LIGHT

AUTUMN, 1980

75 pence

THE PSYCHICAL AND THE SPIRITUAL

IMPLICATIONS FOR SCIENCE . . . . . RECENT FINDINGS IN PSYCHIC RESEARCH

BALANCE AND BEYOND

THE RELATIVE EXPERIENCE OF SUICIDE

BOOK REVIEWS

LETTERS

A JOURNAL OF PSYCHIC STUDIES

Single copy 75p, plus postage 15p

Yearly, post paid, £3.50 ($8.00)

Finding New Meaning
Individual help and guidance

Personal crises, loss or bereavement can lead to a period of growth and inner unfoldment. The College offers a service of consultation with counsellors experienced in problems and difficulties encountered on the spiritual Path and also in working constructively with the stresses of life from a psychological angle. (Available to members and non-members.)

Hints on Consulting a Sensitive

By PAUL BEARD

20p soft cover, 30p stiff cover

Postage 15p

"This publication, a booklet of highly concentrated information, emerges as a definite response to a problem which must confront many newcomers. . . . A most timely and sensible guide, a collection of hints, warnings and instructions that is quite invaluable. One perceives a refreshing honesty and sense of responsibility. His aim is neither to encourage nor to deter, but to speak plain words where they are needed most. A highly useful and important traveller's guide for the beginner—and a reminder to the addict.'

BEYOND, December 976

SOME ARTICLES OF SPECIAL INTEREST IN RECENT NUMBERS OF LIGHT:

Summer 1980

F. W. H. Myers Scripts on the Process of Communication
The R.101 Disaster

Spring 1980

Research into the Brain Rhythms of Healers
Buddha and the Healing of Technology

These and other numbers available from C.P.S. at 75p (postage 15p).

In preparation:

COLLEGE PAPER 10 **THE LIFE BEYOND DEATH**

Scripts through the hand of the Revd. Charles Fryer.

LIGHT

A Review of Psychic and Spiritual Knowledge and Research

Founded in January 1881

Published quarterly in January, April, July, October by the College of Psychic Studies Ltd.
16 Queensberry Place, London, SW7 2EB

EDITORIAL BOARD

PAUL BEARD *ROSAMOND LEHMANN*
BRENDA MARSHALL (Editor)

Vol. 100 No. 3 *Autumn 1980*

CONTENTS

	PAGE
Editorial	98
A Thought for the Times	99
The Psychical and the Spiritual — Fr. Noel Dermot O'Donoghue	100
Implications for Science and Society of Recent Findings in Psychological and Psychic Research — Willis W. Harman	104
The Relative Experience of Suicide — Mary Pook	114
Balance and Beyond — Gildas. Edited by Mary Swainson	117
A Call to Lamplighters — Sir George Trevelyan	124
That's the Spirit — Mabel Lyon	127
Book Reviews: Elizabeth Jenkins, Brenda Marshall, Nona Coxhead, G. L. Playfair, Archie E. Roy, J. H. Reyner, C. D'Alessio, George Whitby, Paul Beard	129
Books Received	142
Letters: Gweneth E. Robinson, Jane Evans	143

Copyright in all matter appearing in LIGHT is reserved to the authors and the publishers. It may not be reproduced or translated, either wholly or in part, without written permission.

LIGHT exists for the reasoned and courteous examination of all aspects of spiritual and psychic exploration and experience. The College does not necessarily endorse any opinion on any subject appearing in LIGHT. Those expressed in signed articles are the authors' own.

Editorial

And the light shineth in the darkness; and the darkness apprehended it not. . . .

It is interesting how light emerges as a theme in many different aspects in this issue. The *via illuminativa,* the Way of the inner light of the mystic referred to by Fr. O'Donoghue, is familiar in all spiritual traditions. The redemptive and healing power of light when evoked consciously, and linked with, as a force for good, is recognised in varying degrees by all who practise healing and meditation—and the number of these is increasing. They include many deeply engaged in the work and problems of material life. More specifically, correspondents recount experiences of guidance out of darkness—deliverance from the physical danger of ignorance of one's whereabouts—by spontaneously manifested light.

At a different level, Arthur Young in *The Reflexive Universe* (reviewed herein) equates light with First Cause, "the unitary purposive principle which engenders the universe" and he develops his theorem in an extremely complex and wide-ranging frame of reference. "The quantum of action is light, but not *only* light, it is directed energy . . . each photon (pulse of light) has its precise frequency. . . ." Can it be that light will be "discovered" by physicists to have the cosmic significance long accepted by the mystics and metaphysicians?

Willis Harman, in a paper delivered at a conference on the theme *Science and Consciousness,* making the point that minds are not separate, but joined, refers to an experiment in which "a flashing strobe light stimulus in one person's eyes produces an electrical component in the EEG pattern of another, remote and isolated, who has no conscious awareness of whether the strobe light is flashing or not".

This quite objective demonstration that minds do not exist in isolation but are actually joined (something long recognised by those who skilfully influence the mass mind for ulterior purposes, political or commercial) throws squarely at everyone the duty to be alert to what one harbours in one's own mind. John Davy put it well: "What does it take to individualise yourself among such forces? You have to ask yourself: Can I stand upright and inwardly free, as an individual, among all the bulls of mass opinion, can I be free within them? It is a battle, but an inner battle, not an outer one."* The need for a

non-material sense of values is fundamental, not as escape, but as a necessary tool for survival.

Gildas *(Balance and Beyond)* comments: "Valuing of the contribution which your particular way adds to the present scheme of things is also very important". He says: ". . . light is stronger than darkness and *in its strength can admit of balance";* but also: "Where there are strong light and healing centres, negativity or the dark forces are attracted, and many who read this message will know that they, in various ways, have been the victim of such an attack".

The need to maintain balance in this transitional period of tension and crisis, and the difficulties of doing so, are obvious at every level, from the inner challenge of keeping faith right down to the problems of everyday life and material survival. Aquarius is concerned with collective values; but the polar opposite is Leo, concerned with the individual's value. It is necessary for this Leo aspect to be given positive expression in the Aquarian age. This underlines the responsibility of each individual to put his own internal house in order, to achieve balance by lightening his personal darkness, encouraged by the knowledge that this is the most important—in one sense the only—contribution he can make towards the raising of human consciousness which transition into the Aquarian Age implies.

B. M.

* *Buddha and the Healing of Technology, Light, Spring 1980.*

A Thought for the Times

Remember that the crash of material structure need not mean the dissolution of spiritual structure, but may be the sign of new and vital growth, for which the old material, or its arrangement at present, can no longer serve as a vehicle.

Material organisation in societies falls and decays when the spirit leaves it, as do your material bodies.

Watch for the signs of new growth, whether they appear in the material plane or the psychological; note especially the signs of new co-operation between men as the old co-operation decays. Leave the old to its disintegration, and study the re-integrations that are the promise of new fellowship.

(F. W. H. Myers script.)

The Psychical and the Spiritual

NOEL DERMOT O'DONOGHUE

This article has been sparked off by a passage in Kathleen Raine's book BLAKE AND THE NEW AGE, which reads as follows:

Blake did not claim to possess some faculty, some extra-sensory gift that few others possess. There is all the difference in the world between those who are interested in the fringe phenomena of so-called "supernature", and visionaries. Visionaries like Plato and Plotinus, like William Blake, call in question not the fringes and frontiers of the material world, but its foundations, the premises of materialism. Many now engaged in "para-science" expect to discover that "supernature" is an extension of "nature" and look forward to the day when the kingdom of weights and measures can be extended into the world of telepathy, precognition and the rest. Just as electricity remained long undiscovered but is now perfectly familiar and no longer therefore interesting, so it will be with the "as yet" undiscovered natural laws which will account for such things. No doubt much will be discovered on these lines.

Blake's fiery vision has nothing to do with extra sensory perception. The vision of which he speaks is the ability to see the real nature of the things that are before our eyes, of the people we know and meet here and now in this world, of all creation, of one another and of ourselves.

I do not think I am on quite the same tack as Kathleen Raine, though I agree with all that she says here. The "visionary" in her sense is not exactly the same as the "mystic" in my sense, though the two energies flow together as a rule. Perhaps it could be said that the way of the visionary corresponds to the *via illuminativa* the "way of the inner light" of the mystic. The matter would need a full analysis, and I am not directly concerned with it here.

The psychic or psychical, as I understand it, is the extension of the physical beyond itself yet in its own direction. "Second sight", for instance, understood as a privileged view into the future of physical events, ESP understood as the ability to perceive events outside the normal range of physical perception, the whole world of significant dreams, premonitions, contact with

the dead (mediumship included): all this is the world of the psychic. Or at least it is a fairly recognisable range of experience or supposed experience, which can, without too much straining of language, be named the "psychic".

The spiritual, on the other hand, is related to the world of thought and will. Anybody looking at me just now as I write these words would see the pencil moving along the lined page and a certain kind of expression on my face which he would probably call concentrated or thoughtful. But he would not see my thought nor the process of thinking. It is true that he could perceive certain consequences of my thinking by means, say, of an encephalograph, but this would belong to the same order as my thoughtful expression. And, of course, I am, by the operation of writing, sharing my thoughts with whoever reads. Yet my thinking dwells somehow within an impenetrable shrine, or, better, inhabits a world that has its own atmosphere, its own kind of reality. Descartes called this reality *res cogitans,* and has ever since been called a dualist, when, in fact, all he wished to do was to show the riches and variety of the one human reality. He should, of course, have emphasised this unity more heavily, and tried to work out the relationship of *res cogitans* and *res extensa* (the physical world) more fully and sensitively, but his main observation cannot be gainsaid: there is a world within which cannot be reduced to physical terms, though it is intimately united in the human person with the physical and with whatever is in the same order as the physical.

Now just as the psychical is an extension of the physical, so the spiritual is an extension of the realm of thought and thinking. A man may think without engaging in spiritual activity but the converse is not true: spiritual experience, spiritual development, spiritual power is possible only to a being who thinks, is open to man only because he is not only a being present physically in a physical world, but because he is a being intelligently present in an intellectual and intelligible world. (I am not concerned here with the question as to whether and how far the physical world can be seen by intelligence as itself intelligible, nor with the question of the wisdom which modern man has lost in giving a negative answer to this question.)

Now the psychical and the spiritual orders have much in common. They are both dimensions of the human, active in most people in great or small or minimal measure, latent (we might reasonably claim) in everybody. But the most striking common characteristic of the two realms is that they are both modes of

transcendence. In both man reaches out beyond the ordinary and everyday, the world of getting and spending, of physical laws and (in a sense) of the laws of thought. It is easy, then, to feel that as we make some advance in the one we are advancing in the other. This happens especially from within the psychical realm: one assumes (for oneself or others) that psychical experience somehow opens up the spiritual world, is a way onwards and upwards to the Lord of Spirits. Those truly engaged along the spiritual path will rarely confuse their world with that of the psychic, but they may well hanker after the psychical, the kind of tangible reassurance it brings. So both ways there is danger of confusion.

This danger is increased greatly by the fact that those in the spiritual path commonly go through a psychical phase, and by the fact that, on the other hand, the psychic having accepted the principle of transcendence is all the more open to spiritual transcendence. So it is that we scarcely ever encounter a genuinely psychic or genuinely spiritual person who has not at some time been harmed or confused by this false identification. And of course there are the others, some in psychiatric wards or on sedatives, some on some kind of more or less manageable, more or less impressive "ego-trip", in whom the two modes of transcendence have become so confused as to generate a whole world of pretence, subterfuge, self-deception and manipulation.

