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TWO WORLDS

A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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TWO WORLDS

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OCTOBER 1977

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When compassion replaces cruelty

EDITORIAL

OUR concern for the welfare of animals stems from the evidence we and many others have had of their survival after death. This is due to the operation of the same natural law which ensures that all humans continue to exist when physical death occurs.

We have never regarded it as a coincidence that for many years leading Spiritualists have been involved in animal welfare. The evidence shows that man survives because of his spiritual nature. The implications of this evidence are profound. One of them is that knowledge brings responsibility.

Thus, because the same spirit animates humans and animals, there is a kinship between them. The same law of evolution that determines progress means that humans cannot be isolated from the creatures who share this planet with them.

All life is one and indivisible. Whatever happens anywhere to humans and animals must have its reaction elsewhere to those not immediately involved. As spirit is superior to matter, this link between all aspects of life can never be destroyed and will continue so far as we can tell for eternity.

A distinction must be drawn between those who genuinely love animals and others who are merely sentimental about pets. Where there is love then needless cruelty and suffering inflicted on animals cannot be disregarded.

In the year that has passed since we wrote on this theme, unfortunately the best that can be said is that things are no worse than they were 12 months ago.

In the names of science and medicine, vivisection, often without anesthetics, is inflicted

on millions of innocent animals in Britain's laboratories. We do not question the motives of those who perform these experiments.

They believe, erroneously in our view, that by so doing they will increase the health of humans. Unfortunately, because of this obsession with animal experimentation, alternatives that do not involve cruelty are almost neglected.

We see no reason to depart from the axiom that we have repeated many times—what is spiritually wrong can never be medically or scientifically right.

The date of this issue coincides approximately with the birthday of Francis of Assisi, the patron saint for animals because of his dedication and devotion to them.

How fortunate are we in the knowledge that the service of this enlightened being continues from the spirit world. The evidence is incontrovertible.

It is sad therefore to state that the Church of Rome, of which he was one of its most distinguished figures, believes that because animals have no souls, they have no rights—or at least that is the implication.

Popes have blessed bull fighters. In all countries where Rome still holds sway animal cruelties exist to a much larger extent than in other lands.

When we visited Assisi, we were horrified to see in the courtyard of the cathedral bearing St Francis' name that there was cruelty to pigeons. This paradoxical fact was brought to the attention of a monk in the cathedral who

(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

Spiritually you are never alone

"I THINK that the healing done through channels like yourself is among the most important work in your world today." These words were spoken by Silver Birch, guide of Hannen Swaffer's home circle, in his welcome to Millicent Murray.

"Thank you very much," she said. "It is a great privilege to be here. Thank you also for allowing my nephew and his wife to be present. It is also a great privilege for them."

This brought the guide's usual reply: "I never accept thanks. If there is anything done here that helps you, then let us pay our tribute to the Great Spirit whose servants we all are. I know it is the manner of your world to express gratitude. But I am doing what I was asked and chose to do and require no thanks for fulfilling my mission. How is your healing progressing?"

Miss Murray replied: "I am happy in the work and with results. I am very pleased I have been chosen as an instrument to do this work."

"Are you pleased that you chose to do the work?" inquired Silver Birch.—"Yes, very pleased and very happy."

The guide asked if her nephew was listening: "Yes," said Joe Murray. His aunt added: "When he was a little boy of ten a medium told him he would be a healer. He and his wife Lily now both do healing. They cannot do as much as they would like in Manchester. It is not like London."

After stressing the importance of healing

(Continued from previous page)

was noting requests for masses. He merely shrugged his shoulders. How the angels and St Francis must weep many times.

Public opinion is slow to move in this sphere of unnecessary cruelty, as in other matters. Nevertheless those who are truly concerned with animal welfare must never relinquish their efforts to abolish needless suffering.

The day will come when a more enlightened humanity will realise that animals are our spiritual brothers and sisters and members of the one vast family whose parent is God. Then compassion will replace cruelty.

today, Silver Birch told his listeners: "I have said it before, and I will say it again. You live in a world where there are many people who are sick, mentally and physically. If you can help them to learn how to regulate their lives so as to achieve the harmony there should be between spirit, mind and body, they will not only become healthy, which is wholeness.

"They will also begin to fulfil themselves and derive from their earthly lives the lustre, the radiance, the beauty and the glory that should be theirs. This is because they are spirits, divine in origin, expressing themselves through physical bodies.

"The work that you do when you heal is to try to touch souls when they are ready to be touched. Then the soul can begin to come into its own, the divine spark gradually extend into a glowing flame because the Great Spirit within is achieving fuller expression. And when this happens individuals learn how to get their priorities right.

"The trouble with the people in your world is that they worship mammon. Their ambitions are centred on things material. They allow themselves to be ruled by greed, selfishness and avarice, with the result that their focus is all wrong.

"It is the spirit that must dominate matter and not matter that must dominate the spirit. It is the spirit that must be king and matter the subject. When the spirit rules and governs and directs, then all falls into line. Not only is health achieved, but an inner awareness, a serenity and tranquillity inevitably follow.

"The violence in your world is the direct result of the sickness of the people who live in it. The change must come from within. Governments can pass laws to alter certain material conditions, but these are only temporary expedients that cannot deal with root causes, the effects of a worship of the golden calf. It is good to heal physical bodies. It is better to touch the soul so that awareness is achieved. I said some of this to you the last time you were here."

"Yes, I remember," said Miss Murray.

The guide added: "It is not easy to be an instrument for the spirit world. It was never

intended that it should be easy. Those who choose to tread this path know in advance that it will be a difficult one. But the rewards are there spiritually, in the closer ties with the Great Spirit, in the fusion with the advanced beings who co-operate and bring the might of their power to help in all that the mediums try to do.

"Heartaches there will always be; problems inevitably will arise. These are the tests that all aspirants for spiritual mastery have to meet and pass before they can make greater progress in their evolution. Whenever you help any soul to come into its own, you perform a unique service that none others, be they clergymen or doctors, can do.

"The Great Spirit with infinite wisdom has conferred spiritual gifts on those who will help to fulfil the divine plan, not only for your world but also for others. Wherever you are, and whoever you may be, you are never spiritually alone. You are linked with a vast host of beings in our world who will ensure that, come what may, your essential needs will always be supplied.

"It is not any part of the divine plan that you should have untold material wealth. It is part of the plan that you should acquire the riches of the spirit which once gained can never be lost."

Miss Murray asked, "Do you think I am progressing with my healing?" The guide's answer was a question, "Do you think you are?"—"I hope so."

"Cannot you tell by the results?"—"Yes. I should not ask questions like that, should I?"

"You are on the right road; keep going. Greet each morning as the herald of wondrous opportunities. The way was shown to you when it did not seem possible. The way will continue to be shown and directions given as you require them."

Invited by Silver Birch to ask questions, Lily Murray, one of the two visitors from Manchester, said: "Could you tell me if I have any more gifts? I am interested in helping people and wish to be of service. There is a feeling deep within me that I must help in some way besides healing, such as if somebody is mourning or in deep distress."

The guide asked, "What does your husband think about that?"

"I think she can do it, but is holding back. Our trouble at the moment is that we seem to be in the wrong circle. There is no consistency, no regularity, no punctuality, no regular sitters. These are things that don't help us."

"It seems to me that as a healer you can give a very good diagnosis. Do not be impatient. The trouble with people in your world is that you are always in a hurry. The things of the spirit cannot be hastened. They must unfold according to their nature. It takes time for gifts, not only to find expression, but to mature and reach stages where the individuals are at a higher degree of attunement with those who use them from our world.

"My friends here have heard me say this many times. What happens is that we wait years sometimes for people to awaken spiritually. When they do, they want to put the whole world right in a few minutes. And they wonder what the Great Spirit has been doing all this time. The universe has been in existence for billions of years and is an example of perfectly designed laws controlling every aspect of being.

"Bide your time; be patient; do not be in a hurry. The way will be shown and, when it is, grasp what is revealed to you. At present stay where you are. When the door opens go through it. When it is closed do not waste your time banging it. Am I clear?"

"Yes," said Joe Murray. "I have thought on similar lines that when the time is right I will know it. Everybody tells me I will have to hurry up."

"If you look back you will appreciate that the way has been shown, that you could not have arrived at the stage where you are now without guidance and direction having been given to you. Again I have to repeat myself. We can do things only in our way and in our time. We cannot do them in your way and in your time. We have to work with very delicate, subtle vibrations. We have to weave cords so fine that attempts to hurry us, plead with us or cajole us block the channels through which help can come to you.

"My friends here will tell you that they have had evidence of how the spirit can achieve its ends when the time is ripe spiritually, as we see it and not as you do. Perforce your vision must be limited because you are living in a material world and cannot see with the eyes of the spirit. The door will open for you and that also applies to your wife.

