

TWO WORLDS

A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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To build a heaven on earth

EDITORIAL

YOU never find it said or reported on television, radio or in newspapers that a person is spiritually successful. All over the world the usual standard of success is a material one.

No matter which of the many and differing religions are professed, their adherents regard the successful individual as the one who has the most wealth or has achieved some triumph in a purely material fashion. Truly it can be said that mammon is worshipped far more than God.

This is not to say that all millionaires and rich people are unspiritual. Many are scrupulously honest in their dealings and have a code of ethics and a morality to which they rigidly adhere.

The material evaluation, even at its highest and greatest, can only be ephemeral. Whatever wealth may be amassed, it must be left behind when death inevitably comes. There are sayings like, "Shrouds have no pockets," and, "He was the richest man in the cemetery."

There are even cynics who aver that one reason why wealthy people in their old age make donations to churches, synagogues and temples is because they regard it as a form of fire insurance in the next world.

The French, who can be humorously epigrammatic, refer to people who give their flesh to the Devil and at the end of their earthly life give their bones to God.

If history were accurately written, it would record that by far the greatest boons conferred on mankind were due to pioneering reformers and thinkers who sought to espouse truths that provide guidelines for rightful living.

Nearly everybody you know wants to have more money and possessions, simply because materialism is preferred to altruism, and service is rendered by the few and not by the many.

Yet when all is said and done, the only eternal possessions we can have are the characters we have formed and the spiritual development we have achieved by the lives we led.

This is not to say that our material requirements should be ignored. We are, while on earth, spiritual beings expressing ourselves through physical bodies which literally are the temples of the spirit. Our duty is to ensure that these earthly bodies fulfil their purpose, are properly housed, fed, clothed and kept fit. It would be spiritually wrong to neglect our physical requirements. Equally it is spiritually wrong to neglect our spiritual requirements, for this is the purpose of earthly life.

The world would be transformed if the majority of its inhabitants were aware of spiritual realities, knew that death was only an incident in an eternal life, and shaped their existence accordingly.

The violence, lust, power seeking and all the troubles that make this world a hell on earth will be overcome only when selfishness ceases to be the dominating factor by which most people live.

Spiritualism, which is the antithesis of materialism, though still accepted by only a minority, has its vital part to play by demonstrating that each one of us is personally

(Continued overleaf)

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Editor, Maurice Barbanell, who does not necessarily agree with views expressed by contribu-

tors. They are given liberty to express ideas, however controversial, on subjects which are the province of this magazine. Truth, in our view, will be advanced and never hindered by the honest expression of different viewpoints.

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OUR allegiance is not to a Creed, not to a Book, not to a Church, but to the Great Spirit of life and His eternal, natural laws."

Wisdom from the world beyond

'In darkness you find light'

IT was a typical welcome from Silver Birch, guide of Hannen Swaffer's home circle, when he told the seven visitors: "It is always a pleasure for me to welcome into our midst those I regard as my friends, colleagues and associates who are co-operating with me and those who sent me to do a work that is very important in your world today.

"You provide a life-line, the power that enables us to reach so many who are less fortunate than we are and who are unaware of the rudimentary facts about spiritual realities. They will come to you and you will be able to help them."

Then the guide greeted the spirit healer Tom Pilgrim and his wife who were paying their first visit to the circle: "I am always very glad to have here those who not only have the gifts of the spirit, but utilise them in the service of the sick and the suffering. I always say to those with the healing gift that they have a privilege

(Continued from previous page)

responsible for our deeds and thoughts.

We cannot escape the consequences of everything we do. Neither can the natural laws be cheated by accepting, as many do on a death-bed, some theological doctrine which they believe can absolve from their sins.

The saint and the sinner can never achieve equal status. Spiritually we are what we make ourselves to be. We cannot escape the law of cause and effect which is immutable in its operation.

The evidence for individual survival after death makes it patent that we all have a spiritual destiny to achieve. The implications of Survival are profound. When put into practice by nations everywhere, brotherhood and sisterhood will become an accomplished fact based on the recognition that all, irrespective of colour, caste, creed or nationality, are members of one vast spiritual family. This relationship is more enduring than ties of blood or family.

When this happens, co-operation will replace competition. People will live in harmony, sharing nature's plentiful bounty. Thus the world of tomorrow could become a heaven on earth.

and a responsibility. This is because the Great Spirit with infinite wisdom has bestowed the gift on them.

"It is precious and when used rightly and efficiently can bring health when all other means have failed. It is the way in which the Great Spirit, being the epitome of love, gives His sick children a second chance and guides their footsteps to those like yourself who can be used as channels for the divine power to flow through them.

"I always tell healers the same thing. My oldest friends here have heard me say it so many times that they could almost use the words that I speak to healers. It is perhaps a tribute to their progress that they can put up with it when I repeat them.

"Healing physical bodies is important. But touching souls is more important. Always the supreme object of spiritual healing is to touch the soul of the patient. Everybody in your world is given an opportunity to become aware of the spiritual realities on which all life is founded.

"They do not seek this knowledge when the sun is shining, when earthly life is easy. They desire it when they have reached a crisis, when things happen leaving them seemingly nowhere to turn, when they are stricken by disease which earthly doctors, however skilled and experienced, cannot cure.

"It is in darkness that you find the light; it is in storm that you find peace; it is in sorrow that you find joy because life is a paradox and a polarity. You cannot appreciate health until you have suffered. You cannot appreciate sunshine until you have endured the rains.

"Suffering is the catalyst, the divine means by which a soul can come into its own and realise he or she is not only a body but an eternal spirit using it. That spirit is the divinity within, the spark which your healing should kindle so that it can grow into a radiant flame. And that is the purpose behind all spiritual healing.

"If you heal the body and do not touch the soul, that, from our point of view, is a failure. But if you accomplish both and the sufferer now has an understanding of spiritual realities, he begins to fulfil himself. You have accomplished something because of a divine

gift that others could not do. That is why I say it is a privilege and a responsibility."

This led the healer to say, "It is quite a privilege to be here."

The guide commented: "It is a privilege to welcome servants of the spirit if I can help them. I do not have to tell you or your wife that all that has happened is part of a plan which only became apparent to you in your time of crisis, just as I am urging it should become apparent to others in their time of crisis. It is the same plan. You cannot be aware of all the beauties and richness our world has to offer until you have plumbed the depths of sorrow, difficulty and trouble. The law of polarity about which I speak ensures that, as low as you sink, so correspondingly high can you rise."

"That is very encouraging," the guide was told.

Silver Birch added: "You are richly blessed. You have been led to your partner because she was necessary for the work that you do together. All that has happened is part of this plan, not only for you, but for the world in which you live, because those who have any gift of the spirit have a vital part to play.

"The Great Spirit could have conferred the gift of healing on doctors and clergymen, specialists and surgeons, but did not do so. The Great Spirit chose people like yourself, ordinary mortals not trained in medical schools, not filled with text-book learning, but having something far more important. That is a divine gift which makes you a channel through whom the greatest power, the power of the spirit, can flow, the power that is life itself.

"When you heal, life is pouring through you. That life emanates from the Great Spirit, the infinite creator. That is why I say it is a privilege and a responsibility.

"If at times you have problems—let me say as long as you are on earth you will have problems because they are an integral part of your evolution—and you have any element of worry, banish it quickly. You have followed your path. It is widening into an avenue and then into a road. You will be the means of helping others where none could perform this service for them.

"Have no fear of what the morrow will bring. If at any time there is the slightest doubt, let your mind turn back to the past and see how the signposts of the spirit have pointed the way for you."

Said the healer, "The spirit has been wonderful to me."

"I know that, son. We will offer whatever we

have if you are ready to receive it. Because the Great Spirit is infinite the divine power is infinite. What you have received is an infinitesimal part of what is awaiting your reception as you unfold, grow and progress. That is the vista which opens before you."

When the healer expressed gratitude for what had been said, the guide told him: "I never accept thanks. I know it is difficult for you, but I always say that if I succeed in helping people, then let them thank the Great Spirit whose servants we all are. Is there anything you want to ask me?"

"There is one question. It has been said to me that I asked to be born a healer. How would that come about? Could you explain that a little to me, please?"

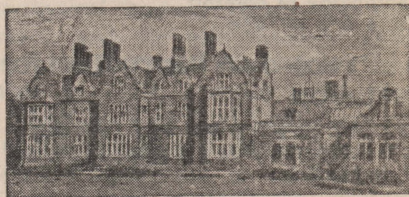
"I will try. Some of you, before you incarnate into your world, realising what lies in front of you, make a choice as to what service you can render. This has to be done in consonance with evolved beings in our world. I call them the hierarchy, others refer to them as the masters. They are, if you like, those whose task it is to interpret the Great Spirit's wisdom and ensure that divine plans will always be fulfilled.

