LIGHT

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DIARY FOR AUTUMN SESSION

OCTOBER

Wed., 3, 7.00 p.m. THE SEEKERS TRUST. Gyles Adams.

Tues., 9, 7.00 p.m. MEDITATION GROUP (1). Barbara Somers.

Wed., 10, 7.00 p.m. THE NATURE OF RELIGIOUS EXPERIENCE. Edward Robinson.

Sun., 14, 3.00 p.m. AT HOME. Demonstrator, William Redmond.

Tues., 16, 7.00 p.m. MEDITATION GROUP (2). Barbara Somers.

Wed., 17, 7.00 p.m. LIVING SYMBOLS OF JUDAISM. Fay Pomerance.

Tues., 23, 7.00 p.m. MEDITATION GROUP (3). Barbara Somers.

Wed., 24, 7.00 p.m. TRADITIONAL HEALING AND WORLD MEDICAL CARE. Marcus McCausland.

Tues., 30, 7.00 p.m. MEDITATION GROUP (4). Barbara Somers.

Wed., 31, 7.00 p.m. UNDERSTANDING THE AURA. Ursula Roberts.

NOVEMBER

Tues., 6, 7.00 p.m. MEDITATION GROUP (5). Barbara Somers.

Wed., 7, 7.00 p.m. THE OLIVER LODGE RESEARCH AWARD—AN INTERIM REPORT. Mary Scott.

Thur., 8, 3.00 p.m. GROUP. Nella Taylor.

Tues., 13, 7.00 p.m. MEDITATION GROUP (6). Barbara Somers.

Wed., 14, 7.00 p.m. AN ESOTERIC APPROACH TO THE DEAD SEA SCROLLS. Jane Brewin.

(Continued on inside back cover)

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The Editorship of LIGHT

The Summer number of *Light* is the last one to have appeared under the editorship of Julian Duguid. Mr. Duguid is now engrossed in the writing of an important book, and feeling that the extra work involved in editing *Light* would be too taxing in addition to the ardours of composition, he has said that he must resign from the editorship, and the Council of the College has had no option but to accept his resignation.

It is now five years since Mr. Duguid took up the editorship, and it is timely to pay a tribute to him for his achievement over these years, during which the circulation of the magazine has increased by some 50%, and it has grown in appeal to a large variety of readers. Mr. Duguid's aim has been to cater for a wide range of interests, and he has provided a number of excellent ideas for drawing interesting contributions. His own editorials have often been praised, and it is pleasant to record here that on two occasions Dr. Raynor Johnson, in correspondence, has asked me to send his congratulations to the Editor for the "ever-growing standard" of the paper. Clare Cameron of the *Science of Thought Review* has publicly said therein that *Light* is the only journal she regularly reads from cover to cover.

I am sure that many readers will echo this tribute from their own particular viewpoint, and agree in wishing Mr. Duguid every success in the laborious task on which he is now at work.

In the immediate future *Light* will be produced with the help of members of the Council and the staff, in particular Mrs. Audrey Cooke, who is acting as editorial assistant. A further announcement will be made in due course. The College has every intention of preserving the high quality of *Light* in the future.

PAUL BEARD.

The Eternal in Man

IAN GORDON-BROWN

IT is both an honour and a pleasure to be with you this evening to give the Beard Memorial Lecture for 1973. My brief is "The Eternal in Man," coupled with "the spiritual implications of survival," which is the underlying theme of these annual lectures. Eternity is a central issue for modern man. If our essence is immortal, life has ultimate meaning. But if mere survival for some further but limited span is all that we are offered after we have cast off our bodies, our existence as individual selves is a fiction, and the concept of the spirit of man serves no purpose.

The problem of immortality, which of course includes the universal experience of death, is I believe the single most important cause of humanity's present difficulties. Modern man finds it nearly impossible to realise in his innermost being and consciousness that he is a divine spark of the Godhead in a spiritually based universe. The growth and use of mind has led to loss of belief and to a radical questioning of religious dogmas and doctrines. Man has become a materialist.

The Western Mind

Do not misunderstand me. This has been a necessary and inevitable phase. Man cannot be fully human without the flowering of mind and intelligence. Average Western man today is as intelligent and as well if not better informed as the educated thinker of mediaeval times. This is an immense evolutionary achievement. But it must now be balanced by heart development. Properly used, the mind is a revealer of light and truth. But when over-emphasised it becomes, as the Indian saying has it, "the slayer of the real." One of our important tasks in this second half of the 20th century is to use the mind to reveal the eternal spiritual reality that is in man. This is one of the great challenges to which the psychical research and spiritualist movements, each in its own way, can make an important contribution. Incontrovertible evidence for survival and proof of the eternal in man are vital aspects of the revelation now emerging. As this happens, the materialistic basis of so much modern thought will be transformed.

My aim tonight, however, is not so much to throw a mass of facts and information at you. It is to suggest a new perspective. All that we need in order to understand the eternal nature of man is around us. But the Eternal in Man cannot be approached, let alone understood, without a revolution in our attitudes and a radical change in the processes by which we think about time, consciousness and the cosmos.

Concrete Thinking

Human thinking today is conditioned and limited by the dominance of outer sense perception. The average man thinks of the world as solid and three-dimensional. The scientific picture, of course, is quite different. It is a gossamer world of light-waves and energy focal points, with mostly space in between, and most people experience difficulty in thinking this way. Even those who should know better, the spiritually-minded and spiritual, give the game away by their language, and talk of astral and mental bodies, even spiritual bodies.

Our concept of time is equally limited. It is in fact a concept

of space, how long it takes the earth to revolve on its axis; how long it takes light to travel a given distance through space. Our image of the Cosmos is a vast void, peopled here and there with planets, suns, systems and constellations.

Likewise, our concepts of consciousness are space, or body-conditioned, and personalised. This is odd, because we know beyond all doubt that the one certain end of bodies, whether solar, human or atomic, is that they die—the life-force withdraws and they disintegrate. If there is anything eternal in man it is nothing if not conscious and self-aware. Indeed one might say that consciousness must be the essence of the eternal. Yet we persist in tying consciousness to bodies, as a kind of epiphenomenon.

If consciousness is the essence of the eternal, we must look more closely at what it means to say that our concepts of consciousness are personalised and space conditioned. It means that we think of consciousness and awareness as being locked inside our heads. It means that we regard our thoughts, ideas, beliefs and information as private and interior to ourselves. We think of thought transference or telepathy as something that happens "across the gap," and so look for some carrier, medium or force/energy that enables the transference, from the inside of one head to the inside of another, to take place. The same conditioning controls our approach to other forms of ESP, including communication with the "post-death" state. Indeed, most of the books written about "the other side" present a familiar world with houses and gardens and bodies and all the paraphernalia of modern life, except perhaps the motor car—travel, apparently, is rather easier over there! It is not difficult to make fun of this approach to life, death and the worlds in which we persist. But we too easily think of these "bodies" as the primary reality, when perhaps they are only symbols for communication. And so we miss the fundamental and very simple question that should be asked.

Consciousness—the Primary Reality

What if this personalised, body-image, physically tangible picture of "life on earth" and "beyond the veil" is essentially false? What if consciousness is the primary reality pervading all space, both as a continuum and as many dimensions and levels of awareness? What if the space between people, and between the so-called "voids" between systems, suns and galaxies in space is also filled with consciousness?

What if our personalised body consciousness is not the primary reality, but a limitation and an aberration? What if the

all-pervading field of consciousness, the consciousness continuum is primary, and all the physical bodies from atom to galaxy are epiphenomena of consciousness, rather than consciousness being an epiphenomenon of bodies? What if the various forms of ESP are the normal states of the consciousness field, and their lack in man a temporary limitation at a particular stage of human development?

This idea of a universal continuum of consciousness pervading the universe, as the underlying primary reality of all life, is not easy to describe, particularly since the continuum extends across space and through time and comprises many levels of awareness, from sub-human to divine, and contains a vast range of states of energy and being.

The primary reality of the consciousness field in no way denies the reality or validity of temporal and body states, any more than the relativity theory negates the laws of Newtonian physics. But there is a new and transformed perspective. The world is seen from the inside looking out, rather than from the outside looking in. With Alice we go through the looking glass and the world, for ever the same, is at the same time uniquely and irrevocably transformed.

The notion that the universe is more like a vast mind than a vast machine is not new. Eddington was one of the first scientists in our century to propose this idea. But oversimplified, it is the essence of the new required perspective. For machine thinking, full of mechanical, personal and body images and analogies we must substitute and think in biological and life energy terms. Consciousness, archetypes, perception unconditioned by space-time should become the currency of human thought. We must master time by becoming aware of eternity. This can only come from a transformation of consciousness, which will open us to the factor of the Eternal Self within. I shall say more on this later.

The closest parallels to this perspective in world thought today are to be found in depth psychology, especially in C. G. Jung; in certain branches of Eastern thought; in Chinese and Indian philosophy and in the esoteric Buddhist world view; in modern physics, especially in relativity theory and quantum mechanics; and of course in the pre-scientific thought of certain so-called primitive and animistic cultures, especially in Africa and Latin America.

Consequences of a Consciousness Continuum

I would like now to examine in a little more detail, and in the light of the perspective I have described, some of the ideas

central to the concept of the Eternal in Man. I have in mind such important themes as time; consciousness, identity and individuality; Man's relation to the greater whole; and the energy and content dimensions of the consciousness continuum.

The Time Dimension

Time is one of the great mysteries, and very relevant to any consideration of eternity and survival. According to the T'ai Chi Ch'uan there are three types of change:

First: Non-change—the background against which change takes place. Note the paradox here.

Second: Cyclic change.

Third: Sequent change.

Time as man normally conceives it has to do with sequent change. Cyclic change is something we are reaching for. Non-change is for the West a mystery, and obviously an aspect of eternity. I am indebted to my good friend, Sir John Sinclair, for the very fruitful idea that Cyclic change may be the medium, channel or mode by which the Eternity of Non-change communicates with the temporal world of sequent change.

Time and space (size and distance) have an inverse relationship in consciousness. What is an age of sequent change to the consciousness of the atom is a barely perceptible instant to Man. And what is an endless age to man is in galactic consciousness a scarcely perceptible moment of fragmentary significance.

One of the consequences of the relativity theory, which touches this mystery of time, is that time—sequent time—flows in two directions! It flows backwards from future through present to past, as well as forward from past to future. Could this in some way have to do with involution and evolution, two processes or life-streams that are said to go on side by side, within the same life and consciousness frame?

Synchronicity

Time is most mysterious, but if we turn to depth psychology and the consciousness continuum I suspect we get glimmerings of a clue. Not a clue to the mystery itself, but to how we may approach it. I wonder if synchronicity contains this clue?