What, then, is the principle of distinction between the two regions? How can they be so rightly separated as to be rightly united? How do we attain to that most blessed gift, "discernment of spirits"?

Well, there is, in the first place the ethical or moral principle of discernment. Whatever is destructive or unjust or mendacious cannot be a way to spiritual reality, nor can it stand as a fruit of true spiritual experience. We can go further and adopt the distinction between God and Mammon, and say that however far a psychic gift can be made to earn money (and there is no reason whatever why it should not be made to earn money as long as we stay at the psychic level) thus far it puts itself in question as spiritually relevant or helpful. Moreover, and here we are near to the heart of the problem, whenever a man or woman seeks power, or is possessive of a "gift" or charism, there too questions arise from the spiritual side. The spiritual person *as spiritual* does not seek power, does not try to possess anything, is not in any sense "in business" as a guide or preacher or writer. The truly spiritual man sits lightly on life. He has rediscovered the

freedom of childhood. Perhaps *truly* spiritual people are as rare as white blackbirds, but there are many people whose *direction* is true, who know where the spiritual path leads—not towards power, prestige, possession but in the opposite direction.

Already our ethical principle of discernment is taking us beyond itself, and the sun is beginning to emerge behind the brightening clouds. The sun is love. It is too dazzling to look at directly but we can see its reflections and illuminative presence everywhere. The spiritual man has opened his spirit to this interior sun. His thought-world has opened up a world of deep communication, deep union, self-forgetfulnes in the fulness of reality.

What distinguishes thought from ordinary perception is its universality, its openness to the All, to the Encompassing (using Karl Jasper's term). This is not yet love, but it is in the way of love, in the way of Absolute Love. Love is there from the beginning as an inner light however faint, however narrow and possessive. Somebody or something stands for personal otherness, for a *thou* to my solitary self. Prayer blows on this spark until the fire takes hold of my being, gradually, painfully, burning away possessiveness, attacking the walls and foundations of the ego that holds and is held. This is the way of the Dark Night and the Spiritual Canticle, the way that every spiritual man and woman has to travel in order to attain full freedom, liberation at all levels, a liberation from all attachments that yet is a liberation of those same energies which are thus transcended.[1]

Now this process has its repercussions at all levels. It can lead to a temporary obscuration of rational thought, and there is here a twofold danger, on the one hand not to "let go" into the Cloud of Unknowing, on the other not to return to the ways of rationality and the hard labour of intellectual development when the work of obscuration has been, in its measure and for the nonce, accomplished. Here, too, love is the guiding principle, for love is always love and wisdom as well as love of the Good or of the Source of all love: indeed the Source reveals itself not only as Love but as Wisdom and all the more Love because also Wisdom. For the Fire is also the Light.

The spiritual (or mystical) process has repercussions also at the physical level and there is much that could be said about this. Indeed much has been said here and there in the writings of the mystics. Until the balance of all the energies is achieved the physical energies can be troublesome in various ways. But here I am concerned with the psychical which is usually awakened by

happenings at the spiritual level. Usually there is a time of visions and other psychic phenomena.[2] These play their part in strengthening the spirit's hold on transphysical reality. They are an affirmation of something More so as to lead on to Something Other. They may well bring guidance and provide guides along the approaches to the mountain of God, but they must be relinquished at a certain point. Otherwise the would-be mountaineer spends his time going round and round the base of the mountain. Here he meets many friends, the whole republic of the psychic, good in its way and at its own level, but a siren world for the traveller who is seeking the Living God.

I hope I have not given the impression of sharing that negative attitude to the psychic so widespread among Christian theologians and preachers. I do in fact respect this world very much, and I feel strongly that psychic gifts are from God, the giver of all gifts at all levels, and should therefore be used, developed, integrated into personal, social and even political life. But of themselves they do not "sanctify". They must not be confused with that sacrificial and creative love which endures even when gifts have ceased, which is indeed the stuff of eternal life.

[1] *See N. O'Donoghue, "This Noble Noughting and This High Calling," in Journal of Studies in Mysticism (Melbourne) Autumn 1979.*

[2] *The classic work on these phenomena is Herbert Thurston's "The Physical Phenomena of Mysticism" (Burns Oates, 1952). I do not think it has been superseded, though the topic is dealt with in most books on mysticism. See especially the two volumes of Fr. Marie-Eugène: "I Want To See God" and "I Am A Daughter of the Church", which uses the remarkable series of studies entitled "Etudes Carmelitaines".*

Implications for Science and Society of Recent Findings in Psychological and Psychic Research

WILLIS W. HARMAN

Introduction by Kathleen Raine

This was one of some forty papers given by leading

authorities in their respective fields at a conference in Cordoba during the first week of October 1979, organised by the radio programme *France Culture* on behalf of the Société Nationale de Radiodiffusion. The theme of the conference was *Science et Conscience;* science and consciousness, or rather (or also) "science and conscience". Present were physicists and psychologists, philosophers and neurophysiologists, anthropologists and representatives of parapsychology. The English Nobel prize-winner Professor Brian Josephson, Fritjof Capra, Professor David Bohm were among the physicists present, and Dr. James Hillman (the well known Jungian), Karl A. Meier, and Pierre Solie among the psychologists. Professor Gilbert Durand (former pupil of Gaston Bachelard and friend of Henry Corbin, the illustrious Islamic scholar), Professor Izutsu, and Rabbi Askenazi, of the Institute of Jewish Studies in Paris, were among the philosophers. Besides reading papers those present took part in discussions. It was notable that virtually all (but for a few Marxists among the audience, and a few American behaviourists) were unanimous in their judgment that the time of simple materialsm as it has been understood since Descartes, is now over. This was, in particular, the view of the physicists. Both Professor Bohm (of Birkbeck College) and Professor Capra (author of *The Tao of Physics*) took this view. Many of us made the point that the splitting apart of "nature" and the mind that perceives it originated in the West with Aristotle and has been the cause of the ever-widening and disastrous split between matter and mind which has at the present time become apparent to scientists and philosophers alike. It was striking, also, that again and again Capra, Bohm and other speakers invoked the metaphysics of Buddhism as giving the necessary basis for a bringing together of knowledge of "nature" and knowledge of the mind.

Willis W. Harman is the Associate Director of the Center for the Study of Social Policy, S.R.I. International, in the United States. His (slightly shortened) paper is published by courtesy of *France-Culture.*

(Dr. Raine delivered a paper at this Conference on Blake's battle against Bacon, Newton and Locke.—Ed.)

SCIENCE AT A CROSSROADS

It is apparent that some of the controversial findings, particularly in the area of psychic research, receive the particular attention they do because they comprise a challenge to the

adequacy or appropriateness of the present scientific paradigm. I suggest that the future role of science in human affairs will be greatly affected by which choice is made, and that the deeper significance of these findings lies in the fact that they symbolise a crossroads.

Science has thus far chosen—for partly historical and partly methodological reasons—to deal with only half of human experience. We encounter reality in two ways: through our being aware of, and giving meaning to, the messages from our physical senses (we sometimes refer to this sensory experiencing as "objective"); and also subjectively in an intuitive, aesthetic, spiritual, noetic* sense. The enterprise of science has been devoted almost exclusively to exploring and organising the former. It is the latter noetic realm of experience, however, that has always been the source of the deepest value commitments by which all societies guide themselves. In a time when modern societies are most confident in their abilities to manipulate the physical environment, and least confident in the area of choosing what is the wiser path, this area of human inner experience is attracting increasing interest.

The methodological reasons usually given for official science having almost totally ignored this area of subjective experience have a certain validity. It *is* more difficult than in the physical sciences to arrive at a consensus of how knowledge of the subjective realm can be publicly validated through some appropriate procedure. Nevertheless, even this difficulty fails to explain fully the strong positivistic bias in science. The situation is reminiscent of the familiar story about the drunk hunting under a streetlight for a lost coin. Asked where he had lost the coin, he admitted it was half a block down the street. To the obvious question, then why was he looking near the lamppost, he replied, "The light is better here". We *have* been supporting our research "where the light is better"—that is, where we can measure and quantify—rather than where the knowledge might be of most value.

A few scientists still insist that value issues do not belong in the domain of science . But from Copernicus onward science has been developing and placing before society a picture of reality

** The root of the word "noetic" is the same as for the words gnosis, diagnosis, agnostic, and knowledge. The word is used here in the same sense that it was used by William James in his discussion of mysticism in "The Varieties of Religious Experience".*

that has had the most profound effects on individual and cultural values. The meaning of the heavens, the age and history of the earth, the evolution of humankind, the origins of human conscience, the nature of physical reality are only a few of the topics on which pronouncements of scientists have reverberated through the value structure of society. The question of what foods are wholesome for human beings is now referred to the nutritional scientist rather than the priest or the rabbi. Certain attitudes—love, peace, humour—are demonstrably wholesome in that they foster healing; rage, frustration, bitterness, anxiety are unwholesome in that they promote peptic ulcers, cancer and other illness. It follows that certain beliefs and values are more wholesome than others because they incline toward wholesome attitudes. Science has been, and remains, deeply involved with the central value issues of society. Fuller understanding of the subjective realm is needed to provide guidance for a society that has recently been like a ship with ever more powerful engines, but no compass or chart.

This realm of inner experience is currently being explored with increasing interest, in a host of informal groups, personal development seminars, spiritually centered organisations, holistic health centres and so on. Aspects of psychic phenomena, especially "remote viewing" and psychokinesis, have recently attracted the attention of defence and intelligence agencies in a number of governments, but still the amount of research into this realm carried out in conventional open scientific research organisations is very low.

We are clearly at one of those critical points in the history of thought where old paradigms are challenged and new ones may emerge. Because my purpose here is to highlight the nature and social significance of that choice point, I shall not attempt even a cursory summary of the vast amount of psychological, anthropological, and psychic research that bears on this challenge. Instead I want briefly to list a few of the implications and tentative conclusions arising from that research, and to explore the issues these put before science and society.

Among the most important of these tentative conclusions are the following:

(1) *Ordinary consciousness comprises but the most minute fraction of the total activity of the mind.* There is an immense array of evidence suggesting that not only do unconscious processes make up a great portion of mental

activity, but also that this activity covers a vast spectrum ranging through autonomic functioning, reflexes, dreaming, psychoanalytic defence mechanisms, habitual behaviour, memory search, pattern recognition, conceptualisation, "hunches" and intuition, creative imagination, and religious/mystical experience. Some of this activity is primarily inferred; some sporadically comes into consciousness and is experienced more directly.

(a) *The power of attitudes, beliefs, suggestion, expectation, and image to influence perception, behaviour and health is far greater than is ordinarily assumed.* Relevant research areas include:

* Studies of authoritarianism and prejudice
* Research on visual perception
* Incidents from the history of science indicating a tendency to observe that which fits into the accepted paradigm
* Clinical experience in psychotherapy
* Studies of the role of self-expectations in limiting academic achievement of underperforming children
* Hypnosis research demonstrating the effect of suggestion-induced expectations
* Studies of self-expectations in on-the-job performance
* ESP research on the role of self-expectations
* Studies of the role of experimenter expectations in animal research
* I.Q. enhancement by teacher expectations
* Experimenter-expectation effects in task performance; teacher-expectation effects in academic achievement
* Research on the placebo effect
* Research on the role of attitudes and psychological stress in the cause and cure of cancer and other illness
* The self-fulfilling prophecy phenomenon
* Anthropological studies of cultural expectations
* Executive-development courses based on changing self expectations.

