

# THETA

NUMBERS 29-30  
FALL 1970 AND  
WINTER 1971

A BULLETIN FOR RESEARCH ON THE PROBLEM OF SURVIVAL AFTER BODILY DEATH  
PUBLISHED BY THE PSYCHICAL RESEARCH FOUNDATION, INC., EDITED BY W. G. ROLL

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## TENTH ANNIVERSARY ISSUE

This year the Psychical Research Foundation celebrates its Tenth Anniversary. And THETA, first published in 1963, reaches a milestone of its own with the thirtieth issue.

The P.R.F. was founded in August, 1960, by Charles E. Ozanne as a means to explore the question whether the human self extends beyond the life-span of the organism. Ozanne, who was educated at Yale and Harvard, spent most of his life as a college and high school teacher. The creation of the P.R.F. was the last and most significant gesture in a long life's service to parapsychology. He died on April 15, 1961, at the age of 94.

The P.R.F. began its work in 1961. For the first three years, it was housed at the Parapsychology Laboratory, Duke University. This subsequently moved out of Duke to become the Institute for Parapsychology at the Foundation for Research on the Nature of Man.

In 1969 the P.R.F. was able to rent two adjacent five-room houses from Duke. One contains a parapsychology laboratory, the other has a library-seminar room available to students and others interested in the field. It has been used for the undergraduate tutorials in parapsychology taught by Robert L. Morris, P.R.F. Research Associate and Postdoctoral Fellow in Psychiatry at Duke.

The relations with the University have moved forward in other ways. In recognition of his longtime collaboration with the P.R.F., John Altrocchi, Professor of Medical Psychology at Duke and Associate Professor of Psychology, has been elected a member of the Board of Directors.

Another member of the Duke community has joined the P.R.F. Richard B. Kramer, Assistant Professor of Psychology and Associate in Medical Psychology, has become part-time Research Associate. Kramer received his Ph.D. from the Uni-

versity of Chicago and also attended Oxford University. His main work has been in personality research. Two doctoral students at Duke have held summer fellowships, Jacqueline Damgaard and Fritz Klein. They are at the Departments of Psychology and Electrical Engineering, respectively. Miss Damgaard is continuing as part-time Research Associate at the P.R.F. after the summer. Judith Klein has become Research Assistant and Geoffrey Wheeler, an undergraduate psychology student, is also assisting in the experimental work. Other Duke members of the P.R.F. team are two consultants from the Department of Electrical Engineering, John L. Artley and William T. Joines, Professor and Associate Professor, respectively. These men will be familiar to readers of THETA.

In spite of the links indicated, the P.R.F. is independent of the University. The Project Director, W. G. Roll, is responsible to an autonomous Board of Directors. J. G. Pratt is President, H. H. Price, Vice-President and Ian Stevenson, a Board Member. Pratt and Stevenson are at the Division of Parapsychology, Department of Psychiatry, University of Virginia, and Price is a member of New College, Oxford. In addition to Altrocchi, another new member recently joined the Board, David S. Evans, Vice-President at Wachovia Bank and Trust Company, the Foundation's fiscal agent. Evans was elected to succeed the vacancy left by the retirement from the Bank and from the P.R.F. of A. R. Bennett. The P.R.F. also has an Advisory Committee (for names see THETA 9).

As the P.R.F. enters a second decade, the century moves into its seventh. In the following pages Roll looks at the road that lies ahead for psychical research in general and for survival research in particular. The views he expresses are his own and are not necessarily shared by others at the P.R.F. Comments by readers will be welcome.

**Introduction**

Psychical research does not exist in a vacuum. Like any other organized human activity, it is a response to individual and social needs. Knowledge of these needs may prepare us for the years ahead. As a point of departure for the next decade, Marshall Berman, New York University, has this to say: "For a great many Americans, particularly young Americans, the 1960's were a time in which two of the deepest streams of consciousness—self-consciousness and social consciousness—converged. The radical vision and energy of the sixties aimed at a fusion of ideas and experiences which the fifties had found either unrelated or incompatible: political freedom and personal ecstasy, activism and mysticism, voter-registration drives and mind-expanding drugs, sit-ins and love-ins."<sup>1</sup> The effort at this fusion caused people to "look harder and deeper at once into themselves and into the institutions and environment they lived in. They sought both to expand the self and open it up, and to create a society in which the self could survive." Many experienced a conflict with existing society because it compels us "to play roles and fulfill functions that cut us off from our deepest feelings and needs: it alienates us from ourselves."

