

TWO WORLDS

JANUARY 1978

91st Year No. 4008

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A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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TWO WORLDS

JANUARY 1978

91st year No. 4008

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To ensure a happy New Year

EDITORIAL

THE vital question we should ask ourselves as 1978 dawns is that, though we are one year older, are we mentally the wiser and spiritually any the better?

Intrinsically, there is no perceptible difference to our individualities on January 1, 1978 than there was on December 31, 1977. No dramatic changes in our minds and spirits are made overnight.

In any case the New Year is really an artificial one because different dates are used for calendar calculations in other lands.

Nevertheless, the fact that for the majority of us in Britain and in many western countries another year begins is an opportunity for reflection and assessment.

We can review the events of the past 12 months, see where we made mistakes and whether we learnt from them. We can note the many challenges we encountered, whether we met them with courage and emerged mentally and spiritually the better.

It is impossible to go through life without having difficulties and problems. We are imperfect beings living in an imperfect world. Were we perfect we would not be on earth.

The trials and troubles are unavoidable. One of their purposes is to enable us to call on latent strength to overcome them so that character is enhanced and mental and spiritual development are achieved.

The one inescapable fact is that we are now one year nearer saying farewell to earth than we were 12 months previously.

To many people this thought, if they consider it, produces fear and terror. Ignorance

and superstition combine to make death a taboo subject.

For this reason many people, as a kind of "safeguard," turn to some form of religion, with wealthy ones making large donations to churches and charities, subconsciously hoping to buy their way into heaven. It has been said cynically about them that having given their flesh to the Devil, they now offer their bones to God.

To Spiritualists the approach of death brings no apprehension. Their only concern must, or should be, as to whether they have so ordered their lives that they are ready and equipped to resume them in the next stage that death brings.

All Spiritualists are aware that they are personally responsible for everything they do. However much you may love others you cannot be responsible for their actions.

As Silver Birch says, there is no magical theological formula that can interfere with the operation of natural law. Uttering a creed or doctrine, and even having the greatest faith, will not enable individuals to escape from the consequences of sins they have committed.

Spiritually we are what we make ourselves to be by everything we have done, said and thought.

The world that awaits us after passing is the beginning of a tremendous exhilarating adventure. For most persons it will truly be heaven. It brings reunion with loved ones who have preceded them.

And it gives us all opportunities, if we so

(Continued overleaf)

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Editor, Maurice Barbanell, who does not necessarily

agree with views expressed by contributors. 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

A spirit guide answers your questions

And he comments on the Seven Principles

AS Spiritualism's Seven Principles are once again the cause of controversy we thought it might help to get the views of Silver Birch, guide of Hannen Swaffer's home circle. They were read to him at a session specially devoted to answering readers' questions.

Principle one. The fatherhood of God.

This is very inadequately phrased, because God, the Great Spirit, is not a father in the sense that you understand this word. This is that you equate the Great Spirit, the infinite power of love and wisdom, the creative spirit of all life, with a human father, a male. Thus the picture that is presented is one of a personal deity who is a magnified male.

The Great Spirit has all the attributes of male and female. The Great Spirit of necessity must contain within itself every expression of life for which it is responsible, paternal, maternal, fraternal, all aspects are of necessity within the ambit of the Great Spirit.

Principle two. The brotherhood of man.

Here again the phrasing is inadequate. Although the word "man" can be used as a composite term to include both male and female, it does imply in one sense purely a masculine belief. Brotherhood is a male description for which the feminine equivalent would be sisterhood. So you have to get rid of the idea of a division of the sexes, and visualise all peoples throughout the world as

(Continued from previous page)

desire, to use gifts and talents even though unused hitherto. We can serve others on earth as we have been served by beings in the larger life whose one concern is to inspire us to try to live up to our highest ideals.

Wishing people a "happy New Year" is conventional. True happiness, however, can come only from within and is determined solely by ourselves.

Serenity, well-being and health are the natural outcome of living in harmony with nature's divine laws. If you want a happy New Year you must earn it.

being members of one spiritual family.

Principle three. The communion of spirits and the ministry of angels.

Here once more you have a problem of language and definition is required. "Spirit communion and communication" would be a preferable description to "communion of spirits."

With "the ministry of angels" we are confronted again with the problem of semantics. What is meant by "angels"? Winged creatures who had never assumed human form? A separate creation that has no relationship with the beings who dwell on earth?

This principle is badly phrased. There is a spirit ministry in which guidance, sustenance, help, love and affection are freely offered by those who are either close to you through kindred ties or by other beings in our world who see in you a channel through whom service can be rendered.

Principle four. The continuous existence of the human soul.

There can be no exception to this phrasing. The human soul, being part of the Oversoul, the Great Spirit, cannot be destroyed because the physical body through which it has expressed itself has served its purpose. The soul must continue because it is eternal.

Principle five. Personal responsibility.

That too is perfectly phrased. There can be no argument about it, because it is at the centre of everything we try to teach the people of your world. It contradicts any doctrine which says that you can in some magical way cheat the law of cause and effect, place the results of your actions on somebody else's shoulders and as a result automatically erase any problems you have caused through selfishness, deception or other practices which are the reverse of spiritual.

We enshrine personal responsibility as the heart of our teachings. All individuals must learn that only on their shoulders can be placed the burden which they have created. They must regard it as a challenge to strive

gradually to eliminate the human imperfections and allow the latent divinity to find fuller expression. There is no theological doctrine, no creed, no ritual and no ceremony that can in any way transform the sinner into a saint.

Principle six. Compensation and retribution hereafter for all good and evil deeds done on earth.

Here again it is a question of understanding the words that are used. It must not be implied that there is a being equivalent to a personal deity on a throne meting out on the one hand compensation and on the other retribution. It does not work that way.

Here is the law of cause and effect, sowing and reaping, in action. The law is automatic, mechanical in operation. The law must fulfil itself. By whatever you do you create the effect of your action. Compensation and retribution are the automatic results of your actions.

Principle seven. Eternal progress open to every human soul.

Life, because it is spiritual, is infinite. No matter who, what or where you are, no matter what step of the ladder of progress you have reached, there are infinite rungs awaiting you. The process of eliminating all blemishes will require eternity to be accomplished. Perfection will not be achieved, because always there will be a greater realisation of the progress that can still be made. It is an infinite process.

Here Silver Birch was asked, "What would you choose as the one principle we should live by, if that is not too difficult a question?"

He replied: "No, it is very simple, and I have said it many times. Do the best you can. And if you fall down, you can always pick yourself up. Do the best you can; that is what is expected of you. The more you have an awareness of spirit truths, the greater is your responsibility. You cannot plead innocence when you have awareness."

"Surely there should be some reference to animals in Spiritualism's principles."

"Yes, I agree. If you would like me to phrase it I would say, 'All humans have a responsibility to everything and everybody with whom they share their lives on earth'."

The first question from a reader asked, "If a newspaper ridicules mediums and Spiritualism, does the journalist responsible pay any kind of penalty while on earth?"

Silver Birch said: "There are no penalties in your world or in ours. Everything is subject to

THIS letter of thanks is for the memorable talk with Silver Birch. The value of listening to (and absorbing, I hope) his wisdom is inestimable.

He represents the essence of true Spiritualism as I see it. For those of us who bear degrees of responsibility in this field, he offers invaluable reassurance that reality and purpose can and must emerge from what, often enough, appears to be nothing more than a very odd charade.

I am intrigued that, whereas one would desire specific advice upon certain issues, he turns our minds in the direction of the answers and releases suspended ideas as he indicates the Law. Indeed, as he speaks, one is so conscious of mental communication.

I am so grateful to him and to all those who, from beautiful spiritual realms, see fit to descend into the murky atmosphere of earth in order to convey light and sustenance.

May we be worthy of their great service and reflect it in our work.—Edwin Hughes (president), Spiritualist Association of Great Britain.

the law of cause and effect. Punishment is the result of a wrongdoing, and the cycle of sowing and reaping.

"The whole question turns on motive. Did the writer really believe the words he wrote? Or did he have some other interest that did not come within the categories of honesty, fairness and seeking truth? These govern what the results will be, because it is the law of sowing and reaping.

"As to whether the results will be seen in your world, that is another matter. Sometimes they can be, sometimes they must wait. This is decided by the spiritual principles involved."

"When there is a typhoon or other natural disaster, does anyone die by accident or is it their fate?"

"I do not like the use of the word 'accident' if it is to be interpreted as meaning something occurs which is outside the rhythm of cause and effect. Even an accident is the effect of a preceding cause. You cannot divorce one from the other.