"You chose the healing, knowing that before awareness came your path would be difficult,

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dark and, if I may be very frank, almost tragic."—"That is true."

"The essence of healing is compassion. Unless you have compassion you cannot heal in a spiritual sense. Compassion is one of the spiritual attributes. In order to feel compassion for those who suffer you have to suffer yourself."—"Yes, I understand."

"It is an essential ingredient in any medium's unfoldment. So you can all thank the Great Spirit for the troubles you have had. They are the ones that matter most in your earthly life. You made the choice, are you sorry?"—"Oh no!"

"There is nothing you can do about it now. You cannot turn the clock back."—"I deem it a very great privilege to be of service."

"You are both very richly blessed. Every morning when you wake your heart should sing with joy for the opportunities the new day will provide of giving a service none others can render."

Advance is slow but —

"So go forward, don't look back, the past has gone. You can do something about your today and tomorrow. There you are with infinite possibilities in front of you."

When Silver Birch greeted "my old friends" Fred and Sylvia Pestalozzi from Switzerland, he asked, "Are you pleased with the progress you are making?"

He was told, "We make a little progress, but it is slow."

"The things of the spirit must move slowly. They cannot move quickly. It is better to be sure and slow than quick and wrong. In your world everybody is in a hurry to get nowhere fast and want instant happenings. But the things of the spirit have to follow the natural law and grow slowly, surely and inexorably. And how is the healing?"

"We are making a start and have three patients a week."

"That is good," said the guide. "There is a tremendous power building up around your home. Are you listening?" he asked Mrs I. Kunz, the third Swiss visitor in whose circle the Pestalozzis sit.

"Yes," she replied. "Good," added Silver Birch. "I am told that is going well and according to plan. There is great cause for rejoicing as it gradually unfolds in your part of the world. You three have much work to do in spreading the light in a land that is beautiful but very materialistic."

(To be continued)

'To each his destiny . . .'

Life cannot die but only change its form

by PEGGY MASON

SOMETIMES I wish I had a few letters after my name. But you see, at 18, I was busy writing articles, stories and poetry, illustrating children's books with nature spirits, riding, swimming and dancing, rehearsing plays, flying around in two-seater aeroplanes, walking barefoot through the woods, perpetually trying to paint a portrait of the Nazarene and falling in love. I had no interest in obtaining degrees which I felt were strictly for blue-stockings.

So why do I sometimes wish . . . ? Because one of the most maddening things that we lesser mortals who "aren't anybody" have to stomach is that when someone who "is somebody" discovers a fraction of what the nobodies have been trying to explain for years, he is taken notice of, and even believed.

He is believed, that is, by that section of the public one so longs to reach and convince, and is (one feels) unable to do so as an intellectual nobody, albeit a nobody who *knows*. Needless to say, I write this on behalf of all "knowers" who suffer the same frustrations, and in no sense in a spirit of sour grapes, because I'm not like that.

I am more than delighted that the young American doctor of medicine, Raymond Moody jun, who is also a psychiatrist, has written a best-selling paperback called "Life after Life" (Corgi, 65p), based on his careful researches of patients' out-of-body experiences while "clinically dead." It is an excellent book which I heartily recommend, and a most useful one to lend to the more sceptical of our friends.

But it is infuriating to read the publisher's note which says, "Because the serious investigation of survival of bodily death is *so new* . . ." (my italics). And Dr Elizabeth Kubler-Ross, who has since written a book on the same subject, reiterates in her foreword, "This new field of research."

What, in heaven's name, was Dr Camille Flammarion, the famous French astronomer, doing in the *last century* with his weighty and most painstakingly researched books, "Before Death," "At the Moment of Death" and "After Death"? Was his work not serious? What have literally thousands of researchers been doing for years and years, publishing their con-

clusions and belief (meaning knowledge) of Survival?

One reviewer of Dr Moody's book in the national press expressed *amazement* that nobody had investigated such cases before! How anguishing is such a remark when eminent people of integrity have devoted their lives to just such investigations! What is one to do?

The first thing I did, in this instance, was to enlighten this newspaper critic, begging him not to assume that because this fascinating and important subject was new to him it was therefore new to everyone else, or that previous books had not been written on it.

I mentioned Dr Robert Crookall's most carefully researched books of 382 analysed case histories in which, moreover, the names of the people were given in the majority of cases, which is not so in Dr Moody's paperback, possibly for professional reasons. I cited the various categories into which Dr Crookall's cases fell, as listed in his book published in 1964, "More Astral Projections," for these cover a much wider field than merely clinical death. They are as follows:

1. Natural out-of-the-body experiences (people who were quite well).
2. People who were exhausted.
3. People who were very ill.
4. People who nearly died.

Enforced—caused by anaesthesia, by falling or shock, by suffocation, and by hypnosis.

I also cited Celia Green of the Institute of Psychophysical Studies, Oxford, who published 250 cases, and the acknowledged classic by Sylvan Muldoon and Hereward Carrington, published in 1929. I could have mentioned many others, such as Fred Sculthorpe's splendid book of personal experiences in "Excursions to the Spirit World," not to mention my own many out-of-body experiences. Needless to say, my letter was not acknowledged, though I hoped read and digested.

Does one have to undergo "clinical death" to be believed? None of Dr Moody's cases was *really* dead. The "silver cord," mentioned in "Ecclesiastes," connecting the etheric and physical bodies had not snapped, for his

patients were revived "to tell the tale." Clinically dead is by no means the same thing as true death, after which the body cannot be revived. However, it does *sometimes* take up to three or even four days for the cord to become finally and totally loosed.

Had "real death" occurred in the cases of "raising the dead" related in the Gospels, the Nazarene could not have performed these so-called miracles. But in each case he knew the cord had not been severed, and indeed said so to Jairus. On the way to this ruler's house where his daughter "lay dead," he told the father, "The maid is not dead, but sleepeth." For he wasn't a psychic for nothing. And though Lazarus had been in his rock-grave for four days, so we are told, yet the cord had not totally severed.

How many times have people, to our knowledge, been placed in the mortuary and then showed signs of life? I know of a woman pronounced dead who was put in the mortuary for three days. Then, to everyone's astonishment, she revived and lived a healthy life for a number of years. (One does wonder, in such cases, whether the infallible period of *rigor mortis* had been overlooked. I have never buried an animal without waiting for this hard rigidity of the body to take place, even if I have known that a lethal anesthetic has been administered.)

I do not criticise doctors or scientists who, because of their training, have to come to the truth bit by bit in their own way and to their own satisfaction. A scientific training gives no credence either to intuition, clairvoyance, or that inner knowledge whereby a person *knows* without necessarily knowing *how* he knows.

But I do wish these admirable investigators and researchers would acquaint themselves with the investigations and findings of countless people who have already trod the self-same path. They remind me of a small child who suddenly discovers that the sun rises in

the east and sets in the west, and rushes up to tell one so!

What I find so sad, however, is when eminent intellectuals are awarded knighthoods for a lifetime of (unwittingly) misleading thousands of young students. I do not mean this discourteously. I am thinking of our old friend Prof Sir Alfred (Freddie) Ayer, who I remember burying his head in his hands in an agony of refutation when Prof Bronowski said that man degrades himself when he so much as dissects a worm.

Sir Alfred's first volume of autobiography has recently been published. Understandably, he threw out Christianity, or Christianity as it was mistaught at Eton. And he was not the only boy I know who was driven to do so 50 years ago by "chapel" every day and three times on Sundays in an atmosphere of total hypocrisy. But he threw out the baby with the bath-water, as the saying goes.

His brilliant intellect, which he admits made him extremely arrogant, swamped him with logic and philosophy, neither of which has done anything to solve for him the riddle of existence or the universe. For all his logic, he cannot believe in a teleological universe, as he once wrote (meaning a design, a first cause, a mind). This seems, to us nobodies, the acme of illogicality in a first-class brain, even if he cannot accept the fact that the brain is only an instrument, a radio set for the use of the mind whose separate existence he would deny. Can a television set think up and produce its own programme?

It so happened that on the very day on which "Freddie" Ayer was recently interviewed on television, I came across a small book called, "Testimony of One Who Has Passed From Death to Life." (I picked it up in a second-hand bookshop for 1p and to my surprise found a friend's name written on the fly-leaf!) I cannot refrain from quoting the first page:

"When I had to face the fact that I was dead and yet found myself still in existence, equipped with the mentality that had been mine before that stupendous change had taken place, I was bewildered indeed. The bottom was knocked out of my theory of life. I had spent years of labour seeking knowledge of the origin of the material universe; I had traced the evolutionary process.

"An unanswerable problem, *evaded* all through my researches, had now to be solved, whether I would or not. What was the first cause—the force that initiates the scheme, sets in motion the working of those multitudinous

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activities manifested in the world we inhabit? Only the marvellous precision of what we call the laws of the natural world made me at times consider the possibility of a controlling mind; but *it was unthinkable to conceive of mind apart from body and brain*, and on attempting any elucidation of this mystery no way was presented" (my italics).