(b) *Unconscious "knowing" is a far more pervasive aspect of experience than is ordinarily taken into account.* In

biofeedback training, for example, the individual finds that unconsciously he "knows" how to dilate capillaries and change blood flow in his fingertip, to relax muscle tensions causing headaches, to change brainwave patterns and accompanying subjective states. Hypnotic suggestion that a pencil is, instead, a hot soldering iron discloses that the individual "knows" how to produce the physical signs of a burn where the pencil touches. Phenomena of healing suggest that the individual "knows" how to restore damaged tissue, stopping with the appropriate quantity. The phenomenon of repression indicates that the person "knows" how to hide information or distort perceptions that might be disturbing.

(c) *Individual and cultural beliefs about potentialities have a powerful limiting effect, and actual human potentiality is far greater, along many dimensions, than is ordinarily realised.* Relevant research areas include:

* Accelerated early learning in children
* Compensatory accomplishments of the handicapped
* Enhanced performance in emergency situations
* Enhanced performance under hypnosis
* Extraordinary specialised abilities (e.g., persons with unusual abilities to detect counterfeit bills, remember long sequences of numbers, etc.; idiots savants; eidetic imaging ability; absolute pitch)
* Anecdotal accounts of paranormal abilities (e.g., clairvoyant perception, psychokinetic phenomena, firewalking, dowsing, faith healing)
* Studies of awareness, imagination, creativity, emphatic understanding and communication, altruistic love, etc.

(d) *Associated with various aspects of the psychological phenomenon of repression, individuals and whole cultures are susceptible to self-deception.* The reality perceived tends to be a consequence of the reality believed, as well as the other way around. Anthropologists and psychotherapists alike have emphasised the extent to which the "reality" seen is subjectively shaped and tends to substantiate the picture the perceiver brings to the experience—a picture typically shaped by culture,

education, advertising, influential persons, the new media, and interpretations of past experience. Even in science, through the necessity of selection and preference as well as the subcultural characteristics of scientists' perceptions, the possibility is present. Discomforting as the thought may be, conventional science is a cultural artefact of industrial society—in a different culture science would have different emphases, different favoured modes of "explanation", different guiding metaphors; it would describe a different reality.

(2) *Mind is not brain.* Mind is not limited in ways implied by models of the physical brain, even quantum-mechanical and holographic ones. The various states of consciousness and their contents are the primary data of human experience. The correspondence between these and aspects of the physical brain is only partial.

(a) *Mind is spatially and temporarily extended.* The findings of psychic research, particularly those on remote viewing (clairvoyant perception) and on precognition and retrocognition, indicate that effects of mind are not limited by distance or physical time in ways that physicalistic models of mental functioning would suggest. Mind exists in coextensive unity with the world it observes.

(b) *Ultimately mind is predominant over the physical.* This is the dramatic implication of research findings in psychokinesis. Recent work in which the principle of biofeedback is extended to regions outside the physical body (by providing extremely sensitive feedback from remote physical effects) seems to suggest that we all have "unconscious knowledge" of how to influence, by focusing the mind, the physical environment at a distance from the body. In one version of such an experiment, the subject watches an optical interference pattern as he attempts to change the spacing of two parallel faces in a Fabry-Perot interferometer. In another version he watches a magnetometer readout as he concentrates on changing magnetic field intensity.

(c) *Minds are joined.* Recent research on telepathic communication suggests that we have knowledge of what is going on in another mind with whom we are in rapport, even when this knowledge is not accessible to conscious awareness. (In one such experiment a flashing strobe light stimulus in one

person's eyes produces an electrical component in the EEG pattern of another, remote and isolated, who has no conscious awareness of whether the strobe light is flashing or not.) The implication of such research is that individuals' minds are in communication in ways not accounted for by subliminal sounds and visual cues, or any other physical sensory input. The perception of separateness of an individual from other persons (or from the universe) is an illusion.

(d) *Methodological implications* of the above propositions include limitations of a science which insists that ultimate knowledge resides in physical measurements, and anticipation of a strong observer effect in psychic research—that is, the state of mind of the observer is a part of the experiment.

(3) *The potentialities of creative/intuitive problem solving and choice guidance are far vaster than is ordinarily assumed.* It is well known from the history of science that many of the great advances have come first in the form of a creative intuitive leap, which is then verified by patient analysis and experimentation. All are aware to some extent of the workings of some mysterious creative process which works outside the conscious awareness but quietly remains available to help with the most difficult problems. Business executives, scientists, architects, inventors, poets, artists and composers, all have repeatedly told of the creative experience. Having exhausted every apparent lead to solution of a difficult problem, one turns it over to this behind-the-scenes creative centre which in due course, perhaps awakening one in the middle of the night, presents the key to the solution. Sometimes the answer is in easily recognisable form; sometimes in veiled imagery. Sometimes it is visual; sometimes auditory; sometimes simply as a sure inner knowing. Often there is a striking aesthetic appropriateness to the solution that had initially seemed so inaccessible.

We have largely been unwilling to draw the fuller implications of all this. There seems to be no reason to put limits on the potentialities of this creative unconscious "higher" mind. If it is so much more knowledgable and wise than one's conscious mind; if it has access to all the knowledge available to consciousness and more; if one's mind is at this deeper level joined with all other minds; if mind is ultimately predominant over the physical aspect of reality—then why stop at submitting to the creative/

intuitive mind only the specific problems that the ego-mind has classified as "difficult". Why not turn to it with *all* decisions?

At this point we recognise that there is a remarkable similarity between some of the above implications and the "perennial wisdom" characterising the esoteric core of all the world's religious traditions. It has long been noted by various scholars that however different these religions may appear in their exoteric form, the fundamental esoteric wisdom appears to be essentially the same. This "perennial wisdom" attaches central importance to having life's decisions referred to the supraconscious "higher" mind.

(4) *The realm of the spiritual is a valid and important part of total human experience, that needs somehow to be accommodated in any society's knowledge system.*

Scientists of an earlier generation were guilty of overclaiming when, with abundant hubris, they dismissed religion as pre-scientific theories about matters on which scientists would eventually have a later word, if not the last. To be sure, the religionists were particularly vulnerable when they insisted that characteristics of the physical world—such as relative positions of earth and sun, the age of the earth, and the physical ancestors of humankind—should be established by Holy Writ rather than empirical observation. But the scientists, on the other hand, were egregiously arrogant in insisting that all the religious traditions of the world were based in illusion since the realm of human experience they took as central was not caught in the net cast by science.

The implications summarised above, substantiated largely by research accomplished since the "warfare between science and religion" passed through its most intense period, re-open the debate. They don't decide it for religion. They simply demonstrate the non-conclusiveness of the arguments by which the stuff of religion—spiritual experience—was declared unimportant if not unreal, since it could not be measured.

Two possible paths for science

If we assume that these implications stand, that they are supported by further research findings, then there appear to be two paths open to science as a social institution. One is to attempt to accommodate the findings and their implications by an

extension of the present paradigm. The other is to seek an additional, complementary paradigm in which consciousness, far from being an epiphenomenon, is the central and primary focus.

Neither of these paths is "right" in some ultimate sense. The choice is a social one. But the future role of science in human affairs will be strongly affected by the choice made.

Because the questions involved, of human motivations and meanings, are so important to society, they *will* be asked, whether by scientists or by the culture at large. In recent years we have seen abundant signs of the defrocking of the scientific expert. Issues with a highly technical component, ranging from nuclear safeguards to "holistic" health care to research on recombinant DNA, are claimed by citizen groups to be "too important to be left to the scientists". The questions regarding interpretation of the vast range of human inner experience, meaning of human spiritual yearnings, identification of ultimate human aspirations and social goals, are too important to be dismissed or "explained away" by a limited scientific paradigm. If the first of the two paths is chosen, the role of science as a social institution will decline because it is no longer asking the questions deemed of central importance by a society that is increasingly conscious of value issues.

In the second path the rise of modern materialistic science is seen as the first stage of a two-stage process. This science represents one of the most important evolutionary leaps in the history of humankind. Its essence embodies a remarkable proposition, namely that knowledge of the objective sense-perceived world should not be based on religious or traditional authority, nor be the guarded property of an elite priesthood, but should be empirically based and publicly verifiable, open and free to all. Thus there is not Russian chemistry and American chemistry, nor Hindu astronomy and Christian astronomy. There is only science—the best framework of empirical relationships and conceptual models currently available, continuously tested in public by agreed-upon procedures.

The second stage, just begun, is creation of a similar body of knowledge about the "other half" of human experience—inner, intuitive, noetic. Just as conventional science depends upon a prior consensus on how knowledge of the sense-perceived world shall be publicly tested and validated, so the complementary paradigm will have to include consensus on how knowledge relating to the world of inner experience shall be publicly tested and validated. Then indeed we shall not have competing Hindu

and Islamic and Christian versions of knowledge of the human mind and spirit, but one empirically based, publicly validated, progressively accumulated body of established experience about man's inner life—and particularly about the "perennial wisdom" of the great religious traditions and gnostic groups.

The complementary paradigm required by this second path is, of course, not yet visible in detail. Its essential characteristic is that consciousness and its contents are primary data, rather than being secondary and derivative as in the conventional paradigm. Where the conventional paradigm involves reductionistic models the complementary paradigm would add holistic models; where the first employs deterministic (or stochastic) explanations of events the second would add teleological, purpose-recognising explanations; where the first is little involved with matters of values and meaning, the second finds these of central concern; where the first is dominated by technology-focused values of prediction and control, the second would tend to value understanding relating to human well-being, development and evolution.

The scientific community will choose one of these two paths. At stake is much more than the future of one of society's major institutions. At stake is whether society around the planet will develop a common understanding of the essential spiritual nature of humankind, so that never again need the world experience the bitter religious conflicts of the past, nor the goallessness and emptiness of a predominantly materialistic society. There can never be a healed world as long as people of different nations believe that fundamental and irreconcilable differences exist in the very pictures of reality on which their societies are based.

The Relative Experience of Suicide

MARY POOK

At the age of twenty-four my elder daughter Judith fell in front of an underground train, two years ago. She had taken several overdoses before that final SOS, and had been pumped out and pushed out each time. She was a beautiful girl with a talent for painting approaching genius, and was no mean musician also. She had a rare sense of humour until the darkness came down on her mind.

While a member of White Eagle Lodge and training to be a nurse, she had looked at her spiritual best, but when misguided friends drew her away into other sects which did not suit her nature, the light went out behind her face, never to return. She died on a Sunday afternoon: Passion Sunday.

However, I decided that her funeral should be conducted by the sect of her choice, though it went against my own grain. Sitting a few inches from the coffin containing her poor broken body (cremation was not permitted by the sect, under the circumstances of her death), just when I thought I'd have to slip out and sit in my brother's car, I became aware of a familiar soprano voice mimicking, as growly-deep as it would pitch, the melodramatic slow intoning of the priests purporting to be raising her spirit from its fleshly prison.