"It is true that, in the overwhelming majority of cases, the period of the earthly life is known. To that extent it is predestined, or fated, whatever word you like to use. There is a minority of cases where an individual can

THANK you for Two Worlds which is a constant source of guidance and upliftment to us. Should we ever be invited to attend a Silver Birch circle we would consider it to be a "once in a lifetime" experience.—Vivien and Geoffrey Craggs, Oxshott, Leatherhead, Surrey.

exercise free will and alter the time of passing into our world. So you have the interplay of these natural causes, but all circumscribed by the operation of natural law."

"If it is spiritually wrong for humans to eat flesh, why do certain animals do so?" Why were they not all created non-flesh eaters?

"This question should not be addressed to me but to the Great Spirit. The Great Spirit's infinite wisdom is responsible for the whole of creation in all its manifestations. Man is physically the apex of creation in your world. Being spiritually in advance of other creatures he has a responsibility towards them.

"If you are higher in the scale of evolution, you should also have mentally and spiritually developed to realise what is involved. The higher must help the lower, as the higher expects to be helped by the highest. All spiritual development brings realisation of service, compassion and love, which are spiritual attributes.

"Man was not placed in your world in order to eat animals. His physical constitution is evidence of that fact. By his whole physical apparatus man is not a carnivore.

"Animals are also subject to the law of evolution. If you trace the course of history you will find that the animals surviving in your world from prehistoric times are those which did not indulge in eating other animals.

"So it really concerns man and his responsibility. When man expresses the spiritual attributes which should be the corollary of his development, then the words of Isaiah will be fulfilled. The wolf will not devour the lamb. They will live in harmony and in peace. And man will live in harmony and peace when he puts into practice the spiritual principles of which he should be aware."

"Is nuclear power now this world's responsibility as to its outcome being to our good or otherwise?"

"This hinges on what is of course the crucial question, how nuclear energy should be used, for good or for evil. It is evidence of the fact that, under the impetus of what was considered a necessity, there was discovered a

mighty power for which man was not spiritually ready.

"Invention had outpaced his spiritual growth. Science was unchecked by spiritual, ethical or religious considerations, with the result that there is posed this important question. You have the choice of bringing tremendous benefits to humanity or of wreaking great destruction.

"So you are back to the use of free will. That is the responsibility from which there is no escape. The Great Spirit, with infinite wisdom, has given all children of earth a mind, a spirit and a conscience which should be the divine monitor. Had there been no free will bestowed on man, he would be an automaton, a robot, a puppet.

"You cannot have potentially all the boons of an infinite divinity without the responsibility of how you conduct yourself. There is the question that has to be answered by those who have the responsibility.

"As against that it must be stated that, from the material aspect, the havoc that can be wrought is so fearsome that it provides a kind of deterrent. But in any case there is a limit to even the amount of physical harm that people in your world can do."

A circle man asked: "When you talk about responsibility, what about individuals who are what we call below the standard of intelligence and born that way? I refer to backward people who are not able to think things out for themselves."

"Obviously the measure of their responsibility is decreased by their inability to respond to the warning voice of their conscience, because it cannot express itself due to limited brain function. Divine justice is always perfect. They have the means of development, because earth-life is only an infinitesimal part of their eternal story."

"What are the spiritual consequences of donating one's body for medical research?"

"As far as the donor is concerned, if the motive is sincere there are no spiritual consequences."

"Why do you refer to Jesus as the Nazarene when another guide, White Eagle, calls him Jesus?"

"My brother White Eagle is capable of looking after himself. I prefer to use the word 'Nazarene' to avoid confusion and to make it clear to whom I am referring. What people of your world forget, or do not seem to know, is that the name Jesus was not applied only to one man, but was a very common name. As

the 'Nazarene' can apply only to one, I prefer to use that."

"Is there a method of meditation by which our consciousness can reach to very high spheres?"

"There are methods of meditation which allow you to attune yourself to higher spheres than those which you normally can reach. But if the questioner means that there is some system which outstrips the normal process of gradual unfoldment and gives what might be called in your language an instant reaching to the highest in our life, that is not possible.

"Spiritual progress is very slow. It cannot be accelerated and proceeds only by one stage at a time. You cannot shortcircuit it and eliminate any of the intervening stages. The growth must be gradual. Otherwise it is not fulfilling its purpose."

"Do you agree with the concept of the Holy Trinity? What is God, the Son, if not the Nazarene?"

"The only holy trinity I know is spirit, mind and body. I do not accept the theological concept of a holy trinity with the Great Spirit being a male, the father, and a son being a unique person, born in a fashion which contradicts the natural law of procreation."

"What is your view of witchcraft?"

"We must have a definition of what is meant by 'witchcraft.' The popular conception is of evil forces being used, evil practices being performed, and rites carried out with the object of harming and hurting others. That was not the original purpose of witchcraft.

"It is derived from a word which means 'wise ones' and the use of wisdom. The original witches, so-called, were psychic. They had, in however rudimentary form, one or more of the gifts of the spirit which they practised.

"They lived in countries and in times where ignorance and superstition were rife and thus were misunderstood. So they were punished, sometimes with violence, and even put to death, because in some cases it seemed as if they could undermine the authority of the prevailing religion or of the state. But witchcraft in its original form existed to perform a service of helping people by the use of psychic power."

A circle member put his question in this form: "There are thousands who do not agree with capital punishment. Yet terrible acts are committed by terrorists with innocent people getting maimed. Ordinary deterrents don't seem to be effective. Ought we to think in

terms of capital punishment to protect these innocent victims?"

"If the evidence could be produced that capital punishment would protect them, then you might have a point. But I doubt it. As a general principle it is wrong to take human life, because you do not have the power to create life.

"I do not believe that by having capital punishment you would in any way ease the situation. I do not believe that those who commit the acts to which you refer would be deterred by any threat of hanging, or other means of their earthly lives being ended.

"In any case it is wrong because it suggests you are animated not by justice but by revenge. You should always try to maintain the spiritual principles on which all life is based. Committing another murder in no way helps the one who has been murdered."

"Would it not help to save future innocent lives?"

"I don't think so. In all the long time that I and others have given to the consideration of this subject, we would urge that you should always be actuated by the highest motives in framing your laws and your actions. I do not see that resort to governmental murder would solve the problem.

"Life is sacred. We must emphasise that fact whenever we can. You are looking, however much you desire to be of help, at a very tiny part of the whole picture. Spiritually there is compensation and retribution, and perfect justice is done.

"No one can cheat the Great Spirit, or the laws devised by infinite intelligence, love and wisdom. And only when the people of your world learn this is an undeniable happening, then they will change their systems by which society is governed. Those who commit these acts will learn the folly of so doing. It is never to brute force that we appeal. It is never to taking of human life that we urge. It is always to the practice of those spiritual principles on which all life is based."

"Why are we having so much terrible violence?"

"It is the swing of the pendulum. It is the dissatisfaction with the conventional and the orthodox. It is the rise of materialism. It is greed, selfishness and avarice being expressed. But the pendulum will swing back again and a better balance be achieved. As long as materialism dominates the thinking of your world, so automatically it brings the penalties that must accompany such a doctrine."

They suffer from a subconscious fear and guilt

Why people fear spirit truths

by PEGGY MASON

THE fact that what are called normal human beings behave in the most abnormal of ways I have come to accept and to a large extent understand. Also, I have been called upon to rub shoulders with neurotics, schizophrenics (paranoid and otherwise), manic depressives, psychopaths, psychotics, pathological liars, introverts, perverts and drug addicts, as well as the obsessed and the possessed. So I am not inexperienced in the labyrinthine mazes of the human mind.

Indeed, there have been times when I have wondered what the word "normal" meant and by what yardstick anyone is judged to be so. It has often been with the greatest relief that I have turned to the affectionate simplicity and healing normality of animal friends, whether bovine, feline or canine.

In the eons ahead their turn will come, too, to be tormented and perplexed by the multifarious facets, fears and fantasies of evolving mind, when instinct, emotion, reason, conscience, intellect, intuition, a little knowledge, a modicum of wisdom, karma and conditions all seem to be at loggerheads, shaken up together in a sack. No wonder many become bent by the burden, or crumpled by the complexities of being human and not animal. Thus, nevertheless, do we *ultimately* become gods!

Recently, however, I have come across many examples of one particular facet of normal human beings which I simply cannot understand, though I have tried hard to do so. These are intelligent, sensitive, kindly people who, from time to time, in the midst of busy lives earning a living and rearing a family, do wonder about the three questions which Silver Birch so rightly says must occur to every person at some time in his or her life, "Whence? Why? Whither?" Where did I come from? What on earth am I doing on earth? And where am I going when I'm no longer here? Nowhere—or somewhere?

These good people will enjoy listening to our own and others' experiences of metaphysical matters, psychic, spiritual or paranormal. They will be interested, even fascinated, apparently with open minds, questioning, encouraging such conversation till one o'clock

in the morning when one or other has reluctantly to go home.