I read this out to my 19-year-old son as we were watching the television interview, and added, "Neither can this man, Ayer, accept mind apart from body and brain, or, as he puts it, a teleological universe." My son's astonishment was summed up in one word, "*Incredible!*" After a moment he added, "One only has to look at the night sky, or a sea shell, or understand the universe contained in a cell, or the fact that I exist at all—I AM."

His mention of a sea shell made me remember the unique collection of thousands of shells from all parts of the world which I had seen in Australia. "Who," I thought, "could possibly imagine, design and create such wondrous beauty as these exquisite homes of humble little creatures?"

And I thought of Beethoven, a true mystic. He copied a passage given by a wise teacher, so that he could always have it with him. It said: "Study nature, for it bears the imprint of divinity . . . Nature is the school of the heart; she clearly shows us our duties towards God and our neighbour. Hence I wish to become a disciple of this school and offer Him my heart. Desirous of instruction, I would seek after that wisdom which no disillusionment can confute; I would gain a knowledge of God and through this knowledge I shall obtain a foretaste of celestial felicity."

This great soul, tortured by physical deafness, was a divine messenger, a Titan among musicians, for he has given *us*, who have ears to hear, a foretaste of that celestial felicity. I defy anyone to listen to this master's music without being uplifted in consciousness and renewed in body, mind and spirit.

It is interesting to note that the communicator I first quoted, who was "an eminent brain" during his earth life, speaks of an unanswerable problem "*evaded* all through my researches."

May I suggest that the eminent Sir Freddie Ayer has also taken great pains to evade the same problem? I wish him well. I pray that before he too has to face the fact that he is dead and yet still in existence with the mentality that had been his before that "stupendous change" (which is yet so easily accomplished) he will open his *mind* to the

possibility that life *cannot die* but only change its form.

I wish so fervently that I could convince him. For some reason the sadness inherent in his acceptance of a "brief candle" mortality has haunted me over the years. If he admits to being arrogant, perhaps I, too, am arrogant in even imagining that if I had a string of academic letters after my name it would make any difference. I am reminded of Temple Thurston's lines in his superb play of the Wandering Jew:

*To each his destiny, to each his fate,
We are all wanderers in a foreign land
Between the furrow and the stars . . .*

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by M. H. TESTER

WE are living in a time that exposes the breakdown of two great institutions. In one generation we have seen two main diseases, cancer and arthritis, reach epidemic proportions without a cure being available.

Fantastic sums are spent annually on medical research and on the National Health Service. Yet we remain a sick nation with the incidence of tooth decay, bronchial and heart diseases, and depressive and mental illnesses annually gaining momentum.

The hospitals are full. The mental hospitals are overflowing. The proportion of geriatric patients is becoming a national problem as people live longer, but also become decrepit. The medical profession finds its members stretched to danger point and unable to do much more than treat the symptoms of their patients with massive doses of only partially tested chemicals. Orthodox medicine has failed.

If the nation's minds and bodies are rotted

by disease, then our morals seem to be going the same way. Crimes of violence have increased dramatically. So have broken marriages, child-beating, juvenile crime, hooliganism, vandalism and the mindless use of force to solve problems.

Pop concerts, football matches, bingo halls and betting shops attract many thousands of regular supporters. The churches are nearly empty and many are closing. Orthodox religion has failed.

Things will get worse. They must because the method of dealing with them is at fault. We need to change the whole system of medicine and switch to nutritional and spiritual preventative regimens. Unless we do this, the rapid increase of debilitating and killing diseases will continue.

And we need to change the way religion is taught, the doctrines that are imprinted on little children, and the measure of moral responsibility that this knowledge brings.

Eventually we will have a spiritual revival. I do not know when this will be. But every Spiritualist should prepare for it.

We can do this by demonstrating two facts. The first is that spirit healing works. I am a healer. Many people come to me every week with their sicknesses. And I get a big daily postbag. About two in a hundred who contact me are victims of a congenital disability or of an environmental effect. Nearly all are the victims of their own illnesses. I include the many arthritics and cancer patients among them.

Both these terrible afflictions are the result of bad nutrition and wrong thinking and attitudes. Many are beyond healing. They are decrepit, wasted and near to the end of their earthly lives. But many can be helped.

Thus healing demonstrates that there is a force that goes beyond the material, beyond the known sciences, beyond the normal and into the realms of the supernormal. (I do not like the word "supernatural" because healing is a natural process.)

I am not interested in doing any research into how healing works. In any case I do not think we are meant to know. We might then interfere with the process or try to exploit it to

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our own ends. It is not my function to offer glib explanations, but to heal the sick.

The healing then acts as a catalyst. The cured person is made aware of the spiritual forces that can be tapped. I am not a guru. I am not a leader. I am a signpost. The most important function of the healing act is to open the door to spiritual awareness. Whether the patient then walks through that door is entirely his responsibility.

The second, and perhaps the most important demonstration of all, is the evidence of individual survival of death. This is the object of mediumship. There is no other. The medium has this gift so that he may demonstrate the great truth that we survive death. Once you accept this fact then your whole life here is changed.

You are immortal. The trials and tribulations of this life will look banal and unimportant in a hundred years' time. In a thousand they will be forgotten. By then you will have passed on to a higher sphere of existence.

The whole spiritual philosophy that guides us, that opens the way to greater understanding and a maturity of philosophy, is triggered by this knowledge that we survive death.

Let me emphasise again. The evidence of survival of death is mediumship's primary task. When you establish contact with somebody who has passed on, you find what he wants to do is to establish that it is indeed he and that he has survived. That is why sometimes the communications may seem trivial.

The person who has gone through the change we call death is not making the enormous effort that communication involves to tell you the circumstances of his new life. He knows you will experience it one day. He knows there is a limit to the information he can convey to you. He holds tenaciously to the slim thread of communication. His object is what mediumship is all about. He wants to demonstrate Survival.

Imagine you had a relative who was on a ship that went down in mid-Atlantic. Eventually you have a telephone call from some tiny island that the shipwrecked man has reached and from where he has, after many trials and errors, managed to establish radio and telephonic communication.

You thought he was gone for ever. But he survived and has at last managed to establish communication with you. There you are in your home grasping the telephone with wonder and excitement. And there he is on a small island in mid-Atlantic housed in a shack where

a radio set puts him in faint but audible touch with you.

What do you expect him to say? "It's raining here?" Or should he tell you about the shack, the island's fauna and flora, or what he is wearing. Of course not. He tells you none of these things. His message is clear. "It's me! Tony. Yes, Tony from Marlborough Street. *AND I AM ALIVE. I HAVE SURVIVED.*"

Some say the communications given through mediums are trivial. They may be for those seeking to find out something of the next world's environment. But these facts are unimportant. They fall into insignificance in the light of the astounding truth that the next world does exist. What the "dead" person is trying to communicate is a simple fact, but the most important one we can ever learn. *"IT'S ME. I HAVE SURVIVED!"*

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Questions for materialists—5

We are all like Hitler

by PROF IAN PARROTT

TO say that we are all like Hitler may seem rather shocking. I have already hinted that most people, even when motivated apparently by idealistic philosophies, are basically self-centred.

The materialist doctrine of socialism should involve giving away more to others, but appears on the contrary to involve scrabbling for more for oneself and one's immediate group.

Why is this? I believe it is because we are avoiding the responsibility of looking at human nature itself, which hasn't changed over a very long period of time. Here, I think, is a contrast between Marxism and Christianity.

The former makes no attempt to change our innate natures. Jesus, however, did give a very powerful lead in this direction. Nothing demonstrates this more clearly than contrasting the Marxist doctrine, "Money is the root of all evil," with the Christian that "the love of money is the root of all evil." (I Timothy, 6, 10).

Jesus thinks always of the human being's individual conscience. When he says, "Go and sell all you have and give to the poor," he is still thinking of that one rich man. He does not add, as some might like, "... so that the poor may become as rich as you." That is not the message.

There is nothing to do with "fair shares" here. It is clearly a matter for a person's conscience as to whether he has taken more than he should.

Now we come to the next point: What causes a man to take advantage of his position over his fellows? I believe it is the thought that he can "get away with it." Simple again, but true.

Let us look at a few examples, leading up to Hitler's abominable treatment of Jews and other "lesser mortals."

It seems to be a question of "it can't happen to me." Such a way of thinking can arise only from a cocksure attitude brought about by confidence in some sort of material power.