One of the powers of the consciousness continuum is its ability to bring totally disparate events together in sequent time if in some way they give meaning one to the other. Jung quotes the case of a patient at a crucial stage in analysis who had a dream involving repressed material, which was in fact a scarab. At this point a beetle appeared at the window of Jung's consulting room, in the course of an interview with this patient, which

enabled his patient to recall the previously repressed dream, and move to the next stage in the analysis.

Too many cases of such chance but psychologically productive synchronicity have occurred to make one believe that they are pure chance. My conviction is that within the consciousness continuum time, as we know it on earth—namely sequent time—can be transcended. Psychological need, if sufficiently powerful, can invoke the principle of synchronicity, an aspect of cyclic change, which can bring forces within the consciousness continuum in creative relationship. This relationship must have a purpose, and this purpose has to do with the life of the Eternal, with that which endures.

Is synchronicity subject to the "time" limitations of the time/space dimension? This limitation is the speed of light, which is approximately 186,000 miles per second. I do not think it is subject to this limitation. Light travels fast, but it still takes 7 or 8 minutes for light from our sun to reach the earth, and we are 4 to 5 light years away from the nearest sun in our galaxy. Even if we travel at the speed of light, the prospect of going physically outside our solar system is remote.

If speed of light, as I believe, is not the ultimate constant, and if the consciousness continuum, as I also believe, is not subject to this limitation, cosmic synchronicity transcends the speed of light. It is a significant fact that science fiction writers had conceived the idea of "Hyper space," where speed of light limitations do not operate, in order to overcome the space travel limitations imposed by the speed of light. Science fiction writers often "guess" the future. Is it too fantastic to think that the consciousness continuum, which is cosmic in extent, transcends and is not subject to the rules of ordinary space/time, including the speed of light limitation. Some scientists are already accepting that hyper space may really exist and that the speed of light is not an ultimate constant.

It begins to look as if we can accept the notion of an all-pervading consciousness continuum, and that events in consciousness are subject to different rules and laws to our physical world. This would tie in with all the evidence we have for telepathy, and particularly where fore-knowledge of events, precognition, predestiny and such phenomena are concerned. For their proper understanding we may need to accept that consciousness is the primary and governing energy-field, and that the time/space/matter continuum is secondary.

Human Identity

Let us look now at the question, or problem, of human

identity. What exactly is man? Do we persist in time and eternity? And if so, in what state or condition? Is there a principle or essence of individuality that is the same in the here-and-now world as in the eternal? And what of other life-forms, of beings greater or lesser than man. What is the link between man's persisting essence and the divine creative force, "the father of all"?

The consciousness continuum gives at least a clue because it is not just a dead level. Just as there are bands or levels of awareness within the individual, so there are many "mansions of consciousness" within the continuum. We live, as it were, on the level to which our own development takes us.

The consciousness continuum or field is close in concept to Jung's collective unconscious. But whereas Jung talks primarily in terms of man, the consciousness continuum about which I speak embraces what we call "lower levels of consciousness," those of animals, plants or minerals; and "higher," to encompass the consciousness dimension of great systems of suns and stars.

Since consciousness is primary, the death of the body is of little consequence. And since consciousness is a continuum, it follows that any principle of individuality can find its way about the continuum to any point, place of consciousness, or level of awareness which it is capable in its nature of penetrating.

Thus the development of consciousness, coupled with the principle of individuality, can in essence take us anywhere. There are no limits within the framework of the continuum, which must be co-extensive with manifestation itself. Does the continuum extend into the unmanifest? Who can say?—it may, or must, else how can the unmanifest relate to manifestation?

We are still far from answering such questions as "What is the essence of man's individuality?" Or is consciousness the same as identity? But we *can* say that man's consciousness must persist because the collective consciousness continuum, which is the primary reality, persists. Moreover, if consciousness is the primary reality, then control over consciousness and its development is the key to the mastery of life, time, space, events—the lot. This is the message of all great religions. It is the teaching of mystery schools and schools of initiation. It is re-affirmed by modern esoteric teachers and thinkers, and is increasingly recognised by society, and in particular by the younger generation.

Collective Consciousness

He, then, who can master his consciousness sufficiently to traverse the consciousness continuum, can traverse life.

This gives us a clue to the nature of individuality, at least in the sense that individual consciousness must form part of the consciousness continuum. As a man's consciousness grows to embrace ever wider fields of awareness, it becomes, inevitably and by the nature of consciousness itself, at one with those who are following a similar course.

If you follow this idea, as a visual image if you like, and regard the collective consciousness of humanity for one moment as a great sphere, or aura, it is possible to see that as each individual consciousness field expands and grows, it becomes identical with the greater whole: expanding circles uniting with the great circle of man, capital M. And is Mankind, the one humanity, in this sense a genuine unity of consciousness? Is humanity ONE MONAD? Who can say? But we can be sure that as individual consciousness expands through the continuum it embraces and becomes identified with ever wider areas of awareness until the part verily becomes the whole. It retains no doubt, not by coercion or pressure, but simply because in consciousness it is the whole.

Again there is nothing new in this. "In thy service is perfect freedom" (no coercion, but spontaneous action) and "I and my father are one" express the same truth in a religious mode, just as does the Eastern phrase "All is Atman."

We can now see how the part relates to the whole, how the many kingdoms of nature and hierarchies of existence find their unity, not in an impossible muddle of forms and bodies, but in the beauty and harmony of a unitary but extended consciousness. This concept extends beyond the confines of our planets, throughout the cosmos. It is the principle that relates planets to suns, and solar systems to greater constellations.

Path to Holiness

It is here that the continuum becomes, or can be regarded as, a path—the path to holiness, or wholeness, the path to God, to the infinite, to the holy place, the Fathers' house. For there is a point (and I shall refer to this again in conclusion) where the natural and half-conscious passage of the individual consciousness along the continuum must become a conscious and self-directed quest for the essence or centre of life. The spiritual implication of survival (the underlying theme of this annual series of lectures), can only be that at some time the spiritual path has to be traversed, so that the individual monad becomes identified with the Godhead.

Content of the Continuum

The continuum of consciousness contains within itself, either

in actuality or potential, both past and future as well as present. It is a universal memory bank, by comparison with which the most sophisticated computer is a crude toy. In occult terminology this memory bank is the Akashic Record.

All that is at present active, the ideas, patterns, movements of thought and feeling, and evolutionary impulses are likewise present.

The seeds of the future, new patterns and unexpressed attributes of divinity, qualities awaiting development—these too are held, and if I may say so, date-stamped with the era in which they will probably be called forth into use.

Archetypes are also present, those fundamental building blocks of the world psyche, which set the keynotes and determine the forms of successive civilisations and evolutionary waves. In this connection I recall a fascinating discussion with a Jungian analyst last year in Rome, when among other things we discussed the use of astrology as an aid to analysis. He said that the archetypes of the Piscean era were noticeably less prominent in analysis today than only ten years ago, the implication being that they were withdrawing to less prominent positions in the planetary psyche. As yet, he said, the new archetypes of the Aquarian era had not become prominent. Again from this we can infer that it is through the consciousness continuum that astrological energies primarily work.

The continuum, as I have said, is not just a dead level. It contains the familiar emotional and mental levels of awareness, and ranges beyond these to those aspects of consciousness that we term buddhic, atmic and monadic, using the language of Eastern philosophy and theosophy. The continuum also ranges far beyond these types of consciousness to states of being which we can only imagine, because we cannot comprehend them.

Energy of Consciousness

And what of energy, and why is it not possible for mankind to traverse more than a small section of the consciousness continuum at will? Psychologists will tell you that the patterns and archetypes of the psyche are charged with energy.

Indeed the consciousness continuum has an energy component and can be described in energy terms. The more universal the archetype or pattern, and the more elevated and universal the idea or concept, the more powerful is the energy charge it carries. So powerful are the higher energies that we cannot touch them unless our consciousness is relatively pure and free of restrictive consciousness patterns. Universal energies burn out the impurities and limitations of the narrowly

individualised consciousness. It is of course possible to contact a mental reflection of a powerful archetypal pattern without hurt, but this is because the reflection does not embody life energy.

This is where form and bodies come in. Forms and bodies are materialisations of consciousness. They express the material as distinct from the spiritual and mental aspects of the energy field of the consciousness continuum. They also serve as a protection, for only when consciousness and its associated energy is capable of carrying a higher voltage energy does the body or form develop to make this a practical possibility in the physical world.

Recent Psychic Discoveries

Before the final section of my talk, in which I will discuss spiritual psychology and the path to the Godhead, I want to report some of the fascinating and extremely relevant work that is being done in Russia and Eastern Europe, particularly in the field of ESP. This has been well covered in a book entitled *Psychic Discoveries Behind the Iron Curtain,* by Ostrander and Schroeder*. Since the book is a paperback, and anyone can therefore get it, I will confine my comments to some of the conclusions of the research that is being done, that seems to me to support and be specially relevant to my theme tonight. The evidence and conclusions touch three points especially: (1) The inter-relationship of all life-forms in the universe, from plants to solar systems, and the interplay of thought, feeling, psychic energy and other forces between them; (2) The concept of an energy content and counterpart of the consciousness continuum, which is of a different nature to the energies with which modern science currently deals; (3) The problem of time and synchronicity.

* *Bantam Books, New York, 1971.*

The Etheric

The energy counterpart, or force field, is so prominent a part of the whole story that I would like to start with a table from the book which lists the various names by which this energy has been known through history.

DISCOVERER	NAME OF FORCE
Ancient Chinese	Vital Energy
Ancient Hindu	Prana
Polynesian Huna	Mana
Paracelsus	Munis
van Helmont	Magnale Magnum
Mesmer	Animal Magnetism
Reichenbach	Odic Force
Keely	Motor Force
Blondlot	N-Rays
Radiesthesiests	Etheric Force
Eeman	X-Force
Current Medicine	Psychosomatic

The Russians refer to the energy as the Biological Plasma Field, or Bio-Plasmic energy. Czech scientists call it Psychotronic energy. Here, then, are some quotations relating to the fact of the energy field. All page numbers refer to the paperback edition of the book.

"All living things—plants, animals and humans—not only have a physical body made of atoms and molecules but also a counterpart body of energy."

They called it the Biological Plasma Body. (Page 217.)

"One of the most important things for parapsychology is our recent discovery of currents that flow in the body that are neither blood nor electrical." Page 144.)

"When the energy body itself disappears the plant or the animal dies." (Page 218.)

"It is through the biological plasma body that we react to all cosmic occurrences." (Page 219.)

Energy Transference

The next few quotations illustrate how these Russian and East European scientific researchers see the interactive process taking place.

"There is an image slowly taking shape in Soviet parapsychology, a moving picture of the human being, showing him as a pulsating field, dynamically interacting with all other fields, like a note resonating with all the other notes swirling in a symphony. This live, interacting view of all things is behind the Russians' seemingly astrological interest in sunspots." (Page 128.)

