

TWO WORLDS

MAY 1978

91st Year No. 4012

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A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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TWO WORLDS

MAY 1978

91st year No. 4012

The best magazine of its kind in the world

This revelation is revolutionary

EDITORIAL

SPIRITUALISM renders a tremendous service with its evidence for individual survival after death. This is mediumship's unique function, something that only those possessing the gifts of the spirit can demonstrate.

Every religion teaches there is an after-life—which adherents are asked to accept as a belief or a hope. Then paradoxically their prelates, clergymen, priests and rabbis are, in many cases, antagonistic to the mediums who prove that what they believe is true.

It is frequently said that death is now a taboo word. Millions view it with fear because they are unaware that in reality death is the means by which they continue to exist in a larger life.

By ending the mystery and fear surrounding death, mediums perform a signal, beneficent service. What they reveal is that not only does individual life survive, but human love also persists. Indeed, the reason for spirit return is due to the fact that those who love us in the spirit world are determined to overcome all the obstacles—prejudice and superstition are two of them—that are barriers to their return.

The irrefutable evidence is that those who survive death are not ghosts, phantoms, wraiths or spectres, but people more alive than ever they were on earth. Many of them say it is we who are dead and not they.

The bereaved are comforted as tears of sorrow are replaced by the smiling certainty that knowledge brings.

How foolish it is for orthodox bigots to say that only demons and evil spirits return when the overwhelming testimony proves them to be wrong.

The evidence for Survival has profound implications for humanity and also a very practical application to the problems facing the world today.

Man survives death because he is a spiritual being. The physical body is only the apparatus through which he, the spirit, functions on earth. It is not death which confers a spiritual nature upon him.

All attempts to analyse life in laboratories have failed. This is simply because life is not physical. There are no means by which the spirit can be physically measured.

Man is not a body with a spirit, but a spirit with a body. Spirit is superior to matter. Were this revelation known to all the world's inhabitants, it would produce history's greatest revolution. Moreover it would change the basis of society everywhere.

The many troubles which afflict mankind today can be traced to one fundamental cause. It is selfishness, which causes war, fratricide and violence. And selfishness exists because those who practise it believe in materialism.

In their view this life is all that exists. Therefore they argue they should obtain from it all the money, possessions and the riches which are the only things worth achieving.

When you have the knowledge that primarily you are a spiritual being, you become aware, or should do, what your priorities should be.

Of course you have a duty to the body through which you express yourself. But you also have a duty to the spirit which is the real

(Continued overleaf)

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Editor, Maurice Barbanell, who does not necessarily

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

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

Wisdom from the
world beyond

No religion is higher than service

"WE would all like to express our gratitude for the Silver Birch sitting. It was an evening we will remember for a long time. It was marvellous to hear the teachings of Silver Birch instead of only reading them."

This was the tribute signed and sent by the dozen members of leading medium Doris Stokes' developing class after they had attended a session with the guide of Hannen Swaffer's home circle.

Silver Birch said: "You are privileged and richly blessed. Those of you who are young have been led so that you become aware of spiritual realities. Thus you can begin to understand the purpose of earthly life and what it is you must do to fulfil yourselves.

"You have the opportunity of developing, unfolding and manifesting to their greatest extent the gifts of the spirit that have been conferred on you. By so doing you will continue to forge to a greater extent those magnetic links which keep you in close contact, not only with those you love in our world, but others who have assumed the responsibility of being your guides and guardians.

"They desire to direct your footsteps on the path that leads to greater service and a grow-

(Continued from previous page)

you, and for which you, and nobody else, are personally responsible.

The object of earthly existence is then clearly seen. Its purpose is that you must live in such a fashion that your spirit is prepared and equipped for the continuing life on which you must embark when death comes.

The universe is ruled by natural laws which none can cheat. People can evade laws made by governments. They can pretend and deceive and, to use a common phrase, "get away with it."

None of this is possible with nature's divinely-ordained laws. Spiritually we are what we make ourselves to be by the way we live. This is the sublime teaching that Spiritualism enunciates. As a growing number realise it and live accordingly, service will replace greed, and brotherhood reign throughout the world.

ing spiritual mastery. At the same time they will sustain you and help you to become increasingly aware that round and about you are the arms of loving beings whose aim is to serve you so that you can serve others who are less fortunate than you are.

"If you examine the days that have gone, you will see that in the hour of crisis, difficulty, illness or sorrow, when all seemed dark, dismal and dreary, the signpost of the spirit unerringly pointed its way so that you should become aware of what it is you have still to do. That is why I say you are very privileged, and also richly blessed.

"The exercise of the gifts of the spirit involves a great responsibility. It is part of the natural law that you cannot have something for nothing. Especially for the things that matter, a price has to be paid. That price is training and discipline, to ensure that you strive to attain the highest that is possible for you, and that you do nothing that will in any way blemish the gold of the spirit that is within each one of you.

"I have said it many times and repeat it to you. To serve is noble. There is no higher religion than service. Service is the coin of the spirit."

Each visitor was invited to ask questions. The first one said, "I have difficulty, as I am very new to the Movement, of trying to explain to people, especially to children, what spirit is."

"I would say that everything we see is only the shadow cast by the sun of reality, that our eyes and our ears are capable of registering vibrations within a very limited range. There are waves of light that move so quickly or slowly that the physical eyes cannot register them. But a telescope or microscope will do what the eyes cannot.

"Similarly there are sounds that move too quickly or too slowly for physical ears to capture them. But you have appliances, radio and television, which can receive these vibrations of sound which the ears cannot register. All this means you are living in a world which is full of wondrous things that you cannot see or

hear because your physical senses are restricted.

"But there are some humans, and this is true of children when they are young, who are able to see and hear with eyes and ears that belong to the spirit body that is a duplicate of its physical counterpart. There are many people capable of seeing this spirit body, because they can use their spiritual eyes. And others can hear what this spirit body has to say because they are capable of using their spiritual ears.

"The next question will be, 'What is this spirit body and what is it made of?' You have to explain, what your scientists have proved, that what you normally see is only the surface, what I call the shadow of reality. When you look at a table it gives the appearance of being solid, but it is not. That is an illusion. The physicists can demonstrate that it is not solid, that it is composed of minute powers called electrons, protons, neutrons and atoms.

"Even when they have reached the limit of analysis of which their instruments are capable, there are still other minute powers locked within that table and within everything else.

"The power behind all those divisions of matter is spirit. That is only a name, but it means it is the life force, which is not physical. You cannot dissect spirit in any laboratory. Neither can human beings create life. They cannot make a leaf; they cannot make a plant; they cannot make a flea. However lowly the form of life, it cannot be manufactured by you because life is non-physical.

"Where does spirit come from? We can only say it emanates from the Supreme Spirit, the Creator, the Great Spirit, God, the Deity, Allah, whatever name people like to use. That spirit is the dynamic that enables everything to exist, everybody to breathe, to move, have all the emotions and express themselves."

"How do our guides choose us?" the guide was asked.

"There is a law of attraction, just as there is a law of repulsion. There is a law that means where there is kinship, automatically it operates. Love, like the power of the spirit, is among the greatest forces in the universe. It says in your Bible that love is the fulfilling of the law, because the Great Spirit is the epitome of love and wisdom.

"Sometimes the choice arises from a previous life in your world. If there is work to be done, the spirit, before it incarnates into a physical body, is aware of that task. It has made contact with an evolved being in our world who is attracted because he or she

knows what it is that has to be achieved.

"I think it is a tribute to the stage of evolution these guides have reached that they willingly sacrifice all that they have earned and return to your world, a very unattractive one, if I may say so, to labour through their instruments so that the lives of others may become brighter, more purposeful and fulfilling. It is the law of love in action."

"One of my main interests is animal welfare. I was very sad at the end of last year to learn there were even more experiments on living animals in Britain. Can you give us some hope of improvement?"

"That is a very difficult question for me to answer. I would like to give a simple "yes," but unfortunately I cannot do so. One of the objects of earthly life is to achieve spiritual awareness. As you attain this you realise what your perspective should be. You get your priorities right. Your focus is a true one.

"Alas, because of lack of spiritual development, there are millions of people on earth who do not realise that the spirit which animates them is the same one that animates all the creatures who share the planet with them. They do not see them as spirits with earthly bodies, just as they are.

"They do not realise that because they believe they are superior to the animals, they have a responsibility towards them because the higher should always help what it believes is the lower. Thus you have this needless cruelty and terror inflicted on innocent creatures in the false belief that through this vicious means health will be attained by humans. That is not true.

"The long-term problem is to spread the knowledge of spiritual realities so that these wicked and often diabolical experiments should altogether cease. You have to reach the stage where man has developed his conscience to know that what he is doing is wrong. In the short term there may be periodically, increases in vivisection.

