

TWO WORLDS

SEPTEMBER 1978

91st Year No. 4016

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A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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SEPTEMBER 1978

91st year No. 4016

The best magazine of its kind in the world

'God of the granite and the rose . . .'

EDITORIAL

"HOW would you define God?" The question unexpectedly directed at us from a comparative newcomer to Spiritualism produced a momentary hesitation. Our spontaneous answer was, "The perfect creator of all life and the summit of infinite intelligence, love, wisdom, truth, inspiration and revelation."

Obviously this reply is inadequate. The infinite, by its very nature, cannot be defined by finite thought and language. Neither can the imperfect explain perfection. The lesser can never appreciate the greater.

It is easy to state what, in our view, God is not. The adjective of male or female cannot be applied to the Deity, though people persist in "creating" God in their human image.

God is patently not Jehovah of the Old Testament, this tribal deity said to be jealous, favouring a few and behaving in dictatorial and tyrannical fashion.

And clearly, though orthodox religionists think otherwise, God is not a Christian, Jew, Muslim, Hindu or a member of any sect. Equally God cannot be described as a Briton or as belonging to any nationality.

Nor can God be monopolised. The fact that the words "He" and "His" have been and are still regularly used to describe the Deity owes its origin to an ancient outlook, which still obtains today, that the male is superior to the female. There is also the difficulty of being misunderstood if one referred to God as "It."

Moreover God cannot be personal in the sense that we understand the term. But the quality of being impersonal when applied to God does not imply a state of unawareness of

personal requests uttered in prayer. That is no problem to infinite intelligence.

The Spiritualist is at an advantage because of irrefutable evidence that individual life continues after physical death in a spirit world which is subject to natural laws. Some of these are greater in operation than ones familiar to us simply because they deal with superphysical phenomena.

Our evidence of Survival indicates that natural law rules throughout the universe. Every new discovery reveals that whether it be large or small, simple or complex, it is controlled by natural law.

Our Survival evidence also demonstrates that man lives here and hereafter because he is a spiritual being. It is the spirit, the divine spark, which enables him to live and to continue to exist, presumably for eternity, in its evolution towards the perfection which is God.

The origin of life is a mystery that scientists have been unable to solve. It cannot be dissected in the laboratory. Neither has anyone, however talented, the ability to create life even in its most minute form. Man is unable to make a blade of grass. All he can do is to transfer life from one form to another.

God is everywhere, in everybody and everything, because God is spirit. As the opening line of the hymn has it, "God of the granite and the rose . . ."

Sectarians believe in "miracles," and refer to Bible happenings which they assert are examples. There can be no miracles in the

(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

When affinities meet on earth

THE session began with this typical greeting from Silver Birch, guide of Hannen Swaffer's home circle:

"I am very happy to come amongst you and to bring my love and greetings from the world of spirit. I hope that, before it is time for us to part, we will have learned something from one another and feel that it was good to meet in these surroundings where for a while the barriers between earth and heaven are overcome and we all realise that in reality we dwell in one universe."

Then he greeted a previous visitor, accompanied by her husband who had been invited to attend. "I hope I can be of service to you and perhaps say one or two little things that may be worth your hearing.

"I am very glad to see there has been a great improvement in the conditions that are around you as compared with those prevailing on your last visit. The storm has abated somewhat. The sky is clearer, the clouds dispersed and the sun begins to shed its beneficent rays upon you.

"You are coming through now very well indeed and still have much work to do, a service that only you can render and nobody else. You came into your world in order to discharge—I nearly said a debt, but I wondered whether I would be speaking above your head if I said that."

(Continued from previous page)

sense that natural law has to be altered or abrogated.

Were this the case, it would mean action having to be taken because of something unforeseen, which is contrary to the perfection and omniscience that God must possess.

Because we are partakers in God's spirit, we have access to all the unlimited powers that the Creator has. Moreover they are latent within us:

What we have to do is to learn to live aright, in harmony with natural law, and reap the richness of being which is the automatic result.

And because God is love, there is nothing for any of us to fear in this world or in spheres of activity that we will one day inhabit.

"No, I think not," the wife said.

"You are very fortunate because you have been led by my brother White Eagle, who is with us tonight for a short while, and have been able to receive the tremendous guidance that this evolved soul has to offer those who are ready to receive it. As you know, nothing can be done until the soul is ready. Otherwise anything we say or do is wasted because until the capacity for reception starts it is an empty, futile exercise."

Silver Birch, in a special welcome to the husband told him: "I do not say this to many people, but you and your wife are two halves of one soul; you are affinities. It is not a common experience. So far in my mission to your world I have met only very few affinities.

"You both decided to come back in your present incarnation because not only is there a mutual mental and spiritual attraction, but you have something important to contribute to each other in the tasks that are still to be performed. There is so much to be done in your world today which presents a very drear, dark and dismal picture as we approach it.

