings were observed. In each case after from several weeks to six months of training the symptoms disappeared. Again the "Mind Mirror" triad developed. The increase in ESR indicated that the triad accompanies very deep relaxation. The suggestion here is that there are fundamental psychological tensions underlying most symptomology. This shows up in the EEG patterns as asymmetry, instability and irregularity. As with the healers, improvement in well being is accomplished by symmetry, stability and pattern formation.

These observations force one to take a long hard look at old assumptions about health, disease and being human. For instance, it does not seem to me possible to consider the EEG (in this context) in other ways than as an epiphenomenon of consciousness. How else can one explain the described patterns and their relation to state of awareness? If this is so, then how can we look upon disease except as the varied physical expression of inner tension? Thus most disease must have a psychological component which, in fact, is the precursor of symptomology. Furthermore, the evidence from talented people with ESP gifts

and also from healers suggests that human beings have a potential to interact at totally different levels. The ordinary individual need not despair, the way is shown to help all to strive to realise these aspects of themselves.

The book also contains a bibliography, glossary of terms and an index. There is a short list of instrument manfacturers as well as a more technical description of the instruments Max Cade uses.

The authors should be congratulated on producing a work that explores new realms and documents the evidence obtained from exploration. It is a fine effort to explain in western terms the philosophy of the East. If the orthodox refute the scientific evidence presented because there are no double blind trials and instrumentation is not standard, then they expose themselves. They do a disservice to humanity by not having the courage to step beyond the narrow framework of our more usual reality. The evidence that Cade produces deserves to be taken seriously. It is to be hoped that this pioneer effort encourages those who already have experiential knowledge of these truths as well as others to take up the scientific challenge where the authors finish.

ANN WOOLLEY-HART.

Heaven in Ordinarie. (Revd.) Dr. Noel D. O'Donoghue. (T. & R. Clark Ltd., Edinburgh, £5.95.)

Heaven in Ordinaire?—a cryptic title, the meaning of which eluded me until, in the last pages of this book I discovered it to be, as the author calls it, "George Herbert's haunting phrase" applied to prayer. For me it remains a difficult saying—though probably a familiar one to many Catholics. In any case it underlines the extraordinary originality and impressiveness of this exploration into spiritual development in the contemporary Christian world.

Father O'Donoghue is a Carmelite priest who has taught in Queen's University, Belfast, in Maynooth, and in Edinburgh University. He is clearly a most erudite and scholarly philosopher and theologian; and my own inadequacy as a specialist in these fields scarcely fits me to attempt a discussion of his book. But many readers will find, as I have found, that its importance does not rest upon orthodox Christian teaching and thinking; or rather, that its orthodoxy is permeated and illumined with a humanity, a poetic sensibility that makes it comparatively easy (though this is not an easy book) as well as immensely rewarding to follow the author in his mind-and-heart-stretching spiritual journey.

His basic theme is man's relationship to God discussed in a series of meditations. The kinds of experience on which he focusses are what he calls finite human dimensions—loneliness

for instance, sense of vocation, of presence, of despair; pathos, playfulness, negativity and so forth—dimensions which according to him may each be a special aspect of human *infinity,* and infinite in number. "For centuries", he writes, "man looked upwards to a finite world of planets and spheres; as astronomy progresses we see that there is no end to the starry universe. What of the kingdom within, the astronomy of the human?" Is it not time, he says, to take a long and steady look outward into the limitlessly expanding dimensions of the universe; downward into depths equally limitless, within which resides "the God who is calling all creation forward".

The most absorbing chapters—to one reader at least—are those on mysticism and on certain Christian mystics; that on pathos, "the forgotten dimension", has given, perhaps, the most food for thought. As regards the latter, I would like diffidently to suggest that some of its most poignant examples are to be found in man's relation to God through the animal kingdom. Fr. O'Donoghue cites Elizabeth Barrett Browning's *Sonnets from the Portuguese;* but a simple poem called *The Sea Mew* is equally memorable in this mode. The broken-winged bird is captured and lovingly nursed; but it continues to pine, and dies because *"Our human touch did on him fall; And with our touch our agony."*

Another last line, impossible to forget, occurs in a sonnet by that adorable poet Charles Tennyson Turner on a dead swallow. Recalling, in old age, the tiny image that still haunts him—that of a swallow he carelessly shot as a boy—he concludes: *I seem to love the little ghost I made.*

This is surely the essence of pure pathos.

