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		Page
GOD DOES MOVE IN A MYSTERIOUS WAY . . .	Editorial	87
IN DARKNESS YOU FIND LIGHT	Silver Birch	88
YOU CAN HELP TO DISPEL EVIL	Peggy Mason	93
GET IN TUNE WITH THE INFINITE	M. H. Tester	97
'MORE THINGS ARE WROUGHT . . .'	Maurice Barbanell	99
PSYCHIC PHENOMENA CANNOT BE PHYSICALLY EXPLAINED	E. A. Tooke	106
WHEN AT-ONE-MENT IS ACHIEVED	Florence E. Pettit	110



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God does move in a mysterious way . . .

EDITORIAL

THE things of the spirit are imponderable and cannot be measured by material standards. This could be another way of saying that the workings of God are inscrutable.

A question often asked about spirit healing is, "Why are some people cured and others not?" The questioner might even stress that cures are achieved with sufferers who could not be regarded as very spiritual by nature, but seemingly others whose characters appear to be praiseworthy and blameless fail even to register improvement.

This dilemma was aptly summarised by Hannen Swaffer, who in perceptive mood said, "If only bad people were ill and good people were well, there would be nothing to worry about in life."

Reason dictates, however, that unless there were problems and difficulties, man's spirit would not be able to express its infinite potentials and growth could never be achieved.

To human thinking the natural laws, though accepted as divine in origin, are frequently paradoxical in their operation.

We have sometimes toyed with the thought that were it our task to run the universe it would simplify matters, for example, if the healing gift were bestowed on doctors. After all, they are qualified medical practitioners who have undergone the requisite training to make them familiar with the human body and all its functions.

Yet this is not the case. Divine wisdom, again probably because it is inscrutable, has ordained that the healing gift, in the vast majority of cases, is conferred on lay folk.

What could be the reason? Is it in some way an incentive for even the most conscientious doctor to realise that life is more than its material surface?

The fact, for instance, that a spiritual healer or some other unorthodox practitioner can achieve results even with "incurable" cases should lead intelligent medicos to realise that allopathy is not the only therapy for treating the sick.

The simple truth of course is that no one therapy can cure all diseases or every person. Experience demonstrates that even the most gifted healers cannot cure those with whom they would like to succeed.

However strong their desire, the results are not within their choosing. We have many examples of healers obtaining cures with strangers, but failing to do so with close relatives or friends suffering from a similar disease.

Would the world be better off if every judge was clairvoyant and knew immediately whether the plaintiff or defendant was telling the truth?

One answer to that is patently that clairvoyance could not automatically achieve this result because it does not always work in a black or white manner. The clairvoyant's subconscious mind can interfere with his reception and his latent desires blur his ability to "see" correctly.

We have similarly wondered whether education would be vastly improved if teachers had the ability to see their pupils' auras and

(Continued overleaf)

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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

In darkness you find light

The impact made by Silver Birch, guide of Hannen Swaffer's home circle, is shown by this appreciation from two visitors, a husband and wife, whose psychic quest began after their child's tragic passing.

HOW cheering was the warmth and love we found in the circle! Thank you for allowing us to take a small part of it away with us into the cold and darkness of the night outside.

May it become the kindling from which a hundred other fires may one day be lit.

How tongue-tied and inarticulate we felt in the presence of Silver Birch, this noble servant of truth. And yet it mattered not that we stumbled over our words, for he was able to read our hearts before the questions were framed and thus he answered that which we had been unable to put into words.

An hour before our meeting, sitting alone in an empty office, I wrote this in a notebook in the time that it took the pen to travel across the white page:

There is no pain in all the world, save for the pain of hearing a mother weep over her dead child. And me the father.

There is no joy in all the world, save for the joy of knowing there is no death, that life goes on. And we the travellers.

We left knowing for certain that Silver Birch has known us far longer than we have known him.

We hope that one day soon we may be

(Continued from previous page)

thus to gauge what would be best for them to be taught.

Here, again, a similar problem might arise, because of subconscious desires or other impediments to an accurate delineation.

Obviously, while on earth, we will not know all the answers to our questions. The amount of knowledge we can receive is limited compared to its total of infinity. We have to build on our foundation of knowledge the attribute of faith, not credulously but based on reason.

Because of what we know we can believe that God does move in a mysterious way to perform wonders.

allowed to come back to share again in the knowledge which is so freely given.

"YOU are very fortunate to have been the recipients of profound truths at what is comparatively an early age," said Silver Birch to the two married couples paying their first visit.

"In all these matters there is a pattern which emerges. I am familiar with it because I am aware, perhaps more than some of you are, of the way in which spiritual and natural laws operate. The pattern is the same for everyone so far as the main elements are concerned.

"It is that all individuals have to descend to the depths before they can rise to the heights. And so they start to find themselves, to have the beginnings of spiritual awareness at a time when it seems as if nowhere and nothing on earth can provide either the comfort, the guidance, or the answers to the problems that trouble them.

"Are you with me?" he asked, only to be met with a combined, "Yes."

"This must be so because otherwise they would not be ready to receive spirit truths. There is a saying in the east that when the pupil is ready the master appears. That in a nutshell crystallises the operation of natural law. It is difficult and almost impossible to become spiritually ready when all goes materially well, when it appears metaphorically that the sun is constantly shining, there is no cloud in the sky, health is at its peak and problems have not made themselves known.

"The soul has to be touched before it can be ready. The process is akin to the forging of steel in the crucible of fire, the crushing of ore to enable the gold to be released. The soul begins to find itself when materially there is no light in the darkness. This is the way in which the Great Spirit has arranged matters and is the purpose behind bereavement, illness, crisis and difficulty. Am I making sense?"

"Yes, definitely," came the answer.

"So trouble in reality is a blessing in disguise, because if you never experience the difficulties of earthly life your soul would not begin to express its latent divinity. Your spirit would not develop. Your character would not

grow. And these are the reasons why you incarnate on earth.

"And there is a law of correspondence at work, the law of compensation and retribution, the law of sowing and reaping, of cause and effect. These ensure that divine justice is perfect. You may not always see the outworking of this law in your world, but you often can witness part of its operation in your own lives.

"If you cast your minds back to the days when you were enveloped in darkness, doubt, difficulty, trouble, crisis, mourning, sickness, whatever may have been the catalyst that brought you the spiritual awakening, you will find that what you have received as recompense is always equal to what you have suffered at the time.

"I did not make the natural laws. I know how they work. The polarities of your earthly life, which make it vastly different from conditions in your world, are the means by which you grow, evolve, unfold and develop. Without the darkness you would not recognise the light. Without the storm you would not recognise peace. And so it must always be that the opposite ends become equal in their action and reaction. Do I make myself clear?"

"Perfectly," said one visitor. "May I ask a question? You said the two ends are equal and opposite. I am almost afraid some of my material benefits are in excess of my dark periods. I feel that I receive guidance which has helped my material condition. I am slightly perturbed that this may affect my spiritual development."

"Not if you have awareness. It says in your Bible, 'The earth is the Lord's and the fulness thereof.' You do not own any of the earth's material possessions; you are custodians, stewards. Inevitably there comes a time when you have to leave them behind. But the responsibility of what you do with them is yours alone. If you have spiritual awareness, which is the natural corollary of spiritual understanding, then you recognise your stewardship and behave accordingly. Does that answer your question?"

"Yes, very well," the guide was told. Said a circle member, "Would it also be true that our friend here is still young and there is time for problems to come?"

Silver Birch replied: "There is nothing in your world or in ours that could cause you any real anxiety. Knowledge is your greatest possession. With knowledge you are spiritually armed to deal with all the problems that concern you.

"We are aware, because it is part of our

training and teaching, of what is involved by living in your world. We know that you are spirits manifesting through physical bodies which have to be sustained and clothed, which must have the necessary food, and shelter in homes. So it is essential for the spirit to be able to express itself through a body which is capable of allowing the maximum of its divinity to express itself.

"In no sense do we attempt to minimise the obligations you have not only to your physical body, but to the world in which you live. But you must ensure that your priorities are right, that your perspective and focus are accurate.

"It would be just as wrong to concentrate solely on your material requirements and ignore your spiritual obligations, as it would be to concentrate on your spiritual obligations and ignore your material requirements. You must provide the correct balance and that is your responsibility."

Another visitor said: "May I ask a question? It is about something you said earlier about our spiritual awareness coming from something that happens to us. We have friends to whom we talk about this subject. I do not know whether we ought to keep on about it or whether we should stop. They do not seem to be ready and wish to know the truth."

"This is something you must decide for yourself. We are not missionaries seeking by evangelical fervour to obtain converts. This is not our purpose. We are the recipients of profound spiritual truths and realities. We can acquaint others about them, but if they are not ready to receive what we have to offer, there is nothing you can do except to shed a silent tear that they have had their opportunity and have failed to take advantage of it.

"In every human life the Great Spirit provides an opportunity for awareness and awakening to come. If the soul does not take it, this is very sad because it means the spiritual growth will be stunted and not grow naturally as it should. What you must do when you have spread the good news and it has fallen on stony ground is to leave it. But always be available for those who will come to you when they are ready."