"All you can do is to labour ceaselessly to point to alternative methods where no cruelty or harm is done to any living creature. Never give in. Nail your colours to the spiritual mast, and keep going on and on. In the end the stone is worn away by the constant dripping of the water."

"Why is it in my striving for spiritual development in order to be a better instrument for the spirit world, every time I take one step forward I seem to move two back? I wonder if this is normal, and if my guides, and my mother, despair of me."

"How do you know you take two steps back?" asked Silver Birch.

"Because the harder I try the more conscious I become of being unspiritual to people."

The guide said: "The prizes of the spirit are not easily gained. If they were, they would not be worth having. It would be absurd to say that spiritual mastery is easily obtained. It is a difficult, stony path that has to be trodden. It must be so.

"Unless you have encountered difficulty, sorrow and suffering, how can you have compassion for those experiencing them and who come to you when you are ready to help them? The soul does not come into its own when the skies are blue, the sun is shining, and you are in a bed of roses. The soul comes into its own in difficulty and in hardship.

"The gold that you value reveals its lustre only after it has been crushed. The diamonds you prize are embedded in clay and dirt when originally found. The brilliance emerges only after the processes of polishing.

"So it is with the spirit. It will come into its own when it has been tried and tested, like steel that has to be forged in the crucible. There is no easy way. Only through difficulty will you be able to appreciate the full radiance and grandeur that the spirit has to offer. Welcome difficulty as a challenge to be met and conquered. That is the purpose of earthly life. If all were smooth and easy, you would never unfold because you would be unaware of the tremendous richness of the infinite divinity within you."

"For years I have been trying to reach the state called attunement. How do I do this?"

"Go on trying," said Silver Birch.

"Does it go on for ever?"

"Yes, it does, because perfection is an infinite process. You will never achieve it in your world or in ours. Only the Great Spirit is perfect."

"Can we become at one with the Great Spirit?"

"Intrinsically you are at one with the Great Spirit. You have the common tie of the spirit. You have to learn to banish fear, apprehension, worry and anxiety. You have to learn to have complete confidence, faith and trust in the supreme power. You have to learn to relax, to withdraw from the harsh stridency, clangour and jangling of your world, and find within yourself the peace, serenity, resolution and strength. These are the methods by which you will achieve attunement. It's not easy. But it is always worth the trying."

"Sometimes, when one struggles very hard and really puts oneself out to help a person, instead of getting thanks one might get a rebuff."

"The responsibility of every instrument is to be available. Those you can help are brought to you. You do not have to seek them. They will be attracted to you by the light you radiate. Thus you have the opportunity of serving them. If you fail, it is not your fault. They are not ready. In that case shed a silent tear for a missed opportunity, and pray that it will recur for them."

"Are all spirit people able and willing to communicate with us? Do they require training to do this?"

"Communication is a difficult process. Those who love you will make every effort to surmount the barriers between the two worlds. Many people come to us who are no longer interested in your world. They are glad to have left it. They want no more of it. And there are those who do not realise they have left their physical bodies, and are chained to earth for too long a time.

"Those who love you, and not necessarily only the ones with blood ties, will make every effort to reach you. They learn the techniques necessary to achieve communication.

"You and I are on two different planes of being. Spirit has to communicate with spirit embedded in matter. There are problems involved in this process. It is not as if we can pick up a telephone and dial a number to reach you. Even then I understand you sometimes have difficulties.

"There are problems involved in communication. Where there are love, friendship, attraction, kinship and mutual interests, every effort will always be made to achieve communication."

"I am still trying to find myself. I know there is something for me, but I can't discover my guide, or whoever you're supposed to locate."

"It is only in darkness that you will find the light. It is only in sorrow that you will find joy. It is only in pain that you will realise what health can bring. You will find yourself, because you have never lost yourself. It is there all the time. Be patient. The trouble with your world is that you are all in a hurry. You cannot have instant spiritual development.

"We wait for you to awaken from your long slumber. It may take many years. When you awaken, you say: 'Let's get on with it. What are we waiting for?' The Great Spirit is not in a hurry, and has devised the natural laws to

assure that all growth will be achieved slowly and according to plan.

"All will be revealed in the fulness of time. You have placed your foot on the rung of the ladder and are beginning to climb. There are plenty more rungs for you to ascend. As you do so, you will become increasingly aware of yourself and all its infinite potentialities."

"Could you, if possible, explain to me the seven planes of development when we leave this earth? I would appreciate a rough outline of what we go through, plane to plane, and the work it entails at the same time."

"Let me begin by saying that I do not know anything about seven planes. We do not have spheres numbered from one to seven. What we have is a world of spirit with infinite gradations, each merging into the other. As you evolve, you move automatically into the next stage of progress you have reached. You will continue doing that because to attain perfection will take eternity.

"What work will you do? It depends. If you have had bestowed on you gifts you were unable to express, then you will manifest them in your world. You will be able to serve people in our world as you were unable to do in your world. If, for example, you loved children and were unable to have any family, then you will look after the many spiritual orphans who come to our world.

"If you have the healing gift, you can exercise it in our hospitals, where we have many sick souls that have come to us. If you have a talent for music you can express it, and bring enjoyment to large numbers who have lacked its appreciation through economic circumstances in your world."

The husband of one of the development class members told the guide, "I do not belong to a Spiritualist church."

"Does that matter?" asked Silver Birch.

"Not to me, and possibly not to you."

"It doesn't matter to me either."

"For some reason I can't seem to involve myself in the subject. There seems to be something holding me back. Can you explain what it is?"

"We believe in freedom and personal responsibility. The Great Spirit endowed you with a mind for you to express. You were not created as puppets, or marionettes with strings to be pulled so that you will behave only in a mechanical fashion. You have, to some extent, a free will. It is for you to exercise it according to the stage of development you have reached.

"If you find there is nothing that attracts

WHEN Silver Birch greeted Doris Stokes, she told him that she was still fighting to keep the truth going. Said the guide:

"That is a very good war in which to be engaged. Like us, you are on the winning side, because ignorance always has to retreat when truth approaches."

you, leave it alone. There may be other avenues for you to explore. We offer no compulsion from our world. We will help all who seek our help. The responsibility of what you do is yours alone."

Doris Stokes said, "He probably doesn't think he is, but he's a better Spiritualist than some who call themselves by that name."

The guide told her: "I am going to let you into a secret. I don't think I am a Spiritualist either. I am not concerned with labels. They do not matter to me. We don't attach importance to these in our world. We are concerned that you try to help others and live to the highest ideals you can attain. Even the name you call yourself is purely arbitrary. I am concerned with the spirit, the divine part of you, and the way you allow it to express itself."

"I enjoy Spiritualism very much, but I sometimes get scared of it, I don't know why.

"Fear exists because of what you consider the unknown. When the unknown becomes known, fear vanishes. So acquire as much knowledge as you can. As you do so, you will live in its light. It will illuminate your whole being, and drive out any fear."

Here Doris Stokes told the guide: "I would like to ask a question. I try to help my class members to express themselves and to develop individual gifts. I'm very unorthodox because I've had no formal training. I can teach them only in the way I work. Am I doing this correctly, or should I go through a more formal training?"

"The Great Spirit, being infinite, means there are an infinite number of paths to reach the Great Spirit. There is no one way. Neither has any individual group or body of people a monopoly of the Great Spirit. We are not concerned with conventional and orthodox methods. Indeed, we could take pride in being unorthodox, because orthodoxy produces sterility, and is a sign that no development is taking place.

"I don't think it matters whether you talk about the chakras or not. All that matters is to help to reveal some of the richness that exists in the gifts of the spirit bestowed on certain

people. With honesty as your motive, and the desire to serve as the guiding principle, you cannot go wrong.

"Do what you think is right. If you are doing what is wrong, you are aware of it. The Great Spirit has implanted in every mind a conscience, the divine monitor, to tell you when you are straying from the path. Honesty of purpose will always bring results.

"I am very glad to have had the opportunity of talking with all of you and hope I have been of help. I am also very grateful for the love, the appreciation and the warmth you have shown towards me. It is a source of constant gratitude when I learn that the teachings I express have found a lodgement within your beings, and enable you to understand life and its purpose a little better than you did before."

Doris Stokes told Silver Birch: "On behalf

of my class, I must say thank you for allowing us the privilege of meeting you. They have looked forward to it so much. I know it will be an evening they will always remember. When they read your teachings they will be able to say to themselves, 'I am very privileged, I have met him.' With that, I say, 'God bless you'."

The guide commented: "I am very grateful to hear those words. But I always say I require no thanks for any help I can give. I do all within my power to discourage the worship of guides. Only the Great Spirit should be worshipped.

"I have lived longer, as you count years, than any of you. Because of the work I have done I was privileged to reach spheres that have an illumination, a radiance and a beauty that even I find incapable of expressing to you because there is nothing in your world with which these can be compared.