They believe in Something. They are not atheists in the sense that atheists profess to believe in the most difficult of all beliefs: that the universe just "happened" out of, presumably, nothingness, without cause or mind, purpose or potential. They revere the Nazarene and try to live their lives by what they know of his teaching. They say they would *like* to know and understand more about these three fundamental questions.

But when you so much as ask them if they would like to listen to a tape of someone talking or giving teaching, or answering questions, from the spirit world through a trance instrument, their immediate reaction is, "Oh, but *I'd be afraid to!*" And they really mean it! Afraid to listen to Silver Birch? Afraid to listen to our loving Abu? Afraid to listen even to one or other of our dear passed-on friends speaking as naturally as they did in earth life? And on a tape, without even the (to them) awesome presence of someone in trance?

Do they imagine the tape-recorder would emit blue sparks and be enveloped in a ghostly radiance? What is this fear of *hearing* a human voice, whether through a controlled medium or by the phenomenon of direct voice?

A woman friend, who is both intuitive and sensitive, told me that one night she woke to find a man in coat and muffler standing by the bed. At first she could hardly believe her eyes and wondered whether to wake her husband. The man remained. Finally she rubbed her eyes till she was absolutely certain she was indeed fully awake. Then the man suddenly vanished.

"Was he unpleasant?" I asked her. "Oh no, very nice!" she replied.

Now comes the astonishing part. She knew the elderly neighbours had lived all their lives next door and knew everyone who have lived in her house, which had been a vicarage. She often wondered whether she would ask them about the former occupants. But she said the reason she never did so was because she was afraid that one of them *would* turn out to resemble her nocturnal visitor!

She was afraid of having his identity verified, presumably because that might prove something! She preferred not to know for certain, so she could persuade herself that the vision might have been a figment—though she says it is as clear today in her mind's eye as it was at the time. Me? I couldn't have waited to find out who it might have been!

I once recounted in these pages how a young man took two books to read from our library. (He told me he had what were obviously out-of-body experiences.) When he eventually returned them a year later he confessed, "I never actually read them—because I was *afraid I'd believe them!*"

I feel that all this irrational behaviour in normal human beings derives from fear and guilt, those two satanic offsprings of the Church over the past centuries. And this in turn derives from the vengeful deity of the Israelites, and other primitive ideas of a God who has perpetually to be placated, and who "sees all," not with a loving, compassionate eye, but with the eye of a stern schoolmaster with a cane at the ready.

But that God has largely been done away with, surely, you may say. Nevertheless, centuries of brainwashing by power-hungry prelates who literally wanted "to put the fear of God" into their ignorant flocks is very difficult to eradicate from the subconsciousness, as psychiatrists both here and in the after-life know only too well. Listen to what a psychiatrist from the spirit world has to say, speaking of depression and phobias of all kinds:

"These are due largely to a feeling of guilt, as you know. But did you know that this guilt can be eliminated by the simple means of exploding the whole idea that a person is under the scrutiny of a vengeful God who will punish him, when in point of fact it is the individual who judges himself, after death, and it is *he alone* who ordains the nature of his 'punishment' in his next spell on earth. Once this is comprehended, you will find many of your patients respond."*

I have added inverted commas round the word punishment, because we *choose* the difficulties to be encountered in any one incarnation. Though the conditions and circumstances may well be, or seem to be, a "self-inflicted punishment," they are first and foremost stepping-stones which, if taken correctly, lead to *expiation* and *spiritual progress*.

*"A Message to Mankind," through Margaret Claire Mitchell (Regency Press, £3.20).

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This is not to say that, having eliminated that particular form of indigenous guilt brainwashed into so many of us in early years by the unholy trinity of parents, school and church (though less so today), we should not properly feel guilt when we behave in a manner which we know to be wrong according to our level of understanding of what is against the law of love in its manifold applications. But this kind of guilt is not associated with fear. Rather it is *remorse*, as opposed to guilt. We can endeavour to put right whatever causes that remorse.

When a person cannot resist eating or drinking what he knows does not agree with him, saying as he does so, "I shall suffer for this!" it does not occur to him, as he gets up in the night to go to the medicine cupboard to ease his pain, to imagine a vengeful God is punishing him! He knows it is purely a matter of cause and effect, and that he has only himself to blame.

One does wonder what such good, decent people really have to fear (because fear they do). As our teacher Abu once said to his circle of sitters, "My children, you are none of you as bad as you think you are!"

There is a corollary to the adage, "Know the truth and it will set you free." It is the truth of continuous life, and the possibility of communication with those in another sphere of existence which the people I have referred to in this article are so afraid of facing and having proved to them.

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If they believed it, the knowledge would of necessity put an entirely different complexion on their lives, ambitions, values, actions and general philosophy. In some cases it would (and does) even make their life's work in some particular field quite valueless and in error. This is a hard thing to face and to bear. (Nonetheless, it has to be faced hereafter.)

There is a heartrending thing about this fear of what people call the supernatural and the unknown, associated in their minds with things that go bump in the night, or happenings which one TV spokesman recently pronounced to be "beyond the scope of the human mind to grasp" (meaning his own).

All this fear would have been totally non-existent had not orthodox Christianity made a point of overlooking and smothering the psychic aspects which are so plain in the Gospels, and accepted so naturally by those who recounted them, shared them, or experienced them.

This tragic dismissal of the mediumship of the Nazarene and his disciples, and of many others connected with his life and teaching, has had a tremendous effect. Instead of his post-mortem appearances proving beyond doubt the continuation of life after death *for all time* (by becoming so widely publicised), theologians, partly in an effort to make of Christianity a grand and spectacular enough religion to supersede and outdo the countless gods and deified emperors and empresses of pagan Rome, insisted on deifying Jesus.

This rendered his appearances miraculous and *unique* on the grounds that he was God incarnate, thereby nullifying his resurrection as being applicable to all mankind. By doing so, the Men in Black were certainly, even if unwittingly, tools of the powers of darkness ever striving to dim the Light of the World.

It really makes one weep when one hears a Zulu bank clerk in Africa, educated in a missionary school, telling how confusing it all is in one of the excellent BBC TV programmes titled, "The Long Search." He tries to explain to a puzzled, though sympathetic white man that his people do *not* "worship ancestors." They merely talk to them, converse with them, and request them to "pass on messages to God."

This Zulu clerk, being psychic, is often in communication with his mother who gives him advice from the spirit world. He confessed that he is in conflict because he is avoiding carrying out her wishes. His mother persuades him to become a diviner, which means a healer, among his people. He knows that he is

gifted in this respect. But his life is torn between his background and his present social, Europeanised position.

Speaking of Christianity, he said: "It is so confusing! We always communicated with our ancestors, our families and others who have passed on, but Christianity"—the missionaries—"says that it is wrong! You ask what Christianity has done for us? It seems to me that the Christians brought their white God to Africa—and then they took our land."

One has every sympathy with this gentle, dignified Zulu bank clerk who should probably be a practising healer to his people in the countryside of his youth. He is torn between two cultures, between the materialism of the white man, and the innate spirituality of his own nature.

The tragedy is that Christianity should have embraced this spirituality, and enriched it beyond measure by the *true* teachings of the universal Christ spirit as exemplified by the Nazarene who happened to incarnate, not as a "white man" but in a Middle East country a little north of Africa.

I have deviated slightly from my theme, which was how to overcome the barriers of

fear put up by many people—including many who *want* to know, yet are *afraid* to do so. I am constantly asked this question by readers who ring up, desperately wanting to comfort some bereaved friend, yet unable to get through to him or her.

The answer is, I think, that in most cases there *is* no way, unless and until people feel *within themselves* at least the probability that life goes on. Until this is so, or until their soul is touched, as Silver Birch puts it, no amount of reasoned argument or persuasion is of avail, not even "evidence." For the mind of the fearful, as of the sceptical, will always conjure up alternative explanations, however bizarre.

One can only tell them what one believes and knows, and endeavour to demonstrate the philosophy, faith and truths of Spiritualism in one's own life, for example is usually better than argument. And *one* day the seeds one has sown in their minds *will* germinate, whether here or hereafter.

Life is eternal. I suspect that Pilate was only behaving like a "normal human being" when, sensing the truth in his heart, he asked, "What is truth?"—but was careful not to wait for an answer!

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The most vital thing you can know

All mystics will tell you what it is

by M. H. TESTER

WHENEVER you meet wise people you should benefit from their wisdom. Ask them this question, "What is the most important thing I can know." You will be surprised at the variety of the answers.

Wise people, like most of us, are conditioned by a number of factors. These are how they were brought up, their educational system, their social and financial status, their philosophy and their theology.

You may think that wise people can rise above these things. To some extent they can. But there is no such creature as a completely unprejudiced person. We are all the products of everything that has happened to us.