One such material advantage in this uneven world has been the invention of gunpowder. The arrow and the sling extended more than the spear the stretch of a man's strong arm. Then came gunpowder. It should have been an

The writer is a composer whose published output includes books and articles on musical topics. He has finished a manuscript on Rosemary Brown's musical mediumship. Since 1950 he has been Professor of Music at the University College of Wales, Aberystwyth. He was educated at Harrow, the Royal College of Music and New College, Oxford.

advantage straight away to the Chinese who discovered it, but, so we are told, all these peaceable people did with it was to make fireworks.

It was western Europe that devised the barrel, so that deadly shot should be propelled only in one direction. After that came the refinements of the cartridge and rifling. But to get quicker reloading, there had to be such devices as revolving chambers and finally the automatic recharging of the machine gun.

Every step meant an enormous advantage to the firer over any opponent. And so the western European countries came to dominate the world and to build big empires.

Within such a structure, various persecutions of the individual or the minority, such as the Inquisition, grew and flourished. These had, of course, followed the powerful Romans who forced slaves and minority groups to slaughter each other in the circus for amusement.

Whenever a man thinks he might receive the treatment he metes out to others, he pauses in his tracks. But this doesn't seem to happen as often as it should. No slave exporter in the 18th century from Nigeria to Bristol thought he might be exported. That was unthinkable.

And so we come to the attitude of the Germans under Hitler at the beginning of the last world war. There was no question of losing the war. That was unthinkable. Therefore the Jews and other "undesirables" were to be eliminated. Because it could not be done back at the Germans... If they had believed for one moment that the torture and death could be perpetrated on them, they might, like all bullies, have thought twice before inflicting it.

And so we come to us in the 1970s. If there are not enough human beings to consider as inferior, we must vent our superiority complex

on animals. They won't be able to hit back. Was this what was meant in Genesis, to have dominion over the animals? I doubt it.

Have you heard it said of a mild man, "He wouldn't hurt a fly"? When you come to think of it, this is just what he *would* do. Almost all humans kill flies without thought. They take a little thought before swatting wasps, because, of course, there is a chance of getting something back.

But there is something else. What happens now is that enormous numbers of defenceless dumb animals are pinned down in laboratories for experimentation, frequently without anesthetics. Also large numbers of animals are confined in barbarously small spaces for "intensive" farming.

Oh yes, there is a great deal of justification put about. It is so good for mankind's future, it is said. I fear, however, this is just not true. Poisons are squirted into trapped rabbits' eyes to test cosmetics for woman's vanity. Smoking is forced on defenceless beagles until they die of it in order to test tobaccos for human pleasure.

This is what our civilisation has come to. Why? Because these animals cannot get their own back. And there is inconsistency, as Andrew Linzey points out in his book, "Animal Rights," where he says, "Some animals, such as pets, are lovingly cared for (sometimes over-cared for) . . . while others in the laboratory or factory are understood only as instruments or means of obtaining what man wants."

It does sometimes come to one's notice that a man who has devoted his life to cancer research in a zoology department has finally died of cancer. This is distressing, but it is not often thought of as justice. If for one brief moment there was a *really predictable* possibility that experimenters and intensive farmers faced a future trapped until they died of the treatment in one position, with no possibility of rescue, would they not stop? I think they would.

What is our life? a play of passion . . .

Thus march we, playing, to our latest rest;

Only we die in earnest, that's no jest.

Walter Raleigh (1552-1618)

(set to music by Orlando Gibbons, 1612)

One of the strangest things about our lives is that when we think of the past we have to confess it is "gone." It no longer exists, or so it seems. Then when we contemplate the future we find we have no knowledge of it. This also, so it seems, has no existence. There remains the present moment. And, as soon as we

consider it, it too has "gone." So, in a sense, all our lives are illusory.

Another feature of our living is our preoccupation with the "here and now." Presumably this is another attempt to try and trap the passing present and give it permanence. In contrast, we have an almost cavalier attitude to the far and distant, both in space and time.

For example, if I had heard that 100 men from Peking had lost their earth lives, I might show a slight, dutiful concern for a moment. But if any people had touched a single hair of the head of my Pekinese dog, they would get the sharp reaction of one who was deeply concerned. The here and now, the nearer, in space or time, is more important to us.

A curious feature within a feature might be added. Again this follows somewhat from what I have already written—the idea of not getting back what we do to others—but not entirely. I refer to the manner in which we contemplate death, not just now a case of nearest meaning dearest. It is a matter of size.

There are people who can destroy with their feet or hands numbers of bugs or other insects of ant-like size. They can rise to the concept of destroying mice in traps. But they become uneasy as the animal increases in size—rabbit, fox, deer, seal, whale, etc. Moreover, the contemplation of a fairly large animal newly killed is more disturbing than looking at a carcase of a bullock in a butcher's shop.

Of course people vary. A large number conceal their true feelings, but by and large I think this is so. This is the way we all feel. Whether it is logical or "rational" or not I take leave to doubt, but it is human. And if it can be shown to be general, it is, so to speak, "natural." I hesitate to use the word "normal" when I remember that Bernard Shaw's oculist said he had "normal sight," adding this was an "extremely rare condition."

As we live within the space-time continuum, so the inexorable movement is what matters. Our movement in space is no less relevant than our movement into tomorrow.

The earth is moving round the sun, but it is also moving to the future. Our lives are part of this movement.

When you wake up tomorrow morning your day will consist of memories, ideas, dreams, decisions and various thoughts for the future. Not one of these will be of any interest to the materialist scientist—he may even think that, because he cannot measure them, they do not exist.

(To be continued)

Illuminating a subject that seems to be taboo

It is not disloyal to remarry

by GEORGE BOOTHROYD

AS Spiritualists we have the sure knowledge of life after death and of communication with the spirit world. Above all others we ought to be able to understand and accept the implications, for this life and the hereafter, of this knowledge.

There is one field, however, in which we possibly shy away from analysis. We tend to consider the question of remarriage following bereavement as too delicate for the consideration of others, as a transgression on our private affairs, as a matter which they cannot possibly assess.

I cannot think of any other aspect in Spiritualism where implications are not examined. During many years of attendance at our churches I have never known this subject mentioned.

Do we feel, some of us at least, that it is somewhat distasteful, that remarriage smacks rather of disloyalty to the "dead" partner, that we as Spiritualists ought to realise more strongly than most that our "late" partners in their new world of being are as real, loving, sentient as we ourselves and that they know of our happenings more fully than they did while on earth?

Knowing these things, we perhaps feel on remarrying that we may have done something rather shady and have implied by our action that the first marriage lacked something, that the first partner could conveniently be forgotten and a fresh start made.

The answer to these possibly guilty questionings is a resounding no, but reason must be given. In fact the success and happiness of the first marriage is the very reason why the marriage experiment is repeated.

Here is what the Bible says on marriage:

"For when they shall rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven." (Mark 12, 25)

"And Jesus answering said unto them: 'The children of this world marry and are given in marriage. But they which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are children of God, being the children of the resurrection.'" (Luke 20, 34-36)

"The woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband . . . but if her husband be dead she is free from that law, so that she is no adulteress, though she be married to another man." (Romans, 7 2-3)

"The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God." (I Corinthians, 7, 39-40)

For me the position is covered very simply and clearly indeed by several pieces of our knowledge. These are that true love and affinity never die; that like seeks like and that the laws of attraction and repulsion are long paramount in our make-up; that each mind on the other side of life is responsible for his or her development and for none other, save in love and service to others; that a seeking to possess, and to dominate over, the minds of others on either side of the veil is a grievous



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sin for which atonement must eventually be made.

On their passing, our partners are *free* to seek their development mentally and spiritually in the sphere they have already reached. And they are free to progress in love and service according to their personal aspirations and qualities, not those of others.

It is wrong for a woman to say, as one did at a meeting I addressed many years ago, "My husband is asleep in the arms of Jesus." It is also wrong to say: "My partner is waiting for me. We shall resume our married life together and he/she will be mine, and mine alone."

This right of possession is sheer presumption. I always pray that, so far as I am spiritually worthy and my wife's destiny and spiritual progress allow, we may eventually be united.

The position is complex. Before my present wife met her late husband she had lost two suitors, one through tuberculosis and the other while on detective duties in Ethiopia. She dearly loved both. And both return to her occasionally from the spirit world. Her late husband was a widower. His late wife has often returned with thanks to my present wife for the care she gave him.

Both our late partners have returned through the trance mediumship of my wife and of other mediums. They do so infrequently, though both have caused laughter in our home and at the Arthur Findlay College, where they have been responsible for the temporary disappearance of items belonging to us.

It must be clearly realised that if our partners returned frequently they would both be helping to lead our lives for us and obtruding on them. Their personalities would so impinge on our minds as to obliterate our present partners and make our present marriage state difficult to maintain.

They stay distant for our sakes and approach only when higher permission to do so is given in response to some need for advice and assurance. This permission is not lightly granted.