"Yet, when I was asked to leave them, because there was work that many of us had to do in our world, I willingly retraced my steps to offer the benefits of my experience, my understanding of the workings of the natural laws, my appreciation and love for the Great Spirit and all that emanates from the source of all being.

"I wanted to share all this with those who are ready to receive it. Here you are ready to receive it. How fortunate you are, and I am, that together we can help to fulfil part of the processes that the Great Spirit has set into motion to make your world a more beautiful, helpful one than it is at present.

"We are engaged in driving out the materialism that is the cancer of your world, the selfishness, the greed, cupidity, violence that are by-products of this materialism, so that people, the children of the Great Spirit, may find and fulfil themselves, and build a world of mutual co-operation where each strives to help the other and share the wondrous abundance that is offered to you physically, mentally and spiritually.

"This is the task on which we are all engaged. This is the great war that is being fought. Some of you are being equipped to play your part in it as generals. That is why you have to be tried and tested in the smaller skirmishes so that you shall not fall at your post.

"So go your way. Seek the highest and the best. In so doing you will come closer to the Great Spirit and share all the wondrous love that emanates from the creator of all life. May the Great Spirit bless you all."

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'Oh, Great White Spirit . . .'

The guide opened the session with these words:

LET us follow our usual procedure and put on one side any thought of care, trouble or anxiety. Then let us try to achieve the closest possible harmony with one another so that we become united in our desire to aspire to the highest that we can reach.

The highest is the Great White Spirit, the supreme power, the epitome of love and wisdom, responsible for the boundless universe in which we dwell, and for everybody and everything that it contains.

The natural laws that this infinite wisdom devises ensure that nothing and nobody can be outside the scope of their operation. Provision is made so that none can be neglected, overlooked or forgotten.

The fact of our being is evidence of this sublime fact. We live because part of that divinity is within each one of us. All life is spirit, and spirit is life.

As a result, we are not only bound to one another by the common tie of our spiritual natures, but we are for eternity similarly connected to the Great Spirit. This bond is one that cannot be broken in your world or in ours.

Thus for all there is available an avenue which enables them to have access to the Creator of all life, and to the storehouse of wisdom, truth and inspiration. They can obtain strength and guidance when needed, and become increasingly aware of that limitless power of the spirit with its richness, beauty and radiance.

We must be grateful for the wonders that have been revealed to us, for the knowledge that has enlarged the frontiers of our minds and given us a greater understanding of ourselves, our relationship to one another, and to the Great Spirit, who endowed us with the gift of life.

There have been bestowed on some of us other gifts of the spirit which we can develop and utilise in the service of those who suffer.

Our prayer is that we may be worthy of the trust reposed in us, that we may so order our lives to demonstrate that we are indeed ambassadors of the Great Spirit, trying to serve as we have been served.

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

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How was this astonishing transmission accomplished?

The voice from space gives a warning

by PEGGY MASON

I AM writing this article at the request of many people, including readers in Canada. "Can you tell us more," they ask, "about the Voice from Space which broke into the scheduled news bulletin being read by Ivor Mills on Southern ITV, England, at 5.12 pm on November 26, 1977, and which we understand was heard by listeners as far apart as Winchester, Andover, Newbury, Reading, London, Southampton, Oxford and elsewhere?"

"Is it possible," they ask "to get the full transcript of the message which is said to have lasted 5½ minutes, and of which only 30 seconds has been made available to the press? No newspaper gave the full transcript, as far as we know."

The answer to these inquirers is, "Yes, I can"—and feel it is important to do so. The Establishment, for reasons of its own, is always keen to cry "hoax," but is unable

(a) to produce the hoaxers,

(b) to discover how on earth no less than five transmitters were "taken over" simultaneously, many miles apart, and without the IBA (Independent Broadcasting Authority) engineers at Croydon, Surrey, who monitor this ITV station, being aware of what was taking place,

(c) when they *were* alerted from outside, by the *military*, failed to suppress or stop the Voice—for the simple reason that earth electricity was not being used, and therefore they were powerless to do so.

The Croydon engineers did not even hear the Space message. They were unaware that the Space broadcast was overriding their signal. At the same time the main TV transmitter at Southampton, Hants, also did not know it was being overridden, nor did its monitoring system record the Space Voice. Neither did the Croydon monitoring system. Nothing untoward was showing on the electrical dials and instruments.

By law, every radio and television has a monitoring system, for instant switch-off should revolutionaries break in, some speaker blaspheme, or appear drunk, or in the event of any other unscheduled occurrence. As the "Sunday Times" stated, in reference to what it called "the galactic message," there exists a

round-the-clock surveillance system. It all failed. It did not even register the Space interruption, which, I repeat, was not using earth electricity but occult power.

As to the newscaster, Ivor Mills, he continued to read the news, his face continued to be seen on the screen while doing so—but his voice was blanked out. Only the Space Voice was heard. Mills appeared to be completely unaware that his voice was not coming over or had been superseded by another.

It is not the first occurrence of this kind. It happened in Chester, in the State of Illinois (I do not have the date by me). And it happened during a phone-in programme at Radio London on January 8, 1971 at 9.10 pm when Rex Dutta was actually broadcasting.

The Voice on *that* occasion said it was "speaking by thought-transference guided by computer." It was curiously metallic, impersonal, and compelling. The long conversation between the Voice and the assistant producer staggered the studio technicians on account of the clean feed-back during the recording, something that cannot readily be faked.

This conversation is given verbatim in Rex Dutta's book, "Flying Saucer Message."* It was both broadcast and taped at the time. The telephone exchange was swamped with calls to the studio, for the phone-in programme on the subject of UFOs had already excited phenomenal interest and response—as is always the case.

But to revert to the recent Voice from Space: I am indebted to my friend Rex Dutta for the full transcript. I am also indebted to the January 1978 issue of his monthly Newsletter, "Viewpoint Aquarius," for the following information.

Rex Dutta had tried three major networks, using quite high-level inside contacts, but kept getting fobbed off with the same 30 seconds fragment. So, too, did other researchers, and the national press. I quote: "This effective cover-up was broken by only one magazine. We are happy to pay tribute to it—the New Life Magazine (159 George Street, London, W1).

"Once we knew the full tape actually

*Pelham Books, 1972.

existed—in spite of ITV denials—we too, eventually, finally, with great perseverance, actually heard it, thanks to the courtesy of the senior officials at London Broadcasting Company. (Rex Dutta has broadcast/televised no less than 34 times in the past year, so has some “pull” with the powers-that-be.)

“Playing the tape repeatedly through very sophisticated studio equipment, we are confident that the version below is a definitive rendering of the rather difficult to decipher Voice sounding deep, as though ‘coming through water.’ Particularly is this a true rendering regarding punctuation, as demonstrated by the pauses in the transmission, with special reference to the first line of the second paragraph, an important line.”

There is only one single point of doubt—that is the name of the Voice. The press has variously given this as Vrillion, Gillon, Glon, even Asteron (from a newspaper cutting I received from Canada). Rex Dutta, however, after listening on really top equipment at deliberately varied speeds, got the name Gramaha or Bramaha (phonetic spelling). But the name is of little importance.

The Voice spoke slowly and deliberately, with a strange inward authority, calm, serene, never hectoring or scolding. It said:

“This is the voice of Gramaha, (?) the representative of the Asta Galactic Command, speaking to you. For many years now you have seen us as lights in the skies. We speak to you now in *peace and wisdom* as we have done to your brothers and sisters all over this, your planet earth.

“We come to warn you of the destiny of your race and your worlds so that you may communicate to your fellow beings the course you must take to avoid the disasters which threaten your worlds, and the beings on our worlds around you. This is in order that you may share in the great awakening, as the planet passes into the New Age of Aquarius. *The New Age can be a time of great peace and evolution for your race*, but only if your rulers are made aware of the evil forces that can overshadow their judgements.

“*Be still now and listen, for your chance may not come again.* For many years your scientists, governments and generals have not heeded our warnings; they have continued to experiment with the evil forces of what you call nuclear energy. Atomic bombs can destroy the earth, *and the beings of your sister worlds*, in a moment. The wastes from atomic power systems will poison your planet for many thousands of your years to come.

“We, who have followed the path of evolution for far longer than you, have long since realised this—that atomic energy is always directed against life. *It has no peaceful application.* Its use, and research into its use, must be ceased at once, or you all risk destruction. All weapons of evil must be removed.

“The time of conflict is now past. The race of which you are a part may proceed to the highest planes of evolution *if you show yourselves worthy to do this. You have but a short time to learn to live together in peace and goodwill.*

“Small groups all over the planet are learning this, and exist to pass on the light of the dawning New Age to you all. You are free to accept or reject their teachings, but only those who learn to live in peace will pass to the higher realms of spiritual evolution.