If you ask the same question of mystics, you get answers that have a great similarity. This is because mystics are not dependent on what they are told or have read, but what they know.

For this reason I have always maintained that Spiritualism needs no dogma, no creeds and no articles of faith. To me it is not a religion but the essence of religion itself.

In fact, if I am asked what is my religion, I would like to reply that my life is my religion. For I know that how I live is what matters. The prayers and the form they take, the rituals, the dressing-up of priests, the holy rites, the bobbing up and down, and the reward-and-punishment disciplines are all unnecessary trappings.

Going to a place of worship once a week, keeping to a set of rules and reciting prepared prayers, would not make me a religious man. How I live, how I act, how I think, the attitudes I adopt—these are the criteria.

Of course there are some people who need the comfort of rituals. If you offer to read children a story they will generally prefer an old one they know, particularly at bedtime, rather than a new and unknown tale.

Many people react similarly. They find comfort in the oft-repeated prayers and hymns. They do not want to think, to explore spiritual alternatives, to know the truth.

They accept what they are told by priests. Their faith is blind and sterile. Like children in the nursery they do not want to know about the big world outside. It is cold, windy,

challenging, frightening and unknown. In the nursery it is warm and snug—and there are crumpets for tea.

There are many psychic gifts. Some people are clairvoyant. Some are clairaudient. We have mediums who are artists and those who affect material things. Some sensitives act as receiving sets and get regular and reliable communication. There is a psychic gift that transcends these. I call it communion, rather than communication, the process of knowing.

Once you have achieved this level of spiritual awareness, then every decision becomes a simple one, every fork in the road is clearly signposted. You do what you know you have to do.

Not many people achieve communion. Those who rely on communication have the problem of interpretation. This is a constant source of criticism. A medium may get definite results, but she has then to interpret them in terms of the sitter. Once she starts this process of interpretation she opens the door to the possibility of inhibiting the results by her own feelings.

I know healers who have a powerful gift. Those who come to them for treatment can feel this power. It flows through the healer, the patient feels relaxed, the disabilities go and the sickness fades. Such people do good works on a massive scale. Their service to their fellows is of the highest calibre. Then they go and spoil it by interpreting what has happened.

I have been healing for many years. I have lost count of the number of sick people I have helped. The power flows, the patient receives it, the diseases are often cured.

Yet I do not know how healing works. Nor can I explain the nature of this healing force. When I am asked I say so. I do not know. I offer no glib interpretation.

I tell my patients the healing is a means, not an end. If they feel this power is helping them, then they should try and find out more about it. It is their quest, however, not mine.

It is the same with philosophy. There are many schools of thought. "You pays your money and you takes your choice." Each system of thought is conditioned by those who

originated it. They in their turn were influenced by the factors I have mentioned.

None is unprejudiced. The philosophy of a Zen Buddhist is different from that of a Roman Catholic. You would not expect the same explanation from a devout Muslim as you would from a Shinto priest. The thought processes of a Hindu are widely different from those of an orthodox Jew.

You may seek out wise people in any ethnic group, teaching any of the known philosophies and preaching from any of the many theologies. All will differ. Yet if you go to a true mystic in any part of the world you will be impressed not by the differences but by the similarities.

Ask any mystic, "What is the most important thing I can know?" The answer will generally be, "Know thyself."

Few people can strip themselves of the veneer of their upbringing and their social conventions. Few can discount their hopes, their ambitions and their desires from their thoughts.

Few, indeed, can discount the childhood religious teachings to which they were subjected. And even fewer can manage never to rationalise their reasons or their true motiva-

tions. Those who can, know themselves.

When an individual can strip his mind of these outside influences and open it to the information that can then flow, he becomes both a wise man and a mystic. He teaches not what he has been taught, but what he knows.

He does this although he is aware that very few will benefit. Those who do are the ones who depend not on his teachings, but who follow the path that leads to them reaching the same high level of awareness.

I do not think it is the function of Spiritualists to be evangelists. We have no mandate to preach, to convert, to "spread the word." As I see it, our function is to demonstrate that there is a life force, that there is survival of death, that there is a spiritual life. Once this demonstration has been made, then it is up to those who experience it to walk along the way that is shown, and to discover spiritual truths for themselves.

Each should be encouraged to "know thyself." We cannot all become mystics. We cannot all reach the highest level of spiritual awareness. That is reserved for the few. But we can all walk along the same road, even if the destination seems far away. Every journey, however long, starts with the first step.

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'Where there is a will'—6

'The fault, dear Brutus . . .'

by MAURICE BARBANELL

NO matter how lowly your circumstances, so correspondingly high can you rise. Do not accept any barrier as a permanency. Do the best at the task to which you are assigned, even if you are dissatisfied with it, but tell yourself it is only a stepping stone because of your determination to succeed.

Correct thinking will bring a correct perspective. Your will power is an essential factor in determining your future. Prof J. B. Rhine, America's famous psychic researcher, has performed, during the past few years, thousands of experiments which prove that the throws of dice can be willed and that results were obtained which could not be explained by chance.

The extent to which mind influences matter is still unknown. But it does exert a tremendous influence because mind is the controlling force. "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." That is the truth, but how many are prepared to face it? Within yourself lies the explanation for all that has happened, is happening and will happen in your life. Do not blame others, or adverse circumstance. Do not rail at fate; blame yourself.

*It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.*

Whatever the outside influences exerted on your life, within you is the power to overcome them all. "The child is the repository of infinite possibility," wisely said Andrew Jackson Davis, the "Seer of Poughkeepsie."

You may ask, "What about luck, chance, fate, free will and destiny?" Each plays its part in life, but none is stronger than your X, your unknown quantity, which enables you to be the master of your fate and the captain of your soul.

Besides, destiny may have a task for you to perform. Just before the election which was to make him Prime Minister again, Winston Churchill, one of the world's greatest men, was talking to a companion about his racehorse Colonist the Second. This animal, which had won more than ten times his pur-

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.

chase price, had a serious injury which ended his lucrative career.

Philosophically, Churchill said that perhaps he should not be disappointed. The hand of God might be behind it. He had been given this fascinating toy to play with at a time when he needed cheering. "If it has been taken from me now," he said, "it may be because the Almighty has more important things for me to do."

"This simple fatalism," says a close friend, "is a strong and touching trait in Churchill's character."

Natural law reigns throughout the whole universe; there is no effect without a cause. Philosophers have argued for centuries about fate and free will. Both may be true in the sense that some events are fated and that you have a limited free will.

After all, an unrestricted free will is impossible in a universe ruled by natural law. In some cases, you can certainly make a choice, but it is dependent on your growth, character and the ruling circumstances.

You cannot control the laws of nature, but you can control the development of your mind, which must affect your free will. It may be that life follows a rhythmic pattern in that there are cycles of good and bad luck—perhaps this is another way of saying that sometimes you are in harmony with the plan and sometimes you are not.

This does not affect my main contention, that by calling on your latent powers you can attain the goal of your achievement. Planets may influence your physical nature; palmistry may reveal crises that will occur in the future; phrenology may indicate faculties that can be developed; but none of these can prevent you from fulfilling your desires if you are deter-

mined to assert your innate superiority.

You can obtain all that you want, until you realise it is foolish to seek more than you need. "The saints are the richest people, because they want nothing," writes St John Ervine in one of his plays.

The mere piling up of wealth for wealth's sake, or for purely selfish reasons, will not help the development of your soul, which is the real reason for your life on earth. You can eat only one meal at a time, sleep in one bed at a time, or drive one car at a time.

It is no part of the divine plan that any individual should possess more than he needs. Moth and rust are divine safeguards, eternal reminders of the folly of selfish hoarding. Do not retain what you cannot use, or, in other words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Material security is virtually impossible, as World War Two demonstrated. A bomb can destroy your possessions and Acts of Parliament affect the value of your properties. You must make sure that your wealth does not own you, that you become a miser, a mere slave to possessions.

All wealth is a stewardship. You are a trustee who will have to account for the way you discharged your responsibilities. "The earth is the Lord's and the fullness thereof." Temporarily you may be in charge of part of the fullness, but it can never be yours for ever.

You have to die. It is the one factor that you cannot evade. And you cannot determine when the call will come. Those who commit suicide in order to evade responsibility will find that they have not cheated the natural laws.

With unconscious irony, a London evening newspaper publishes details of wills under the heading, "Money they left." It has to be left and, too often, it causes quarrels and dissensions.

It was revealed at the death of an American multi-millionaire that many priceless acquisitions, which his agents had bought on his behalf all over the world, were still intact in their packing cases.

What a colossal waste! He had not even derived the aesthetic pleasure of looking at his beautiful possessions and he had prevented others from feasting their eyes and minds on them.