A third visitor asked: "Jesus of Nazareth said that no man could be a prophet in his own land. If this is true, is this part of the natural law? And if it is how does the law work in this respect?"

"It is difficult, because if you are known to people, they cannot begin to think that you have something great within you, or your mind has acquired knowledge that they are

incapable of receiving. Similarly it is part of the law that the prophet, the seer, the reformer and the pioneer must not expect to have easy paths to tread. If it were easy, and my friends here have heard me say this so many times, if it were easy to obtain spiritual mastery without having to overcome endless obstacles, then the prizes of the spirit would not be worth having. You must not expect a pioneer to have an easy time in your world.

"Your world is steeped in superstition, prejudice, bigotry, intolerance. How can you overcome all this in one fell swoop? It takes years to eradicate the fear, foolishness, ignorance and the untruths that were implanted in young minds when they were not able to resist them.

"Children all over the world are indoctrinated with false teaching which their plastic, subconscious minds assimilate with ease. Gradually these harden so that in adult life their response is almost automatic based on what they were taught as children.

"So you must not expect that those who seek to propagate unconventional, unorthodox truths should have an easy time. Nothing can be done in a hurry. All growth inevitably must proceed slowly. Does that answer your question?"

"It does perfectly. I know that you spoke about children. I know how important it is for a child to grow tall and straight in a garden of love. I have been taught that it is wrong to try to prune a flower as soon as it begins to grow. But may I ask is it ever permissible to feed a child this truth wrapped up as a sweet?"

"It is not only permissible, but wise to do so because the child mind, especially the young one, will readily accept spirit truths because it has not yet been brainwashed by the teaching of your world. Its childish atmosphere is one in which the things of the spirit are normal to them. It is quite usual for young children to be aware of playmates and friends from our world, and of the elemental forms of life.

"In telling them about spirit truths you are not trying to implant in their minds that which they are unready to receive. What would be unwise is to encourage them when they are too young to sit in circles. But they should be taught to accept that their psychic faculties are natural because they are part of the soul's equipment.

"There is no instant development. Every flower grows according to the nature of the seed that is planted. You cannot change the natural processes. You can accelerate by providing artificial conditions when the sun is not

shining. But what you cannot do is to hasten that growth beyond the potential which is contained within the seed. That is the limitation the natural law imposes on every form of development in your world.

"You can take lessons in various forms of language; you can step up the ability to compute mathematical equations. There are all sorts of systems in your world for hastening the processes of learning and understanding. But what you cannot do is to force a soul to take more than one spiritual step at a time because that is the way that the natural law has ordained growth should be achieved."

Here the guide was asked: "You spoke about bereavement and about the darkness, the pit of utter despair in which the soul finds itself as the result of personal tragedy. You said that the natural law compensates for this by enabling that soul to develop to a spiritual awareness which is beyond its understanding at the time that it is in the darkness. Is there then a way in which a child can learn spiritual truth and reach this height of awareness without suffering grief and tragedy? Can this subject be learned a little at a time?"

Silver Birch said: "It is your duty as a parent to surround your child with love, affection, sympathy and understanding; to provide guidance and shelter. But what no one can do is to prevent the natural law from fulfilling itself. Everyone who comes into your world must suffer at some time because without suffering the spiritual awareness cannot develop to the extent that it should in your world. I am sorry to have to say that, but it is part of the polarity. In our world the conditions are different from yours.

"In the planes where we live we mix with our spiritual equals, unless we desire to perform some missionary work. Then we strive to help those less fortunate than we are. In your world you do not always meet, mingle or dwell with people who are on the same spiritual plane as you are. You meet the saint and the sinner, people at differing stages of development. And this is part of the natural hurly-burly of your world which must provide the soul with the opportunity of the challenge that enables the potential divinity to be expressed.

"I do not know if I make myself clear. You cannot go through earthly life without living for some periods in its darkness. But the law of compensation and retribution will always outwork itself. If a child is brought into your world and lives what is said to be the biblical span of 70 years without experiencing one

note of anguish or difficulty, its soul will not evolve."

Said a circle member: "You cannot have a perfect life; nobody can."

"Perfection will not be achieved in your world or in mine. The attainment of perfection is an infinite process. As the dross is drawn away and the gold of the spirit exhibits its pristine beauty and glory, so you realise there is still dross to be eliminated and greater gold to be exhibited. There can be no period to spiritual growth."

Another circle member said: "Would it be true to say that if a child were instructed in spiritual principles, when the trials come, as they must, they will weather them far more easily and adequately because somebody has taught them the truth of these matters?"

"Ask yourself the question at this stage of your earthly lives. Would you change, would you rather not face its problems and its difficulties without having the awareness and richness of spiritual knowledge that you now possess?"

That led another member to say: "You cannot forgive yourself whatever you have learnt because of the things you have done." The guide told her, "They cannot be so terrible as you think."

"If you feel they are wrong, then they are. It does not matter if other people do not think so."

Silver Birch said: "If you have done wrong then you must pay the price. The law is perfect. No one can cheat it; no one can circumvent it; it will always fulfil itself because effect must follow cause. That is how divine justice is achieved either in your world or in ours. Ultimately it is dispensed. None, no matter who he or she may be, can prevent the fulfilment of divine justice. The law is immutable, automatic, mechanical in its operation."

Here the guide was asked, "Is the remorse you feel about having done something part of the effect from the cause?"

"You cannot live to the fullest without travail and difficulty. Your earthly life is not intended to be a constant bed of roses. You must expect and welcome the challenge, the problems and difficulties because these enable you to call on latent strength that is yours."

"There was a man called Andrew Jackson Davis, a great seer, who said, 'The child is the repository of infinite possibilities.' Because the possibilities are infinite they must have the challenge that will call them into action. Without the challenge your spirit will

never develop. I am sorry, but this is the law."

One visitor began his question by saying: "Sometimes I listen to modern music. I think of all the wonderful classical music. It must have been inspiration that enabled them to write that beautiful music. Today it is very technical and almost discord. Has the inspiration gone or has it changed?"

"Inspiration does not change. Inspiration is constant, but it can be received only by those who are ready to do so, and they must be attuned to that wavelength on which it can operate. Inspiration is always at work. Like spirit power it seeks to find avenues through which it can express itself."

"It is a question of attunement. You must recognise that in your world there are pioneers in all forms of art, in music and in painting. Sometimes they are so much in advance that the people of their time are unable to appreciate it. But with the years that pass, understanding comes and recognition is afforded to the pioneers. That does not apply to the vulgarisation of music that often takes place in your world. This is in line with the violence that is part of the cancerous growth infesting your world today."

"I wondered if the generation was affecting the music," said the visitor.

"You cannot divorce matter from spirit because each reacts and interacts so far as the other is concerned. Your body affects your

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spirit, and your spirit affects your body. They are not in watertight compartments.

"Jung says everything that happens on the inside must manifest itself on the outside. Is some of the modern, violent, tuneless music evidence of this? Is it not better out than in? Does it help to dissipate the violence?"

"No, it is a natural reaction unfortunately. It is an expression of the material, part of the selfishness, the complete unconcern for the welfare of others. It is greed at work. That explains the violence afflicting itself on your world. And that violence is expressed not only in physical behaviour, but in music, art and in every other form of life.

"You must remember too that our world is not entirely composed of advanced, saintly souls. We have the ones who come to it from your world. There are the drug-takers, for example. They still exist in our world until they learn better, but there is a mutual attraction towards those in your world. And so unfortunately the law of attraction operates.

"Inspiration is the top of the ladder, possession is at the bottom. It is the same power at work. There must be the conflict between good and evil, love and hate, light and dark, sunshine and storm, war and peace. It is only in that conflict that truth and understanding will eventually emerge. As a result of that, with the acquisition of knowledge, people will learn to regulate their lives by service, co-operation, mercy, compassion and even love."

Another comment led Silver Birch to say: "Love is the coin of the spirit. Love is what we have to offer. It is the gospel of love that we preach. It was the Nazarene who said not only that you should love one another, but you should even love those who hate you. It is a most difficult ideal to achieve. But always there must be ideals to encourage you to strive. Nature abhors a vacuum. You cannot stand still, you must go forward or backward. It is better for you spiritually and mentally to go forward than to go backward."

The guide's closing words were: "Let us resolve to order our lives in such a fashion that we achieve a closer harmony with the overruling power. Thus the divine will becomes our will. Let us strive to serve others who are brought within our orbit. Let us dedicate ourselves to the task of increasing our spiritual awareness, to develop the gifts which have been divinely bestowed on us and become greater channels for the power that is the epitome of love and wisdom. May the Great Spirit bless you all.

A clarion call comes in a time of crisis

You can help to dispel evil

by PEGGY MASON

DO you ever wake on a spring morning, look out of the window, see the daffodils opening their golden trumpets, and then, like a sword thrust through the heart, feel suddenly overwhelmed with a sense of agonising helplessness in the face of mankind's obsession with self-destruction?

This morning, looking out of my window, I remembered how, many years ago, I opened the newspaper—and burst into tears. There was a photo of a fresh-faced young teenage "soldier," just out of school, the pride and joy of his parents. And his bullet-ridden body lay in the spring sunshine in an idyllic woodland glade of daffodils.

