

TWO WORLDS

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A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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We have nothing to fear here or hereafter

EDITORIAL

AS the title of this magazine announces, its purpose and mission are to report upon the nature of the supernormal aspects of the physical world and what may be discovered of the world, or worlds, beyond this one. Increasing knowledge always brings increasing understanding of life's purpose here and hereafter.

To most citizens of earth this planet is one of trials. That could not be otherwise since its nature is solid, heavy, slow to move and difficult to understand.

We arrive seemingly unable to grasp the significance of the ordeal through which we have just passed in order to take our places in the vast scheme of things we call the earth.

Having, as we believe, chosen to be born to difficulties, we soon—or late—discover that the mission of being human is a great trial and also a tremendous challenge. Few of the millions of souls who come to earth learn much of the mission which brought them here before they have served their time of ordeal and go—but where?

All of us endure terms of service which must be designed to increase our knowledge since it is not conceivable that our trials endure for ever.

If that were not so, our trials, tests and challenges would be in vain and our expectations of a greater, richer life beyond would be a mockery.

But, life is not as many continue to preach of it, though the number constantly dwindles—a stern, brooding, fearful existence that ends only in our being condemned for unspecified sins to suffer for reaches of time

beyond our computing. The truth is that there is compensation—just as there is retribution—for every human who passes through the gates of death.

There are among us those who know, from indisputable evidence, that there is more, much more, indeed gloriously more, to eternal life than tears and woe and penalising fires.

These spoken of have learned that life is so full, in spite of all disciplines, that their radiance shines the way for others who, while in the flesh, were afflicted by suffering, pain and woe.

But those who know that the life beyond death is free from all physical disabilities and filled with endless development are the ones to whom we should listen when in need of counsel, comfort and guidance.

There is no facile or instance remedy for what ails us—and the world.

But once we have learned that life is continuous, that we face not gloom but release from our fears, then we may join the hosts of the liberated.

There is no need to fear the future. There never was; only our lack of knowledge establishes fear. To be ignorant is to dwell in darkness and to encourage superstition and intolerance. Knowledge brings illumination.

These observations are drawn from those who, throughout many ages, have endured all that humankind suffers. They teach us truths, fundamental ones, that they have learned from long experience. These are that nothing can destroy the human spirit, and nothing can pre-

(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

Jesus chose his disciples for their psychic gifts

Here, continued from our July issue, is a report of the sitting given to a Swiss group at which Silver Birch, guide of Hannen Swaffer's home circle, gave an address. It was followed by the sitters' questions and comments printed in italics, and the spirit replies.

WHEN Jesus showed himself after his resurrection to the disciples was this a materialisation similar to what we can witness today?

Of course. The Nazarene, as I prefer to call him, had a great mission to perform in your world. There is nothing I would say, not one word, that would in any way diminish my love and respect for the Nazarene.

Moreover, you may not accept this, but I have seen the Nazarene many times. I will tell you it is the Nazarene who is the prime mover of what you call Spiritualism, but I call it the power of the spirit at work.

To fulfil his mission he had to choose people who would supply psychic power. They were not men of education, culture, social standing or intellect. They were people who, like the Nazarene, possessed in a lesser degree the gifts of the spirit. So they constituted for him the perfect psychic and spiritual powerhouse.

When the Nazarene, for example, wanted physical phenomena to be demonstrated, as described on the Mount of Transfiguration, he took with him what you would call the physical mediums, Peter, John and James, who could supply the necessary power for the materialisation of Moses and Elias.

Similarly when the disciples met after the Nazarene's passing, he was able, because of their powerhouse, to show himself to demon-

(Continued from previous page)

vent our evolution from achieving its divinely inspired destiny. And they demonstrate that love, like life, is stronger than death—those whom love has joined will never be parted.

All this being so, how dare we fear to enjoy what is ours by right of having earned it? The richness that life has to offer is ours for the taking.

strate the superb proof that death has no power over life, and that here was the master they had all loved, revealing himself in physical form and even inviting Thomas, the sceptical disciple, to handle and feel his materialised body to be sure that this resembled the one through which he had manifested on earth.

Why do we pray to God when He is spirit, mind, love, life and law that are impersonal?

The Great Spirit is impersonal, but that impersonality embodies all personality at the same time. It is impossible for you to understand the nature of the Great Spirit. The Great Spirit is infinite. Infinity is beyond your comprehension which is limited because it is finite. How can the lesser comprehend the greater? How can language interpret or explain that which is beyond all words?

The Great Spirit is, as I have tried to say, the apex of wisdom and of love. The Great Spirit embodies every aspect of personality and individuality because perfect love and wisdom bring awareness of everything.

The Great Spirit is omnipotent; the Great Spirit is omniscient; the Great Spirit is within each one of you. Therefore that aspect of personality and individuality is also expressed in the Great Spirit.

What is the object of prayer? If it is purely a selfish request, it must by its very nature defeat itself. If it is an impossible request it cannot be granted for that reason. And sometimes, if you allow me to say so, the best answer to your prayer is not to answer it, because the result would not be what we would desire.

But if prayer is aspiration, if prayer is a desire to add to spiritual growth and understanding, then that prayer provides a unity and harmony with the Great Spirit that you did not express before. You have reached out to a higher level of consciousness. Because of that you are richer spiritually than you were before. That is what true prayer is all about.

Does this mean that we open our minds to the Great Spirit?

Yes, you open your mind, your heart and

your spirit to become receptive to the influx of divine power and that should inspire you to achieve higher ideals than you attained before.

What is the difference between the life force in plants, animals and the spirit in human beings?

There is no fundamental difference because all that lives must be spirit. But being infinite it has an infinite number of gradations, manifestations and expressions. The spirit that is within you is within every animal, within every plant, within every flower, within every tree, within every vegetable.

But it is a difference of consciousness, of awareness of self. A plant does not have self-awareness. Not all animals have self-awareness. But the higher animals, especially the domestic ones, do have a greater degree of self-awareness or consciousness than others. Consciousness is expressed in the highest degree by man.

Because of that, although they share the same law of evolution, man has a responsibility owing to the greater degree of consciousness he is expressing. His responsibility is to ensure that all life shared with him on this planet should have the opportunities of development and fulfilment as man should do in his existence.

Thus, you should work in harmony with nature and with the animals, and exercise towards all life compassion, mercy and love. You had one great man in your world who said there must be reverence for all life whatever form its takes.

It is strange to us that people who lived in other cultures never talk to us from the spirit world.

They return only if they have some purpose to serve by so doing. If they lived a long time ago in your world, by the very nature of the process they have passed beyond its confines and there are no attractions for them in it. Those who have specific tasks to perform do come back, as I have, to try to help your world. There are many others who are also at work because they want to serve.

What is your opinion about possession and exorcism?

I presume you mean possessions by earthbound entities from our world. First be sure that it is possession, because it is not always so. Often what is considered possession is not the case. It is merely the subconscious mind at work due to certain anomalies in an individual.

A psychologist will tell you that a great deal of the results are due, for example, to

MANY congratulations on the unfailingly high standard of Two Worlds, which I find so helpful and instructive.—Max R. Colebrook, El Ramonal, Vuelta de los Pajaros, Santa Cruz de Tenerife, Canary Islands.

repression. Not all people who think they are hearing voices do actually hear them. Not all people who think they are seeing things do actually see anything. The extent of possession is fortunately comparatively small.

There are earthbound entities. If all the people in your world lived saintly lives then we would have nothing but saints in our world. Unfortunately, there comes to us from your world a larger number of people who did not lead saintly lives. So we have amongst them some who were very materialistic, greedy and avaricious, drug-takers and alcoholics who do not realise that they are physically dead.

That is one of the problems. They seek to satisfy their appetites through individuals in your world. And that is where you get possession. An earthbound entity, being dead spiritually, is still closer to your world than to ours. Then the only way of helping the earthbound entity and the possessed individual is to liberate them both.

Your exorcists do not attempt to do that. They are concerned only with driving out the entity from the body of the person of your world. What happens to the earthbound entity is not their concern.