Wealth cannot buy happiness; it can only purchase pleasure. True happiness comes from within.

The worship of wealth and the wealthy is a

sad commentary on mankind's sense of values. Richness of character is far more important than money-bags. Many people desire wealth because it brings power. So base and ignoble a motive must react on the individual, impoverishing his mind, spirit and character, which are his eternal possessions.

Some amass fortunes by evading the laws of their countries. They cannot, however, evade the laws of God, which are the laws of nature. Effect must follow cause, which is only another way of saying that you must reap what you sow.

Once you understand the plan behind life, you face each day with the confidence born of knowledge. The infinite Power, which has made provision for every facet of universal activity through the operation of unfailing natural laws which control, regulate and sustain them, has not overlooked you. You cannot be forgotten or neglected in the divine scheme.

Learn to live for the day. The past is gone; you cannot recall it. In vain are your regrets for what might have been. Bewailing lost opportunities will not improve your lot. Live for the day, and live in harmony with nature's laws, thus ensuring that tomorrow will bring you no misgivings.

Every new day provides you with the chance of making a fresh start. Know that your wants will be supplied, that no problem will arise which you cannot solve, no difficulty that you cannot conquer. Then yours will be an abundant life, full of exhilaration, with no fears to darken the horizon of your mind.

With head erect and shoulders squared, live for the day in the sunlit, radiant glory that is the lot of all who are in accord with the power behind life. Self-mastery is the greatest of all victories. Learn to stand on your own feet. If you do not expect anything from anybody, you cannot be disappointed.

When problems arise, as they must, do the best you can, for then your motive is right. And with the right motive, there will be no reproaches in later life. If, however, you allow your conduct to be guided by motives of expediency, you place yourself out of harmony with nature's laws, and you will have to pay the price.

If you are in real difficulty as to the right course to pursue, let your conscience, the divine monitor that each normal individual possesses, show you the way. The first answer, automatic in its response, is the path you should follow.

(Continued on Page 17)

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'Man's nature and relationship to the healing arts'

Disease is a physical symptom and not a cause

by DR IAN PEARCE

I WAS given as my brief the subject of "Co-operation Between All Branches of Healing." When I looked at that it seemed to me to be so incredibly obvious to one in my position that healers of whatever persuasion should co-operate with one another that I wondered what on earth there was to say about it.

Then, thinking a little further, I thought perhaps a few reflections on the nature of man and the diseases which afflict him, and the way in which they both relate to the form of healing which he requires might not be out of place and point the way to a renewed fellowship between all the different disciplines of healing.

At first sight this seems to involve a number of philosophical, metaphysical and indeed even religious aspects. But I maintain that these aspects are relevant to health and healing because we cannot divorce body from mind and spirit. These are not watertight compartments.

Perhaps the most relevant question of all is, "What is the whole man?" The 64,000 dollar question of the day is, "Has man got a soul?" Besides this, all considerations of therapy pale into insignificance. It is vitally relevant to

(Continued from Page 15)

Alas, too often, people attempt to still their conscience, to argue with it and to persuade themselves that they would be better off if they did not accept its clearly decisive verdict. And so selfishness triumphs and the divine prompting has been a wasted effort. The more you listen to the inner voice, the more you make yourself accessible to the guiding power that is within and without.

There is a rhythm in the universe exemplified in the pageant of the seasons, in the ebb and flow of the tides, in the rising and setting of the sun, in the ceaseless rotation of the earth, in the challenge of the morning and the peace of the night. Match the rhythm of your own being with nature's harmony, and the fullness of life will be yours for all time.

(To be continued)

This two-part article consists of extracts from the address given by a medical man to delegates attending the first conference of the World Federation of Healing held in London in September.

Last year Dr Pearce proposed the toast to the National Federation of Spiritual Healers at their annual dinner. He praised their work as a vital contribution in a materialistic world.

His interest in Spiritualism was aroused by his daughter's passing with leukemia (blood cancer). Reading Sylvia Barbanell's book, "When A Child Dies" started him and his wife on their psychic quest. The result was evidence of their daughter's survival through several mediums. Then he became friendly with Gilbert Anderson, who had a healing sanctuary not many miles away.*

modern times. All the discoveries, research into the paranormal and into so-called science are meaningless, unless man has a soul.

From very earliest times man has always believed there was a non-physical part of him which survived the disintegration of the body. We see this in the primitive customs of ancestor-worship—you do not worship that which is dead but those who live.

It is to be seen in the customs of the Ancient Egyptians with their elaborate funeral rites, beliefs of the Greeks and the Romans of the Elysian fields and the place of the shades, in the legends of Norse mythology, the happy hunting ground of the Red Indians and, above all, in the Christian beliefs of heaven and hell. Heaven is often picturesquely thought of as a sort of Albert Hall on the last night of the Promenade season, and hell as an eternal torture chamber.

All these represent man's instinctive belief that there is more to him than meets the eye. This concept was current until about 150 years ago, when following the upsurge of the Darwinian theories of evolution a phase of

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materialism began to spread through the world like a cancer through the body. This has led to the present-day concept that all aspects of man are explicable on a material basis, and that all the phenomena of personality can be explained on the basis of multiple and inter-connected behaviour patterns which have been implanted computer-fashion on the brain's physical structure.

It is a belief among many of my profession that mind is a function of brain. They will even try and identify a particular area of the brain which they say is the seat of the mind. Of course this is not so. The mind is outside the brain.

The brain has no transducer of energy, something which transforms one form of energy into the totally different energies of thought, in the same way as this microphone transforms the pressure waves of my voice into electrical energy which can then be recorded on a tape-recorder.

My interest in spiritual healing derives from my confirmed belief—I use both words deliberately—that it is through the impact of healing in its fullest sense that man will be brought again to a realisation of his full and true nature, that he is more than just a collection of molecules which will disintegrate with the removal of life from them.

Disease is nothing new. It is first evident in fossilised remains from the carboniferous era. There is evidence of disease in the fossilised faeces of fish, in osteo-myelitis in the fractured dorsal vertebra of a dinosaur of approximately 130 million years ago. Primitive man suffered from disease, the same diseases as we do today.

The earliest evidence of the practice of healing is said to date from the time of the fourth Egyptian dynasty. A man called Imhotep, who was a court magician and an architect to the King, practised healing.

He must have been a very exceptional person, because after his death he was deified. Temples of healing were built to him. To these the sick would come, there to spend the night. The votive tablets left behind bear witness to the healing which ensued.

The cult of Imhotep spread from Egypt to Persia, and eventually to Greece, where he acquired the name of Asklepios and was identified as the god of healing. Similar practices took place. Temples to Asklepios were built throughout the Greek mainland and the Greek islands of the eastern Mediterranean. Some of their names are to be found to this day, particularly on the island of

Kos, and with them the votive tablets left behind by the pilgrims testifying to the healing they received.

From very earliest times man had always sought healing, wholeness of body and mind, through practices of the mind. The body is the creature of the mind. Subsequently the cult of Asklepios reached Rome, where he was renamed Aesculapius, and similar practices took place.

The rise of so-called scientific medicine dates from the time of Hippocrates in the 5th century BC. Hippocrates is widely regarded as the father of modern medicine. He first introduced the scientific method of observation, record-taking, deduction and induction, concepts which are still current.

Even at that time there were those who thought that Hippocrates, with his belief in a material cause and remedy for every disease, was going a little bit too far. Plato, writing in "the Republic" in 380 BC said:

"This is a great error of our day in the treatment of the human body when physicians separate the soul from the body. The cure of the part should not be attempted without treatment of the whole. No attempt should be made to cure the body without the soul. If the head and the body are to be healthy you must begin by curing the soul."

These words should be written in gold in the lecture rooms of every medical school throughout this world, and in all the places of spiritual healing. Healing must be always towards the inner man.

It is interesting to reflect that early this century a British physician, Dr W. H. R. Rivers, wrote, "One of the most striking results of modern development of our knowledge concerning the influence of mental factors in disease is that they are bringing medicine back in some measure to that co-operation with religion which existed in the early stages of human progress."

Is the wheel beginning to turn full circle? Note the crucial word "co-operation" in that quotation. None of us does it alone. The present-day concept of disease among the great majority of people, particularly in this country with its Welfare and National Health Services is that disease is the result of a chain of material circumstances occurring at random often without identifiable cause. Where a cause is identified, as for instance disregarding the rules of diet or hygiene, it is a material one and also a random occurrence.

My personal view is based on over 30 years' experience at the grass roots as a general

practitioner in the NHS and previously ten years' service as medical officer of the armed forces. It is that disease is the end product of self-generated forces which originate in faulty patterns of emotion or attitudes of mind, and operate to disrupt the normal organisation of the physical body.

