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Editorial

"Once upon a time there were three little sisters," the Dormouse began in a great hurry, "and their names were Elsie, Lacie and Tilly; and they lived at the bottom of a well." Modern scientists agree that in both macrocosm and microcosm there is a great deal of room, room for ideas in more than one use of the word. The idea of most physicists is to fill the space with physics, though not all physicists do this. There are two references to Eddington's emptiness in books reviewed on another page. L. C. Beckett relates it to Buddha's void. E. W. Russell, in his examination of Radionics, fills it with fields of energy and says that these are organising fields, organising the physical universe and presumably all universes below the etheric level. *"What did they live on?" said Alice, who always took a great interest in questions of eating and drinking. "They lived on treacle," said the Dormouse, after thinking a minute or two. "They couldn't have done that you know," Alice gently remarked, "they'd have been ill." "So they were," said the Dormouse, "very ill."* Where there is organisation there is disorganisation, or the potentiality for it. It was this presumably which frightened Pascal ("Le silence éternal de ces espaces infinis m'effraie").

But Eddington had already concluded that the emptiness was filled with thought, mind stuff, though neither mind nor stuff. Ian Gordon-Brown in his Beard memorial Lecture suggested that consciousness is the primary reality pervading all space, both as a continuum and as many levels of awareness. *Alice tried to fancy to herself what such an extraordinary way of living would be like, but it puzzled her too much, so she went on: "But why did they live at the bottom of a well?" The Dormouse again took a minute or two to think about it, and then said, "It was a treacle well."* Thus we move further away from the material, whether it is the bio-plasma of modern Russian scientists or the radio waves of physicists of fifty years ago, and closer to the moral, a kind of Döppler shift. *"And so these three little sisters—they were learning to draw, you know. . . ."* E. M. Sutton, in an article evoked by Gordon-Brown's lecture, equates his space filling consciousness and Russell's organising thought fields with the love of God. Buddha might have agreed with the concept while rejecting the personalising definition. *("I always preach emptiness, which is beyond eternalism and nihilism.")*

"What did they draw?" said Alice. "Treacle," said the Dormouse, without considering at all this time.

If it is this emptiness which "pervades and broods above, changes, sustains, dissolves, creates and rears" it would seem to be an organising emptiness, for in the Lankavatara Sutra quotation made previously (taken from L. C. Beckett's book) emptiness is explicitly not nothingness. *"They were learning to draw," the Dormouse went on, yawning and rubbing its eyes, for it was getting very sleepy, "and they drew all manner of things, everything that begins with an M . . . such as muchness. Did you ever see such a thing as a drawing of a muchness?"* That the hairs of the head are numbered and that two sparrows cannot fall to the ground without the event being noted means at the least that consciousness is total, and at the most that it is benevolent. It may not be philosophically necessary that order be personified any more than that disorder be personified in diabolism. But order must be benevolent, to the extent that it perpetually seeks to restore itself.

Mind stuff, though neither mind nor stuff. Treacle, said the Dormouse. "More light," said Goethe dying. Our personal correspondent says, "Sometimes we are calling you and calling you—that is when we can get you to listen—to send all the love you can; because we can re-direct it, we can re-use it. It never wears out, you see, it never wears out."

"But they were in *the well," Alice said to the Dormouse. "Of course they were," said the Dormouse, "well in."*

Healing and the Spirit

VII. THE SPIRITUAL BASIS OF HEALING

DR. MARTIN ISRAEL

WHILE healing is a profoundly spiritual process, many of its agencies function on physical, mental, or predominantly psychical levels. Spirituality, however, is not something apart from the world; it is rather to be seen as the dimension of reality that pervades matter, imbuing it with meaning and with a potentiality for creative transformation. Thus it is wrong to separate what is rather ambiguously called spiritual healing from medical practice, psychotherapy, or unorthodox treatments of various types. What determines whether a healing agency is spiritual in intent is the personality and attitude of the doctor, therapist, or healer, as the case may be. If the attitude is one of deep concern for the patient as a person and of reverence for the skill or gift, the healing is spiritually based. Thus many doctors who have a warm relationship with their patients and care deeply about them are manifesting a spiritual healing gift

in addition to their important technical skill, which is the basis of medical treatment. Many such doctors, and their noble predecessors in years gone by, would be bewildered to be told that much of their professional success was due to their innate spirituality, their great love for their patients which radiated from their personalities. Some would admit to an agnosticism about the existence of God, and yet they are all humble witnesses to the Divine Light in their constant ministrations.

It is not unknown for surgeons to pray before operating—admittedly this must be very rare today but it was less uncommon a century ago. Such a recollectedness of God is a very present attribute of spirituality. But let it be said at once that even the most devout prayer will not turn an indifferent surgeon into a fine one. Prayer and holy living are no substitutes for professional competence; what they do is to imbue the competent doctor with a greater awareness of the Divine Presence which commands his faculties and guides him through difficulties to ultimate victory. Likewise a psychotherapist or psychic healer who cares deeply for his patient's welfare and is prepared to give of his utmost for the patient, is spiritually guided. This caring shows itself not only in the professional contact but also in the progressive education of the afflicted person to a broader understanding of his problem and its solution. The solution is not entirely circumscribed by any healing agency, but is deeply related to a change of heart towards the illness and the patient's situation in the world. Let us also remember that healing is part of the ministry of each one of us. The warm hospital visitor can accelerate the recovery of a patient by his very presence; others alas have the contrary effect by their egoistical conversation, gloomy outlook, and malice towards particular people. The helpful shop-assistant, the kindly garage attendant, the friendly cleaner, and many other humble, unrecognised folk whom we encounter in a day's work, are real agents of spiritual healing. We feel better for having met them, and do not know why. It is because they have allowed the radiance of their presence to shine on us, and have lifted us from a gloomy selfish view of the world to a realm of pure felicity. If we could only practise awareness of others and start blessing them for being themselves, both they and we would know something of spiritual healing by the power of God.

It is in the realm of psychical healing that spirituality is especially important, because the healing gift is a mysterious and powerful one, and can be easily abused. That a gifted psychic healer, producing many remarkable results, need not be endowed

with spirituality (which is the quality that leads a person to a greater understanding of the love and presence of God) is seen dramatically in the life of the monk Rasputin, whose evil escapades and disastrous effect on the Russian monarchy are too well known to need description. And this type may be found among any group of gifted healers, though fortunately the great majority are clean living, often extremely generous, and sometimes truly spiritual.

Charismatic Healing

Where the psychic gift, which appears to be an inborn quality, approaches true spirituality in dedication, we are entitled to speak of charismatic healing. This is the gift of the Spirit described by St. Paul in I Corinthians 12. It is not inappropriate to quote the entire passage, "And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (verses 6-11). The charismatic gift is the result of the spiritual life; it marks the beginning of a new phase in the discipleship of the aspirant, just as the downpouring of the Holy Spirit on the disciples at Pentecost heralded the awakening of the Holy Spirit (Christ in you, the hope of glory) in each of them. The gifts of the Spirit, to be effective and not merely agencies of glamour and self-exaltation, must be transfigured by love. A charisma is not merely a gift of the Spirit, it is a gift consumed in selfless love of God made manifest in the world by devotion to one's fellow-man. A charisma leads to the dedication of the whole being of the aspirant to God's will. While the gift is psychic, the dedication and vision attached to it are spiritual. Although St. Paul rightly stresses that each person has a special gift of the Spirit, the Spirit also endows the person with the wisdom, knowledge, and faith to integrate the gift into the wider community in which he works—the developing body of Christ. St. Paul exalts love over even the best spiritual gifts in the famous passage I Corinthians 13. "And now abideth faith, hope, love, these three; but the greatest of these is love" (verse 13).

Charismatic healing is alone truly spiritual healing. It may develop in a previously gifted psychic healer, or it may suddenly

appear in a person well on the way towards the unitive life in God. In the Roman Catholic tradition evidence of such spiritual manifestations, sometimes called "miracles," is sought when the canonisation of an exceptionally saintly person is considered. Personally I do not like the concept of miracle, which is usually defined as a special manifestation of God's power in the performance of a supernatural event. It seems wiser, in the present scientific framework of thought, to see all events, no matter how unusual they may appear to us, as essentially natural. If God cannot be seen in the marvellous facts of present living, He is unlikely to make Himself known to us by extraordinary revelations that defy the natural law. The natural law is surely God's manifestation and working in the world of cause and effect. It is our own spiritual blindness that limits our understanding of this law. When we have attained spiritual vision, the facts of spiritual healing, at present so miraculous that most people refuse to accept them, will be as tractable to reason as are the laws of chemistry and physics. The saint has attained a wider control of forces of nature that are still outside the understanding of most people. But he uses them to God's greater glory, for he has no longer any need for personal aggrandisement.

Another spiritual gift that may lead to healing is faith. This is an unusually intense faith in the love of God despite all suffering. It is the faith that is sufficient to remove mountains which St. Paul speaks of in I Corinthians 13:2. This is the faith that may suddenly lead to a dramatic cure, instantaneous and complete, of a person so incurably ill that no rational agency of healing could hope to help. The extremely rare, but well authenticated, healings at Lourdes come into this category, as do the remarkable healings of chronically bedridden people, close to death, who suddenly take up their beds and walk. The healing of Dorothy Kerin is a well-attested example of this type. Such healing transcends the realm of psychism to pure mysticism. There is no human agency involved, only the power of God in Christ. It would seem as if the afflicted one is consumed in God's love, and that the physical body is transfigured by the uncreated light of God, as was seen in the Transfiguration of Jesus. The spiritual implications of this type of healing are immense; it represents the summation of the healing process. It is not different in type from the slower, undramatic healing where faith plays such an important part, as has already been discussed. It differs only in intensity, as the circumscribed physical vision is transcended by a wider psychic vision, which is in turn swallowed up by the all-embracing cosmic vision of the mystic. This gift

of faith in God, a true poverty in spirit based on humility, leads to the beatific vision of God, and union with Him as the Divine lover.

Healing and the Sacraments

An important part of the ministry of Jesus was healing, and, as we have noted, healing is numbered among the gifts of the Spirit. Jesus promised His disciples that they would do even greater works than they had seen Him perform (John 14:12). In the apostolic period healing played an important part in the work of the primitive Church. St. James especially commends the prayer of the elders of the Church over the sick man and the anointing with oil in the name of the Lord (5:14). It is sad that this important ministry appeared to become defunct as the Church grew in stature and power. No doubt the level of spirituality of the priests waned as the claims of universal power dominated and the gifted psychic healers were excluded from the Church since they might compete with the priests for authority among the congregation. Indeed, the terrible persecution visited upon those possessing psychic gifts by the powerful priesthood of the middle ages (and even later) is one of the great blots on the reputation of the Christian Church. Fortunately the breach is at last being healed, but a great deal of work still remains to be done. Amongst the foremost healing groups of recent times have been the Christian Scientists with their strongly-held mental affirmations, the Pentecostalists, who cultivate a very emotional type of spiritual outflow, and the Spiritualists, who have shed light on the after-life and believe in the active collaboration of discarnate entities, or "guides," in the healing work undertaken by their mediums. While none of these movements can compete in its fullness with the Catholic faith, each has shed much light on paranormal and mental aspects of healing, and to this extent deserves credit. If the Church had been more faithful to the healing ministry and acknowledged the Communion of Saints as a very real fact, these recent religious developments might have been unnecessary, but now they are an established part of the spiritual consciousness of our time, and must be given due recognition. Indeed, in the current climate of atheistic materialism that dominates the seats of learning and influences the young in their thinking, these agencies of healing should be treated as allies of orthodox Christianity. If properly understood they could shed much light on the more obscure teachings of Jesus and on His ministry.