“Hear now the voice of Gramaha, the representative of the Asta Galactic Command, speaking to you. Be aware also that there are many false prophets and guides operating in your world. They will suck your energy from you—the energy you call money and will put it to evil ends giving you worthless dross in return.

“Your inner divine self will protect you from this. You must learn to be sensitive to *the voice within that can tell you what is truth*, and what is confusion, chaos and untruth. Learn to listen to the voice of truth *which is within you* and you will lead yourselves on to the path of evolution.

“This is our message to our dear friends. We have watched you growing for many years as you too have watched our lights in your skies. You know now that we are here, and that there are more beings on and around your earth than your scientists admit.

“We are deeply concerned about you and your path towards the light *and will do all we*

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can to help you. Have no fear, seek only to know yourselves, and live in harmony with the ways of your planet earth. We of the Asta Galactic Command thank you for your attention. We are now leaving the planes of your existence. May you be blessed by the supreme love and truth of the cosmos."

So ended this serious, compelling message. What were listeners' reactions? There were many, no doubt, who did not wish to believe its authenticity and hid behind the convenient screen of "hoax." Among these, supposing he heard it, must surely have been Peter Shore, who continues to persuade the British Parliament to take the world's nuclear wastes into this small island, and also to bespatter it with "fast-breeder reactors"—certainly against the wishes of the vast majority of the population, whose instincts in this matter are sound.

According to the report by the Associated Press and United Press International, a police spokesman said that most listeners had taken it quite seriously—as well they might. "They were frightened and generally scared," said this policeman. "We had to send a police car round to calm down one woman." This is the typical reaction of someone who has never thought about these things—the ostrich mentality of limited vision and awareness.

Another woman, Janet Stewart of Basingstoke, Hants, obviously transmitted her fear to her child. She said, "My little girl, Donna, was frightened and started screaming," adding, about herself, "I'm not easily frightened, but at the end I was shaking like a leaf." Yet the Voice was calm and serene, the message a loving one, despite the warning given. To a world so used to being fed lies and half lies, the truth is always a shock.

"But how can we obtain sufficient fuel?" people cry. They mean sufficient to fuel the horrendous machinery of war, death and

destruction which is spread like a cancer throughout the world, let alone the so-called peaceful purposes. But the Voice is right when it says nuclear energy "has no peaceful application."

There is *no way* of safely disposing of nuclear wastes. Scientists have tried to house it in lead and concrete, to bury it, to dump it in the sea, in outer space, to freeze it, to transform it into "harmless liquid or blocks," all to no avail. Nuclear radiation has a half-life of 250,000 years. Who can completely guard against accident, war, sabotage, earthquakes for one year?

Spiritually speaking, all *fission*—as opposed to *fusion*, which scientists have not yet discovered—is against cosmic law. It is a tearing apart of atoms and elements. It hurts me, physically, every time I see another space launch, on television—that gigantic explosion and rending, because we have not yet rediscovered the art of transmuting gravity.

As for fuel, when will the mighty vested interests explore the tremendous power of the seas, of solar energy, of electrical power? And what happens to those who threaten these interests by their discoveries? I am thinking of the brilliant young Scotsman who invented a simple, harmless, chemical source of power which was successfully demonstrated on land and on the water—a major breakthrough. But what happened? He was given £500,000 and a one-way ticket to South America, and has never been heard of since.

It is strange that I obtained the full transcript of the Voice from Space message hard on the heels of my last month's article. In it I quoted another voice, from the spirit world, along similar lines. In that message we were told, "The force of prayer is more powerful than anything your men of science can do."

But prayer alone is not enough. Neither is knowledge without wisdom. Reading every available book is useless unless we *apply* what we read to ourselves and our daily lives. We have to "look within," as the Voice from Space said. We have, metaphorically, to go down into our cellars and turn them out, and clean up our backyards.

People sometimes say to me, "Aren't you preaching to the converted?" The answer, I regret, is "No," judging by the backyards of too many Spiritualists. One example, out of many, sticks in my mind. A well-known British medium was invited to demonstrate at a Spiritualist church in Rhodesia. After he had fulfilled all his commitments there, he very kindly offered to visit another church before

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returning home, much to the joy of some 80 people who planned to attend.

What happened? The people who ran the first church were so furious that he had offered his services to a church "which was in *opposition* to them" that this gifted medium unhappily yielded to irate force, causing immense disappointment. How can *Spiritualist* churches be in "opposition"? Could anything be more petty and *unspiritual*? If this is the behaviour of those supposedly dedicated to *spreading* the light, and to promulgating the one law, "That ye love one another," is there any real hope that a solemn but loving warning from our neighbours in the galaxy will be heeded by the dwellers and leaders on earth?

In concluding this article about the Voice from Space I would just like to mention something which I found both interesting and significant. During a talk I was giving recently in a south coast town I read out the Voice's message. Later in the evening a clairvoyant woman in the audience said that, for the duration of the message, there was behind me a bright arc of white light which stretched from one end of the platform to the other.

I can interpret this only as signifying both knowledge and approval of my efforts to carry out the directions contained in the message, "... that you may communicate to your fellow beings ..."

I hope that all who can will do so.

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A leading practitioner tells why he had to change his mind

I was a reluctant absent healer

by M. H. TESTER

I NEVER wanted to do absent healing. To my mind the physical contact between healer and patient was essential to the success of the healing act. But the pressures grew. Many people were writing to me telling of their ailments and asking for help. They could not get to me for various reasons. They had heard of absent healing and pleaded for my help.

My first reaction was to refer them to another healer who I knew practised the distant treatment. But then I started getting letters telling me the sick people were so much better. Some wrote of sudden and complete cures. Others told of spiritual uplift and a lessening of the disabilities. Without my doing much about it seemingly, the sick were being healed.

I read all I could on the subject including an excellent treatise by Harry Edwards. I sought guidance, as I do whenever I have a problem of any sort.

All this led me to the inescapable conclusion that I was being used as a channel for healing by a higher intelligence. My function was simple. I was the instrument. As I saw it, all I had to do was to keep myself as immaculate as I could so that I would function efficiently in that capacity.

Right from the beginning I have known that it is not my will that makes people better. My conviction remains that the only true prayer is, "Thy will be done," followed by the attitude and behaviour that lets it happen. I gave up smoking, drinking and eating meat. I now live on a simple diet and try to maintain a serene, optimistic attitude at all times.

When I am doing my absent healing I sit at a cleared desk in my study. This is isolated at the top of the house. It is quiet. I am very much alone.

For a while I sit, letting my thoughts drift away until I am in a state of attunement. For the more scientific, what I do is to drop my brain wave pattern from the Beta state, around 14 to 40 cycles per second, to an Alpha state of about seven to 14 cycles. After many years I can do this quite quickly. Then for a while I sit in meditation.

Each letter is opened onto a clean, empty blotter. I hold the letter in my hand, read it, and then for a while sink a little deeper into my meditative state. I wait till I feel this is adequate (and there is no way of quantifying this). Then I send a simple acknowledgement telling the sick person I have received his letter, that I am continuing the healing, and ask him to keep in touch with me if he wants the absent healing to be maintained.

At least twice a day I spend a while in meditation. The times seem unimportant. I do it whenever I can. The process is simple. I sit in a comfortable chair. I kick off my shoes and loosen my clothing. I find it helps if I remove my tie and undo my belt. Then I clasp my hands, cross my ankles and let myself go.

I have never timed it, but it seems just a few seconds before I am in a deep meditative state, almost a trance. Sometimes this is very deep, but generally I remain in a pleasant Alpha state for ten or 15 minutes.

Afterwards I feel refreshed and reinforced. I do not think about any particular patient or

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about any special problem. All I do is to open up completely so that I can be used, and that if I am to receive guidance it will flow in an unhindered fashion. Even if I am not doing my absent healing that day, I still go through the meditation technique.

I do not know how you imagine God. To some He is an elderly gentleman with a white beard who has to be reminded of your needs regularly. To others He is an eastern figure. There are thousands of idols, statues and paintings, all human visualisations of God. Each is subjective. To me God is not a person. There is no visualisation, no father figure.

If I examine a snowflake under a microscope it has a unique but superb pattern. If I look at the sky through a telescope the extent and complexity of the design confounds me. Wherever I look I see design. It is not random. It is not accidental. There is a pattern. And where there is a design there must be a Designer.

I do not know what the healing force is that flows through me. I do not know what electricity is. But I would be a fool not to use it.

I know there is an Intelligence that directs this force. I am satisfied it is a power for good. I am content to let myself be used by this force and Intelligence.

Man has ever found it so. Choose any country in the world and you see that man has built and maintained refuges. In the mountains of Tibet you find the lamaseries. In Europe there are hundreds of monasteries. In most Far East countries they had Buddhist monks who established their centres wherever they could.