Startled by such bad manners, I glanced behind me into the undertaker's parlour crowded with young blank faces.

Then a window opened inside my head and in brilliant floodlit colour I saw Judith's laughing face.

"Bobby is herself again", she said. The vision switched off.

"Bobby" was my nickname for her as a baby, and this proof of her pre-depression humour was the most convincing evidence of her continuing life. I could ask for no more, though of course it does not alter the anguish of the loss which I am afraid some spiritualists do not understand, especially if not parents themselves. They seem to assume that just because one knows about survival, karma, reincarnation and so on, one is equipped to sail through this kind of tragedy without looking back.

But the fact is that no amount of advanced knowledge alters the psychology of the situation or lessens the ordeal of anniversaries, and Christmas, and Easter. It all has to be admitted to, and tackled in a realistic way. It does not go away if you close your eyes. You can pretend to other people out of politeness (or pride, if they are spiritualists) but not to yourself.

"You must call it an accident" is the most frequent advice to relatives of suicides.

"Well, you do have two other children" is another oft-repeated phrase and the only comfort my doctor had to offer, rather as if they were identical mice and one less would not be noticed.

Although this form of death is no longer a crime legally, those upon whom its shadow falls are tacitly expected to hide

the fact. One's face must be that much braver than in the case of "normal" bereavement. Mourners in the latter, respectable category are anxious to impress on you that their grief is worse than yours. Coroners fall over themselves and the bald facts to return an open verdict instead of the truth. But euphemisms make me more angry, not less. They are an insult to one's intelligence.

Not only is suicide a grey area socially but a literary limbo as regards enlightened publications. On a week-end course in meditation I met a doctor's wife whose son had taken his own life and she confirmed that there is this dearth. It would appear that if the subject of death has replaced sex as the Forbidden-Unmentionable, suicide surely ranks alongside perversion.

In the light of this darkness, so to speak Irishly, with the passage of time this category of grief does not get better. One gets better at it, that's all. But the process is hindered by the unconscious fears and taboos surrounding suicide and its implied concomitant of insanity, and which, resident in every mind, promote unspoken attitudes to the walking reminder.

Who has never been plunged into deep depression? Who has not imagined himself suicidal, if not actually been so? And then the secret shame, the guilt, the hurried tidying-away of the alien thoughts.

The suicide's senior or closest relation (e.g. parent or spouse) has to live with the memory singular (the horrific one) and the memories plural (the total history of the relationship in the context of its conclusion). Not only that, but in the present tense too, with the continuing repercussions and reactions working out in junior members of the family—junior either in age or emotional maturity. This multiple burden may have to be carried for the rest of his or her own life.

So the prognosis is poor. There is little prospect of "getting over it", which is what other people expect of one, and what spiritualists take for granted.

On two separate occasions an acquaintance coming upon me in the street has remarked on how peaceful I look. Whether this is my daily stints of meditation and Tai Chi exercises paying off, or simply that I look like a walking corpse which emotionally is how one feels, I do not know.

Recently I had a minor operation and came round from the anaesthetic calling Judith's name, fighting the nurses, and

announcing emphatically: "I did not want to come back." For a while afterwards I conned myself and others that I'd had a lovely etheric meeting with my daughter, that was the explanation. Eventually I had to face the truth that what my subconscious was saying was: "I wish I were dead myself." No such shameful sentiment had been allowed headroom in my conscious mind which prides itself on its rationalism, therefore the incident pulled me up sharply.

So I am starting a correspondence magazine for relatives of suicides in which, helped by semi-anonymity, we can discuss the subject more freely than in direct encounter. With a sharing of our mutual experience and discussion of its attendant problems and pecularities, some constructive answers should emerge and a positive approach replace the negative one expected of us by society.

If you know someone who qualifies for this enterprise and would write an introductory letter to me, these will constitute the first issue of the magazine to be circulated round the group, each member then writing another letter of observation and comment on the rest. And so it will go on, building upwards from a common foundation.

Letters addressed to Mrs. Pook, c/o LIGHT, will be forwarded. The Editor would welcome letters or contributions on the subject of suicide for possible publication.

Balance — and Beyond

GILDAS (Edited by Mary Swainson)

In 1973 a former Editor of LIGHT published his own question, with Gildas's answer, about "The Seamy Side of Aquarius". Gildas admitted then that: "Sometimes it must appear that things are growing worse, but we repeat to you that often things must be worse before they are better. The most important and lasting lessons of life are learned in the blackest depths, and it is the jewel brought forth from the darkness which is the eventual strength of the individual or the nation. Out of

the darkness—the horror—the violence—shall be born love, light and joy."

The sequence of Gildas's teachings from 1967 to 1977 on the changes is presented in Chapter 17 of our latest book THE HEALING SPECTRUM (reviewed in LIGHT, Spring 1980). Since 1978, however, he has stressed:

the subtle factors underlying the "gloom and doom" messages;
that "victory for the light" implies a contained balance between opposites;
major cataclysms can be averted by the dispersal of darkness;
we can best help by personal growth and increased awareness.

The following script, given to two people working quietly yet deeply on personal and group karma, introduces his present attitude:

Q. (October 1979): "How does Gildas see 'the seamy side of Aquarius' *now*?"

Gildas: "I see the seamy side of Aquarius now in much the same way as I have done. It is purposeful and can be used; it is part of an expression which has to be expressed, and it can be expressed in relatively small incidents in various ways and thus contained; then the likelihod of an extremely traumatic entry into the New Age is daily decreased. The dark forces, if they can find outlet, will gradually dissipate their concentrated strength, and the balance which the New Age is all about will be found without any great explosions on any level. I firmly believe that there need not be any greater experience of seaminess or disaster of any kind than is already being felt on various levels in the world now, but in order that this may be so, the seamy side of Aquarius must be accepted and contained and be seen as part of the process through which balance can come. Each is called upon to contribute in different ways, but the finding of balance within oneself, at as deep a level as possible, is one of the ways of contributing to the whole, and thus I say to you both that the work you are engaged upon is right and important for these times, and reflects and echoes far beyond the personal sense of achievement which is also felt. Therefore go on as you are, working on yourselves, and thus working for the New Age in your own way, doing that which is shown you as necessary to be done."

Doom and gloom

In a script published in *New Humanity,* August/September

1978, Gildas answered a question about the conflicting messages received from guides:

"There are many levels at work here," he explained, "and it is a major concern of some guides and some groups to stir people up and make them realise that the world is even now in a phase of change. At one time it seemed that mankind would be precipitated into the new conditions in an extremely violent way, though it would have been all right and different and reached a new level afterwards, but the trauma and shock were to be avoided if possible. A very delicate balance *has* been negotiated over some years between the opposing forces, and now, as I have told you before, a major victory has been attained, a turning point reached; we are confident that all is very much more controlled, and that cataclysmic universal shock and trauma to mankind will be avoided, and the New Age will dawn in harmony, peace and beauty, with a very wide recognition of and readiness for the new conditions.

"It is essential, however, that *all who consciously follow the path should experience within themselves the knowledge that trauma of great intensity could have been a part of these changes.* The greater issues need to be resolved and 'acted out' on every level, and there does need to be an awakening, by a somewhat negative manifestation, on all levels, and as universally as possible, in the years preceding the change. It is thus that conflicting messages are in circulation; but I am rather concerned about the intensity of the effects that some of these messages are having, hence my stress on the positive side, and on positive thinking and expectation. We do not want panic-stricken groups moving to new areas which are considered 'safe', for instance. This would greatly upset a certain balance of distribution of levels of knowledge and experience which we must endeavour to maintain."

A year later, in Guernsey:

"The experiences which are to be for the individual will be, because they are those undertaken by the higher self, and it does not imply a great depth of understanding of the deeper purposes of life to flee to a place of purely physical safety, when life's experiences are ongoing, perpetual processes."

And in Holland:

... "There is an exercise here in realising that each thread of the pattern has its place and purpose, but from my viewpoint

I am not happy about the element in messages that causes fear and anxiety. Sometimes this may come, as is inevitable in any guidance, from the unconscious sources within the medium and not from the direct guidance also being obtained; thus it is always wise to maintain discrimination and to be true to that which speaks to you within the moment. There is a place, though, for some of the more arousing messages since some may only hear the voices which tell of the extreme. There must be destruction if there is to be rebirth, but I would ask you to see it as a natural process which need not involve unnecessary fear and anxiety. Also I would ask you to remember that the universe is governed ultimately by a law of compassion, love and light, and that the extreme negative fears and anxieties have not a final place within the supreme experience; they have a transitory place, but not a final one, for the transcendence must be experienced, beyond all the opposites."

The principle of balance

Challenged by an American reader that the planet had passed the point of no return, Gildas said:

"The world is now in the midst of 'the changes'. I would certainly agree that a point of no return has been passed, but this has been passed on the positive and not the negative side. The doings of mankind, which added up appear to be so negative, are the manifestations of a negative force which on the higher levels has already been brought into balance. I have spoken of a victory for the light, but to some extent this way of expressing things is jargonistic. In the final analysis, since wholeness is of the first importance, there can be no victory for either side, only a complete balance of the opposites which will bring a new perspective and dimension.

"The more the concept that negativity or the opposing forces have got hold of mankind in general is put forward, the more difficult will be the transition in some areas. It is important to think positively so that balance is achieved. Those who know the importance of positive thinking can help to bring the balance right down through into every area and level of earthly incarnate experience. It may be argued that to think positively is no more in balance than to think negatively, but in this particular period, when the crucial counterpoise *is* coming right through, it is important that positive thinking should be there to harmonise the negativity which otherwise will maintain its hold for that much longer. I will repeat that the final outcome is assured, and

thus the point of no return has been passed; but mankind in general, and individuals in particular, will experience the changes to a great extent on inner levels too, and if these inner levels are allowed to be negative, then the experience of change will also be negative. Eventually a point will be passed where balance is recognised within and without, and in that moment the age of gold shall dawn. Some may pass this point in their own consciousness well before the physical and earthly implications of change have come about, and the more who can do so the better for the mass of humanity and for the resonances throughout the cosmos will everything be.

"Do not be drawn into a net of negative thinking; hold the promise of the golden age confidently before you; do not allow outer events to cast down or cast out your faith. Stretch forth your hands to each other and to those who guide you from other levels. The great message for today is contained in a few simple words: 'All is, and will be well'."

When a reader protested that it was impossible to accept this last statement about our world, Gildas continued:

"If one believes in benign and divine purpose, the message for these times, despite the undoubted difficulties and upheavals which I have never wished to minimise, can only be 'All is, and will be well'. This is the staff to which to hold, the faith which will bring the world through—the individual through—into the time of change. I agree that the need to achieve balance at the earthly, incarnate level is very much is evidence, but one needs to transcend this level and to know that *always* the outcome must be foreknown, light is stronger than darkness, and *in its strength can admit of balance.* There is no real victory at stake; this is the weak point of the dark forces, they are unable to accept this; they fight always for an outcome, but in the final analysis the outcome has to be balance.

"The universe is governed by a power of balance, and mankind must come into this image; this has been long forecast—ever since the symbolical 'fall' of man. Knowledge is a costly acquisition and must be paid in full, but the time is coming when that payment will have to be made, and thus mankind shall return to balance and true God-consciousness. The depths must be, just as the heights; in the timeless sense they are all co-existent, but they must be known in order that balance may transcend them both. The difficulties will be there, but in the final moment of truth the forces gathered for the light will be strong enough to contain the situation, and there will be no return to darkness,

only an entry into the new consciousness which constitutes the fourth dimension.