It could be argued that the very fact of attendance at a church service fortified by the sacrament of Holy Communion

ought to effect a spiritual healing. A great deal depends on the attitude of the person, the congregation, and the officiating priest. If the congregation could be prepared for the celebration of the Eucharist, the sacrament would gain tremendously in spiritual power. The uniting love of a congregation and the dedication of the priest could transform the sacrament to an act of spiritual healing. While one would not deny the intrinsic holiness of the sacrament irrespective of the participants, there can be little doubt that it is raised to a greater spiritual level by the love and dedication of all those who take part.

As regards special healing services in which there is a laying-on of hands by the priest, a great deal depends on the instruction of the congregation and the dedication of the priest. Some ministers have a natural gift similar to that possessed by psychic healers, and they will need little encouragement in starting healing services. Others who appear to possess no great healing gift may be more reticent, but I think they are wrong in trying to avoid the challenge. After all, it is the Holy Spirit that heals; the healer is at the most a humble servant of God, and who can say what unlikely channel He may used to manifest His Grace. The same argument applies to the sacrament of Holy Unction. In all such healing services it is most important that those taking part be instructed about the deeper issues of healing: that it should transform the whole personality and not merely effect a bodily cure. There should be no element of superstition about it, nor should results be eagerly sought; if they do not appear at once, there will then be less disappointment and disillusionment. As has already been emphasised, healing is a slow, undramatic process; indeed, instantaneous cures, though most encouraging, may interfere with the even course of the person's spiritual development unless he is properly instructed.

It has been the view that only an ordained priest should practise healing. Certainly his training and ordination should endue him with spirituality such as to make him a fit servant of Christ, but in fact God is no respecter of persons (Acts 10:34), and all are potentially His ministers, as the most impressive witness of the Religious Society of Friends throughout three centuries bears full testimony. The vocation of a priest makes him a particularly suitable agent of healing, the more so if he has a natural gift, but all men are potential healers as they develop spiritually. A warm, friendly, open person emits a healing radiance whether he be a priest or a layman. The two pitfalls to be avoided in the ministry of healing are timidity in the face of a sceptical, intellectual congregation and exhibitionism when

there is a natural gift and a considerable number of good results. Faith in God's providence and humility about one's own powers are safeguards against fear and pride. They are numbered among the fruits of the Spirit (Galatians 5:22).

Prayer and Healing

An important part of the healing ministry is intercessory prayer. Some people call it absent healing. The basis of intercessory prayer is communion with the afflicted person through the power of the Holy Spirit. It is not to be looked on as a direct request to God that another's suffering may be removed—for this implies that God visits suffering on those who displease Him, a most primitive and unworthy view of the Divine nature and one utterly opposed to the Divine love manifested in the ministry of Christ. It is rather to be seen as a realisation of the spiritual unity that exists among all men, for we are all members one of another. When we attain spiritual consciousness we are not only in communion with God but also with all created things. This is the nature of mystical union: all things are everywhere and all is all and each is all, and the glory is infinite, as Plotinus wrote of the spirits in heaven. When we understand healing to be the process by which the whole personality is integrated into the cosmic flow, the potential body of Christ, we can see what an exalted part prayer plays in it. It is not concerned in persuading the sufferer to change his beliefs according to a scheme that others accept; on the contrary, it leaves him free. What prayer does is to assure the afflicted, on the deepest level of being, that he is cared for and that he is a part of the communion of life that is the full Communion of Saints. This is the heart of spiritual healing, and it finds its apogee in intercessory prayer. And let us remember that whenever we remember a person in our thoughts with loving concern we are praying for him. Prayer really starts to live when it escapes from the imprisoning bonds of ritual, stereotyped utterance and becomes part of our inner consciousness during the daily task. When St. Paul instructed his flock to pray without ceasing this is surely the sort of prayer he had in mind: a constant recollectedness of God's presence seen especially in our work and in our relationship with each other.

Conclusion

There should be no conflict between the various categories of healing: God shows His power in all of them. What is needed in all those ministering to the sick is humility. The medical attendant must necessarily be in command because orthodox

medical treatment is still the first and most effective defence against the inroads of disease, and is likely to remain so for the broad mass of humanity for a long time to come. But it can be augmented by the healing ministry of the Church and the prayers of the patient's family and friends. In this respect it often happens that prayers from a disinterested stranger are more effective than those of close relatives who may be too distraught emotionally to be able to maintain a clear perspective. Nor need the help of a gifted healer be spurned. One has noted over and over again how those prayed for have had an easier convalescence after a major operation than might have been expected, and their quota of pain has often been quite small.

In this respect it is futile to make scientific claims about the value of prayer. A trial in which some patients are prayed over and others not would be very difficult to assess, and in any case we know nothing about the range of the power of prayer. The object of spiritual healing is to help the natural recuperative processes of the body, not to compete with or supplant other therapeutic measures. The last thing that is wanted is competition between healers of various types; it is their active collaboration that is to be fostered. This means a greater willingness to learn on the part of all those engaged in tending the sick. In this way unorthodox therapists would show less tendency to exaggerate the magnitude of their results, while medical practitioners would learn more of the remarkable powers of the cosmic process that derives from God.

VIII. THE RESURRECTION OF THE BODY

The Apostle's Creed affirms the resurrection of the body. No thoughts on healing would be complete without allusion to this theme. No doubt it originally implied that at "the last day" we should all rise from the grave and prepare for a final judgment. This approach to survival of death is no longer credible for modern scientific man; indeed, the Greeks distinguished between body and soul, and in the Platonic tradition it was the immortality of the soul that was stressed. St. Paul states in I Corinthians 15 that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption (verse 50). He also says of the resurrection of the dead, "it is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, there is a spritual body. And so it is written, The first man Adam was made a living Soul; the last Adam was made a

quickening spirit. Howbeit that which was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven" (verses 42-47).

The body that contains the soul after physical death is clearly not a body of flesh and bones. Pauline thought concurs with Hindu teaching that there is a "subtle" body, or probably a number of such bodies, that enshrouds the liberated soul after death of the physical body. Modern Theosophical teaching has named and typified these bodies, some allegedly more material than others. While this scheme has much to recommend it, and has been confirmed by gifted clairvoyants, there is a danger that in the enthusiasm for after-death existence especially prevalent among Spiritualists, the enduring sanctity of the physical body may be neglected. It was the vital Jewish insight, inherited by Christianity, that body and soul form a complete unit, so that man may be considered an embodied soul. The physical body is more than a mere vehicle for the soul during its period of incarnation; it is the temple of the Holy Spirit, a temple not built with hands. To dismiss the physical body as merely an expendable covering of the soul is to deny the holiness of matter. It can never be emphasised too often that spirituality pervades the most material functions of life as well as the most sacred; the sacred and the secular flow into one stream and are together glorified in and by God.

While the physical body as we know it cannot be immortal, inasmuch as it disintegrates after death, we should see beyond its present form to its spiritual essence. The Transfiguration of Christ is our clue to the glorification of the matter of which the body is composed. In this event the disciples had reached a state of understanding, or illumination, in which they could see the radiance that permeated the body of Jesus, and it is probable that the flesh of His body was undergoing a spiritualisation as His ministry neared its end. The remarkable events after the Crucifixion, in which the body disappeared from the tomb, speak of the complete transmutation of the flesh to a spiritual form which could be moulded by Jesus and materialised as He wished. There is much in this episode that rings true so that it can be accepted without recourse to dogmatic biblical fundamentalism. But even if to some it is merely a marvellous myth, we should remember that myth is a symbolic way of illustrating mystical truth, for mystical insight is in itself essentially ineffable.

While we in our present state of consciousness can scarcely hope for a similar transmutation of our bodies after death, it may

well be that a subtler transmutation is occurring in the body throughout life, at least in those who are aspiring to spirituality. Perhaps some aspect of the physical body is incorporated into the growing soul, for while we would not deny its immortality, it is surely growing in stature throughout existence, and establishing its unity with other souls as its growth proceeds. It seems that the growth of the soul depends on the way it glorifies matter. It uses matter for its incarnation (or incarnations) but the matter is to be progressively spiritualised by the soul, until a new existence is experienced in which earth is no longer a place of limitation but rather a realm of spiritual freedom. These thoughts are clearly very visionary and incomplete, but they are a vital aspect of the Christian manifestation in which the Word not only was made flesh but is also illuminating flesh with a knowledge of God in all generations. This may be the ultimate realisation of the "mystery" St. Paul described in I Corinthians 15:51-55, when man will be changed in the twinkling of an eye, the dead being raised incorruptible and those alive being changed. When the corruptible shall have put on incorruption and the mortal immortality, then shall come to pass the prophecy: death is swallowed up in victory. While on one level of interpretation this may allude to an imminent eschatological prediction of the end of the world, on a much broader universal level it surely looks to the consummation of all things in Christ, who is the Word in all generations, and who has to incarnate in the souls of all men before their glorification can take place. Elsewhere St. Paul's vision proclaims that the creature itself also shall be delivered from the bondage of corruption (the shackles of mortality) to enter into the glorious liberty of the children of God (Romans 8:21).

Healing is thus not only personal and communal, but is also concerned with all the creatures of our world and the matter of the earth, whose elements make up our own bodies. There can be no individual healing while the earth is abused, animals exploited and ill-treated, and the atmosphere polluted. While we must tread with balance in all things and avoid negative fanaticisms that would lead us to fail to relate to the world, it behoves all spiritual people to combat the pollution of the earth and to respect all sentient beings. Although we exist in our temporary earthly state by preying on the mineral, vegetable, and animal creation, and can never entirely escape from this predatory necessity while we are in the flesh, let us treat all things with respect and concern, showing that reverence for life that is the real recognition of God immanent in all His creation.

The whole process of incarnation, surely repeated in this world (or elsewhere) on successive occasions, has to take its course before man can attain to the fulness of Christ's being, and in so doing raise up matter to full spirituality as did Jesus with His own physical body. In a very real way this is the process of healing. It is something infinitely greater than the mere alleviation of disease or even its cure; it is the transmutation of the physical body to spiritual radiance, a radiance that emanated from Jesus during the Transfiguration and has also been noted as an emanation from some of the greatest saints. The transmutation of the body is our best preliminary insight into the nature of its progressive resurrection, which will be complete only when the whole world is consummated in glory.

Gildas and the Readers' Contributions

MARY SWAINSON

THIS article, the last in a series of three, concerns the "feedback" from readers in response to Gildas' teachings. In one of our earlier meetings on policy, Ruth, Gildas and I had discussed the balance between reading and "being." "So many people read a lot but do not practise," one reader had commented, while another criticised the current plethora of verbal teaching on the grounds that the essence of truly spiritual work was "being and radiating in stillness." These comments were so valid; what attitude, we asked Gildas, should we take? It was then 1968, and he proposed that the scripts, as they continued to come through Ruth, should still be sent out.

"There is so much which ought to be known in preparation for the changes," he told us. "By reading people are encouraged to think, and probably then to read the earlier teachings which speak of the work to be done on the self; in this way they are encouraged to 'be' and to 'radiate' as well."