In fact, what we recognise as disease is only the physical manifestation, the symptom of the emotional, mental or spiritual pathology. Any act of healing must seek to avoid the empirical treatment of the symptom and address itself towards the underlying pathology.

This is a rule for medicine, recognised by all orthodox practising physicians. It is one which should be recognised by all non-orthodox practising healers of whatever discipline they may be, to treat the cause. This of course means understanding what the cause is. Unless you have a knowledge of disease and of man in all his dimensions, you are only guessing.

Disease is something which we do to ourselves by our wrong attitudes of mind. In my experience this accounts for probably about 75 per cent of the cases I see in my consulting room. The remaining 25 per cent are due either to gross disregard of what I call the natural laws of living, like hygiene and diet, or I believe to karmic influences operating from a prior state of existence.

The first case that set me thinking along these lines was a man who came into my consulting room about seven or eight years ago with painful swelling of the small joints of the hands and fingers, indicating an early stage of rheumatoid arthritis. He was a man I had known for a number of years. Even at that time, when I knew a lot less about this subject than I do now, I recognised that at least some people said rheumatoid arthritis was a psychosomatic disease.

He told me, "I think I'm getting rheumatism." After questioning him I found he worked for a public utility company which had recently been amalgamated with another. One night, going through the office, he saw his personal file on a table.

Human nature being what it is, he could not resist peeping inside. To his consternation there was written across the top of it the words, "No potential for promotion here." He said, "I was so angry they should do this to me after all these years that I haven't been able to get it out of my mind."

He brooded on this fancied slight for about three months. His rheumatism had started

about six weeks before he came to see me. After explaining to him that his mental indignation was burning up his body, I proceeded to apply a little correction.

I got him to agree he was no worse off as a result of the change. He still did the same job for the same money. He had no reason to expect to be promoted if there had not been an amalgamation, because there was no room in the establishment. Finally I suggested that if he had been promoted, he might have found the added load of responsibility too heavy to carry.

He accepted this. He went out with some soluble aspirin and instructions to come back later. I didn't see him for six months, and that was not in the surgery. He was cracking jokes with another man.

"How are you?" I asked. He said, "I'm fine, doctor."

"What, no rheumatism?"—"No, doctor, it's all gone away." Sure enough, his hands had reverted to their previous shape. He was lucky. He had switched off his current of emotional disturbance before the physical end result was irreversible. But the lesson remains for us all.

(To be continued)



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I hear 'music of the spheres'

By GORDON CHARLEY

MY one experience of hearing ethereal music, while fully awake and alert, is mentioned by Prof Ian Parrott (November issue). This is such a rare experience that I thought your readers would be interested in how it came about.

At the time, I was working as an industrial consulting engineer. I had just recovered from a sickness that kept me laid off for several weeks and was posted to do a short job for a firm in Scotland.

My folk were very worried as I was supposed to go somewhere warm and mild until I had fully recovered. However, they need not have worried because the winter there in February turned out to be the warmest in 15 years.

In the course of getting things going properly, I found one machine very inefficient. The drive was over a very small pulley. The operator had to hold the belt on it with a broom handle until the flywheel was at speed.

One glance showed me the trouble. I went into the town and bought a vee drive belt and pulley. This machine fed the next one to it, so it was essential they both ran at the same speed. This new drive would enable it to be accelerated, actually nearly double its original speed.

On the Friday, I handed over the vee belt and pulley to the mechanic to fix it ready to run on the Monday. I had gone over all the details very carefully and returned to my hotel on the Friday quite pleased with myself.

After dinner, while resting by the fire in the lounge, the thought suddenly came into my mind that the flywheel on this machine might be cast iron. At this much higher speed, it could burst. I made a calculation and found the speed critical. I had, of course, examined every detail of this machine, but was I sure the flywheel was steel?

I spent a very restless night and hurried to the factory early on Saturday morning. On entering the department, I found the machine being dismantled. I casually asked the maintenance mechanic when he would have it running.

He replied: "Oh, I've had it running, but it seized up. It hasn't been oiled for months. I'm just cleaning the bearings." I timidly asked how it ran. "Splendidly, till it seized up," he answered.

I made sure the flywheel was steel and chided myself for ever thinking otherwise. I returned to my hotel much relieved and lay down on my bed to rest.

While fully awake, I suddenly heard an orchestra playing a deep, surging melody. It was very beautiful. I got up and went to the next room to see if the nephew of the firm's director had not switched off his transistor. It was on his mantelshelf and quite silent.

I went downstairs to the lounge. It was deserted. Then I went downstairs to the kitchen in the basement where they had a television set. It was off and the kitchen empty.

I returned to my bedroom, opened the window and listened. All was silent in the park outside. I lay down again very puzzled.

Then, while still wide awake, this orchestra continued just where it had left off. I listened to it for about 20 minutes.

If only I had been a composer and could have put that music on paper! I called it "The Fountain." On a three-note theme, it seemed like a fountain starting up slowly at first. Then, as the column of water rose, so did the orchestral music until it reached its full height. Here it started to spill over with all the instruments playing descending cadences like falling water.

Then it slowly subsided until there was just this three-note surge slowly up and down. At last, it died away in wonderful harmony. I was enthralled and puzzled. Was this the peaceful answer to my worry of the previous night?

As a recompense for all my worry and that of my people, there was the mild winter and this ethereal music which I shall ever remember.

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It is always darkest before the dawn

Is the new world being born?

by R. R. STANLEY

IN these days references to the "Aquarian Age" appear with growing frequency in all manner of publications, in magazines of many grades and special interests, in daily and weekly newspapers and via various broadcast outlets.

For millions of the casual or superficial type of reader it has become "run-of-the-mill" matter just as is hearing news of going to and returning from the moon. For those who give the advent of this New Age a second thought there could be a variety of meanings any one of which an individual might accept and hold fast as being true.

During the last half-century much has been said and written about humanity's entry into, and the gradual development of, the Aquarian Age. This is the new world condition that (we are told) will have far-reaching impacts on all humans, supposedly accelerating the intellectual and spiritual growth alongside a corresponding improvement of the general living conditions everywhere.

We have all heard or read many of the ideas expressed by advanced thinkers descriptive of these great changes that will take place on all levels of human life (material, mental, intellectual, spiritual) over the next 2,000 years.

Among these people so forecasting events are those whose inner vision ranges far beyond that of the ordinary average person. They declare confidently that the envisioned wonderful world conditions will definitely eventually materialise.

Other seers, with almost equal assurance, say much the same, but with the saving little proviso that no power-drunk national leader (or leaders) within the next 50 years makes the terrible mistake of plunging the nations into a nuclear war. In which case that 2,000 years of progress might be delayed by some 10,000 years!

One might take comfort in the thought that whatever "plan" or "destiny" has been set in motion for our world by that first cause we name the Creator, it will be so worked out to its fulfilment.

Remember the inspired ancient poet's words, "A thousand years in Thy sight are but as yesterday . . ." Such a human-made catas-

trophe would be, as set against the "Great Scheme," but a minor, infinitesimal incident!

Assuming such human stupidity will not be allowed to take place, let us, for a few moments, observe what signs are already visible of the beginning of this new age. Often used is an old quotation to the effect that those whom the gods would destroy they first make mad. There are some who take this literally instead of symbolically.

If the word "change" was read into the quotation and the only destruction was the break-up and discarding of customs and ideas that have well served humanity but have become obsolete and impeding further progress, then a picture nearer the truth might emerge.

The surface signs of the beginning of this new age are many and of different categories. True or not, it has also been said that history has a way of repeating itself, not necessarily

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in detail, of course, not in the same form, quantity, or on the same levels, but in certain substantial parallels.

Past nations, empires, civilisations have reached their zenith and then weakened, crumbled and collapsed. The decadence would have begun as a slow, unnoticed process, like the tiny maggot in an apple. Corruption in the social and political fabric begins in a small way, affecting selected areas; it becomes speeded up, bolder and more powerful.

There would be opposition of course to all this, with some well-meant but misplaced zeal and confusion leading to "witch-hunting" (as seen today in some countries), vigilante movements, civil strife and the collapse of

civil life. This process of degeneration can be rapid or it can consume hundreds of years, but always accelerates as it nears its inevitable final nemesis.

In a number of the so-called "more enlightened" nations today we have evidence of the beginning of this age-old process. There is the vast and growing number of people employed directly and indirectly by the governments in non-productive (materially) ways, thus creating an intolerable burden of taxation on the population.

There is the thuggery, sadistic violence, the utter disregard of law, blatant immorality of the lowest kind, kidnapping, hijacking, robbery of banks, businesses and private property, arson and every imaginable crime. All this is a *daily occurrence*. Moreover, it is not something done by a few independently operating individuals, but by many acting *en masse* and is common to many nations. It is an almost world-wide blight settling on the human race.