If this view is correct, how can the conflict be resolved? How can a fusion be achieved between the needs for "activism and mysticism" or for "political freedom and personal ecstasy"? And in what sense can the self be expanded and opened up? The answers to these questions hinge on the nature of the human self. The behavioral sciences identify the self with the body, and its needs with organic needs only modified by the environment. We regard ourselves as a species which emerged victorious in the fight for survival and we see the fight continuing among ourselves, if not for physical survival, then for individual ascendancy. Our educational, professional and commercial institutions all reinforce personal achievement in competitive situations. Recreational activities often follow the same theme, whether at the Miss America stage, the Rose Bowl or whatever arena we attend. Although there

are times when cooperative relationships override individual concerns, the mold is essentially the same since the group we belong to is usually set against another group. The context may be anything from the battlefield to the church which excludes members of other races.

If this picture of human beings as separate egos is accurate, there cannot be any actual expansion of the self. The search for ways to "open up" the self and satisfy its need for "activism," "mysticism," etc., are then to be explored in terms of ego functions—such as adolescent rebelliousness, perhaps with artistic and pathological overtones—which present-day psychological and sociological techniques may be able to accommodate. But if the self in some real sense encompasses its social and physical environment, science and technology cannot be expected to respond to its needs until they recognize the possibility of an extrasomatic self. The question is whether it can be shown that the human self extends beyond the borders of its organism.

**Psi Field and Field Consciousness**

Psi phenomena such as extrasensory perception and psychokinesis indicate that people are connected with each other and with their physical environment in ways additional to those familiar to science. It has been suggested that psi fields exist around people and objects which are similar to (perhaps identical with) known fields and which interact with these to produce psi phenomena. The possibility that psi phenomena can be explained within the framework of modern physics has aroused lively interest among parapsychologists and physicists and promises to spur new research developments in the seventies.

The idea that a person's ESP abilities can be understood in terms of fields surrounding his body does not necessarily imply an extrasomatic self. The interaction between a person's psi field and a closed pack of ESP cards on a desk in front of him by itself is no more evidence of an expanded self than the interactions of electromagnetic fields which enable him to see the desk. If an idea, emotion or object is to be accepted as part of a person's self, it must somehow be incorporated into his

self-consciousness, into the experience he has of his "I." Similarly the contents of the unconscious are likely to be regarded as part of the self to the extent that they can be brought into awareness.

If the psi field and the other fields making up our environment are experienced as part of the self, we may define such an experience as one of "field consciousness." Experiences of field consciousness (FC) have been reported near the moment of death, during psychedelic drug trips, as a result of meditation and in other altered states of consciousness.

A. Govinda, an exponent of Tibetan Buddhism says that in states of absorption, human consciousness "is not bound to one direction (of time), like the body and its senses."<sup>2</sup> Also, "while in meditation space seems to expand. . . in the higher stages of absorption the experience of the infinity of space immediately leads to the experience of the infinity of consciousness. After the elimination of all thing- and form-ideas or representations, space is the direct and intuitive object of consciousness."<sup>3</sup>

By themselves experiences of this kind do not prove that field consciousness occurs though they may be highly convincing to the person who has them and more "real" than the world of ordinary sense perception.

There are two approaches to the problem of whether FC experiences represent an expansion of the self into the environment in fact or only in fancy. We can examine psi occurrences and determine whether they are associated with FC experiences and we can examine FC experiences and explore for psi phenomena that might be related to them. The former approach would include studies of persons with marked psychical abilities, such as mediums and sensitives, to determine whether the use of these abilities coincides with experiences of field consciousness. The latter approach would take as its starting point the FC experiences, say of yogis and Zen teachers, to determine whether these experiences result in increased psi capacities.