The true service is when you bring freedom to the entity and bring awareness that he is earthbound, and release the possessed person at the same time so that enlightenment comes to them both.

The true exorcism can be performed only by those who have the gift to see the spirit. If their clairvoyance shows them it is indeed possession, why it has taken place, they rescue both, in your world and in ours.

I have read somewhere that scientists have found it is possible to change the genes or chromosomes in such a way that human beings can be produced with the same characteristic physical and spiritual features. How do you explain this?

I don't believe it is possible. When you talk about genes and chromosomes, you are referring to physical things. When you talk about the spirit you are speaking about something which is not physical. What you are saying is that if you change the arrangement of the

chromosomes or the genes, you can alter the kind of body through which the spirit will express itself. But that is not the case.

If you say to me, "I can make a violin that will produce greater music," that only means that you will give the violinist the opportunity to provide greater music. You cannot do anything to the spirit fundamentally except to change or manipulate the physical means of its expression. But you are not altering the structure—if I may use that word—of the spirit.

Perhaps a body is constructed and the spirit that incarnates cannot express itself properly.

Yes, that often is the case. You have imbeciles, you have spastic children.

What do you think about intuition? Does this come from a former incarnation?

No, but I am very glad you ask that question because I can explain very simply the great advantage that women have over men which I am sure every woman here will be glad to hear.

The Great Spirit, whose infinite wisdom I have referred to many times, created male and female as complementary to one another so that they could help one another, each supplying what the other lacks, the weaker supported by the stronger, the knowledge which one does not possess can be given by the other.

Women have this advantage. They are more sensitive mentally and psychically than the average male. Each intuition is an expression of this psychic faculty at work. Intuition can outstrip reason. Intuition, when it functions spontaneously, can provide the answer long before reason or logic will work it out. So that is where women have the advantage over men who have to rely on reason. But women, when their intuition is functioning, know much better than men what is going on.

Does intuition come from entities in your world?

No, intuition is inherent in the psychic nature. You get inspiration from people in our world, but that is not intuition.

But sometimes men have intuition.

Yes, the male has occasionally what he calls a hunch. That means he is exercising his form of intuition. He gets awareness of what he must do long before he has planned what it should be.

This is because you are a spirit with a body. The spirit has its own faculties. The spirit has the equivalent of your physical nature, but to a much more heightened degree. If you can function on a higher level of consciousness you have an awareness that physically is not

possible only through the brain.

Could you explain how spirit power is transformed into physical power, for example with spiritual healing?

All spirit power emanates from the Great Spirit. The Great Spirit is infinite, as I said many times. What happens in healing is that you have spirit power which flows through the spiritual nature of a healer to produce its effect on the spirit of the patient.

When you have sickness, illness or disease, it is because there is a lack of harmony between man's triune nature of spirit, mind and body. Where there is disharmony you have a blockage. Health is achieved when there is wholeness, when the three aspects of being are working in unison and in concert.

When there is illness, the spirit is not able to express itself as it should do through the body, the spirit and the mind. The power of the spirit is tremendous, dynamic and vital.

Spirit power is divine in origin. When it manifests through the healer to the patient, it has the similar result of charging the battery in your car. Energy is being pumped into the machine. In healing you are reviving and giving strength to the patient's spirit, enabling it to perform its task. You are bringing vitality to bear. By stimulating the spirit you produce the physical result in the body.

The power, which is infinite, streams from the Great Spirit in a tremendous flow. The only limitation is the receptivity of the people in your world. In a one-litre jug you can put only one litre of liquid.

How can conflicts between nations be settled without resorting to arms and war?

There is no facile answer to this. It will come only when love rules, when there are compassion and the desire to serve rather than to annihilate, when religions unite instead of dividing as they do, even though they give allegiance to the same God.

You will have these divisions, wars and conflicts as long as people in your world rely on force, on materialism and worship the false gods. The growing cancer of your world is the selfishness produced by materialism. Until it is replaced by co-operation and the desire to serve one another you will have these horrible excrescences in your world.

You must eliminate the greed and all the materialism that are responsible. That is why we are working. That is why we are trying to show that there is a power of the spirit which desires that all the people in your world should realise that spiritually they are members of

one vast brotherhood with God as the common father.

Physically you can be separated from one another by the colour of your skins. But souls have no colours. There are no red, yellow or black souls. There are no colour bars of the spirit. Spiritually you all belong to one another. The spiritual United Nations is a fact of natural law, but it has yet to operate as a physical law. Until that happens you will have to endure the conflicts.

There is so much badness in the world. Is that why you and others come to help us?

The world is not really bad. It has its light and its darkness, its beauty and ugliness. It has so much to offer. Have you realised how nature is always profligate in the bounty it offers. If people in your world lived in accordance with the spiritual laws there would be ample for all who exist on your planet. Nature, when you co-operate, produces all that is required for physical sustenance. But if you deal harshly with nature you must reap the results.

The great immutable law is cause and effect, sowing and reaping. You reap what you sow. You cannot place anything between the sequence of cause and effect. You are personally responsible for everything you do. Every kindness, every service that you render automatically makes you, the spirit, better.

Every unkindness or disservice automatically makes you, the spirit, lesser.

It is not true that on the deathbed you can repent and eliminate the results spiritually of all that you have done on earth. The saint and the sinner cannot achieve equality of status in our world. Cause and effect, sowing and reaping, the law is inflexible.

The picture is not wholly gloomy, though there are very bad patches. You are witnessing the dawn, the herald of what will be a much better, richer, nobler and more wondrous world. Do not despair.

Is there within the law of cause and effect room for free will?

Free will is not free. Free will is qualified and limited. The freedom that you express is restricted by natural laws over which you have no power. Your choice is also restricted by the stage of spiritual progress that you have reached. Free will is not entirely so. Besides, so many events in earthly life are predestined because of the operation of natural law. You have a relative freedom, but you cannot work contrary to the natural laws.

* * *

I am very happy to have had the opportunity of talking with you. I hope I have been of some help to you. I am also glad to have had the chance of learning something from you as well.

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Let us pause to end where we began, with the Great Spirit, infinite and therefore without beginning and without end.

Let us be grateful for that power which has been in our midst. Let us recognise that truly we have welcomed angels of light and love into our gathering today.

Let us also realise the privilege we have had of being the recipient of this mighty power of the spirit which gives evidence of its beneficence in the way that it serves wherever it can.

Because of what we have received, let us try to make the divine will our will, so that always we set our sights so high that we begin to achieve the purpose of our being, to feel within our souls confidence, resolution, strength and peace because we are in harmony with the Great Spirit and the laws of love and wisdom He has created for us.

Then each of you will become increasingly aware that wrapped around you is the divine cloak of love and protection. Strive wherever you can, as opportunity affords, to help those who have been brought to you so that you can render service to others. And may the Great Spirit bless you all.

Spirit is responsible for all life

The session started with these words from Silver Birch.

LET us begin by putting on one side any thought of trouble, worry, anxiety or fear. Let us try to achieve the closest possible harmony with one another, so that we become united in our aspiration to the highest that we can reach.

There is nothing and nobody higher than the Great White Spirit, the supreme creator of all life, imbued with infinite wisdom and divine love, responsible for everything and every-

body that exists in this wondrous universe.

No matter how small or large, simple or complex, the power of the spirit is responsible for the life that manifests there. The whole of nature pays its constant tribute to the immutable laws which operate according to divine providence. These have made provision for everything and for everybody, so that none can be overlooked, forgotten or neglected.

Moreover the gift of life is due to some part of that divine being implanted within each one of us, thus ensuring that for all time we have an unbreakable link with the Great Spirit and that for ever we are accessible to the storehouse of infinite wisdom, truth and knowledge.

For what we have received let us be grateful, for the knowledge that has extended the boundaries of our minds and given us a truer picture of who and what we are, our relationship to the Great Spirit and to one another, and what it is each of us must do to fulfil ourselves wherever we may be.

And in expressing our gratitude, let us strive to help others as we have been helped, so that ignorance and superstition may be driven away and their darkness replaced by the light of truth.