"But here and there is a little light, which we find as a welcoming sign that the flame of the spirit, however tiny, is burning and gradually will grow in intensity as the service is rendered by those dedicated to their task.

"So set your sights high, do what you can, help those who come to you. The healing you do is very important. It touches souls; it gives many an awareness of reality that they never had before. It opens spiritual eyes and unstops material ears so that they can even occasionally hear the music of the spheres.

"This is a service that cannot be rendered by your churches, temples and synagogues which to a large extent have divorced themselves from all the power, vitality and dynamic that can come only when channels are provided for the outpouring of the spirit.

"The Great Spirit offers a plenitude of wondrous power and help for those who are ready to receive. It is the service you render with the healing which enables this power of the spirit to find another lodgment and thus increases

the area where it can grow. Do you follow?"

"Yes, indeed. It is most helpful."

"You cannot measure these results because there is no yardstick capable of showing you what is being achieved. There are many sources which provide for people's material well-being, that can give them food when they are hungry and drink when they are dry, that can provide shelter when they are homeless and clothes when perhaps they have only rags. But the number of those who can provide spiritual strength and help is alas very few compared with the millions who are unaware of these priceless benefits.

"Small you may be in number, but the power that is being directed, streaming from the Great Spirit, is performing a vital task. It is touching souls and that is something that is the most important service you can render.

"I think your husband has been very good to let you go your own way."—"Do you think he had a choice?" was her humorous comment.

"I would never ask such questions. I had to be trained before I essayed my task of working in your world. Part of the training consisted of showing me how to deal with the feminine sex because I was told they can be more difficult than the men.

"When you say, 'Did he have a choice?' the answer is of course he did and that is why he chose it. The choice was made in another life." To the husband the guide said, "You have been helped far more than you realise."—"Perhaps I do realise it."

"I hope you do because there have been a few crises when trouble loomed. For a time it seemed difficulties could be insuperable. Then dramatically the situation was completely changed, the way became clear and there was no mistake about the path you had to take. I have wrapped that up as much as I possibly can, but I am sure you know what I am talking about."

As usual Silver Birch invited questions. The wife asked: "Medicine is changing so much. One of the coming things is radionics. Those of us who do spiritual healing feel that both are working on vibrations. I wonder if these will clash?"

"No, because an increasing number of people who are practising diagnosis and healing by radionics are becoming aware that they have to recognise the spirit body as playing a very important part in the health or ill-health of their patients. You will find that these people, because they are dealing with vibrations, are aware of the fact that they are reaching

realms of being that are completely non-physical.

"Because of that fact they know that patients are not only bodies and minds but also spiritual beings, and that health is not achieved until the correct harmony is produced between the body, mind and the spirit. There are many ways of diagnosing disease and treating sufferers. Success can be achieved only when what is done stimulates the spirit of the patient into its rightful activity. Until the spirit is working as it should, and the alignment with the mind and body is correct, health will never be restored.

"The way in which spiritual healing functions is that it emanates from a spirit source, is transmitted through a spirit source and touches and works on the spirit of the patient. It is a spiritual exercise from beginning to end. Whatever other forms of treatment or therapies are used, until that harmony is restored, unless there is the wholeness, which is what health is, then the illness, disease or obstruction cannot be put right.

"It does not matter whether they use pendulums, divining rods, blood spots or pieces of hair that help them to diagnose the physical effect. To obtain real success it is the cause that must be treated. It is no use treating the symptom and ignoring the origin."

Silver Birch asked the wife: "Will you give my love to all the family of White Eagle's human instrument because I have a great admiration for the wonderful work they are doing? And give my love to the medium and her husband. I have never forgotten the time they came to this little room. It was transformed into an Indian camp fire and we had what some could have described as a spiritual pow-wow.

"I do not have to tell them, of all people, that they are aware of the tremendous, protective love that is always around them. The service they have rendered is incalculable. The results are still increasing and will continue to increase. When you have dedication accompanying the gift of the spirit then seemingly there is nothing impossible that cannot be achieved."

Finally the guide told the woman visitor: "Keep going; do the best you can. You cannot do better than the best."—"We look to you for help, Silver Birch."

"I will always do whatever lies in my power. I am greatly concerned with the welfare of the animals you are trying to help. I abhor the needless cruelty, the pain and torture inflicted on what millions do not realise are sentient

creatures animated by the same life force as they are.

"To see all this cruelty, that need not be, makes me shed many tears when I come to your world. But we must never give up; we must continue to fight, and fight, and then fight again. When you are weary we will provide the strength so that the amelioration and betterment will continue. There is work to be done and you should rejoice at the opportunities provided to help those who, unlike humans, cannot help themselves."