When a sensitive "reads" a target person, he often identifies with that person,

sometimes to the point of losing sight of the borders between the two personalities. The FC experience as a rule is not consciously sought by the sensitive, but seems to result from the use of his psychical abilities. Usually the experience is restricted to the person or situation the medium is responding to at the moment. Occasionally its scope is wider. The British medium, "Mrs. Willett" once said at the end of a mediumistic session, "It's so heavenly to be out of myself—when I'm everything, you know, and everything else is me."<sup>4</sup>

Mrs. Eileen J. Garrett (see THETA 22 and 25) . . . said that when she practiced her mediumship, "I have an inner feeling of participating, in a very unified way, with what I observe—by which I mean that I have no sense of I and any other, but a close association with, an immersion in, the phenomena. The 'phenomena' are therefore not phenomenal while they are in process; it is only after the event that the conscious mind, seeking to understand the experience in its own analytical way, divides up the unity which, after all, is the nature of the supersensory event."<sup>5</sup>

In the same way that FC experiences may arise as by-products of ESP, persons whose main goal is the achievement of the FC state often report the development of psychic powers as side effects. W. Y. Evans-Wentz says that in Tibet telepathy is regarded as "a quite ordinary outcome of a disciple's *yogic* training."<sup>6</sup> Swami Akhilananda makes a similar statement.<sup>7</sup> Govinda refers to FC moments of "full awareness and 'wakedness'" as experiences of "clairvoyant states."<sup>8</sup> But many yogis and others who teach the attainment of such experiences warn that ESP incidents should not be regarded as a substitute for this. The value of ESP is a function of the extent to which it serves the attainment of the FC state.

There is good reason then for taking seriously the view that there may be a

4. G. William, Earl of Balfour, "A Study of the Psychological Aspects of Mrs. Willett's Mediumship, and of the Statements of the Communicators Concerning Progress." *Proc. of the S.P.R.*, 1935, Vol. 43, p. 218.

5. E. J. Garrett, *Awareness*. New York: Creative Age Press, Inc., 1943, p. 113.

6. *The Tibetan Book of the Great Liberation*, Oxford University Press, 1968, p. 253.

7. *Hindu Psychology*, Routledge & Kegan Paul, 1948, 241 pp., p. 149.

8. "Time and Space and the Problem of Free Will." *Main Currents*, March-April, 1970, Vol. 26, No. 4, p. 114.

1. *The New York Times Book Review*, February 22, 1970, p. 1.

2. "Time and Space and the Problem of Free Will." *Main Currents*, March-April, 1970, Vol. 26, No. 4, p. 113.

3. "The Conception of Space in Ancient Buddhist Art and Thought." *Main Currents*, January-February, 1970, Vol. 26, No. 3, p. 78.

close relation between psi phenomena and FC experiences. ESP incidents during FC experiences indicate that the latter may not be occult illusions but represent actual expansions of the self into the objective world of space and time: ESP and other psi phenomena may provide the empirical validation of self-expansion. Conversely, if the FC experience encompasses the psi field, this is likely to give a richer meaning to psychical research. Indeed, if ESP is involved in the FC experience, then it is likely that this experience can be better understood and perhaps achieved more easily through a fuller understanding of ESP.

### Mind in Matter

A medium being tested at the P.R.F. is handed a concealed object belonging to a target person. Holding this, the medium proceeds to describe events in the life of that person. This type of ESP, known as object association (or "psychometry"), has long been familiar to researchers. Sir Oliver Lodge said that "it appears as if we left traces of ourselves, not only on our bodies, but on many other things with which we have been . . . associated, and that these traces can thereafter be detected by a sufficiently sensitive person."<sup>9</sup> From a parapsychological point of view, there may be no sharp border between self and environment, between mind and matter.