By that time I should have realised that Gildas' answer to a problem of apparent opposites was nearly always "Both!" (The teaching on self-work to which he refers is now included in Part I and in Chapter 11 of *Gildas Communicates.*)

It was originally the idea of one of our readers (and our chief contributor, "Jane") that we should collect and issue *Contributions from Readers.* Starting, therefore, in 1968, each Autumn we sent out a set—six sets altogether—designed to share between readers each one's unique experience of practising the teachings. Anonymous extracts from letters were selected from as many different people as possible; occasionally our own

personal contributions were included with them. A few readers, who were already trained and experienced in psychic and spiritual disciplines, sent wise comments, essays and poems which were an inspiration to the rest of us; but this article deals mainly with the problems and achievements of those who were relatively new to the work. It was indeed a learning process for us all.

The Development of Themes

Experimenting with Gildas' suggestions on finding and using one's own source, readers were first concerned with *the fact that* "this works." Several people "cut their teeth," as it were, on the questions asked of Gildas by others. Before looking at his answers, they consulted their own source and then compared notes. As he so often says, Gildas never wants to be taken as an infallible authority; nevertheless this exercise was practised quite widely, and not only by beginners. Further, to read of the mistakes, struggles and achievements of others reinforced wise discrimination and—where justified—greater faith in the validity of one's own communications, at least for application to oneself. Thus, commenting on her own previously self-rejected scripts, one reader said, "I can see now that their apparent simplicity covers much that other sources reveal."

The next concern was with the *way in which* "this works." Contributions reflected a bewildering variety of media of communication, ranging from the direct "I-Thou" awareness in relationship, through patterns of circumstance which transcended the laws of chance, and through experiences of healing, to conscious inner communication and communion with higher worlds by means of thought, writing, any of the arts (particularly painting), and finally—by way of dreams and deep meditation—to the ecstatic experience of oneness with the whole. At this stage (1969) the main problem was that of accepting—in feeling—the manifold ways in which people found, and particularly expressed, their unique glimpses of the fourth dimension. As a result, some were irritated and critical whilst others, lacking the gifts about which they read, felt inferior and denigrated their own perceptions as "no good." The old problem of intolerance between the complementary function-types of humanity reared its head; there was the need to integrate not only thinking and feeling but also intuition and sensation into a fourfold harmony before tolerance could be achieved and all ways seen as paths to the source. Still more difficulty was found in bridging gaps between the various groups, sects and religions, and especially in working within the two systems of material and spiritual values, as the modern seeker must learn to do. This bridgework,

this ability to remain poised in the field of tension between apparent opposites, not escaping into one or the other but keeping still on the point of balance in order eventually to transcend them—this seemed the main lesson.

In 1970, when the third set came out, reports highlighted those stages of learning through which many had passed or were passing: the initial pitfall of lower psychism; the challenge of the opposites of over-credulous enthusiasm on the one hand and over-critical denial on the other; the need to find that the middle way can best be followed by steady building of a healthy and balanced personality, since only through such a channel can the higher self manifest with a reasonable degree of truth; and finally the joyous discovery that this Self can run our lives in the here-and-now far more effectively than can the little ego alone. In this way, by trial and error, by sharing failures and successes, we were all learning that reading the teachings was of little use unless they were applied in daily living.

New readers were coming in all the time, so the last three sets repeated these themes in ever-widening variety and also at increasing depth. There was considerable discussion on problems of working in groups and working alone; other topics included healing others and self-healing, learning open attitudes to the changing world, exploring increasing awareness and developing the higher senses, and—above all—practice in discernment and discrimination. In the fifth set a reader commented: "There is a wonderful economy in the whole exercise: the training becomes the experience becomes the group becomes the book, and now at this point one almost feels that the changes have already taken place. Few of us—for one thing—are asking the same *sort* of questions that we were asking four or five years back, and—for another—there is no longer that desperate feeling of being cut off from the next level up. Also that rather personal agitation in relation to the changes (I speak for myself) has gone, and a calmer understanding of their nature has replaced it."

This summary of the six years of work gives the general picture. To convey something of the direct impact of a few contributions, however, perhaps two aspects may be selected for detailed illustration: (i) the learning process, and (ii) problems of communication.

What is Learning?

Some readers, especially members of new groups relying on "the book" and less (as yet) on their own inner sources, must needs receive their lessons (albeit taken with enthusiasm and much humour!) from outer phenomena:

"I want to tell you how the Gildas flame burns here. We have meetings every Sunday morning of about 10 regulars and 10 floaters, so there are usually about 15 people aged from 18 to 70—lovely! There is such joy in seeing them bursting in with stars in their eyes, waving Gildas (the book I mean!), saying their lives are totally new. For those of us who have been alone inwardly for upwards of 50 years it really is indescribable. None of us is sensitive enough to receive direct guidance (a little put off by the difficulties of those who are) but I sometimes feel I can hear "Them" having a good laugh when the penny finally drops; it must be frustrating for "Them" trying to get through so much density! We even had three fires in the chimney on three successive Sundays, chimney-sweeping not having been neglected, and no fires ever recorded before. It culminated in a really fierce one needing the fire brigade; the room was suddenly full—not only of smuts and smoke and 20 people quite oblivious still talking about their astrals and egos—but little men waving axes and carrying buckets of water. We were weak with laughter afterwards, but of course we realised we were overdoing it. My daughter read out the passage in the book where Gildas talks of the power created in meetings and says, 'You are literally playing with fire. . ' ."

There was universal agreement that the essence of true spiritual learning is basically *recognition* of knowledge which is there already in the greater psyche, but not fully available to ego-consciousness until mirrored from without—either by happenings, or teachings, or both.

"Much of what Gildas says," wrote one reader, "confirms that which I already know, really; only it seems as if this knowing is deep down inside awaiting a signal to come forth—to arise." And another: "Things I have half-known for a long time are being corroborated. I realise more and more that I must trust my own source of information. Perhaps this is why I cannot read at present; perhaps I must be open to what is to come from within." A third received from her own communicator: "The time for speech, for books, for study, is passing." Is this recognition a pointer to the nature of New Age education?

Testing the Spirits

Now, what about that very understandable comment on "being put off by the difficulties of those who are sensitive enough to receive direct guidance"? This topic of communication has taken first place in our correspondence. In the present phase of indiscriminate "channelling" from many questionable sources, so much care, judgment, balance and selection is essential: so much

practice in learning to recognise when one is "on truth"—in touch with the highest possible source, which can be reached at the current stage, within.

"I have stopped 'receiving' with no preparation," wrote one reader, "for I could not always assess the value of the impressions. Now I wonder how I could have been so foolish before to open myself up so indiscriminately."

The dangers of "opening up" without psychological balance, adequate protection, and positive orientation, were discussed over and over again. So much material received can come from repressed and unrecognised levels of the unconscious (very useful if one can understand and interpret—but not if taken uncritically as a message from God or some saint). So much information can originate in mischievous interference from the illusory lower astral levels.

In the last three issues (1971 to 1973), many examples of intimations in a great variety of idioms were quoted; we suggested that readers might care to practise their critical faculties in assessing the validity and value of these messages as they appeared to them—for, in the last analysis, the crucial test can only be that of *quality.* In this way, readers helped one another. Thus, one reader wrote to someone who was receiving strange communications ostensibly from UFO sources: "A true contact you will find always leaves an inner feeling of peace and joy; therefore for the sake of one's own well-being one must question the source and motivation of all the communications one receives, and not accept that these are coming from space beings on a higher level unless one is quite sure that this is 'right' within oneself."

I have purposely highlighted the problems, but of course the vast majority of readers achieved increasingly genuine and helpful inner teachings and personal help along the path from their own source, whether manifesting as a guide or as their own higher self. Such messages, when quoted, often rang a bell not only for the recipient but for the rest of us also.

Then, about the time when we closed the group, a few people were finding that their own inner teachings were also closing down. Is this yet another stage of learning, so that we must "understand in the blood"? One reader wrote this final conversation with her guide:

> "Can I do anything for you?" (The first time she had asked.)
>
> "Yes, child, I am going to draw away from you now. I

have helped you and now you must continue without me. There will be other forms of help. I want you to accept my going with happiness and no sadness."

"Why are you going?"

"I am going because you have learned what I have to teach you. But in all learning there is a danger of becoming fixed. The depth of understanding is endless and wordless, and I go to enable you to grow in another way. The way you will find yourself."

"Thank you for your help. Is there anything else?"

"Yes; if a bleak time comes, read over our conversations. When you have understood in your blood a new way will open. God is actual. Trust entirely and endeavour to know Christ."

Journey into Understanding

The lessons and the work through which we all went have represented a kind of spiritual "journey" for most of us. It is therefore appropriate to end with a message from Gildas given for the 1972 Ponteland conference of the Wrekin Trust on *The Inward Odyssey,* for it applies not only to the members present but to all humanity:

"I think that you will perhaps begin to realise, if you have not done so already, that the present stage of mankind upon the journey is a very critical one. This critical phase is manifesting in so many ways, and on different levels—at personal levels and also at national and world levels—and at times we know that it is not very easy to look ahead with hope. But this we can tell you, and will continue to tell you, if it can bring you some relief of tension, some reassurance about the future:

"Though the journey is at a very critical stage, the outcome is assured. The still waters lie ahead; the age of peace and understanding *will* dawn, and life *will* take on a new dimension and meaning, so that incarnation will become a joy as well as a necessity. This is the knowledge we would have you bear in your hearts: that though much of the battle must still be fought, many of the difficulties must still be borne, the final victory is assured, and will be with you when the timing has been fulfilled. Nothing can now precipitate this victory; its effects will come in the fullness of time; but the principal battle has already been fought and won.

"Wait and work, and you shall walk at last in the light for evermore."

An Unusual Psychotherapeutic Session

A. GRAHAM IKIN, M.A., M.Sc.

INTRODUCTORY

Grades of Significance

THE perennial question as to the significance of human life and whether it survives the death and disintegration of the bodily form may perhaps find its answer in terms of grades of significance. The processes of communication between those who may have survived the death of the body and those still living on earth must have some analogies with our ordinary ways of recognising others and making our meanings clear to them, if any reasonable probability—far less proof—of such survival is to reach us. The reliability and mental integrity of any living participation in a supposed communication from someone no longer in the flesh is important. The personal example which follows illustrates the inter-section of several "grades of significance" and the unification of these intelligently by—or in —my own mind, in a way which supports the possibility of survival from a somewhat unusual angle.

But first I would like to elaborate the idea of grades of significance by the increasingly complicated grades by which even a parcel may be evaluated.

If we want to reserve room for a parcel in a car, train or plane, its weight and size are sufficient. There is no need to describe its contents in detail. If, however, this has to pass the Customs Office, the nature of the contents becomes significant, and their cash value has to be assessed for possible duty on them. If it is war-time a further grade of significance becomes relevant, and search is made to ensure that no information is being smuggled through with the goods. Yet another grade of significance may then emerge. A suspected message may be in code which cannot be deciphered by the officials on the spot. It has to be referred to experts to decode it into intelligible language. This in turn may have to be passed on to military authorities to assess the significance of the message in the light of their knowledge of the existing situation and any action contemplated in the future.

So the range of significance extends from the simple size and weight of a parcel to the state on a war front and all the national and international involvements that this includes. Each grade was relevant on its *own* level, but only the highest indicated the real significance of the parcel as a whole.