Our spirit relatives have met one another and impinge their thoughts on our minds in everyday situations. I have with pleasure seen my wife's kin and many of her friends whom I have been blessed in presenting to her. She has done the same for me. Our partners have always returned *together*.

Love is infinitely extensible, divisible and varied. A mother's love for her child may be said to differ in kind but not in quality from that for her husband. It is probable that my wife and I have thoughts of love towards each

other and towards our late partners which differ sharply one from the other and yet are equally sincere.

It is in this field where others may not trespass and where discussion with others or between ourselves may perhaps never take place. This is why others may think their private thoughts regarding remarriage but may never question.

One may make a marriage of convenience, of course. Again a first marriage could be so much a failure that one might never desire to marry again.

I state simply what I know to be true. This is that people not only long to be loved and cherished by someone, but that each person yearns to have someone to love and to cherish. When during a materialisation seance in the early days of bereavement it was put to me from the spirit world, rather badly, I thought, that I "missed the responsibility," I was forced to realise this was true.

I was startled at the same seance to hear one spirit supervisor say, "And have you never thought you could give similar happiness to another woman?"

I was low and despondent when "chance" brought me to my wife's door. She nursed me to health and I too cared for her physical weaknesses.

Together in comparative age we proved to be each other's "leaning posts." Would my wife in the spirit world who loved me have wanted anything different?

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Where Spiritualism has a vital part to play—2

Uniting science and religion

by GORDON CHARLEY

LET me sum up what psychic science has been able to establish through its observations and investigations. We now know:

1. There is a psychic, etheric or spiritual body.

2. It has form, colour and structure.

3. It is a sublimated kind of matter and has weight.

4. Its characteristics vary with emotions and health conditions.

5. It can make known its presence, though invisible, by its action on chemical screens.

6. It passes from the physical body at death.

7. Under proper conditions it can be seen and photographed.

8. It is intelligent, can hear, see and understand requests for movements and act independently.

9. It is an actual entity separate from and independent of the body, and of other human beings as we ordinarily know them, yet possessing the faculties of normal persons plus others of which we yet know little.

10. In this astral and etheric body we can see, hear and communicate with those commonly termed dead and participate temporarily in their state or condition. Likewise they can temporarily enter into our material conditions through a medium or human instrument and build a temporary body as real and solid as our own.

All this has been learnt from observed facts that have baffled science and cannot be explained away other than by Spiritualistic practice.

You may ask what are these facts or phenomena. Psychic science classifies them as physical and mental phenomena.

The physical phenomena consist of:

Acoustic phenomena such as percussion sounds, raps and blows, noises, voices, music on instruments and without them.

Apports. Disappearance and reappearance of objects, passing of matter through matter, transportation of the human body.

Automatism in various forms: automatic writing, drawing, painting, slate writing, direct writing, drawing and painting.

Biological phenomena such as influencing

the growth of plants by vital bodily emanations or by other unknown means.

Chemical phenomena: Psychic lights, perfumes, production of water, psychic photographs.

Electrical phenomena: Discharge of electroscopes phenomena suggesting human radio activity.

Fire immunity

Levitation of the human body.

Magnetic phenomena.

Materialisation and dematerialisation.

Movements of objects without contact, vibratory effects, increase and decrease in weight, spelling out messages by typtology, untying of bonds.

Plastics: Imprints of fingers, hands, faces, legs, and psychic rods.

Psychic/physiological phenomena

Psychic touches: Change of stature, elongation, shrinking of human body, stigmatisation, effects of personation, transfiguration, obsession and trance in general, loss of weight, ectoplasm, aura and emanations.

Thermo-dynamic effects: Variations in temperature, increase in heat of apported objects or, in case of penetration of matter through matter, currents of air, winds.

MENTAL PHENOMENA: Clairvoyance; Clairaudience; Crystal gazing; Divination, including premonition, dowsing; Healing; Possession; Personation; Psychometry; Trance speaking; Direct voice; Telepathy; Xenoglossy (speaking in tongues).

It has been asserted that all this is the Devil's work. As I am not a believer in Satan, and as all this from a scientific aspect is intensely interesting to any searcher after truth, I am content to be a Spiritualist in every aspect I have outlined.

Search for the truth and it shall set you free. I am for freedom. I think most people who think at all will agree they also want freedom, from want, fear, oppression, persecution, intolerance, injustice, wars, etc.

Here is my final summary: Man has made a sorry mess of things so far. All want a new world. I call it an ideal world order.

The Supreme Intelligence, called God or
(Turn to Page 223)

There can be very little peace or happiness on earth because —

Man's ignorance of Survival is appalling

by J. H. REMMERS

TWO WORLDS is not "the best magazine of its kind in the world" but the best of them all in our time. Every page brings stimulating, elevating, reasonable thought pertaining to the most important of all subjects, man's survival after dissolution from the physical body. There is no subject of more importance for every man, woman and child on this planet.

Mankind's ignorance regarding this all-important subject is appalling. Until the human family is convinced of this intrinsic fact and acquires the spiritual consciousness (I am not referring to established religion) there can be very little peace or happiness on earth, no matter how many times man circles the moon.

Behind all technological science lies the desire for power and greed by those most ignorant of life's true meaning, evolution, not only physical but mainly spiritual.

The editorials in *Two Worlds* and the teachings of Silver Birch should touch the souls of all who seek true enlightenment. Every article carries a message of its own. Contributors may not always agree. This, however, adds additional zest to the publication. All bring cause to think rationally and seriously.

In *Two Worlds* I have read some of the most thought-provoking articles written by man or woman. I say this honestly as my reading of 50 years has been of wide diversity, engineering, science, history and philosophy. However, the subject matter in *Two Worlds* is of more importance than all others put together.

What does it profit a man if he gains the whole planet through wars of conquest and yet lives in darkness? The scientist, philosopher, politician, educator, Pope, surgical transplanters and all others of a like nature do not enlighten man on the truth of Survival when he stands helpless at the grave, sorrowful and in ignorance.

We may not agree as to what form of government is best for us on this planet, democracy, socialism or communism. All may have their advantages or disadvantages. But none will ever elevate the human family unless it is capable of teaching the all-important fact that life is continuous, that ignorance and greed will follow man through the transition called death.

In going over my husband John's papers, I found this article written by him in 1969. Evidently he signed it, but never sent it.—Emily Remmers.

No immoral deed, no matter how well it is concealed from his fellow-man, can be hidden. What good is the millionaire's wealth when he stands naked on the threshold of a new world if he has acquired it through war or dishonest manipulation?

The endowment of universities, colleges, religious institutions, medical schools, etc, has little value while our society grows more and more inhuman and the sex complex drags both male and female lower than the ignorance of primitive life. Any clear thinker can readily realise there is something radically wrong with our so-called civilisation.

The sublime truth of Survival, scientifically proven by the most able thinkers of the 19th and early 20th century, has been most cleverly concealed from mankind by those in power who fear it and consequently make deception their business. Allied with this ignorant sensualist power group we also find the intolerance of orthodox religion.

In my own State of California, a clean group of legislators succeeded in bringing a Bill before the voters prohibiting the production and publishing of pornography. This Bill would have passed, it was a very close vote. However, believe it or not, it was opposed by the Council of Churches through the press advising its people to vote against it with the result that California is now the largest producer and distributor of profane literature and illicit photography in the US. No decent woman, unless accompanied by a male, now dares to venture on our streets after dark.

When *Two Worlds* reaches my home each month it is like a breath of clean, refreshing air among all the stench of what is now accepted as literature; this also includes most of what is known as the "Slicks."

Otherwise, there are rare exceptions. But very few carry the vast, important subject of man's survival after death.

A tramp teaches a spiritual lesson

When we are our brother's keeper

by IRENE COLLINS

THE nearest way from the public road to reach my childhood home was through the yard of a neighbouring farm called Rhiwbrenfach, and across the fields. That presented no problem in the daytime. When night fell, it was impossible to reach us without the help of a lamp. Its light was essential to find the small gate in our adjoining hedge through which the path led. Not a glimmer of our house light was visible to help direction from that angle.

This particular night was very dark and stormy, with the rain pouring down and the wind howling in the trees. Mam, Dad and I were very glad that none of us had to leave our warm, cosy home on such a stormy night. That did not stop my father thinking of those unfortunates who had to be outdoors. His words were, "Whoever has to be out in this storm tonight, may God be with them to guide them safely home—wherever that may be."

It must have been a Friday night, for that was our weekly baking day. At the far end of the long table there was a stack of loaves freshly baked that afternoon. In the middle stood a delicious big bowl of baked rice pudding. From the old faithful wall oven that was discreetly hidden from the rest of our living room by a high-backed settle came the aroma of the last item to be baked—a fruit cake.

Mother was in the scullery at the back. Father was contentedly pulling away at his pipeful of herb tobacco by the fireside. I was standing by the table with pencil and paper exercising my seven-year-old brain in whatever took my fancy at the time. Time was non-existent to us that night. We could have been living on a desert island for all the hope we had of anyone calling before the next day.