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

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A cleansing process ushers in the New World

What does the Aquarian Age mean?

by PEGGY MASON

MANY people ask me: "What is all this about the New Age? What is an Age, anyway? What is the Age of Aquarius which we hear so much about? Can you tell us what it actually is?"

I will endeavour to do so, as simply as possible, within the confines of a short article. It is understandable that people wonder, for the words "New Age" and "Aquarius" have been used increasingly, especially since the middle of this century, in books, festivals, conferences, magazines, even pop songs, and of course in metaphysical literature.

It is better still that people are curious enough to inquire into it; and best of all if they become sufficiently aware of its significance to play an active and constructive part in this coming New Age, and to prepare themselves for it, for this is very important—not only individually but for the world.

An Age is an astronomical fact. Change is cyclical, or rather spiral. The basis for the cycle of the Ages is the precession of the equinoxes. This cycle of the sun through the heavens takes approximately 26,000 years, and leads it through the 12 great constellations of the zodiac.

To be technical, the equinoxes are points where the earth's solar orbit cuts the plane of the ecliptic (projection of the equator). These points, one opposite the other, rotate *backwards* against the backdrop of the tropical zodiac at the rate of one degree every 72 years, taking some 2,100 years or so to transit each 30-degree sign.

Since no one knows the exact degree where the equinoxes currently are, there is some disagreement about the start of the Age of Aquarius; but general consensus puts the earth somewhere about nought degrees Pisces (or midway between one degree Pisces and 30 degrees Aquarius *now*).

We are therefore just about on the dividing line between Pisces and Aquarius. As the sun moves from one constellation to another it brings our planet earth into particular alignment with each of these cosmic areas of influence in turn. But the transit from one sign to another is not an immediate happening; it takes some 500 years for the influence of one sign to take over *fully* from another. This

period is always one of difficulty and confusion.

Mankind is mostly unaware of the true structure of this earth and how it interrelates not only with other planets within our solar body but with other more far-flung influences in the life of the universe. We readily acknowledge the vital influence of our sun, on which we depend totally for our physical existence. We acknowledge the influence of the moon which controls the tides, affects the planting of seeds, and many other aspects of life in the body, including the emotional aspects of the psyche. But many people find it hard to believe we are affected by the vibrations, rays, emanations and influences from further afield, though the people of ancient times and cultures knew this well.

All life in the universe is evolving. As we pass from one Age to the next, a further step in the evolution of the earth and of earthlings is taken. New concepts arise. Consciousness is expanded. The vibratory rate is quickened. The various bodies of sevenfold man become more sensitive.

Owing to man's behaviour, our planet is lagging behind the other members of the solar body. It has become sluggish in movement and vibration. In the same way that a diseased and sluggish liver affects the entire body and its proper functioning, so the earth has come to the point where it is retarding the progress of the other organs, or planets, within the body of our solar logos in the heart of the sun. It is inevitable, therefore, that planet earth is due for a massive dose of medicine—not only for its own sake, but for the other members and the body as a whole. The overall Plan must proceed and be adhered to.

Humanity itself is an organ in the *planetary* body; so also are the other kingdoms of nature, the ether, the mineral, the plant and the animal, all of which we have come to pollute and distort, abuse and indeed tyrannise by our unthinking greed and selfish stewardship.

So it is imperative that all people of goodwill throughout the world become aware of the influences and impacts brought by Aquarius, and do their utmost, individually, to raise their consciousness to a higher level.

No man is an island. Awareness is caught more than taught! Where there is one there will be two; and where there are two there is four, and four will become eight, etc.

Never before in mankind's evolutionary unfoldment has the *pace* of discovery, achievement and invention in so many fields of activity been so fantastically rapid as during the past hundred years, when the beginnings of the Aquarian aspects of *mind* began to percolate through the waning influences of the Piscean Age.

Never before, *in the space of one person's lifetime*, for example, has man started by managing to get off the ground in a contraption of wires and canvas and ended by driving tractors on the moon, shooting off rockets millions of miles into space, living in space stations, and orbiting spy satellites. Never before, *in one lifetime*, has man "progressed" from firing cannons on a proscribed field of battle to the capability of probably destroying the planet in a nuclear holocaust.

In one lifetime, in addition, we have had an industrial revolution, the invention of motor cars, telephones, wireless, television, radar, computer-brains, spare-part surgery, the beginnings of psychiatry, the discovery—and rape—of the earth's "black blood," the rape of the soil by massive artificial fertilisers and poisonous pesticides, the rape of the animal kingdom by unholy experimentation and diabolic research, by the horrors of factory farming, and a phenomenal increase in mental patients (at least in the western world).

The mind's stimulation has at this point far outreached that of the spiritual in man. Unless both are balanced great dangers ensue, resulting in what one can call a karmic crisis.

On the other side of the coin, one can also

say that during the space of one lifetime a fairly large section of humanity has become more aware, more caring, more world conscious and more universal. Also there is a growing stimulation of the astral bodies, a reaching out for new areas of spiritual and psychic experience, knowledge and understanding, and a gradual fusing of physical and psychic science.

Here again, however, *motive* is all-important. The scope and intensity of the research into and use of psychic science by the Soviet Union over the past decades is a grim warning of this fact.

It is interesting that each Age appears to reflect its symbol in the thought of humanity. In the Age of Taurus the Winged Bull, pagan religions actually worshipped and made sacrifices to the Winged Bull. Later, in the Age of Aries the Ram, the lamb became not the object of worship but the symbol of sacrifice. When the Israelites in the wilderness were caught worshipping the golden calf, their "sin" was not merely idolatry, but attempting to put back the clock of history to the previous sign of the Bull.

For the remainder of the Age of Aries the ritual killing of rams and lambs continued daily in the Jewish religion, despite the thunderings of their prophets (such as Hosea) that God did not want their slaughter. "I will have mercy and not sacrifice, saith the Lord." But the prophets went unheeded.

At the moment in history when our earth was on the point of entering the next sign of Pisces the Fishes, the avatar for the New Age appeared. The Nazarene incarnated as divine messenger, teacher and demonstrator of a new and at that time revolutionary concept, a God of love, God as a loving Father, introducing the brotherhood of man.

He did away with the sacrifice of innocent animals. He substituted *self-sacrifice* and loving service to our "neighbour." "This is my commandment: that you should love one another, as I have loved you. The mark by which all men will know you are my disciples will be the love you bear one another." (Roman Catholics and Protestants in Ireland please note.)

But he, too, like the prophets, went unheeded and rejected by his own people. However, the early Christians in the first centuries, despite persecutions, followed a non-separatist philosophy and brotherly way of life, setting up peaceful communities often shared by devout Muslims, and demonstrating the gifts of the spirit in mediumship and heal-

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ing. The sign of Pisces, the Fish, was the symbol of the early Christians, not the cross. The theme of the fish occurs no less than 28 times in the Gospel stories of the "fishers of men."

The cross did not become Christianity's recognised symbol till the sixth century, when the organisation of the so-called Christian Church had done its worst to dissect the God of love and His messenger into a thousand pieces and promote creeds, dogmas, doctrines, schisms and sects in a race for temporal power and intrigue. Thereupon followed some of the bloodiest chapters in all history, culminating in the Dark Ages.

In the crucial ninth century came the great schism between the eastern and western Churches, the final separation being at the Council of Constantinople in 869. Pope Nicholas I was prevailed upon to declare that man was no longer to be considered as a threefold being of spirit, soul and body. From that time forward the Papal See was to deny the very existence of the *individual* human spirit, declaring man to be but body and soul, and relegating the *personal* spirit to the lowly estate of a mere "intellectual quality" within the soul itself (a collective or group soul?). In this way the spiritual initiative of western man was confined to the prison of three-dimensional awareness of the sense world. The Roman Church dogmas became the *only* source of revelation.

Without an "individual spirit," man therefore did not have the right to "look within" for the kingdom of God, as the Nazarene had taught, or to follow his own path of conscience. He had to follow blindly what the authority of the Church laid down for him—on pain of being massacred to the last man, woman and child (as were the Albigenes or Cathars who had managed to adhere to the Nazarene's teachings of brotherly love). The iniquitous Inquisition was a foregone corollary, in order to "save souls" from heresy.