Fr. O'Donoghue does not neglect the insights of the poets: indeed he quotes again and again from Wordsworth, T. S. Eliot, the Brownings, Hardy, Milton, Shakespeare himself, to reinforce his own abiding sense of the numenous elements penetrating human and super-human affairs. This is a bonus, so to speak; for it must be said that indifference to or ignorance of great art, particularly great literature, seems not infrequently to pervade the world of psychic and spiritual seekers, to its serious impoverishment.

Father O'Donoghue himself is a beautiful writer of prose; which gives additional authority to his remarkable testament.

One last word: what a pleasure to find this exceptional Christian priest accepting psychic experiences simply for what they are, i.e. a factor in human *reality,* instead of shying away from them, or giving them the usual minatory clerical finger-wagging.

ROSAMOND LEHMANN.

Time, Rhythm and Repose. Marie-Louise von Franz. (Thames and Hudson, £2.95.)

This is one of the most excellent books in the beautifully produced series: Art and Imagination, edited by Jill Purce. The numerous illustrations both in colour and in black and white are all captioned by concise explanatory notes, and the twenty-eight pages of text have, where necessary, marginal diagrams. The author is a distinguished Jungian, and her work reveals not only her wide knowledge of different cultures, but her powers of discrimination and synthesis. Dr. von Franz describes the ancient concepts of time held by the major religions.

The Hopi Indians view time, not as past, present and future, but as "objective", that which is manifest; and as "subjective", that which is beginning to manifest. The ancient Greeks identified time with the divine river Oceanos which encircled the earth and which also encompassed the universe as the Ouroboros Serpent, the Zodiac upon its back. Later, time became identified with Kronos and Aion. The latter denoted the vital fluid in living beings and therefore also their allotted life-span and fate.

Dr. von Franz demonstrates the Mayan and Aztec concepts of time as a mandala. Time according to Aztec belief was associated with the supreme deity Omoteotl, Lord of Fire and Lord of Time. This god created four other gods, the Tezcatlipocas, associated with the four directions. To these deities were assigned certain animals, plants and qualitatively different years. Only with these four gods did time enter the world. In ancient China time was seen as an aspect of the dynamic creative basic principle of the universe, and was therefore associated with Yang, the masculine principle. Yin on the other hand, the female counterpart, was associated with space. Yin and Yang are not static cosmic principles but alternative cosmic rhythms, and Dr. von Franz describes the concept underlying the I Ching, the Book of Changes.

She illustrates also our Judaeo-Christian traditional beliefs regarding time, and then gives a synopsis of how scientists have evolved the concept of time generally held today. Jung's theory of synchronicity is touched upon, and the text concludes with a quotation from Meister Eckhart, revealing the western mystic's understanding of: "the now of eternity, where the soul in God knows all things new and fresh".

Following the layout of other books in this series, there is no index, but there are reference footnotes and a back page of Sources and Suggestions for further reading. The clear and interesting text, together with the beautiful illustrations, make

this altogether a delightbul book to possess. It makes also an equally ideal present for the person who has (almost) everything and the person who has (almost) nothing.

THETIS BLACKER.

The Essential T. C. Lethbridge. Edited by Tom Graves and Janet Hoult with a Foreword by Colin Wilson. (Routledge & Kegan Paul, £5.95.)

Here, surely, is a book to buy rather than borrow. Its value is evident on several levels. Lovers of autobiography will enjoy reading about an adventurous likeable man of parts, with a high talent for realistic and painstaking research with the pendulum. To anyone not familiar with the art and science of pendulum power, T. C. Lethbridge introduces a fascinating and important subject. Fascinating because the reader can learn how to experience actual phenomena himself. Important because the text leads logically to the potentialities inherent in man as a being that survives death.

For beginners and old hands alike, those who seek to acquire more knowledge of practical experiments and problem-solving with the pendulum, will find the book a cardinal guide. It contains lucid instructions and examples, illustrations and diagrams, and invaluable tables of rates. (On pages 34 and 36, the printer offers a small diversion by transposing the identifying number of each illustration.

T. C. Lethbridge was blessed with a vigorous, inquiring mind. He questioned dogma, discarded unwarranted assumptions, and filled the gaps with auspicious propositions. His enthusiasm is infectious. Some of the more energetic of his readers may welcome the infection, use it to further his work, and thereby benefit the rest of us. Such benefits may lie in a remarkable area. He preferred facts to fantasies. He extrapolated from facts the probability that the fields of energy already recognised by science, and man's own psychic energy fields, will one day link up. Then it will be possible to build a device (holographic, perhaps?) for proving beyond doubt that we survive death. Nonsensical? Not at all! Read his eminently sane thesis.