Come on now! said the voice of Ahriman, of the hierarchy of evil, haven't you yet got used to the idea that from seemingly time immemorial I have persuaded human beings to slaughter one another by stirring up greed, lust for power, for material resources, territorial possessions, nationalism, separatism, envy, hatred, cruelty, desire for world conquest? And don't forget my best weapons—Religion and Ideology. And now I have *Technology*!

Then there is my arch-weapon, Fear. And the laughable thing is that in driving human beings to protect themselves against Fear they spawn more and more Fear, till they reach the *Ultimate* Fear: the knowledge that they have passed the point of no return.

And now, said Ahriman, my dupes and minions already rule vast territories of your world, and daily spread their tentacles in a bid to conquer not only the planet but the soul of the planet in the name of *my* religion—a materialist religion which has no God and is called World Communism.

I have passionate adherents in the western countries whose misplaced dedication, idealism, even self-sacrifice match that of the Christian martyrs. And what amuses me vastly is the fact that, unknown to the great majority of the would-be do-gooders their "god" Karl Marx—like my other instrument Adolf Hitler—having been in very early youth a passionate admirer of Jesus (as a baptised Jew), suddenly became an equally passionate convert to a sect of Satanists. "I wish to avenge myself against the One who rules

above!" he wrote—and proceeded to do so. (He loved and quoted the words of Mephistopheles in *Faust*, "Everything in existence is worth being destroyed.")

Now my minions in the Kremlin have got their scientists working furiously at six secret plants, refining some of the worst diseases known to man. They are plague, anthrax, tuberculosis, smallpox, yellow fever, diphtheria, deadly Lassa fever, Ebola fever, and green monkey disease.

To back this up, for purposes of war, they are stocked with nerve gases like Tabun, Shrin, Soman and VX which destroy the central nervous system. Then there are splendid choking agents such as Phosgene, blood-gases like hydrogen-cyanide which cause heart failure, and the good old blister agents like mustard gas.

Needless to say, the development of these weapons of mine involves the most excruciating mental and physical suffering to millions of experimental animals, retarding their evolution through fear, while their tormentors, by debasing and dehumanising themselves, come still further under my influence.

And so my work is self-expanding! In trying vainly to defend yourselves against what you call these "horrors" of mine, your western world perforce joins my bandwagon. You, too, have your ghastly establishments in the name of bacteriological and chemical "defence." And your own little island which you hold so sacred under the guardianship of my enemy the Archangel Michael is made to stockpile neutron bombs and other deadly devices of mine, hidden in the same soil as those relics you cherish of my arch-enemy at Glastonbury.

What pleases me enormously, said Ahriman, is that the official figures in terms of money for the invention, creation, experimentation and maintenance of these *my* creations on a *world* scale amount to £30 million *per minute*. That is a staggering £15,768,000,000,000 a year—when two-thirds of your world population is either starving or suffering mass poverty. Isn't that rich, as they say?

One of my other flourishing interests, con-

tinued the Voice, is persuading human beings not only to create havoc on earth but also in space. This I do by stimulating your government-sponsored scientists' curiosity until it becomes an irreversible vice. Now your technology has once more developed to the point it did in the distant cataclysmic past of your planet. Oh yes, before the last Ice Age.

And don't forget that it was my work which pushed the warring dwellers on the planet you sometimes call Maldek to the point of exploding their world. You now call what's left of it the asteroid belt. (And the joke is that their button was finally pressed by accident!)

Does anyone really listen to those enemies of mine like your late Professor Bronowski? He said there existed areas into which scientists should not delve further. But with great sadness he added that they always *would*, because the consuming desire of every scientist is to "find out"—whatever the cost, whatever the results. I ferment this natural desire for knowledge till it oversteps the bounds of sanity. Eventually they open the mythical Pandora's Box, and POW! (as they say in those mindless but violent little creations of mine which the Americans produce for their kind of "box").

Do you remember how I nearly drove Dr Robert Oppenheimer insane? That tormented genius, torn between patriotic duty and sheer horror at what he was asked to invent, once said in an interview that he nearly went mad when repeatedly working out his mathematical calculations for the first atomic bomb. He knew that the tiniest miscalculation could ignite the atmosphere in a hydrogen chain-reaction which would burn up the planet in a holocaustic instant. Like the planet Maldek. Oh yes, it was hard for him to live with *that* little Pandora's Box!

I persuaded them, added Ahriman, that by

this nuclear device endless fighting would be cut short, countless lives saved by a sudden end to the war—after my dedicated (though now useless) instrument, having done his work for me, shot himself in the Berlin bunker. I smile when I think that even after over 30 years there still remain 360,000 living Japanese "survivors" on the medical registers, receiving treatment for radiation burns which will never heal. And that little bomb has grown into a giant astride the whole world. Not bad, eh?

But I forget space-phobia, went on Ahriman—4,600 man-made objects in orbit at the moment are mere child's play. You shouldn't worry about trifles like nuclear-powered spy satellites falling down on you, like the one in Canada. Of course, one small piece of metal was giving off in one *hour* 40 times the radiation dosage permitted to your nuclear power workers in one *year*. It was picked up by scientists protected by three-quarters of a ton of lead shielding. But where are they going to put it, eh?

And there's the 85-ton Skylab now on collision course with earth (due as a 1979 Christmas present). Not to worry, says NASA. Before then astronauts will *try* to fix rockets to its hull to push it up for another couple of centuries. Or if that fails, try and guide it into the ocean, because it carries highly inflammable photographic stuff and is the size of a small house. Just a trifle!

And you can forget about "talks" to limit the arms race. America is having to boost her £400 million space *weapons* programme in an effort to match Russia's *orbiting nuclear bombs and laser cannon*. What gorgeous blackmail capability to hijack portions of the planet! That makes you think again, doesn't it, about the poets' "blue vault of heaven"!

But what really "gets me," laughed Ahriman, is that I've tantalised them into inventing ways and means of creating artificial "black holes" in space! Imagine it! Tampering with the cosmic laws of the universe about which they are so ignorant! That's really *great*!

You're aware, said that awful Voice, that I inspire much of the science fiction they bombard kids with on the telly-box. Of course New Age youngsters are interested in extra-terrestrial beings. But do you ever see "advanced" or "loving" entities out there? I soon put a stop to *that* idea! No, it's violence, aggression, cruelty, torture, cosmic domination, monsters and the rest.

Ha! I interrupted. The new film-epic, "Star Wars," does at least contain deep occult

Peggy Mason's

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truths, and your Powers of Darkness are vanquished by the Forces of Light! But he ignored this, not wanting to hear.

All this hi-sci stuff, he added, electronic brains, robots, computers, deadly ray-weapons, isolated master-brains functioning on blood—the youngsters lap it up. They escape homework, don't have time to think, talk, read, communicate, develop their creativity—or even laugh. They just slump in silence and gaze at the “box.”

When the real-life news comes on it's just an extension—a bit more tomato ketchup on a policeman's face or on the latest casualties of terrorism. Another hijack; another kidnap; another brutality; rape, mugging, murder, massacre. So what? They are punch drunk, desensitised. When are the football results, for goodness' sake?

The phenomenal increase in crime is a source of great satisfaction to me, said Ahriman. In only 50 years I've succeeded in pushing it up by no less than 2,000%! You find this unbelievable compared to the “bad old days” when you were young!

I've done this in a variety of ways: by encouraging violence on TV, by the break-up of families, the decline in parental control and correct discipline, by persuading women to cease being first-class women in favour of being second-class men, thereby failing their children and their sacred role, by creating a hedonistic society in which every sensual pleasure is thrust on the people daily, a society in which nobody wants to learn lessons and the need for them is no longer recognised.

I could give you a hundred subtle ways, said Ahriman, not least by introducing the permissive society, blinding the minds of social reformers and welfare workers to the real nature of evil and the lower self in human beings. So they abandon practical common-sense in favour of abstract theories about the causes of misconduct; by sex education divorced from love education; licence in place of responsibility; the Pill for little children called “chicken” if they don't experiment with loveless, emotionless sex, and get pregnant without a thought or a care.

But time presses, said Ahriman, and I have much to do. I must, however, just mention, by way of light relief, my smaller successes with technology which are driving small people crazy—people who used to be happy craftsmen, proud of their work. A few New Year drinks on the factory floor and they start bashing and destroying the things they're paid for making! Isn't that symptomatic? What

satisfaction is there in screwing up thousands of bolts as they go past on assembly belts amidst the ceaseless cacophony of screaming machines?

And *this* is a good one, laughed Ahriman sardonically. With the planet heading for an almighty shake-up, six grown men in a large factory go on strike because they're given rather scruffy *brown* overalls instead of the usual *white* ones, temporarily unavailable. Whereupon 40 white-overalled men come out in sympathy, and this lays off 3,600 other workers. And this one day's Alice-in-Wonderland idiocy costs the company (already so broke that the taxpayers are paying the wages) the sum of £1.6 million!

Why, said Ahriman gleefully, that almost beats the mass walk-out because the cat had made messes at night! I tell you, I can drive them crazy! Maybe there's no union yet organised for clearing up cat-messes. So they have a *mess* walk-out! added Ahriman, who is not without a wry and devilish sense of humour.