In many countries these days, when a natural disaster occurs (storm, earthquake, etc) the news media regularly report how gangs of hoodlums automatically arrive and openly pillage, steal and add by arson to the wreckage of business buildings, shops and offices and private homes. Invariably armed guards are a necessary part of the rescue and clean-up operation.

During such disasters, TV on-the-scene broadcasts have shown the raiders actually openly and unashamedly stating to the broadcasting crews (and therefore to millions of viewers) that they look upon such opportunities to "help themselves" to other people's property as God-sent, just as rain is welcomed in a long, dry spell to save crops!

These people were not without food; they were not hungry or inadequately clothed. They were stealing TV sets, furniture, valuable articles of domestic equipment, etc, and, of course, drugs whenever available.

What has surprised some legislators and others who have tried to probe into the causes of this rottenness is that a surprising number of these law-breakers are members of what is referred to as the middle and upper-middle classes of society. It has been found that this lawlessness is far from being the exclusive activity of the "under-privileged" classes.

One cause of this phenomenon may be that today people as a whole are so satiated with the luxury of modern gadgets invented to "make life easier" (most of these items are now obtainable by the "easy" credit system

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of buying), plus much more comprising the general, overall, taken-for-granted conditions making for that easy living!

This breeds a special kind of monotony or ennui from which some of those of the more affluent classes try to escape. Hence much of their crime is perpetrated merely in the seeking of the excitement sometimes found in the thrill of fighting "authority."

Alongside or topping all this is organised crime on the grand scale, the heads of which are found moving in, and accepted by, the more exclusive circles of high society. Their links with anything connected with organised racketeering and even violent crime are carefully covered. Their "interests" are made known and passed along through intermediaries many of whom, themselves, do not know the original source of their instructions and care less so long as they are well paid.

Some of these "top" people in organised crime, it is said, live in palatial homes standing in their own parklands of many acres. They may even attend or support a church and give generously to charities. Some are said to hold high office in various governments, or have the power to influence those in such positions to a substantial degree to benefit their big business ends.

Reading ancient history seems to reveal another phenomenon frequently present at the advent of these periodical world changes bringing about the break-up of long-established societies (civilisations, nations, dynasties) is that of an upsurge of religious hysteria.

During the last quarter century we have seen much of this, just as we have also seen that there are always those individuals who try (and successfully) to "cash in" on such mushroom movements.

Some of these movements attract people who are sincere enough, really reaching out and seeking more knowledge of the meaning of life and hoping for some spiritual comfort, but for so many their new activity is founded on and motivated by emotionalism.

There are those who claim to have been "born again" or have joined one of the new evangelical movements. TV broadcasts have shown these people in filled halls where apparently they have become emotionally worked up to a state of almost fanatical religious hysteria, chanting words to, it seems, a personal deity, their arms wide-flung with eyes soulfully upturned.

Not for one moment should these people be mocked or derided. Probably many are sin-

cere and believe they are taking part in something useful to their souls and to the human world in general.

When the initial fervour dies, as they become necessarily involved with the chores of daily living, many go through the painful mental and emotional process of regaining a more natural equilibrium. Since some amount of wisdom may be gained from every experience, passing through such an emotional storm probably offers a worthwhile reward.

Even the least observant must sense that the human race, taken collectively, is rapidly approaching a crisis of human living, of human relationship both nationally and internationally, especially the latter. Wonderful marvels and secrets of nature (on this earth and beyond it), hardly before even dreamed of, have been uncovered within the last 200 years.

Instead of this drawing the nations and races closer in friendship and co-operative endeavour, it has only heightened the intensity of avaricious competition and hostility to

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a degree where an unintentional action on the part of any one nation could trigger annihilation for 75 per cent of the world's human and animal population.

All this world-wide confusion, this desperate striving for the things of limited worth, the silly bickering between nations where the national leaders squabble like irresponsible children of the kindergarten—all this and much more indicates the beginning of the necessary demolition and clearing process in preparation for the building of a new and better society.

This already-begun period of change which, itself, will cover a great number of generations will, naturally, inconvenience many, but with international co-operation (which is supposed to be a main feature of the Aquarian Age) it can be achieved with a minimum of pain and suffering among the peoples everywhere if the inherent hostilities can be cooled off.

Of course many millions will resent and fight these inevitable changes. Many will feel they are being deprived or robbed of not only material possessions but of long-cherished (to them even sacred) ways of living and thinking.

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In these changes they will see only their old customs, social, religious and political, as being encroached upon and trampled ruthlessly underfoot. In their emotional anguish they will be unable to take the longer view. They will be blind and ignorant as to the ultimate goal.

Maybe it will be the facing up by the nations to the stark reality of the final crisis with its imminent and irreversible potentials that finally will cause them to break through the artificial barriers of blind selfishness and inane pig-headedness to a state of wholly world-wide international co-operation.

It is even possible that a greater degree of international togetherness may be brought about through an increase of the sightings of the, so-called, UFO visitors from, apparently, outer space into our own earth's environment.

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The power of thought is the best preventive medicine

'They can who think they can'

by ALISA ADIV

DURING my childhood I had always envisaged the physician as a grand old gentleman with a peaked cap and a long robe, all-knowing and benign, who could cure mankind's ills with his wisdom.

Fortunately our family has had very little to do with physicians. This may have been one reason why I did not venture on a medical career. The other was that the prospect at the time simply seemed too awe-inspiring to be attempted.

Over the years, however, the notches on my scale of physicians have had to be considerably lowered. I noted that most doctors, together with mankind's greater bulk, sooner or later always seem to get to a point where further questions seem unanswerable, like:

Why did this have to happen (to me)?

What is the healing power (the life force pushing a seed up out of the earth)?

How can so many different sciences correlate, interrelate and still be true?

And, of course, there was the biggest "wherefore" of all, "*What are we supposed to be doing here?*"

Being of a practical mind, I came to several conclusions:

(1) People are born for a reason (apart from the biological one). Since the cosmos seems to be an orderly place, there would have to be laws governing such reasons. Also it would seem pretty futile if the law-maker didn't somehow make people aware of his laws.

(2) Everything is good for SOMETHING—but really everything.

(3) Since we are children of nature, swallowing pills or being cut up for repairs does not seem to fit into the great scheme of things. Every plant grows with its necessities closely available. Why shouldn't we?

As an Israeli old-timer I know that in times of stress and war the superfluous is left out, leaving an essence of co-operation, brotherhood and willingness to share. After such war, all this tends to be forgotten—only to revive with the next war.

The analogy, on a lower scale, is that a sick person does everything possible to get well again. Once that goal has been (temporarily) achieved, back he goes to smoking, over-

eating, wrong thinking and sighs, "Such is life!" But "such" is *not* life!

We have been given this beautiful body, this most exquisite piece of machinery, *for a purpose*. That is obviously *not* just to keep it well oiled, with an occasional check-up, until it goes on the dump-heap.

Together with everybody else, I used to say, "The most important thing is health." When I realised this was not a very nice thing to say to a person who had just lost an arm, or a leg, I switched over to, "The most important thing is the spirit—*morale*." This seems to get nearer to the truth, *because there is a living spirit in us that wants to be expressed*. It uses, temporarily, our physical body as a means of expression.

Meantime I had come to conclusion 4. I had suddenly—maybe it was progressively, but it seemed like a quantum leap at the time—become personally convinced that death is only physical, that life is continuous. Of course this conviction is not transferable. To me it was the missing link in the great jigsaw puzzle which showed where everything else fitted in.

Stress has been found to be the cause of a great deal of sickness. But I doubt whether physicians have realised to what extent this is true, as it is much greater than envisaged.

"Trouble," or sickness, is usually a sign of wrong thinking, of stress, of not being "tuned in" to the laws of the universe. It should be taken as a warning signal by anyone with a complaint. He should check his thoughts, his emotions, his purpose in what he is doing, in order to find out where he can change them for the better.

In short, sickness is there to make us stop and think—and think correctly. And once we think we've found a reason for the sickness, do something about it. This is actually the greater part of what preventive medicine is all about. It should probably rather be called "*right living*."

A well-known chiropractor remarked with surprise that the problems I have had to contend with should normally have made me a nervous wreck long ago. I was equally sur-

prised by his comment, as life hasn't seemed that bad at all.

On reflection, I could easily understand that what had saved me from some nervous breakdowns was my positive outlook. It had simply made me use every single problem as a stepping stone. Each problem found me more tolerant and more resilient. This, in turn, helped me to overcome it.

It was not the fighting of a problem, as I soon found out. It was looking it square in the eye, acknowledging it, making the best of its educational value, and negating the rest. That way problems just disappeared. It was as simple as that.