The idea that mind and matter are not separate entities is now also expressed by biologists and physicists. For instance, A. A. Cochran suggests that what we regard as the inanimate physical world may possess life and mind properties in a rudimentary form. He goes a step further and specifies where in the physical world mind properties may be found. "Man is both matter and mind, while atoms and the fundamental particles of matter are both particles and waves. If one suspected that a rudimentary degree of life were possessed by all matter, he would naturally suspect that the dual aspects of man are a direct result of the dual aspects of the matter from which he is made, and that the mind of man and the wave properties of an electron are two extremes of the same thing: the mind properties of matter."<sup>10</sup> He pursues this idea by exploring the

wave properties of the elements which constitute living organisms. It appears that carbon, hydrogen, nitrogen and oxygen which make up about 99% of the atoms in protein have relatively high wave predominance compared to other chemical elements (by this it is meant that only few of the atoms absorb or emit energy at any given time, with the result that their total energy is stable). Cochran suggests that this may explain how living and conscious organisms can result from aggregations of such elements.

If the physical surroundings of the organism can be said to possess mind properties, it may become easier to explain how consciousness can expand into the environment. This in turn suggests that findings about the physical world may also explain characteristics of the mental world and vice versa. For instance, the psychological laws of association may have a close parallel in object association where physical objects that have been contiguous apparently remain connected, the strength of the associations depending on the "laws" of recency, frequency, etc.—this explaining why a sensitive is more likely to respond by ESP to events associated with the psychometric object which are recent or recurrent. The concept of (psi) fields surrounding physical objects is an example of a physical concept being used increasingly often in psychical research. If people as well as apparently inanimate physical objects and places are the center of psi fields, this may throw light, among other things, on the supposed ability of persons who have achieved the FC experience to evoke this in others and on the effects which places or objects ("relics") connected with such persons are said to possess. With present-day concepts and research procedures it becomes possible to extract such claims from myth and folklore and examine them in the light of science.

### Consciousness Control

Psychical researchers and others interested in exploring FC experiences were greatly encouraged in the 1960's by the discovery that these seem to be associated with certain brain wave patterns. Joseph Kamiya at the Langley Porter Neuropsychiatric Institute in San Francisco found

10. A. A. Cochran, "Mind, Matter, and Quanta." *Main Currents*, 1966, Vol. 22, March-April, No. 4, pp. 79-88.

that yogis and Zen teachers showed a greater amount of brain waves in the alpha frequency during FC experiences than persons who had no such experiences. He then attempted to train ordinary subjects to produce alpha by connecting a buzzer to his electroencephalograph (EEG) which sounded whenever the alpha wave was dominant. Kamiya found that many people could learn to prolong the alpha periods by listening to the buzzer and that they reported FC experiences during these times.<sup>11</sup> This "biofeedback" work, which has spread to studies of other brain waves and autonomic functions such as heart rate and breathing, accelerated greatly when it was found that increased conscious control over them may bring psychological and medical benefits.

Parapsychologists were quick to respond to the possibility that these measurements were related to a person's psi abilities. Their interest centered on the alpha brain wave since this seemed to be associated with mental states generally held conducive to ESP receptivity, whether these consisted in mild states of relaxed awareness or intensive FC experiences. Several recent parapsychological studies have suggested a relationship between ESP and alpha waves.

In the 1970's this research can be expected to embrace other methods for achieving the FC state, including traditional yogic and Zen practices, either in isolation or combined with psychophysiological techniques. Since the environment may play a role in FC experiences, there will probably be work with controlled surroundings, including manipulation of climatic conditions, light and sound. The personality of the FC trainee is also likely to be a factor: research for the best method to achieve the FC state is likely therefore to take account of his psychological characteristics.