Were these people withdrawing from the world for selfish motives, or to satisfy some strange orthodox ritual? Originally it was not so.

In the same way that a spirit healer can sit at a modern desk and by seeking attunement act as a channel for the life force, so can many people spend hours daily in prayer and meditation and become instruments for the divine intelligence to use.

The rituals may vary, the prayers merely act as a soporific mantra, but the object of the whole exercise is the same. A group of people go into an environment which has nothing material to upset their tranquillity. They withdraw from the temporal world as far as they can. There are no pressures and no stresses. It is easy for them to maintain a serene, tranquil state.

In this atmosphere they perform rituals designed to induce the meditative or trance state. The original concept of the ritual may be

lost in time, but the methodology remains easily recognisable.

The beating of gongs or drums, the Gregorian chants, the incense, the general droning and hypnotic singing, are all used to induce the lowering of the brain wave patterns and emergence into an Alpha state.

In this condition they are used. The Intelligence has massed instruments. Through these channels can flow the power of the life force to benefit the community, the whole populace, the world!

Those who seek to help themselves by attaining meditative techniques are at the lowest level. They have to start there. But once you have achieved the ability to find attunement, then the greatest function you can attain is to let yourself be used by God (if you need the word) for others.

The orthodox religions of the world have been distorted and overlaid with rituals, dogma and misinterpretations. Even when the original rites remain, their object is often lost. The terrible state the world is in today reflects the failure of religion to supply the channel through which the life force can be broadcast. The pomp, the pomposity, the massive display of wealth, the great buildings, and the fanatical claims of orthodoxy have masked the sheer simplicity of man's ability to link with the divine intelligence. In their own ways men throughout the world are recognising this and are abandoning these sterile faiths.

We can change the world. It is not too late. All we have to do is to spend a few moments each day in a state of attunement. Some will not be able to achieve this, but if one man in a hundred did so the enormous diffusion of spiritual power throughout the world would be felt.

If all the money spent and manpower wasted on armies and navies and air forces, on hydrogen bombs, and missiles, on rockets, and on death and destruction could be diverted towards life and construction, what a wonderful world this would be.

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'Where there is a will' -10

You are a thread in the divine fabric

by MAURICE BARBANELL

YOUR philosophy must take account of death, for it is inevitable. The refusal to recognise that death must come, or repeatedly to defer consideration of it, is foolish and short-sighted. So important an event cannot be ignored.

Some people refuse to make a will because they believe that by so doing they will hasten their demise. A well-known American doctor writes, "How often we find that the victim of a 'sudden' and unheralded heart attack has been consulting his lawyer about his will, or has recently taken out a new life insurance policy."

There are few certainties in life, but death is one of them. You cannot refuse to die, just as you could not refuse to be born. And you do not know when you will be called upon to pass the bend in the road into the country beyond. The wise individual recognises these inescapable facts and moulds his life and philosophy accordingly.

I saw in a newspaper, the other day, a letter in which the writer said: "Without doubt the death of a loved one is the most shattering experience that can befall the human spirit. There is no theory or formula which can deaden the immediate overwhelming pain of bereavement."

Those who possess a knowledge of spiritual truths realise that all mourning is selfish. We are bemoaning our own physical loss. No tears should be shed for those who have escaped from darkness into the light, freed from all the diseases, infirmities, inequalities and injustices of earthly life. For them, it is an occasion for rejoicing at their promotion from the kindergarten to the larger schoolhouse. No one should want to stay in the kindergarten for ever.

Armed with knowledge, you do not fear the coming of death. You recognise that it is an essential step in the order of life, just as much an integral part of existence as birth. One provides the entrance into the physical world and the other the exit.

Those who have given no thought to the higher and deeper aspects of their being, and have devoted the whole of their lives to materialistic pursuits, will, as a result, be

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.

unprepared when death comes. They will be like travellers who are ignorant of a country they are bound to visit. The individual who realises that he is merely passing from one form of existence to a larger one faces daily life with serenity and confidence because he knows his future destination.

I know a man who, when he is asked, "How are you?" startles his questioners by replying, "I am a day nearer death than I was yesterday." I have a friend, a lecturer on spiritual matters, who surprised one audience by telling its members that they were all potential corpses. It was not the most tactful of comparisons, neither was it calculated to gain him sympathy, but the statement was true, at least, so far as their bodies were concerned.

Many people have obtained glimpses of this future existence and always they have described it in terms of wonder and beauty. They found there was nothing to dread. These experiences occurred in times of serious illness, when the inner faculties opened.

Their owners became aware of the larger life and even saw some of its denizens, whom they recognised as loved relatives or friends. Such an experience befell the wife of Bernard Shaw when she lay dying. It made a profound effect on her husband, for it was contrary to the views on the life-force he had expounded for years.

Sir Patrick Hastings, the eminent counsel, had a similar glimpse of the hereafter. He found it so attractive that he almost regretted his return to this life and declared it made him realise that death had no terrors.

Sir Oliver Lodge, the renowned scientist, who devoted over 50 years of his life to investigating the operation of the invisible laws that control the spiritual forces, found that his new

knowledge deepened his reverence for the supreme intelligence directing the universe. His scientific researches made him more religious, though not in a specific orthodox sense.

He was once called as a witness in a lawsuit and was cross-examined on his views on spiritual matters. When it was suggested to him that what previous witnesses had described as the spiritual world was an illusion, he shook his head. "This is the world of illusion," he answered; "reality is to be found only in the invisible."

This striking declaration confirms that true science cannot contradict true religion. Indeed, one of the great tragedies of the world has been the conflict between science and religion. In the past, when religion persisted in its belief in miracles and in tenets that stretched faith almost to its limits, it met the opposition of scientists who refused to accept any doctrines which could not be proved by materialistic methods. Thus, the philosophy of materialism spread, with the worship of science as its new god.

Early scientists refused to recognise an unseen world or invisible forces. They asserted that matter, which was indivisible, was the only reality. Modern physics, however, concerns itself largely with forces so minute that not even the most sensitive apparatus can detect their existence. Nuclear fission has forced on us the uncomfortable truth that a tremendous power exists in the invisible.



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Science, which previously would not concern itself with the application of its discoveries, has now brought mankind to the crossroads of destiny. The atomic bomb poses a question mark which concerns the whole of humanity's future, for good or ill.

The dilemma arose because, under the impetus of war, science discovered a weapon for which humanity was not spiritually ready. Thus science had forced on itself the necessity for recognising spiritual implications. And the gulf between science and religion has been narrowed.

The 20th century, however, is faced with a dilemma which has been ably summarised by General Omar Bradley, who writes: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount.

"Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our 20th century's claim to distinction and to progress."

By one of the strangest paradoxes, man, through the advance of science, and not religion, has been compelled to think in terms of spiritual necessities. Recognition of the higher and deeper forces is being forced on man's consciousness. We are now compelled to consider the truths enshrined by all the founders of religion.

The doctrine of materialism, which is responsible for selfishness and ultimately leads to war, is now exposed in all the nakedness of its folly. Even hard-headed and so-called practical individuals are being forced to realise that selfishness does not pay either individually, nationally or internationally. Altruism is the best policy, even from the viewpoint of self-interest!

The solutions of the many problems which confront us demand an understanding of the fundamentals of our existence, the realisation that we are mental and spiritual beings and that we cannot escape from this reality. General Bradley has emphasised in modern language what was enunciated 2,000 years ago,

"Except ye become as little children, ye shall not enter into the kingdom of heaven."

We are beginning to discover that the spiritual maxims propounded by religious leaders are very practical and cannot be ignored if man is to fulfil the true purpose of his being. To "become as little children" does not envisage a return to childhood. It bespeaks the necessity for simplicity. Man complicates his existence by his alleged civilisation.

I cannot improve on the simple but sublime declaration, "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you." This is a bold statement, but it is true.

Once you realise that the kingdom of God, which is the kingdom of heaven, can be found, and you live your life in harmony with that knowledge, all "these things" that you need are automatically added. You face each day with tranquillity, equanimity, serenity, calmness and confidence. You are certain that as long as you are faithful to the knowledge you possess, you cannot be let down.

Knowledge brings responsibility, which challenges you as to the use you make of knowledge. Your offence is greater if you are selfish, greedy or avaricious when you have knowledge of the working of natural laws.

That, I believe, is the real interpretation of the many biblical references to the "sin against the Holy Ghost." The word "ghost" in its original really means spirit. You are offending against the spirit when your behaviour is contrary to your knowledge of spiritual realities.

Throughout the world, there are many thousands who live in the daily awareness of the guidance to be obtained from the forces that are both within and without.

I remember one man who told me, some years ago, that he had opened "a joint banking account" with God. In times of difficulty, he explained, God allowed him to overdraw the account, but he always had to replace it because it was a joint account. He maintained that all his needs were constantly supplied.