The watery sign of Pisces represents the emotions. It is influenced by the sixth ray of devotion, which could and did turn so easily to fanatical zeal bereft of reasoning mind. The last Age produced martyrs willing to be executed over "trivialities" or some bizarre interpretation by the Church of the day, while others were equally willing to torture and execute them in the name of the God of love.

The characteristics of Aquarius are entirely different. It is an air sign. Its symbol is a man bearing an overflowing pitcher of water on his shoulder—the Water Carrier. Water is used symbolically in all the major religions as a

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symbol of the cleansing power of the spirit, and as an outpouring of the divine spirit. (Just before the end of the Piscean Master's earthly life he sent two of his disciples to "go into the city and there shall you meet a man bearing a pitcher of water—follow him." The man they met led them to the Upper Room for the Last Supper.)

We are now at a most awkward period between the Piscean and Aquarian Ages wherein the two streams of influences meet and clash with one another, hence the unrest and violence all over the world. What then are these Aquarian spiritual influences now being poured out on us? The keynotes are freedom to pursue one's path to spirituality and God-consciousness, and liberation from the dogmatic religious authority of the past. The old Piscean concept of an authoritarian God, separate from His creation, is passing away, together with authoritarian forms of religion.

That there is much confusion, abuse and selfish motivation of the lower mind, to begin with, in the name of freedom and liberation, is inevitable. The current urge to bring everything into the open is also fast changing the old order. All the old taboos are being thrown to the winds. Aided by the extrovert qualities of Aquarius, everything which in the past was concealed or repressed is now being exposed, brought to the surface of consciousness and seen in the light of day, bringing about startling changes in social behaviour, as typified by that terrible colloquialism, "everything hanging out."

Yet the Tibetan master, Djwhal Khul, assures us that this is a cleansing process, likening it to the ploughman turning and harrowing his soil, bringing what is beneath to the surface, preparatory to sowing new seed. However that may be, in experiencing the

death pangs of the old Age and the growing pains of the new, as humanity stands at the crossroads to the future, "the whole creation groaneth until now, waiting for the manifestation of the sons of God."

New energies of all kinds are pouring in, which means that the good and bad, selfish and unselfish, crude as well as aspirational are stimulated and stirred. In the initial stages new energies and qualities are apt to be misused and mishandled. But to quote the Tibetan again:

"Much is going on of a confusing and difficult nature, but light is also streaming in, a light which will go on increasing, bringing assurance of immortality and a fresh revelation of the divine potencies in the human being. Thus is the New Age dawning." All of us are being "put on our mettle," tested and tried, in transmuting the lower into the higher.

To counterbalance the darkness which mankind has brought upon himself, constituting what I call a karmic crisis by the misuse of the energies of mind not balanced by spirituality, there is an upsurge of spiritual seeking and endeavour, individually and collectively throughout the world, an expectancy, a longing for "the manifestation of the sons of God." Concurrent with this are lawlessness, violence, terrorism and hooliganism on all sides, as never before.

In the "Bhagavad Gita" are the words: "Whenever there is a withering of the law, and an uprising of lawlessness on all sides, then I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth Age after Age." The Sanskrit word "avatar" means "one who comes down from far away," and he is known for the aspect of divinity which he manifests. In India and the east the Nazarene is known as the avatar of love.

The avatar for the New Age of Aquarius will unify east and west. Whatever new revelation may be given, it will assuredly include the reality of God *immanent* in all manifestation in every kingdom of nature, in all worlds, in all life—for there is nothing but life, or God, in or out of matter—ONE-NESS. But before humanity can accept this reality I personally am convinced that we have to take our medicine in the form of a great purgation.

Since embarking on this article I realise how impossible it is to answer adequately the question, "What is an Age and what does the New Age of Aquarius mean?" in a few pages! I can only hope I have given some indications.

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Spirit teachings appeal to them

Today's youth needs Spiritualism

by M. H. TESTER

I WAS at school when I first read Edward Gibbon's "Decline and Fall of the Roman Empire." Yet I still remember the fascination I felt that this great political, legal, moral and social organisation should have crumbled in so short a time.

The Roman Empire's fall was allied closely with the decay of moral standards. As the tight moral and social codes were relaxed, so were the political and legal controls.

When I read in the daily press of the increasing violence and crime, particularly among young people, I cannot help but make a comparison with those days.

We have seen the fall of the British Empire. In a few short years it has been dismantled. We are now experiencing the decline.

I am not for one moment suggesting that colonialism is a good thing, or that ruling other people makes us any better. Nor am I particularly proud of the way the British behaved in India, Africa or in other parts of our lost empire. But the comparison with Rome is inescapable.

There is no object in studying history unless the lessons you can draw from it can be applied to contemporary life. Schlegel wrote, "The historian is a prophet looking backwards."

It may be that the decay of moral standards in ancient Rome and the crime and violence of modern Britain have different causes. But the points of similarity are too many to be ignored.

Basically Britain is a moral nation. Our legal system has been copied by several countries. Our parliamentary one is the model of many throughout the world. Most people I meet work hard, pay their taxes, and do their utmost to house, clothe, feed and bring up their families the best they can.

Many have made real sacrifices to ensure that their children get the level of private education they want. Among my friends and associates I know of no wife beaters, child molesters, bigamists, criminals or swindlers. Yet even in this small circle there is hardly a family where a child has not dropped out.

I know people who have worked hard all their lives to provide a high level of good living

at home, only to find that a teenage son or daughter leaves to live as a squatter in a derelict house, or takes up with anti-social drop-outs. I have tried to comfort several parents who ask the age-old question, "Where did we go wrong?"

So where did we go wrong?

We have seen the end of the patriarchal society. Not so very long ago the family was the basic social and economic unit. Father went to work. Mother ran the house. Children stayed at home as long as they could. They needed the warmth, comfort, food and security it offered.

Father was head of the household. His decision was law. He might be hard, intolerant or bigoted. But he represented authority. In his home he was king of the castle.

The family respected him. They knew their place. If he exercised this authority he knew that he also had responsibility to keep the home going, pay the bills, clothe, feed and protect his family.

This concept is not artificial. A similar system exists throughout the animal kingdom.

The father is the provider. The mother is the home-maker. The young appreciate the



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advantages and comply with the system. When the young grow up they may marry and establish their own family group. Until they do so they are junior members of the team.

Now this is changed. The teenager may earn more than his father. The daughter can work as a secretary and get as much again as he does. With money in their pockets, the youngsters are no longer financially dependent on the home. Very early they want their independence. They leave.

Universal education has given the young more than the ability to read and write. They now have the ability to reason. The myths that supported a largely illiterate community are now discarded.

Religious teachings that set the tone for moral behaviour for generations are no longer acceptable. The fables, taboos, reward-and-punishment promises of orthodox religion are derided. No longer can father turn to the fam-

ily Bible for the answer to their problems; the priest have the keys to the door of knowledge; or the Church provide an access to God—if, says sceptical youth, He exists at all!

What we are experiencing is the total failure of orthodox religions to provide today's youth with a standard of moral and philosophical behaviour.

If mainstream Christianity had succeeded we should see materialism regarded as a social evil, with love, kindness and understanding as the acceptable norm. Instead we have materialism rampant. The Vatican is probably the world's greatest hoarder of material wealth. In Britain the Church Commissioners have an income in excess of one hundred million pounds a year!

While the churches remain empty and many are sold for redevelopment, religious cults flourish as the young seek the spiritual knowledge that the failure of the family unit and the established religions have denied them.

I do not know how many religious sects and cults there are. There must be thousands. Allied to them are those who seek awareness without a religious label by mind control, meditation, biofeedback or some other method of reawakening their dormant psychic ability.

Eventually the violence does not provide their wants. Crime fails to pay. The commune does not offer the basic human need of a family unit. The drop-out wants to come back. The escaper finds there is nowhere for him to go. Finally comes the great truth that you cannot run away from yourself and that knowledge emerges from within.

When the protest is over, what do we offer the young? Come back home. Go to church on Sunday. Read the Bible. Obey the rules. Practise the rituals. Live by the book.