This principle can also be applied in human experience to extend the range of our knowledge of the workings of our bodies or our minds, both internally and in the process of communication with other minds. The quality of communication may vary from the sign of pleasure or recognition in a smile that is common coin in humanity at all ages and of all races, to some shared awareness that is only possible after much experience and having to assess the value of modifications which are only significant in the light of this. The trained scientist, the skilled artist, the wise philosopher or theologian, the physician, the psychiatrist and the spiritual counsellor or healer all find special grades of significance within the human being, who can also be weighed and measured as one object amongst others.

Many conflicts over different interpretations and expansions of knowledge would be avoided if the point of view from which any cross section of experience is described and amplified was taken into account. *Such cross sections are answers to different questions. They arrive at different levels of experience.*

Is there a grade of significance that transcends the barrier of death and makes intelligible communication possible from beyond it *in a way that can fulfil our human relationships?* The following example suggests that there is and that communication is significant to the maturity and development of those no longer embodied on earth, as well as those still functioning on it. This adds its quota to the evidence already assessed in Psychical Research and Spiritualism. Yet it presents it within the context of depth psychology and psycho-therapeutic work and spiritual counselling.

An Unusual Psycho-therapeutic Session

This was more striking as it was unpremeditated and unexpected. The widow of a psychiatrist who had died recently came to see me. I had known them both well, and had actually done some analytic work with them in connection with a difficulty in their own married life. She was very upset because his death had prevented the working out of this in life: and she had also felt it had come at a stage which left a sense of incompleteness and strain that was not just that of an ordinary widow left to face life without her husband, but that it had blocked an understanding that had been on the point of being achieved. This, it now seemed, could never come. While she spoke, I suddenly became aware of her husband's presence—and told her so. She knew me well enough to accept this as true and a very strange interaction occurred. The husband made it clear to me that he too wanted to clear up something between them as, apart

from its nature, her anxiety and distress about it was also holding him back. So I picked up the threads of life between them, with the deeper analytical rapport that enables more of the less conscious aspects of those in need to emerge. I could sense the husband's thoughts when he wished me to put his point of view to her and pass them on to her, and also inter-act with his mind to interpret or re-interpret what had been expressed, and also know when he had "got" my contribution, as therapist, through to him—which was then followed by further communication from him to her. It was an amazing blending, without confusion on my part, of several "grades of significance." The discussion between them apparently, as I discovered from the wife later, did go on from the point interrupted by death and of which I was unaware, as I had not seen them for some years. The net result of this curious analytical session was that something was cleared out of the way, and at the end of it the wife seemed to see him picking up his own load and setting off up his own hill happily, no longer pulled back by her or the need to get this cleared. Though she had not been directly aware of his presence as I had, she had been aware of responding to *him* through *me,* and not just responding to me. I too felt, as the tension was dispersed, that a real bit of constructive psycho-therapy had been accomplished as effectively as if they had both been visibly in front of me.

My mind had acted as a therapist in perfectly normal consciousness as well as interpreting for one who had died without having cleared up something that was holding both him and his wife back from their own respective lives, with the wife sitting beside me in my own room.

"The grades of significance" on which this rings true therefore included that involved in ordinary psycho-therapeutic work, the details of which would ring true to another psychologist, though not to people with no experience of analysis. It had to involve a high level of this, in view of the fact that the man was an experienced analyst himself and would not have responded to inter-action on a lower grade of significance. An emotional rapport through an ordinary medium would have been valueless to this couple, who were together seeking for deeper harmony than they had been able to achieve. Nevertheless, the grade of significance involved in my ability to inter-act with the mind of the deceased so directly, with a two-way channel, would be intelligible to some of the best developed mediums even though they could not have participated in that particular psycho-analytic interchange, which had been made possible by

my previous work with this couple, and my own analytical experience of some of the depths of the psyche.

It is, I think, worth showing the relevance of these various grades of significance, as real "grades," i.e. levels of which others at home on any of them could recognise, and not just a specialised capacity in me: and yet that they would not all be recognisable by some who were competent on only one or other of them. It was necessary to function on a grade that included them all, to be able to hold the inter-connections rightly and discriminate between information from past experience and that from the unusual and unexpected type of interaction with one mind no longer in an earthly body.

This sifts supposed communications from another angle. No highly developed mind who wishes to get into touch with someone on earth for whatever reason—if such there be—would make the attempt through those too undeveloped to be able to interact effectively on the particular substratum of being that is common to both sides of death.

The particular purpose in the mind of the psychiatrist who wished to set his widow's mind at rest before going on to his life beyond the earth range needed someone as an intermediary who was thoroughly at home on the psycho-analytical level, as well as telepathically open to other minds, and who also knew both himself and his wife intimately. I was the only one to fill that particular bill. *His presence then made itself felt spontaneously, when his wife was with me without my doing anything about it.* I only picked up my "cue," and my "job" without hesitation, when its nature registered in me and his wife responded to the unusual and unexpected situation.

Isle of Man Disaster, 1973

CYNTHIA SANDYS

I KNOW you are wondering why in the world, and throughout the world, you are having so many disasters. Don't you see the reason?

The world has gone so deeply materialistic, people worship money and power and in order to shock them into realization groups have to be withdrawn suddenly in the hope that a change of mind may be engendered among those who remain.

I was in Douglas when this awful thing happened. It was horrific as seen from your side, but there was another side.

Flo was there in charge of the children, and she got them

away with a rapidity that had to be seen to be understood. She literally ripped off their etheric bodies. Children can be so amazed on being shown a vision that they are for a moment quite impervious to physical pain. They allow their consciousness to flow into the exciting beauty which is flung within the scope of their vision, and while this moment lasts the bodies are separated; and Flo took them away from the scene in the twinkling of an eye.

But for the anxious parents it was quite another story. I went with a young couple in search of a child of about five who they'd left in the children's playroom perfectly happy while they sauntered off elsewhere. . . . Then it happened! Their first thought was *the child,* they separated and rushed back by different routes. The mother got there first and found the child's body, and in a wave of deep emotion passed right out of her own body almost at once, and was able to follow the tiny trail of the child's vibration and catch up with Flo's party, including her own child. She had felt the burning suffocation power of fire, but her intense agony over the child had made her indifferent to it; and then suddenly it ceased and she was free, and following the trail that only her finer body could detect.

Flo welcomed her at once, placing her own child in her arms saying: "This is lovely, now you are together for *always.*" The woman was dazed, and delighted beyond words, at finding the child well and happy, and saw no change in herself or in the child.

"Now we must go and find Daddy," was her first reaction after the relief from the intense anxiety had passed. But here Flo intervened with "No, you must stay here with the child, your husband will join you here, we shall find him." So, content for the moment and utterly exhausted by the emotion and all they had been through, both she and the child fell asleep.

Now here is the father's story, which shows you the power we can awaken in those who come over dramatically to our plane. I'm giving it to you in his own words.

"We were properly frightened when the fire started. There were two ways of reaching the children's wing. I went one way and my wife the other. I soon realised that there was very little hope unless someone had got the kiddies out already, but even that hope died when I got there and found the remains in a molten condition. I saw there was nothing to be done excepting to try and help anyone I could.

"I found three children sheltering behind a wall and slowly suffocating from the smoke. I told them to lie flat and crawl with me towards a passage that might still be untouched by the fire. We reached the entrance and the way ahead seemed

possible, but the fire was roaring over our heads and as we reached the entrance a great beam or block of concrete fell on us. It was so sudden that I was knocked out instantly and so were the children. . . . The next thing I knew was that I found myself standing on the top of the wreckage. It was burning furiously but it didn't touch me, and one by one the children joined me and cowered close together. We were all standing on the glowing embers, but we weren't being burnt! I couldn't understand it. I didn't dare to move as there was fire all round us and the children were terrified. I wasn't, somehow; this was all so strange.

"Some queer draught, I thought, had taken the heat from the spot where we stood, and if we could only stay quite still the fire might burn out, or rescuers might reach us. So I told the children to stay quite still and wait. . . . We did so. The fire blazed on and we were caught up in a strange way by the beauty of it, and out of the fire seemed to come shapes and forms of living people; they joined us, seeing we were unhurt, and we became quite a large group.

"Then suddenly we heard voices calling us, saying: 'Don't be afraid, walk out of the fire. Lift yourselves, You are free of the fire.'

"We took no notice at first. How could we lift ourselves out of the fire? Then a girl of about 15 came up to me and said: 'This is exciting, it's like the astronauts walking in space. Have you tried it?' Well, no, I said, how can I? 'Like this,' and she took my hand and seemed to be stepping into the air. Quite unconsciously I followed her and so did the children who were clinging to me.

"We were all a bit light-headed when we found ourselves walking in the air and looking down into it. Someone said: 'Don't look down, look up.' I did so, and saw a whole mass of people like ourselves walking in the air! I thought, this is the strangest phenomenon; no doubt there is some quite natural physical explanation of a gap in the gravitational pull owing to the fire. I was still very wary, I thought it might close in suddenly and then we should all fall down among the blazing ruins; so I told the children to hold on to me and we would move as carefully as we could while this strange pocket of air held us until we were out of range of the burning building.

"We did so and moved quite easily, the current, as I supposed it was, seemed to bear us gently upwards. It was a very pleasant sensation; I was quite enjoying it, and so were the children. Then, a stillness came upon us. The roar of the fire

and the screams and shouts of people died away and we were alone in space! This was rather terrifying. What should I do next? We seemed to be quite a height from the ground. Could I get down safely with the children? Whenever I tried to drop down, my efforts were firmly resisted. I was growing desperate. Were we sailing off to the moon on some strange current of air? Then I began to hear voices telling me 'Not to worry.' I could see no one at this stage, and I thought I must be imagining things or getting delirious. The children were quiet and looked confident. 'Let yourself go. Relax, you are in safe keeping,' was shouted into my ear, and a moment later I began to see that we were in a large party being escorted (if you can call it that) on and on to another layer of ether. I longed desperately to feel firm ground under my feet. 'You will soon,' said the same voice, and then my hand was seized by a firm grip and, before I knew what was happening, we were among trees and flowers, standing as I'd hoped on firm ground in a sort of garden.

"Where on earth have we got to, I asked? 'Well,' said the voice, 'it's not exactly on Earth any more!'

"The children were delighted, they'd left me and were running wildly about exploring the garden. Then suddenly, in front of me, I saw the form of a man. He seemed to grow into my vision, at first only a blurred object which crystallised into a human form. 'Who are you, and where am I?' I asked. He was still gripping my hand. 'Take it easy, son,' he said, 'You've passed over, you and the children have reached the next stage of living; you are now what the world calls dead.' 'Dead,' I screamed, 'but we can't be.' 'No,' he smiled, 'there is no death, that was one of the many illusions we had to discover on coming over.' 'But,' I said, 'if I'm dead so are my wife and child, I know I saw them.' 'They are no more dead than you,' he said quietly, 'but at this moment they are sleeping off their exhaustion from this tremendous experience, and you and the children must do the same.'

"I suddenly realized I was dead beat. The children had already come back to me and were lying asleep like puppies on the ground.

" 'You seem to know all the answers,' I heard myself saying weakly,' and with that I lay down and slept, too."

The Tycoon

CYNTHIA SANDYS

I ASKED Pat what happens to the millions of people who come over with no one in their entourage to help? Her reply was "Come and see."