Here the guide greeted another woman, one paying her first visit. "You are not a stranger to me," he said. "I am sorry your husband is not with us tonight. Perhaps when he is better you will bring him. I do not have to tell you about the help he is receiving. Without it, he would have left your world."

"I am sure about that," she said.

"There are very few people like yourself who have been privileged to have the awareness of spiritual realities. You have been richly blessed because the finger of the spirit has often pointed its way for you. As a result you have tried to help others as you have been helped. I think you have as many people in my world as you have in yours. They are all here."

"The way was shown to you at a time when you needed it. It was comparatively early in your life. The knowledge you received has been your refuge and sanctuary, your strength and shelter, and always the means by which you have been able to face your world with a smiling certainty."

"My friends here have heard me say this many times: life is infinite; life is eternal; life is indivisible; life survives physical death. But so does love because love is an expression of the Great Spirit just as life is. It is said that love is the fulfilling of the law. There are no obstacles, no barriers so enormous or powerful that love will not succeed in overcoming to reach the one that is loved."

"True love is spiritual in essence. In your world it also has its physical expressions. Love is sometimes sacrifice, but always realisation, fulfilment and the desire to serve. The Nazarene said, 'Love one another, even love those who hate you,' thus giving mankind an ideal seemingly impossible of attainment."

"Of course it is easy to love those for whom you feel kinship, mutual interest and who are complementary to you because you share similar interests. It is more difficult to love those for whom you feel no attraction of any kind. This is what love truly means. To serve with compassion, which is an attribute of love,

is to fulfil yourself because you are allowing the Great Spirit within you, as the epitome of love and wisdom, to be expressed in what you do."

"How I wish that each one of you could see the love that is around you, not only from your own related ties of blood, but those who are attracted to you by kinship. They see in you a means of serving others who are not so fortunate as you are. These spirit beings are expressing diving love because they have sacrificed themselves."

"They deny themselves all the beauty and wonders of the inner spheres which are their natural abodes so that they can return to you to help others who have lost their way, or who in ignorance are unaware of what your world can offer them. That is why I say you are richly blessed."

"Continue the service you are rendering. Do the best you can. If you fall down you can always pick yourself up. The past is behind you. The pages of that book are closed; do not look back. Live for the day, and for what the morrow will bring. Have no fear of its coming. Salute it, greet it, welcome it as the herald of opportunity to serve, perhaps to enrich another's life as yours has been enriched."

"Help those who come to you because they will always be brought to you. You do not have to seek them out. If you succeed in giving them only an inkling of the awareness that is yours, you have started them on the path that matters. After that theirs is the responsibility of what they do."

"Welcome those who come to you because you are available. If you help them, rejoice and thank the Great Spirit for the opportunity of service. If you cannot help them because they are not ready, then shed a silent tear for a chance that was missed. That is the essence of all spirit teaching. Serve wherever you can. We will serve you to the utmost of our power."

As always, the guide had a word with the circle members. To his "scribe," as he calls Frances Moore, whose shorthand is responsible for this and all other accounts, and to her husband Vernon, he asked, "How is the plan going?" This referred to their labours in Dorset where they live.

"We are trying to be good instruments," said Vernon. "The sanctuary for healing and mediumistic development is there. Are we going on the right lines?"

"The light of the spirit is burning bright, so you can be pleased at what is being accomplished. Darkness is being dispelled, ignorance

gives way to knowledge, superstition is replaced by truth. The power of the spirit is working its wondrous will. It is very necessary in your part of the world which is to a large extent still influenced by church incumbents who have no ideas about the truths of the spirit."

"They are beginning to come to us," said Vernon. "One healing is worth a dozen sermons."

"I would have put it much higher. The power of the spirit is the power of the Great Spirit, and none can gainsay it. It is only sad that those who, by their calling, should be its channels do not provide any means by which the power of the spirit can flow to people who attend their services."

To another circle member Silver Birch said: "It must not be too easy for all of you. If it were you might succumb and forget there is work to be done. Life is a wonderful challenge which you should accept and know that you can call on the mightiest power of the universe when you need it. It is within and without."

"It cannot be easy for you, because if you do not win the skirmishes how will you fare in the battles?"

"I thought these were the battles," he was told. "I was waiting for the peace."

"We are all engaged in a mighty battle. We are trying to combat the power of materialism that is not only sapping the energies of your world, but misdirecting millions, causing greed, avarice, fratricide, violence, bloodshed and war. This is not a skirmish. This is a real battle. Those of you who are called upon to be the generals must have endured the skirmishes when you were only privates."

"The skirmishes are nothing; it is the battle on which we are engaged, the power of the spirit versus materialism. It is a battle we must and will win because there is no man, or combination of men, no groups of people that can thwart the Great Spirit."