These are unacceptable. They have been rejected. We need an alternative.

I believe that Spiritualism offers such an alternative. The concept is simple. Young people I have spoken to find it easy to accept that we survive death, that we are answerable for our lives here, and that in the fulness of time proof of this can come to be obtained by all of us.

The young like the thought of individual development. They take immediately to the concept of the brotherhood of man. And the idea of life here being part of their spiritual education finds immediate understanding and acceptance.

Spiritualism is for the young. They need it. The problem is how to get it to them.

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Science has built-in limitations—6

Mind is fundamental in all creation

by E. A. TOOKE

ALL objects in the material universe interact with each other and yet retain a degree of separation. They are, to use Arthur Koestler's evocative term, "Janus-faced," after the Roman god of gateways. They look inwards towards themselves and outwards towards their environment.

Their characteristics are thus determined not only by internal conditions but by external ones. Because of their occupancy of different "bits" of space-time no two things are identical. Not even two snowflakes have the same crystalline structure.

If each object, then, bears the stamp of *physical* individuality, it seems to follow that mind (if it is associated with all matter in a complementary manner as we have reasoned) must also have an individualised aspect, even in inanimate objects.

Whether or not this is so, and leaving aside the even more elusive concept of self-consciousness, at the very least there seems to be some theoretical support for the "primitive" animistic beliefs of our ancestors.

We are higher up the evolutionary spiral than our ancestors, however, having a greater intellectual understanding of nature than they had—though this has been acquired at the expense of psychic awareness.

In this New Age, the need is to combine esoteric and exoteric knowledge; to advance on *both* fronts. The Principle of Complementarity is the expression of this need; a tacit acknowledgement of its import.

The old animistic ideas are being revived with striking spiritual and material effects in some New Age communities—especially that at Findhorn on the Moray Firth. This community has been the subject of a TV programme and a book by Paul Hawken, "The Magic of Findhorn" (Souvenir Press). Here human beings work in conscious harmony with devas (nature gods), with nature spirits—and with each other. They produce rich crops in impossible soil conditions, an achievement which has astounded experts.

Prof R. Lindsay Robb, consultant to the Soil Association and holder of various agricultural posts with government institutions and with the UN Food and Agricultural Associa-

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.

tion, visited Findhorn. He made this categorical statement:

"The vigour, health and bloom of the plants in this garden at midwinter . . . cannot be explained by . . . the application of any known cultural method of organic husbandry. There are other factors. They are vital ones."

The IBM research scientist, Marcel Vogel, has also visited Findhorn and talks of the plants being "fed by the consciousness of the community."

At the present time we are hearing a great deal about the manner in which man is spoiling his environment. River and ocean pollution are well publicised. We saw earlier that technology, by its very diversification, cannot adequately foresee the environmental effects of its activities.

We will look at some evidence for this before discussing a method by which such problems might be overcome, one which features Complementarity.

The particles of inert gas released from aerosols rise to the higher levels of the atmosphere. According to two American chemistry professors, Rowland and Molina, they remain there and may eventually seriously affect the weather. Worse, they may break down the ozone layer which protects us from the sun's ultra-violet rays. This could lead to an increase in skin cancer.

If this seems unlikely, it may be pointed out that about a million tons of fluorocarbons from various sources are going into the atmosphere each year. The US National Academy of Science supports Rowland and Molina's contentions. It is estimated that it will take the ozone layer 100 years to recover from the damage already done.

Apparent irrelevances, then, should not be

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overlooked; danger could lurk behind their seeming innocence. Even driving on the right-hand side of the road may have calamitous effects, according to a report by four Californian scientists in the sober British scientific journal, "Nature."

This is not due to increased road hazards, but because the passing of motor vehicles—especially high-profile lorries—creates in these circumstances anti-clockwise vortices of moving air which add to the air's natural anti-clockwise vorticity. This can contribute to the build-up of tornadoes!

Fanciful though this assertion may seem, some statistical investigations into the seasonal and locational prevalence of tornadoes support the contention with odds stated to be 1,000 million to one against chance! "Mankind, excluding mainly the British," the scientists observe, "may need to take responsibility for yet another deleterious environmental effect."

Everything we do seems to affect nature's balance in unexpected ways. The proposed disposal of radioactive waste from nuclear fuel in shafts bored thousands of feet down into the Arctic ice seemed an innocuous enough way of solving an escalating problem. Fortunately it was realised in time that pressure creates warmth beneath the depths of the ice where, consequently, a "zone of flow" exists.

The radioactive waste, generating immense heat, would eventually have melted its way down to this zone and leaked out into the ocean. Additionally the heat generated would have accelerated the conversion of ice back into water and caused a rise in sea level all over the world—sufficient, eventually, to flood many low-lying coastal areas.

Radiation-poisoning of the oceans would certainly have robbed us of a valuable source of food; however the supply of fish is already being affected by other causes—including jet aircraft.

In his book, "Forecasts, Famines and Freezes," Dr Gribbin, the Cambridge astrophysicist, quotes the findings of the Scottish Marine Biology Association that the vapour trails left by jet aircraft promote cloud formation and this retards the growth of plankton under the main aircraft routes. Plankton are the basic food of fish. We just can't win!

It is not only nuclear fuels and jet aircraft, however, which represent a potential menace to fish. The sulphur dioxide pumped into the air from the burning of conventional fuels forms dilute sulphuric acid which falls on lakes and destroys newly-born "fry." Britain

alone produces nearly three million tons of this corrosive substance each year.

It is interesting to note that nature provides us with a clean alternative to all this poison—wind power. The Astronomer Royal, Nobel Prizewinner Sir Martin Ryle, advances the possibility of wind generators, each with a capacity of one million watts. These, he says, could be produced at the rate of 2,000 a year.

This would represent a reversion to the primitive yet clean methods of our ancestors—but with all the advantages of modern electrical and aerodynamic techniques.

It is a sobering thought that these examples of the way in which man is damaging the environment are only those we have been fortunate enough to discover. What other sources of continuing harm are still undetected?

Francis Hitchin, in "Pendulum" (Fontana), discusses the work of a number of eminent biophysicists in Russia and America which reveals the effect of all sorts of strong and weak electromagnetic radiations of different frequencies on animal life, health and behaviour, ranging from the curing of leukemia (blood cancer) in mice to the premature death of chickens. Yet our environment is a veritable Pandora's Box of man-made radiations. That they affect us in certain; how they do so remains largely unknown.

The obscure nature of some of technology's side-effects, then, makes a mockery of foresight. Only after the damage has become apparent do we say, "We shouldn't have done this."

Yet the answer cannot be to abandon technology. For all its shortcomings it has been the main instrument in preventing our lives from being as "nasty, brutish and short" as those of our remote ancestors (according to the history books), and of many of our fellow humans in the third world today. What is the solution? Obviously it is necessary for people—especially perhaps scientists and politicians—

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to become more fully aware of the need to unify *all* our creative skills.

One feels that at the moment our leaders do little more than pay lip service to the problem. There is far more interest in new techniques of "overkill," new methods of destroying nature instead of saving it.

Deliberate universal genocide we may not be able to do much about—except to pray. Unintentional self-destruction is a different matter. We can best avoid this by learning to respect nature as the Findhorn community does. We must seek to co-operate, not to conquer.

Preservation of nature's essential balance, while not perhaps beyond man's *technological* power, is beyond his *organising* capabilities. Therefore, it would seem, man's arrogance should be replaced by humility. It is in humility that wisdom has its roots.

Up to now we have been fortunate. What Dr Lyall Watson calls "a cautious Cosmic Nanny" has prevented us from doing irreparable harm to ourselves by showing us the dangers in time. We cannot, however, be intended to remain forever in the nursery. We must start trying to behave as adults.

How are we to set about co-operating with nature? We have already seen that we are too ignorant of her interdependent processes to rely on our intellectual resources. It is of little

use to ask those acclaimed as experts on environmental problems; they cannot even agree among themselves. Gribbin notes the wide divergencies in the assessment of some of the effects already mentioned.