"For instance, when tiny shrimp are killed there is a reaction in other living things—such as plants—in the surrounding areas. Nothing seems to be able to stop this reaction, not even lead shields." (Page 34.)

This is in fact a quotation from the work of Cleve Backster in the U.S.A.

"How much power she has depends on weather conditions too. Her psychokinetic power diminishes in stormy weather." (Page 70.)

"Psychic healing involves a transfer of energy from the bioplasmic body of the healer to the bioplasmic body of his patient." (Page 224.)

Western experiments in thought transference have tended to concentrate on ideas and symbols, in a word, the non-emotive contents of the mind. But consciousness exchange can take place at any level of the continuum, and the Russians in particular have sought to investigate whether feeling, emotion and will can project

across "distances." Witness the following:

"The Naumov-Sergeyev-Pavlova team found their EEG records changed dramatically when the telepathic impulse had an emotional fuse on it." (Page 35.)

Kirlian Photography

These scientists have also found new ways of measuring, observing and even photographing the energy/force fields that are linked with people and other living forms. The most remarkable of these methods is the method of Kirlian photography, named after the man and wife team who discovered it. Basically, this involves photography with high frequency electrical fields with a specially constructed high-frequency spark generator which can be connected to various clamps, plates, optical instruments, microscopes or electron microscopes. The object to be investigated is inserted between clamps, along with photo paper. The generator is switched on and the high frequency field causes the object to radiate some sort of bio-luminescence on to the photo paper. A camera is apparently not needed for the process.

Later, the Kirlians developed an optical instrument that enabled them to observe not just the static photograph, but the energy phenomenon direct.

"The bioluminescence visible in the Kirlian pictures is caused by the Bioplasma, not the electrical state of the organism." (Page 217.)

"As Gaikin stared at the pictures of a human being under high-frequency fields . . . the spots where the lights flared most brilliantly appeared to match the acupuncture points the Chinese had mapped out thousands of years ago." (Page 227.)

"At the moment when he seemed to be causing a sensation of intense heat in a patient, the general overall brightness in Krivotorov's hands decreased and in one small area of his hand a narrow focussed channel of intense brilliance developed. It was almost as if the energy pouring from his hands could focus like a laser beam." (Page 223.)

"Of all the strange phenomena they'd encountered with their high-frequency device, the Kirlians were most impressed by the ability to see disease ahead of time." (Page 228.)

Other types of detecting instruments have been developed, as witness the following:

"The object in front of Michaelova began to move. Would the new detectors be able to catch PK in action? Suddenly the Sergeyev detectors revealed something that researchers had never been able to see before. The powerful magnetic fields

around Michaelova's body began to pulse. It was as if she's caused a wave of energy to vibrate through the invisible energy-envelope around her. Brain and heart pulsed in rhythm with these vibrations in her force-field! Not only was her entire force-field pulsing, the detectors showed that this pulsing force-field had focussed in the direction of her gaze." (Page 76.)

Time as Energy

The comments in this book on time are some of the most mind-boggling and difficult to grasp at all, and yet perhaps the most provocative and radical in their possible consequences. The following quotations all come from the Soviet Union's most renowned astrophysicist, Dr. Nikolai Kozyrev of Leningrad.

"Time is a form of energy. It is to time's properties that we should look in order to find the source that maintains the phenomenon of life in the world." (Page 161.)

"Time is the most important and enigmatic property of nature. Time is not propagated like light-waves; it appears immediately everywhere. . . . Time binds us and all things in the universe."

"Kozyrev's 'time' has a number of properties which . . . can be studied in the scientist's lab . . . 'time' is denser nearer the receiver of an action and thinner nearer the sender . . . this has nothing to do with force-fields. We shielded and calculated out any possible influence of electrostatic or any other force . . . 'time' is thin around the cause and dense around the effect." (Page 163.)

"Gravity also has an effect on time density, and so does the density of matter." (Page 165.)

"Time has a flow pattern." (Page 165.)

As the rate of time-flow through a substance changes, weight is lost. It means that 'levitation' is a perfectly practical possibility." (Page 166.)

Let me conclude this section of my address with a brief reference to the work of Czechoslovak and other East European scientists. In their own way they repeat and parallel much of the work done in the Soviet Union with studies of telepathy, healing, astrological influences and patterns, precognition, psycho-kinesis, eyeless sight and a wide range of other psychic phenomena.

Energy Generators

There is one area, however, in which they have pioneered virgin fields, and this is in the relationship of form to the generation of energy. The Czechs postulate two kinds of generators of what they called psychotropic energy (the Russian Bio-plasma)—the biological generators to which the quotations above have all referred, and "cosmic" generators. The book,

Psychic Discoveries Behind the Iron Curtain, contains a substantial section on cosmic generators, and in particular the pyramidal form which, they claim, is one of the best examples. The secret of these generators is in their form, and the materials of which they are made, which enable energy to be generated and turned to particular uses.

One of the most remarkable examples is that of a cardboard pyramid, which when set along a particular axis, is said both to sharpen a razor blade and to prevent it from being blunted, though it be used many times. The book tells you how to try the experiment. I use an electric razor!

I feel certain that the work being done in this field in Russia and Eastern Europe is profoundly significant. We must find ways of keeping up to date with current research. The book, *Psychic Discoveries Behind the Iron Curtain,* only tells the story up to 1968.

Path to the Eternal

In conclusion, I want to turn again to the consciousness continuum as the field of man's evolutionary development. We have seen that the continuum has many attributes. It possesses memory, knowledge of past and present, and holds the seed patterns of the future. Its range of awareness, the different levels and dimensions of consciousness, and its qualities and constants are vast. Capacity to organise, to persist, to create, and to seek fulfilment by discovering and identifying with its essence is the characteristic of self consciousness. And this essence, so far as our limited system and portion of the cosmic design is concerned, is love. The consciousness continuum is a spectrum of many colours but its actual substance is love. Each successive life-form up the evolutionary scale fulfils itself by embodying some facet of this universal energy, moving from identity with smaller and more limited consciousness fields, to wider and more inclusive dimensions.

This is the path to the Eternal. What we must note is that for vast ages, indeed for much the largest part of his evolutionary journey, man traverses this path without the conscious intent to do so. Life carries him forward, not conscious purpose or will.

The Prodigal Son

There comes a time, however, when the individual's expanded awareness finds the surface content and superficial life meanings of self-centred living increasingly unsatisfactory. He begins to turn within, to question the meaning of life, to consider the destiny of man and the possibility of eternity, not because of the teaching of some religion but out of his own inner need. The

prodigal son in a far country comes to his senses and turns towards his Father's House.

Hesitantly, with many fumbling steps, but with increasing determination and surety, he begins to tread the path of self-realisation, the path to holiness or wholeness of self.

The initial momentum is invariably coloured by a form of spiritual selfishness, dissatisfaction with his present state, and desire for a better personal situation. But as the path is trod, and as the essential self is discovered, its nature as love begins to influence the aspirant. Altruism, love of humanity, unselfish idealism, service, sacrifice, the will to good, and other higher values come into play. By prayer and meditation he learns to communicate with the God within, his Eternal Self. He strengthens his usefulness and equipment for service by discipline and study. Starting in a small way, and building on this sure foundation, the content and focus of his life and time become filled with useful service and the meeting of the need of others, whether human or other of life's creatures. His eternal essence begins to radiate, he becomes spiritually magnetic and a recognised force for good—a focal point of beneficence within the consciousness continuum.

The Spiritual Path

In the terms aspirant, disciple, initiate and master we find depicted the main stages of the final section of man's evolutionary journey, the stages which precede entry into Nirvanic consciousness. Nirvana is in fact both an end and a beginning. It marks the end of the human section of the continuum and the commencement of the "Way of Higher Evolution."

The aspirant is at the beginning of the road of conscious choice. He is still ignorant, but his heart has been touched. Before him lies a period of probation, experiment and testing, as he tries out his newly-found spiritual wings.

The stage of discipleship is one where the aspirant has become sufficiently trained and disciplined, disciplined by life and trained by himself, to be accepted as a spiritual co-worker by those who have accepted responsibility for helping with the evolution of life. He is given tasks of varying and increasing responsibility.

Many today are experiencing the different phases of these two stages of the path.

The term initiate, often misused and abused, refers to one who can be entrusted as an initiating agent for the future. Responsibility for bringing in new patterns of life can only be given to those who have successfully passed the tests of disciple-

ship and whose capacity for conscious communication with the eternal spirit of the human family is a well-developed and reliable faculty.

Finally, the term Master refers to those who have mastered all the lessons and tests of the human condition, and whose consciousness can identify with the heart of the planet. They have moved from the human sector of the continuum to the next stage on the path to the Eternal.

Meditation, study, service to others, aspiration, discipline and the willingness to be a channel and a mediator between the eternal and the temporal, are all aspects of the spiritual Path. There are many different ways within the concept of the Path, to serve the needs of different types of men. There is not time to go into the fascinating subject of the different psychological characteristics of deity, and how they colour and affect the consciousness continuum. But the necessity for different ways for such diverse people as artists, scientists, philosophers, men of religion, mystics, teachers, psychics and occultists is clear and obvious.

Within the panorama of the one life all serve necessary and complementary functions. The differences contribute to the richness of the planetary tapestry we all help to weave.

As we progress to the eternal we become what we essentially are. We find our place as cells and units in a greater life. We find too our brothers and co-workers on the path. We become part of that great cloud of witnesses to the Glory of the One.

Healing and the Spirit

DR. MARTIN ISRAEL

IV. FAITH

"THY faith has made thee whole" is a statement of Jesus that frequently follows a healing episode. Indeed faith and forgiveness are the two attributes seen most often in healing, and it is important to enquire into their nature.

Faith in its most elementary usage means a feeling of confidence that a certain measure or remedy will succeed. This feeling of trust is a necessary prerequisite before treatment on a material or mental level can be embarked on. If a patient has no faith in the ability of his medical attendant he is very unlikely to benefit much from the treatment, and complications are more likely to supervene than they would have done had there been better co-operation between the two people. Such confidence can be used by the imagination to an extent that the patient really improves apart from any active treatment. People who are very weak-willed can have suggestions implanted in their minds from

outside sources, and these ideas may then produce corresponding mental states and affect the bodily condition. Hypnotic suggestion is an extreme example of the power of thought (the hypnotist's) in influencing the mind and body of another person. How hypnosis works is still not understood, but its use as a psychotherapeutic agent is now well established. Even a state of insensibility to pain or of unconsciousness itself can be invoked by the power of suggestion acting on a hypnotised person.