### Science, the Self and Survival

The relation between the human self and the physical world was examined by Lawrence LeShan in the second William McDougall Lecture on Psychical Research at Duke University, "Human Survival of

Biological Death."<sup>12</sup> LeShan found that the descriptions of the universe by modern physicists were strikingly similar to the accounts by so-called mystics. A group of physicists to whom LeShan showed a collection of about sixty quotations from the two groups were unable to tell them apart. An example from the collection illustrates LeShan's point: ". . . the reason why our sentient, percipient, and thinking ego, is met nowhere in our world picture can easily be indicated in seven words: because it is ITSELF that world picture. It is identical with the whole and therefore cannot be contained in it as part of it." The quotation is from the German physicist, Erwin Schrödinger.<sup>13</sup>

This approach brings the survival question into new perspective. In the space-time continuum of field theory a physical entity is considered part of a larger pattern and not primarily a discrete object. From a field theoretical point of view the human self is not contained within the life-span of its body. All objects and events exist always in the total field which constitutes the universe. This was not true in the Newtonian universe. In the older picture of the world, which is close to the common sense view, ordinary macroscopic objects were separate entities with finite careers.

Field theory, LeShan says, implies survival of the self of bodily death as clearly as Newtonian physics implies its termination. But LeShan is quick to recognize that this is of little interest if survival does not involve continuation of consciousness. The question then hinges on the relation between the conscious self and the physical space-time continuum. As an answer LeShan points to the similarity between the description of the universe by modern physicists and FC experiences as reported from many cultures and periods. Usually as a result of lengthy training designed to still discursive thinking while simultaneously retaining consciousness, the self is experienced as limitless and identical with the universe. The common sense notion of the self as restricted to and dependent on the body is seen as an illusion.

In the past, psychical researchers have

12. The title was the same used for an article in *Main Currents*, Vol. 26, No. 2, November-December, 1969, pp. 35-45.

13. R. Fischer (ed.), *Interdisciplinary Perspectives on Time*. New York: New York Academy of Science, 1967, p. 16.

9. "Report on Some Trance Communications Received Chiefly Through Mrs. Piper." *Proc. of the S.P.R.*, 1909, Vol. 23, pp. 127-285.

11. J. Kamiya, "Operant control of the EEG alpha rhythm and some of its reported effects on consciousness." In C. T. Tart (ed.) *Altered States of Consciousness*. New York: Wiley, 1969, pp. 507-518.

usually thought of survival as a continuation of the ego in a nonphysical world. Studies of the survival of a person's memories and personality traits, as manifested through a medium or in a reincarnation subject, are part of this approach. In the years ahead, research into survival is likely to expand and at the same time find a firmer basis in physical science. If survival occurs, this may be within the fabric of the physical universe and survival may range from the continuation of the consciousness of ordinary life to field consciousness where the self merges into the universal continuum. With this increase of possibilities, the research approach is also likely to widen. Procedures that may establish continuation of a self identifiable in terms of memories and personality traits may not detect the continuation of a self which has merged with the universal field system. For the person who has reached the FC state, survival after death may entail the *loss* of memories and personality traits rather than their continuation. We should therefore predict failure in communicating with deceased persons who have reached this state. Here, the best time to explore survival would be before death, during FC experiences. Out-of-the-body experiences when consciousness also seems to extend beyond the body (see THETA 13, 15 and 25) are promising topics, too, for the survival researcher.

If it should be found that field consciousness transcends space-time barriers, including the moment of death, survival after death could in effect be reached before. Achieving the state of consciousness which survives death would become a this-world undertaking and not only something for the future when death is near: attainment of the FC experience would be training for death. And death itself, far from being the dreaded termination of consciousness, would become the opportunity for its permanent expansion—uninterrupted by the demands of brain and body.

### Complementarity

If science and personal experience were to verify the self-environment union, this would not entail a denial of the experience of separations, of the awareness of "I" as distinct from "you." It would, however, bring us back to the question posed by Berman whether the two "streams of consciousness" can be integrated.