"You can interfere with the natural laws to some extent. You can bend them, and try to break them. But you cannot prevent them from operating because they are divinely ordained. The Great Spirit's laws will always operate no matter what man does. To that extent nature is indifferent to man because nature has its task to perform as part of what is ordained by the sublime power."

Presently Silver Birch said that the man known as St Francis of Assisi had come again that night. "His labours continue for all the creatures he regarded as equal and in many cases better than humans. His labours con-

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tinue despite the hundreds of years that have passed since he left earth. I wish you could see all those associated with his labour who are in this room. You would be aware of a mighty host of the spirit. You would never fear whatever your world has to offer.

"Their radiance is indescribable. Many of them are beings of luminosity, I cannot express it any other way. Some have access to what I call the hierarchy. These are the true masters, the ones who ensure the work of the spirit continues."

Before the session ended the guide said: "Your help means more than I can express. You are the instruments through whom we can work in your world. Without you we cannot reach others and give them the opportunity of sharing the knowledge and truths which we have been privileged to receive.

"If I succeed in encouraging you to continue then I am fulfilling myself because this is the task I undertook. There are few places where we can enter your world and feel warmth and love being expressed for us. You provide the conditions that help us in the work on which we are engaged. There is so much to be done. If you help only one during your earthly existence, then the whole of your life has not been in vain."

Then came the closing benediction: "Let us express our gratitude to the Great Spirit for the opportunities of service given to us. Let us always try to remember that knowledge brings responsibility. We must never do anything that would in any way show we are betraying what has been revealed to us.

"Let us set ourselves the highest possible ideals and try to achieve them. Let us try to make the will of the Great Spirit our will. Let us try to attune ourselves to the highest that we can reach, to become aware of those beings, many of them highly evolved, who desire only to co-operate with us in helping the helpless and showing the way to all those who feel there is no way to turn.

"And as you serve you will be served, and in greater measure. The love of the spirit will always enfold you as you increasingly become aware of a greater peace within yourselves because of your labours for the Great Spirit.

"May the Great Spirit bless you all.

ANOTHER READER

Send us the name and address of a friend you think will be interested. We will forward a copy of *Two Worlds*. If you can afford it please include 39p to cover cost.

Aspiring to the highest that can be reached

Silver Birch prefaced these words to the invocation he always offers.

LET us follow our usual practice and put on one side any thought of trouble, anxiety, care or fear, let us try to achieve the closest possible harmony with one another so that we become united in our desire to add to the knowledge we have received.

Then let us aspire to the highest that we can reach. And none and nothing can be higher than the Great White Spirit, the epitome of perfect love and wisdom responsible for the boundless universe in which we dwell and for all the laws that control every facet of being and activity.

We have been blessed because the frontiers of our minds have been extended, enabling us to have a clearer picture of the Great Spirit, the supreme power, our relationship to the mightiest creative force, and to one another.

We are aware that we have been endowed with the gift of life because part of that infinite spirit is within each one of us, ensuring that for all time we have a link that cannot be severed in your world or in ours.

Moreover, we are aware that we can welcome into our midst some of those evolved beings who share with the Great Spirit the duties of ensuring that the processes of eternal creation continue on their ordained ways.

How privileged therefore are we to realise that no matter where we may be, we are never alone, forgotten or neglected. Always there is available to us the sublime power of the spirit, ready to help, sustain, encourage and guide so that all of us may fulfil ourselves and derive from our spheres of existence the richness, grandeur, lustre and nobility that are always possible. Because we have received these mental and spiritual benefits, so we pray that we may be able to help others who are brought into our orbit, to share these boons with us.

Thus mourners will be comforted, the sick healed, the weary given strength, those who have lost their way will find direction. The perplexed will obtain the understanding that shows them how they can be aware of their true selves, and what they must do to fulfil themselves in the world in which they live.

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

A profound truth is revealed by a famous mystic to a geologist

Materialistic science is unscientific

by PEGGY MASON

WHEN a dog asks for a door to be opened by a human being it is admitting and acknowledging the fact (though unconsciously and therefore without envy or bad grace) that the superior human animal can do something which the dog cannot. In this instance it is to turn a handle or a key.

However intelligent in its *own* field of activity, whether it be herding sheep, following a scent, seeing in the dark, sensing the approach of loved ones long before they arrive, or finding the way home over hundreds of miles without map or compass, a dog does not assume:

"Because I cannot wash up the dishes, or cut up food with a knife, I simply don't believe that humans can. Even though I *see* them do it, and even eat the food they have cut up, I still don't believe it!"

The dog is wise enough and humble enough to know and accept its limitations, and also to ask for help over things it cannot do for itself. It acknowledges that a more advanced species of animal exists which *can* do things which to canine vision must appear quite miraculous—like making a contraption on four wheels speed along the road in a given direction, or even the minor mystery of constantly appearing in different colours or "coats."