Air pollution, for example, may precipitate a new Ice Age by reducing light and warmth from the sun; on the other hand, through the "greenhouse effect," it could usher in a new tropical era. Our data is incomplete. Uncertainty reigns.

Because we can never have a complete understanding of causes, we can never fully anticipate their effects.

There *is* a solution, however, the one discovered by the Findhorn community. It is viable only because the universe has a mental aspect. If it were built according to the materialist model there would be no hope at all for man.

Fortunately for the future, however, mind is a fundamental component of all creation. It is this that gives grounds for optimism.

If nature is permeated by a universal intelligence, might we not tune in to it and seek its guidance? Can we not link our puny powers of understanding with the incomparably greater one underlying nature's material manifestations?

Our aim should perhaps be to develop those occult faculties which would enable us to hear what nature herself has to say. Some have already learned to listen. For the people at Findhorn the New Age is *now*.

They obtain guidance from higher sources as to how best they may co-operate in the total process of life and growth. We can see the wisdom of their attitude by summarising what we have already discussed:

1 Man needs to predict accurately the results of all his activities.

2 Prediction demands a precise knowledge of fundamental causes and relationships.

3 Fundamental causes and relationships are not to be found within matter (hence Heisenberg's Uncertainty Principle and the Theory of Emergence). It follows that—

4 We must go beyond matter to more subtle realms to obtain the predictions we need.

Are we able to do this? It is time to find out; to seek the golden horizons I mentioned in the first article.

(To be continued)

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Are we back to square one?

Which came first, mind or matter?

by HARRY WILLS

IS it not remarkable, and indeed a little frightening, that what we look upon as true and reliable at one point in time is later proved to have been wrong?

When we try to appraise the nature of our universe, the evidence we have to rely upon is limited and distorted by the inability of our senses to respond to more than a very narrow band of frequencies. We know this and make allowances for it in our calculations and deductions.

Yet there are always certain things we feel sure can be relied upon that are outside of the processes of daily change going on around us. It is when any of these is unexpectedly discredited that we are thrown into so much confusion.

A long time ago men thought they had everything weighed up. The world consisted of elements, air, earth, fire and water, and that was all of knowledge. No one needed anything else, except perhaps a few gods to worship.

Then some irresponsible being comes along and announces that there are lots of different elements, none of which has very much to do with earth, air, fire and water which had once been thought so real and dependable.

When man found he could put two things in a pot, heat them and get something quite different as a result, chemistry was born. But all was not completely lost, for now we had the truth of the matter—the whole truth!

All substances consisted of atoms. The elements consisted of atoms that were all the same nature. Compounds had different sorts of atoms grouped into what were called molecules, but each molecule was of the same nature as the rest of the compound.

At least we could rely on this being true. We began putting together challenging statements such as that matter was indestructible, that after any chemical reaction, although substances may have changed in form, the total mass of what we had left would be the same as the mass of those things with which we started. This was the truth and there was no way in which it could be avoided.

Alas, more irresponsible people discover that atoms consist only of tiny particles of energy gyrating in space along certain paths,

creating the impression of solids where in fact no such solids exist. The laws of conservation of matter go by the board, for it becomes apparent that matter is itself merely an illusion created by the inability of one field of revolving particles to penetrate the field of another.

So where can we turn? Our world of solid, unrelenting, immovable matter, the one thing we could really depend upon, has suddenly been exposed as just another confidence trick. Perhaps we should forget matter and turn to mind as the one reliable factor. Of course there is still the problem of gods, and how physical life relates both to mind and to matter.

Religious people thought to solve the problem by eliminating all the gods but the one that John wrote about in the first verse of his Gospel. But if we accept what Arthur Findlay regarded as the correct translation of the Greek "logos," namely "mind," we find John saying that in the beginning there was mind and the mind was with God and the mind WAS God.

So now it should be all plain sailing. We have kept our chosen God by asserting that He and mind are one and the same. We have saved ourselves any risk of future discomfiture by relegating that most unreliable substance called "matter" to a secondary position and a temporary nature, and transferring our trust to the more dependable world of mind, which is timeless, changeless and all-powerful.

But what about that other question, the effect of physical life and its relation to both worlds, matter and mind?

Not so long ago no problem existed. Many of us would have said, "Life was created by God; it says so in the Bible." Those who wanted to be awkward would have argued that life was created by mind and would have been firmly put in their places by John, after just one verse. This would have stated very clearly that God and mind existed before life began and were responsible, under either name, for its creation.

The third of E. A. Tooke's articles in this magazine asserts that matter does not produce mind. If all the previous claims are at all jus-

tified this would seem to be a reasonable statement. The case is indeed admirably set out by someone who obviously knows his subject.

So now we have the truth, the whole truth, and in future nothing can possibly so discredit the very basis of our thinking, the one unsailable premise, as to cause us the least embarrassment of confusion.

Or is it as simple as that?

Life no doubt exists on many different planets. But as we are only in communication with our own, and in any case a similar process of evolution would probably take place in any location, we need only consider how life started on earth.

I imagine most people would accept that the first form was the elementary single-cell organism, and that development took place over eons of time to produce algae, bacteria, fungi, etc, through plants into the animal kingdom.

Surely what we see here is a progressive effort on the part of mind to involve itself in the world of matter. And surely there can be no doubt that mind consciously started the process with a view to evolving better and better forms of vehicles through which this involvement could be effected?

Or is there a doubt?

Even in our own time we are in the happy position of being able to study forms of life that differ little from those existing long before man appeared on the scene. We can see that each life form has the ability to operate on a certain level of awareness and to communicate within its own limited sphere of operation.

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We can see that the quality of this communication and the level of its operation depend very much on the degree of sophistication reached by the physical vehicle. Mind exists, for example, in an alga, but no one would expect it to be able to do mathematical problems, because even the concept of plurality is outside of its scope.

Beauty is something that exists in the mind. A human being can be uplifted by gazing on the variety of colours in a rose. A dog, on the other hand, whilst being one of the more intelligent of animals, will not be in least inspired—not because it is colour blind, but simply because the concept of "spiritual uplift" from looking at a variety of colours, or symmetry of form, is quite beyond its powers.

So when the dinosaur was the most sophisticated form of life on this planet, beauty could not have existed. True, the trees may have been as stately, the grass just as green, mountains towered as proudly. But with no mind more powerful than a dinosaur's, there was just no mechanism to convert these physical characteristics into a mental condition.

The same can be said with regard to other attributes of mind. It would be ridiculous to suggest that in a world of only algae and bacteria there were such emotions as rage, love or ambition. These can be apprehended only by minds on the level at least of the animal kingdom.

One way in which man transcends the other animals is that he can formulate a mental image. He can imagine, picture and invent. Only man is sufficiently evolved to deal with these things.

So in the days when the first single cell form of life was still to arrive, where was there a vehicle of sufficient efficiency to formulate the idea of creation? Where was there any vehicle capable of producing this grand plan?

If we had been able to observe the whole process of evolution and witness the way in which the power of mind increased as more suitable vehicles evolved, we could have been forgiven for coming to the conclusion that mind, far from being what started it all, was something produced BY it.

In other words, mind had been a product of matter!

The idea makes a nonsense of much of our most satisfying mental exercises. We had just come to regard mind as the one thing that we really could rely on! But do we detect something familiar about the phrase?

Are we not once more confronted with the same old question of the chicken and the egg?

It needs a universal religion and an international language

To achieve peace on earth

by DR NASSIF ISAAC

ONE universal, scientific religion and one international, common language are the two goals humanity has been aiming at since the dawn of history. Yet despite the advanced stage of scientific progress and the ever-widening horizon of man's mental capacity, the goal is not yet attained.

Both languages and religion were and still are the main factors in dividing mankind into so many factions. They stand as barriers between man and his fellows. When a solution is found for these two disuniting factors humanity will merge into one family. By triumphing over these two elements that have been impeding and obstructing progress mankind would have realised its aspirations.

The present religions are man-made and suited for the needs of the mental development of their time. They satisfy the craving in humanity which fears and dreads the unknown and wonders at the mysterious forces of nature. They satisfy the uneducated in this life until the human mind advances.