"Be patient. You have the desire to serve; that aspiration will be fulfilled. Just do the best you can. You do not have to look for people; they will come to you. They will be attracted by the spiritual light that you have to show them. Rest content in the knowledge that has

been revealed to you that, like so many others, when you wanted help it was received.

"The master plan is perfect. It embraces all humanity and has its place for the servers, those on whom divine gifts have been bestowed so that they can play their part. There is much work for you to do. You will rejoice in the opportunities for doing it. Just be patient, quiescent and as receptive as you can. When you get dismayed, withdraw for a while. Recharge your spiritual batteries in the quietness of your meditation. Then, with renewed strength, continue the tasks that are allotted to you."

Here Lily Murray mentioned the many times she had prayed that she could hear Silver Birch.

"I hope you are not disappointed," he said.—"No, I am very very grateful to be here."

"So much has been written about me that sometimes I find it hard to live up to it. I regard it always as a privilege to be able to help anyone in your world. When you tell me that something I have said and you have read has been of service to you, then my cup runs over.

"Go your way, you are in good hands. You have found that you have a gift; you are very fortunate. Just be patient and know that whatever you need spiritually will be given as you are ready to receive it. Do the best you can, no more is expected of you. And if you fall down you can always pick yourself up."

When Silver Birch welcomed two visitors from California, Betty and Bill Geismar, he explained to them why he would not accept thanks. "You may think it is rather exacting on my part, but I will tell you the reason. We are concerned with what can be briefly described as 'guide worship.' Because of that we try to instil, wherever and whenever we can, the fact that we are only instruments, servants who do not require to be worshipped.

"If there is any worship or any praise, it should be directed to the Great Spirit to whom we are all responsible and whose laws and power enable us to communicate with you. That is the reason why I say, 'Do not thank me, thank the Great Spirit'.

"I know that when I was talking to the others, you realised that much of what I said had application in your own case because of my closeness with Paul Miller and his wife. Please give them my love.

(They are very old friends of the guide. The two visitors sit in their home circle.)

"I am aware of what happens in your and

their immediate surroundings, and have been to visit them many times. I have told them that I am a constant guest in their home and know that I am welcome whenever I go there.

"You heard me tell the others how fortunate they are. May I express the same sentiments to you both? You have found the way. It took a long time. Sometimes it seemed to be a devious and even tortuous road. But the broad highway has been reached and the road is clear for you.

"I hope you are aware of the service you have rendered in your part of the world where it is so badly needed. If there is a country in the western hemisphere where the worship of mammon has almost superseded the worship of the Great Spirit, alas it is true of your land. Wherever there are instruments through whom the power of the spirit can flow, there are the opportunities for helping those who are ready to be helped.

"It is done through helping people, one at a time, to find themselves. No mass conversion, no evangelical hysteria, no rank emotionalism, but the evidence of the reality of a spirit life in your world and in ours. They receive evidence of spirit power that can perform results when doctors can do no more, that the fountain of inspiration did not dry up 2,000 years ago, that the Great Spirit is the same yesterday, today and forever.

"The Great Spirit is available to His children of today as the Great Spirit was available to His children in the years that have gone. This is what you have to tell those who are ready to receive it. And you are in a position where you can do so. Am I clear?"

"Yes!" was the emphatic reply.

"Do not cast pearls before swine. When those who approach you seek guidance give it to them. In short, be available. Availability is the keynote of all service. You do not have to try to thrust the truths of the spirit on those who are not ready to receive them. That is a waste of time and of power.

"When they have gone through the essential process that enables them to become ready, when the catalyst of sorrow, bereavement, sickness, crisis or difficulty has performed its task, then they will be ready to receive. It is then that you can help them go on their way. What did you want to ask me?"

Betty Geismar: "We are somewhat doubtful about the unusual technique we are using in our healing. Can you tell us if it is going to change in the future, and how?"

"Do you get results?"—"To some extent we are able to check them."

"Can you check the spiritual results?"
— "That is what we would like to do."

"I am afraid you would have to come to our world to do so. Do not try to measure the things of the spirit by physical means. It is not the healing of the body that is the most important. It is good that you can restore health where it is absent. It is good that you can enable the life force to assert its supremacy and clear away obstacles that prevent health from being enjoyed. But the spiritual result is the most important.

"You incarnate into your world for a spiritual purpose, so that the soul begins to attain its equipment for the life that it must live when it leaves your world. Your earth is the kindergarten, the schoolhouse where you learn the lessons to educate yourself, so that you are prepared for your existence not only in your world but for eternity. Earthly life is but an incident in eternity. Try and get the perspective right. You are touching souls, that is the only acid test of the spirit at work.

"Do not worry about techniques, which are not important. As long as the power can flow through you it will perform its benign task. I have already said that the way was shown when it was necessary. The catalyst was at work for you before you were ready to be directed. There is no such thing as instant spirituality."

A comment by this visitor led the guide to say: "No sincere prayer to our world is unheard. It is answered, not necessarily as requested, because sometimes the worst service we can render is to answer the prayer in the way that was asked. We are concerned with your spiritual development.

"This does not mean that we are indifferent to your material requirements. We are well aware of them. We know that the body is the temple of the spirit and because of that fact it should be a fitting habitation for what is divine. But we also know if the spirit is right, the mind will be right and the body will be right.

"You have a saying, 'First things first.' The spirit is the first, the prime mover and the foundation because the spirit is life. Life eludes the scientist. He cannot create it even in its most minute form because life is spirit. And spirit cannot be measured by any apparatus in your world.

"If you do the best you can, you attune yourself to the highest you can reach spiritually. You will unfold and gradually be able to receive even much higher levels. We will never fail those who desire to serve. When

you are able to see the ledger and your account in it, you will appreciate that we have more than played our part in your lives. If at any time, however fleeting a flicker of doubt arises, let your minds go back to the past and see how the finger of the spirit pointed the way."

Approach to storehouse of infinite revelation

Here are the guide's opening words.

LET us try to achieve the closest possible harmony with one another so that we become united in our desire to receive as much truth as we can from the storehouse of infinite revelation, and aspire to the highest that we can reach.

Nothing and none can be higher than the Great Spirit, the supreme power, the creator of all life, whose wisdom devised the whole of universal activity, whose love sustains, guides and directs every facet of its being, complex or simple, large or small, and whose divinity was breathed into each one of us, ensuring that for all time we are linked with the Great Spirit by a tie that cannot be severed on earth or in the realms beyond it.

We are privileged because our spiritual eyes have been opened and our deaf ears unstopped. The result is that we have become recipients of a wondrous knowledge that has illumined our lives. It has given us a greater understanding of the power that brought us into being and enables each of us to partake of its divinity.

We are also aware that there are many advanced beings in the higher reaches of life who make sacrifices in order to serve those who are amenable to their influence. We know that their beneficence has been made available in healing the sick, in comforting the mourner, in providing guidance for those who have lost their way, giving strength to the weak and showing the means by which the children of earth can fulfil themselves if they choose to do so.

So our prayer is that, because of what we have received, we may be spurred to greater activity, spreading the influence of the power of the spirit wherever we can, to bring light where there is darkness, truth where there is superstition and wisdom where ignorance reigns.

This is the prayer of Thy Indian servant who seeks always to serve.

Here is evidence that prayers are heard

Pleas to St Francis bring results

by PEGGY MASON

THAT the beloved Francis, the "Shining Brother," the Light of Assisi, continues to shed the illumination of his influence and love on those to whom our needy, younger friends are most dear, is to me quite certain.

I, like so many others who have an affinity with the animal kingdom and endeavour to lighten its load of suffering, have rarely attended a sitting with a sensitive or trance instrument without the name of Francis and his influence being mentioned.

Little incidents, like the following, recounted to me by friends, also seem to confirm this. A girl was devoted to a cat. But it was heavy in kitten, and her mother would have none of it. The poor animal was put into a cattery, its future very uncertain.

Needless to say, the girl was heartbroken, and confided in a woman she knew. This woman telephoned a Spiritualist friend of mine. Whereupon my friend said to her: "Don't distress yourself. Pray to St Francis tonight. I will do the same, and ask for a solution to be found." This they both did.

Next morning a farmer rang the cattery's owner. Did she have a cat, as his farm was overrun by mice? "I have a cat," she replied, "but it is heavy in kitten and about to give birth."

"*Splendid!*" said the farmer. "My children are always pleading with me about having some kittens. This cat will have a good home, and as many kittens as she likes!"

So the cat was collected, to the children's delight, just in time for a secluded bed to be prepared for the birth of the kittens. The tears of the girl who loved the cat soon turned to tears of relief and gratitude. It makes one think, does it not?

My only reservation about this story is the hope that the farmer did not mean what he said literally, about the cat having as many kittens as she liked. Yet a farm cat of ours must have had nearly 100 kittens during her long life. Fortunately I was able to find kind homes for all those we did not keep.