Suggestion plays an important part in all healing processes. This is very well recognised in medical practice. It has been found repeatedly that inert material that cannot be distinguished by the patient from powerful drugs may have a remarkably ameliorative effect in many chronic diseases that are at present still incurable by medical means. Thus, before any new drug can be certified as useful, an elaborate double-blind trial is carried out. This is devised by statisticians who have no contact either with the patients or the medical staff. A range of patients suffering from the disease in question is selected, and half are given the new drug while the remainder are given an inert preparation that resembles the trial product. In this way neither the patient nor his attendants know whether he is getting the trial drug or merely the inert preparation, which is called a placebo. Only then can the value of the new drug be fairly assessed, since the power of suggestion will play its part equally in both groups of patients. It is not unknown for the placebo to work better than the new drug! But its effect is temporary only. Thus suggestion has only a limited therapeutic value, and it is justly distrusted by all experienced doctors and psychotherapists. This primitive type of faith, or suggestion as it really should be called, depends on the gullibility (or suggestibility) of the patient and the personality of the attendant together with the scientific (or occult) paraphernalia that he uses. It depends on the capacity of the patient's mind to be dominated by that of a stronger person. Far from setting him free, it places him in greater dependence on another's will.

In the realm of unorthodox healing suggestibility also plays a large part, so much so that antagonists of this type of practice class all its practitioners as "faith healers." This implies that their results are purely due to the power of suggestion. Such healers not unnaturally resent this aspersion, which would imply that they are merely successful charlatans who have no positive basis to their skill. Whatever may be the basis of any form of successful healing, and by success I mean permanence, one must look further than superficial suggestion. Certainly the healings

that Jesus wrought involved faith of a very different character from the suggestion that has been discussed above.

The faith that is of spiritual import must be distinguished from suggestibility. It is not faith in a drug, or a personality, or even in an ideology. It is not faith in a religious proposition or even in the contents of a scripture. In all these examples the essential freedom of the spirit is laid in bondage to an external source of authority, and this prevents the full flowering of the personality. Anyone who bases his faith on an external source of authority, no matter how exalted its ideological or credal content, is liable to be disappointed in the course of time. Thus it comes about that growing children often lose their religious "faith" as they grow in understanding of the world's mechanisms. The fact of unmitigated suffering can destroy conventional religious faith very easily; indeed, in the face of such suffering the fact of God may seem a hollow mockery. "Faith is the substance of things hoped for, the evidence of things not seen" is the definition of the writer of the Epistle to the Hebrews (11:1). It is a gift of God, the gift that leads man from the unknown to the known.

The heart of the mystery of faith lies in the paradoxical aphorism of Pascal, which was enunciated at an earlier period by St. Augustine, "I would not seek Thee had I not found Thee." It is our inner knowledge of perfection, which is the veiled presence of Christ in all of us, that leads us on to a quest for this perfection in material substance. Job had spent his whole life in worshipping God according to the prescribed ritual of his group, yet he was infinitely further from the true knowledge of God in his early period of affluence than he was during the terrible suffering he endured, which seemed to be the negation of all divine love. Nevetheless he could say, "Though he slay me, yet will I trust in him" (Job 13:15). This is the faith that saves; it leads us through the hell of so much material living to the uplands of the spirit where we may see the Divine Reality as Job saw Him at the end of his dark agony. This saving faith is a faith in the rightness, the fundamental goodness, of life itself despite all superficial indications to the contrary. It is our innate knowledge of God; it gainsays all the evidence of things seen that speak of meaninglessness and chaos, and it actually transmutes them to God's glory. For He is everywhere, as much in hell as in heaven (as the glorious 139th Psalm proclaims). The Holy Spirit is the Lord and Giver of Life, and it is enthroned in the Soul as the Spirit of each one of us. But we can ascend to it only by faith.

It is the gift of faith that lightens our darkness. The

humanistic materialist can see no future for the individual after bodily death, whereas the spiritual man (not to be equated by any means with the conventional religionist) sees beyond death to a new vision of life eternal. This vision is derided as mere wishful thinking by the materialist, and it must be admitted that the factual evidence of survival is still not scientifically incontrovertible. But the spiritual man has an organ of inner vision which can see, admittedly darkly as through a glass, beyond the world of the senses to the potentiality of a new creation. Thus faith is never blind; it is based on a higher intuition firmly founded in the soul, though as yet not properly brought down to the domain of the reasoning mind. It is the work of our life on earth to make these intuitional glimpses actual facts of existence. But the reasoning mind is set on accepting only the tangible data of experience as real, as indeed it must if we are to live successfully in the world from day to day. It is an old aphorism from the Indian mystical tradition that "the mind is the slayer of the Real." This is because the reasoning mind analyses intuitive impressions and discounts them. It is only too ready to usurp the function of exploration into the unknown that is the preserve of the higher intuition. Reason analyses and codifies new information, separating what is true from what is false by trial and error, but it is an impotent guide in the unknown realm of becoming, which is the inner nature of the life that we lead. This is why intellectuals and philosophers of the contemporary schools fight shy of considering such topics as the meaning of life or its sufferings, the nature of the true self and its immortality, and the fact of death. Since they are barely tractable to the unaided reason, it is far better to leave them alone, either dismissing them as meaningless concepts, or else escaping into social platitudes about measures that can be adopted to make life less dangerous and oppressive. In a very real way the alleviation of suffering can diminish the value of life by abolishing the poignancy of experience that makes life valuable. It all depends on the view we have about suffering, and how best it ought to be dealt with.

What did Jesus really mean when He said, "Thy faith has made thee whole"? What faith did those who were healed have in Jesus? It may indeed have started as the mere attraction of a powerful personality with overtones of suggestibility, but it is hard to escape the conclusion that soon something else was added to this: a realisation of a new mode of living, of being, speaking through Jesus, so that He was not just another man with an unusual healing gift. His teaching, which was the greater part

of His ministry, was not like that of the scribes, but was infused by an authority that commanded instant attention because of its content. Likewise His healing revealed something to the infirm that spoke beyond the physical nature of the man to the Divine nature embodied in it. Those who were healed were shown a glimpse of Divinity, though at this stage in the ministry of Jesus they would not have been able to put this intuitive judgment into thought. It was after the Resurrection and the downpouring of the Holy Spirit on the disciples that the perpetual action of God in healing was made clear. Thus those who were healed by this meaningful contact with Jesus (and this does not apply to all the healings recorded in the Gospels) were lifted up to a new level of awareness of the fundamentally Divine nature of creation and could have faith in its workings through the ministry of Jesus.

Thus true faith is a state of openness to new possibilities. It does not demand the abolition of the rational critical faculty, still less need one be suggestible or gullible. It means the giving of oneself in complete trust to the agency at hand. Above all it necessitates the banishing of fear, which closes the personality and prevents the accession of a new understanding of life. Thus does perfect love cast out fear, for in such love we are completely open to the other person, giving freely of ourselves and receiving freely from the other. The real faith is acceptance of our own hidden potentialities and the working with them in life so that we may reach maturity. Faith is not only the willingness to receive but also the will to proceed despite all dangers and difficultes until the end of the way which is life eternal. Unless we can approach the many experiences of life with an attitude of childlike trust that all is potentially good provided we have the strength to persist, any future action would be intolerable to contemplate. Fortunately there is a strong element of faith built in to all of us, and this serves us well in everyday life. This faith is tested in times of adversity, and it is then that it assumes its saving quality. When we have come to the end of our own resources and realise that we of ourselves can do nothing, it is faith in the power of God that animates us, and that power, once invoked, carries us along to self-mastery and world service.

Positive Thought in Healing

There is a tendency in some quarters to stress the power of positive thinking. This in itself is a good thing, but a great deal depends on the content of the thought. St. Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and

if there be any praise, think on these things" (Philippians 4:8). It is indeed valuable to have such things in mind when one is confronted with the sordid details of worldly life during much of the time. There are schools of thought that believe that disease itself may be banished by refusing to accept its existence in reality. There can be no doubt that the mind tends to magnify the slightest manifestations of ill-health until they assume gigantic proportions, and it is good if a neurotic person can learn to think in terms of success rather than failure, of health instead of disease.

But we must always be honest. The dark is as real as is the light, and the deficiencies of our personalities are as important in our development as are our assets. To acknowledge only the good while denying the existence of the bad is simply auto-suggestion, the implanting of an ideology into our own minds derived ultimately from an external source. Thus, what is called the power of positive thinking, while undoubtedly important, needs a careful reassessment. What should be powerful about constructive thinking is the ability to face oneself as honestly as one can—remembering that the amount one really knows about one's true identity is still very small. If one can face all the contrasting facets of one's own nature with equanimity, one need no longer ignore or avoid contemplating the darker side, but can instead accept it with love, treasuring it for the insight it gives one into the difficulties of other people as well as for the vantage point it affords one of progressing towards the fulfilment of one's own personality. This is true healing. Thus the right thoughts to have in one's mind about any situation are firstly an honest appraisal of that situation and secondly an attitude of faith that all will be well through the combined action of Divine Grace and one's own efforts. In such an attitude there is no need for the recitation of positive thoughts that often run counter to one's own inner feelings and knowledge.

Paranormal Healing

The phenomenon of paranormal healing is as fascinating as it is enigmatic. That there are some people with a healing gift is an undoubted fact, but the nature of the gift and how it works are as yet unknown. As already noted, sceptics attribute it to the power of suggestion. The practitioners, on the other hand, call it spiritual healing, but if spirituality is that quality that leads man to his final encounter with God in unity, there must remain much doubt about the spiritual nature of both the healer and the gift in many instances of such healing. The terms paranormal, or psychic, healing seem to be the most acceptable, for the phenomenon is part of the wider realm of extrasensory

perception, and occurs as unpredictably as do other psychical phenomena, such as telepathy and clairvoyance.

Each practitioner tends to have his own theory. The most popular ones are those that postulate a healing force (magnetic or radiesthetic healing) emanating from the healer, and those that accept the ministration of intermediaries from an after-life state as the essential healing agent (spiritualistic healing). In fact, the two theories do not necessarily conflict with each other; if discarnate "guides" are indeed responsible, they might use a "magnetic" or "radiesthetic" healing power. It must be added that there is, as yet, no scientific basis for any paranormal healing force, for it cannot be demonstrated or measured by scientifically acceptable instruments. Likewise, the spiritualistic view is not proven; even when the healer does appear to be genuinely "taken over" by another personality, this could be attributed to a complex sub-personality in the healer's unconscious mind masquerading as a separate entity.

The only definite attribute of paranormal healing is its unpredictability. It is like one born of the Spirit blowing where it wills, and no one can tell whence it comes or whither it goes (St. John 3 : 8). The numerous accounts available of such healing from the pens of the healers themselves or their advocates are notable more for their uncritical enthusiasm than for the light they shed on the subject. The great majority of those treated for chronic disorders do not get a permanent cure, but then the same may be said also of the more orthodox types of healing. It is evident that neither are great spiritual qualities necessary in the healer nor need the patient be filled with faith in the healer. Sometimes it is the sceptic who benefits, while the believer may not improve at all. Clearly much more research is needed in this challenging area of healing with medical co-operation to assess the results scientifically. At present it must be regarded as an important adjunct to the rational healing agencies at our disposal, and it should be treated with respect.