The natural laws always achieve harmonious results. Visit any beautiful garden where there is a profusion of flowers and, though there may be hundreds of different hues, they always blend, a tribute to the Infinite Intelligence whose supreme artistry can never be duplicated by man. Similarly, the whole of universal activity moves with rhythm and concert, each aspect fulfilling its allotted task.

The key to health, happiness and a rich full

life is to be found only by living in harmony with the universe and by realising that you are an essential factor in the great scheme. Do not regard yourself as insignificant or of no consequence. Your existence is evidence that you have a contribution to make.

Never forget that you are essential to the divine scheme. The fact of birth provides you with all the equipment that you require, physically, mentally and spiritually. Just as minute invisible cells, with which your body originated, contained part of your physical organism, even to the shape of your fingernails, so at the same time you were endowed with mental and spiritual equipment. It is your own fault if you do not use all the armoury that God has supplied. It is there as part of your divine heritage.

Your entry into this world also provides you with an unbreakable link with God, and you require no intermediary. No event in life or death can sever that bond. Within you are the means by which you can have access to the infinite storehouse.

You are as much a part of God as God is a part of you. You contribute, by your existence, to the nature of divinity. In miniature, you possess all that the Infinite Spirit has. You are one of the threads in the divine fabric.

(To be continued)

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'Passing the buck' has become a way of life

Freedom is simply self-reliance

by A. J. ROBINSON PERRY

A LOT of nonsense has been written and spoken about religion. We are told we require a prop of some kind, that religion is part of man's need to explain his occupancy of a physical world, and to give him courage to face his death.

In all this there are too many assumptions. It is true that man is concerned about his whys and wherefores. But it is equally true that supplying a prop is unnecessary and immoral. The Christian Church is the only one which does this.

Philosophers tell us to expend most of our effort in making a success of today, and that

tomorrow will then look after itself. It has been said that regret for yesterday and apprehension for tomorrow destroy today. The fact that the Christian Church concentrates on tomorrow, the hereafter, should be a warning to us all.

From our earliest years we are brain-washed to believe that we cannot make it alone (and how loudly we protest at all other forms of brain-washing). Even the remarkable Group Captain Cheshire has stated that Roman Catholicism is the only way. If any man has been moved to go it alone, it is he. His achievements for the mental and physical "flotsam" of this civilised world are phenomenal. Yet he has lost sight of the wood for the trees.

Spiritualism alone has the complete answer, for it refers us back to the beginning of things, when we were self-reliant, or paid the price.

Many aspects of thought and organisation have been fashionable, each whittling away at this self-reliance, and disciplining us to rely on others. If you think about it you can see how it affects the free life you wish to lead.

The world fulminates about freedom, yet it is simply self-reliance by way of self-discipline. People had freedom until Church and state confiscated it. We have been taught to leave it all to others.

"Passing the buck" has become a way of life. All crime, all vandalism, many aspects of legislation, all devious contracts with or without "back-handers," are part of it. Most activity is judged in money terms, made to pay or discarded.

So deeply ingrained in our society are these weaknesses of the spirit that many years of struggle lie ahead of us before a positive improvement can be seen in our society.

Do not consider any change impossible (the Irish have just abolished rates). As individuals we must all make a stand (the Peace Movement of Ireland is a good example), then time and new births will bring the changes we need.

God is no mystery; "Godness" is within us all. We all know, somehow, what we *ought* to do. It is called conscience. The success of our lives depends entirely on how we react to it.

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We often react badly because faulty standards are held out to us as being just. The way back, then, is harder and longer.

People must be brought to acknowledge that all public crime starts as private crime, a wrong answer to the element of Godness in us all. It distils itself into people against people—others with whom we share this planet. People exploit people—there is no moving away from this fact.

There *are* under-privileged people, but most, if not all, is imposed on them by the various established processes, often by generations of such pressures, not by nature but by ourselves.

Morality is missing. Our Ministry of Education must insist that this is made to be part of all school curricula, for nowhere else is this being given to our young folk—how to live successfully in a community. *Yet we punish them for not knowing.*

If this teaching is not given, chaos must ensue, as the older generation moves out of the physical world, with effects on civilisation greater than any atom bomb, the most massive threat materialists visualise.

This lack of moral concern is at the centre of all the trouble our world faces. It all starts from the point at which people, that is us, reject the Godness in themselves, finally producing individuals and groups who assume a prior right to the pleasantries of this world.

From the moment we enter this world, we are beset by constrictions of the spirit, not only by legislation, for every community needs this, though it should be designed to restrain and not restrict.

What Spiritualism has to do is to tell the world that we *each* possess this element of Godness, that all of us, regardless of how we reached this world, are unique.

And we all have a unique purpose to achieve, that we fail if we do not do this, and that we must work to produce the conditions in which this can be done. The fact that most people pass on unfulfilled is evidence enough.

The task would seem impossible; so much has to be done. Prayer is the key. Some will prefer to call it meditation. Only in this state can we hope to exclude from our minds the strident and false atmosphere of materialism, and so reach and expand the Godness in ourselves.

A great friend in my early days, Leslie Paul, explained that prayer was like "talking to an image of one's self." He also missed the wood for trees, because he has spent his life producing learned works explaining (apologising

for?) Christianity. How near to truth one can come and still miss out!

We do not need learning. I am tempted to write that prayer is enough. But we probably need to meet with similar minds and learn from each other. Only today we learn, from Africa, of the movement away from Christianity, reverting to the meditation and serenity of the peace pipe! We really have travelled much too far, and much too fast.

The very simplicity of the whole thing is its greatest difficulty. We have been conditioned for so long to look outside ourselves for help that we now have to learn what originally came naturally. "As it was in the beginning . . ."

Of course, none of this tells us how we got here. It does, however, point to the mess we have made of being here! Apart from clever guesses and pretty stories, no-one yet has any complete answer, but our scientists are hopeful.

The error has been in joining the two very different quests, those of getting here and then living here. I have a feeling that by using our time here properly, we shall then be nearer to knowing how we got here. So much of the evidence essential to such a solution is outlawed as not fitting in with "established" thought—not in the least scientific but convenient.

Footnote. A. J. Robinson Perry thanks all healers who have worked for his recovery from a stroke, and reports adequate progress. He can walk, talk and even type (more or less). For those who wish to write, his address is still: 2 Glebe Road, West Perry, Huntingdon, Cambs.

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As the circle prayed for my safety—

A guide saves me from drowning

by VERA FOWLER

MY first psychic experience as a child was the forerunner of others to come as I grew older. To my young mind, uncluttered with preconceived ideas, the truth of survival after death was a perfectly natural thing, because my father and brother who had died returned to tell me they were very much alive.

Of course there was very much more to learn. My repeated questions for more knowledge coupled with that unforgettable experience may have been the cause of my keen interest in spiritual and psychic matters years later. When, through illness, I was introduced to a spiritual healer and trance medium my search for truth concerning life after death began.

I thought the most sensible way to do this was to inquire of people who were in the spirit world. They surely were the ones who could give a satisfactory answer. Besides, I wanted to know how best to live here and where we went if our lives were good, bad or indifferent.

Logically it did not make sense that a so-called bad man should be eternally damned, and a good one arrive in a heaven of eternal bliss. There must be an overall law to compensate one for endeavour and a means whereby he could progress to higher states of being.

As for a bad man, he too surely would have the opportunity to rectify mistakes made in ignorance. In other words the law of cause and effect must be at work. These fumbling thoughts were made clear in surprising ways through investigation.

When I began to receive treatment from a spiritual healer and spoke to her guide while she was in trance, I knew this was what I wanted. To me the fact that someone from the spirit world controlled a physical body of a person on earth to communicate with me was as though a doorway had been opened through which I could glimpse a little of the Other World.

It may seem strange that through frequent attacks of migraine this new world opened for me. The only form of relief, as any sufferer knows, is to lie down in a darkened room for hours at a time.

I was young, had just started my new job in

Says the writer, "In my search for this truth for well over 50 years I made many mistakes, had my fingers burned and faced the usual amount of ridicule, but all melted into insignificance through the knowledge I have received."

Bond Street and was miserably afraid these headaches would be the cause of my losing it. My kind employer, more than once, sent me home in a taxi.

Things began to happen when a client, who unfortunately had missed several appointments due to my absence, asked about me and was told of my migraines. Next time she saw me she inquired if I had tried spiritual healing for the headaches. I said, "No," as I was not sure what she meant.

She explained that she knew several people who had greatly benefited from this form of treatment, and would gladly take me to her friend who was a spiritual healer and trance medium. I was willing to try anything which might help, and arranged to go with her.

The healer's name was Dorrie. When I stepped into her London sanctuary I was in a new world which I felt was home. Something within me seemed to awaken when I had my first experience of spiritual healing.