But this is not always the case. If people would only have their animals doctored or spayed, it would greatly lessen the ghastly

problem all over the world of millions of stray, unwanted dogs and cats leading a miserable, unloved, starved life, finally to be rounded up in droves and often put to death in an inhumane manner.

With all the good will in the world, this is a major problem when such vast numbers are involved. For instance in Victoria, Australia, it works out at 66 animals *per day*. In America's major cities the numbers are appalling; 30,000 a year in Dallas, 14,000 in Washington, DC, up to 70,000 in Boston, etc.

The decompression or "high altitude" chamber, though banned in some places in the US, and totally in Canada, must be constantly serviced, and operated only by expert, caring staff. Otherwise the suffering, as described by eyewitnesses, is such that I would not dream of detailing it in this article. Out of 500 machines inspected in 1974, as many as 62 per cent were faulty!

Also, Dr Kenneth Sherwin at Carswell Air Force base, who is assigned to the Decompression Chamber Training Unit, states that anything revved up at less than 1000 ft per minute is inhumane—but the chambers at the pounds are set for 1000 ft *per second*!

I trespass on this unpleasant subject briefly only in order to ask American and Australian readers to support those animal welfare societies which are campaigning against the use of the Euthenair—invented in 1941 by a member of the Nazi SS, Dr Sigmund Rascher, who used it extensively to liquidate thousands of humans in Dachau concentration camp.

Reverting to my theme, I never know who is going to be at the other end of my telephone. Recently a perfect stranger made a trunk call to beg me to ask my spirit friends if they could help to disentangle some nylon thread which had hobbled together the legs of a female blackbird that came to eat her crumbs.

For three weeks the bird had flopped about with difficulty. It could still fly, but fell over when landing. Despite being quite tame, her efforts to catch it had merely served to make it apprehensive of coming too close.

I contacted my spirit friends, especially appealing to Brother Julian who was so wonderful with birds, put the name, address and request under his picture, and also appealed to St Francis. I suggested my telephone friend also prayed for help. I confess I felt it was rather a tall order, for obviously no amount of vigorous pecking had been effective, nylon thread being so strong.

A week or two later I had a letter saying: "The little bird now has her legs freed. Though there still seems a bit of stocking round her 'ankles,' this does not impede her. She seems her happy little self again. I have said many silent thank yous for her release"

Of course nothing can be proved either way. But again, it makes one think, especially as I was given my usual certain "signal" that my pleas had been heard.

I am convinced that no detail in our lives is overlooked, and that seeming coincidences are influenced and arranged. I am thinking of the alsatian dog, Spook, who slipped overboard one rough night into the icy sea of the Haro Strait, a mile off the British Columbia coast. Michael Rowe, going to take up a job in Alaska, and his wife Christine were heartbroken.

The captain said no man or beast could survive the cold more than a few minutes, and certainly not swim to land. Nevertheless, they made every possible inquiry, including advertising in that area of Canada, but to no avail.

Seven months later they were having a brief holiday with relatives in their old home town of Sacramento, California, 1,000 miles south. One day Mrs Rowe went to the town's pound to collect her brother's dog who had been picked up by the patrol.

As soon as she spoke to him, a great howling came from a nearby cage. It was Spook! His condition was emaciated, his paws in a pitiable condition. He did not stop howling till the cage was opened and he leapt into Mrs Rowe's arms!

The warden told her the patrol had picked him up just 100 yards from her old address. He had never seen an animal with such worn-down paws and nails. "He must have somehow managed to swim ashore," he said, "and start the 1,000-mile walk back to Sacramento."

I defy anyone to believe that the brother's dog "went missing" without being spirit guided to do so, or that it was Mrs Rowe herself who went to fetch the animal from the pound—for Spook's time was almost up.

Unclaimed, he was due to be killed the *next day!*

When the overjoyed couple returned to Alaska they went by air, with Spook safely locked in a travelling cage. It is a fantastic story—if one does not believe in spirit guidance.

I feel I must tell you of the touching love and gratitude of a little orphan beaver. An English naturalist, R. D. Lawrence, had planned a perfect summer idyll, four months camping, with his canoe, on a small, isolated Canadian lake. He wanted to study beaver, an animal he considers the most extraordinary in North America.

A flock of quarrelling jays brought him, one day, to the remains of a female beaver that had been killed and almost demolished by a wolf. He was able to detect, however, that she had been suckling young. Somewhere her family was starving and helpless, but where? In vain he investigated the nearest beaver lodge, diving to put his arms up the underwater entrances. It was empty.

Returning to camp as the sun set, he was alerted by a hawk swooping lower and lower round a large tree stump. Through field glasses he saw a dark, still ball of fur—a beaver kit.

Paddling madly, he yelled at the hawk, splashing his paddle, till it finally wheeled away. Then he found himself looking into a doleful baby face out of which two coal-black eyes stared in horror.

A moment later the tiny kit was snuggled inside the man's shirt, its hungry lips sucking and nuzzling, accompanied by little sobbing noises, as he quietly paddled home. That night, after tedious feedings from an eyedropper, the baby beaver, christened Paddy, slept in his sleeping bag.

The story of the relationship which developed between the man and this beaver-child over the ensuing summer months is an enchanting one. The little animal twined itself round his heart. As Paddy grew from a handful of fur to a few pounds in weight, the man built him a small beaver lodge where the water from the spring formed a deep pool. He had watched beaver building their lodges, though naturally he could not emulate their skill. Later, he built a really large one.

Meanwhile they ate, played, swam and lived together. When they got tired from their underwater antics the little kit would climb on the man's shoulders to be ferried ashore. Even when he had to make a 30-hour journey by canoe and then by car for further stores of

food, Paddy went with him, for he could not be left.

One day, when Paddy was swimming, a huge buck beaver, probably the kit's father, appeared on a tour of inspection. Their first alarm was groundless. The big beaver merely nuzzled the kit gently as he swam close alongside. Paddy's initial fear of the big animal evaporated.

As the summer months passed, other beaver left large and small footprints round Paddy's night lodge. The man knew he could now take away the protective wire through which they were obviously communicating.

Thereafter, Paddy had complete freedom, day and night, to fraternise with the beaver colony that had accepted him, and which, as autumn approached, he joined more and more. At first he returned each day, then every few days, to visit Lawrence and sit with him, enjoying a scratch, a tickle and a "conversation."

Lawrence says: "I often watched him swimming with one or more of the other beaver. Occasionally I would meet him on the lake. He always responded to my call and steered himself so that he swam alongside the canoe, looking up at me, communicating in his own way, and staying for a while."

But now the autumn had come. The geese were flying south. The beaver had stocked up their winter larder of logs deep under their lodges. The first snow fell. When the ice came, the beaver would remain either under water or in the warmth of their lodges, kept several degrees above freezing by their body heat, even though cunningly ventilated from above. It was time to return to the city.

Lawrence survived the winter. He had a job, friends and comfort. But he became increasingly depressed, so much so that by early March he resigned his job and spent a few weeks in Florida's Everglades. But all he

thought about was the little lake in Ontario. He had only nine days holiday before starting a new job, but he knew he had to go back . . .

It was now April. Had Paddy survived the winter? Would he see him? A great sadness came upon him. He had been at his old camp site for six days and would have to leave in the morning. The sun was already setting. He prepared some coffee, opened a tin and made toast, for he hadn't any desire to cook.

Suddenly there was a splash. His heart thumped. "Paddy?" Two feet from the shore was a small, hesitant beaver. "Come, Paddy, I know it's you!" Indeed it was! He came straight up to him, squatted upright, supported by his flat tail, between the man's legs, his front paws against his chest, and made his mumbling, affectionate greeting noises.

He looked into the man's face, putting his head on one side to be stroked and tickled behind the ears. He ate a banana. Then after a little while he rolled over the man's legs, went to the camp fire, and started cleaning his fur.

Reunion is perfect

"I poured myself a mugful of coffee," says Lawrence, "lit my pipe, and sat beside my beaver-child with, I am sure, an idiotic grin of pleasure creasing my face. It was a perfect reunion, during a perfect evening of spring. I knew that this experience would endure in my memory."

Man and beaver sat together by the camp fire for *two hours* in loving communion. At last, as dusk fell, Paddy turned towards the water, paused to look back once more at the man, then slipped quietly into the lake. Soon he was submerged. The man left the lake just after sunrise.

Well, there are more urgent and weighty matters to write about, you may say. But what does St Francis say? "I warn and admonish thee that not the grave and serious side of life must *complete the man*, but also the joyous little side of the life of every day."

The love between a man and a little beaver kit on a far-away Canadian lake has enriched my life and made it more complete, the man's also, and perhaps some who read these words.