"However dark the messages, they cannot really betray the love in which the world is held, the love which will achieve the balance which is sought. The New Age is assured, and it is necessary to know this and to live positively for it, not being beguiled by the negativity which seeks to imprison, even now, the souls of many, so that they do not see beyond and know that the return to God-consciousness is, and must be inevitable."

Dispersion and containment of darkness

After a severe fire in my garage, caused overtly by vandalism, I asked Gildas to explain the deeper issues.

"The forces which are at work at present, if concentrated, could do immense damage to the whole future pattern, and it is part of the protection and fight against them that they have become spread out into smaller incidents. Everyone is required to take their share, and if possible to contain it, so that the greater power and effect is minimised. These are the causes on the deeper levels—they manifest, of course, in individuals."

He emphasised our need constantly to invoke protection, while yet remaining confident and accepting such (minor) happenings as our part in actualising wholeness in the pattern.

"This balance is still to come on the earth plane, and within the individual, but it is coming. Of course the negativity will 'flare up', but those who concentrate on the negative aspects ignore the areas in which the positive has also 'flared up'. There could have been an immense concentration of negativity which could have blasted the earth into the New Age in very unpleasant ways. Instead, because the final balance *has* been achieved, the negativity has become dispersed and is being experienced in relatively minor ways by those who have the strength to overcome the inconveniences, upsets and fear which it can bring. Where there are strong light and healing centres, negativity or the dark forces are attracted, and many who read this message will know that they, in various ways, have been the victims of such an attack. This is a contribution to the final balance which has to be made, and the more these attacks can be accepted, assimilated and overcome, the smoother will the final entry into the new dimension of consciousness become."

The need for personal growth in awareness

"Our joy that the great cataclysms and disasters of outer

nature will be avoided," said Gildas, "has now been turned into energy and enthusiasm for the New Age expansion. Through these reinforced energies many will begin to experience the inner cataclysms which represent the other side of the coin. So the aura of those who are in some degree prepared is of great importance, and the contacting and drawing down of strength, as well as the growth of the abilities to soar beyond the physical into the power and wonders of other planes."

Such extension of consciousness implies a new perception of time:

"The karmic patterns are intensifying and coming ever more into consciousness, because there has to be a change even in karmic evolution. There is plenty of time, though, the days are *not* numbered, since in approaching change one must approach more nearly the concept of timelessness. In that sense—and it is a sense which many are unable to transcend—the days *are* numbered, for *the concept of time itself is undergoing change.*"

Asked for ways in which we can learn and practise extension of consciousness, Gildas told us:

"As you observe in mentioning meaningful coincidences, this is largely something which "comes" through widening one's perceptions, and constantly making links and correspondences, thus cultivating in the first instance the sense that all happenings are co-existent and inter-related. Timelessness can only be experienced when one is away from the physical plane, and I do not really undervalue your *necessity* while on this plane of being timebound. The higher consciousness, though, especially as it is raised as the New Age approaches, can transcend the time barriers and see that in the final analysis they are and must be non-existent; and this perception, if allowed to do so, can penetrate into the denser layers of consciousness.

" 'Handing over' is the best exercise which can be done, really, to approach more nearly the timeless sense. Try to release the conscious grasp of so many little tasks and to relax into the sort of rhythm which is accepting enough to let them become automatic. Valuing of the contribution which your particular way adds to the present scheme of things is also very important, and helps to bring about the very acceptance which will open the way to making the threshold of the experience of timelessness easier to cross."

A Call to Lamplighters

SIR GEORGE TREVELYAN

The Lamplighter Movement is still very much alive and indeed I am filled with the conviction that it now enters a new phase which may prove to be an aspect of a much wider impulse. It all began from the inspiration of Wellesley Tudor Pole, who was undoubtedly one of the great seers and adepts of this epoch. Those who have read his books, "The Silent Road", "A Man Seen Afar" (far memories of the life of Jesus) and "Writing on the Ground", will realise the scale of his vision and personality. Rosamond Lehmann last year published an enchanting collection of his letters to her, under the title "My Dear Alexias". They are written with his usual wit and perception, and are a treasure house of wisdom, throwing light on many aspects of the spiritual awakening in our time. Among the many subjects touched upon is the Lamplighter Movement at its inception.

It grew in direct descent out of the Big Ben Silent Minute. This was launched, again from Tudor Pole's initiative, in the dark days of 1940. Winston Churchill and George VI rose to the idea with enthusiasm and it was taken up by the B.B.C., with the result that millions of freedom-lovers the world over united in silent prayer for protection of this Island during the striking of Big Ben at 9 p.m. A top-secret Nazi document found after the war revealed that the Germans saw this as some sort of secret weapon which they could never fathom, but which was associated with Big Ben, and in some way protected Britain from invasion. This may be literally true, since it is certain that the angelic worlds can, when they are invoked, give their protection against the attack of the forces of darkness. This applies for individuals or groups as well as for a nation.

The striking of Big Ben was discontinued in 1961 after 21 years. Then Tudor Pole received another inner directive giving what he described as an imperative request that *Light Should Replace Sound.* Our unseen allies in the higher spheres required that small, permanently-burning lights should be lit and dedicated, ideally in an upper room so that they would shine out into the world. T. P. stressed the importance of "repeatedly renewed intent" in dedicating the lights. They were to be amber, to represent the Spiritual Sun, the source of life and the Christ Impulse working down into the obscurity of matter. They could be an oil lamp or candle, but more conveniently a small electric

bulb (such as can usually be got from cycle shops and fits the standard socket).

We are told that the little light, combined with the dedicated intent, prayer and meditation, draws down a response from the next level of life and being. This usually takes the form of the creation of an answering light within the etheric counterpart of the room or centre where the material point of light has been kindled. This then begins to cast its healing and inspiring glow across the dark areas of the Borderland, that region into which souls pass immediately after release from the body at death. A chain of interlacing events is set going, and focal centres of light then begin to multiply, not only in the Borderland itself but upward. Something like a spiritual lighthouse is established.

For us the kindling of the light with dedicated and renewed intent is an outer gesture of interior purpose, demonstrating that here is a house in which prayer and meditation are rising. It creates a spiritual focus within our lives. It will often be in a sanctuary, but can be in any convenient room or place, and ideally it should be perpetually burning. If it has to be extinguished, it should be rededicated on being lit again. Many have found, and particularly those who live alone, that the light brings a mysterious sense of peace and healing and of a beneficent presence. Yet we must always remember that our initiative is welcomed by the invisible worlds because it makes possible a corresponding kindling of light on the spiritual plane. Thus the movement will be immensely larger than it appears on earth and, once begun on the ethereal plane, may grow into a great network.

Our first light was kindled in the very heart of England, at Attingham, on Midsummer Day 1964. I quote a personal letter from T.P. written to me shortly after the Lamplighter Movement had been launched.

"For a long time past human consciousness and feeling have been plunging more and more deeply into the darkness of materialism. The din and complexities of modern life have shattered faith in the spiritual simplicities and their power to heal and to save. The furious and uncontrolled winds of darkness strive to extinguish what Light is left in our outer world, to such an extent that man has lost his belief in the very existence of Light itself and its power to heal, to inspire and to raise the level of moral standards. Even such a seemingly modest effort as is represented by the acts and the intents of the Lamplighters, possesses a promise for the future, of import

far beyond our human comprehension. Even symbolism itself helps the mind of ordinary men and women to begin to look up and to cease continually looking down into matter and into the gloom of past errors and delusions. A cosmic mustard seed of immense potency and infinite promise was sown on Midsummer Day 1964."

Our spiritual teachers tell us that prayer is the most important deterrent against the forces of evil in the world today. We are called on frequently to draw the universal white Christ Light down through the crown of the head to fill the heart, and then to project it from the brow by visualising a sphere of light or a shining star. This is our individual contribution.

Now we enter the momentous decade of the 1980's. All Lamplighters are integrally part of a great network of Light spreading across Britain and the world. Use the eye of imagination. Rise up in consciousness and look down upon our island. See the sacred places which are called Light and Power centres—Stonehenge, Avebury, Glastonbury, Iona, St. Michaels Mount, Westminster Abbey, Salisbury and all the cathedrals of Britain, the monasteries, noble ruins on sites which have been for centuries impregnated with prayer and meditation, the Christian churches great and small, the healing centres, the New Age communities, the centres for organic husbandry—the list could be extended. See these centres glowing with spiritual light in our darkened world. Remember the findings about ley lines, and see the extraordinary network linking all these centres. Include among the power centres the holy mountains—St. Michaels Mount, Wrekin, Skirrid, The Eildon Hills, Tryfaen, Malvern, Schiehallion, Glastonbury Tor. There are many more; and new ones to find and activate through suitable pilgrimage.

The Lamplighter Movement now takes its place in an immensely bigger operation of activating light centres throughout the country.*

". . . and when we have built an altar to the invisible Light, we may set thereon the little lights for which our bodily vision is made.

And we thank Thee that darkness reminds us of light.
O Light Invisible, we give Thee thanks for Thy great glory."

T. S. Eliot, *Choruses from the Rock.*

* *Further information and introductory leaflet available from Sir George Trevelyan, Dove House, Little Birch, Herefordshire. (Stamps or a small donation towards postage costs would be welcomed.)*

That's the Spirit

MABEL LYON

"Oh please no!", I pleaded silently in to the ether, "not after a long tiring day, when I am trying now to relax". I looked up hoping I was wrong but there, stretched out in complete abandon in an armchair, was the Alpha and Omega of drop outs. A filthy creature with a long dirty beard, long dirty hair, and long very dirty finger nails.

Now one either believes in an afterlife or not. Our belief—that is my husband's and my own—had always been dimly in the background. Suddenly it had exploded into an absolute certainty. The souls of people who had died sudden or violent deaths had started coming around us asking for help. They were people who on earth had no knowledge or inkling of what to expect after death. Most of them said they were attracted by a light that shone between us. My husband, Don, called our new project the Psychic Samaritans. My rôle was relatively simple. I went into trance and he spoke to whoever was there, through me. He was gentle and kindly. On average it took about half-an-hour to explain the previously incomprehensible situation in which the person found him or herself. By then the cocoon of fear in which they had been wrapped dissolved, and their loved ones or simply loving, caring people in spirit, were able to approach and support them. Lest anyone reading this should feel apprehensive about "the great beyond" let me assure them that in subsequent sittings all who came back to thank us were happy and would not willingly have returned to earth.

Here I must put on record that, at the time of these events, I accepted quite unequivocally that what seemed to be happening, *was* happening. Now with a little more knowledge and the benefit of hindsight, I have a certain ambivalence. So many different theories are put forward, for so many paranormal happenings, that at times one is left bemused. I can only assert that I am as sure as I can be, that under certain circumstances the dead can and do communicate with us.

"Don!" I called, "we have a visitor". "This is the person you want", I said to our guest, "There's a lot of explaining to be done. You can talk to him through me." I took a few deep breaths and knew no more. When I surfaced, forty-five minutes

had elapsed, longer than usual. I glanced over at the chair. The entity was gone.