The wonder of it filled my mind for many days. It seemed to be enfolded in warmth and protection. As months passed, the attacks became less severe and the intervals between each longer. This was wonderful. I wished to do something practical to help others.

When Dorrie heard this, she gave me the opportunity to sit in her absent healing circle. There were only three of us, but that small circle was held regularly every week for several years.

We prayed for the sick who asked our help and also for animals, "our lesser brethren" as they are called in the spirit world. Before we closed, a short spiritual teaching was given to us from the guide. His wise counsel became an anchor and light through the dark years ahead.

That hour spent each week in the peace and quiet of the sanctuary was the cornerstone of my life. My clairvoyance was developing naturally. I was delighted when shown in a

vision something to help our absent patients and animal friends. This gift led me along paths I had not thought existed and became invaluable on many occasions.

During one summer holiday I had an unforgettable experience and realised the power of prayer from our circle. My husband and I had gone to Weymouth, Dorset. One afternoon, strangely enough at the same time as the circle was being held, we found a quiet stretch of beach.

We had it all to ourselves. There were no other swimmers. The sea looked so inviting I was tempted to go in.

As I could not swim I kept close to the shore. It was so enjoyable that I did not realise how far I had gone, when to my dismay there was no ground beneath my feet.

As the water closed over my head and I went down, I struggled to find ground, and then automatically surfaced like a cork. Fortunately I had no fear. My thoughts buzzed like bees.

Always being delighted to see glimpses of the spirit world in visions, I thought: "Maybe I'm dying. Now I shall see it really and my loved ones there."

In the confusion of thoughts I suddenly remembered my husband would not be there. Quickly I asked God to take care of him and called to my spirit guide for help. All this happened very quickly. My guide came in the golden spirit light that had appeared to me years ago.

He held out his hand to me, smiled and said gently like a wise father to a child too eager for more sweets than were good for her: "Not yet, child. You have work to do on earth for the spirit."

Then he lifted me through the water until my feet touched ground and with all his brightness vanished. I made my way to the shore where my husband was terribly distressed knowing he could not swim or help me.

It was not until we were leaving the beach that we saw the danger notice on the breakwater for swimmers to beware of the currents. Then we understood why the beach was empty.

When I returned to the circle after the holiday there was no time that afternoon to relate this experience before the absent healing began. Later Dorrie told me her guide had interrupted the circle to ask them to concentrate their thoughts on me for safety, saying, "The little one is in trouble." Their prayers were directed towards me.

She then asked what had happened. I told

them the story. I think we were all made more aware of the power of thought by this practical demonstration.

We had not long moved to Kent and settled happily in our new home when there were rumours of an approaching war. However, I continued to go to the weekly London circle and receive spiritual teaching from the guide whose wise counsel was invaluable to me through the dark war years.

One afternoon, to my surprise, he told me after his usual teaching that though we had recently moved, we would be changing house within eighteen months. Financially it would have been extremely difficult, but he, knowing my thoughts, assured me all would be arranged. We were not to worry, but to be alert when the opportunity came.

Of course my husband also thought the idea impossible when he heard my news and naturally pointed out the difficulty this would cause. However, from past experience, I knew there was no reason to doubt the statement made by the guide. How this was to happen I had no idea.

We had almost forgotten this in the busy preparation for the coming war, when a business friend of my husband offered to rent him one of his houses in Surrey that had become vacant. He mentioned how much more convenient it would be for my husband to travel to town.

I remembered the message to be alert when the opportunity came. We discussed the possibility of such a move. After due consideration we inspected the house, which we liked very much, and decided to rent it. Little did I realise the amount of spiritual work to be done in that new house.

At last, with mixed feelings, we left our Kent house and said goodbye to our kind neighbours. With the family pets safely in the removal van we left for our new home. That was exactly 18 months after the guide's prediction.

Some months after the war I learned that our old house was badly damaged in an air raid and our kind neighbours across the road had been killed.

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Science has built-in limitations—3

Matter does not produce mind

by E. A. TOOKE

THE objections raised so far to the physicalist theories proposed by Prof John Taylor have been technical ones. There is, however, a semantic objection based on the meaning of a certain term he employs.

It is important to discuss this at some length because it reveals a basic divergence in philosophical opinion which goes to the very roots of human life and behaviour. It is not too much to say that humanity's very future depends on the way this divergence is resolved.

We will see the fundamental difference between the Spiritualist outlook and the outlook of those who believe in the primacy of matter, with mind as a non-entity—or at least an unimportant latecomer on nature's scene.

The term is "intentionality field." Taylor uses it to describe the energy "surrounding a person trying to bend metal." Before we examine this term, we must take note of the fact that elsewhere he rejects the idea of a "psi field" causing the phenomena on the grounds that being "entirely non-physical it would never be able to interact with the physical world and cause the bending of metal."

But what is an "intentionality field"? If we prise the phrase apart we see it consists of two components, "intention" and "field." Now a field is a physical phenomenon. It can be measured and its strength shown in gauss [unit of magnetic induction] on a calibrated dial. No instrument, however, has yet been devised to record directly the strength of an *intention*.

It is true that intention may be associated with electrical currents in the brain, as in the case of "readiness waves" which, when amplified, can cause a TV set to change channels when the operator merely wills it. The nature of the link between the intention and the brain current, however, defies not only analysis but also the imagination.

One might adapt Taylor's words and say of intention that being "entirely non-physical it would never be able to interact with a physical brain-current or field." (The same criticism might also be made of his "fifth force"—as readers may have noticed!)

This type of problem has beggared philosophy for a thousand years. It seems

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.

impossible of solution. Basically however, such impossibilities are an inherent part of modern physics. For example, the ability of an electron to move from an inner to an outer orbit round an atomic nucleus *without crossing the intervening space*, as quantum physics demands, also defies logic and common sense.

It seems unreasonable, then, to expect mental phenomena to obey the laws of logic when physical phenomena do not.

One answer to the problem of how an intention interacts with a field (without invoking the Principle of Complementarity) is to deny that any duality exists and assert that intention, too, is a purely electromagnetic phenomenon. In his book, "Superminds," Prof Taylor appears to favour this view.

It is an approach which stems from the Behaviourist school of psychology which regards mind as an illusion; the chimerical product of molecular movements and mechanisms in the brain. It is a theory adopted by such eminent men of science as Prof Gilbert Ryle and Prof Sir Alfred Ayer, but rejected by others, equally eminent, including Prof Wilder Penfield—perhaps the world's most distinguished neurologist—and Sir John Eccles, physiologist and Nobel Prizewinner.

Behaviourism seems contrary to all experience. It rejects the validity of the one thing of which we can be absolutely certain—the fact that mental impressions exist. These are the only *direct* information we have about the universe. All other information is *secondary* (mediated through the senses) or tertiary (mediated through instruments and *then* through the senses).

This "other information" could well be illu-

sion—mere sense-data devoid of a physical source, as Bertrand Russell once theorised. There is no method of proving it one way or the other. I know that I *think*; all the rest is inference. We cannot even (with Descartes) proceed with absolute conviction to say, "I think, therefore I am."

While we may grant the Behaviourists, as an *ex gratia* concession, that their external universe *may* exist, we really cannot accept their implied contention that second- and third-hand information about it is valid while first-hand information is not.

Our personal mental experiences, then, alone carry authority. To claim that they arise from matter is to believe without proof.

As Prof W. H. Thorpe, the animal ethologist, says: 'If . . . the mental, spiritual and ethical values which we experience really *are* in the electrons . . . of which the world is made, then all one can say is that they don't appear to be there. It follows that a great and unjustified leap of faith is required, a leap without any scientific evidence to believe it.'

The point could also be made that even if these values *were* in the electrons, their nature would be at least as indeterminate as these basic particles of matter themselves are. They would, in fact, be unknowable. It would be easy to go along with Prof C. D. Broad, who called Behaviourism "a preposterously silly theory." More moderately we might say it certainly seems to have its ridiculous aspects.

The trouble is that at a time when psychology was a "dirty word" to scientists, Behaviourism won a degree of respectability by dealing with those few aspects of human behaviour which could be fitted into a mechanistic world picture, and pretending the rest did not exist. This dishonesty resulted in Behaviourism becoming a closed shop, resolutely rejecting all ideas that failed to conform to its basic premises.

Its bigotry is revealed in a remark made by a leading Behaviourist, Prof D. O. Hebb. Having acknowledged the strength of the evidence for telepathy he rejected it "because the idea does not make sense."

To Behaviourists, man is a stimulus-response robot; subject him to certain influences and he behaves in a predictable way. The only trouble is, he *doesn't*. The rather rueful "Harvard Law of Biology" states, "Under precisely controlled experimental conditions, animals do as they jolly well please."