Beloved Francis, please see that Paddy's soft pelt never adorns some fat woman's back; that this affectionate beaver-child of the Great Spirit may pass peacefully to a quiet lake in the sunlit kingdom whose king is love.

Paddy, a naturalist's story of an orphan beaver, by R.D. Lawrence, is Readers' Digest book choice, August 1977.

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'Love bridges the gap between the two worlds'

Your animal survives death

by SYLVIA BARBANELL

MAN survives death; he also retains his individuality, consciousness, character and memory. This has been proved up to the hilt. It has been attested by men of such high scientific standing as Sir Oliver Lodge, Sir William Crookes and Dr Alfred Russel Wallace, and other people of unimpeachable integrity in all ranks of life.

It is outside my province to enumerate the wealth of evidence demonstrating man's survival. There are dozens of volumes filled with incontestable proofs. My purpose is to deal with its implications. Since human beings survive, so, for the same reasons, must animals live after death. I have attended hundreds of seances. Again and again I have communicated with the so-called dead who, to my complete satisfaction, have proved their continued existence.

It is impossible for a seance to take place without the presence of a human medium—that is, a person who possesses psychic gifts. But whether we are aware of it or not, most of us have a certain amount of mediumistic power, which can be increased and developed in our own homes. Thousands of ordinary people hold regular seances, or home circles, as they are called, in order to stimulate their latent psychic faculties. Many well-known mediums have discovered their gifts in this way.

Mediums can be compared with wireless receivers. Our ears, because their range of hearing is limited, are unable to register the delicate sound waves that are caught by wireless sets. Mediums, because they are sensitive, are able to tune in to a range of subtle vibrations that are lost to our normal hearing.

I have heard newcomers to Spiritualism say: "Why should I have to use a medium if I want to talk to my 'dead' husband? Why can't he talk to me direct?"

The answer is that if one's husband were in another country he would still have to use a medium—though not a human one—if he wanted to communicate. He would use as his medium a telephone, telegraph, radio or whatever means were available.

This analogy applies to those who have

passed to another sphere of existence. If they want to communicate with us, they must have channels for their messages. Mediums are the human instruments necessary for this purpose.

I have attended scores of seances where I have heard the living and the "dead" carry on ordinary every-day conversations. I have also been present at the most touching and moving reunions between the "dead" and the ones left behind who are still linked to them by bonds of love and friendship.

Some spirit communicators whom I have heard were, when on earth, of exalted rank. Some who have proved their survival were scientists, theologians, cultured and erudite men and women. I have heard the spirit voices of people whose names remain household words although they have left the world which they enriched with their knowledge.

In contrast with the famous ones who have returned from Beyond, I have witnessed moving reunions between the most humble and ordinary men and women and their loved ones. Perhaps these have been the most poignant of all.

The seance room becomes life's theatre, where tragedy and joy, humour and pathos, all mingle and play their parts. Through mediumship I have witnessed many "miracles" which were merely the manifestations of supernatural, yet natural, laws.

Evidence of Survival is available to most of us who seek for the truth in earnest sincerity, and with minds unhampered by prejudice and creed-bound superstitions.

Since the physicists' revolutionary discovery that the atom could be split, science has, in recent years, been forced to abandon many of its claims as to the indestructibility of matter. There is, today, no scientist of repute who would deny that matter, as a solid substance, is a kind of illusion. The physicists have demonstrated that matter really consists of a collection of particles charged with electricity.

Our physical make-up must therefore be considered in terms of electronic radiations. Our apparently solid bodies, as well as the seemingly solid furniture we use in everyday

life, can be disintegrated and transformed into non-material substances.

The death-blow to materialism has been dealt by the physicist. And, difficult though it sometimes may be to discard the patient investigation of years, the honest scientist must follow truth wherever it may lead.

Matter is indestructible. Though a piece of paper can be burned, it cannot be destroyed. Only the form is changed. Even the ashes may be resolved into chemicals. One cannot make something into nothing. It is true to say that matter is eternal.

Again, the secret of life cannot be explained in material terms. No one has succeeded in creating life, in making something from nothing. Life can be reproduced, but it cannot be created.

As matter is indestructible, it is logical to assume that life, too, is indestructible. There is no reason why life should cease merely because its material instrument has ceased to function.

Actually, "death" is due to the fact that life has withdrawn. It now functions on another plane of existence. This is proved by the fact that, again and again, those who have passed on have returned to prove that "death" has not robbed them of their individuality.

Sir Oliver Lodge once declared: "My hypothesis is that they (the 'dead') are all round about us, in what we call the ether of space rather than in matter; that intercommunion is still possible

"It is well to remember that we are immortal spirits in temporary association with matter. Probably it is through this bodily restriction and isolation that we become individualised and acquire a permanent personality, which hereafter is able to adapt itself to new surroundings, in accordance with the well-studied biological adaptability of the rest of animate existence."

What part of the individual returns from the Other Side to demonstrate and prove this greatest of all truth? Spiritualists know that it is the indestructible spirit, the real ego, whose cast-off physical body is no longer needed in a new phase of existence.

The individual who once functioned through the now discarded mass of radiations—the body—is the self-same person after he or she has passed over. "Death" has changed neither the character nor the real personality.

This fact is demonstrated in seance rooms all over the world. The "dead" constantly

return to prove they are the same ones we knew and loved before they passed into a larger and fuller life.

Human beings, in common with their lesser brethren, belong to the animal kingdom. They have a common ancestry. Although they have progressed along different lines, the same tree of evolution has borne their separate branches. Where, then, lies the discrepancy wide enough to suggest that, while one branch of the tree survives "death," the other branch, sprung from the same root, perishes?

Ignoring, at this stage, all the psychic evidence which supports the facts of animal survival, let us examine the case in the light of reason alone. First, take the purely physical aspect. It is known that the cells of the human body are no different in composition from those that make up the body of an animal.

Our skeletons, too, are composed of the same substance as the animals. We also breathe and expire in the same manner. The anatomy of the human being is comparable with that of other vertebrates in the animal kingdom.

Before the birth of each one of us, the wonderful story of evolution is retold within the span of a few short months. What amazing changes take place in the growing embryo which develops in turn fish, amphibian and reptilian phases! In its lower mammalian stage, the human embryo even has a tail.

It is indeed a strong evolutionary link that binds us to our animal friends. But let us even disregard this physical bond and see where we are when we examine the mental attributes of the human being and the domesticated or higher animal.

Although no forms of animal, bird or insect life are excluded from a degree of survival, their continued existence is on a different plane for reasons that will be dealt with separately.

It is only through a process of many thousands of years that the human being has developed his higher attributes and faculties. At some period in the history of human development, consciousness dawned and man became aware of himself. Perhaps it was at the stage where he awoke to his own great potentialities that man began to express himself as an individual with an individual spirit.

With the dawn of individual consciousness, his moral and mental qualities began to develop. It was the growth of these higher attributes which gave man his supremacy in the animal kingdom.

But if man has progressed in a more specialised way in the path of evolution, it does not mean that the animals are entirely outside this mental zone. Because of their close association with human beings, domestic animals have acquired, or "caught," some of man's individuality, consciousness and personality.

Has not the dog developed such qualities as love, sympathy, trust and loyalty? He often exhibits high intelligence, and in addition to his animal instinct he has also developed reasoning power to a marked degree. The domestic animal can express such human qualities as pleasure and joy, as well as dislike and mistrust.

Generally speaking, only the domestic animals who have acquired "human" qualities through their contact with man return to demonstrate their individual survival of "death."

Untamed creatures, and animals, who have not lived amongst us as friends and pets, also survive "death," since the same natural law operates for all that lives. But there is a difference in the quality of their survival. We are told by those who have communicated from Beyond that non-domestic animals survive as part of a "group" or "herd" soul of the species.

Perhaps the sub-men and early primitive races had an analogous or similar "mass" soul, and that only with the dawn of consciousness did the human spirit separate from the mass soul of his species and begin to function as an independent spiritual being.

Mind, character and individuality are the human qualities that survive "death" and continue to find expression in another form of existence.

The higher animals have also acquired similar aspects of consciousness. They, too, continue to exist as individuals after their physical bodies, composed of cells like our own, have perished.

Often, as on earth, an animal has to seek the aid of a human before he can return to his earthly owners. As in the case of humans, love bridges the gap between the two worlds. Many a sorrowing human heart has been comforted by the knowledge that the mourned animal friend still lives.

This article is an extract from "When Your Animal Dies," which contains many examples of spirit return of pets and other creatures. It is obtainable by post from Psychic News Bookshop at our address, £2.05/\$4.50.

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Britain is a sick, overfed and undernourished nation

We suffer from spiritual bankruptcy

by M. H. TESTER

IT was just after 7 am when the overseas operator asked if I could take a personal call from Johannesburg. I said I would. It was a South African telephoning. A bad head cold had left him with a sinus infection that would not respond to treatment. Would I please heal it? I said I would do what I could.