This peace, about which we were so certain, was suddenly shattered by a loud knock at the door which gave us all a great shock. I was the nearest to answer it, which I did as fast as I could. I was as anxious as my parents to find out who this most unexpected caller was.

I left the living room door wide open so as to have some light to see who was there. What I saw staring at me was a dripping wet complete stranger, whose face was covered with a thick beard. He asked for a bed for the night.

I just said, "Ugh . . . ugh," and rushed back to

tell Dad in a whisper there was a very ugly tramp at the door and that I was afraid of him.

To my horror, Dad shouted, "Whoever you are come in quickly, and shut that door behind you, man."

"I'm only a tramp, the barn will do me fine," said the caller, trying to make his words heard and understood above the roar of the storm. Another sharp order from Dad brought him immediately inside, closing the offending front door behind him with a bang.

By this time I had hidden myself safely behind the high-backed settle, determined I was not going to help prepare supper for this guest. Mother must have sensed my fear, for she prepared it all without asking me to do anything for her. Dad was enjoying his chat with the tramp about his travels.

Soon I realised I had another thing to worry about. Dad was saying, "My dear brother," as he conversed with him. When at last my mother called our unexpected guest to the table there was a big hole in the lovely, creamy rice pudding I loved so much, from which the tramp had a big plateful waiting for him. From my hideout in the same room I hated to hear the word "brother" used so often by my father.

Then I remembered something that turned my hatred into stark fear. Had not my father, when telling me his family history, said that his brother Evan had been reported missing while working on some reservoir in Scotland many years before I was born? Some workmen were killed when part of it caved in. Could Uncle Evan not have been working there at that unfortunate time—and was alive and well here this night? What if he were?

How could I face my school friends on the Monday morning with a tramp, my father's brother, for an uncle? I hoped it could be kept a secret till the end of term. By then may be we could get him to look nice and be proud to call him "uncle."

I decided to emerge from my hideout to have a good look at him. I had to admit he looked much nicer now his beard was dry and the supper had softened the desperate look in his eyes. When he noticed I was standing at the opposite side of the table, he gave me a lovely smile, and said I was a very beautiful girl. That

clinched it. I was going to like my new uncle.

When I was helping my mother to wash the dishes, I asked where our visitor would sleep that night. "Where all such unexpected visitors sleep," was her answer, which left me no wiser. With everything done for the night, Mam and I returned to the living room to join in the conversation.

Dad was reaching for a special box he kept out of sight under the old Welsh dresser. Then he held it in front of our visitor and said, "Empty your pockets of everything into this, everything—and no cheating." Immediately he put his cigarettes and matches in the box. That was customary for all tramps in case they caused fire in the barn if tempted to smoke in the night.

I felt disgusted with Father's attitude. How could he do such a thing to a brother he had not seen for a very long time? Naturally, I was helpless to intervene. The hurricane oil lamp was lit for him. He took it with a warm, grateful smile from Dad's hand and made for the outside door. He was told just before he opened it that the barn door was the first on his right. He walked out into the storm, the only way he could reach his bed.

When he had gone, and our house door locked for the night. I asked my father how could he treat a long-lost brother in that manner, as I was beginning to like Uncle Evan. My words brought a very shocked look to his face. Silently, and softly, he got hold of both my hands in his, and sat down on the nearest chair.

He drew me on to his lap and said: "My dear child, this tramp is a complete stranger. He is no blood relation of mine."

"Why then call him brother all the time?" I asked as demanding as I could. I felt I deserved a complete answer for all the anxiety that offending word "brother" had caused me.

After a short silence, which at the time seemed very long, my father patiently explained his reasons in these words: "Throughout all generations, each one of us is a child of God.

The life within us all is a part of Him. This makes us all brothers and sisters. I called him 'brother' and meant it. I firmly believe in the brotherhood of mankind the whole world over. I hope from my heart that when you grow up, you will always respect all God's children as one family—yourself within it." I promised I would.

After the shocks of the evening, all was sweet contentment again. With her hard day's work behind her, Mother was enjoying a well-earned rest by the fireside. Dad was very pleased his explanation on brotherhood had been accepted and understood beyond question.

There did not seem to be anything else regarding the evening's events to be discussed until I said: "I wonder how this tramp managed to find us on this very dark night and without a lamp. I don't remember anyone else coming here without a light after dark."

Mother immediately said: "I too have been wondering how he managed to reach here on such a night. It looks nothing short of a miracle to me."

Dad's face looked very serious as he said: "Earlier tonight I felt very sorry for anyone out in this storm. If you remember, I asked God to look after them and lead them safely home, wherever that may be.

"Only God knew where this homeless son of His would be received with brotherly love, and share a real home tonight. He chose through total darkness to lead him here—to us. Mary (that was my mother's name), he must have a good breakfast before he goes on his way in the morning. This is a miracle and no less. Miracles live for ever."

Mother promised he would have a good breakfast, as did all other tramps, before he left.

Miracle, what was that? Whatever it was, I was by now too tired to ask more questions. They would have to wait till the morning. Morning! Tramp's breakfast! All would be over with him gone on his way before I woke. There was a very important last request I had to make: "Please, Mother, don't give him any baked rice pudding for his breakfast. He has already eaten nearly half of it!"

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Dear Sir . . .

I smiled sadly

IN his article (June issue) Dr Nassif Isaac quotes an oration which he suggests might be heard by a visitor to a museum in the year 2500, should he press a button.

The imaginary author of this lengthy harangue seems to have been singularly lacking in tolerance and in a sense of humour.

After bitterly denouncing all religions mentioned, accusing them of asserting their own faiths to be the only true religion, the recorded voice proclaims, "Spiritualism is the only true religion for the present as it has been in the past."

One cannot resist a somewhat sad smile.—
E. M. Horsey, Waytown, near Bridport, Dorset.

To help transplants?

WHEN I received the May issue of course I sat right down and read it from cover to cover. In the "Dear Sir" column I find mention made that the writer would like to know the spiritual consequences (if any) of donating one's body for medical research.

I would also like to hear some authoritative opinions on this subject. I read with interest Peggy Mason's article in respect to human transplants in her book, "Bedside Companion." It raised a new train of thought in my mind on this subject.

In this day and age persons are being urged to make provision in their wills for just that purpose. It is being made easy to do so, at least in this State of Massachusetts. I think the subject should be aired thoroughly in order to guide one to make the proper decision. In Massachusetts, when one applies for renewal of a driver's licence, a form is enclosed to be filled in and placed on file which authorises the medical fraternity who may be present when one's last breath is drawn, to remove all organs which may be used for transplant purposes.

That is certainly making the job easy. I fear many decisions in the affirmative may be made without serious thought on the subject.

I had never before given the subject any serious thought, other than to think it was probably the right thing to do, for the good of prolonging life in some other person after my need had been fulfilled.

I would dearly love to have this question dealt with in depth by the guides whom we have come to respect and love.—*Kathryn M. Rich, Center Hill Road, Kingston, Massachusetts, USA.*

This letter will be read to Silver Birch and his comments printed in a future issue.—Editor.

THE LIGHT

by JEAN MATHERS

*And now I am no more, weep not,
Free from the heavy bonds of earthly flesh,
Untrammelled, fettered not by time or space,
My soaring spirit, bounded only by eternity,
Relinquishes the chains of girded earth
And searches for the Light.*

*And now I am no more, fear not,
No myth of fire eternal impinges
On the wide horizon of my spirit's vision;
No wrathful Deity bars the way to paradise
Or points the way to hell. As I have lived,
So now I judge, the darkness or the Light.*

*And now I am no more, grieve not,
All being is but one; the earth a school,
The words, deeds, actions of a man, the
Testing of his soul. The powers of darkness
Wait in vain for one who serves his fellow-man
And looks towards the Light.*

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'Where There is a Will'—I

You can reach an infinite storehouse

by MAURICE BARBANELL

IT was Tennyson who put into the mouth of Ulysses the words, "I am a part of all that I have met." This description may well serve for what follows.

Whistler once explained that the comparatively high fees he demanded for his paintings were not based on the time taken to execute them, but on the years of experience and knowledge that preceded every finished canvas.

This book is the result of a search for truth that has lasted many years and, naturally, still continues. I have combed the religions and philosophies of east and west and taken into account, so far as I comprehend them, the views of modern science.

If I were able to give the source of all the information this book contains, it would fill another volume. But even that is an impossible task. For as long as I can remember, I have been a voracious reader, fascinated by the printed word. I belong to the category of those who cannot resist reading all the printed matter that comes into their possession.

Where I have made a direct quotation, I have given the source, so far as I have records. If there be any authorities or authors to whom I have not done justice, I ask for their forgiveness in advance, if they are still on earth. If not, the matter can be adjusted elsewhere.