We always taped the interviews; it was the only way I had of learning what had taken place. Thereafter we destroyed the tape; like the Samaritan service, we promised complete anonymity. Some of the voices that spoke through me really shook us. Dialects that I never could have imitated and sometimes oaths came pouring forth. It is not possible to recount here this recording verbatim, but this was the gist of it:

Don: "Good evening friend, my name is Don Lyon. Would you care to tell me yours?"

Enitiy: "Sure man, you can call me Iain."

Don: "And your surname?"

Entity: "You go to hell, man"—this quite amicably—"Iain's good enough. Besides my old man is too well known to bandy the family name around. I'm by way of being the black sheep. But what the hell? I sure am feeling on top of the world."

Don: "Any particular reason for you feeling so good, Iain, or do you always feel this way?"

Iain: "Come on, Pop, you weren't born yesterday. You know a junky when you meet one."

Don came to the conclusion that this was a boy who had accidentally taken an overdose of drugs. His job would be to explain to him that he was now in the world of spirit and that there was nothing of which to be frightened. Cautiously he started by asking Iain if it did not seem peculiar to him that he was able to communicate in the way he was doing. No, Iain thought there was nothing untoward in this. Don was vastly relieved. "So you realise there is no death and that we live after we die?" He was more than startled when the lad burst into raucous laughter. "Great heaven man, you think I'm dead? How wrong can you get? Here's one who doesn't contribute to this milarky about life after death!" Don rather wryly asked, if this was Iain's theory how was he here in our home and using me as an instrument of communication? "Easy man", said Iain, "I am having an O.B.E. I do this often, particularly after a heroin fix." Don was sceptical but intrigued. "And where have you come from, Iain?" he asked. "At this precise moment man, my body is lying in grotty digs in Dundee. My illustrious father—and I can't really blame him—having thrown me out of the old ancestral home, don't you know?" This was said with a grin which did not entirely hide the hurt. "You don't believe me?

Hang about!" There was about sixty seconds silence broken only by the ticking of the clock, and then he spoke once more. "Yup man, I have just covered the roads and miles to Dundee, and there I am lying snug with the bugs on a rug. The old pulse is beating away strongly if somewhat erratically." Don was fascinated. He said: "Iain, my wife and I are both psychical researchers. Is there any way you would be prepared to prove to us that this is true?". "Got you going man, have I? Yup, I'll prove it all right. What's your telephone number? Well, if I'm not still stoned out of my mind, tomorrow morning at eleven sharp I'll give you a ring. Being short of the ready, I'll reverse the charges." "Iain, don't forget!", Don's voice was urgent. "This could open whole new dimensons for us." "Cool it, man, cool it! I've said I will. That's something to tell the little woman. What's her name, by the way?". "My wife's name is Mabel", Don said; he added: "At the moment you will appreciate she is *incommunicado,* but if she were able to speak to you I know she would be pleading with all her heart that you give up this way of life. You must be putting your parents through hell." There was a pause; then "Fair comment", said Iain. His voice was faint. "Listen, Iain, the power is waning. Your image is beginning to fade and the voice is weakening, the medium must be getting tired." "So be it, man. Until tomorrow at eleven then—á bientôt." Iain was gone.

At five to eleven next morning we were sitting pretending to each other that we were managing to drink our coffee. At exactly eleven o'clock the telephone rang. I rushed to the extension as Don answered. "Ayr ————." His voice trembled slightly. The operator's voice was crisp. "There is an Iain on the line from Dundee to speak to Don or Mabel. Will you accept the charge?" "Yes, yes; put him through, please." The operator spoke again: "Hold on"; then: "You are through now, Dundee, go ahead". 'Hullo, hullo", Dan was almost shouting. There was a click—and then silence. We could hear the operator, "Hullo Dundee, hullo?" and then (it seemed paradoxical to us) "Is there anybody there?". A few seconds elapsed and then she spoke again. "Hullo Ayr ————, I'm afraid the caller has rung off. Sorry you've been troubled."

Book Reviews

Living On. Paul Beard. (George Allen and Unwin, £5.95.)

This is a wonderful book. To people who believe in life

after death, it answers the most urgent questions they can ask. Paul Beard has collected and collated from a wide range of communications, through trusted sensitives, both professional and non-professional, a map of the spirit's journey from this world, through stages as to which we can gain information, till it reaches the realms which are beyond human perception. The foreground is widely extensive and the book gives a picture, painful in its brilliant clarity, of the metamorphoses which await us all, though we go through them at our own pace. The style is simple, gentle and lucid, but the vastness of the subject makes it an effort for the uninstructed reader to absorb.

Paul Beard warns us that complete consistency in these accounts is not to be expected, but what impresses the unlearned reader is how consistent, in fact, they are; they all seem to be telling one the same thing, and together they create a prospect of irresistible conviction. One of the book's attractions to a reader who has had spirit communication with lost friends, is that it so often underlines what they have told one. In the first of the post-mortem stages, the Summerland (called by Yeats "the sphere of with-held completions") the spirit often regains its youthful appearance, because that is necessary to its then state of happiness. When I read this, I remembered that my friend, who died as an old man, had said: "You should see me now!" Everything he told me about the landscapes, the flowering fields, the buildings, the music he was enjoying, is confirmed by this account of the Summer Land, with its comforting and satisfying surroundings, the creation of thought. The process through which the spirit travels is defined as: the First Death, the illusion of the Summer Land, the Judgement, the First Heaven, the Second Death, the Second Heaven, the Group Soul, the Third Heaven. After the spirit has emerged from the healing illusion of the Summer Land, the succeeding stages of its progress are marked by the shedding of sheath after sheath of diseased or inessential growth until the point is reached at which the personality itself is relinquished, and some other—inexpressibly precious—entity takes its place. All these stages of development are marked by harrowing experience, as we are obliged to face the being we ourselves have created; it is this prospect of relentlessly enforced gaining of self-knowledge, going on from profound to profounder regions, that to a person of nervous debility is appalling. The over-all picture which the book relays is one of exhilaration and joy, but before this sensation can be gained, the impression received is one of undergoing a serious surgical operation, performed with the highest skill but without

anaesthetics. The faint-hearted, like myself, long to avoid this wearing, inexorable fate, but it is, of course, unavoidable once one has been called to live at all. One is driven, at times, to exclaim with Oedipus at Colonus: "Not to be born is, past all prizing, best." But one must take courage, and though some parts of the book cause helpless dismay, others contain matter which, to one's saner mind, brings a sense of acute, revitalising happiness. Among many such passages, one would choose to quote: (p. 184) "A picture gradually arises of an inner world to which men belong both before and after death . . . an inner world exists; men and women already belong to it."

ELIZABETH JENKINS.

Challenge. By Frédéric Lionel. (Neville Spearman, £4.50.)

By their fruits. . . . This surely remains the only valid criterion of any system of belief and one that becomes increasingly relevant in our time. Frédéric Lionel passed that test with flying colours even before (so one gathers) he was consciously aware of what his spiritual beliefs were. Indeed, he was led by that divine "chance" which guides us when our actions are inwardly attuned to conscience, to remarkable teachers who not only helped him to perform successfully feats of daring in war which had no rational hope of success, but in the process led him to disciplines and later to Masters of the ancient alchemical tradition which one of his early teachers defined: "Alchemy is the science of transformation induced by Light, the Light of Spirit". His life story illustrates that spiritual revelation starts from where we are, and is unfolded in proportion as we engage, to the best of our conscience, with what life has set in front of us. The first indispensable step on the spiritual Path is to accept responsibility for a duty that lies at hand. When France was overrun in 1940, Frédéric Lionel did his duty as he saw it at the moment: he placed his considerable gifts, personal and linguistic, at the service of people trying to escape from Occupied Territory to England in order to continue the fight for freedom. This demanded enormous courage and total sacrifice of self-interest. It was a commitment "costing not less than everything". (Many, equally devoted in service, did not live to tell their tale.)

In his earlier books Frédéric Lionel has written directly on philosophical and esoteric themes, but one cannot imagine a better introduction to his spiritual teaching than this slice of autobiography. It is written on at least three levels. What emerges

with great clarity is the process of finding the Way. His particular adventures may be unique but the key lies in his attitude to experiences and encounters which at the time he found bewildering. His higher Self or guide took charge of him before he consciously accepted the existence of superior worlds. It was this intervention, gradually recognised, which led him to look at life from a different angle. Another aspect of the book, particularly relevant in our time of world crisis, is its help in the problem of thinking about violence and war, not in any dogmatic or preconceived sense but from a higher level. If he did not precisely love his enemies, he rose above the immediate conflict and related to them as fellow human beings. One feels that this saved his life on more than one occasion. He has much to say about meeting fear. Anyone who thinks that spiritual aspiration is an escape from life, or a soft option—or that a sense of joy and shared humanity is not part of even the hardest spiritual Path—should read this book. It is also a grippingly interesting tale of wartime adventure, one of rare authenticity.

BRENDA MARSHALL.

The Reflexive Universe. Arthur M. Young. (Wildwood House, £3.50. Orig. Delacorte Press, U.S.A.)

This book is a splendid endeavour, and I venture to estimate a successful one, in whch the author develops a theory of the evolution of consciousness—or, "a theory of the 'universe', principally the one of which man is a part". On the premise that science as it is usually interpreted does not provide for consciousness, but simply leaves the empirical evidence of man, his spiritual insights, ancient myths, paranormal experience and creative genius outside its laws, Arthur Young uses his dual grasp of physics and metaphysics to lay down a step-by-step testimony that attempts to integrate them to establish a formal system where man, even his "higher consciousness", can exist within the laws of science.

He starts out by outlining the origins of his theory, how he was first led to a theory of *process,* then to the idea that process must have *seven stages,* and from that to seven kingdoms (or "powers" in nature). This was followed by the concept that each stage was itself a process, and, finally, his assignment of the first stage to *light,* took him to quantum physics and to the realisation that the quantum of action was fundamental.

Then, as a basic postulate, he conceived of the seven kingdoms of nature—the order of which he gives as Light, Particles, Atoms, Molecules, Plants, Animals (Man)—as forming a v-shaped "arc', that is, a pattern of descent with a turning point at whch the descent (or "fall") became an ascent.

The rest of the book is a profound and detailed elaboration of this postulate, and although Arthur Young spares no definitions and is at all times clear and explicit, the work by its very nature becomes uphill going for the non-scientist: it is primarily aimed at the scientist, or scientifically-oriented sceptic.

That there is something beyond physics which is at the same time inclusive of its law, will come as no surprise to those versed in the "soft science" of first principles, of thought and being: it is, after all, the "I am" of all revealed religion and spiritual philosophy. That physics examines, defines, uses only parts of an indivisible whole may keep science from observing the metaphysician, but it has never kept the metaphysician from observing the physicist: to him, quantum physics is a coming home in terms. But that the author equates First Cause, initial life substance, the ultimate creative factor preceding all creation with *light,* that his theory develops light as the base element, "the unitary purposive principle which engenders the universe . . ." cannot help but make his brave new paradigm compulsive reading for layman, scientist, metaphysician. It may at last be the long-sought proof mankind has insisted on wherein belief in the invisible not only checks out scientifically, but is common sense.