Till mental development occurs it is impossible to change ideas. The change comes naturally as the mind develops. At the present stage of development the world urgently needs a God-made religion. I am simply joining efforts with those who preceded me in bringing to light the only divine religion which is as old as man himself and known in our time as Spiritualism.

Religions are man-made and must perish with other man-made things. Doubtless these fictions have acted as crutches in the past to many weary souls who have found much comfort and consolation. But against that it must be admitted that they have also been the cause of numberless crimes and barbarities. History is stained with the blood of the martyrs. Likewise the belief in the inspiration of holy books, though it has given strength and help to millions, has been a great hindrance to humanity's progress.

The comparative study of religions proves that each revered its founder to the extent even of deification. Yet their doctrines were never shaped by the founders, but by the followers who came after them. The founders laid only the foundation of the new religion.

This was done not because they intended to form one, but because they, as mediums, were inspired to introduce new and pregnant principles, which they revealed to the world by their teachings and lives.

Religions were the major cause of wars, violence and man's degradation. The conviction that the followers of one religion are superior to those of another one has led to more violations of basic human rights than any other cause.

Through the last thousand years religions have been the basic necessity for the human spirit, but they are waning in their present form. A continually growing number of people are not encouraged to base practical life on a belief in holy writings whose expressed words seem to them to be incomprehensible. Dogmas, rites and superstitious doctrines no longer appeal to a progressed mankind. Man demands knowledge instead of belief.

The material science, although helped by genius, represents only knowledge of physical phenomena. Clairvoyance, trance, clairaudience, spiritual healing and similar psychic facts cannot be explained by material means.

Can we solve the mystery of life without analysing these things? Our daily lives abound in examples showing how great a difference in fact exists between material and spiritual evolution. Nevertheless, the so-called world religions continue to preach theological theories, proclaimed by ignorant people thousands of years ago, without any sign of evolution or progress.

In other words, religions stagnate and are ignored by thinking people. It is time to present to them a scientific religion to set against a purely material concept of life.

Through the long ages of evolution we have finally arrived at that period of our development where we can with reason safely venture into a previously almost forbidden field. Old fears, superstitions and dogmas are fast fading in the piercing light of a new age.

It is an age so marvellous in its discoveries, so daring in its accomplishments, so courageous in its power of thought, that only the prejudiced cling to the earth and tremble in their ignorance. The enlightened mind soars to the

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heights and rejoices, thrilled by a thousand causes ever widening in their possibilities, revealing a universe where space and time, as we know them, cease to exist.

But a scientific, universal religion is only one of two wings by which humanity can soar to the heights. The second wing is one international common language.

The last few decades have brought great changes in the lives of all nations, and mostly in terms of increased contact. "Breakfast in London and lunch in New York" has become almost a commonplace of this jet age. With the help of satellites, whole continents are connected and maintain fuller contact with each other. The crust of isolation, which used to shield nations from overseas contact, has been broken for good.

One important result of this tremendous increase in contacts in all walks of life has been the realisation that there is one major barrier to international communication which has still to be overcome. This is the language barrier.

The ascendancy of such concepts as world government, a world court, a world religion, world economic co-operation, etc, has inescapably introduced into our global thinking

the crying need for an international auxiliary language to serve in world-wide dealings with our many new-found neighbours.

"Love thy neighbour" is a splendid idea. But how do we start to express it when we cannot speak each other's language? Once it was easy. "Thy neighbour" was the chap next door, or at most from the next village.

Today it is the one across the Channel, at the end of your telephone line in a distant foreign country, announcing on your transistor radio, or asking you the way in the street.

In these days of aeroplanes, radio, television and cheap, comfortable travel it is becoming more and more necessary for man to be able to make himself understood wherever he happens to find himself.

Many international conferences become a wearisome waste of time and temper as different remarks are translated into various "official languages." No real exchange of thought is possible without a common language which all can understand and use—as in the case at the universal Esperanto congresses annually held in one of the world's capital cities.

The world's present situation confirms the belief that the language problem must urgently and finally be solved. Neither English, French nor any other national language is adequate for the purpose. One can easily see the unfairness and difficulties which these languages present to other people.

A practical solution of the language barriers confronted by millions everywhere must be sought. No nation's tongue can arrogate to itself the role of international language. Why? Because it would thereby bestow on that nation a world-wide influence and overlordship to which the rest of the world would never consent.

The essentials of an international auxiliary language are that it be neutral, easy to learn, simple in pronunciation and grammar, perfectly clear in its meaning, as well as flexible and that it should be so constructed as to be acceptable to the principle civilised nations. Esperanto fulfils these requirements.

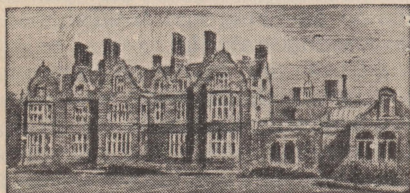
Religions and languages have divided mankind and separated nations. They have caused wars, bitterness, rancour and bloodshed. They have opposed the march of knowledge and impeded the progress of science.

Away with the diversities of religions. Away with the plurality of languages. Welcome the day of a united planet earth. It will be united by one scientific, universal religion, and one common international language.

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Man has vital part to play in the divine plan

RECEIVED BY PAM RIVA

PATRIOTISM is a double-sided coin. We are taught, as children, that it is good, a noble sentiment, to love our country, and to make sacrifices for it. And the greatest is said to be the "supreme sacrifice" of the soldier, ending his earthly life in time of war.

It is not often that the soldier desires to make this sacrifice. Usually it is not his choice.

Why is he called upon to fight other children of the Great Spirit? He and they are born into an earthly body to progress along the path of the spirit. How can they progress when they are told to kill each other? That is not the meaning of earthly life. The great teaching, "Love thy neighbour as thyself," still falls upon deaf ears.

Why do the children of earth fight? The planet, and all it contains, was given to man that he might have a fitting place to learn his lessons. Wise spirit teachers say there is an abundance of all that is necessary to sustain

the children of earth. But some take too much, and are ever greedy for more.

Nations quarrel over who owns the right to fish in the sea. The Great Spirit has provided fish in abundance for all who choose to eat of this manifestation of life. But man takes too much from the sea because of commercial gain, and then fears the stock of fish is dwindling.

So he tells his neighbour from another land: "I will not allow you to fish here. These are the waters of my country."

Nations quarrel over land. Then one nation, greedy for more, fights and slaughters to acquire the territory where its neighbours dwell. This is done in the name of patriotism.

Nations deny some peoples of a different colour, race or religion the right to live in their country. This too is done in the name of patriotism. But all people are expressions of the Great Spirit. All have their part to play in mankind's evolution.

Man does not content himself with sinning against man. The seas, rivers and the lakes, all filled with varying manifestations of the Great Spirit, are polluted by man.

Forests are denuded and hedgerows cut down. Each animal, bird and insect placed in that environment to further its spiritual growth is being harmed. Each manifestation of the Great Spirit has a path of evolution. Man is denying them this right.

Man sins even against the Great Spirit. He builds increasingly upon the land. Soil, designed to be living and fruitful, has been overlaid and made sterile.

The fall of the leaves in autumn was designed to enrich the earth and protect it against winter's harshness. In the cities, men have to be employed to sweep up the fallen leaves because they contribute nothing to the cold concrete and steel of the streets.

What was perfectly planned by the Great Spirit has become a nuisance to man. But he must learn to be a patriot of the earth and of the universe, to work in harmony with the Great Spirit's laws. Then, and only then, will he fulfil his part in the great scheme of evolution.

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Peter's spirit return proves it

Real religion is caught, not taught

by RON LAING, MA

WHEN my wife and I were dairy-farming high up on a plateau of the Chiltern Hills near Henley-on-Thames, Oxon, I made the acquaintance of a Cypriot head waiter named Peter Kafatarios. He ran a high-class restaurant, catering mainly for businessmen, the aristocracy, and film and theatre celebrities. The food was excellent and the decor luxurious.

Peter came to Britain from Cyprus in the mid 1920s as a boy of 11. He had known near starvation in the slump of 1931. But by abounding energy and sheer determination he had done very well in his trade and had become head waiter of the old Cafe de Paris in London which was bombed during the war. Later he opened his restaurant at Henley-on-Thames.