The rest of my information comes from the many hundreds of books, and from many thousands of newspapers, journals and magazines, often with the names of the writers not disclosed. I have been blessed with a retentive memory and I have dipped freely into my

The words you read here are taken from "Where There is a Will," a book I wrote many years ago. Ever since I have been asked many times to reprint it, but declined. Instead it is being serialised in Two Worlds because, reading it again, it struck me that the contents can still help many people who yearn for fuller living.

mental storehouse for the compiling of this book.

I trust I will not be considered vain if I declare that at times, alas too few, I have been conscious of "help from the unseen," the source of all inspiration, for which I express my gratitude. I pray that I have not been too unresponsive a channel and that some of the wisdom of the unseen, which I have sought to capture, helps those who are seeking the way to a fuller life.

I cannot claim any originality for the ideas I express in this book, for, of course, "there is nothing new under the sun." What I have attempted is to portray what I regard as vital truths, known, unfortunately, only to a minority in all the ages and in our own day.

I know that, when the precepts described in these pages are put into practice, life becomes a great and stimulating adventure.

Why do some succeed and others fail? Why do some face life with confidence, ready to meet every challenge, while others dread the coming of a new day? Why do some enjoy radiant health, while others do not know what it is to feel well?

These are not insoluble mysteries. There are intelligent answers to these vital questions. You can enjoy life, once you understand the plan of existence. Yes, there is a plan. You can learn how to abolish fear, worry and anxiety, and how to satisfy *all* your needs. There is an infinite storehouse to which you can have access, and it has a limitless supply.

These are realities, based on the operation of natural laws that cannot fail. Millions live in the darkness of ignorance when the sunlight of knowledge is theirs for the asking. Literal truths are expressed in the words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And

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you can begin to put these injunctions into practice now.

There are no insuperable handicaps, no barriers that cannot be overcome. Whoever you are, and wherever you may be, you can call to your aid the greatest powers in the universe. You can obtain strength to conquer every weakness and guidance for every problem.

Health, happiness and prosperity can be yours. If your life is a raging turbulence, you can find peace. If everything seems futile, you can discover purpose. If your existence is drab and monotonous, you can have colour and variety.

You were intended to have a rich, full life. Within you are the means to achieve it. You possess all the necessary equipment. God has given you the tools so that you can finish the job. That, indeed, is why you are here on earth.

First, you must learn who and what you are. You must realise that you are not your body, that you are mind and spirit, that you are the repository of infinite possibilities. There are laws and forces, far superior to anything that is material, which you can utilise, once you learn to live in harmony with them.

You can be the master and not the slave of circumstance. Abolish the thought that you are insignificant, a nonentity, and realise that you are the apex of creation, the crown of evolution. You are part of the infinite, divine power which fashioned the immeasurable universe and all that it contains, be it majestically mighty or microscopically minute.

When you learn to live in harmony with this power, you will derive from life the richness, lustre and nobility which are your rightful heritage—and you will fulfil your divine destiny.

You can achieve all that you desire—if you really desire it. But you must have complete and unwavering confidence that achievement will be yours. It is the possession of what amounts almost to perfect faith that defeats many people.

To the individual with a single, inflexible purpose, obstacles are not deterrents. They are challenges which he knows he can meet. These do not lessen his determination; they increase it, if that be possible. His mind is always set on the goal of his achievement. He refuses to be deflected.

This unwavering determination sets into motion certain forces which, whether he knows it or not, help him to realise his objective. That is the secret of success. Within man there is an infinite power which the majority seldom call

into action, and then only in times of stress or crisis.

In the invisible atmosphere, there is also a tremendous dynamic power waiting to be utilised by those who know how to co-operate with it. The existence of these forces, within and without, have been known to some through the ages. It explains the "miracles" wrought in ancient days and the revelations received by seers and saints.

It explains the inspiration which comes to artists, poets, musicians, dramatists, writers and orators. It explains the wonders performed by hypnotists, yogis and fakirs. It explains the "hunches" of the successful business man. It explains the premonitions which have saved people from disaster.

There never have been miracles in the sense that natural laws were superseded, suspended or abrogated. The universe is controlled by unchanging natural laws, which is another way of saying that God is the same yesterday, today and forever. Any wonders performed by people centuries ago can be repeated by people today.

The secret of life is to live in harmony with nature's laws and to reap the rich results, spiritually, mentally and materially. You must try to understand, so far as you can, how these laws operate. You must appreciate who and what you are, the purpose of earthly life and the nature of the world in which you live.

Knowledge will enable you to chart and steer your course. There is, of course, a limit to the knowledge that you can acquire. Knowledge, like the universe, is infinite. The human capacity to receive and to assimilate it is subject to certain limitations. A pint jug cannot hold a gallon of milk. But you can remove many limitations and increase your mental capacity.

Faith will help you sometimes where knowledge cannot reach. You do not have to know what electricity is in order to turn on the switch, or plug your apparatus into the main power.

You have made a tremendous step forward when you *know* that by turning on the switch *the power will come*. Both within and without, the great power is always there. It will always come when you learn how to turn on the switch.

When obscured by dense fog, the pilot of an aircraft realises that if he tunes in to ground control, radar will guide him to the runway path. He need not know how radar works, only that it does. His contribution is to receive directions from unseen operators, in whom he

has complete confidence, and to follow them till he is safely home.

You have access to a power immeasurably greater than electricity or radar. If you tune in correctly, and turn on the switch, it will guide and help you; it will bring you health, happiness, prosperity, in fact, all that you desire. But you must understand the nature of your own being. You must be brought face to face with yourself. You must begin by seeking the answer to the fundamental question, "Who am I?"

To give your name, or to produce a birth certificate, is not the answer. Nor is the reply a description of your face, the colour of your hair and eyes, your height and weight and other distinctive physical characteristics. These describe your body; *but you are not your body*. You are not a collection of cells, nerves, muscles, tissues and sinews. You are not your legs, arms, stomach, lungs, heart or liver.

It is generally accepted that the cells of the body are completely changed every seven years. But *you* do not change every seven years. Your body is no more you than the violin is the violinist, the typewriter the typist, or the pen the writer. Your body is the mechanism by which you express yourself. Your body is the means by which physical sensations are conveyed to you through the five organs of sense.

Your eyes register vibrations of light, just like the lens of a camera when the shutter is opened. The camera does not see. You see, because you have a mind with powers of perception. The process of seeing is not accomplished until you have perceived the object.

Your body does not think, reflect, judge, decide, plan, wonder, revere, appreciate, love, hate, envy or sorrow. These are all mental operations. Your brain is not your mind. Your brain is physical; your mind is non-physical. A physical brain cannot produce non-physical substance.

You think. Thought cannot be weighed, touched, seen, heard, smelt or tasted. Yet thought is real. So are all the attributes of your mind. But even your mind does not think. *You* think with your mind.

Who are you? You are "something" with a mind and a body. You are an individuality, a consciousness, a spirit. That is it—you are a spirit.

What do I mean by a spirit? We have to use words which are, after all, material symbols to explain what is non-material and is far superior. Words can never convey the entirety

of the ideas they are trying to express.

To those who have investigated, there is unassailable evidence that man survives death. Well-attested communications reveal that man continues to manifest, in the after-life, as a distinct individual, that he possesses memory, consciousness, affection and love, and that he makes himself known through a body which is just as real and "solid" as its physical counterpart.

Where conditions are appropriate, and this is the essential prerequisite, those who survive are able to give guidance, which will be received consciously or unconsciously, by the ones they love. Indeed, we are always surrounded by love which is prepared to break down all the barriers to make itself known.

The so-called dead do not persist as material beings, for the physical body has perished. They say, and they ought to know, that they survive as spiritual entities and that Survival is part of the natural law. I recall the Irishman who aptly summarised the situation by saying, "You can't die for the life of you!" Survival is not a reward for a good life, or a punishment for a bad one. It has no connection with our religious views, or lack of them.

The natural law operates and we are born. It operates again and the body dies, but we continue as spiritual beings. It is not death which confers a spiritual nature on us. Death is powerless to touch the spiritual nature which we have always possessed.

The inference is simple; we are spiritual beings here and now. We live because we are spirit. Spirit is the mainspring of our existence. The body is animated by our spirit. Life is spirit, and spirit is life. Moreover, we are not bodies with spirits, but spirits with bodies, a distinction with a great difference.

"God is spirit," says the Bible, which means that in essence we are related to the power behind all universal activity. We are cast in the divine mould, made in the divine likeness. "And God breathed into man and he became a living soul." As spirit, you have access to the infinite powers of an infinite God. Albeit in miniature, you possess all the divine attributes.

The relationship between spirit, mind and body now becomes clearer. You are a being living simultaneously on three planes of expression. The mind's relationship to the spirit is similar to the brain's relationship to the body.