So I found myself in a rather rich house, with an old man having just passed out of his earth body. He had been a real tycoon in industry, and his poor old wife couldn't face life without him. I sensed that there were no children, so she was now quite alone. He had done everything and been so successful that he had alienated most of his contemporaries, and now he stood outside his body a grey, frightened individual, completely alone.

I went up to him and spoke some sort of welcome to show that he wasn't quite alone. He heard me, looked round the room, and grunted: "How the devil did you get in?" I laughed and tried to explain, pointing to his corpse on the bed. "What have you done to me?" was his next remark. "Have you killed me?" "No," I repeated, "you must remember your illness." He nodded. "Well, now you have died, according to the doctor, but you see there is no death, only a change of body. How do you feel?" "I don't know who you are, and anyway you've no right to be here, get out!" "Of course, if you say so," I replied, "but then you will be *quite* alone. . . ." "No, I didn't mean that, you can stay, you are only a voice anyhow." Then he began to see me. "Oh, you're not only a voice, you are a man! Well, how do you see me and my wife doesn't, can you tell me that?"

"Yes," I replied, "you are an etheric now you have left your physical body for ever." "That can't be true, this is just a dream and a very worrying one, I'll wake up in a moment." Then he went over to the bed and tried to re-enter his body. "Can't do it," he said in desperation. "Well, come and help me, whoever you are, anyway I'm *not dead*," but so exhausted that I was able to persuade him to lie on a sofa in his own room, and in a moment he was asleep.

I knew he would wake before his funeral and need help. So I kept a "tab" on him, as Pat says, and sent out messages to find out his condition. When people began to come into his room I feared he would wake, and he did so. Looking up suddenly, he saw me. "Hello, you here again? Who the devil are you?" "Not the Devil," I assured him, "just a Guide to help you to deal with this new situation." "What situation? Oh, yes, I know you said I was dead. Well, that's a good joke; I'm fine,

simply grand, better than I've been for years. I haven't woken up as fresh as this for a long time."

"Wouldn't you like to come outside and have a breath of fresh air?" I suggested. "No. I'd prefer to stay here, if as you say I'm dead I'll prove to my wife that I'm nothing of the sort." "Well," I said, "go and try, but remember you are in a different body now, and she can't see you." "Well, that's as may be, I don't feel ghostly or airy fairy, I'll have a try." So saying, he got up and started to walk out of the room, swaying badly. I took his arm. "What's wrong with me? I've not been drinking, but I can't walk steady." I explained that he had to learn to walk again with his new body. "Oh, stop talking all that trash, here I am just as I was in my old pyjamas, there's no change." "Well, go on and see," I urged. The door was shut, he seized the handle and tried to turn it, but his hand slipped off the polished surface, and the effort he made sent him through the door! That shook him. The stairs were the next obstacle; he held on to me and we floated down quite comfortably. "Like sliding down the bannisters as a boy," he murmured. We came to his wife's sitting-room door; this again was no barrier, and he began to feel rather uncertain of himself.

"Hettie," he called as he saw his wife writing letters, and crying as she did so. "Hettie, don't cry, love. I'm all right." No movement, no reply. He went closer. "Hettie, don't you hear me?" He shook her arm, or tried to, but again he could get no grip. He yelled into her ear, but she took no notice. He turned to me, exasperated. "Has she gone daft?" was his next question. "No," I replied, "but you've changed; you've passed through two doors and floated down the stairs, and you expect her to hear your voice which has no material vibrations. Go up to that mirror and breathe on it; can you see your breath?" "No, but what am I to do? Thank goodness you are here, I can see you and you can see me and hear me, otherwise I'd go *mad!*"

I asked him if he knew or cared for anyone who had already died. "Oh, yes, plenty, but how do I reach them?" "By thinking of them, your thought calls them." "That doesn't sound sensible, but I'm in a fair do, I'll follow your instructions." I urged him out into the garden, I wanted to get him away from his weeping wife. There were some chairs under a tree, and I said "Sit down and think." He sat but not on the chairs; he floated above them, and complained that I'd put one of those damned air cushions under him! All the same he was quieter and he soon began to think of his old friends.

"There was George who died last year, no, he had a terrible

illness, he couldn't be alive now." "He is," I told him, "just think of him and call him," so he did.

"George, this is silly, but I'd be right glad to see you," and in a few seconds a form began to appear of a healthy, middle-aged man. "Oh, George," he gasped, "How did you get here?" "I heard your call," was the simple answer. "Have you come over too, Rob? Well, that's great," and for a few moments the two old friends compared notes, and were so relieved to find each other that I thought I could leave them, but Pat said "No, you must see Rob asleep first."

Their conversation rumbled on, Rob became calmer and more content and eventually slept. I asked George if he was an established etheric? "Well, not quite, but I'm getting accustomed, I'll look after him. Thank you for helping old Rob. You know, he's not a bad sort really."

The Time Sequence in Relation to Healing

HILDA GREEN

"WHAT then is Time? If no one asks of me, I know; if I wish to explain to him who asks, I know not." St. Augustine who lived over 1,600 years ago was in his day a pillar of the Church and a writer of many branches of learning, geometry, rhetoric, true religion, faith, homilies and harmonies of the Gospel, yet with all when asked to explain Time "he knew not." Therefore, who are we without much learning, to say what we think? However, we can at least try to discover a little more from what the passing years have given us.

We exist in the third dimension of Time, but Time is not of the same nature as Space so it is rather deceiving to call Time fourth dimensional. The notion of instantaneous time throughout the Universe is a very difficult one; since we can never obtain such a picture because of the finite velocity of light, and information we receive from distant objects relates to past time, i.e. it takes eight minutes for the light to reach us from the sun and 8,000,000,000 years for electro-magnetic waves to reach us from the known boundaries of the Universe. Time being an absolute, man has improvised means of measuring it but not of controlling it, it is as fundamental as the dimensions of Space.

The theory of Relativity says Time and Space are interlocked and the relationship of the two different systems depend on the

velocity of the one in the relationship to the other. For instance, the time sequence for the man in an express train is not exactly the same as a man outside it, though the differences are infinitesimal unless the train is going nearly at the speed of light. These facts do not really concern us generally speaking, except to know that the whole Universe is evolving in Space, each minute part in its own field. There is only so much of everything and in its orderliness of evolving through the Time Sequence we see the laws of nature being obeyed in every part of the Universe; the Moon controlling the tides and the earth revolving round the sun, which gives all the beauty of nature, first the seed, then the flower developing into the ripe fruit which again returns to Mother Earth to recommence another cycle. Likewise through the mineral kingdom, the animal kingdom and finally man's evolution through time; where the sequence is seen working from the cosmic pendulum interweaving itself into personal life; and as we live in unity with this swinging pendulum, the minuteness reveals itself in the chemistry of life and the composition of man in the fourfold aspect of his physical, emotional, mental and intuitive attributes.

Each of these planes has its own speed time. In the highest, where experience is greatest, density least and wave-length shortest, the speed time is relatively instantaneous; it is No-time, otherwise Eternity which is Now. The speed-time of thought is less rapid but still great like the speed of light; the pace of emotion slows down in harmony with nervous vibrations, and as it nears the earth level we have the greatest density, the longest wave-lengths and no expansion. Therefore, from the Eternal Now there is every gradation of Time down to our clock time when a moment in spiritual reckoning may be a thousand years. "A thousand years in Thy sight are as but one day."

By Time and Space man is able to understand the orderliness and immutable laws of God, and as the Universe, moving forever in space, gives us Eternity, which is past, present and future, so worlds within worlds are evolving throughout creation and man himself, as infinitesimal as a grain of sand, is governed by this same immutable law of the Time Sequence.

God has given man a free will, the power to choose how he will react to this Time Sequence. If he disobeys these God-given laws a state of imbalance is set up, through ignorance, wrong thinking and wilful disregard, which brings suffering. It is only as he seeks to rise from this "slough of despond" that he knocks on the door of knowledge and gradually the light dawns and slowly the climb out begins. One realises that it is often through

wrong decisions that the Time Sequence cannot operate, and there will be failures and disillusionment through lack of patience and through trying to force an issue. If only one could remember "When the time is ripe" and "If it be Thy will," then the way would be plain, provided one constantly keeps a watchful eye to seize one's opportunities to grow in sensitivity and awareness, physically, mentally and spiritually, it is this threefold advance which will give full advantage eventually to the sequence of time in its creative and moving patterns.

In giving way to this impatience one becomes involved in a state of tension and hurry, using up valuable reservoirs of nervous energy; in other words borrowing from to-morrow and to-morrow, and when the bank balance is in the red there is nothing with which to meet the crisis, therefore the practitioner must develop patience at every level. It is essential to realise that it is not in our power to correct the imbalance of the Time Sequence but to keep calm and remember it is not in our own strength that we accomplish and arrive, but in the drawing of a deep breath and leaving that thing which is making us impatient to the Divine Will, and extending our consciousness into the Life of the Eternal, where we learn to realise that God is not found in the intellect but through the heart; and we shall understand that Time is too slow for those who wait, too swift for those who fear, too long for those who grieve, too short for those who rejoice, but for those who love Time is Eternity. Christ taught us to love first the Lord our God and second our neighbour as ourselves. On these two commandments hangs all the law, therefore, love being the keynote, "it never faileth" if it be expressed in service and devotion to our fellow men. It is through such service we attain joy of the spirit which gives that quiet peace through which we are aware that Time and Peace dwell closely together. Leaving oneself short of time to accomplish a given task will, as has been said before, cause hurry and flurry, tension and irritability, confused thinking of the task in hand so that all sense of peace has departed through lack of understanding of the Time Sequence.

We are aware how easy it is to waste time, not intentionally perhaps, but through lack of insight and ability to realise how precious and valuable time is when considering this short span of three score years and ten. Little enough to improve the character which is the only thing we take with us into Eternity. Many do not realise that the wasting of this precious gift is wrong; we have been given this opportunity in time for a purpose. "Who wastes the time that is not his'en will sure one day be sent

to prison." In other words imprisoned through ignorance and inability to make the best use of time and therefore failure to grasp our birthright of Freedom which is not to be found in any accident or adjustment of the circumstances of life, but only in a willing acceptance of the conditions under which life is carried on. Only if outward and inner freedom are consciously pursued is there a possibility of spiritual development and perfection and thus improving man's outward and inner life. If we fail in this we only have ourselves to blame because only we can claim it. What is freedom but the unfettered use of all the powers which God for use has given? Therefore we must learn that it is through right decisions that the Time Sequence can operate to give us Freedom.

The right use of time is the right attitude of mind; in turning to pure thought we find there is a timelessness where one is free from mortal trammels and time loses its power of domination, the brain can no longer act as master. The physical universe may appear to be reality and as we try to grasp it—then it is gone, because it is merely a temporary expression in time and space of an eternally spiritual reality. Reality is confined to the spirit to which we must reach out with our own souls, forgetting the third dimensional self which looms so large in our thoughts at times, but must eventually pass away. Sometimes this calls for much suffering, and sometimes it passes quickly and harmoniously as we become more aware of life eternal; but whichever way it happens, the ultimate end is the knowledge of goodness. In the attaining of this we need to remember that in whatsoever way we seek it finally, we must be led to a point beyond time, place or even thought, for the goal is the inward experience of the Infinite which alone can enable us to find the "Peace which passeth understanding."