Conclusion

Faith is the gift that leads us through the darkness of the unknown to the light of understanding which is of God. In our journey from darkness to light we have many encounters, some pleasant and some unpleasant. The man of faith accepts them all and learns from them. He may be led along strange paths to a greater understanding of truth, but his faith in God's creative love leaves him open to the Holy Spirit, which is the power that impels him on to self-realisation. If suffering can be seen in this light, faith becomes the very way of healing.

Oliver Lodge Research Award

PROJECT NO. 1 MARY SCOTT

THERE has been such an insidious erosion of mankind's humanity in the development of science and modern materialistic ideologies that its consequences have tended to be attributed to the wrong causes. I have been struck by the distress engendered in people when sick or in trouble by the mere fact of misunderstanding the nature of their complaint. It has become my growing conviction that the mounting stress in the world, of which we are all aware and which is generally discussed in terms of mental illness, social deprivation, class or race prejudice, job dissatisfaction and so on, is essentially a condition of spiritual frustration resulting from misdiagnosis.

The depersonalising of individuals by bureaucracy, the reduction of people to bodies in orthodox medicine and of minds to mechanisms in the new biological psychology, puts the fullness of human nature in one sort of strait jacket or another. Theories of personality scientifically popular do not meet our needs because they do not match the richness and complexity of personality itself. Too much is left out. The result is dichotomy and confusion. Esoteric and religious systems of explanation are too remote from science to influence it. Scientific theories are too mechanistic to satisfy those who regard man and the universe as ultimately a blend of spiritual and material forces in intimate interaction.

Though the signs look ominous I think the times are less untidy and degenerate than they sometimes appear. But the signs must be read aright if the spirit of man, rattling its chains and shaking society with the urgency of its divine discontent, is to be freed and given its proper place in our thinking about ourselves and the universe in which we live. There is heartening evidence that this is happening. In spite of academic resistance and medical neglect, there is accumulating, not only in unorthodox institutions, but in research laboratories, in hospitals and university departments scattered around the world, a most interesting body of work which, if developed systematically and synthetically, may lead us to a more adequate view of ourselves and our place in the cosmos.

Many scientists involved in this work are apparently unaware of the non-materialistic implications of their findings. Others, like those investigating physiological and social results of meditation and those struggling to adapt scientific method to the study of religious experience, are fully conscious of the need to

include the whole man within the ambience of modern thought. There is great need to speed on the work of the latter group and to help the former to become more conscious of the implications of their own researches. An encouraging amount of this seems to be confirming scientifically insights previously developed within the religio-philosophical disciplines and the esoteric traditions of both East and West.

The research I hope to carry out is designed to make a small contribution to what I hope will become an increasingly systematic exercise among scholars, the attempt to incorporate wider conceptions of man into science by taking an occult doctrine as a tentative hypothesis and then setting out to discover to what extent the results of scientific research confirm or invalidate it. My own field of investigation will be research work which appears to confirm (1) the existence of a subtle body which holds the physical body together and controls its functioning; (2) the existence of centres or chakras within the subtle body and (3) a correlation between the chakras and the endocrine gland system. Some particularly interesting work is being done on the pineal and pituitary glands and their effects on states of consciousness which appears to support occult teachings regarding the functions of the head centres.

The Task before Us

CYRIL HARRISON

THE scientific bias of the modern mind disposes man to seek not only explicit explanations of natural forces, but also practical application. Thus modern technology is the direct outcome of modern physics and chemistry. In other words, on the practical level at least man has reached a stage in his evolution when theory and practice, principle and application, idea and form must go together in the organisation of civilised society. We are, however, still only in the primary stages of this development: we have a long way to go before the true balance between knowledge and application is achieved. Mankind has been freed from the thrall of blind instinct and the limitations of animal specialisation: but he has not yet arrived at that ideal of free action wherein he consciously and willingly co-operates with those forces which operate in and behind the cosmic order, in the fulfilment of the grand creative design.

We are, however, granted many fore-glimpses of the ages to come which help us not only to see something of the way before us in the development of human culture and civilisation, but also (which is more important) the ethical, psychical and spiritual

development of the race itself. Some of the previsions which come to us would suggest that in some ways the gap between man as he now is and the ultimate man-to-be may be as wide at least as the gap between *pithecanthropus* and the man of today. The unfolding vision of futurity is immense; its powers to energise and inspire inexhaustible. Whenever we feel discouraged or frustrated we have only to lift up our eyes to lift up our hearts. The potential man and his future render all the failures and perversities of the past and the present insignificant, except as phases in an age-old, continuing process of enlightenment and experience.

The concern of the writer, however, is not so much with the physical sciences and their future, as with psychical science and *its* future. For if the results of psychical research are to become the substance of a recognised science then, like its sister sciences, it must manifest a constructive conjunction between the hypothetical and the demonstrable. And this involves much more than mere demonstration of an abstract or theoretical position: it involves the practical demonstration of psychics as an integral part of the living world of human need and experience. Just as the physical sciences have given us technology and applied science as part of our day by day existence, so must psychical science make a tangible impact upon the actualities of the world of sense and sensibility; of human values, objectives and relationships. There must be a realistic unity between what we sometimes misleadingly call the "two worlds." Divisive concepts of "here" and "hereafter" must give place to a concept of the "eternal now" of pscyho-physical immanence and universality. Though as mortals we do have need of time and the time-sense, we should be fully aware of the illusory nature of time, and that what we call the temporal is "but the segment of a curve that sweeps to all eternity." In short, psychics must serve all the phases of our human existence and experience.

Those who believe in eternal life must work not only to demonstrate man's survival of physical decease; but so shape and present their knowledge as to show that only as humanity realises its enduring qualities and powers of being can it fulfil its true predestination in the economy of the creative purpose. The materialism which now so largely defines and restricts the modern outlook must give place to a spirituality which reveals the character and the primacy of the creative purpose in and behind its being and destiny. Animal awareness and *human* awareness are two vastly different things. The latter indicates a distinct creative act whereby the Infinite individualises himself

in the person of man for a purpose which the whole cosmos somehow subserves, as the genius who conceived the Genesis myth obviously realised. As Paul said, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22-23). "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19).

Such words are more than prophetical: they are sober statements of fact. It is to work out the implications of that fact which is the task of those who devote themselves to the service of God and humanity at the deepest and most enduring level of reality. Up till now men have tended to place the concerns of their faith and their practical concerns in separate compartments. In the coming age they have to learn to unify their outlook; to realise what Jesus really meant by his Kingdom and by "eternal life," and what the other great world-teachers have meant by their so-called esoterical teachings. The psycho-spiritual scientist has an aim as intensely objective and practical as any other scientist. The sooner this is understood, the sooner shall we evolve a philosophy, a psychology and a corpus of classified knowledge which will answer fully to the human situation, satisfying the demands of the deepest human needs. If we believe in God, we must believe in man, his special creation; since he has made him the ultimate theme of creation.

Meanwhile, the world desperately needs that guidance and enlightenment which is available from the realms of those high intelligences who yearn to co-operate actively with humanity in the great tasks confronting it. But this needs to be done in a manner which is not sporadic and fitful, but definite and continuous. To make this clear and rational is surely our persistent purpose and mission?

Organic Light

P. CLAYTON

BY introducing another Time Dimension and by the construction of a theory which he calls the Serial Universe, Dr. J. W. Dunne in his book *Experiment With Time,* equates the soul—or that part of Man which could be immortal—with Light. Though from what part of the electro-magnetic spectrum this light arises he does not specify. Obviously it is not visible light, otherwise—if indeed Man possesses an Immortal Soul—we should see the images of our dear departed all around us as an everyday

occurrence. Or at any rate as an every night occurrence, with rather unpleasant or unsettling consequences for many people.

Dunne is the author of three other books beside *Experiment With Time: The Serial Universe, The New Immortality* and *Nothing Dies.* He has suffered a good deal of hostile criticism and even ridicule. Yet curiously enough, though the theories and reasoning he used to arrive at his conclusions may be wrong, his conclusions themselves concerning Light may well be right, though not in connection with the question whether Man possesses an Immortal Soul or not.

Organic Light—to give it a specific name—is a fact and not a fiction. It could be defined as that light which is generated by a source-body, i.e., a living organism.

All living things, whether they be plants or animals, radiate light in the infra-red. Quite a few of the lower organisms make use of Organic Light in the visible wave band for one purpose or another.

Among such organisms can be quoted the phosphoresence seen at night in tropical seas and generated by certain species of surface algae; the brilliantly-lit little fireflies—really a species of beetle—which shine at night in the tropics; the glow-worm, the female of another species of beetle, which emits a greenish light from her tail on summer nights in the northern temperate zones, possibly to attract her mate, as she is wingless; the various light devices used by deep-sea fish, probably to attract their prey to them; the electric charge of the electric eel, which it uses for stunning its prey.

All these examples are from cold-blooded animal organisms, with the exception of the alga which is a surface marine plant. There is no example as far as is known, of a warm-blooded organism such as a bird or a mammal producing visible Organic Light.

Such light is only a part of the electro-magnetic spectrum, that part of it at least which is visible to the normal human eye. All light has the peculiar quality of forming images. Without this property Life might have found difficulty in maintaining its hold upon the surface of this planet.

It would have existed in an undifferentiated Universe, perceiving only the difference between light and dark. No doubt other senses would have been developed instead, but would it have been possible for Man to evolve, with his wonderful, discriminating eyes? He gathers most of his information concerning the environment—including the Universe—through his eyes which, together with the delicate sense of touch in his

sensitive hands, have given him such a control over his world.

Images could possibly be classified as being of three kinds, those generated by the energy-producing bodies themselves, whether powerful ones like the stars, or the far weaker ones of living organisms. These generated images can again be divided into two sub-divisions.

(a) External images, radiated outwards by the source-bodies and (b) internal images, those which are generated within the source-bodies—or living organisms—and are probably mainly mental images, such as dreams, thoughts, hallucinations, etc.

There seems to be a possibility that mental images could be composed of the same energy which activates the brain. This, as we know, is an extremely complicated electrical network—far more complicated than any computer.

As thought-forms and images, including our dreams, are generated by the brain, it might be possible that they could be composed of the same energy by which the brain itself functions —or uses in its functioning—i.e., electrical energy.

The third class of image is the reflected image with which we are all familiar, i.e., the Moon is a reflected image. Moonlight is after all only reflected sunlight, or sunlight at second-hand, so to speak.

Most of the things we perceive in our environment during our daily lives we perceive by means of reflected light.

Living organisms—from plants to Man—also generate and radiate their own heat/and/or/light in the form of infra-red radiation. This has been discovered by very delicate infra-red cameras, that can photograph a man's image in an empty room a quarter-of-an-hour after he has left it. This image will fade—or dissipate—soon afterwards. It is also not a recognisable likeness, but only the general image of a man's figure. Possibly there is not much stability in these infra-red heat images.