And speaking of unions, the Voice went on when it had stopped laughing, I have debased moral standards of life to a minimum by substituting the phrase “standard of living.” Nor is there scarcely a single politician in your land who speaks about anything but the *material* standard of living. This standard deals exclusively with getting more and more, never with giving.

By this greed and creed of materialism I can make people believe blackmail to be perfectly permissible. By crippling a country's essential services and holding it to ransom (only possible through nationalised state monopolies) they are prepared to let children burn to death, old people die of cold, or patients succumb on the operating table rather than economise on non-essential “luxuries” when the country is in pawn to the moneylenders.

To this end I have created the politics of envy and “egalitarianism,” in which hard work, thrift, talent, brains, accomplishment, success and excellence (in those who heroically create wealth and employment) are dirty words.

I admit, said Ahriman ruefully, that there still exists a silent majority who are sickened by my successes. But by God! (if you will excuse the expression) *how silent they are!* I have succeeded in inculcating into them a sense of helplessness, despair, even cynicism in the face of what appears to them to be an inexorable tidal wave the like of which has never been seen in your history. Many have

"given up," like penned sheep awaiting slaughter, or ripe plums waiting passively to be picked by my international army of freedom-stranglers.

It goes without saying, pursued the Voice, that my old line in black magic continues to flourish. Incidentally I noted with satisfaction that recently the President of Haiti's mother had a live bull buried in a ritual ceremony together with a photo of President Carter—convinced of success since she performed the self-same ritual against President Kennedy.

And as for your psychic science, he added triumphantly, no sooner has it become at last a serious and respectable subject for scientists to study than 58 governments are "into it" up to their necks—*solely for purposes of war!* And the Voice laughed like a maniac.

Get to hell out of here! I commanded. And he went about his business—the business of obscuring from the human race its spiritual origin and destiny, and above all its spiritual power. The business of continually adding to the dark astral belt around the earth in which every anguished cry of the slain and tortured from time immemorial continues to be heard in the ether (even every angry word, violent act, or debased thought). That dark belt through which the batteries of Light ceaselessly percolate, day and night—but relying on *our* efforts to recharge and strengthen them.

Here is a helpful message from a messenger of light: "Whenever the law of God was lost to the masses and only preserved to a few faithful ones, dire trouble set in, finishing even with the total destruction of continents. So now we come to warn you against re-enactment of the terrible events of the past. For your scientists now have it within their hands to destroy not only continents but the entire planet.

"Take heed, my friends. Do not say to yourself, 'But what am I to do about it?' For we tell you, here and now, that *the force of prayer is more powerful than anything your men of science can do*. It can provide a link with the forces of good, who will be enabled to draw close to earth along the higher vibrational electrical paths created by the force of your prayers for the good of mankind. This is true, and you must trust us when we say so.

"When you pray, picture to yourself your planet earth shining and beautiful. Then picture your globe surrounded by the light of God's grace and with bright rays of all colours centring upon it. This light will cancel the

miasma round earth caused by wrong doing, and will allow God's messengers to draw close to counteract this miasma of evil. (From "A Message to Mankind," through Claire Mitchell.)

Let no one feel, despite the evils I have mentioned (and many more) that the task is hopeless. That great soul, White Eagle, has told us that our every effort, our every sincere prayer for the light, is magnified a *thousand-fold*. It is a kind of mirroring process in the spheres of spirit. I have said before that any cumulative effort bears rich fruit, and gave an example. If every person in the UK contributed just 2p a week, the sum collected in a year would be £60 *million*. There are some 4,000 million people in the world. If even half of them, by the natural longing for goodness, beauty and love in their hearts, contributed their mite in prayer or evocation, and that were magnified a thousandfold as it ascended, then that mite would indeed become MIGHT.

The time is short, as the world spins ever faster towards the end of this age and into the New Age of Aquarius. But we have to choose, each one of us, which side we are on, the side of darkness by default, or of light, by our effort. We have been warned time and again: 2,000 years ago by the Nazarene in the recorded Gospels; by prophets who have ever been proved correct, from Nostradamus to Edgar Cayce; by the Masters of Tibet and the Andes: by messengers from the spirit world; and even from other planets which are not only concerned for us, but for themselves.

If we fail to ensure a strong and spiritually aware remnant to carry on, and build anew when the day of karmic reckoning comes, our humanity of this fifth root race will have failed to pass the test and incurred its own fate, its own karmic debt. Then would I gladly cry to the outraged nature kingdom: open wide your caverns, roll up your waters, and receive our bodies—if this is the only way that evil can be obliterated from the earth.

Prayers can help

IN answer to Peggy Mason's article, "Why people fear spirit truths" (January issue), one can tell them what one believes and knows, and one can also endeavour to demonstrate as far as possible the tenets of Spiritualism.

But one can go one higher, and also pray; because prayer and meditation will eventually get through this hard crust of brain-wash, ignorance and fear.

I have noticed its ever-so-slow but ever-sure effects. It is for those of us who know

(Continued on facing page)

Do you strive for good health?

Get in tune with the infinite

by M. H. TESTER

AS a practising healer I get a lot of depression cases. Men and women sit on the stool I use in my healing and tell me of their symptoms as though they were unique. Some feel they are losing their sanity. Many complain of a loss of will to live.

Depression is an illness. Today it is very common. Doctors prescribe millions of tranquillisers every year. Some patients go into hospital and have powerful drug therapy or electrical shock treatment. Ask any general medical practitioner and he will confirm that depression as a disease has almost reached epidemic proportions. Why?

Modern medicine as practised under our National Health Service has gained the reputation of treating symptoms rather than diseases. A busy doctor can give each patient only a few minutes of his time. The standard treatment of depression, therefore, is to prescribe tranquillisers. These cure nothing. But they effectively dampen down the symptoms and mask the causation.

There are two reasons for the prevalence of depression in this country today. The first lies in the field of nutrition; the second has a spiritual basis. Let us look at these.

The human brain, like any other organism, needs fuel. Its main requirement is for glucose, the sugar that is carried in the blood. This it can obtain direct from natural foods like honey and grapes, or the body can manufacture blood sugar from certain other foods.

(Continued from previous page)

about spiritual healing to pray for all mankind. Thus *our* prayers will combine with those from the higher spheres.

Probably, it will be *our* prayers which, in this respect, will prove to be the bridge, the channel, or transformer, because we "down here" are part physical and part spiritual.

That is why the spirit powers need us to get things across to those who are comparatively more physical than we are. The more we let ourselves become as pure channels as possible, channels of invocation, prayers and intuition, asking AND ACCEPTING the guidance as it comes, the faster things will start moving.—(Mrs) Alisa Adiv, Jerusalem, Israel.

When glucose is not available the brain cannot have recourse to burning stored fats, as can other organs in the body.

One of the first symptoms of the blood sugar level to the brain falling too low is loss of emotional control. This can take different forms. The person who tells you he is "highly strung" and who seems perpetually to be in a nervous condition is probably suffering from a low glucose level. The same deficiency can result in quite violent behaviour. But the most common result is depression, weeping, the loss of energy and even the will to live.

The brain accounts for only two and a half per cent of the body weight of an adult human being. Yet it consumes and needs 25 per cent of the glucose carried by the blood. When the level drops the body's metabolic rate also decreases. It can go as low as 30 per cent below normal.

If a man or a woman is on a diet that does not supply the food from which the body can manufacture blood sugar, and the level falls to under half the brain's requirements, the results can be disastrous. Not only will the brain be seriously deprived of its require-



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ments, but it will also find that the body has not the material from which to manufacture its needs.

Malnutrition can put you into a mental hospital. The immediate symptoms are alienation from others, suspicion, distrust, depression, and finally paranoid reactions.

I have no qualifications as a dietician, so that I do not prescribe to my patients. I am a healer and I do not see my function as otherwise. But you do not need to be a dietician to see that most people today eat too much, and the wrong foods. The massive increase in depressive illness must be seen in the context of the enormous increase in the consumption of junk foods.

Sometimes I feel I would like to start a clinic. I would make my patients go on a fast for three days, just sipping water, so as to eliminate the impurities. I would then start them on a simple diet of fruit juices and honey, and slowly build up to a regimen that includes molasses, wheat germ, honey, grapes, brewer's yeast and yoghourt. Add to this a routine of daily exercise, fresh air, sunshine (artificial or natural) and I could start most of them on the road to abounding good health.

But a second ingredient is necessary. Whether we call it the life force or just refer to

it as energy, or do not bother to label it at all, there is something extra needed.

Man is a spiritual being. He needs from time to time to be able to link with the basic creative forces that made him. Ralph Waldo Trine calls it "In Tune With The Infinite," the title of his best-selling book. And I cannot find a better way of saying it. You do need to get in tune with the infinite.

Many people tell me they would like to do just that, to get in tune, But they cannot do so. The reason is not far to seek. It was Bacon who wrote, "A healthy body is the guest chamber of the soul; a sick one its prison."

If you are ill; if you are depressed; if you lack the will to live and cannot get "in tune"; then I suggest that for the moment you concentrate on getting your body well. You may then find that when you have done so, you have cleansed a prison and made it into a guest chamber.