Tom Graves and Janet Hoult have gathered the best of his writings within one cover. Colin Wilson has contributed a worthy foreword to an exceptional book.

C. D'ALESSIO.

The Soul, The Quality of Life, from the writings of Alice A. Bailey and the Tibetan Master, Djwhal Khul. (Published by the Lucis Press Limited, Suite 54, 3 Whitehall Court, London SW1A 2EF. Paperback, 274 pages, £2.50.)

This is the latest of three compilations from the works of Alice Bailey. Those who are already familiar with her books will know that they do not always make easy reading. They do not really speak to the concrete mind or to the analytical levels of the mind. They speak to the intuition, they strike the heart. In *The Soul, The Quality of Life* we find ample teaching along the path of acquiring self-consciousness. Wisdom and guidance emanate from every page. This is a book to carry around in the pocket and open at random in moments of quietness, and equally one to study carefully, with or without reference to the particular book from which an extract is taken. All references are clearly marked and simple to follow up.

Any passage from this book gives food for thought and an insight into a way of life which all world servers and men and women of goodwill are striving to follow. If it seems difficult to understand at times we can take heart from the Tibetan's words quoted on the back cover: "Nothing under heaven can arrest the progress of the human soul on its long pilgrimage from darkness to light, from the unreal to the real, from death to immortality, and from ignorance to wisdom."

VIVIEN VAN DAM.

Adventures in Consciousness: an introduction to Aspect Psychology. By Jane Roberts. (Prentice-Hall, Inc., New Jersey, $3.45 paperback.)

Much of this book is from a "source-self" via a "personagram" to a "focus personality" known as Jane Roberts who wrote it down for us. A personagram is, if I understand her, a construct from interacting portions of "aspect personalities" which may or may not have had a turn at being "focus personalities".

It is by no means easy to come to terms with so many *new* terms, nearly a score of them, and one can never be sure of understanding their use exactly as the author intended. She well understands that words are inadequate for the concepts she presents, hence "Sumari"—a language yet not language as we know it, and probably much akin to "tongues".

A truly brilliant attempt to unfold the multi-dimensional, multi-personal structure of man, but its success for each reader must depend upon personal experience; there may come a point beyond which the words fail to convey meaning. Insofar as one functions "at other levels of consciousness" they can be recognised in the words. Insofar as one has not so functioned,

the states to all intents and purposes do not exist and cannot be "explained", but the book does help one to "feel" towards the possibilities as at least interesting speculations.

I wholeheartedly recommend it because in spite of too many new labels the style on the whole is colloquial, the author almost desperately honest with herself and her readers, and the ideas stimulating.

If I think the Jane Roberts express goes too far and too fast it may be because I am too much a laggard; or that she is ahead of our time. Or, as she herself says, that we all distort our experience to fit our ideas; if her world-picture and mine do not match, how can we know which is the more deviant from "reality"?

EDWIN BUTLER.

Turn Again. By Robert Findlay. (Published, sold and distributed by Robert Findlay, Boturich, Alexandria, Dumbartonshire, G83 8LX. Price 50p.)

In this forty-eight page booklet Robert Findlay, with characteristic optimism, attempts to persuade the Church of Scotland to make a "U" turn. We are heading, he says, in the wrong direction. We are following Paul instead of Jesus. Jesus came to give his good news about the reality of life. With a small band of followers he healed the sick, demonstrated man's wider potential in many paranormal deeds, and taught that the realm of the spirit is here and now. At the centre of his life was the stillness of meditation. "Enter the villain" in the person of Paul "a man of driving energy and unfeeling ruthlessness", who distorted the simple message of Jesus, introduced a Gospel of sacrifice, laid the foundations of an institutional church and a complicated theology.

The Church must turn again, says Robert Findlay, to teach the simple message that man is a spiritual being who survives death, and who makes spiritual progress by living in harmony with spiritual law. To achieve this there should be set up within the present structure of the Church groups of members who, by the quality of their "listening" and "seeking", would eventually hope to bring about change in the whole body of the church and set it back once more on course.

The Rev. Dr. Kenneth G. Cuming supports his plea in the book's Preface, and the Rev. Professor John Macdonald in the

Foreword. Both are clear and outspoken. This booklet by an elder of the Church of Scotland may well stir a response in the thinking of spiritually minded members of other churches.

MAX MAGEE.

Omens of Awareness. By David Tansley. (Abacus Books, £1.75.)