Having grasped the meaning of Life Eternal, it is not to be expected that all will understand this, because until it becomes a personal experience one cannot achieve this Freedom. Those who are not privileged to experience this while in the body will wait until free of its trammels; but it is true to say, whether we recognise it or not, we are everlastingly alive in the Eternal Now and through the understanding of this life's problems will not give the trouble that has hitherto been the case. One also will realise that the laws of Physics do not apply to the realms of the Spirit. There is no earthly yardstick for measuring the measureless. That is why those who demand scientific proof of Eternal Life are doomed to disappointment.

This desire for Life Eternal has its roots so deeply embedded

that man has always been fascinated by the unknown future and has sought the advice of *The Prophet.*

"An astronomer said, Master what of Time?
And he answered:
You would measure time the measureless and the immeasurable;
You would adjust your conduct and even direct the course of your spirit according to hours and seasons.
Of time you would make a stream, upon whose bank you would sit and watch it flowing,
Yet the timeless in you is aware of life's timelessness
And knows that yesterday is but to-day's memory and to-morrow is to-day's dream.
And that which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars into space.
Who among you does not feel that very love though boundless, encompassed within and moving not from love thought to love thought nor from love deeds to other love deeds?
And is it not time even as love is undivided and paceless?
But if in your thought you must measure time into seasons let each season encircle all other seasons,
And let to-day embrace the past with remembrance and the future with longing."

Kahlil Gibran.

Having sought the advice of the Prophet some there are who feel this is wrong and it predisposes or takes away the essence of Freewill and personal freedom. At the same time it would be difficult to find many not interested in the future, but provided we seek in Prophecy the evolution of the Spirit and the fulfilling of man's true destiny, as in the oracles of old these inspired and gifted people gave advice on the problems which beset their rulers. As has always been known, it is the wrong use of any power which condemns it, not the thing in itself; as we have been told. Seek first an inner peace and serve the consciousness of being which already exists. Merge yourself beyond Time and Space and sense the Divine Pattern which we are here to fulfill.

Time is known as the great Healer; in any great sense of personal loss one's greatest asset is in the passing of time as it dulls the memory to a certain extent; and that which was acute now becomes more bearable with the passage of time. Therefore we must value time as an asset, for in it are the healing streams and the opportunity to start life with a new outlook each day, believing always that new opportunities will be given if we will use the "seeing eye" and the "hearing ear"; as Christ said

"Greater things than these shall ye do."

Surely with this amazing promise our uplift will be tremendous that this day and age has been given us and as we watch the eternal pattern and wonder of evolution working in partnership with the time force we shall be over-awed at our minute part in the scheme of things; yet we in our minuteness can be a partner wtih God in His Allness with the vastness of the whole Universe ranging between.

To conclude, we must realise that with all our associations with people it is wise to discover their attitude towards time. This will reveal their state of time consciousness and lack of unity to life, and a diagnosis of the inward harmony or peace, health or ill-health, which will provide us with the key to the degree of teaching they require to assist them in healing themselves.

Ether, Cosmic Consciousness or God's Love?

E. M. SUTTON

FROM the middle of the nineteenth century scientists have been endeavouring to explain how rays from the sun, moon and stars are able to traverse vast distances of space in which no air, or any physical matter exists. Not only radiation is involved as it is known that heavenly bodies affect each other in several ways; the pull of gravity being one. Many theories have been advanced to try to explain why some hypothetical medium must exist and yet have no effect upon our physical senses. As the wave theory of light developed, some of these early theories were eliminated and, when Marconi and Hertz demonstrated that electro-magnetic waves were able to pass through solid walls, etc., as well as through empty space, it seemed to be necessary to assume that there must be a medium which was stationary, all-pervading and continuous throughout the universe. Sir Oliver Lodge upheld this theory which, appeared to meet all phenomena. It was given the name of Ether, or Aether. It was presumed that this ether was stationary in relation to the rest of the universe, and the heavenly bodies, including this world, passed through it. However, two American scientists, Michelson and Morley, proved that there was a small relative velocity between the ether in this world and the ether in space. This theory, therefore, had to be discarded and it is now no longer fashionable, in scientific circles, to refer to the ether; it is now spoken of evasively as space. From all this it would seem that we will

never be able to explain, by physical terms, the means by which physical actions affect bodies at a distance from each other.

It would appear that the physicists have no further theories to put forward in order to explain how radiation travels through space. There must, of necessity, be some medium through which electromagnetic rays, and other forms of more subtle energy, pass between physical bodies, or between different forms of energy.

Ian Gordon-Brown, in his Beard Memorial Lecture for 1973, suggests that we should re-orientate our consciousness from the physical viewpoint to a more spiritual one and regard the world from the outside looking in, instead of the other way. He goes on to explain that this is the most reasonable way to view a universe which is obviously based upon spiritual principles. He then builds up his argument, in a very clever way, by pointing out that, by relying only upon the physical senses, we obtain a false impression of solidity and reality. I quote: "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?"

Here, surely, we have a theory which satisfies many conditions for which physical science has no answer. If space is filled with cosmic consciousness it cannot be expected to comply with purely physical laws. Or, to put it another way, if we consider this cosmic consciousness to be all-pervading, our physical laws might very well register a small difference in relative velocity where this consciousness meets with an obstruction such as this world would present. Furthermore, if space is composed of some conscious continuum, it does not impose a speed limit of approximately 186,000 miles per second to everything which uses it as a medium of transmission.

The materially-minded Russians have been carrying out experiments in thought transmsision. They recognise that telepathy is a fact and suggest that there is some sort of organising energy inherent in living things. This they term "bio-plasma" but they do not offer a theory to explain the source of this universal energy, as far as I know. There is another Russian scientist who claims that time is everywhere and points out that it links everything in the universe.

Another name which could be applied to this hypothetical medium rather takes my fancy. It is "Universion" and was coined by Georges Lakhovsky. He was born in Russia but lived most of his life in France where he wrote a book about it in 1927.

There is now an English translation of this book, the title of which is *The Secret of Life.*

It has recently occurred to me that perhaps we have had the basic idea of this continuum before us for the last two thousand years or so, for are there not many references in the Bible to such a thing, referred to in a symbolic way? The phrase usually used, chosen no doubt as one which would be acceptable to the limited intellects of those days, was to refer to it as "the love of God." There is no need for me to quote passages from the Bible to show that this "love of God" was everywhere. Jesus spoke of the fact that not one sparrow could fall to the ground but the Father in Heaven would know of it. And even the hairs of your head are numbered. These Biblical texts can apply equally well to Ian Gordon-Brown's consciousness continuum.

All of which shows that the time is very near for physicists to break through their self-imposed limits and emerge from their studies of the purely physical to include those things which are near, but slightly beyond—the metaphysical.

Letters from Wellesley Tudor Pole

(Continued)

From a Talk given at the College of Psychic Studies during the Winter Session, 1974

ROSAMOND LEHMANN

Those familiar with W.T.P.'s writings will know of the Glastonbury Vessel or Sapphire Bowl, that mysterious and magically lovely artefact whose hidden presence in St. Bride's Well at Glastonbury was clairvoyantly revealed to W.T.P. in 1906; and which was actually recovered by his sister and two of her friends. Here is part of a commentary not, I believe, hitherto published.

"One can only guess how a physical object can become a focus for the light of the healing Christos. Can the touch of an Initiate animate the particles of certain specific objects, raising their vibrations to a point where they take on an independent life of their own? Here lies a profound mystery.

Ever since its recovery at Avalon in 1906, this blue sapphire bowl has spent its "life" alternatively between activity in unseen realms (apparently 'asleep' in an external sense)—and sleeping 'above' whilst intensely active and awake 'below.'

In recent months it has been very much awake in our midst, and in strange unobtrusive ways has been the agency for remarkable healings of mind and body.

From 1906 to 1914 this vessel's resting place was in our little Oratory in an upper room at 16 Royal York Crescent, then my home. Till the end of 1908 this sanctuary was open to all comers; the Cup was unveiled daily on the altar. It was very much 'awake' on earth during this period. Revelations, visions, healings both absent and present followed one another beyond our capacity to record in detail.

Early in 1909 we were forced to close the Oratory to the general public, privacy in our own home life having become impossible. Then followed a period in which this strange vessel indicated its desire to travel. First to Iona, then an almost desolate and forgotten isle. W.T.P. accompanied by a Triad of maidens—K.T.P., Janet and Christine Allen—spent a week in the island, during which time the Cup touched and revived centres and "places" all over the island, in preparation for its reillumination under the auspices later of George MacLeod.

Subsequently, in my care, it pilgrimaged to Palestine, Egypt, Syria, Constantinople, Mount Athos, the sacred Mount Avala (near Belgrade), Vienna, Budapest, and Michael centres in Italy, France, Germany, Holland, Rome for a while, Paestum, Sicily. All this prior to 1914, when the Cup slept awhile. And then again on and off between 1920 and 1935, when Michael and other centres in the British Isles and elsewhere were touched. It has lain on the Coronation Stone and kept vigil in St. Faith's Chapel, Westminster Abbey, and on the altars of St. Paul's and the R.C. Cathedral, Westminster.

Over the years in question (but not since 1939) this vessel has been held, i.e. handled by seers, initiates, prelates; and by at least one Elder Brother. From 1939 to 1943 it was in the custody of my sister Katherine. Since then it has been almost continuously in my custody; and its periods of sleep and wake have followed one another at seemingly irregular intervals.

Ancient? Medieval? Modern? The foremost experts here and abroad have been unable to date this vessel or to agree on its place of origin. When will the time be ripe for its permanent resting place to be divulged and its future destiny unveiled?

"The Jesus glimpses" in W.T.P.'s books were brought into focus almost entirely via this blue sapphire bowl.

In 1965 T.P. wrote me a fascinating account of a luncheon given at the Swan Hotel, Wells, by a certain Learned Society (he did not give me its name in writing, and I am not absolutely certain of remembering it correctly).

"Fourteen of its twenty members were at the lunch, to which I was invited as the Guest of Honour—members were elected

for life. No suitable applicant can get the chance of joining whilst the present twenty remain alive."

He then lists some of the distinguished guests, among them Curators of various museums, glass experts and archaeologists—all erudite in their particular fields.

"After lunch, the Chairman modestly voiced the wish of all present to be allowed to examine the blue sapphire bowl. This was then produced by W.T.P., handed around the table and carefully examined by each of the fourteen there assembled. There seemed almost a sense of awe apparent—or was it simply deep interest and curiosity? The final and unanimous verdict—'We have never seen a similar piece—it appears to be unique, and that being so it is not possible to date its age and origin correctly. However, owing to the excellent state of preservation of this remarkable object, we cannot think it can be of ancient manufacture.' Then came the questions: Where and when found? What was to be its future? What were W.T.P.'s views and intentions? Were photographers available? Followed by a learned discussion on millefiore coloured mosaic glass in general, and puzzlement as to how the silver foil was inserted in this particular piece.

Now we come to an interesting and unexpected episode. You may remember that three "maidens" were associated with the finding of the Cup in 1906: my sister Katherine and her close friends Janet and Christine Allen. Janet became a R.C. nun, and "died" nearly twenty years ago. Whilst the Cup was being handed round, Janet, wearing convent garb, suddenly appeared to me, standing well up over the centre of the table, holding in her hand a replica or the etheric counterpart of the vessel. She was smiling and radiant, and her garments shimmered with luminosity. After saluting me she turned first to her right and then to her left and waited. Shortly she was joined by the other two, and the Triad made a circle with hands held; the Cup meanwhile seemed to be suspended in the air in the centre of the circle. Then Janet, speaking to her two companions, said: 'Evidently our mission still remains to be completed. May Christ and his angels be with us in our task.'