J. Robert Oppenheimer uses a concept from modern physics to deal with the two aspects of human nature: "These two ways of thinking, the way of time and history and the way of eternity and timelessness, are both parts of man's efforts to comprehend the world in which he lives. Neither is comprehended in the other nor reducible to it. They are, as we have learned to say in physics, complementary views, each supplementing the other, neither telling the whole story."<sup>14</sup>

Meister Eckhart, a medieval German priest said: "The soul has something within it, a spark of supersensual knowledge that is never quenched. But there is also another knowledge in our souls, which is directed toward objects; namely knowledge of our senses and the understanding: this hides that other knowledge from us. The intuitive higher knowledge is timeless and spaceless without any here and now."<sup>15</sup>

This duality does not entail a split existence, but a more coherent one. The periods of field consciousness may provide an integrative basis for everyday living, leading to a more fulfilling and more responsible existence in relation to one's social and physical environment. Such an existence, in turn, is likely to result in more frequent and richer FC experiences.

The impact of the complementary approach will be particularly significant for science. Scientific observation involves a subject-object dichotomy—though one may be aware on theoretical or experiential grounds of a basic unity. Field consciousness may direct science toward exploring the basic man-world unity and science in turn may help to understand and activate field awareness.

### Religion as Applied Science

"Christian faith proceeds . . . on the assumption that extrasensory communication regularly takes place between God and man. . . . The Christian who is unwilling to affirm the occurrence of telepathy must give up praying or be called a fool!"<sup>17</sup> This opinion by Howard Wilkinson, Chaplain of Duke University Chapel,

14. J. R. Oppenheimer, *Science and the Common Understanding*. New York: Simon and Schuster, 1966, p. 69.

15. *Main Currents*, Vol. 26, No. 3, January-February, 1970, p. 70.

16. Quoted by Lawrence LeShan op. cit. p. 37.

17. H. C. Wilkinson, "Parapsychology and Religion." *Parapsychology Today* (edited by J. B. Rhine and Robert Brier), 1968, pp. 223-228.

is representative of views held by an increasing number of religious leaders, as shown by their involvement in such groups as the Churches Fellowship for Psychical Study (in Great Britain) and Spiritual Frontiers Fellowship (in the U.S.A.).

But many clergymen, wanting to avoid conflicts with accepted scientific beliefs, have ignored ESP and PK occurrences—the "miracles" of an earlier day, when they were seen as signs of godliness. Also ignored are the FC experiences of the founders and saints of the great religions, the visionary or mystical experiences which told them that man is part of a divine or universal relationship.

During the sixties many clergymen saw the church's main role as consisting in social action. This sidestepped the issue of religious belief at the same time as it supported a religiously toned life of sacrifice and aid to others. It did not satisfy the need for an opening or expansion of the self, felt particularly strongly among the young who had experienced (or simulated) the FC state during drug experiences, at rock festivals, etc.

Our social institutions and action programs failed in other ways. Edward B. Fiske, writing in *The New York Times* says: "The war in Vietnam, the failure of the civil rights movement and other recent events have led young persons to a serious questioning of the authority of science, reason and technology—the very values with which religion had attempted to reach an accommodation.

"Their reaction has led, among other things, to a new interest in Eastern religion, astrology, witchcraft, drugs, spiritualism and other phenomena that were presumably incompatible with modern scientific knowledge. The result is that society is undergoing a profound mystical and religious revival that is taking place almost entirely outside the religious institutions that presumably should be the first to recognize its significance."<sup>18</sup> Fiske sees the commune movement as a "modern expression of most of the ideals of classical monasticism" and the drug culture as "at least partly a search for new modes of reality . . . that has obvious links with traditional Christian mysticism." In the same vein, he points to the "liturgical nature" of rock music.

18. "Religion in the Age of Aquarius." December 25, 1969.

Many churchmen urge the institutions with which they are associated to respond to this religious revival. But their traditional approaches and dogmas have often proved irrelevant. The choice is not indiscriminately to resurrect the past or substitute current fads. Science and technology should not be blindly rejected but, on the contrary, should be focussed on the issue at stake: the nature and reach of the human self and consciousness.

In recapturing its role, religion in the seventies can be expected increasingly to rely on empirical observation and testing. For instance, if prayer involves a telepathic relationship, studies that increase our understanding of telepathy should also help to increase the efficiency of prayer. This is true whether we think of prayer as communication between man and God as distinct entities or as parts of the same continuum.