After breakfast the telegraph office read out a cable from an American in Ohio. He wanted me to heal his 80-year-old mother who had arthritis and whose left knee was proving painful. The operator asked if I would like written confirmation. I said I would.

The first post contained about 70 letters. They came from different parts of the United Kingdom, many diverse countries in Europe, and from faraway places like Manila, Canada, India, Australia, New Zealand and Japan.

They were all from sick people who had obtained neither cure nor relief from their ailments and were turning to me for spiritual healing as a last resort. Some wrote for relatives or friends who could not apply themselves. Many were desperate, pleading for help.

The sick came from great mansions and from simple homes. They were rich and poor, white and black, deeply religious or openly agnostic. Some letters were well written or typed on expensive notepaper. Some were scrawls.

I went to my study, which is at the top of the house, and sat down to read these letters. My desk is cleared. Each letter is opened and the contents placed on the blotter. I read the letter and then sit for a few moments in attunement. Later I will repeat this process. I cannot explain it except to say it is a method of obtaining a mental link with the sick person.

As a healer I am not unique. There are many like me. Our methods may vary, but the general process is similar. It must be so. The healing power stems from the same source.

Some probably get more letters a day than I do. Some may manage to see more patients than I can. It does not really matter. What does matter is that throughout the world there is an awakening to the power and availability of spirit healing.

Yet to some this would seem as great a breakthrough as putting a man on the moon.

In my house, telephone calls, cables, visitors and letters from all over the world are a regular occurrence. We take them for granted.

Nobody is surprised when the telephone rings in the early hours and a person on the other side of the earth asks to be healed. Yet to some it would rate with the news of the new space shuttle or of communication from outer space.

When I look through my appointment list I see that among my patients today I have a doctor, a headmaster, two nurses and a bank manager. They accept my healing with no great wonderment or awe. To them it is a fact. It works. I am the one with wonderment. I am the one who lives in daily awe of this wonderful gift that has been given me.

Each patient who comes to me helps me attain my fulfilment. Each, in his own way, is helping me to live out the pattern that is set for my life. I am grateful to them. I have no complaints. I do what I am meant to do. This in itself is the ultimate blessing.

But sometimes I do ponder on the curious structure of our civilisation. There must be a thousand or so active healers in this country. I have no statistics, but I am sure that over a million sick people seek out a spirit healer every year.

In my small corner I regard the letters, cables, telephone calls and the personal callers as a constant stream. If I go away, or take a few days off, I come back to such a backlog of correspondence that it makes me sorry I ever stopped.

Multiply this activity by the number of healers and you get a great contribution to the common good. The reward is in the fulfilment. Yet sometimes I wonder at the way the establishment refuses to recognise this great work. To the medical profession a healer is a quack. What he does is called "fringe medicine" or "alternative medicine."

A doctor is not allowed to co-operate with a healer. He is warned that by doing so he could be struck off the medical register. There is no medical examination of my patients before or after healing. It is not permitted. A healer generally works from his home. Many are amateurs. But the professionals charge little

enough. The results they get would fetch large sums in Harley Street.

The British Medical Association refuses to recognise the contribution spirit healers make. "It is all in the mind," is its opinion. I am still referred to as a "faith healer." The picture of the fraudulent quack is one orthodox medicine men do much to ensure. They are the establishment. We are the rag-tag and bobtail of alternative medicine, the witchdoctors of Europe.

Yet look at the record of the establishment. Cancer, arthritic diseases, bronchitis and coronary complaints have all reached epidemic proportions. The hospitals are full, with the mental ones overflowing. The National Health Service is on the point of breakdown. We are a sick nation which has achieved the seemingly impossible of being overfed and undernourished. We are suffering from malnutrition and spiritual bankruptcy.

If there are two things that we as a nation need today they are health and happiness. Both are available from spirit healers. Show me any other group who can make and substantiate this claim.

The high earners in our civilisation are pop singers, sportsmen and a few successful businessmen. The healers carry on doing their daily work on a mere pittance, with no recognition and little material rewards.

It never ceases to amaze me that a man who can make a particular sound that young people admire can earn millions. So can a man who can knock a little white ball into a hole, or kick a bigger one between two white posts. Yet a healer who has the gift of making thousands happy and healthy has to implement the meagre contributions he receives and runs his healing ministry at an annual loss.

The Vatican has the greatest store of hoarded wealth the world has known. The Church Commissioners are one of the country's wealthiest landlords. One cancer research charity alone has millions of pounds invested in the Stock Exchange. A Harley Street surgeon can charge hundreds of pounds for an operation a spirit healer can obviate in one or two visits.

Mrs P. A. PARTINGTON
Spiritual healing

Write to:

"Letari," New Road, Llanddulas
Abergele, Clwyd LL22 8EL

Healing takes up half my working week. At the end of it when I take stock of the telegrams, telephone calls, the many letters and patients who have come to me I get a deep satisfaction. When I look at the financial rewards I am lucky if I have covered my expenses.

When I meet people and they ask me what I do, I tell them I am a chartered surveyor. I cannot help feeling that if I say I am a healer I will get the quizzical look, the disbelief, and the suggestion that I am a charlatan.

I have no delusions of grandeur. I give no public demonstrations. I have never appeared on television. I am happy the way I am. But I do believe that healing is the greatest gift of all. Philosophers since Paul have consistently recognised this.

It is such a pity that men who hit little white balls with sticks, who kick bigger balls between posts, or who make sounds people like through electronic equipment, are the ones this civilisation believes have the greatest gifts, and to whom they offer the greatest rewards.

It does not seem right somehow.

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Questions for materialists—7.

Because your brain is not your mind

by PROF IAN PARROTT

THE word "individual" implies indivisible, a unit which cannot be split, an indivisible being. An individual has one body which is considered to be an entity, all the parts being spatially confined within one framework and the mind being enclosed within it.

In the case of human beings, this description works well enough for normal purposes. With some insects, notably ants and bees, there appears to be a framework which is not that of the individual body, but rather the pattern made by a large number of bodies.

If the framework is looked at not from the normal objective standpoint, but from the subjective one, the human observer may imagine better the operating of a group mind.

We have sometimes seen a flock of a hundred starlings rise from the ground "as one" and then wheel in mid-air again "as one." The first reaction is to suppose that the bulk of the birds react as individuals and actually follow a leader. I do not think that high-speed photography has proved this point.

Let us, for the moment then, suppose that they do act simultaneously, that is to say, there is a group mind. The phrase can be glibly used, but the first question that might arise is, where is that mind? It is a big assumption to assume that the mind is localised. Thinking as we do from the "individual" concept, we may be inclined to confuse "mind" with "brain." We might suppose that the controlling mind will reside in the body of one bird.

It is here that we can return to the human individual and study not an outside body but ourselves, looking at the problem subjectively. Some of the "confining" characteristics disappear. The outside observer says that X or Y is actually in a certain position at a certain time, but each of us actually has the experience regularly in sleep of being elsewhere.

Between falling asleep and waking we invariably lose awareness of the bed, the bedroom or any of the other features of our bodily position. In dreamless sleep our mind, which is the true self, loses all awareness including any sense of position in the physical world. When dreams enter into our sleep, the "elsewhere-

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.

ness" becomes even more apparent.

There seem to be two sides to the problem: (a) the actual existence of a co-ordinating group control and (b) its position. With regard to the first we can compare the mind of a flock of starlings with that of an individual man.

A man, while concentrating on something which he is doing with his hands, can become aware also of a scratch in the middle of his back, an itch in his right big toe or a pain in his left ear.

Thus we can suppose that the starling group mind, while aiming for example at flying over Birmingham Town Hall, can be aware of the various members of the flock, most forging ahead, one shaking water from its wings and one odd member dawdling for a moment in the gutter. This last one, which breaks the pattern, would gradually be made to "think" with the rest and be carried inexorably to catch up with the others.

Where all this time is the controlling mind? Well, where is your mind when your attention returns from your back, your toe or your ear? And, more important, where is it when you are asleep? It seems that during sleep the human mind flits where it will, something like a bird, unhampered by any limitations that the waking body might impose.

The mind in flight is disembodied and its experiences are non-physical. Certain characteristics of dreams help here to elaborate the picture. No one feels physical pain in a dream. "In dreams," says J. W. Dunne in "Nothing Dies," "emotions are more intense and the appreciation of beauty is greatly increased. There is no pain, save when you partially wake, and there is no boredom."

Although one imagines one hears voices and

sees faces, one is frequently more conscious of "knowing" thoughts rather than hearing words or seeing symbols. Many examples of the experience of separation of mind and body are quoted by G. N. M. Tyrrell in "The Personality of Man." One is regarding a man on the point of death in hospital. Gradually he was "seeing" things wherever his attention was directed; he "appreciated" rather than "saw" them.