It does seem as though there might be some ground for believing that Organic Light, which is a provable fact as far as the outward radiation of images is concerned, could also form the physicalist basis, i.e., physical energy in some form or another, of dreams, etc.

Therefore, these could be regarded as having objective reality or part objective reality—in the same way as brain waves are objective. In fact, dreams may not be so entirely evanescent and subjective as they are now believed to be.

Now that the fact is established that Organic Light exists, it is interesting to pass on to other phenomena which may result from this.

It should be possible to establish that Organic Light also forms images—external and internal—generated out of the energy of the living organisms themselves. It is not disputed that there are such things as mental images, but they are regarded by specialists as completely evanescent and insubstantial and as having no objectivity whatsoever.

However, it has now been established that the human body is surrounded by a weak electro-magnetic field, which is at the invisible end of the spectrum and that it also generates external heat images which can be photographed.

Therefore, if the body generates an electro-magnetic field and an exterior heat image, why cannot it—or the brain—generate interior mental images out of the energy which the latter uses in functioning, i.e., electrical energy? We know that brain waves exist. They can be recorded and they are regarded as objective. If they can be recorded and classified, why not also mental images at any rate of the dream variety? If they are composed of the same energy as brain waves, i.e., electrical energy, then they should also have a physicalist basis.

For clarity's sake mental images should be classified as:

(a) Conscious thoughts and ideas.
(b) Day dreaming or half-conscious thoughts and ideas.
(c) Unconscious thoughts and ideas, i.e., hallucinations and dreams.

Dreams are the images most likely to be possible of recording. During waking or conscious hours the brain is occupied with a continuous stream of sensory stimuli from the environment, to which it must perforce attend if the organism is to survive. These sensory stimuli bombard it relentlessly and most of its energy is used up in discriminating, classifying and acting upon such stimulii, in accordance with the body's needs and the personality's demands.

When the body and brain are asleep, however, this bombardment is cut off and the bodily processes slow down considerably. Heart rate, blood pressure, breathing, digestion are all reduced.

That does not mean that the brain itself is also slowed down, or its energy reduced, so that it becomes quite inactive. The brain has periods of great activity during sleep; now that it is relieved from constantly attending to the flood of daylight sensory stimulii it can devote far more of its energy during the night to dreaming.

That may account for the fact that dream images can be so intense and vivid to some people. It has also been proved by

experiments that dreaming is a very necessary occupation for the individual, if the brain and/or the mind is to be kept in a relatively healthy condition. Possibly it is the same also for the higher animals. The dream acts as a sort of feed-back system, which has been pointed out by Dr. Buck in her book *The Clothes of God.*

Imaging, as opposed to imagination, is a function of the brain and the basis of this imaging could possibly be the physical energy—light and/or electricity generated by the brain.

THE CAULDRON OF THE VOID

JOYCE ARMSTRONG

And I dared to approach the cauldron of the void,
But there before me was a huge seated Buddha,
Silent, still, impassive, barring my way;
The energy and potential in him was like that of the cauldron;
His smile, which was not a smile, was enigmatic,
Yet seeming to contain all compassion, all wisdom, all understanding, and all force.

He seemed to say:

"Can you bear what you will see, can you bear to look?
Can you bear it that everything is hollow, hollow?
All beautiful things are hollow:
All things made by thoughts, words, deeds, hands, bodies: all things.
The cities men build, the laws they invent and apply,
All works of art, all that is valued and esteemed beautiful—all is hollow.
So too are all evil things, all monstrosities, all mis-shapen and unlovely things—all hollow.
For here 'all Dharmas are marked by emptiness' and 'nothing is defiled or immaculate.'

"Yet, do not think that this hollowness is without power and force,
For it is the seat of creation,
It is creativity in the raw.
Having seen that that which you took to be real has no substance,
You can understand the force that makes it real on the material level:
This is the power of thought.
But so far you can only make, you have not learnt to unmake.

And you thought that your making was with hands,
But the hands are the tools of the mind,
And the mind is the tool of the void.

"Yes, weep for mankind,
Weep that he thinks of permanency,
Weep for his treasures,
Weep for his talents (for they are largely misused).
Weep for his misapprehension,
Weep for his great and noble deeds,
And weep for his pettiness (for in his hate he is as strong as in his goodness).
Weep—for when he discovers reality he will think that he is the victim of a practical joke,
Not knowing that he is his own victim.
Weep for him in his belief of heaven and hell —
For he will create heaven and hell but they too are empty.
Weep for words, for all words are inadequate
And none can convey what you will see and know:
They too will make empty forms, create impressions which are only approximations.
There can be no words for what you will see—
Only a finger pointing at the moon,
Only the sound of one hand clapping."

And I looked.
And it was as he said.

Communication — University

HILARY BRAY

"WE can choose, you know, to stay close to the earth and be concerned with the things that remind us of the past. Some people think this is the most important thing. To me it's incidental. I want to make progress and share what I've learned. If you can think of our world as a universal university, which to some extent it is, then you can understand the challenge of opportunity, endless opportunity. Nobody condemning, nobody saying you have done this wrong or could have done that so much better. Always encouragement, always support, always those around you who can meet your need in any situation.

* * * *

I have been anxious that you might feel I had gone away or decided to make progress without a foot in both worlds. But I still walk in the woods with you. Do you ever feel any sense of

my being with you? And I look to see if we can see the deer. Do you remember how we used to be so still and quiet in order to see them? And the eagles. Yes, I remember those things, they are like personal baggage taken on voyage.

But when I speak to you I'm not in the state I'm usually in, and it is that of course which I try to share with you. To speak to you I come closer to the earth. You made a long journey to-day, didn't you? Well, I came further, through stages of consciousness. And since I feel I've proved my case I don't want to be repetitive, I concentrate on talking to you. I'm not so concerned with talking to the world as in letting you radiate, from within outwards, what it means to be able to communicate. For the chief object of communication is to prove we are near you, prove we can help you, and in helping you we are helping ourselves, and then we can get on with our work together.

* * * *

Do you remember when I told you how my teacher took me to see people praying? Another time he said, It's necessary to see what people can do to one another. And we had to go down through the greyness into the darkness of the misery that has been happening at the other side of your world. And he said, Do you see the aura over this country? It's red. And I said, Is it blood? He said, No, it's not blood, it's their fear, their terror; they are so close to the earth still, and we must help them. You see, physical pain you leave behind you when you die, but fear stays with you. This was some little time ago, I don't know when exactly, time hasn't the same significance, let me tell you the story.

And we got involved with a great power group. You know I told you how they all group together, and they let me come in the middle to protect the inexperienced and vulnerable. And my teacher said, You are not so any longer, you are part of the band. What do you think of that! And he said, Come along, we must go into this redness and we must take the light of love and truth. I thought I would need a match or a torch, but he said, Just take love with you. And we watched; and I as part of the group watched the gradual cleansing and the freeing of the earth-bound children, and the men and women, who had been blasted into our world in fear, do you see? They were so close to the environment this had happened in that it was imperative that they be lifted and cleared, and it takes terrific effort on the part of those in our world to lift them and help them to adjust and start thinking and feeling again. And he said, That is enough. And he took me away with some of the others of the group who

were relatively new, and were not so accustomed to this feeling of horror. It is part of your education, he said, and part of your repayment for the privileges you have had. Tell people to pray for those who are working among—not the lost souls, but souls in fear.

* * * *

I meant to tell you I have found out something about my teacher. I had thought of him as connected with China, and I was a little in awe of him because I hadn't a lot in common with China. But he said to me—and I've been longing to tell you this —I will show you how I was the last time. So, instead of taking me forward he took me backward, and I saw Greece as it used to be, as it was at its very peak. It was the epitome of everything that was enlightened and aspiring, soaring thought and soaring search for beauty. I had thought that as it was so long ago it would be static, a kind of frozen past. But everything was alive with movement. The Acropolis was in its entirety and in brilliant colour. And the people were much more in touch with our world —that one could sense—because their thought was unprejudiced and their imagination almost boundless. I think the echoes of it still exist, because it was an extraordinary experience I had when you and I first visited Greece.

And I saw Crete. Yes, I think you will have to go next year. I think it would be lovely because we could go together. But you won't see it as I saw it, it will be dirty and dusty and dead. But take my lovely mental picture with you of gay, smiling, enlightened people. You didn't expect I was going to tell you that, did you?

* * * *

I feel somehow that our talks are a preparation for your joining me in a deeper realm of thinking, as well as loving, in the field I am working in now. And you are joining me in it because you have kept your issues clear and well defined. And I was concerned that you might be pushed into thinking about other lives, taking you away from things as they are now for our preparation for tomorrow. I did tell you, didn't I? You see, it doesn't matter what you were. What matters is the ultimate result of what you are now, and what I am, not what we were. That isn't our prerogation, and it isn't our pathway.

* * * *

My teacher said to me on another occasion, Would you like to be in tune with the rhythm of being? This sounded terribly difficult. And I said, How do I start? And we went through a series of mental and spiritual exercises. We had to let go of

self, we had to let go of ambition, of all things that appertain to self seeking, we had to let go of all kinds of props. It was absolutely ruthless. And I said, This is going to be extremely difficult. And he said, Only if you make it so; you have the aspiration, now let us get on with our tasks. And gradually I began to understand a whole-ness and an all-ness and a feeling of God-ness, do you understand? Of God-ness, not godliness. And I thought, how little we need and how much we say we want. Our need is to be part of that rhythm and that harmony.

I think I am learning, you know. And I try to put it into the terminology that will be in some way comprehensible to people who are still walking about in their winter overcoats. I find some things impossible to convey except in a sense of loving all-ness.

I went to a place recently—one of the teachers took me—where they were educating the children. They were children here, in our world, you see. They weren't teaching them book learning. And my teacher said, Watch. And one of the wise ones said to me, Come along, Jenny, watch. And their teacher projected what seemed like lovely rays of light, vibrating rays of light, to the children. And the children reacted to these rays of light, and in their turn responded and sent a second light back to the teacher. It was a coming and going. And I said, What are they learning? What are they being taught? And the wise one said, Can't you see? This interaction and re-charging, this sending backwards and forwards, can't you see what is happening? They are growing spiritually. They will never have to bother with the expressions of knowledge, they will find out the essence behind the learning.

And I loved it so much, I wished I could have shared it with you.

* * * *

And I have been helping our medium lately. I don't know whether she knows this. I am a junior member, but I can help her with my love. She has so many distressed people, and anguish is a great strain. Suicides, for instance—O yes, they right themselves in time, but it's more difficult after an act like this. It ties them to a situation they have tried to escape from, and they don't realise this. It's like a person shooting himself because he's shot someone else. Two wrongs don't make a right, and he's bound more closely to the situation he has originally created.

And the medium's father said he wanted me to learn more about communication. Do I have to learn it, I said, I use it. But even a pupil can teach, and it may be helpful to hear something

about it from our side.