The vision faded, but a kind of radiance continued for a while to linger in the room."

"I met (at Glastonbury) a fellow with whom I was at 'school' some 3,000 years ago (a Greek Mystery Emporium of a very interesting kind). We meet so very rarely, although approximately of the same grade of Initiation . . . and now, so he tells me, he has been seconded to act as A.D.C. to a Forerunner of the Coming

One: a Forerunner who is more or less equivalent to a John the Baptist and whom I should like to meet before departing hence. Meanwhile, so pleased am I at meeting such an old and faithful (and still so youthful) friend that I at once invited him to come and stay with me for a while. He is a splendid horseman, and will revel in those fine steeds which honour me by occupying my stables, always ready to do my bidding.

What interests me is why and for what purpose my long absent colleague is visiting Chalice Well? Consequently my spirits improved after some days of depression trying to sort out tangles and solve financial problems.

He had just come from taking an official part in the Wesak Ceremonies in that strange far-off Tibetan valley—one that has peculiar associations with Avalon and the vale between the Tor and Chalice Well. I chaffed him for keeping such exalted company, forgetting for the moment that in any case he had been on Jesus' personal staff for many centuries.

My colleague of long ago was not 'in the flesh'; and I have now told him on no account to incarnate just when I am on the point of discarnating myself. Some day I may tell you more about this delightful, spirited and courageous character who, I am sure, has far outstripped me in the spiritual elevation of his connections."

"When I visited Devenish and other isles in Lough Erne about half a century ago, the negative forces in those areas were shrouded within a garment of sleep. It was clear then that these centres would never come into their own again spiritually speaking until their negative influences had been aroused and by chemicalisation converted from devolutionary activities to positive and evolutionary purposes.

Before the Christian era and on occasions since, the natural seismic and astral currents connected with Lough Erne have been utilized negatively by certain Intelligences of the Left Path; and various black magical processes, sacrifices and masses have been employed to try to destroy the true spiritual value of these islands' atmosphere. Similar conditions have surrounded the Tor, where we have been engaged in speeding up the chemicalisation process, thereby releasing and bringing into the open the negative and discordant vibrations created by long past human misdeeds. Similar processes are going on all over the planet, thereby causing all the turmoils and 'distress' through which we are now living, and in accord with Biblical prophecy. These important processes are normally under the supervision of our Elder Brothers—but on occasion 'releases' take place before the

right conditions for dealing with them have been prepared. Energies are available for use negatively or positively; in themselves they are neither good nor evil; but when 'releases' such as I have described take place, their negative vibrations can enter and utilize the thought and emotional processes of human beings, and the results may prove unpleasant. Sooner or later, however, the process of chemicalisation will transmute these vibrations into harmonious and positive ones, and the so-called 'evil' will disappear.

" 'Evil,' so-called, must *never* be personalized."

"I have been compelled to spend far more time and energy than usual in hedging and ditching operations in Borderland, cutting through jungles dark and sinister resulting largely from Man's misuse of his mental and emotional activities on our planet. Trying to let some light in, with a devoted band of fellow helpers. Enlarging and rehabilitating our own Rescue Station and building another one, much needed. Trained staff are difficult to find or unwilling, often, to undertake such chores. Watching arrivals from Earth brings home forcibly the fact that most of this planet's denizens at present are little more than children, morally and spiritually speaking. The leaven of reasonably evolved souls now in incarnation is dangerously low—I have told what "Powers" I can reach that unless this shortage is rectified soon, life on this planet cannot be saved or salvaged, and it is *imperative* that a number of really advanced beings are persuaded to reincarnate here well before the end of the century.

Whether my warnings will have any effect is in the lap of the Gods—after all it is primarily their concern, not mine, who, in fact, am only a visitor to this particular planet, and not one of its regular denizens.

And now to a more fascinating subject. From time to time while wandering through the immense celestial Halls containing the Archives recording the ever unfolding life upon this planet I have passed, on tip toe, the doubly sealed entry to a secret chamber. Recently, when doing so, I was amazed to see the door ajar. The Guardian absent. So in I went and looked around. Very soon I realized why this place had remained so secret during an eternity of our 'time.'

Indeed, I wondered whether the Door, at long last, had been opened by accident or on purpose. Records within are of a kind to stagger and revolutionize all our man-made theologies and creeds. Here in full detail was set down a record of the life of Jesus during three occasions in B.C. times when he walked the earth as a man in body form and in preparation for the time

when he was destined to assume the Mantle of the Christos. Revelations of supreme significance, simplicity and purpose, fascinating and inspiring beyond words.

The next time I passed that way, the great Door was once more bolted and barred and the sentinel guarding it totally incommunicado.

One fact I have cleared up—so far as I am concerned beyond further dispute. The Virgin Birth belief was a myth. However, the seed of both parents was infused with a special spiritual quality—or if you prefer theological terms, the Holy Ghost descended into the uniting sperm, just before conception took place. This phenomenon or miracle did not occur at and before the birth of Jesus on the three previous occasions of his earthly sojourn. In those instances the procedure followed routine human conditions. But in each instance his parents had been very carefully and cosmically selected.

I have never (before) understood how Jesus could have been adequately equipped to play his great role 2,000 years ago, had he had no previous experience of our planetary conditions and the bodily feel of three-dimensional states of being.

Is the time ripe for casting doubt on the validity of certain aspects of orthodox Christian scriptures?

No doubt one has suspected it all along and taken it in one's stride—we have talked glibly of the Akashic Records and left it at that. But when one comes face to face with a facet of an inconceivably immense and universal computer registering *facts alone* about Truth—no theorizing, no interpretations—then the shock is immeasurable. These facts have been 'there' wherever 'there' is, all the time, and the Computer never ceases to register them. From the standpoint of Authority (that is, of course, if one reads its computations correctly) there can be no escape back into the realm of man-made theories and speculations. Take Christian history, for example—its whole theological edifice, or nearly so, has been erected on half truths and human speculations —largely for proselytising purposes." (T.P. then proceeds to list certain generally accepted orthodox "facts" which he found to be fictions or incorrect theories founded on semi-truths; and concludes:

"What all this boils down to is almost to accept Henry Ford's dictum that 'History is Bunk'."

He then proceeds to set down a passionately felt indictment of the old Dispensation in so far as it founded itself on Blood, e.g. "the blood of the Martyrs is the seed of the Church," etc., etc., etc.

"The Jewish faith gloried in blood sacrifices, based of course on very early pagan rites. Their Passover celebrates the daubing of blood on lintels and the subsequent killing of animals to feast upon. Christianity, so far as the 'Church' represents it, is a bloody affair all through: never ceasing slaughter of Jews, massacres of Moslems by Crusaders, to the glory of Christ. Vicious and prolonged religious wars; the Inquisition, Bloody Mary, Elizabeth, Cromwell, the Huguenot massacres, and countless private killings 'for the faith.' If my sins can only be washed away by someone else's blood then I prefer to retain them."

"The Christos is *not* a person but a Principle. A person, however Divine, cannot be everywhere at once, whereas a Principle can. Available to be drawn upon by everyone and by all forms of Life on every level of existence. It is only *after* you or I or Jesus has received the Christos within us that this Principle becomes individualised and can then be regarded pro tem as a "Person."

In this sense, of course, when Jesus was crucified what he had taken into himself of the Christ Principle and integrated into his very being would remain with him and partake in his death upon the Cross. But the immense volume of the Cosmic Christ Principle, overshadowing Jesus for three years, departed; otherwise there could have been no crucifixion and no death.

This subtlety is beyond most men's comprehension; and why on earth should I bore you by inviting you to stretch your mind and understanding so extensively? You had better tell Sally to bring up a Legion of Angels to protect you from the momentous consequences of entering W.T.P.'s life. But cheer up! God can make no use of cowards, and protects His own."

I hope I may be forgiven for ending this selection of T.P.'s "metaphysical chit chat" and "extensive mind stretchings" on this personal note. The mixture in it of teasing and profound instruction interlaced with semi-serious calls upon my (supposed) moral and spiritual stamina was typical of the whole of our strange and treasured correspondence. I hope later to publish further extracts.

A few of the passages here quoted are headed: To be shared at your discretion; and in one instance: "Mum's the word at present." The responsibility for disclosure is mine alone; but I cannot but believe that I have his sanction for deciding that mum has ceased to be the word with regard to the "release" of certain truths once hidden.

Tommy Steele, Extract from an article on ESP in *Woman's Journal,* April 1974.

No one, you might think, is more down-to-earth than Tommy. But this East End kid, who hit the big time in showbiz yet managed to keep his Cockney cool, had a most unearthly experience as a teenager. While serving in the Merchant Navy he contracted spinal meningitis, and doctors didn't hold out much hope. As he lay behind hospital screens, paralysed from the waist down, and battled quietly for life, he heard a child laughing. Then from over the top of the screen bounced a bright red, green and white ball, to land a few inches from his fingers on the bedspread. Stretching slightly, he grasped it and, with enormous effort, threw it back. Again it came sailing over the screen, to land even further away. Again Tommy stretched his paralysed limbs, picked up the ball and returned it. Throughout that day the game was repeated dozens of times until, by evening, the ball was landing so far away that Tommy had to climb out of bed and walk a few steps in order to throw it back. His parents arrived with the doctor and were amazed at what they saw—their dangerously ill son was sitting up brightly in bed, with no fever, and happy to demonstrate his ability to walk again. Noting the astonishment, Tommy explained how the child and the ball had helped his recovery. But there were no little boys in the ward, only sick men. It must have been Rodney, said Tommy's father. Rodney was Tommy's young brother who had died at the age of three, clutching his favourite toy in his hands. It was a red ball with green and white stripes that Tommy had given him for Christmas.

BOOKS RECEIVED

Over The Rim, Clare Cameron, Outposts Publications.

Beyond The Body, Benjamin Walker, Routledge & Kegan Paul, £2.95.

The Gospel of Relativity, Walter Starcke, Turnstone Books, £1.95.

The Sphinx and the Megaliths, John Ivimy, Turnstone Books, £2.95.

The Temple Angel, Ivan Cooke, The White Eagle Publishing Trust, 50p.

Sir Oliver Lodge, W. P. Jolly, Constable, £3.95.

The Tree of Evil, William C. Gray, Helios Books, £2.50.

Passages: A Guide for Pilgrims of the Mind, Marianne S. Andersen and Louis M. Savary, Turnstone Books, £1.95.

From A Full Heart, Richard Hale, The Mitre Press, £1.

Books

Summons To Life. The Search for Identity through the Spiritual. Martin Israel, M.B. (Hodder & Stoughton, 1974, £2.10.)