There is nothing new or revolutionary in this idea. Your body is the vehicle that your soul is utilising in this life. To abuse it is to inhibit your spiritual growth. Dr Bircher-Benner writes, "The wonders of the spirit remain a closed book to those who constantly disregard the laws of nutrition."

Every week some sick person says to me, "I would do anything to be well." You do not have to do much. Just give your body the balanced nutrition it needs. Stop eating junk foods. Give up smoking. Reduce your drinking to one glass of wine with your meal. Take a moderate amount of outdoor exercise. Go to your local library (or visit the Psychic News Bookshop) and get a sound book on nutrition and find where you are going wrong.

As a healer I can help most who write to me. But it is not my responsibility. It is your body. It is your life.

Editorial footnote. The writer is responsible for a helpful book, "How to be Healthy, Wealthy and Wise." It is obtainable from Psychic News Bookshop at our address, £2.30/\$5.05.

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'Where there is a will' —9

'More things are wrought . . .'

by MAURICE BARBANELL

PRAYER can play an important part in your life. You must, however, appreciate all that is involved in it. The poet James Montgomery answered the question, "What is prayer?" by writing:

*"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."*

Can prayer achieve results that could not have been obtained by any other method? Are prayers heard and answered?

When a Harley Street specialist announces that he has obtained, solely by means of prayer, cures which could not have been achieved through orthodox medical means, this is the kind of testimony that must be considered. It is impossible to dismiss prayer as wishful thinking in the face of such a pronouncement.

The specialist, Dr Christopher Woodard, was so impressed with these cures, achieved by some higher power, that he announced his intention of relinquishing most of his London practice and of devoting five days a week to spiritual healing.

Dr Woodard, who is known to many Olympic athletes, has a remarkable story to tell. Part of it was given when, by permission of the padre, he addressed a group of students, doctors and nurses in the chapel of a London hospital.

He described the dramatic cure of his son, who, at the age of two, was stricken by one of the worst cases of fulminating meningitis he had ever seen. The physician in charge gave the child only a few hours to live, and said that if he survived the mind would become unbalanced.

Dr Woodard told how he took his son's hand and prayed. He believed that this case, so close to his heart, involved a test of his faith.

"My faith was upheld," he said. "My son was cured." The boy subsequently went to school, and its reports cited his extremely high intelligence, thus disproving the physician's prognosis.

Another case Dr Woodard quoted concerned a woman suffering from cancer. One

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.

night, while a guest at a priest's house, the woman went to bed feeling extremely ill. The priest laid his hand on her and prayed earnestly. Soon, the woman was fast asleep. At three o'clock the next morning, she declares that she was awakened by a blaze of light in the form of a cross. The malignant growth had gone and she felt and looked 20 years younger.

This same priest was asked to help a man whose leg was to be amputated. Purely as a result of the power of prayer, declared this specialist, the dreaded operation was averted.

The man, however, was left with a condition of sciatica, which he reported to Dr Woodard when next he visited his consulting room. The medical man, following the priest's example, resorted to prayer, with the result that the patient was cured.

Dr Woodard, interviewed by a newspaper, told of an occasion during the last war when he served in minesweepers. He came across a blind sailor and prayed for the man to be helped in his affliction. Months later, he learned that the sailor regained the sight of one eye almost instantly.

In his address at the chapel, he urged medical people to adopt a positive frame of mind when they treated the sick. If they allowed themselves to think that cases were incurable, they were obstructing the healing rays. He asserted that where doctors and nurses had faith, there was no limit to what could be done.

This specialist's attitude to prayer doubtless owes some of its origin to the fact that he is the son of an Anglican priest. He has realised that God provides sufferers with a second chance when skilful medical men pronounce the dreaded verdict, "incurable."

He declared that it was not a snap decision,

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but a long belief in the power of prayer which led him to become resident medical director and to devote much of his time to treating patients at Milton Abbey, Dorset, the Anglican sanctuary of healing, where priests and doctors co-operate.

The Rev Leslie Weatherhead, the well-known Methodist minister of London's City Temple, had for many years the help of doctors at his clinic where healing by prayer was effected.

I have already made a brief reference to the cures at Lourdes, which I visited some years ago. I thought the Grotto itself was impressive, though some of the surroundings, particularly the shops, were meretricious. Dr Alexis Carrel has written that certain spiritual activities might cause both anatomical and functional modifications of bodily tissue and organs.

He says of the cures recorded by the Medical Bureau of Lourdes that our present conception of the influence of prayer on "pathological lesions is based upon the observation of patients who have been cured almost instantaneously of various affections, such as peritoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. Sometimes, functional disorders vanish before the anatomical lesions are repaired."

He adds that the only condition indispensable to the occurrence of this phenomenon is prayer. But there was no need for the patient himself to pray, or even to have religious faith. It was sufficient that someone around him was in a state of prayer.

How far can prayer help human life? What are the laws behind its operation? Why do some prayers succeed and others fail? These questions are not easy to answer because we know so little about the mechanics of prayer.

It is foolish to suggest that every form of medicine or healing should be discounted and patients encouraged to rely solely on prayer or faith to achieve cures. Every type of healing has its own contribution to make in the cure and alleviation of sickness. The important point is that results *are* achieved by prayer when all known methods have failed.

The fact that prayers are answered means that some intelligence is responsible for the resulting cures. Something or somebody hears the prayers and puts into operation certain forces which transcend medical treatment.

Prayer must not be regarded as a substitute for action. It is a prelude and a preparation for action. It is a means of obtaining results in times of crisis or emergency. Sufficient has

already been written in these pages to show that man has access to higher powers and that the material world is only an infinitesimal part of the universe.

Prayer sometimes has a potency for which there is ample evidence in the lives of thousands of people. The results obtained seem to depend on the nature of the prayer and the person who prays.

Dr Muller, who was in charge of a Bristol orphanage, declared that he never begged for contributions. He prayed for the money required to maintain his orphanage and he asserted that it was always forthcoming.

The Rev John Maillard, the well-known spiritual healer, declared that answers to prayer provided him with money needed to buy Milton Abbey, with its 100 rooms and 800 acres, near Blandford, Dorset, where he had his Sanctuary of Healing.

In 1936, he began to search for a suitable house. Milton Abbey was suggested. It had passed from a banking family to the Ecclesiastical Commissioners. The price asked was £20,000.

After discussing this house with the Bishop of Chichester, who had appointed him to take charge of the first Church of England mission of healing, he wrote a circular letter to the 7,000 members of the Fellowship of Intercessors who had been linked in prayer with his healing mission.

In this letter he asked for prayers that the money should be received. "Within six months," he said, "I was standing in the Abbey with a cheque for £20,000 in my hand."

Two years later, he declared, the same source provided a further £14,000 for building an extra wing to the Abbey. "Now," added Mr Maillard, "we live financially from day to day."

Some years ago, I received some extraordinary evidence which clearly proved that a sincere prayer, uttered by a broken-hearted woman in Blackburn, Lancs, was brought to the notice of a group of people in a London suburb, 200 miles away. Yet they had no knowledge of the woman's existence, let alone her prayer. I made a detailed investigation of the circumstances and was satisfied that it was a case of answer to prayer.

Sincerity is the keynote to prayer. God is not impressed because words of more than one syllable are used or because the petition is couched in a copy of biblical language. Neither is it necessary to remind the Infinite Intelligence of your needs or the things that you think should be done. Obviously, Infinite

Intelligence, as these words imply, knows about them even before you have spoken.

In some cases, the best service is rendered to the petitioner when he does not get the response he wants at the time, because, although he may not know it then, his request will not add to his mental and spiritual growth. Selfish prayer always defeats its own ends.

Nevertheless, true prayer cannot be a waste of time. It opens the door by which the answer can come. When you have exhausted all your efforts to find a solution to your problem, then you have a right to seek aid from higher sources. This type of prayer, and the one which desires that the petitioner should unfold his latent talents to be of some service in the world, become a spiritual exercise which attunes the individual to the higher forces.

It compels introspection; the individual examines his weaknesses and honestly desires to learn how he can become a better citizen, in every sense of the word.

I do not suggest that prayers are heard by a personal God, for I do not accept such a conception, and certainly not in the sense in which personality is usually understood. Though it states in Genesis that God made man in the divine image, it is true that ever since man has returned the compliment.

I believe that in the answering of prayer Jacob's ladder, with its numerous intermediaries, is utilised. Some of these beings have constituted themselves our guardian angels, a theme to which I shall return in subsequent pages. In real prayer, we draw close to them, because we are allowing our mental and spiritual faculties to express themselves, and these provide the bridge by which we reach them.

Sincerity gives wings to prayer and aids it on its flight through the invisible worlds. There can be no cheating, or pretence, for all is known and a true assessment made by those who are competent to do so. They read us like an open book.

There are some who declare, as a result of long study of the forces employed, that verbal prayer is preferable to the silent variety. They aver that when petitions are made orally, the speaker is compelled to concentrate. This immediately checks the wandering of thoughts and the introduction of other ideas which so often happen to Westerners who lack the ability to meditate. The number of individuals who can maintain their thoughts on one specific theme for any length of time is very small.

It has also been suggested that sound itself

creates a helpful vibration. To appreciate any aspect of mental and spiritual life, you must recognise that you are dealing with realms in which vibrations play an important part.