It was difficult at first because I wanted to be sure you got into the right environment for our adventure. Also I wanted to say something to you in my own person, and I had to find out how much I was capable of conveying and whether I could express things adequately, and some experiences are beyond language.

At first it seemed important to keep on providing evidences. Then I learned that we can introduce these into our talks when they are relevant, and I needn't strain to think them up. Because the medium's father said to me, What are you going to say this time? And I said, O I'll talk about his new house, and that was enough, you see? Now I don't bother.

How do I know you are coming here? That's not a bit difficult. You see, you send out a mental chord to me. And the medium's light is picked up by her father and the people who attend. And they say, Come along, we've got to go along and help you. We haven't got a clock but we have a pull as to the actual timing. And before I am permitted to speak I am allowed to make myself apparent as it were to the medium's father. Then they gather all the protection and light around, and our thinking and our love joins and we link this with the medium and her father, and that is what makes it possible for me to talk to you.

And we have masses of people listening. You think we are just sharing a conversation quietly together, but we have so many people registering what is being said. You don't mind, do you, people who need the reassurance that it's possible?

And her father always tells me, Don't get excited, it may not be possible. So I try not to get excited without that stopping it being me. I wish you could see him, he's wise and kind and so funny sometimes. He said, Now your husband is going to attempt to talk to you if he gets the opportunity. And I said, Well, if I can speak first he won't get much opportunity of speaking, except answering; and he thought that was funny too.

I regard it as a great privilege that he allows me to speak to you directly like this. One problem is that I can't transmit some words through the medium's brain that the brain doesn't know, though sometimes it's me that can't remember it. Do you remember when we were talking about the hot island you were going to? And the medium's father said, Try saying 'Syracuse.' Her words weren't in my index and mine weren't in hers, you see.

Besides, I have to concentrate extremely hard to hold on like this, as you can imagine. No, the strain is on the medium, and that is why we have to take great care of her. Her father

is very concerned that she should only see people who he feels really justify making contact. That's why I am so grateful; there are so many who are in dire need. And he keeps her clear from people who would crowd round and impinge from our world, not bad people, just not very evolved. They just want to see if they can reach anybody, whether there is someone on the receiving end or not.

Links like ours can contribute, even if they are not saving anyone's unhappiness or despair, because once they are accepted people in your world will begin to discover their own capabilities and will evolve in that direction. It is self trust on top of self realisation; just knowing yourself, like the Greeks wrote outside their own universities. Do you remember I told you I was with the healers at the beds of the difficult dying ones? They were saying to them, You are giants, you are gods, if you only knew it.

* * * *

I want to say, first and foremost, that my adventures have given me a new perspective as well as another dimension. I have been slowly loosening, not the ties of our sense of belonging, but some of the other things that seemed significant in the first instance. I used to feel that I must have many of the mental environments that I enjoyed in your world; but now I find I can be so attuned to your way of thinking that I can dismiss the rest like the trimmings of an essential, like a frame round a picture.

And this seemed to challenge my thinking again. The more I learned the more I wanted to pass on and the less I was able to express properly. So I sought the advice of my teacher and I said, Look, whatever I learn I want to share. And my teacher said, Come along. And for a while I felt very distant and detached, as though I had gone into yet another world. Yet nothing happened. Then my teacher said, Something is happening, everything is happening, for here we teach by absorbtion. So I said, What does it mean? Nobody is speaking, there's nobody instructing. And he said, How can you say that when you are here in this place where all can be made known to you that is possible for you to accept, retain and absorb? And suddenly again I heard this miraculous sound. It was music without music, it was as though millions of thoughts were mingling and were feeding into me as though I was a computer. And I thought I must rationalise it so that I could tell you that where I had been I had heard no words but I had known their meaning, I had grasped no thoughts but I understood their purpose, and that the million golden threads were a single golden thread running through all creation. And when I looked at my reflections they

seemed so feeble. And my teacher said, Trying to rationalise is quite good training, but it's not more than that, when you have reached University level, teach at that level. Teach as you have learned to learn."

* * * *

And the Princess Scheherezade seeing the approach of morning, discreetly fell silent.

MORNING PRAYER

I am awake and it is sunrise.
Consciousness is enhanced,
For I have passed the night in the world of reality.
And now truth stands on the horizon,
A cross of light in a circle of light,
A Rose aflame at the centre,
A star with six golden points
And the Lord of Light himself sits enthroned in the Star
Among great angels and Lords of the Flame.
And I am my sun-self.
I am the Lord of Light and the angels,
The fairies and elementals,
The beasts, the birds and the flowers
Whose consciousness is the Light reaching out to its origins. . . .
Yes, I that am nothing
Am in myself the vital, creative Power from which all came;
In which all creatures are;
Into which we shall return one being.
And I am here to become what I am
And enrich Reality's own consciousness of Itself.
I am that Imagination from which Adam fell
I that am now no more than the product of my own thought
and activity
Shall, when I have given myself up in all truth and simplicity
To the tripartite Being we know as Wisdom, Love and Power,
Omniscient, omnipotent, all-present, timeless and spaceless,
When I have forgotten myself in Reality and recovered myself
in the truths I knew in the beginning,
When I share the exultation of cherry-blossom,
The colour of bluebells and all to which Earth itself aspires,
Go back into the supreme Imagination from which Earth and
all Earths came.
I pray then O Lord of Light,
O Star,
That thou wilt be in head and heart this day,

That there may be patience, courage and tranquility,
Recollection, and self-forgetfulness.
That there may be freedom from ignorance and self-esteem,
From desire and aversion,
From fear and anxiety
And from the will to be myself as I am for ever.
And may the Light in mankind increase
That men may live together in harmony
By the realities that are known to their Sun-selves,
A community.
And now the Lord of Light arises,
Stands forth and hands me the bread I made for myself
And must eat this day,
The wine that will renew my Earth-body with fresh consciousness.

EVENING PRAYER

Now falls the night
And I pray O Mother of all beings,
Fair beyond words,
Wise beyond thought,
For those whose path is mine,
That they too may pass into the night that is no night.

Especially I pray for that one
With whose understanding and consciousness my own is so closely linked
In imaginative adventure.
That she may have sleep and renewal in sleep,
With healing;
That the angels of healing
May fill her with the vital, recreative power
And fit her for the influx of fresh consciousness,
The influx of Light.

SIR RONALD FRASER, K.B.E., C.M.G.

ADVISORY SERVICE

Members occasionally meet with problems in psychic, psychological and personal fields, and some Council members and the members' secretary are available to discuss such problems informally with them by appointment. This does not include formal professional psychological counselling. No charge is made for these informal consultations.

Albert Pauchard, 1878—1934

"I WAS fortunate enough to see and hear him several times after his liberation," wrote Albert Pauchard's sister in a biographical introduction to a book based on his communications.

By the courtesy of Messrs. Rider and Co., the original publishers, this book is now being reprinted and published for the College by Colin Smythe Ltd. Attempts have been made to find the Pauchards' family and friends, without success. This is a disappointment; not only would their consent and perhaps their approval have been valuable, but there are many supplementary questions one would have liked to ask about this remarkable man.

Albert Pauchard was born and died in Geneva, and was President of the Societé d'Etudes Psychiques de Genève. He presumably spoke, wrote and thought in French. One gets the impression that the transcribers, referred to by Antoinette Pauchard as being Dutch, and who may have been automatists as well as clairaudient, wrote directly into English.

For the reader who first looks at such narratives for correspondence or similarity with others there is abundant cross-indexing. No one describes the definitive version of more than one subjective world. But Pauchard's world has wide frontiers and overlaps with many others. On the vexed question of the possible restraint upon the pilgrim's progress exercised by communication, what may be called the Orpheus-Eurydice syndrome, he says:

"I may be actively conscious on more than one plane. I find it convenient to keep the corresponding body. Just as I can ascend in my consciousness to superior worlds, so I can turn to the worlds I have left behind. It is the interest we find in a world that causes us to keep the instrument—I call it a body—which serves to register and express in that world."

Pauchard's thought will be found intervening in many debates. On another page of this issue is correspondence about animals. Albert Pauchard, if invited to contribute, could do so as follows:

"It is to be regretted that man has lost contact with the rest of creation. Why? Because they instinctively feel he has lost his equilibrium. The light of his intelligence is not of that mild brightness which reassures the other creatures. I speak of this light as we actually see it here, it is not just a figure of speech.

But here and there a bridge spans the gulf. Love of nature creates such bridges. It may seem odd to you but I have often noticed that such bridges sometimes exist with hunters, simply

because the hunter establishes a link between the natural world and his own nature.

Please understand that the destruction of form is not in disharmony with nature. Nature does not take the physical form, nor its duration, very much to heart. It is the life incorporated in that form which is important, and that life cannot be destroyed. Killing is not important, it is the how, the when, and the why. I tell you this to warn you against a false feeling. Man is not feared by his fellow creatures because he is an occasional destroyer. It is because of his remoteness."

But: "Here where I am at the moment animals seem to be present only in so far as they depend upon some person who loved them on earth. I mean that this is not their normal world, they only rise to it because they are attached to a human being. For man, by his affection and its action on the beings that come in contact with him, can raise an animal's spirit to a higher plane of life consciousness. This is an example of the miracle of love.

The most frequent cause of cruelty is ignorance and a lack of imagination. If I were you I would tell some of the delightful experiences you have had with animals to children. It is with youth one has to begin."

OBITUARY

PAMELA NASH

On Sunday, May 27th, there passed from the psychic scene Pamela Nash, one of the great mediums of the twenties and thirties. Mrs. Nash was introduced to the London Spiritualist Alliance (now the College of Psychic Studies) by the late Mr. J. D. Graham of Wolverhampton, a valued member of the Society, who brought her to meet the well-known Secretary, Mercy Phillmore, who realising Mrs. Nash's fine mediumistic qualities engaged her to work for the Alliance.

Mrs. Nash was a gifted trance medium whose control, Topsy, was much loved by sitters, who came from all parts of the world to sit with her. On various occasions Topsy had a quaint way of conveying the names of the sitter's communicators. She would ask for a paper and pencil, then draw the letters of the alphabet, say, for instance, " a stick with a hat on," which indicated the letter "T." A tent with the door closed for "A," and so on until the name was spelt out and written down.

Topsy astounded sitters by her deep knowledge of subjects far beyond the range of Mrs. Nash's circumstances and education,

and she could successfully hold converse with men and women of high intellectual ability, showing a knowledge of their particular subject which not only astonished them but gave them much cause for thought.

Behind the façade of the little coloured girl who died in the cotton fields of the deep South, was a wise and mature mind capable of meeting on their own ground the many different types of sitters who came to sit with her medium.

Mrs. Nash herself was a modest, quiet women who never went out of her way to seek publicity, but through her fine psychic gift she became known to thousands. A short autobiography written by her friend, Norman Swaine, entitled *An Autobiography of Two Worlds,* was published some years ago, giving some idea of the scope of her work.