As the mere existence of Unidentified Flying Objects (U.F.O.s) has now been accepted as fact the world over, with tens of thousands of valid sightings in addition to those contributed by the lunatic fringe, the search for some *explanation* for their appearances, as opposed to evidence for their existence, has shifted into front place among serious investigators. Slowly, and often regretfully, the thesis of extra-terrestial origin has been steadily giving way to less material ideas, and serious investigation is now being directed at a more parapsychological explanation for the UFOs. We now have so much information as to what UFOs do, how they behave, how they appear, and how they often affect human beings and our environment, that it is at last possible to map out a synopsis of their behavioural nature; and the more detail in which we do this, the less like nuts and bolts they appear. There is also the admitted time-span of their appearances. We now have reliable reports from all over the world going back almost to pre-history, and the whole vast range of phenomena encompassed by our studies all but wrecks the notion that they are "normal" interplanetary visitors from Tau Ceti, or some other known source world. We are reaching the conclusion that they are parapsychological events of various kinds and various origins, and there is evidence that any or all of the reliable reports can be covered by such an explanation.

Mr. Tansley has plunged us in at the deep end, and suggests numerous paranormal explanations to cover almost all the categories of appearance we now accept as authentic. He examines the ancient Mystery Teachings, the literary classics of the East, Middle East, and Europe, and *via* The Men in Black, the Bible and UFOs, the whole concepts of Prana and the Universal Life Force, Healing by UFOs, Teleportation, Ancient and Modern Magic, and cosmic symbols of every kind; he lays before us a series of paranormal conceptions that can be considered as factual. We can take our pick. But for us technological historians, it is largely a new world we have to learn about, and some of us will take a long time to get adjusted to these new conditions of knowledge and belief.

CHARLES GIBBS-SMITH.

Books Received

What if Heaven is Real After All? Eileen Williamson. (Hassell Books, 95p.)

Eileen Williamson has gathered evidence for the reality of life after death from a number of firstclass sources, both spiritual and psychic, starting with the words of Jesus Christ and His disciples as recorded in the Gospels. Other testimonies quoted are from such well-known "channels" as Cynthia Sandys, Jane Sherwood, Helen Greaves, Geraldine Cummins, to name but a few. The book is charmingly produced, and includes an excellent list of recommended reading. It could well be of genuine help and consolation to the recently bereaved.

Copies can be obtained from the author at her address: Grafton Bank, Grafton Lane, Hereford.

R. L.

The Earthquake Generation. A Psychic-Scientific Prediction. Jeffrey Goodman. (Turnstone Books, London, 1979. 265 pp, £3.25, paperback.)

It will not be possible to review this book fairly until the year 2000, by which time parts of Japan and California may, or may not, have slid into the sea. In the meantime, it makes fascinating reading, both as a popular introduction to catastrophic geology and as an account of how psychics can apparently help scientists predict earthquakes. It is especially encouraging to find that, at least in the U.S.A., some scientists are prepared to ask for such help.

Psychic Politics. An Aspect Psychology Book. Jane Roberts. (Prentice-Hall International, London, 1979. 374 pp, £3.20 paperback.)

Dialogues of the Soul and Immortal Self in Time. Jane Roberts. (Prentice-Hall International, London, 1979. 142 pp, £2.55, paperback.)

In the first of these, helped once again by her alter ego Seth, Jane Roberts carries on where she left off in *Adventures in Consciousness,* which beginners are advised to read before embarking on this volume. Everybody, says the author, has a "Seth" level, and the extent of her own is remarkable, as is her sustained endeavour to explore and record it. The material in Chapter 6 ostensibly received from William James and C. G. Jung is of particular interest. *Dialogues . . .* is a book of verse, illustrated by the author's husband, in which she offers some intimate comments on the gigantic canvas she and Seth have set out to fill.

Guardians of the Ancient Wisdom. Stan Gooch. Wildwood House, London, 1979. 222 pp, £5.95.

The author, a qualified psychologist and self-confessed psychic, tears into the world of the paranormal with a no-nonsense "what's all this here" approach that is more likely to appeal to sceptics than to *Light* readers. This book resembles a stew full of interesting ingredients that has been insufficiently cooked, and despite its sometimes arresting insights, it is hard on the digestion.

G. L. P.

The Silent Minute

Let us revive the Silent Minute founded by W. Tudor Pole in 1940, encouraged by George VI, by Winston Churchill the Prime Minister and his Cabinet, by many other leaders in Church and State and by the B.B.C.

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The Winter issue will be a Centenary Number. Many changes have taken place since January 1880 and no doubt numerous people have been helped, directly or indirectly, by the work of the College. The Editor would be glad to hear of readers' experiences with a view to possible publication.

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