When we know and admit our limitations a great sense of peace comes upon us. For thereby we willingly acknowledge that there are others who can do what we cannot, who know more than we do in specialised subjects, or who are far more advanced than we are—that indeed there exists and can exist a rare "species" which altogether transcends the human animal and is divine—human on the evolutionary ladder which ascends ever upwards to Godhood.

One would assume, therefore, that a person who has become a specialist in one particular field of knowledge on the purely physical level would readily recognise the limitations this imposes on him in regard to many other fields of knowledge in which he has not specialised, into which he has not inquired, and about which he may know next to nothing or nothing at all.

But alas, one would assume wrongly, failing

to take into consideration the amazing conceit and arrogance of this same human animal who has learnt a lot about one subject and dismisses as rubbish what other specialists have learnt about *their* subjects.

If scientists and "intellectuals" in general would only deign to learn from the dog, and also be objective enough to discard their most unscientific and prejudiced views about subjects other than their own!

Is it, one wonders, a deeply unconscious *fear* that they are in danger of losing the battle to impose scientific and atheistic materialism on society which induces a group with the wonderful title of the Committee for the Scientific Investigation of Claims of the Paranormal to go so far as actually to file a suit against the NBC (National Broadcasting Company of America) over the 90-minute special "Exploring the Unknown," which last year dealt with psychic surgery, communicating with the "dead" and other subjects?

The charge is that the NBC, "while purporting to present a documentary, adopted an attitude that seemed to support the claims made"! Can a person or a company really be taken to court in 1978 for *seeming* to believe certain phenomena or happenings which a group of other people do not accept?

Has the Western world really become so bogged down in materialism that there are those who would secretly like to revive a 20th-century inquisition into people's beliefs, or even forbid them to believe at all? How close we are getting to 1984!

Or is it fear, a terrible, terrifying fear, that their life's work and specialised erudition are in jeopardy, and as a house built on shifting sand, is in danger of collapsing in the light of what they are pleased to call the "New Nonsense"?

"It's just amazing, this reversion to primitive credulity in the world's most technologically advanced country!" cries the outraged Paul Kurtz, a philosophy professor at the State University of New York in Buffalo who heads the aforementioned committee. It includes 43 scientists, educators and others ranging from writer Isaac Asimov to

astronomer Carl Sagan to psychologist B. F. Skinner.

The newspaper from which I quote sub-heads its long article, "Paranormal fad cause of concern to scientists." Notwithstanding this "concern," and the committee's efforts to do something about it, Kurtz admits that the "paranormal fad" is growing. He calls it "the psychic explosion." He also deplores the *religious* undertone in the film, "Close Encounters," and the clearly *spiritual* intent of "The Force" in "Star Wars," though both are designated as science fiction.

His committee is also "tackling" UFOs, astrology, pyramid power, the Bermuda Triangle, psychic medicine, and "the monster fad." Good luck to them, for they cannot win in the face of the *facts*. But the writer of the article makes a quite unforgivable and pathetically unscientific remark. He writes, "It is the denial of what we know to be true that bothers the scientists!" Who are "we" I wonder?

How much better it would be if scientists were willing to acknowledge that they deal only in physical science, and therefore admit their ignorance of psychic science, and way beyond that, *spiritual* science, rather than proclaim that the latter sciences (for science means knowledge) do not and cannot exist.

When I was much younger, during the last war, I wrote a sonnet which could well have been addressed to the majority of scientists—those who only "believe what they know" (or know within the limited confines of physical science as far as it has developed to date). Here is the first part of it:

Have faith in Faith; believe not what you
"know"

But know what you believe. The old and
wise

May weigh the winds and map the midnight
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And measure light and sound, yet never
show

The star that guides us, or the winds that
blow

To swell the sails of life; nor science devise
A fitting term for love light in the eyes

Or check the echoes that loved voices
throw.

There are things of the spirit which defy test-tube analysis. In fact the *real* experiences in life defy test-tube analysis or any other method of scientific analysis. And the most real, the most important, the most powerful and all-embracing reality in the world is love. And necessarily its polarity, the negative, shadow side, hate. Has any scientist ever *proved* scientifically the existence of either?

Surely this committee, instead of filing a suit against the NBC, should be far more concerned that the Soviet Union is spending £11 million a year on experimentation in "psychics" and all aspects of parapsychology, and that this huge annual expenditure is sponsored by the Ministry of Defence and allocated by the KGB. The "occult explosion" in Russia has nothing whatsoever to do with anything spiritual, but is directed solely towards hoped for use in espionage, warfare and methods of destruction.