Mrs. Nash worked exclusively for the London Spiritualist Alliance for many years. She suffered badly with bronchial asthma (all traces of which disappeared whilst she was in trance). Her elder son, Arthur, died when taken prisoner by the Japanese and the shock of his death, combined with her own ill health, decided her to retire in 1944 from public work. Her retirement was not only a great loss to the Society but a real grief to the many people who had received through her mediumship comfort, veridical evidence of identity of their loved ones, and the assurance of the reality of the Life Hereafter. R. Y.

MANY LIFETIMES: ONE AT A TIME

A. Graham Ikin, M.A., M.Sc.

[*The above article which appeared in "Light," Summer 1973, should end with the following paragraph.—Ed.*]

Christ and Reincarnation

Early Christianity included a belief in reincarnation. Several of the early Church Fathers accepted it, and it was only pronounced a heresy by the Council of Constantinople in 551 A.D. If the Church had maintained its belief in reincarnation the course of history might have been different. The "Communion of Saints" might have enabled the incarnate and discarnate to strengthen each other in the growing fellowship of the Holy Spirit towards the fullness of the humanity Christ came to redeem from its failures and to equip for its ultimate harmony in the Kingdom of God.

BOOK REVIEWS

Sketch For A World-Picture by John Vyvyan (Michael Joseph, £2.50.)

John Vyvyan's *Sketch For A World-Picture* is a brilliant and fascinating book. He points out that, while decades of dedicated labour has put convincing flesh round bone-fossils, we have not paid enough attention to the psychology of animals. He says that morality, so far from being a spiritual attribute of human beings, is the root basis of animal behaviour.

I am sure that this is right. A hierarchy or pecking-order is not, vide left-wing intellectuals, a disgrace to human dignity. It is a mechanism for internal peace in a community. The more successful animals display unmistakeable signs of this superiority and acquire the best food and the most attractive females. Anyone can challenge them, of course; but usually not much force is needed to repel an usurper.

Territory, too, has its own morality. A piece of ground will only support a certain population. An intruder is chased off. Curiously, the invader knows he has been naughty, and does not dispute his expulsion. The result is conservation of resources. It is only man, the so-called intelligent animal, who allows the unfit to survive and destroys his only habitat.

I cannot refrain from quoting Mr. Vyvyan directly:

"Until the appearance of man, the evolution of the Great Society may surely be considered a success. But man is a far more dangerous and unpredictable animal than the extinct tyrannosaur, and may devastate the Earth by knowledge without love. The study of life without sympathy leads at best to a husk of learning and at worst to disastrous results. If we are to be creators and not destroyers, we need knowledge with love, taking from the one a new world-picture and from the other a new ethic."

The operative word is "extinct." J. D.

Collected Addresses. Martin Israel, M.B. The Seekers Trust, Addington Park, Kent. (Price 30p.)

These five Addresses, originally delivered in the Frances Banks Memorial Hall, add impressively to the sum total of Dr. Israel's published works in the field of esoteric Christianity, and mysticism generally.

His spiritual teachings have a particular quality, hard to define but impossible not to recognize. Their mysterious element of authority springs partly, I think, from his astonishing command of language. His thought is never obscure—indeed it has a

crystalline freshness and simplicity; yet at first reading—or listening—one is apt to be absorbed somehow into its transpersonal concentrated force—a memorable but almost unretainable experience.

Later, key passages stand out: that, for instance, on the mystical consciousness; on the so-called Fall of Man; on the mystery of Jesus's physical body following His resurrection; on the (only) "apparent good fortune of the individual able to use spectacular spiritual gifts with profligate abandon."

Of all these Addresses, the final one entitled *The Fruit of Long Suffering* is the most deeply felt, appealing and compassionate; but each of them will be found to yield some valuable theme for meditation. R. L.

Essays in the Philosophy of Religion by H. H. Price. Based on the Sarum Lectures, 1971. (Clarendon Press: Oxford University Press.)

As befits a writer who acknowledges a life-long interest in the Philosophy of Religion on the one hand and Psychical Research on the other and in the relations between them, one of the major achievements of this book is the work of resolving the distinctions ("no doubt it would be a great mistake to identify the paranormal with the spiritual") and finding complementary if not common factors between them. Other resolutions, for these lectures are a work of synthesis, include the contrasting concepts of the proximate environment, between the world of mental images on the one hand, and on the other what Professor Price calls the world of physical analogy.

The writer, like Socrates, is a philosopher who delights in asking questions; and one envies the audience of the 1971 Sarum Lectures who presumably had the opportunity of trying to answer them. Professor Price's proposals are made with the fairness of the logician and the lucidity of a master of the meanings of words, both in the Peter Abelard tradition. This method, far from being negative, suggests what some of the answers may be, or, better still, what hypotheses suggest themselves for further research, rational or empirical. To take two examples:

In the lecture entitled "Paranormal cognition, symbolism, and inspiration," the only assumption is that paranormal faculties exist. The analysis is that reception into consciousness has two obstacles, obstruction by the censorship of the brain and obscurity of the symbolism which is the subconscious method of evading the censor. It follows therefore that to open the channel from the subconscious, these two obstacles, once so defined, can be dealt with specifically. And Professor Price has something to

say about how to do it.

The same approach is made to latent spiritual faculties in the chapter under that name. Again a suitable attitude of the recipient, in an interior search for God or for reality, is integral. The writer is too scrupulous to suggest that this is a necessary, only that it is a sufficient condition. No Christian could quarrel with that, especially as the writer resolves satisfactorily—another resolution—the reverse current known as grace.

The other example is from the lecture on the nature of the next world (and strictly the proximate one), or rather of the multiplicity of individual subjective worlds. The harmony between apparently contrasting visions, or versions, has been referred to. It evokes supplementary questions.

How far can subjectivity go? What is the Nth degree of an Ideo-plastic world? The latter contains not only an individual's mental baggage based on his intellectual expectations, but the wishes and prejudices derived from his emotions. These are very strong. (See also Signe Toksvig in *Light*, Summer 1973.)

Someone, like Danton, who had a mental conviction of his own destination, Le Néant, may be supposed to be susceptible to a change of mind, partly because his mental world is not wholly closed and can share those of others. But someone who is emotionally involved in the same conviction can create for himself an ideo-plastic Néant, an inability to experience, even to dream. Can he thereby achieve non-existence? Is this limbo? Is it a gradual process of self-extinction? If so, it is the only condition we have heard of which is beyond repair, beyond the reach of rescue.

Research would be valuable, particularly by discarnate minds.

H. M. B.

LETTERS

To the Editor—Dear Sir,

I should like to hear more from readers of *Light* on the subject of a passage in Hilary Bray's moving contribution (*Light*, Summer 1973, p. 69):

> "Sometimes when animals are killed in fear they come over here with all their misery... the air is blood red with their fear."

If this were the only instance of this suggestion I had come across I should hopefully dismiss it as a subjective element in Hilary Bray's communication. However, Joy Snell in *Ministry of Angels* reports a very similar phenomenon, reminiscent of the dreadful places where very gross human discarnates are said to

go: e.g., "unspeakably dreary and gloomy," from Grace Rosher.

I should like to know whether other psychical researchers or sensitives are in possession of any evidence that corroborates these findings.

If the existence of such a condition is supported by the evidence, it would not seem to accord with the rather cosy doctrine of Karma, to the effect that "it is all right really," and "we have only brought it upon ourselves if we suffer." This is advanced even in the case of small "earthbound" children, who sometimes appear to be enduring intense misery (vide Wickland, *Thirty Years Among the Dead*). It would be stretching credence rather far to suppose that a small calf, after spending the few weeks of its earthly existence in a darkened crate, were to arrive on the next plane "burdened with all its misery."

I do hope that there is some credible way of discounting this theory. Sylvia Barbanell in *When Your Animal Dies* does not allude to it, but her work is mostly about pet animals. She does, however, indicate that herd animals revert to a group-soul of sorts, but it could well be that such a group remained in the grip of terror.

Meanwhile, if you care to print this letter, it may be that views either to discredit or support these assertions may emerge. It is encouraging that we have succeeded, at least temporarily, in achieving a ban on the export of live animals for slaughter—a fruitful field for terror and misery.

I hope I have not given the impression of criticising Hilary Bray's article which, as always, I have found most stimulating and uplifting.

Yours sincerely, CYNTHIA PETTIWARD.

To the Editor:

Sir, I am most grateful for Miss Pettiward's reply to a passage in a narrative about animals. I too hope that readers will be able to confirm or deny the concept of residual fear as contrasted with physical pain. The purport of the message, of which only an extract was quoted in the narrative, is that fear accompanies the surviving mind, pain is extinguished with the physical body; and that this is accentuated in animals who have, in their life time, a lower threshold of pain, but a higher capacity for fear (since they lack the abilty to rationalise it).

As Miss Pettiward points out, when two or three are gathered together the group mind of animals is affected by a kind of geometrical progression. A herd of cattle caught in a prairie fire, a group of red deer who cannot locate or identify the sensed danger, quickly succumb to panic. If they escape, they recover

quickly; if not, such circumstances would be very bad for them as an occasion of physical death.

If this is true it is an indictment of those blood sports in which only pain-free execution is sought, and of abattoirs where only the killing is humane—as with Miss Pettiward's calf.

Yours, etc., HILARY BRAY.

(See also Albert Pauchard on another page of this issue.—Ed.)

D. F. A. writes:—

"The laws that control the balance of nature appear harsh to us, but they are the natural element of those creatures who must obey them: the greater preys upon the lesser, the stronger on the weaker. Fear as we know it is probably not experienced in the animal kingdom.

"But man has evolved a stage further than the animals and is subject to different laws, laws of love and compassion. He is therefore harming himself rather than his quarry when he hunts for pleasure and destroys for gain. Those beings who are next above him in the scale of evolution are wholly beneficient, and their duty towards him is to guard, to protect, to teach, and ultimately to raise him to the next level of consciousness.

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Sun., 18, 3.00 p.m. AT HOME. Demonstrator, Mrs. E. Wheeler-Hopkinson.

Mon., 19, 7.00 p.m. GROUP. Mrs. E. Wheeler-Hopkinson.

Tues., 20, 7.00 p.m. MEDITATION GROUP (7). Barbara Somers.

Wed., 21, 7.00 p.m. THE SEEING EYE IN ARCHITECTURE. Sir George Trevelyan.

Tues., 27, 7.00 p.m. MEDITATION GROUP (8). Barbara Somers.

Wed., 28, 7.00 p.m. PRESIDENT'S PARTY (for members only).

DECEMBER

Sun., 2, 3.00 p.m. AT HOME. Demonstrator, William Redmond.

Wed., 5, 7.00 p.m. ESOTERIC ASPECTS OF RADIONICS. David V. Tansley.

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