Though I frequently use the phrase "mental and spiritual realms," I wish to emphasise that these are not worlds that are completely separated from their physical counterpart. The universe is one in which every aspect of life blends. At any given moment, we manifest in varying worlds, material, mental and spiritual, though we are still in the same universe. There is no real separation between matter, mind and spirit.

What many people call the spirit world is not situated in some distant part of the universe. It has no geographical location. You are as much in the spirit world today as ever you will be. You are no nearer to it in an aeroplane and no more distant in a submarine.

Not only do all aspects of universal activity blend, they are also constantly reacting on one another. You cannot make separate compartments of matter, mind and spirit. What affects you materially will also affect you mentally and spiritually. And it is equally true that what affects you spiritually will affect you mentally and materially.

The laws which control matter, mind and spirit also blend with one another. There cannot be any contradiction between them because they are regulated by Infinite Intelligence.

All these laws continue to operate irrespective of your views, religion, or beliefs. They are impartial and mechanical in their behaviour. A cork tossed on the ocean must float and a stone must sink. So far as we can tell, these natural laws have always been in operation. And so far as we can hazard a guess, they always will be in operation.

They operate with mathematical exactitude. There are no miracles in the sense that there is interference with their operation. This would be a reflection on the infinite wisdom which is responsible for them, for interference suggests eventualities that were not foreseen.

The laws do not reward or punish, in the sense of bestowing favours or sending tribulations. If you are in harmony with them, you automatically reap the result, which could be described as your reward. If you are out of harmony with them, you automatically reap the result, which, perhaps, in one sense, is your punishment.

You cannot influence the operation of natural laws. They are subject to cause and effect, which must achieve their inevitable

sequel. Effect is compelled to follow cause, in itself due to a previous effect. And so, link by link, the endless chain is forged as part of an inexorable process.

Nothing can be more striking than the contrast between man-made laws and the natural ordinances. Human beings can cheat man-made laws because these cannot control every circumstance in life. They cannot cheat natural laws. What is sown must be reaped, and that is true of every aspect of natural law. There can be no mistakes.

Some years ago, when I had a cottage in the country, I took pride in our garden, experiencing the joy that comes from the closer touch with nature when you grow your own vegetables, fruit and flowers. I remember planting seeds from a packet which was labelled "ridge cucumbers." To my surprise, the result was marrows! But the natural laws had not made a mistake. The packet was wrongly labelled and contained marrow seeds, which had no alternative but to grow according to their nature; effect had to follow cause.

While we cannot, because of our human limitations, comprehend infinity, we can obtain a glimpse of the divine intelligence behind life when we contrast the laws of man with those of God. Frequently, Parliament has to revise, modify and abandon ancient statutes because, in their original forms, they no longer apply to changed conditions. New circumstances constantly arise that demand the making of new laws.

When these are debated, no matter how cleverly they were framed, or how wise the minds of those who drafted them, skilful lawyers are able to point to defects and to suggest remedies, which other astute lawyers oppose because of faults that they enumerate. The result is frequently a compromise. And by the time a Bill has become an Act of Parliament, it is often found that modifications are necessary.

Yet the natural laws, which regulate every activity in a boundless universe, continue to work with perfection. The tides ebb and flow, the planets pursue their allotted courses and the earth rotates on its axis. These stupendous phenomena occur with a mathematical precision that awakens wonder and reverence in the minds of beholders.

The movements of the tides can be ascertained for years ahead. The position of every planet can be equally determined. Provision has been made for everything in the universe. All is regulated by natural laws which never

err, falter or forget. They continue their task ceaselessly.

Compared with the minds that evolved man-made laws, how infinite must be the intelligence responsible for all the laws of nature! It is foolish to think of this overriding power in terms of a person, and to limit it to the male sex. It is equally foolish to imagine that God possesses nationality, or is a member of any particular religion. Just as God must be infinite, so there must be an infinite number of approaches to the divine fountainhead.

None can possess a monopoly of divine wisdom, or compel it to flow through any special channel. No book, however sacred, can contain the whole of infinite inspiration. No church can be large enough to capture the whole of infinite intelligence.

Edgar Wallace, who rightly achieved fame because of his thrillers, once had a remarkable dream. He found himself in heaven in the company of a number of venerable, bearded sages who were examining the most beautiful diamond he had ever seen. In some mysterious fashion he knew it was the diamond of Truth. It was flawless and shone with crystal-line brilliance.

Then a tragedy occurred. While being handled by one of the sages, the diamond slipped and fell to earth, where it shattered into a thousand fragments. Where each splinter fell, a group of people excitedly acclaimed it and used it as the foundation on which to build a church. Each group maintained that it possessed the whole of divine truth. The sages gazed at this spectacle with dismay tinged by humour, for they know that not until all the fragments were reassembled could the whole of divine truth be made known.

The fact that you open your mind to receive more truth means that you make yourself more accessible to those who are capable of supplying your needs. The Bible statement, "He shall give his angels charge over thee, to keep thee in all thy ways," is based on a truth. From the moment of your birth there are attached to you, through bonds of affection or kinship, beings who have volunteered to guide you.

These are your guardian angels, though I must stress that they are human beings and not winged figures. Sometimes they are related to you by ties of blood or family. Sometimes they are kindred souls, attracted because they see in you a means of giving service to your fellows.

These guardians cannot absolve you from the responsibilities of your actions. Their

function is to guide, not to rob you of your initiative or free will. They are competent to guide because of their extended vision. They are familiar with the path you are treading because they once trod it themselves. And they have experience of the higher spheres towards which you are inevitably making your way.

They strive to influence you to derive the best from life, and not to make the mistakes that they may have done. Their guidance is also directed towards ensuring that you should not chase after illusions, but find reality.

Sometimes, when you are in tune with them, you become aware of their conscious guidance; too often, unfortunately, it is unconscious and you are unable to feel their presence. The fact that you do not see or hear them is no argument against their nearness. There is much in the universe that you cannot see or hear. A blind man cannot see a sunset, but it exists. A deaf man cannot hear the song of birds, but they do sing.

Often the reason for the services rendered by these guardians is due to their love for you. Love, which is stronger than death, is the most powerful force in the universe. I am, of course, referring to real love, and not to the distorted versions often found in novels, on the stage and depicted in the cinema. Passion and infatuation are not love. True love expresses itself on all planes of being, physical, mental and spiritual.

Contrary to the Anglican marriage service, those whom love has joined cannot be separated. Death does not part them. A husband and wife, who do not love one another, are mentally and spiritually parted, even though they still share the same house and the same name.

Those who love you in the Beyond regard it as a privilege to help you, just as you would gladly aid those you love. This explains one of the means by which prayer is answered.

Many people assert that should they find

survival after death to be true, they will be glad to be freed from any association with earth, with all its cares, troubles and headaches. If, however, they have left behind someone they love, this will provide the strongest incentive to keep close to them and to help them through the rest of their earthly journey, until the glory of reunion is their mutual lot. Whatever vistas of beauty the hereafter may offer, it is no sacrifice for a loved one to delay his exploration and stay with his beloved.

All this is so aptly summarised by Shakespeare's "There's a divinity that shapes our ends, rough hew them how we will." Evolution has proved that man is part of an ascending order of being. This, coupled with a realisation of the wondrous provisions made by the natural laws for every form of life, including our own, reveals the beneficent purpose that broods over all. The vast cosmic scheme is a revelation of divine wisdom and love.

You can share its ineffable qualities as you make yourself more responsive to the overruling will and power expressed in all creation. You can participate in its eternal processes. Your responsibility and free will, however restricted they may be, decide whether your lot is a heaven or a hell, both here and hereafter.

The natural law of cause and effect determines that the saint and the sinner, to give an example, cannot have an equal spiritual status. The gulf is fixed by their own behaviour and character. Were it otherwise, divine justice would be a mockery.

The purpose of life is to build a character that is fitted by a variety of experience for the next inevitable stage. Earth is a school where you learn your lessons and receive your training for the greater existence beyond. None can live your life for you. No other shoulders can bear your responsibilities.

It is no use worrying about what other people do, or say, or think. That is not your responsibility. You are responsible for what you do, say or think. Whatever good you do, you are the better for it. Whatever sins you commit, you are the worse for it. That is cause and effect in operation.

There is an old Spanish proverb, "Take what you want, says God; take it, and pay for it." You cannot have something for nothing. You must be prepared to pay the price. Life will provide both compensation and retribution. You can always rise higher because there

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must be room for betterment in a life of eternal progress.

Do not boast or be smug, because as high as you have risen so low can you sink. And if you are living in the valley of the shadows, you can comfort yourself with the reflection that things could always be worse. Besides, it gives you the opportunity of a wonderful achievement by rising to the top.

There is no situation in life that is completely bright or abjectly dark. When you have scaled one peak, another peak, hitherto unseen, becomes visible to your new surroundings. The more you attain, the more you realise there is to be attained.

Guided by knowledge, the wise individual will seek the eternal riches in the spiritual truths that, once obtained, can never be lost.

No one can rob you of spiritual truths. That is where they essentially differ from material possessions. The acquisition of knowledge is one of the most important pursuits in life.