In this approach, traditional as well as new rituals and dogmas become hypotheses to be verified or falsified. By isolating the real from myth and superstition, psychical research will be an important anti-pollutant. Tests of the claims connected with witchcraft, spiritualism, drugs and astrology have begun and will continue in the effort to sift the genuine from the spurious.

As medicine and engineering rest on physiology and physics, religion is likely to depend increasingly on psychical research and on other branches of science and technology which focus on the human self.

One of the most important by-products of our technological society may be leisure time. In the past sustained inward explorations were mainly for the affluent or for those who chose the life of the monastery. Now many persons have more free time than they can spend meaningfully. If safe methods can be developed to enable the ordinary person to have some degree of the FC experience within a reasonably short time, an increasing number of persons are likely to seek it. Our churches, temples and religious retreats could then regain their function as places for actual, experiential communion between man and a universal or divine principle.

If religions were to open their doors and dogmas in this way, we would see an ecumenical movement embracing not only

different religions but science and technology as well. By guiding technology to the service of the relationship between man and the larger pattern of which he may be part, religion could become one of the most vital of the applied sciences.

### Conclusion

On one of the last days of the old decade, on December 30, 1969, the Parapsychological Association, the international professional society for psychical researchers, was accepted as an affiliated organization by the American Association for the Advancement of Science. This can be expected to bring increasingly closer relations between parapsychology and the established sciences.

Psychical research long ago adopted the scientific method. But until recently, it seemed that the explanation of psi phenomena would be divorced from the world picture of the physical sciences. As ESP emerges into clearer focus, however, it no longer seems a response to a nonphysical world but on the contrary a response to the physical world in all its extensions. And the experiences of yogis and others, often thought to contradict the world picture of science, now appear to support it. Conversely, the space-time continuum of modern physics, generally held to be a mathematical abstraction, can apparently be verified by direct experience.

In our projection into the seventies, psychical research takes in a wider scope of human nature and experience than it previously did. If the environment is encompassed within the human "psyche," it is inevitable that its systematic study also will expand. Historically, psychical research included studies of altered states of consciousness (some of the pioneering work in hypnosis was done in the late nineteenth century at the London Society for Psychical Research). Indeed the FC experience figures prominently in the classic of the field, F. W. H. Myers' *Human Personality and Its Survival of Bodily Death*.<sup>19</sup>

19. F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*. New York: Longmans, Green, and Company, 1919, pp. 307.

In the years ahead, explorations of the self will be integrative and therefore interdisciplinary. They will bring together physicists, psychical researchers, psychophysicists, religious leaders and workers from other professions. Indeed the work could not succeed without a dedicated interdisciplinary approach.

If the borders between self and environment can be made to disappear, this is likely to have profound effects on man's attitude to his environment, both social and physical. If the self is experienced as actually embracing other people, self-consciousness becomes social consciousness. Race and generation gaps and the other divisions which keep people apart and in angry confrontations cannot then be easily sustained. So also with the physical environment: pollution and other acts defacing nature will be more difficult to commit if they are seen, literally, as acts of self-destruction.

If the indications I have outlined about the human self are in the right direction, if "inner" and outer space are basically synonymous, its exploration will be more exciting and meaningful to man than any other he could undertake.

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### EILEEN J. GARRETT 1893-1970

Mrs. Eileen J. Garrett died on September 15 in Nice, France. Her death came shortly after an international conference at Le Piol, St. Paul de Vence, sponsored by the Parapsychology Foundation of which she was President (see THETA 22). She participated in all the meetings, which were on the topic "A Century of Parapsychology: The Continuing Doubts and Affirmations."

She never hesitated to voice her doubts even of her own mediumistic impressions. At the same time her life was a continuous affirmation of parapsychology, expressed in aid to researchers, participation in tests, publication of scientific periodicals and in many other ways.

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The subscription price for one year is \$1.50 (£10-0), for two years \$2.00 (£0-15-0).

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Duke Station, Durham, North Carolina 27706

Managing Editor: Muriel Roll