"I saw my doctor leave his patients and come very quickly, and heard him say, or saw him think, 'He is nearly gone.' He rapidly injected my body. I came back into the body really angry at being pulled back. Once I was back, all the clarity of vision of anything and everything disappeared. I was just possessed of a glimmer of consciousness which was suffused with pain."

Tyrrell again (in "Apparitions") felt that an apparition is not "sent" across space like a wireless message. Agent and percipient work together and at this level human beings are in a

sense non-separate.

If we turn from a flock of starlings to a community of white ants, there is to be found the same definite control. It might here be argued that it is easier to understand the "mind" of an ant heap. The obvious suggestion to be made is that this mind is within the body of the queen ant.

After considering various aspects of the mind, this hypothesis is surely too simple. On the contrary, the queen's mind has been shown to have a telepathic spread beyond the framework of her body. She "directs" every ant in the community in what it is doing, even when they are cut off by considerable distances (the worker ants have no physical organs for hearing or seeing).

E. N. Marais, in "The Soul of the White Ant," showed he had proved that the "individual" termites were incapable of acting on their own initiative. Material barriers, such as steel plates inserted between the queen and some of the workers, did not affect their



IF YOU LOVE ANIMALS— WHY EAT THEM?

COMPASSION for animals shouldn't stop short at household pets. "Reverence for life," as Albert Schweitzer called it, is the mainspring of spiritual development. Throughout the ages, masters of world religions, Brahminism, Jainism, Zoroastrianism, Buddhism and Christianity, have taught that we should not slaughter animals for food. Spiritualists, recognising the reality of survival, will know the need for a natural diet.

In the book of Genesis, we read: "And God said Behold I have given you every herb bearing seed which is upon the face of all the earth . . . and the fruit of a tree yielding seeds. To you it shall be as meat." For the psychic healer and those in need of healing, vegetarianism can play a vitalising role. For the inspirationist, it can purify the channels of expression. For all of us it can improve the quality of our lives. Today, more and more doctors, scientists and ecologists are endorsing this way of life. Send SAE for a large batch of free literature, our periodical, and recipes to:

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power to carry out their allotted tasks. But injury to the queen lessened her influence. With the death of the queen, the control ceased, the individual instincts of the insects being insufficient for them to carry on with their communal tasks.

M. M. Moncrieff quotes Marais in "The Clairvoyant Theory of Perception," citing the interesting suggestion that the ant heap, taken as a whole, was analogous in many respects to the unified body and organs of a highly developed animal. The organs in a body are represented by different classes of workers and soldiers.

The conclusions shown were that an individual termite apparently feels no pain. But injury to a group is felt as pain by the community—just as a part of the human body does not feel pain by itself. It is the human being, the mind, which becomes aware of injury to a part as pain. All this is, of course, speculative in so far as we cannot get into the ant's mind.

If the seat of the ant's collective mind is in the queen, where is it in the case of the starling's group mind? It does not seem possible to "place" it in any individual starling. But it may be that we have to accept a non-material mind in no particular spatial position, just as we have the experience within ourselves in sleep.

The mind of the ant heap is not really "in" the queen any more than our mind seems to be "in" our brain in the body in bed, when we range far and wide through our dreams. Although we like to think of ourselves as autonomous, it is clear that this concept is a delusion.

C. J. Jung has developed the concept of race instinct and has contrasted the mentality of different peoples. It may be, however, that the differences show themselves only when thoughts are expressed. Unexpressed thoughts may have much more affinity.

Jung has, in fact, shown that subconscious minds all over the world and through the ages have used similar symbols. It is only rarely that human beings can break through the inhibitions of the conscious mind. But when they do, they make mental contact in sleep, in trance, in a state of exaltation or even in meditation and day-dreaming.

A. J. Cronin in "Adventures in Two Worlds" relates a spiritual experience. He had come with a middle-aged Englishman who spoke German fluently to a church in Arosa, Switzerland, in 1938. He knew not one word of the language. The preacher took his stand and his discourse took shape:

"And then . . . the scene dissolved, church and congregation vanished. I saw . . . the countries of the earth . . . pestilence . . . great dictator states . . . blood and iron . . . democracies jealous . . . armaments . . . planes . . . children taught from their cradles to bluster and hate . . . wealth buried . . . wheat burned . . . sound of jazz and chink of coins . . . how futile . . . man had forgotten God"

"Quite suddenly I felt a shock, and the swift flow of my thoughts was interrupted. With a wrench that was almost physical I came back to earth and saw that the preacher had at that moment reached the end of his peroration. We came out of the church . . . I related to my companion the full account of my striking meditation.

"He heard me with ever-growing amazement. As I concluded he faced me in stark bewilderment. 'But don't you realise!' he almost gasped for breath, 'that, almost word for word, was the pastor's sermon'."

Is this similar to that Whit Sunday when the multitude, hearing Peter and the apostles, asked, "How hear we every man in our own tongue, wherein we were born?" (Acts 2, 8)

Little children under the age of five, before the conscious mind has begun to take control, get on together, even when one speaks only Welsh and the other only English. We indulgently say, "They seem to understand each other, don't they?"



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It all seems charming and unimportant. But perhaps, after all, it gives us a vital approach to the mystery of "pure" thought. We may have all been part of a "group" until self-consciousness seemed to separate us, at least in our wide-awake moments, from our fellows. In adult persons there may be a barrier made by different languages.

As proud individuals we all date not from our birth but from somewhere nearer the age of five. It is obviously convenient to say objectively that X or Y was born in a certain year. Examine the problem subjectively, however, and we must surely look back in memory only to that moment when the "self" emerged.

Why did our awareness start to appear "framed" apparently in the body of a certain child in a particular place at a certain time in the history of the earth? It is not the physical birth, but the "coming into consciousness" a few years later which marks the crucial stage in the development of the apparently individual soul.

(To be continued)

In Prof Ian Parrott's article last month, Joyce Cary's name was wrongly printed as Carew, with the result that he was referred to as "she" instead of he. The reference to the writer visiting Luxor was in World War II and not World War I.

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'Where There is a Will'—3

No scientist can create life

by MAURICE BARBANELL

THE will to live is the result of many factors, and not all of them are conscious. Psychologists have a favourite illustration; they liken the mind to an iceberg, nine-tenths of which is under water. The tenth is your conscious aspect and the rest is your subconscious mind.

The power of the subconsciousness has been utilised to obtain cures. Coué demonstrated that by instilling into it the resolute determination, "Every day, in every way, I am getting better and better," beneficial physical results were achieved.

Hypnotism enables the subconscious mind to work in a similar fashion. Susceptible subjects (and these are always people with positive and not negative personalities because then there is something to hypnotise) have been enabled to cure themselves of all manner of diseases. Many doctors resort to hypnotic treatment when normal methods have failed.

In post-hypnotic experiments, suggestions made while subjects are, to all intents and purposes, fast asleep, are acted upon at the precise time previously indicated. The psychiatrist, by liberating hidden fears, sometimes from childhood days, utilises the potency of the mind to achieve results which illustrate the interaction of mind and body.

The truth is that the body is a self-healing organism. It will always seek to eliminate the causes of illnesses. Properly directed mental efforts will hasten the natural processes of recuperation. Startling results are being obtained simply by teaching patients how to relax properly, a difficult process which calls for a combination of mental and physical quiescence.

The body is the most wonderful example of a co-ordinated, complex mechanism, completely renewing itself, and performing a thousand and one delicate operations every moment of our lives. Take one small example.

No machine ever built by human beings can compare in ingenuity or efficiency with ordinary muscle. Almost every movement in life is controlled by the power of the muscles. Somehow or other, the soft jelly-like muscle tissue is able to harden and contract in such a

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.

manner that it can lift a thousand times its own weight. And it can do so hundreds of times a second if necessary.

The human body is extremely robust. It adapts itself to all climatic conditions ranging from tropical heat to arctic cold. It will resist starvation, the vagaries of the weather, overwork, weariness and hardship. Of all the animals man is probably the hardest. Resistance to disease, work and worries, capacity of effort, and nervous equilibrium are signs of man's superiority.

Says Dr Alexis Carrell: "There is a striking contrast between the durability of our body and the transitory character of its elements. Man is composed of a soft, alterable matter, susceptible of disintegrating in a few hours. However, he lasts longer than if made of steel. Not only does he last, but he ceaselessly overcomes the difficulties and dangers of the outside world.

"He accommodates himself, much better than the other animals do, to the changing conditions of his environment. He persists in living, despite physical, economic and social upheavals. The body seems to mould itself on events. Instead of wearing out, it changes. Our organs always improvise means of meeting every new situation."

When you consider the ceaseless activity concealed beneath our skins and the stresses to which the body is subjected through ignorance of nature's laws, the marvel is that we do not get more trouble.