Again, the problem (read "origin of sickness") is there to make us think. Once we have solved it by our positive thinking, by our being "tuned in," we should try and remember the lesson it taught us. Otherwise we should probably go through the same sort of problem several times, until the lesson is learned and the sickness stops cropping up in different places.

Now I come to the acknowledged point of failure of modern medicine. No physician can really have the possibility, or the time, to get down to the real causes of sickness. Even if he did, he would probably not be of much help.

Even if he knew that a cancer could have been caused by (e.g.) jealousy, it is the patient's responsibility to check his thoughts and turn them in a more generous direction. Even if the physician knew the asthma is caused by the worrying patient, it is the patient who has to teach himself to relax and be happy. The physician merely "stands by" and treats the physical body, the effect, while the cause is mental and emotional.

Freud and Jung paved the way—the footpath. For a highway it is still full of potholes.

Search within yourself. Check what makes you angry, hurt, frustrated, frightened, resentful. Check why it does. You will probably find out that it really need not. Next time try to be a little less angry, a little less hurt, a little less frustrated, or frightened, or resentful. Don't be downhearted if you don't succeed right away. Rome wasn't built in a day. Look the problem in the eye and say, "Thank you for letting me know." Learn, smile, and forget about it.

It was Victor E. Frankel in his book, "Man's Search for Meaning," who first showed me that even a naked, shorn man in a concentration camp can be master of his attitude. Edgar Cayce has shown the need for this very clearly. However, this can convince

only those who know about Survival and reincarnation, and they are, as yet, the small minority. I have no wish to try and convince anyone; that would be futile. Each person has to go along on his or her own search.

Slowly, over the years, as I felt the impact of my new sort of thinking on my life, I came to realise that each single individual, whether deaf, blind, dumb, paralysed, or healthy, can learn to master his attitudes in all situations in life: to negate the negative, to get out the positive, and then distribute the results freely (like that flower with its accessible necessities, finally distributing scent, and seeds).

Kirlian photography has opened new frontiers which may enable us to see the different effects of our thinking on our physical body. If shock and stress can influence the delicate chemical balance in our bloodstream, there is reason to believe that positive thinking with a relaxed mind should do likewise.

Clairvoyants have often spoken about the colours (aura) around people and that they change. It might well be that they are talking about those self-same colours which appear in Kirlian photography.

Be that as it may, there is no doubt that one's outlook can turn a rainy day into a shining one. The inner happiness and serenity derived can be no other than healthy.

We must remember that all the sophisticated measuring instruments which today are a prerequisite for any modern hospital are nothing more than measuring instruments. They can point to irregularities. They do not change them.

Taking one's temperature won't change it, unless the mind (or subconscious) does. Bio-feedback can bring about only a desired change if the feedback is heeded by the mind. Thermography may reveal cancer at an early stage, but it will never show what caused it to grow.

The force fields in and around our bodies contain the vital healing force. We are responsible with our thinking and attitudes to keep those force fields in good shape. In case they have been damaged they can be repaired, again, on the non-physical side. And this will prevent, or repair, damage which manifests physically.

The healing force is in and around us all. We must learn to handle it, to co-operate with it. "Thinking makes it so" is a well-known adage.

"They can who think they can" is hewn in stone on a beautiful building in my city of Jerusalem.

The Bible states that if we do wrong, our children will be punished until the third generation. This may seem grossly unfair to our children. It is also true, so there must be a good reason. . .

It has been shown that pregnant women affect their babies by their thoughts. I used to think this an old wives' tale. I do no longer. I have seen it happen on all three of my children (aged 26, 21 and 12), though at the time of pregnancy I was totally unaware of what I was causing.

I never noticed it until about four years ago, when a clairvoyant woman (who knew nothing about us) told me two things about our youngest which were true. I had never associated the two facts as cause and effect.

Once the existence of these force fields is generally acknowledged and becomes common knowledge, the fact of pregnant women's (and their husbands') thoughts affecting their offspring will be easily recognised and accepted. From there it will be only a short step to do something positive about it, training oneself to think relaxedly correctly.

It seems high time for a holistic approach combining education with medicine, art and religion. Rudolf Steiner schools, from being started at the beginning of this century, are flourishing all over the world.

Their success in turning out an extraordinarily high percentage, comparatively, of extremely responsible citizens is well known and points, though only partly, the way. These children live their healthy educational and social environment.

Paracelsus' teacher, Solomon Trismosin, wrote:

*"Study what thou art,
Whereof thou art a part,
What thou knowest of this art
This is really what thou art.
All that is without thee also is within;
Thus wrote Trismosin."*

Or, to quote the great Paracelsus (1493-1541) himself:

"The practice of medicine must be at one with the forces of nature, which are the expression of God's will, and eventually they must prevail."

Learning to think correctly is, of necessity, an extremely slow, but in the end most successful process. It may take an entire life-time (and more). Therefore "paraphysical treatments," which involve effects on the force-fields, should be given a very much wider scope of action than at present, in acute cases and for prevention.

Modern physicians now have the opportunity of delving into these subjects more freely, and hopefully without fear of ridicule, especially if they have learned not to fear ridicule. It would be much better for all concerned, doctors and patients alike, if these treatments are given in combination, with physician and healer co-operating freely. Each could learn a great deal from the other, for the good of the patient.

Acupuncture, which to the western mind sounded like pure witchcraft less than ten years ago, has already become respectable. Spiritual healing has taken longer, but is also finally becoming respectable. It is well-documented in both Old and New Testaments.

In between we have colour therapy, homoeopathy, Bach Flower Remedies, herbalism, Gemtherapy, Radionics and Medical Radiesthesia, Psionics, osteopathy, and chiropractic, iridology, hypnotherapy, auto-suggestion, yoga and meditation, with or without Bio-feedback, and probably some more.

All of them are interdependent with regular medicine, and all use the life force to heal. No open-minded 20th century physician can allow himself to stay out of holistic medicine. Or, putting it positively, every modern doctor and medical student has the right to find his own way—to truth.

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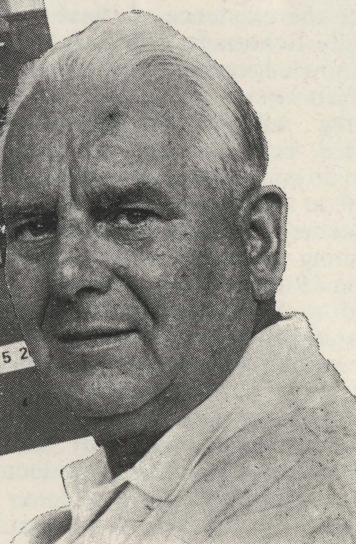
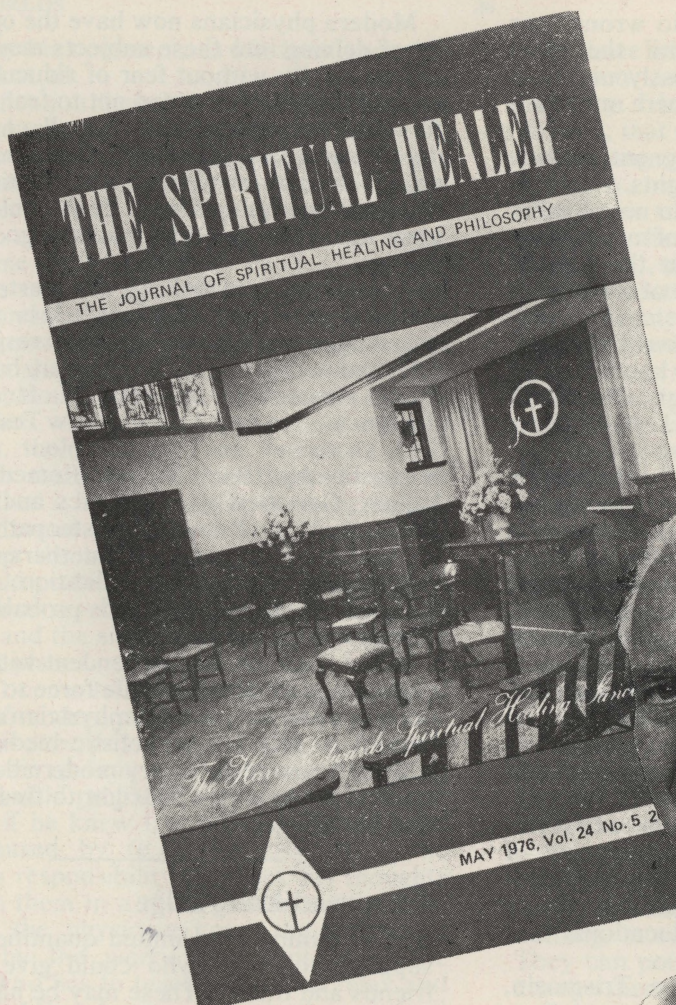
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