The purpose of life is to develop all three aspects of your nature. Evolution accomplishes part of its divine and natural purpose when the body, having ripened through experience, falls away, just as the apple drops from the tree

when it is ripe. Then the individual is ready for the next inevitable stage, the life beyond what is called death.

Once you visualise yourself as a spirit with a body, the trials and problems of daily existence are seen in a different perspective. And once you realise the latent mental and spiritual powers that you possess, you can transform the whole of your future and master your own fate.

There is no rigid line of demarcation between spirit, mind and body, or between spiritual, mental and physical activities. The universe is one; all life is one, each aspect blending and harmonising with the other.

You are surrounded by a pulsating, teeming life that you cannot see or hear, simply because your physical senses are limited in their range of reception. The telescope, microscope, radio, radar, infra-red and X-ray appliances enable you to register some of these vibrations which are either too slow or fast for your eyes and ears.

Deliberate development of your innate faculties will enable you to capture some of the beauties and wonders of the larger life round and about you. Many gifted and sensitive people have already done so. The possession of extra-sensory perception has been proved by thousands of experiments. And are we not all familiar with the fact that blind people have developed an added faculty of "sensing" which the majority of sighted mortals must possess but never use?

A friend of mine, a policeman, on patrol duty on a night when dense fog made him almost lose his way, was asked by a pedestrian to direct him to a certain street. The fog made it impossible to give any indications that would be of any help. Just then, a blind man arrived, tapping with his stick. The fog was no obstacle to him. A memory, sharpened by loss of sight, with his added gift of sensing, enabled him to take the pedestrian by the arm and guide him to his destination.

What you have to do is take charge of your mind, "turn on the switch" and harness your latent powers, which are waiting to be developed. Many systems of memory training operate by utilising the powers of the subconscious mind.

Mental discipline will eradicate bad habits and create good ones. Thousands of people dispense with alarm clocks. They tell their subconscious mind the time they want to wake and it follows the instruction to the minute. You might well ask how it knows the time, but the answer is that it does.

Your mind plays an important part in your

health. Those who are always afraid of getting some illness become "disease conscious" and help to attract what they fear. Just as those who think always in terms of health are helping to attract health. It is simply a question of attunement to the natural forces, to "turning on the switch."

Mind and body are subject to constant interaction. While it is true that the body restricts and affects the mind, it is equally true that the mind directs, develops and controls the body. Matter is the servant, not the master of the mind.

Many actions that you perform mechanically were originally due to the definite will and desire exercised by the mind. When you began to learn to walk, your mind had to call on all the necessary nerves and muscles to co-ordinate their activities.

Your first steps were due to a deliberate, conscious mental projection of the determination to walk. Now, when you wish to walk, the conscious mind flashes the request to your subconsciousness and the required machinery is automatically set into motion.

A similar process occurs with almost all your bodily activities. The task of directing them has been relegated to your subconscious mind, which is the repository of all that were originally conscious thoughts and desires.

Your subconscious mind will work for you in many other directions, once you have given

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it the necessary instructions. It is simply waiting for your commands, which it will obey without question. It does not work on its own accord. You must provide the initial stimulus.

The mind is king, and thought is its most potent weapon. Yet how lacking in mental power are the vast majority of human beings! They do not know how to concentrate or control their minds, to regulate their thoughts, or even how to relax properly.

Consider the feats performed by yogis and fakirs. After years of strict discipline, they have achieved complete mental mastery of their bodies. They can make themselves immune to pain, even though unsterilised hat pins are pierced through their throats and palms, and they can prevent the flow of blood when these operations are performed. They can lie on beds of sharp nails and feel no ill effects.

They can induce cataleptic trances and make their bodies so rigid that an individual can walk on them when their forms are suspended between two chairs. And they experience no pain.

Medical men testify

They can regulate the beating of their hearts and pulses, making them slower or faster than normal. They can walk on red-hot embers without being burnt. They can be buried alive and emerge without a trace of suffering. I saw many of these feats demonstrated by one fakir in a London hall when the results were attested by medical men.

What a tribute is all this to the potency of thought! And the fact that others can master their bodies means that you too can do so.

Almost everything in life begins with the mind. Long before the architect's plans are drawn they exist in his mind's eye. All creative work is an attempt to materialise what the mind has already "seen." Deaf Beethoven transferred to paper compositions that he had already "heard" in his mind. The gifted author often has his plot complete before he writes one word. Great writers have described how their characters took mental shape and the novelists became merely the instruments for recording their adventures.

Our minds do not sleep when our bodies slumber. They continue to manifest, albeit in a time-space relationship that is vastly different from our physical environment. We span oceans and continents, live through "years" of experiences, all in a matter of minutes, or is it seconds?

In many hypnotic experiments, the mind, released from the body, has travelled vast

distances, and has returned to describe what it has seen. Inquiry has subsequently confirmed the out-of-the-body experiences. Some people have the ability to leave their bodies at will.

The famous writer, William Gerhardt, who possesses this faculty, has devoted a fascinating book to his superphysical travels. Camille Flammarion, the distinguished French astronomer, has recorded, in three published volumes, many hundreds of authenticated examples of mental messages received and visions seen, sometimes when thousands of miles separated the people concerned.

Telepathy demonstrates that mind can communicate with mind without utilising the five physical senses. The most feasible explanation seems to be that operator and subject are on similar mental wavelengths and can tune in to one another.

Yet thought is a mystery. What is it? Where does it emanate? What is its composition? I contend that we do not create or originate thought. Indeed, we do not create anything in the sense that we make something out of nothing. We take something that exists and change its form. We know nothing about first causes, either in the spiritual, mental or physical realm.

There is some quality in us that determines the thoughts that we receive. We are like human radio sets, except that we can both transmit and receive thoughts. Just like the radio set, we have a certain range of reception, but the comparison is not altogether adequate *because we can increase our range of reception*. By training and development we can attract far more than we normally entertain.

There is no need to be a crystal-set mind. By "turning on the switch" you can receive a power that will transform the whole of your life.

(To be continued)

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(From Page 213)

what you will, knows better how to organise it than we do. Why not then begin to learn God's way? I maintain Spiritualism is necessary to gain some of this knowledge because it teaches us much about life beyond death.

It adds to traditional knowledge. It solves mysteries. It explains God's laws in simple terms. It unites all religions and creeds into one universal brotherhood ("Other sheep I have which are not of this fold"). It bridges the gap between science and religion. It explains in a scientific manner the "miracles." The so-called dead come back and through Spiritualism tell us their own experience.

The materialist does not want to believe in an after-life because he will have to reap what he has sown. If death is the end he can get away with it, so he says. To him Spiritualism is just rubbish.

The scientists, most of them, think it hallucination, illusion, extra-sensory perception, etc.

Sir Oliver Lodge, Sir William Crookes, F. W. H. Myers, W. T. Stead, Prof Charles Richet, Camille Flammarion, and in our time Lord Dowding, who saved England, and indeed the whole of civilisation, in the Battle of Britain—these are the pioneers who have seen for themselves.

Then there are the self-satisfied who say, like our grandparents did about flying, "If God

meant us to fly He would have given us wings." These will build no ideal world order of themselves.

What of organised religion? It should be able to do the job, for its duty is to teach mankind the truth. But until its adherents cease to quarrel and fight among themselves over ceremonies and details, progress will be slow.

Spiritualists of all religions and creeds have a common brotherhood, though each follows his own path. They strive to be tolerant. They are not afraid of the unknown. They seek to worship God in spirit and in truth. It is this truth they seek that will set people free.

Because of this I maintain that Spiritualism as outlined is necessary for building an ideal world order.

Let me conclude with a few lines which sum up the broader vision needed by all of us today:

"At the muezzin's call to prayer, the kneeling faithful thronged the square and on Pushkara's lofty height a dark priest chanted Brahma's might. Within a monastery's weeds an old Franciscan told his beads. To the synagogue there came a Jew to praise his Maker's name. The one great God looked down and smiled and counted each His loving child. For Turk and pagan, priest and Jew, had reached Him by the path he knew.

(Concluded)

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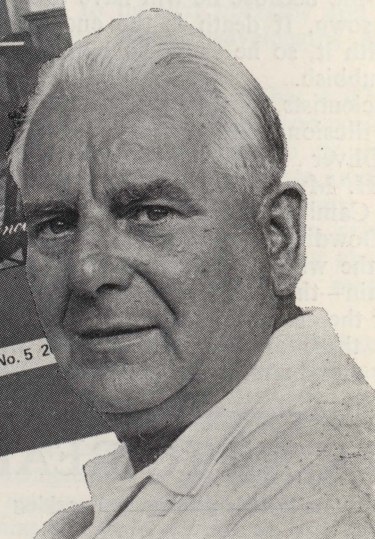
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