From the moment of an injury to the body, the processes of self-healing begin to work. Highly skilful surgeons have admitted that their efforts are amateurish compared with those nature performs in the millions of operations which are matters of course in bodily

activities. Doctors get credit for cures that are due entirely to nature. The wise physician realises that all his efforts must be directed to co-operating with the body's inherent self-healing.

"Indeed, as every doctor knows," writes Kenneth Walker, who was a Harley Street specialist, in "Diagnosis of Man," "all that he does is to act in the capacity of nature's humble and admiring assistant." Sometimes the body has to perform its tasks despite the labours of uninformed doctors whose prescriptions ignore the vital facts of nature's healing.

Dr Carrell has instanced what happens when skin, muscles, blood vessels or bones are injured. "The organism immediately adapts itself to such a new situation," he writes. "Everything happens as if a series of measures, some immediate, some delayed, were taken by the body in order to repair the lesions of the tissues. They all tend towards the end to be attained, the reconstruction of the destroyed structures."

He describes what occurs when an artery is cut. The blood gushes in abundance. Pressure on the artery is lowered. Respiration and circulation are temporarily suspended. The haemorrhage lessens and a clot forms in the

wound. A curdled substance closes the opening of the vessel. Then the haemorrhage definitely stops. During the following days, white blood corpuscles and tissue cells invade the clot and progressively regenerate the wall of the artery.

Each tissue, he says, is capable of responding, at any moment of the unpredictable future, to all physical and chemical changes in a manner consistent with the interests of the whole body.

"Individual cells appear to act in the interest of the whole," he writes, "just as bees work for the good of the hive. They seem to know the future. And they prepare for this future by anticipated changes of their structure and functions."

Modern surgery had been brought into being by the knowledge of the processes of self-healing, he states. Surgeons would not be able to treat wounds if bodily adaptation did not exist. They have no influence on the healing mechanisms. They content themselves with guiding the spontaneous activity of those mechanisms.

"For example," he adds, "they manage to bring the edges of a wound, or the ends of a broken bone, into such a position that regeneration takes place without defective scar or

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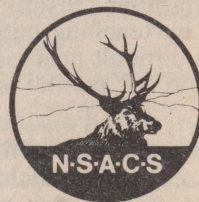
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deformity. In order to open a deep abscess, treat an infected fracture, perform a Caesarean operation, extirpate a portion of the stomach or of the intestines, or raise the roof of the skull and remove a tumour from the brain, they have to make long incisions and extensive wounds. The most accurate sutures would not suffice definitely to close such openings if the organism were not capable of making its own repairs. Surgery is based on the existence of this phenomenon."

This wonderful bodily mechanism, with all its self-healing properties, is at your command, if you determine to take charge, as you were intended. You have the power to do so.

All our intricate, unceasing bodily activity begins with cells that are microscopically minute. What a silent but profound tribute to the Infinite Intelligence which is responsible! And what a salutary lesson for science, which can manufacture atomic bombs, but cannot make a piece of skin, a fingernail, or one tiny hair!

Life eludes the scientist. He cannot create it. He cannot subject it to analysis in a laboratory. Though the constituents of the human body are known, no one can create a living organism.

Death occurs because mind and consciousness have departed. That is why the heart ceases to beat, the blood to circulate and the lungs no longer operate. The driving power and the engineer have gone. It is mind which directs the body, even though many instructions are given subconsciously. The body is the servant of the mind.

Marvellous though the body is, it cannot match the wonder of the mind. The body exists because of the mind and spirit. Where there is conscious, individual life, mind and spirit have been at work, moulding the body for their purpose. Mind and spirit are the eternal realities on which our bodies depend for their existence.

Modern scientific research demonstrates that the basis of matter is in the invisible. Science today reads almost like a fairy tale. In its materialistic beginning it denied the reality of anything that could not be measured by the five senses. Its own progress, if that is the right word to apply to some of its awesome discoveries and inventions, is responsible for exploding the materialistic concept of life. One day, even science may reveal that matter owes its existence to spirit.

The fact of your birth gives you a divine heritage. You are spirit. "God is spirit," says the Bible, and you are God in miniature. In

embryonic form, you possess all the divine attributes. You share in the processes of eternal creation. Within you is part of the power that fashioned the majestic universe in all its multitudinous manifestations.

You are not a worm wriggling in the dust of obscurity. You are not a body that will decay and join the elements which compose it. This is what the ancients meant when they asserted, "Man, know thyself." This is what is meant by the sublime declaration, "The kingdom of heaven is within."

You have not scratched the surface of the rich treasures awaiting your excavation. Life, properly understood and directed, is a tremendous and exhilarating adventure in which you develop all your innate gifts and faculties.

Within you is the power to overcome all obstacles. You can unfold and express latent forces that will bring you into touch with the infinite storehouse. Man has never been comprehended in his entirety. He contains vast unexplored territories. His potentialities are well nigh inexhaustible.

The body is important because it is the temple of the mind and spirit. The temple must be a fitting habitation. The body was not intended to live in squalor and slumdom, to be riddled with disease, to be clad in rags, or to lack the warmth, food and shelter necessary for its highest development. You are not fulfilling your divine destiny if you live in the darkness, physical, mental or spiritual, instead of the light.

You must learn to live rightly on all planes of activity. Just as the mind moulds the body for its purpose, you can mould circumstances to achieve your birthright. Those who succumb and admit defeat are denying their own heritage. Both within and without are the means by which victory can be achieved.

(To be continued)

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Purpose and planning regulate evolution

Spirit is the basis for everything

by F. H. TOMLEY

IN my article titled, 'Spirit will unite science and religion' (May, 1975), I took up Einstein's reply to Indian members of parliament who asked him what exactly he was doing in regard to his work on the atom. He answered, "I am trying to find out where matter ends and spirit begins."

I suggested that the great scientist's intuition could be correct, that what we call spirit is enshrined in the atom. Perhaps it is the fundamental particle which cannot be destroyed, and makes up the spirit body which survives what is called death, when the grosser particles of the atom return to space whence they came.

This will perhaps be better understood if we divest the word "spirit" of its strict religious association and accept the description in "The Secret Doctrine" by Madame Blavatsky, "Spirit is matter in its highest form, and matter is spirit in its lowest or densest form."

With our modern knowledge of the immensity of the macrocosm and the wonder of the microcosm, it becomes increasingly difficult to retain the figure of the anthropomorphic God of our fathers. Yet it becomes increasingly evident, if we are not bigoted and obstinate materialists, that there are purpose and planning involving "mind" behind the whole scheme of things.

I have recently been reading, "The Key to the Universe," by Nigel Calder, and quote passages from it:

"In some respects the character of our universe is uncanny; it seems to be perfectly adjusted to enable life and intelligence like ours to evolve and prosper in comparative safety for very long periods. A denser universe might have quickly collapsed together into a fiery mass, extinguishing all life. Even without that extreme catastrophe, life on earth depended upon the steady burning of the parent star."

He refers to the continuous process of the fusing of two atoms of hydrogen into one of helium by which the sun produces its energy.

He adds: "It took 4,500 million years of planetary and biological evolution on earth to create microbes and let them change successively into worms, fishes, reptiles, mammals,

and eventually humans. If the particles of the cosmic forces were slightly different, the sun could have expired already; if quarks"—the particles which make up the protons in the nucleus of the atom—"were lighter in weight, or electrons were heavier, stars (including our sun) would burn faster."

Calder also says: "Gravity detectors in the head enable human beings to walk upright. The thickness of their bones was adjusted to oppose the gravity prevailing at 6,000 kilometres from the centre of the earth.

"Every atom in the human body, excluding only the primordial hydrogen atoms, was fashioned in stars that formed, grew old and exploded most violently before the sun and the earth came into being."

Black holes and exploding stars certainly make the poet Shelley into a visionary, as he wrote the following lines about 150 years ago!

*Worlds on worlds are rolling ever,
from creation to decay;*

*Like the bubbles on a river, sparkling,
bursting, borne away.*

Truly, creation, according to modern science seems to be a continuous process in an expanding universe, with a wonderful Mathematician's Mind behind it all.

Having discarded "the old gentleman with the white beard sitting on his marble throne," I find much more credible the idea of a hierarchy of celestial beings, or archangels, if you prefer the name, with a host of lesser beings and nature spirits of different grades, guiding all creation towards the carrying out of The Plan, which I would assume to be gradual development from the crude and primitive towards the perfect.

This would include the development of love, from its most primitive form to its highest. I quote Teilhard de Chardin in his great book, "The Phenomenon of Man":

"Considered in its full biological reality, love—that is to say, the affinity of being with being—is not peculiar to man. It is a general property of all life, and as such it embraces in its varieties and degrees all the forms successively adopted by organised matter. In the mammals, so close to ourselves, it is easily recognised in its different modalities; sexual

passion, parental instinct, social solidarity, etc."