Although scrupulously objective in building his theorem, Arthur Young takes the reader through so many divisions and sub-divisions of subjects, digs through so many layers of scientific and experiential analyses and analogies, that the reader can hardly assimilate their cohesive direction. It is easy to see why the author has given *The Reflexive Universe* as a college course. Still, if one retains only the general aspects of the theory and its conclusion, it more than justifies the complexity. And strangely enough, when science is applied to *light,* the complexity never seems as great.

When, for instance, the author describes the difference between the world of light and the world of matter in this way: "World of Light—no time, space, charge, or mass. Energy increases as size (wavelength) is reduced. Constant velocity; no rest. World of Matter—Time, space, charge and mass. Energy (mass) decreases as size is reduced. Any velocity less than the

speed of light . . ." it makes one wonder if a scientist did not write the first book of the Bible, "In the beginning . . . the earth was without form and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light."

But, as the author also says, "the quantum of action is light, but not *only* light; it is directed energy . . . each photon (pulse of light) has its precise frequency. . . ." Falling into matter, it performs the function that the particular matter requires: if a leaf, the synthesis of starch; if a chromosome, its mutation into a higher form; if a page of mathematics, the possible illumination of its reader.

So—the *reception* of light must be opposite to light ("light by which we see cannot be seen—light is not seen, it is seeing"), and the author asks, might this not be a gap in his theory? "How can the monad (vital spark of life) be at once positive in the sense that action is projective, and also receptive in the sense that consciousness reflects or is aware of existence?"

He has resolved this question for himself by going back to the word used for the perception of truth, to *recognise*. "Cognition or awareness, which receives the light because it is opposite light, is not the essential activity of the monad. Rather, it is *re*cognition that is the monad's role. This is the light that dawns when we 'see the light'. It is a positive creation of light. Thus creation comes at last to re-cognise itself."

This, of course, is the key premise of his Reflexive Universe. In it is the summation of a unifying principle that fuses the absolute and the relative, the word and the law, that attempts to remove "and" from man and the universe, even from man and God.

NONA COXHEAD.

(By courtesy of Second Look Inc., Washington, D.C.)

Is Anybody There? By Stewart Lamont. (Mainstream, Edinburgh, 1980. 143 pp., £6.50.)

In 1980, BBC Scotland television showed six films under this title. They dealt with poltergeists, hauntings, survival of death, reincarnation, clairvoyance and psychokinesis, and were made by an invesigator with remarkable qualifications, for Stewart Lamont is not only an experienced radio and television editor-producer

and holder of two university degrees, but is also an ordained minister in the Church of Scotland.

A book based on a popular TV series is known in the trade as a spin-off, and this is the exception to the rule that such books are of little permanent value. Its author looks at each of his chosen areas with a thoroughness and a sympathy rarely found in the popular media, and almost never on television. He tackles one of the main problems of psychical research—that of sorting out the truly paranormal from the imitations and the tricks—with honesty and determination. Other researchers, reading his accounts of the Enfield poltergeist, the Christos experience, the mediumship of Albert Best and John Cain and the sauce-bottle moving of Robert Halpern will know how he felt, though few would have described their feelings so frankly.

Lamont admits that much of the world of psychic phenomena is "naive, neurotic or fraudulent", but that much is "strange, inexplicable, even wondrous". He concludes that the awe felt by some at the mind/body/spirit trinity "will be a *preparatio evangelica,* the seeds of which will bear fruit in religious faith", echoing his remark in the Foreword that "I do not see the paranormal as a crutch to prop up my religious belief, but (as) one of the senses by which it is experienced".

The book contains minor errors. Several proper names are misspelt, and Enfield has been transported into Essex. Yet it will appeal as much to the complete beginner as to the veteran of psychical research, for while Lamont may not have solved any of its problems, he has defined them most elegantly. He is a welcome recruit to the group of his fellow churchmen which appears to be taking a new approach to the paranormal and coming up with promising results.

G. L. PLAYFAIR.

This House Is Haunted. Guy Lyon Playfair. (Souvenir Press, London, £6.95.)

This is the kind of book that to the uninitiated is irritating and completely incredible. It offends their world picture of what can and cannot happen; it fills them with contempt at the gullible nature of those who take such things seriously. They may even go so far as to condemn those who publish such accounts as helping to bring about a return to the days of superstitious belief

from which the painstaking work of scientists has weaned mankind.

The book tells the story of the Harper family—Mum, two sons and two daughters—and what happened in their modest, two-storeyed house in Enfield. It began with rappings, bangs and bumps. The furniture began to move. The family called in the neighbours and then the police. The Press also came on the scene. The family became so terrified that they would not go upstairs even in daytime and slept huddled together all night with the lights on. Coins dropped from the ceiling; teapots vanished and appeared in other rooms behind closed doors. Some of the children were ostensibly possessed by the spirit of an old man; bedclothes were wrenched off the children, messages appeared on walls and the children were hurled from time to time out of bed. A heavy fireplace was wrenched away from the wall, the grille flying across the room. And on innumerable occasions the furniture—sofa, armchairs, tables, beds would be moved and overturned as if by a demented team of removal men. The gruff old man's voice would answer questions, argue and be generally unpleasant, lacing his comments with four letter words. In the year that the phenomena lasted, the lurking motives behind them escalated from mischief to malevolence, the actions becoming more and more dangerous and aggressive, with fires being started and attempts being made to strangle members of the family.

I believe every word of this book. For one thing, it has all happened before, many hundreds of times in other well-witnessed poltergeist cases from all nations and all times. The consistency is persuasive—the same types of family having the same types of trouble are chosen by poltergeists as hosts, poltergeists that have all graduated from the same psychic school for delinquents to judge from their stereotyped bag of tricks demonstrated usually in the same progression. For another thing, this case was investigated with remarkable patience, skill and pastoral concern by Guy Playfair and Maurice Grosse, both members of the Society for Psychical Research. Both men are known personally to me; both men discussed the case with me while it was in progress. Both witnessed many of the phenomena themselves and were fortunate enough to enlist the aid of scientists and other interested parties. Many tape recordings were taken and photographs of some of the phenomena are reproduced in the book. And thirdly, in collaboration with Max Magee, I investigated a case in Glasgow, 400 miles away from Enfield, in which precisely the same types of happenings occurred over a similar period of time to another terrified family.

Poltergeist cases happen. It is a sobering thought to try to estimate the number of families that suffer these terrors in silence, scared that they are going insane, afraid that if they tell anyone they will be ridiculed, terrified that they are being haunted. Is it an invasion from factors, unhappy and resentful, from the deep subconscious of one or more members of the family or is the poltergeist something else? We do not know. But if you read this serious, well-written and valuable book you will find out what havoc can be caused by psychic anarchy.

ARCHIE E. ROY.

Talks With A Devil. P. D. Ouspensky with foreword by J. G. Bennett. (Turnstone Press, Paperback £2.50.)

Devils are part of Russian folklore and Ouspensky uses this as a background to two tales which he wrote in 1916 as exercises in imagination. He did not consider them of any great merit, nor worthy of translation but after his death his friend J. G. Bennett arranged for them to be published and contributed a lengthy autobiographical introduction which helps one's appreciation.

The first story, *The Inventor,* is about a man who has a passion for inventing gadgets and improvements of all kinds which no one will take seriously. His enthusiasm is sapped and he comes to the conclusion that his life has been wasted and decides to commit suicide. He goes into a shop to purchase a gun but finds all the models of poor design and suddenly perceives the possibility of a considerable improvement. At first nobody is interested but by accident his invention catches on. He becomes wildly successful, only to find himself harnessed to a real devil—the endless pursuit of further success.

The second tale is a more philosophical discussion of the constant endeavours of the army of devils to keep mankind happy by freeing them from the illusion of a superior world which, says the Benevolent Devil of this story, is responsible for the frustrations and unhappiness of life. The treatment is immature Ouspensky, pessimistic over the unfairness of life and not yet able to discern the path to reality which he later discovered. Nevertheless, there is in both the tales a sly sense of humour which is refreshing.

J. H. REYNER.

Astro-Psychology. Karen Hamaker-Zondag. (The Aquarian Press, £4.50.)

A practising astrologer, or a Jungian analyst, or a devotee of the I Ching, should each be forgiven for wishing this book had an index and a manual of step by step suggestions for an orderly therapeutic procedure. The therapist would thus be saved much time in learning how to synthesise the different disciplines for practical application.

One must assume it is the author's intention to keep her subjects on a somewhat abstract level. The reader may still derive much that is valuable from working along with her expositions. At least he may acquire some fresh viewpoints, and thereby become more flexible in understanding himself and others.

The layman who is at a loose end, or who believes he has reached a watershed in his subjective existence, could be rewarded by a careful study of the book. It starts several hares, each worthy of pursuit, since each is bound for the same goal: Self-knowledge.

The book is sub-titled *A synthesis of Jungian psychology and astrology showing how, with Jung's principle of synchronicity, the zodiacal signs and planets influence the basic dispositions and psychic make-ups of the individual.* The author appears to have structured a mandala for herself, and offered it to her readers in the hope that it will also appeal to them. As well it may, to layman or practitioner, particularly if he has a grounding in the subjects she has chosen.

C. D'ALESSIO.

Survival and Disembodied Existence. Terence Penelhum. (Routledge & Kegan Paul, £2.25.)

This is a paperback reprint of a 1970 hardback with the addition of a very brief Preface in which reference is made to the inclusion in the bibliography of works published since 1970 that bear upon its content. Some particularly pertinent publications are not included in the additions.

Terence Penelhum is now Professor of Religious Studies at the University of Calgary. When the book was first published he was Professor of Philosophy at that University. He has taken two possibilities, that of disembodied existence and of physical

resurrection, in examining the question of human survival of the death of the physical body. In effect the outcome of his inquiry is that he dismisses the first as impossible, disposing of Professor M. M. Price's *Survival and the Idea of Another World*, and *What Kind of Next World?*, to his own satisfaction but not the reviewer's. Price's ingenious argument for the possibility of a bodiless existence is given practical support by the numerous alleged discarnate communications indicating that advanced individual consciousness can be bodiless. The second possibility, physical resurrection, Professor Penelhum finds highly improbable. One wonders why time and space should be wasted upon a notion that has little or no really serious support in this day and age. Two pages are given to reincarnation; the sole alleged instance examined is the Bridey Murphy case, the outcome being the dismissal of reincarnation.

Professor Penelhum's method is that of logical deduction and inference. Obviously he is greatly influenced by Wittgenstein, the Logical Positivists and the Linguistic Analysts. The exercise is highly reminiscent of the academic dialogues of the mediaeval schoolmen, using a mediaeval Aristotelianism and questionable premises. His findings are just about as fruitless.

The only reference to the possibility of an astral or ectoplasmic body (which it would have been better if he had described as a psychic body) occurs on pages 104-5, is brief in the extreme, and comes under the general description of versions of a belief in survival "which are no doubt less appealing because of their air of tasteless fantasy". These are strange words to come from a philosopher ostensibly pursuing truth. There is so much in the physical world that is tasteless and so much that seems fantastic that a philosopher dare not ignore or sweep aside if he is to fulfill what his discipline requires. In the 1970 edition there is no mention of the works of Dr. Crookall or of the works of the late Professor Hornell Hart, either in the text or the bibliography, and the 1980 edition contains no mention of the works of Dr. Moody and of others who write in similar vein.