Some of the assumptions made by the Behaviourists as the result of their experi-

ments reveal an astonishing naïveté. Announcing a "mental revolution," they implant mechanisms inside an animal's brain, discover that they can thereby control its behaviour, and claim, as a result, that this shows matter to be more powerful than mind.

This theory could be proved much more simply by hitting the subject over the head with a mallet. Careful observation would then reveal the fact that this had had the effect of stopping him thinking altogether.

To emphasise the conclusions reached by this experiment, one feels there should then be hung round the unconscious subject's neck a small card bearing the legend, "Matter Rules—OK?"

A brain operation of any sort can certainly interfere with the efficient use by the mind of that brain, but this does not prove mind's inferiority. Analogically, a few seconds' work with a 20-watt soldering iron can remove a germanium diode from a radio set and stop a 50,000-watt transmission from getting through. If we argue, on this basis, that 20 watts are thus more powerful than 50,000 we will not sound very convincing.

Such experiments, then, might equally well demonstrate that the mind, though more powerful than matter, is external and can no longer use a damaged instrument. In fact they leave the question of the relative strength of mind and matter completely open.

Behaviourism's error arises from its tacit assumption that if mind exists, matter must produce it. There is no scientific evidence to support this. No mind-producing mechanism has ever been discovered. The nature of mind has never been analysed; hence the need for a "fifth force" to deal with its abilities.

The consequence of the assumption, however, is to "discover" that matter controls mind—an obvious conclusion if one accepts the original premise.

Arguing from the opposite viewpoint, it is scarcely necessary to mention apparent instances of the mind's control over matter. Psychosomatic illnesses, auto-suggestion and hypnosis are cases in point.

Hypnosis is usually ignored by proponents of the mechanistic view of mind. Dr Colin Blakemore, for instance, in his recent book, "Mechanics of the Mind," (Cambridge) does not even mention it, according to Arthur Koestler, who reviewed it in the "Observer."

To his credit, Prof Taylor does not ignore it, though neither does he seek to explain it—merely remarking that "there is evidently a vast amount to clarify about the nature of

this third state of mind." (The other states are, of course, consciousness and sleep.)

It is a strange paradox, incidentally, that while physicists (who study matter) find it to be less and less physical, psychologists (who study mind) try harder than ever to explain it in physical terms. One feels they should try getting together!

The above arguments are not to be regarded as a rejection of Behaviourism's very real contribution to the study of the physical aspect of mental life, including the development of fast-learning techniques. Only its insular attitude is to be deprecated; the "matter-alone-is-real" hypothesis which it advances, but which all our experience rejects.

The phrase "precisely controlled experimental conditions" was used above. Worth repeating here so we don't forget it is Michel Gauquelin's remark that there are *no such things*. It is this that rules out positive proof in any scientific sense, and should therefore be borne in mind by scientists who reject psychic phenomena on these grounds. They lay themselves open to a charge of hypocrisy, or at least of loose thinking.

Gauquelin demonstrated by statistical methods just how dependent man is on influences originating not merely outside his immediate environment but in the remote depths of the solar system.

Man's destiny, even his future choice of careers, is affected by the positions of the planets at his birth. This smacks of astrology, but Gauquelin is no astrologer. He is a respected psychologist and statistician. His views have even influenced the thinking of that very strong-minded Behaviourist psychologist and occasional broadcaster, Prof H. J. Eysenck.

Radiations from space affect the genes; the genes govern a man's chances of success in a particular career.

There may be some sort of a link-up between Jupiter, genes and journalism, but what, how and why? The mind boggles, yet the figures Gauquelin produced have been approved by other statisticians. Whatever the nature of these influences, one can sympathise with a Behaviourist experimenter having to take such matters into account when trying to predict behavioural reactions.

Such influences need not be massive in order to have massive effects. A microscopic emanation, impinging on a single, critically-poised neuron in the cerebral cortex, could, in the opinion of Sir John Eccles, trigger off the discharge pattern of millions of

other neurons in a fraction of a second, thus initiating various behavioural activities.

Thus the most carefully contrived "stimulus-response" experiment of the Behaviourists could be invalidated by an event that by its very nature is unpredictable.

Any attempt, then, to establish (for example) the existence or non-existence of free will by laboratory experiments would be doomed from the start.

Where the more sophisticated mental activities are concerned—such as those involved in poetic or artistic creativity—the clumsy methods of Behaviourism might certainly inhibit such processes but they could never explain their functioning.

By interfering with a delicate process in order to observe it, it is impossible to avoid changing its character. To observe anything energy has to be applied to it and this upsets its existing condition.

Where large numbers are concerned the uncertainties cancel out. Coarse processes are largely predictable on the basis of the laws of probability. Individual items are less predictable, however, and *minute* individual items may not be predictable at all.

It is a sobering thought that some uncertainty is necessary to give life quality, meaning and interest. This is what Behaviourism seeks to destroy—thankfully without the smallest chance of success.

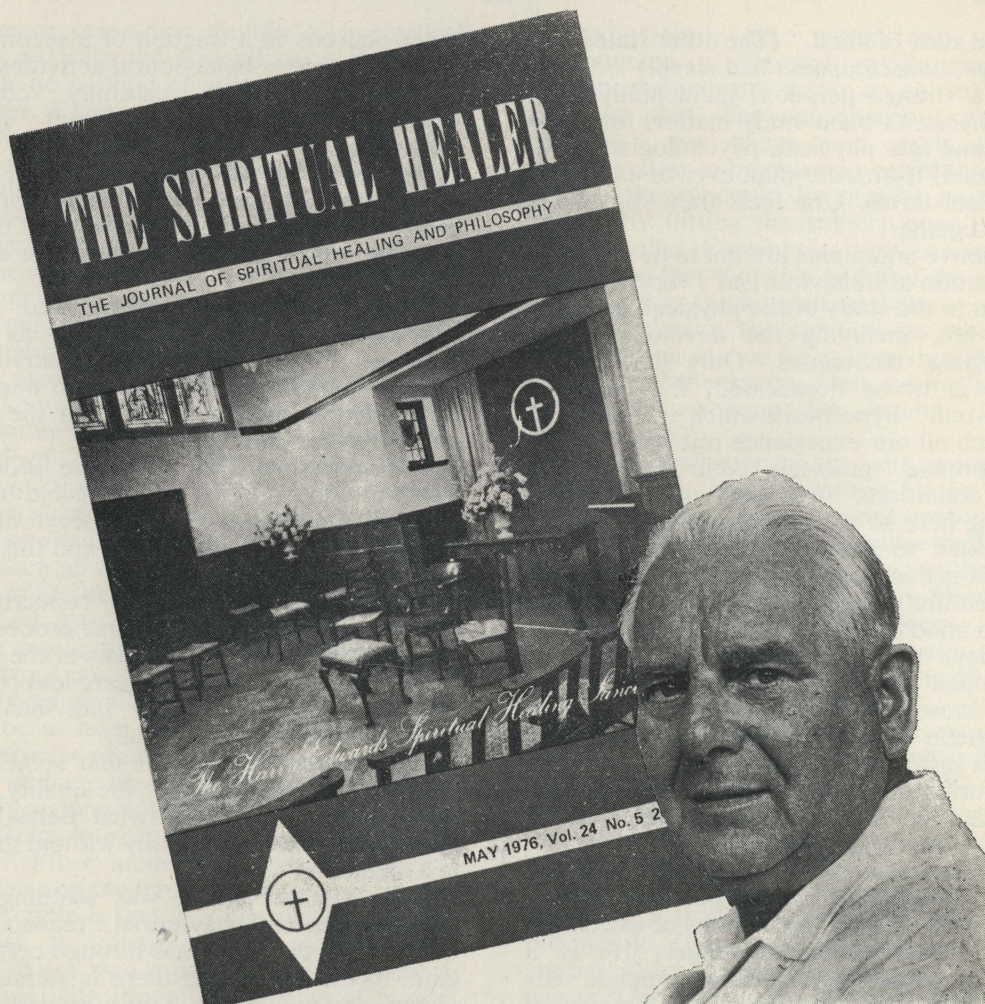
Prof Wilder Penfield was scathing in his denunciation of Behaviourist "reasoning":

"Electric currents pass through certain circuits of the brain, and there is simultaneous change and movement in the conscious shapes that constitute the mind of man. To declare that these two things are one and the same does not make them so. But it does block the progress of research."

This relationship between mind and physical functions received attention from Sir John Eccles. He made the shrewd observation that ESP and psychokinesis are fundamentally no more of a problem than is the manner in which mind influences the physical substance of the brain under normal circumstances.

In each case something non-physical appears to interact with something physical. It doesn't make much difference whether it does so at a distance of two inches or 2,000 miles. The problem is the same. If mind can produce electrical currents in one's head, why should it not reach out and produce them in somebody else's? Or, for that matter, in physical objects such as forks—causing them to bend?

(To be continued)



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