The dust cover of this book poses the questions: "Why do men struggle to keep alive, yet forget to live? What is the measure of a truly mature person? To what does the heart vibrate—Money or Meaning? What is the Spirit of man? How is it experienced? How do I find my true self, my soul? What is Reality?" Below the questions the answer is given: "Life," says Dr. Israel, "in its real, ultimate sense, can only be found through awareness of the spiritual. It is with the Spirit of man, what it is and how it works, that this book deals. It is about the quest for true identity, the discovery of the true self, the soul." This is as good a terse description of the book as could be formulated. In a review it is impossible to summarise the content of this particular book. Hence it should help to list the Chapter headings: I. The measure of a man. 2. The point of departure. 3. The vale of enlightenment. 4. Spiritual growth in everyday life. 5. The mystery of love. 6. Love and human relationships. 7. The role of suffering. 8. Strength and weakness. 9. The inner life. 10. Prayer. 11. The agnosticism of real faith. 12. The social roots of the spirit. 13. The psychic faculty and the spiritual path. 14. Freedom and the will. 15. Mysticism and spirituality. 16. Discerning the spiritual path. 17.. Building the spiritual body. 18. Immortality and resurrection.

Although the author is dominated by the life and teaching of Jesus, the notion of a cosmic Christ and the concept of "the Christ in you," one's mind turns automatically to the life and work of Socrates. There is no parallel between Socrates and Dr. Israel but there is a certain similarity that is not without significance. Socrates is supposed to have turned away from metaphysics, that is, the attempt to interpret the universe and all that is therein because he was disappointed with the metaphysic of Anaxagoras. It is much more likely that Socrates steered clear of metaphysics because his brilliant intellect made him aware of the sheer immensity of the task of the metaphysician. Yet there can be no doubt that Socrates believed wholeheartedly in a spiritual metaphysic, was utterly convinced in the survival of personality after the death of the physical body and that life after death could be of a higher order than life on earth. Socrates' main concern was how to get through this life on earth with the maximum spiritual profit for the human soul. Well did he say to his judges: "I do nothing but go about

persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul." In a very real sense Socrates was the first moral philosopher. He is famous for his readiness to discuss the fundamentals of moral philosophy with anybody and everybody. What is not well known is the considerable time he deliberately spent in solitude. Yet it was from these periods of solitude, plus the outstanding brilliance of his insight and intellect, that his telling contributions to discussion stemmed. As stated above, there is a certain significant similarity between the life and work of Socrates and that of Dr. Israel.

There is nothing new in what Dr. Israel has to say. It can all be found in the history of the best findings of moral philosophy and in the teachings of the seers, particularly the teachings of Jesus. Dr. Israel would not claim that he was saying anything new. Yet there is a freshness and a vitality about his book because, like Socrates, he has sought to find his own way through this life and to help others to find theirs. Far from there being anything "starry eyed" about Dr. Israel, he has a profound awareness of the sordid and the squalid aspects of life on earth and he is under no illusions about the dark aspects in each and all of us and of the highly questionable motives present in many who seek to do worthwhile work. He has the gift of "seeing life steadily and seeing it whole," so that he is able to integrate the good, the bad and the indifferent in a process of spiritual evolution. He also has the uncommon gift of a profound and most telling commonsense.

This capacity to see life steadily and to see it whole, and to integrate good, bad and indifferent in a process of spiritual evolution, is ably brought out by an unusual technique used throughout the book. It is a technique that can exasperate unless one has the sense and patience to go along with it until its value becomes obvious. After a statement Dr. Israel will make a contrary statement and then bring the two statements into an acceptable diversified unity. It is the Hegelian Dialectic of thesis, antithesis and synthesis, and it is, for example, by this means that Dr. Israel so effectively brings together the good, bad and indifferent in life on earth into a process of spiritual evolution.

It is useless to try to skim through this book. Concentration is essential for every sentence and page. There is frequent repetition and it is both valuable and necessary. It would be by no means easy to "take in" all that Dr. Israel has to say if each of his points was stated once only. This is an excellent book: it is Dr. Martin Israel. GEORGE WHITBY.

Report On Radionics, by Edward W. Russell (Neville Spearman, London, £2.95).

It is posible that the general public first heard about Radionics through fox hunting squires. These unwitting Dr. Watsons to the fame of the great and now legendary George de la Warr put their animals, the quarry excepted, "on the box"; and when they were successful as they often were—animals make good subjects, an important clue to this science—members of their families were added . It is time someone made a synthesis of the subject, and Mr. Russel has done this with authority and success, tracing a continuing advance, in theory and practice, up to the work of Malcolm Rae and David Tansley, "whose researches *seem* to indicate the direction in which Radionics is likely to develop in the future." Rae's conclusion, in simplified form, can be summarised: Radionics detects deficiencies and prescribes remedies; it is in the first place diagnostic, secondly it can instruct the body (of the subject) how to cure itself.

Meanwhile, Dr. Harold Burr had contributed his concept of electro-dynamic fields, and postulated that they were organising fields. Tansley was able to equate these L fields which he described as "a web of energy streams, of lines of force and light," with the etheric field surrounding all physical bodies, and hence with Orientally derived knowledge of the Chakra system whose practical links with the physical can be made use of in acupuncture. Tansley "by concentrating on the Chakras has developed short cuts to Radionic diagnosis, but his approach is still essentially a Radionic one." He uses specimens (blood spots and hair samples) as "witnesses."

The author discusses the nature of the organising fields—L fields, T fields—and the communication system or chain of command. The latter, if this reviewer understands it, is like a double knight's move. In diagnosis the operator, by raising his level of consciousness to his own T field, as it were, can connect with the T field of the subject—through the link created by the "witness." [Some sensitives can do without this, e.g. Edgar Cayce.] Thence he receives information about the subject's physical body via the latter's etheric.

To make easier or more precise the bringing down of this information to the operator's physical brain, decoding devices are used, such as pendulum, forked stick (as in dowsing) or apparatus of some kind. These seem to respond through the operator's nervous system. Treatment travels the same course, in reverse. But since the last stage, converting the information from the subject's etheric to his physical, is not necessary, it is usually

omitted. The fox hunting squire does not know why or how his etheric (or that of his horse) has restored the imbalance in the physical. Presumably if the subject were a sensitive he would or could know.

A short review cannot do justice to this important book. (There is a good joke on p. 202.) H. M. B.

Insight of Solitude, by L. C. Beckett (Robinson & Watkins Books Ltd., London, 75p).

The author relates modern physics with the Lankavatara Sutra. But parallels between Dennis Sciama, Lynden Bell, Hoyle and Buddha are more than just mutually satisfying confirmations. For between Buddha's void and Eddington's emptiness—the 99.9% of atomic space unoccupied by proton or electron—there is correspondence not only of nature but of motive.

The nothing-in-between is the ruling factor in the whole cosmic system, says the author. Mind, if it can be so called, always was, always will be. But is not this an assertion? ("as soon as an assertion is made all is confusion"), and a definition? Eastern mystics, on the whole, whenever any definition is offered, particularly of a deity or creator, are inclined to say, Not That, Not That. A verb without a subject. Not even "It is," but "Is." H. M. B.

The Jewel in the Lotus, by Grace Cooke. (White Eagle Publishing Trust, £1.25.)

Cutting Through Spiritual Materialism, Chogyam Trungpa. (Watkins, £1.50. Paperback.)

These two books represent opposite poles of meditation. Mrs. Cooke's method largely relies on reaching an inner attunement of a positive kind; this achieved, what is unwanted and negative will fall away; the darkness vanishes when the light appears. Her teacher, White Eagle, says:

> "When you meditate . . . create for yourselves the perfect form, the Perfect One. In that Perfect One your higher self will manifest. As you feel love for your fellows and love for all life . . . all thought of self dies. . . . Cease from all conflict; seek only . . . the being of pure love. . . . It is the golden secret and must be put into practice continually . . . you will start to change the atoms of your physical, mental, etheric and celestial bodies."

Under this system (and the present reviewer can testify that it works) all that is dwelt upon is beautiful. With what lies in the shadow side, or suppressed or buried in the unconscious, the pupil is, in the main, left to deal with himself or ignore.

The book includes many examples of meditations by Mrs. Cooke's pupils, and a simple interpretation of symbols encountered, mostly within the White Eagle Lodge terminology.

Chogyam Trungpa faces a totally different audience to the quiet and earnest people who find a spiritual home in the White Eagle Lodge; he directly requires his American pupils to search out the illusion in their very idealism, hence "cutting through spiritual materialism."

> "The spiritual friend becomes part of you, as well as being an individual, external person. As such, the guru, both internal and external, plays a very important part in penetrating and exposing our hypocricies. . . . The basic intelligence follows you everywhere; you cannot escape your own shadow."

It is a subtle, intellectual, realistic and courageous book; a book of battle to the death with the tortuously concealed devils of materialistic or falsely idealistic thought. It owes much to Krishnamurti, and it gives no inch to the adversary. Many interesting anecdotes are included of how eastern teachers discover their own way, and train their pupils; here again no holds are barred.

The considerable value of each book is to its own very different audience. Perhaps both books would agree that the secret lies in *being*, gained by silencing what one has hitherto regarded as oneself. P. B.

The Gospel of Relativity, by Walter Starcke (Turnstone Books, £1.95).

Another way along the meditation route is mapped in Walter Starcke's fourth book. The goal is the achievement of unity between the absolute and the relative, between the ideal and the phenomenal world, between spiritual and physical man. The opposites are contrasting but complementary. Balance is necessary, yet symmetry is negative. Imbalance, movement and imperfection make man (and art) alive. The clues in the treasure hunt can be apprehended mentally, but the strategy of meditation must be planned from the obverse side. Sins require inverted commas and are stumbling blocks (and as necessary as bunkers on a golf course?). Most fifth century Greeks would have agreed, had they played golf, for their word for sins meant bad shots. Signposts are found in Freud, Jung, Einstein and the fourth Gospel, and the author's application of relativity is often catalytic. "Perfection at the absolute level means one thing, at the finite level something different. When we are told that Jesus was perfect and that we should be like him or feel guilty, we are doomed. He was perfect, but not in the way we are led to believe.

He was perfectly what a growing, evolving, living man should be. He wasn't flawless. 'Why callest thou me good?' "

(Refer this passage to the theme of the glorification of matter in Dr. Martin Israel's eighth lecture in this issue.)

Beyond the Body, by Benjamin Walker. (Routledge & Kegan Paul, £2.95).

The skill of this book is in the masterly logic applied to the dissection and examination of the three-fold nature of man. In language precise and scholarly the author's exceptionally wide reading enables him to cite instances from central European legends of the döppelganger for example, or to describe the interlocking dreams in du Maurier's Peter Ibbetson. And his witnesses, ranging from Thales of Miletus to Arthur Koestler, make their points as though their evidence was the culmination of their lives' work. From an examination of the double, whether exteriorised or not (the "quid" of mediaeval mystics for it does not include the soul) the author moves inevitably to consideration of the latter, the "quis," and the laboratory demonstration is complete. If the impression is given that the author does little more than go over old ground and present known evidence, this would be quite wrong. Beyond admiration for the reasoning the reader has a feeling of the numinous which leaves him very interested in the mind of the reasoner. H. M. B.

Over the Rim, by Clare Cameron. (Outposts Publications, Walton-on-Thames, Surrey. 55p.)

A heifer in white velvet coat,
A speckled thrush with swelling throat,
A squirrel with his beady eye
Through the bracken leaping high—
As I stopped to talk to these
Gathered underneath the trees,
I do not know why they should shake
My spirit suddenly awake.

For in that moment as I stood
Between the farmhouse and the wood,
The light unfolded from a cloud,
And almost had I cried aloud
In one anguished flash to see
The joy, content and royalty
Of life's essential holiness
That men have lost and beasts possess.

(Readers are invited to discuss this poem, which is on page 9 of the book.—Ed.)

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