About twice a year my wife and I, dressed up in our best clothes, treated ourselves to what in those days we regarded as a sumptuous meal—smoked salmon, steak Diane, and a crepe suzette. It was not until a few years later that we gave up eating meat, not at first as a matter of principle, but from sheer disgust at the conditions in our local abattoir where I was compelled to take week-old bull calves and old cows who had passed their milking span for slaughter.

Peter, like many foreign head waiters, was a bundle of energy. He had learned his trade from A to Z, working his way up from a kitchen boy. He had also slowly learned to assimilate the sort of *haute couture patois* necessary to communicate with and become popular with his customers. In the past, if he left one restaurant, he was able to obtain a position in another by virtue of the number of customers who followed him to his new job.

On about my second visit to his restaurant he came to my table and observed the usual courtesies. He asked if I was busy. I think a little imp must have got into me. I had been watching the chic behaviour of some women present and thinking what a "bag of tricks" they were!

I said in a loud voice, "Yes, very, I have been carting hay bales all day, and I'm absolutely whacked." I might have thrown a large stone onto the glassy surface of a millpond; the ripples seem to engulf the whole room. Yet

from that day Peter was my friend. At last he had found someone natural and real.

Came the time when I invited him to my farm, which he loved. It gradually became a weekly call. On his day off Peter would arrive with a shot gun and a golden Labrador dog he adored. He would potter about the farm all day. I don't think he ever shot anything, but that was not the purpose.

His parents were simple peasants in Cyprus and the atmosphere reminded him of his early childhood. He loved the fresh air, the exercise, and the pleasure he was giving to his dog. It was impossible to persuade him to eat anything, except perhaps a lightly boiled egg. On his day off the sight of food literally nauseated him.

It was perhaps rather sick humour, but when I learned that Peter kept a sty of pigs behind his restaurant, unknown, of course, to his customers, I could not help observing, "What one lot of pigs leave on their plates another lot of real ones use for nourishment."

It became an improbable friendship. Under the facade Peter was one of the nicest, most courteous, and kindest men one could wish to meet. He was one of nature's gentlemen. He was married to an Englishwoman who had been a staff nurse. They had a young daughter, a sweet girl, whom Peter adored.

He had fought in the last world war in the RAF. At the time of meeting him he had just built himself a bungalow at Henley, and was busy creating a garden.

He spent all his spare time in it. At the end of a year or two he had a prolific vegetable plot and a magnificent display of roses. He loved roses. I delivered an enormous load of rich, cake-fed farmyard manure which helped them along. There was no place to dump it except on the flagged terrace by his front door. But by evening on the same day he had wheelbarrowed it all away to a more suitable site.

About a couple of years after meeting him, Peter contracted angina. He struggled away in his restaurant for about six months, but then he had to stop work. Poor fellow, there followed a most frustrating year for him.

Peter was a worker, but now could not touch his garden except in short bursts.

I do not think he had ever read a book in his life. He tried, but he simply could not take to it. He was a doer rather than a thinker and reader. His one consolation was music; he loved the classical kind. His enormous reserve of energy simply lay limp.

I think he sensed he was to die, which he did not want. He was only in his mid-50s and he had no particular faith. He had never given himself time to think. It had been constant work for all his life.

By this time I had given up dairy-farming, without any specific idea as to what the next phase of my life was to be. I had taken a big leap in the dark. I was engaged in writing an autobiography as an exercise in self-awareness.

As so often happens in life, what turns out to be right, and more often than not by accident and with very small beginnings, Peter and his cause were the embryo of what was to become 12 years of very absorbing and fulfilling full-time voluntary welfare work. I began seriously to befriend him, without having much idea of what I was doing.

I simply visited him, sat and talked to him, got to know his wife, and invited him to our new home. To my surprise, he frequently telephoned. He seemed to enjoy our meetings. Often he overstayed his leave, but we didn't mind.

It was as if he sensed we had something which made us tick. He was curious to know what it was, but he was entirely ignorant of things spiritual. As I was only at the beginning of the road I did not know how to approach him.

I worried about it and wracked my brain. It was patently no use lending him a book, even an elementary one. In one sense he was a complete materialist, through the life and work which fate had decreed for him. In another sense he was one of the nicest men I have known.

Each time he came I failed to mention Spiritualism and an after-life. I just did not know how to do so. It seemed inappropriate to speak of death because he maintained such a courageous front of hope and cheerfulness.

Peter got steadily worse. He paid us one final visit. It was his custom to arrive at about 2.30 pm and leave at 6 pm in order to get home for a meal. On this occasion I do not think he left much before midnight. I do not think I have ever felt so inadequate. For the life of me I could not offer him any comfort.

We talked about this and that, anything except the vital issue of life and death. Yet all the time I was metaphorically sweating in a protracted, anguished, silent effort to instil into him some semblance of faith. It was almost as if the spirit world had sapped my courage and tied my tongue.

I went to bed that night feeling hopeless and totally inadequate as a person and friend.

A week later his wife telephoned at 6 am. Peter had been taken to hospital in London a few days earlier. That morning his heart had stopped beating, but doctors had revived him. It was clearly touch and go. Would I drive her to London?

I flung on my clothes and without shaving jumped into the car. I got her to London in double-quick time. But it was too late. Peter was dead.

I spent the day trying to comfort his wife, helping her with the various things that have to be done when a person dies. A few days later my wife and I attended the funeral. There were only a few friends. I always think it is a strange, unreal experience for a Spiritualist to attend an orthodox funeral.

There we were, all dressed in black (the colour of Satan!), a few genuine mourners and the rest putting on a show. Of course one's heart mourns the "empty house of clay," but one's soul is rejoicing. Yet one hesitates to show it out of respect for the bereaved. And all the time the deceased is probably watching the proceedings and feeling sad for the mourners' sadness.

During a trip round the world in 1934 I remember watching a funeral procession in pre-war China. Playing gay music, a band came marching down Shanghai's main street, followed by a crowd in genuinely festive mood. I thought it was some kind of celebration and was astonished to learn it was a funeral march. The Chinese were once a very psychic race. The custom of regarding death as an occasion for rejoicing had been perpetuated down the centuries.

Peter's wife was a practical, down-to-earth woman who was not all that close to her husband. She did not take his passing too badly. I think the little daughter was the most upset. We continued to befriend them for a year or two until we moved to Sussex.

About five years went by. By this time we had a home circle, with a resident housekeeper as our medium. One day she received a message from Peter. He was working in gardens, among roses, in the spirit world, and

was very happy. He was also designing new specimens of roses.

Peter had discovered to his delight that by calling on the Almighty Spirit, the life force comes down from on high. Like a streak of lightning it gave actual life to the newly-created design. (This phenomenon has been confirmed by spirit guides.)

I asked if he had gone over with any faith in an after-life. "Yes," he replied, "I knew I would be all right after that last conversation we had in your home when I stayed until nearly midnight."

But I had said precisely nothing. Yet by my

earnest attempt to find words, and in my compassion, I must have radiated enough light to touch his soul. In my minuscule way I had done to one person what the Nazarene did to thousands, and what is being repeated in India today by that great but little known Master, Sai Baba.

By their mere presences, by the encompassing light of their auras, by the penetrating love in their eyes, these Masters can bring about a shattering transformation of the whole personality, sometimes in a matter of seconds and without uttering a single word. True religion is caught, not taught.

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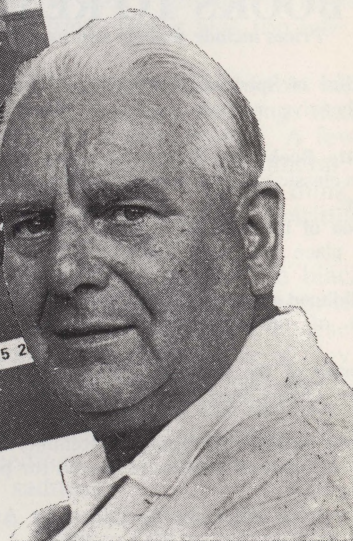
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