Where knowledge is obtainable, it is always preferable to faith, which, too often, is blind and credulous. You are better equipped when you have knowledge rather than ignorance. Ignorance is the jailer who imprisons your mind. Knowledge is the key which sets you free.

Knowledge cannot take you all the way because there are realms in which faith is essential. Not all the higher truths can be revealed in our present state of evolution. But then the new faith will be founded on a greater knowledge.

(To be continued)

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Science has built-in limitations—2

Psychic phenomena cannot be physically explained

by E. A. TOOKE

COMPLEMENTARITY is a tacit acknowledgement of the fact that unifying principles lie shrouded in uncertainty. Our ignorance in this respect can never be fully overcome.

It is an anomaly, then, that some scientists ignore complementarity just when it is most needed and try to explain life's deeper mysteries—those of mind and spirit—from a "single aspect" standpoint. This makes their problems insuperable, for what cannot be achieved with matter is still less possible with mind.

We have all met those rather inane scientists who, when they encounter an established psychic phenomenon, pipe, "Fraud!" or "Incorrect observation!" and bury their heads in the sand. In the words of Alexis Carrel, biologist, Nobel Prizewinner and author of "Man the Unknown," "They willingly believe that facts that cannot be explained by current theories do not exist."

Not all do this, however. Some accept the challenge and make valiant efforts to include psychic phenomena in the corpus of existing scientific knowledge. Prof John Taylor is such a man. He investigated Uri Geller's strange telepathic and metal-bending powers. We will look at his findings and theories in some detail as I think this is the best way to reveal the poverty of the materialist case.

Prof Taylor has been seen several times on television. He has also acted as a scientific adviser for a recent science-fiction series. Like other pioneers he put his credibility at risk among his colleagues by trying to apply the scientific method to the study of a phenomenon which appears to confound commonsense.

As Senior Lecturer in Physics and Reader in Fields and Particles at Queen Mary College, London, he was well qualified to undertake a scientific investigation of Geller. His book, "Superminds," (Macmillan) confirms his competence.

We need not concern ourselves with those Magic Circle members who have declared that Geller's demonstrations could be achieved by

Our distinguished contributor has spent well over a year's spare-time research in writing this new series which covers much ground. A basic theme, Complementarity, underlies the varying subject matter.

He says the approaching new age is one of fusion, when contradictory opposites merge in a new and higher unity.

standard conjuring practices. They have not, apparently, acquainted themselves with the elaborate precautions Prof Taylor took to exclude fraud.

The stage magician Artur Zorka and a colleague co-operated in the tests and saw the nylon-reinforced handle of a forged steel fork explode when Geller merely touched it. Geller also "accurately guessed several drawings made by the magicians or even only *thought* by them." They concluded, "There is no way based on our present collective knowledge that any method of trickery could have been used to produce these effects under the conditions to which Uri Geller was subjected."

We can accept, then, that the phenomena appear to be genuine. More difficult to accept is Taylor's *physical* theory of their *modus operandi*.

One aim of his research was the building of apparatus to duplicate Uri Geller's feats, thus excluding the human factor. Consistent, predictable results can seldom be achieved when people are involved—a well-known stumbling block for psychic investigators.

It is interesting to note at this point that scientists are beginning to discover that all laboratory experiments are *not* necessarily consistent—especially those involving delicate processes. Michel Gauquelin, author of "The Cosmic Clocks" and "Cosmic Influences on Human Behaviour," quotes chemistry experiments by Prof Piccardi in Florence, where day-to-day variations in cosmic conditions produce anomalies despite careful control and screening.

Earthly laboratories are not immune to

planetary influences. This is a case of the whole affecting the parts—a point we have already discussed.

The repeatability on which experimentation largely depends requires uniformity of conditions, but, as Michel Gauquelin observes, "There are no truly uniform conditions on earth." Little-known extra-terrestrial forces confuse the issue. Curiously enough, one of these cosmic culprits is a waveband of very low electromagnetic frequencies—the very band Taylor has postulated as the agent of psi phenomena. However, we will look at this in detail presently.

Failing to build a mechanical substitute for Geller, Taylor resorted to theory, trying to furnish a plausible explanation within the framework of conventional science. His method was to eliminate in turn those forces which could not be involved and examine what remained.

In this way he ruled out three of nature's four accepted forces, nuclear, radioactive and gravitational. Their energy levels are either too weak to be effective or so strong that they would cause tissue damage to the person employing them.

Reluctant as a scientist to postulate an unknown psychic force, he then hitched his wagon to the sole remaining star in the scientific firmament, electromagnetism. While admitting this was "only just viable," he nevertheless states, "The most satisfactory explanation contemporary science can offer for the telepathic and metal-bending powers of numbers of people, including Uri Geller, is that it is achieved by an electromagnetic field of force."

One sympathises with the mental conflict and confusion which bedevil scientific researchers into the occult. In another book, "The Shape of Minds to Come" (Panther), Taylor suggests that "paranormal experiences may then be taken as evidence of a new field of force . . . of a different nature from the four basic ones of the physical world . . . (Experiment) indicates that this fifth force field is certainly not electromagnetic."

Taylor is an honest, albeit a puzzled, scientist doing his best to achieve what the less scientific among us know intuitively is impossible; to fit mind into a physical frame of reference.

His fifth force is in a different category to those forces with which contemporary science is familiar. It had to acquire some non-physical attributes. In order to "explain" precognition Taylor suggested that the fifth

force possibly "violates the usual properties of time."

If this is so, then, bearing in mind the equivalence of space and time demanded by Einstein's Theory of Relativity, it also violates the usual properties of *space*, and is thus well on the way to becoming another ether theory.

Originally postulated by Sir Cyril Burt, the idea of another force or "interaction" added to the original four cannot be ruled out, of course, except on grounds of economy. The difference is that while the other forces are measurable by scientific means, this one has not yet been located, far less measured. I would venture to predict that by its very nature it will remain forever outside the realm of analysis.

I do not know whether Taylor still holds his electromagnetic hypothesis, but there are good reasons why it cannot work. It is important to look at some of them. In dealing with the subject it is impossible to avoid using a few technical terms, but I will try to make them as digestible as possible.

As Taylor demonstrated, only one of the many bands of frequencies in the electromagnetic spectrum could possibly answer the purpose—the lowest band of all, consisting of frequencies of only a few cycles per second.

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Higher frequencies would just not have the power to penetrate the metal samples to the depth required for bending to take place. Nor, because of excessive losses, could higher frequencies account for telepathic contact at a distance and through isolating screens.

Such limitations were also the experience of the Soviet researcher, Vasiliev (who also abandoned the electromagnetic hypothesis), and later workers in this field.

To quote figures, it would seem reasonable to expect a frequency of the order of five cycles per second to be involved. Very low frequencies are present in the human brain as Alpha, Beta, Theta and Delta rhythms—which seems an additional reason to suspect them of being concerned in ESP. (The evidence, incidentally, seems to suggest that their function may well be connected with ESP but in a slightly different way. This will be discussed later, however.)

Now the lower the frequency, the longer the wavelength. Five cycles per second gives us a wavelength of 60,000 kilometres—over 30 million times as long as those used for television transmission. Taylor referred to the difficulty of focussing such enormous wavelengths on to the specimens of metal being treated, or, in the case of telepathy, of using them to send signals to a telepathic “receiver.”

For the efficient transmission and reception of electromagnetic waves one has to use aerials which have a physical length of the same order as the wavelength employed for communication. In the case of metal-bending or telepathy this would entail an aerial hundreds or even thousands of *miles* long!

Does the human body contain such an aerial? Surprisingly enough, as Taylor points out, it could do so. A mere one thousand million nerve cells in the human brain, complete with their “axons,” would have a total length of 625 miles! He speculated that these nerve cells and their appendages could therefore form a “folded aerial” which might be sensitive to very long waves.

The term “folded aerial,” however, is employed a little too carelessly. Folded aerials can certainly be used for the highly efficient transmission and reception of electromagnetic waves, *but only provided the length and relative position of every fold is exactly right for the wavelength concerned.* If it is not, there will be a large degree of signal cancellation, and the net energy induced in, or radiating from, the aerial will approach zero.

A folded aerial with one thousand million

random elements would have to defy all the laws of probability to meet these requirements.

If this were the sole objection to Taylor's electromagnetic theory it would be serious enough; other objections, however, are even more damaging.

In an article in *Two Worlds* (February 1975) I referred briefly to very low-frequency electromagnetic waves, dismissing them as a possible agent for certain paranormal phenomena because “their very length invalidates them.” (This applies to short-term communications involving the passing of detailed information, as in telepathy for example. The longer-term *biological* effect of these waves on animal and plant life is not in doubt, having been established by the work of various researchers such as König and Reiter in Munich.)

In the case of telepathy it would take far too long for low-frequency waves to build a picture in the mind of the recipient (or “perceptant,” to use a modern and not unattractive term.) Detail depends on “rate of change” and this is a function of *frequency*.

For the reasonably fast transmission of any picture of acceptable clarity, frequencies of many *thousands* of cycles per second would be required. These higher frequencies are, of course, ruled out for reasons already given. Any picture transmitted at frequencies involving only five or six “changes” per second would consist of a few rather amorphous blobs.