Next comes: "Further off, that is to say, lower down on the tree of life, analogies are more obscure, until they become so faint as to be imperceptible, but—if there were no internal propensity to unite, even at a prodigiously low level—indeed in the molecule itself it would be physically impossible for love to appear higher up with us in hominised form. To be certain of its presence in ourselves, we should assume its presence, at least in an inchoate form, in everything that is. In fact if we look around us at the confluent ascent of consciousnesses we see it is not lacking anywhere."

Fundamentally, of course, the urge to love exists for the perpetuation of the species and, linked with what is usually called "the fighting instinct," is part of the urge to survive. However it is not confined to propagation, but is also expressed in the unity and co-operation of the tribe or family, and the combination of animals in herds and flocks, though this is partly for self-protection.

Why they survived

In the main, animals that have survived the process of "natural selection" are those which learned to combine in groups or herds. In the lower ranges of creation grouping is fairly harmonious. As life spirals towards greater consciousnesses, there is more assertion of the self, a greater insistence on freedom of choice. But the individual's activities and desires are still subordinated to the group's welfare.

In human society freedom of action is limited by obligations to various groups, beginning with one's family and extending outwards to the village or town, the nation and now, increasingly, the world. As the world gets relatively smaller, by the invention of faster means of transport, annihilating the distances which separate peoples, its inhabitants become our neighbours, so to speak. And world news takes us into their homes to share their troubles and disasters. Whether we realise it or no, we are slowly becoming world citizens. This can also be seen in another direction.

Particularly since the last world war there has been a great stirring and mixing of peoples. It has been particularly noticeable in the US, Great Britain, Australia and Israel. In the fulness of time, no doubt there will be much more intermarriage and integration between these mixed populations. This will signal

the beginning of a new world people, a mixture of all races, which will eventually tend to eliminate the stupidity of fratricidal war.

The world's great religious philosophies were the result of visions by mystics who felt impelled to try and pass on the teachings they had received. Their followers usually deified the teacher, and in time debased the teaching. Nevertheless there is much wisdom to be found in most of the religious writings. It is interesting to find that what is called the Golden Rule can be found in slight variation in nine different philosophies.

The Buddha: Hurt not others with that which pains yourself.

Confucius: Do not unto others what you would not they should do to you.

Hinduism: Do naught to others which if done to thee would cause thee pain.

Jainism: A man should treat all beings as he himself would be treated.

Jesus: Whatever you would have men do unto you do you also to them.

Judaism: What is hurtful to yourself do not to your fellow-man.

Laotze: Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss.

Mohammed: No one of you is a believer until he loves for his brother what he loves for himself.

Zoroaster: That nature only is good that does not unto another whatever is not good for himself.

You will notice that all these philosophies originated in the east. Yet it has been the more materialistic west which has tried, perhaps in some measure, to put them into operation by means of the welfare state, with its attempt to abolish poverty and give fair play to all its citizens.

The east is following slowly, but problems there are much greater due to their larger populations and their later entry into the machine age with its greater capacity for satisfying needs.

The west, however, has been no more successful than the east in eliminating the stupidity of war, which has now become a matter of life or death for the whole world.

To me, the greatest hope for salvation is in the more rapid growth of the Spiritualist philosophy that spirit is the basis of all things, the link between all people, and war is merely fratricide. There certainly are signs of growing interest in things psychic, especially spiritual healing, throughout the world.

Sex is irrelevant to the Deity

Is God a hermaphrodite?

by W. H. MACKINTOSH

ACCORDING to one of their publications the Jesuits have discovered that God is asexual. To be more precise they have stated that he is not a male. He could, of course, be a female, but the argument which denies him masculinity is equally effective in denying him femininity.

The most appropriate attitude in these circumstances seems to be the complete elimination of sexuality in our concept of God. This is indeed how many of us have come to regard him, a view supported by all religions which are not strictly theistic.

Sex is irrelevant to the Godhead. But the

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Christian doctrine of the Incarnation brings into sharp focus a problem which does not arise in any other religion. If God is asexual, why did he decide to incarnate as a man rather than a woman?

According to the Jesuits, God's choice of Jesus as his Son does not imply that he prefers a son to a daughter. No doubt it could be argued that, in the social conditions of the time, a male saviour would command more attention and exercise greater authority than a female one.

Their history had encouraged the Jews to look forward to the coming of a messiah, a man of extraordinary qualities standing high in God's favour—man, please note, not a woman. To fulfil the prophecy of his coming Jesus had to be born a male.

Christianity turned a purely human messiah into God incarnate and thereby introduced the question of sex into theology where its presence has caused much confusion. As long as God remained in heaven any discussion of his possible gender was nothing more than speculation. When he descended to earth, a choice of sex had to be made and moreover palpably expressed.

All non-Christians and some Christians reject the doctrine of the Incarnation, but for the Church Fathers it was the central dogma of their faith. If Jesus was fully human as well as fully divine, he had to belong to one or other of the sexes.

The male sex was chosen for the social and historical reasons already stated. In order to avoid excluding the female sex from this unique association with divinity, the Church Fathers could have made God incarnate a hermaphrodite. Such a decision would have been a not unreasonable compromise between the con-

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flicting claims of the sexes and would have had some interesting consequences.

Indeed, the idea that God includes both sexes within himself is an ancient one. In Gnosticism the androgynous (male and female) character of God was recognised by identifying the masculine principle with spirit and the feminine principle with nature. According to the Gnostic myth the coupling of spirit and nature produced the various forms of life.

In Hinduism God is sexless and bodiless, but embraces the sexes by virtue of containing all forms and uniting all opposites. The union of Shiva and Shakti, the eternal couple, is symbolised by a hermaphrodite being. The opposition of the masculine and feminine principles is transcended in a triumphant unity.

Christianity does not officially recognise any goddess. The farthest it goes in this direction is represented by the honour it pays to the Virgin Mary. In theory she is but a woman of perfect virtue and surpassing merit. In practice the degree of veneration she is accorded by the Church raises her to divine status.

She is the Mother of God to whom people pray that she may intercede with her divine Son on their behalf. Mankind emotionally requires a cosmic manifestation of the feminine principle. When the Protestant reformers demoted the Virgin Mary, they argued that the homage paid to her had no scriptural warrant. However doctrinally right they may have been they were certainly psychologically wrong.

There are some who think the Christian doctrine of the Trinity would have been rendered more credible if it had replaced God the Holy Ghost with God the Mother. Christianity would then have had a conception of deity similar to the Egyptian triad of Osiris, Isis and Horus.

The Holy Ghost has always been the most indistinct person in the Trinity, a rather nebulous member who seems to emerge from the Godhead as an afterthought of the theologians. Its replacement by the Virgin Mary as the Mother of God would make sense of an otherwise confusing situation.

In the very beginning the Son is supposed to have been begotten of the Father, but in the absence of a female member of the Trinity how could such an act of procreation be achieved? Perhaps after all the Christian God, like the earthworm, is a hermaphrodite.

The whole problem is really an artificial one invented by theologians in whom the illumination of spiritual experience has turned into the obscurity of metaphysical speculation. The doctrine of the Incarnation is the source of all the confusion about God as the cosmic manifes-

tation of masculinity. Drop the idea that God was once enfleshed as a human being and the problem of deciding whether he belongs to a particular sex ceases to exist.

Jesus never claimed to be God incarnate. If he was the Son of God he was certainly not God the Son. The two concepts are not identical. One may be a son of God without being divine. To be God the Son however, one must be not a human being but the very Deity itself.

As a good Jew, Jesus would never have made such a blasphemous claim. Judaism is a religion which has always abhorred the idea of God assuming human nature or being depicted in human form. Jesus may not have objected to being called a messiah, but he would at no time have allowed himself to be declared an incarnation of God.

What is the Spiritualist conception of God? It is that God the Ultimate Reality is beyond the reach of human thought or language. God is the One of which nothing can be predicated because it transcends all limitation. No conception can be formed of it because in the sense that we define these terms it has neither existence nor non-existence.

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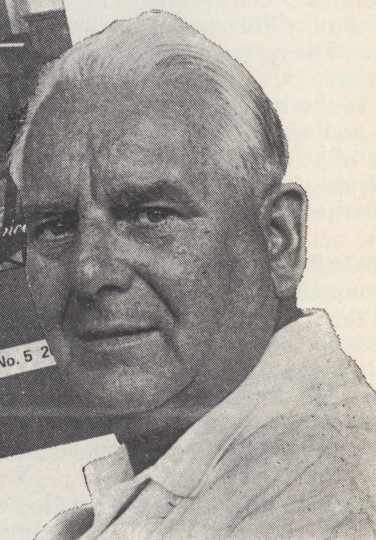
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