The Russian woman, who recently stopped a frog's heart beating by the concentrated power of thought, is merely practising the age-old black magic which is said to have brought about the downfall of Atlantis, when psychic power was put to wrong use.

This is always a source of danger when spiritual unfoldment and purity of motive and character are lacking or even non-existent—where, in fact, the motive is to attain power over others, whether individuals or nations, including the power of destruction.

Again and again the great religious teachers and mystics have emphasised that paranormal powers are safely achieved only within the framework of a total commitment to the love of God and of man.

It is sad to reflect on the various self-styled "gurus" who have "gone West," possibly with the highest intentions, but who end up with Rolls Royce cars and yachts, or teach egocentrics how to "levitate"—*if* they have some £800 to pay for such instruction. What is the object?

Levitating does not bring one nearer to God! And those who have levitated in the past, whether it be "Brother Ass" (who was thought so little of by fellow monks that he was told to share the donkey's stable), Francis

of Assisi, Padre Pio, evolved lamas, the Nazarene, or Sai Baba, and many others, were never taught, but did so because it was part of the very nature of their *spiritual* attainment and evolvement.

The strange thing is that the scientific investigation of such things as telepathy, precognition, psychokinesis, etc, which come under the umbrella of parapsychology or the paranormal, is regarded by them as research into man's latent or extended abilities on a material level, an extension of known physical properties, and not at all as an indication that man is a spiritual being apart from and independent of his material body.

In fact, as Matthew Manning discovered during his long period of being "investigated" in laboratories—I quote from a review of his latest book "The Strangers" in "Psychic News":

"During the nearly two-year period of experiments, many conducted by the world's leading scientists, he observed their marked abhorrence to the idea of an after-life. Many of these scientists seemed terrified by its possibility. For that reason they were loath to consider his automatic drawing or writing." How unscientific and prejudiced!

At least one exception, however, was Prof Hans Bender, the leading Continental parapsychologist at Freiburg University, Germany, who told Matthew he believed in life after death, *but it was not worth risking his reputation to state this publicly!*

I find this infinitely sad, in fact appalling, that a present-day investigator lacks the courage of the scientists of yesteryear, people like Sir William Barrett (a president of the Royal Society), Sir William Crookes and Sir Oliver Lodge, and eminent people like Sir Arthur Conan Doyle and many others, not to mention Air Chief Marshal Lord Dowding of Battle of Britain fame, and countless other celebrities.

This astonishing attitude, which one must perforce call cowardice, reflects the depths of materialism which has crept insidiously over Europe and the Western world (a) by the growing influence of Marxism which teaches its pupils that there is no God, and (b) by *making* a god of technology and "scientific materialism." It would be well if those who are too fearful to tell the truth take note that in places like Burma a man who cannot remember one or several of his previous incarnations is looked at askance as an oddity!

It is therefore a joy to know that in India the divine human Sai Baba numbers among his closest followers, friends and devotees so

many very eminent scientists of the calibre of Dr S. Bhagavantam, MSc, PhD, DSc, formerly Director of the All India Institute of Science, and scientific adviser to the Ministry of Defence in Delhi. He is well known in scientific circles outside India.

I possess a tape of one of Sai Baba's discourses to the gathered multitudes. He is speaking in Telegu, the language of the area. The translation is being given after every long sentence by Dr Bhagavantam in perfectly spoken English. Dr V. K. Gokak, Vice-Chancellor of Bangalore University, who is very close to Sai Baba, also acts as interpreter, though in private interviews Sai Baba speaks the language of whoever he happens to be talking to, from whatever country. Another eminent devotee is Dr D. K. Banerjee, a doctor of science and Professor of Organic Chemistry at the Indian Institute of Science in Bangalore.

I cannot resist giving one example of the way in which Sai Baba gave a spiritual lesson to Dr Y. J. Rao, head of the geology department, Osmania University, Hyderabad, as told in Howard Murphet's book, "Sai Baba, Man of Miracles." It concerned the transmutation of substances.

Baba picked up a rough piece of broken granite and, handing it to Dr Rao, asked him what it contained. The geologist mentioned a few of the minerals in the rock. "I don't mean those, something deeper," said Baba. Dr Rao replied, "Well, molecules, atoms, electrons, protons . . ." "No, no—deeper still." "I don't know, Swami," confessed Dr Rao.

Baba took the lump of granite from the geologist. Holding it with his fingers, he blew on it, and gave it back to Dr Rao. Its shape had completely changed. Instead of being an irregular chunk it was a statue of Krishna playing his flute. The geologist noted also a difference in colour and a slight change in the structure of the substance.