It is amusing to note that this weakness of the low-frequency theory of telepathy has been “overcome” by Drs Harold Puthoff and Russell Targ of the Stanford Research Institute, California. They suggest that the huge gaps in information passed by this means are filled in by the percipient's imagination.

Such an “explanation” hardly needs commenting on. The mind boggles at the idea of a telepath correctly deducing from four or five shapeless blobs of colour that he is being sent a picture of Venice by Canaletto! It is possible, of course, just as it is possible that the “cats' eyes” which mark the middle of country roads are lit by gnomes running in front of cars and striking matches!

True, Taylor seems to have been aware of the weakness of the low-frequency theory at the time of writing his book, for he suggested that the transmission rate of telepathic information was not very high. This, however, is not the normal experience of telepathic practitioners.

Quite complex pictures are often sent and

received almost instantaneously—as Puthoff and Targ tacitly acknowledge by producing their “imagination” theory. Often, too, telepathic contact is spontaneous and involuntary; not the outcome of a willed effort on the part of the telepaths.

Taylor also noted that metal sometimes bends *after the subject has ceased to concentrate*, a result one would hardly have expected if a conscious, sustained application of electromagnetic energy was responsible.

Nevertheless it might still be argued that it is *just* conceivable that low electromagnetic frequencies could be used, provided an hour or two was spent on each telepathic transmission.

Let us see, however, what special equipment the brain would need to make it possible. If a *physical* cause of psychic phenomena is to be alleged, then it must be dealt with in terms of *physical* apparatus; that is only fair.

The requirements are precisely those one would encounter in a television system; plus a few additions made necessary by the very low frequencies.

For the percipient to see an intelligible picture, then, he would need (a) a mechanism such as a trigger circuit to convert the very low frequency waves with their slow “rise-time” into steep-sided pulses in order to give satisfactory picture definition, or “sharpness.” (b) a frame and line “time-base” to build a mental “raster” or rectangle of light, on which the picture could be superimposed, and (c) a synchronising device to keep the time-bases exactly in step with his partner’s transmission and thus avoid picture “break-up”—with resulting unintelligibility.

There are two basic types of transmission, “broadcast” and “beamed.” If the former mode was employed, he would also need to have a discriminator of unique design to enable him to select his partner’s waves from the many thousands of absolutely identical waves passing through his particular location from all directions at the same time—waves due to other telepaths and to various cosmic conditions generating the same frequencies.

If, on the other hand, the transmission was directed to him in a tight beam (instead of being broadcast in all directions), his transmitting partner would need a sophisticated sensor system or direction-finder to pinpoint his position accurately from, perhaps, 2,000 miles away in an unknown direction. Oh yes, and the magical “folded dipole,” 625 miles long, would still be necessary.

Additionally, all these mechanisms would

need to operate automatically—that is, without intention—for no telepath is aware that he is carrying out such functions when he receives impressions from, or transmits them to, another person’s mind.

It is difficult to attach a great deal of credibility to any such theory which implies the need for so many highly complex and hitherto undetected mental mechanisms. One is reminded irresistibly of the invisible system of rods, cranks, cams and levers in space which the early ether theory made necessary!

To be fair, I am sure Taylor had not, at the time he produced it, fully considered all these essential corollaries of his electromagnetic theory.

On the basis of the above arguments I think it is reasonable to maintain that a purely physical explanation of the Geller Effect—and indeed the whole range of psychic phenomena—can never be found within the limitations of the four basic forces at present known to science.

It might be asked, at this point, by some readers who have ploughed laboriously through the above technicalities, why it is necessary to discuss the shortcomings of electromagnetism as a vehicle for psychic

(Continued on Page 111)

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The gift of awareness is responsible

When at-one-ment is achieved

by FLORENCE E. PETTIT

I FELT a growing kinship with Kathleen Raine as I read her two volumes of autobiography. Especially did I feel empathy when she describes how she was alienated from the countryside she loved, for it is there that most of us are really rooted.

During the chapter on the interior light in "The Land Unknown" I felt closest to her. She had written of being spontaneously linked with a hyacinth while seated at her table writing poetry by lamplight, with a log fire crackling in the hearth.

As she gazed into the flower in its vase,

noting the curving petals and the mysterious centre of each floret "with their antlers and eye-like hearts," she realised she was not looking *at* the hyacinth, but was *in* it. Some shift of consciousness had caused her and the plant to be momentarily indistinguishable from each other.

It is perhaps this gift of awareness that causes sensitive people to be awestruck at the innocent gaze of children who may themselves be observing something new to them, such as a butterfly or a bird on the wing. We say they are "in another world," but in reality they are simply living the more intensely in this *natural* world.

Once, while standing on grass on top of a chalk cliff by the sea, a gull glided up on motionless wings from the rocks below. It appeared unexpectedly and rose effortlessly and silently until it was on my eye level. Momentarily I was spellbound and felt *at one* with that bird, just as Kathleen Raine had felt with her hyacinth. The happening was peacefully healing. Nothing mattered. All was well with the world, as Browning maintained when he wrote of the morning as being dew-pearled.

I had an experience of "otherness" just *before* I read that hyacinth passage in Kathleen Raine's book. It was propped up before me as I ate a simple lunch of spinach, eggs and new potatoes. I was half-listening to the radio and also aware too of the blue seascape framed in my sunny south window.

A woman's voice was singing a delightfully mocking little song about fairies at the bottom of the garden. Laughter rippled from her unseen audience. Everything was harmonious, otherwise my consciousness would probably not have shifted as it did.

Without warning, some part of me was immediately transported back to the much-loved Sussex garden ten miles to the north that I had been forced to leave six weeks before.

I had tried so hard not to think of it that spring. But I was suddenly there in spirit, walking barefoot again on the green lawn now owned by others. There was the clump of nettles I had left as a host plant for the peacock

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butterflies. There was the nightjar I saw one autumn day resting on my old garden roller, which had long since been removed.

The air was perfumed by white lilac, jasmine and pink roses. Had a clairvoyant been watching, surely I would have been seen, back in the garden of the home I had known for the past 25 years.

Fortunately I have been endowed with a certain adaptability, also with a sense of belonging wherever I happen to be if the environment is pleasant. I love my new home, to which I moved partly because I had lived nearby when young. Not being rooted as firmly as plants, we are able to *be* wherever we wish—in spirit.

The strange but pleasantly light feeling of being only loosely attached to the physical body persisted for over two hours. I finished lunch, washed up, had a rest and later a cup of tea. I danced around the room, feeling light and happy.

Eventually and gradually I slid back into my body, long after I had “walked out” of my old garden. But for more than another hour my new flat seemed strange to me. I wondered whatever I was doing there. Yet only the previous day I had told a friend it already felt like home!

I picked the book up again and read that the author's mother remembered seeing a moor “come alive” as she sat among the heather. I recalled a similar experience years ago though the details are now blurred. I know only that some outdoor scene had taken on heightened depth and colour. It was vibrating with an intense electrical light. Every plant, tree and hilloak stood out separately as do stage sets in flamboyant pantomimes.

It is good to know one need never pine for the past, for it can be imaginatively recalled. One *can* revisit people and houses, lakes and rivers, mountains and gorges, not by willing, but by being receptive and allowing a special kind of mood to steal up on one.

One cannot do it to order—at least, I cannot. But it is wonderful, in tranquillity, to be able to tiptoe into that plane of existence where memory can recreate visions. It seems that in forgetting, paradoxically one remembers!

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(Continued from Page 109)

activities at such length in this article. The reason is simple.

Electromagnetism is the last “explanation” of psychic phenomena with any claim to a physical basis. That is why scientists hang on to it so desperately. When we discard it we discard with it the whole materialist case. All subsequent hypotheses involve energies of such an abstract, fanciful nature that it is a misnomer to apply the word “physical” to them at all.

With the failure of the electromagnetic hypothesis, materialism has shot its bolt. Its alternative “explanations” take on the character of excuses.

By exposing electromagnetism's heart and driving a stake through it, there is some hope that it might remain decently buried instead of rising from its grave to bedevil our thinking.

Returning to the so-called “fifth force,” with its unusual space-time characteristics, it cannot seriously be regarded as a function of matter, unless matter, too, possesses unusual space-time characteristics. Thus, far from proving the superiority of matter to mind in the universe, a “fifth force” casts doubts on the validity of matter itself.

We see, then, the futility of trying to find material links between nature's physical and psychic aspects. A complementary approach, accepting both these aspects in their own rights without trying to reconcile them in a facile way, is essential to any tenable conception of reality.

(To be continued)

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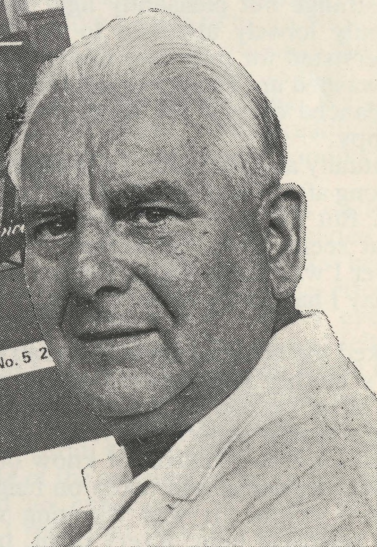
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