At the heart of Professor Penelhum's thinking is an overemphasis upon the importance of the physical body. That the physical body does influence the self in differing degrees is not in question. But empirical observation clearly shows that some incarnates can and do overcome to a very large measure the influence of their physical bodies. If this is so in earth life, on philosophical grounds an alleged after-death life could in due course be entirely free of the influence of the physical body.

GEORGE WHITBY.

The Spheres of Destiny: Your Personality and the Planets. By Michel Gauquelin. (J. M. Dent & Sons. 1980. 262pp., £6.95.)

In his earlier books, Gauquelin did much to popularise what has become known as cosmobiology, the study of the relations between living things and the environment of cosmic forces in which they evolve. In addition, working with his psychologist wife Françoise, he has carried out a vast amount of original research, which was aimed initially at examining traditional astrological beliefs. Using samples of the order of tens of thousands, and accepted methods of statistical analysis (he is a qualified statistician), Gauquelin failed at first to find any link between planet and personality at all.

But then, casting aside the horoscope and the zodiac, he looked instead at the planetary "day"—the period of the apparent rising and setting of each planet at any part of earth's horizon—and he discovered something far more startling than any astrologer's previous claim. There *is* a link between the time we are born in the "days" of the four planets nearest the Earth (and the Moon) and our future personalities. Sports champions, for instance, tend to be born after either the rising or the culmination of Mars, the odds against this being due to chance alone being five million to one. The Gauquelin Effect is real, and its implications are considerable.

This book outlines the various planetary types, giving sufficient examples for the general reader to grasp the essential features of each, while the useful appendices contain the data from which we can all work out our planetary influences. We find links between Jupiter and extrovert actors and politicians, between Saturn and introverted members of the same professions, between Mars and tycoons, Venus and people of a gentle disposition, and the Moon and a more complex set of personality traits. Moreover, Gauquelin has found that people who are outstanding in their professions are statistically more likely to have been born at the "right" planetary time than their less successful colleagues.

Gauquelin has brought order and clarity to an extremely complex subject, and he has opened up a whole new field of research into human personality. He has, perhaps, saved astrology from total degeneration and restored it to what it may originally have been—an exact science and a most useful one.

G. L. PLAYFAIR.

The Living Word of St. John. White Eagle. (White Eagle Publishing Trust, £6.)

To re-interpret the Gospel of St. John in the light of spiritual ideas of utter, though subtle, simplicity is the formidable task here undertaken by Grace Cooke's trance teacher, in a chapter by chapter, and sometimes verse by verse commentary. Simple-sounding statements at first sight might seem no match for the complexities theologians find in the fourth Gospel, but they gradually enmesh closer and closer with what he seeks to show Jesus was really attempting to teach through incident, word and parable: the teaching of One who was Himself what He taught.

The simplicity, then, though often translucent, is not as simple as it appears. Statements act as keys for attunement:

> The mind is eager . . . to reason out and test everything which is said. . . . Man needs something more than intellect if he would understand the mysteries. . . . All masters first of all raise the consciousness of their pupils. Pupils cannot remain on the level of earth; they rise into a higher state of consciousness. . . . You can only attune yourself if you are above the earth.

Here is a comment on the passage "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit".

> When a soul passes to the spirit world, it comes burdened with its former self . . . when it eventually awakens to the true life, it becomes aware of an omnipresent God. . . . Yet to reach this realisation the soul has had first to be severed, apparently, from all earthly ties; to be willing to give up all for the supreme love of God.

As with other White Eagle books, the best cannot be got by a straight-through reading, but by meditating paragraph by paragraph. Then the inner faculties needed to understand gradually become awakened.

The teacher is not dogmatic, and does not hesitate to give alternative explanations for some passages, to help the pupil to assimilate at the level of consciousness he has available at the time, which will therefore differ among readers. The essential work each is called to do is to be willing to bring to the book as much of his own self as he can find.

PAUL BEARD.

Books Recieved

Why on Earth. Joan Hodgson. (White Eagle Publishing Trust, £1.95.)

This perhaps deceptively simple book is an introduction to the Ancient Wisdom through the teaching of White Eagle. It is easy to feel of a presentation at this elementary level that one "knows" it all. But the point is, does one live by even a part of these basic spiritual truths, which lie at the heart of all the great religions and which have their foundation not in theologies or ideologies but in man's very nature? In Christianity, as in other formalised beliefs, dogma has sometimes obscured or distorted this living truth and part of White Eagle's teaching is to rediscover this meaning. The book, now enlarged and revised, was originally intended for young people. For those who are willing to read with an open mind and, more important, accept the personal disciplines which arise inevitably from any non-materialist view of life's meaning, there is much of practical use in it.

B. M.

Planting by the Moon 1980/81. Including Growers' Guide. By Simon Best and Nick Kollerstrom. (Foulsham, London. 109 pp, £1.50, paperback.)

It may not be possible to let the Moon do half our gardening for us, as the publishers claim, but Best and Kollerstrom have produced a useful and compact survey of evidence suggesting that lunar cycles certainly play a part in plant growth. "This manual is presented more as an invitation to gardeners and others to investigate the time cycle involved in plant growth rather than as a dogmatic statement of how they work", they say, and they helpfully include a calendar (to March 1981) telling us what to sow, prune or plant and when. Anybody interested in learning more about cosmic influences on life can take part in this experiment—all you need is a window-box and some radish seeds.

G. L. P.

Letters

I was particularly interested in John Davy's article on the Buddha and the Healing of Technology.* . . . Mr. Davy does not indicate in this article that Rudolf Steiner went beyond the Buddha's work to explain that the greater Spiritual need of mankind had to be met by the advent of the Christ. Buddha prepared the way for the next step along the path in the unfoldment of man's higher consciousness.

It is probable, as Mr. Davy says, that the Buddhic influence is still at work, but I would like to feel that the Christ power is even more potent in the world, and especially among those who tread the Path to Spiritual enlightenment; the souls who at all times demonstrate the Christ teaching of "Love ye one another". The redeeming Love of Christ *fully* expressed will more than overcome the decadence of Mars and establish a healing rhythm acceptable in every aspect of the eightfold path. We must follow the Christ Light and Life, not stop short with Buddhic study.

GWENETH E. ROBINSON.

(LIGHT, Spring 1980.)*

The article in the Summer issue of LIGHT entitled *Light on a Mountain,* by Guy Lyon Playfair reminds me of a similar experience related by a friend also lost on a mountainside.

It appears that she and her brother—both middle-aged and serious people having professional status—had been walking on the lower slopes of the Rockies unheeding the passage of time when they were reminded by a change in temperature and a sudden chill that the sun was declining. The light also was diminishing rather rapidly. A drizzling mist descended, obscuring the path which was not very clearly defined. It was boulder-strewn and rutted with tree roots and other obstacles likely to hinder a rapid descent of the mountain.

Soon they were aware that they were completely lost, direction being impossible to determine. Having been out for a long day they were suddenly cold, tired and confused. Though each was reluctant to admit it to the other they began to feel alarmed, when Sara became aware of a sure and guiding presence leading them downwards. Unable to see the path or any indications of the way they should follow, she felt her footsteps led and the comforting presence of her mother beside her all

the way protecting and accompanying them to safety until out of the darkness of the shadowing trees they saw clearly an open path and lights ahead. Only then and gradually did the sense of their mother's presence leave them.

Sara is a rational person who previously had never mentioned any interest in spiritual matters or admitted any conviction of her mother's continued life as she had left this plane in Israel a good many years ago.

JANE EVANS.

A reader has drawn our attention to an experience of Frances Banks:

One day, when Frances and her friend were discussing Ramacharaka's "Light on the Path" they had to go on a long tramp to friends on the other side of the Kei river, which they crossed by ferry, but on the way back found it difficult to retrace their way through the unfamiliar sandhills. The sun set abruptly as it does in South Africa. There was no moon, only the stars. As they walked along the way, there was no sign of habitation along the 6 or 7 miles of goat tracks and cart tracks, through the long veldt grass. The way was extremely tricky—but Frances looked up and prayed silently. Presently, she noticed a dim, opalescent glow lighting her feet. Wondering if it could be a last ray of the setting sun, she turned round, only to realise that the sun had withdrawn all its light. A feeling of entering another dimension came over her and through her entire person and through her grey cotton habit there flowed this light which she had not seen before. She described it as "a soft opalescent rose colour". Round her feet it made a circle and stretched ahead, illuminating the cart track as it wound up and down hill, past the bosses of palm trees. The light enveloped both of them. As the ground got more familiar she wondered if she could walk without it. For a moment it disappeared, but as it left she could not move without stumbling. So she prayed for its return and once more it returned and guided them safely to their hostel hutments.

(The Story of Frances Banks by Barbara Waylen. Regency Press.)

The College of Psychic Studies Ltd.

16 QUEENSBERRY PLACE, LONDON, SW7 2EB

Telephone: 01-589 3292/3

THE OLIVER LODGE RESEARCH GRANT

Electors have been appointed by the College to receive applications for the above Grant and to select a candidate. The Grant is intended to finance the successful candidate in the production of a thesis based on qualitative research into one or more of the following:—

(1) Mental phenomena which prima facie suggest the survival of the human mind after physical death.

(2) Extended modes of perception or levels of consciousness seldom used in ordinary daily existence.

The Grant is intended to be applied to mature research projects.

The Grant shall be from £600 to £1,000 according to the nature of the work proposed, and shall extend over one year. Half the Grant shall be paid on award and the remainder when the thesis is presented.

Applicants for the Grant shall provide a detailed specification of the work intended, state their qualifications and supply a list of published books and articles.

The application should be typed in triplicate and submitted before 31st March, 1981, to the President, College of Psychic Studies, 16 Queensberry Place, London, S.W.7. The Grant will be made shortly thereafter, but the Electors reserve the right not to make it in the event of no application being considered acceptable.

The successful candidate will be asked to produce the thesis by September, 1982, or a date close thereto. It is a condition of making the grant that the C.P.S. will hold the copyright of the thesis, and reserves the right to publish it, or any part of it, without payment of royalties. The successful candidate will be at liberty to seek permission to print or re-print the thesis, but the granting of such permissions will remain within the full discretion of the C.P.S.

A FIELD OF ENQUIRY **By Paul Beard**

(40p or 55p post paid)

The psychic field is a wide and difficult one about which, after 100 years of study, much remains unknown. This useful booklet sets out ways in which it can be approached, and names some of its pitfalls and also the values to be discovered. It will be found an excellent guide to those who, approaching the subject for the first time, wish to do so in a serious and commonsense manner.

The College of Psychic Studies is always ready to offer its specialised help in various fields and in bereavement. Please help to make its work more widely known by passing on this copy of LIGHT to someone who might be interested. The services of the College, a non-profit-making educational charity, are available to members and non-members alike, but to maintain our standards we need to gain new members. In these days of inflation donations and legacies play an increasing part in supporting our work and are greatly appreciated, however small.

NEW SUBSCRIBERS

Please complete and return this application form to **LIGHT, 16 Queensberry Place, London SW7 2EB.**

Pease send LIGHT post paid for twelve months starting

..... I enclose £3.50 ($8.00)

Recipient's Name .....

Address .....

.....

Printed by the Almorris Press, Ltd., London, W.11, and published by the Proprietors, The College of Psychic Studies, Ltd., 16, Queensberry Place, London, S.W.7.