"You see," said Baba, "beyond your molecules and atoms, *God is in the rock*. And God is sweetness and joy. Break off the foot and taste it." Dr Rao found no difficulty in

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breaking off the "granite" foot and, putting it in his mouth, found it was now sugar candy. From this Dr Rao learned, he said, something beyond words and far beyond modern science; in fact, beyond the limits of the rational mind of men today. He is a great enough scientist and man to realise that science gives but the first word; the last word is known only to the great spiritual scientist.

In resolving the dilemma between his scientific training and the evidence of his senses in regard to his amazing experiences over a number of years in connection with Sai Baba, Dr Bhagavantam sums it up thus:

"In our laboratories we scientists may swear by reason, but we know that every time we have added a little to what we know, we have known of the existence of many other things, the true nature of which we do not know. In this process we become aware of further areas, to understand which we have to struggle more. Thus while adding to knowledge we add more to our ignorance, too. What we know is becoming a smaller and smaller fraction of what we do not know."

Then he added: "Sai Baba transcends the laws of physics and chemistry. And when he transcends a law, that fact becomes a new

law. He is a law unto himself. Scientists are aware that knowledge is not the same as wisdom. Wisdom has to be got from Bhagavan (Sai Baba) and the like of him, who come among us from time to time for this express purpose. He is a phenomenon. He is transcendental. He is divine. He is our nearest kith and kin; turn to him for the eternal message. That alone can save us."

Thus spoke this revered and eminent scientist. In conclusion may I say that only a being who has transcended the stage of the human animal, who is merged with and in God-consciousness so that it is part of his very nature, *and is moreover a manifestation of pure love in human form* (as was Jesus, the last major avatar) can demonstrate at will this effortless mastery over cells and atoms. It is not psychic. It is *spiritual*.

May western scientists and investigators learn that they must strive to expand their *own* consciousness in a controlled manner, and be deeply committed to the *search* for the divine principle in themselves and all existence. And may they cast out fear and prejudice in their search for truth, and admit the limitations of physical science in attempting to understand both psychic and spiritual science.

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Here is how you can prove it

Good health is yours for the asking

by M. H. TESTER

THE things you remember best are the ones you find out for yourself. Tell a child he will burn his fingers if he touches a hot stove, and he may take care. But if he burns himself the memory of it will probably never leave him.

This applies also when the child grows up. Your education consists not only in the acquisition of facts but in the accumulation of experiences.

When I discovered something quite new about human behaviour and health I felt elated. The things I found out I included in my book, "How to be Healthy, Wealthy and Wise."* It has been widely read and well received. But now I know there is nothing completely new in its pages. Perhaps, there never is. My discoveries about human behaviour have been noted before. But they were new to me. And they provided some food for thought for many readers.

As a practising healer I became interested in the problem as to why some people enjoyed abounding good health and seldom had colds, influenza, or any of the many diseases seemingly endemic to urban life, whilst others were ill or "off colour" more times than not.

I am sure you know the type of person I mean. You meet him in the morning and ask how he is. He replies, "I feel it coming on," and the classic, "There's a lot of it about." After listing all his symptoms he ends with the platitude, "I think I must be sickening for something." And of course he is.

Another man's answer to the same question will produce the forceful confirmation that he feels fine, he has never felt better, and he must be fitter now than he was a dozen years ago.

You know that the first man will go down with a cold, influenza, or something similar. You are not surprised when the other remains healthy.

In analysing this oft-repeated phenomenon I concluded that the primary difference between the chronically sick and the permanently healthy was their attitudes. It may not seem acceptable that the influenza, or some other virus, would find one man's body offering the environment so attractive that it would

want to dig in and raise a large family, and another's so hostile that it threatened its survival. But is this so very far removed from what actually happens?

Have you watched a man lose his temper? It does not take very long for a fundamental change to become apparent. His face gets red, his eyes bulge, he breaks out in a sweat, and he shouts. His whole physical manner undergoes a transformation.

If you examined these changes clinically you would discover an increase of adrenalin in the bloodstream; a higher pulse rate as his heart pounded away working overtime; the blood clotting rate would be up; and his whole metabolism become geared as if to a life or death struggle, rather than as a reaction to a business problem or some personal affront.

In fact, the human body's mechanism does not differentiate much between fear and anger. What you have witnessed is a physical defence mechanism. There are times when you might need this defence. If you were crossing the road and you saw a bus bearing down on you, you would need to get out of the way fast. The change of metabolism that enabled you to do this would have to be rapid. It is designed for just such an emergency.

You leap for a traffic island with an energy and a power you did not think you had, and you reach it in time. You are saved. You take a deep breath, you wipe your brow, and in a few moments your bodily mechanism returns to normal. Your heart stops thumping; you stop sweating; the tension is removed.

Suppose you are a business man and that several times a day you are subjected to stress, and react to these almost continuous pressures. Your body is constantly being alerted to imaginary dangers. You are hot, not cool, most of the time. The imbalance of your physical body chemistry is too great to provide an environment hostile to disease. If there is any infection available it will be able to penetrate such a condition.

There is another risk. Every time you get het up your body's defence mechanism assumes you need protection. Among its other functions is the one that increases the blood-clotting rate. It does this in case you are going

*By post from *Psychic News Bookshop* at our address, £2.30/\$5.05.

to get into a fight, with the attendant risk of being wounded. A major wound needs an immediate high clotting rate, or you might bleed to death. It requires it even more since you have by your attitude increased the blood pressure.

When you return to a normal and more tranquil state these two factors also change. But they are meant to be emergency mechanisms. If your reactions to stress brings them into play several times a day, then you may well find the blood-clotting rate fails to decrease. You end seriously ill with an embolism. Alternatively the regular and excessive changes in blood pressure eventually rupture a much overworked blood vessel and you have a serious hemorrhage.

These fundamental changes in the body's mechanism are not brought about by direct commands from the brain. There is no way you can give an order for more adrenalin in the bloodstream or for an increase in blood pressure or pulse rate. Your metabolism reacts only to a coded signal. That signal is your attitude.

An attitude of fear or anger, as I have shown, brings immediate and fundamental changes. They are the coded signals to which your body reacts. So are lust, avarice, envy or any other permutation of the seven deadly

sins. It is these changes that put your health at risk and provide the ideal physical environment for disease.

Contrarywise, tranquillity, serenity, happiness, optimism and laughter just as quickly restore the mechanism to harmony, provide you with a balanced, healthy body, and an environment in which disease has no foothold.

This is not a new discovery. But what I thought amazing was the fact that the metabolism reacts to an attitude even if it is simulated! In other words, you do not have to feel well, or even think that you are, so long as you *act* the part of a well and happy person.

You will have noted how quickly the whole metabolism changes when a man loses his temper. The change for good is just as fast. If you would spend only ten minutes in the morning acting the part of a happy and serene person, then you will give the signals your body needs. And you will quickly start to feel fine.

This was my discovery. Good health depends on an attitude. Act happily and you become happy. Act serenely and you become serene. Act healthily and you keep healthy.

If you do not believe it, try it. It will cost you nothing. Lock yourself in the bathroom. Spend ten minutes acting the part of a happy person. It does not matter what you think. Act, laugh, sing, smile and shout with happiness.

Once you know this secret you can see around you every day examples of it at work.

Have you ever thought, for example, why deafness is such a thinly tolerated disability? It is, I assure you. The reason is that people shout at the deaf. The bodily mechanism interprets shouting as part of the attitude of anger. The metabolism changes. The more they shout the more annoyed they get.

See if you can find other examples. Look at the attitudes of the people at work, and notice if you can reconcile them to their general health. There are occupational hazards, too. Take actors, for instance. If you are producing major emotions once a night, and twice on Wednesdays and Saturdays, might not this affect the metabolism? Are actors ill more often than others, or do they have some way of avoiding being too heavily involved in the parts they play?

There may well be occupational hazards. But this excuse cannot apply to you. When you wake tomorrow you have only one decision to make. Is this going to be a good or a bad day? I am sure you will prefer a good one.

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Science has built-in limitations—7

Why man's early psychic gifts declined

by E. A. TOOKE

THERE is evidence that man once knew how closely his needs and those of nature were linked and how to work in conscious harmony with her. What he did once he can do again; improving perhaps on his past performance because of his greater *intellectual* insight complementing his intuitional powers.

We are on the verge of a gigantic expansion of consciousness. It is no secret that during the past decade or so there has been a resurgence of interest in the lost "magical arts." ESP, dowsing and psychokinesis have attracted the attention of various "respectable" bodies.

More and more people are investigating the energies locked up in ancient standing stones, stone circles and the earth currents associated with "ley lines." Dowsing is becoming increasingly popular.

Gauquelin, referring to the planetary influences on man, talks of science bringing us closer to "the intuition of the faraway past."

Ancient man's intuitive knowledge of an indwelling spirit, or anima, in each and every manifestation of nature may also be a true "intuition of the faraway past" which science, when it removes its blinkers, will one day acknowledge. It is the belief of many that the awakening of man's archaic faculties may enable us to work in harmony with nature instead of destroying her in our intellectual ignorance.

The rediscovery of the strange patterns of energy which criss-cross the surface of the earth is evidence of our ancestors' profound knowledge of nature. The standing stones and stone circles turn out to be "powerpoints" at which the energy can be tapped.

Unfortunately, mention of the earth's energy patterns and their influence on megalith building is anathema to certain stalwarts of archeology. Their attitude is revealed by the words of Prof Stuart Piggott, "You have to be an archeologist before you can put forward ideas about archeology."

To be fair to him, however, in "Approach to Archeology" he does acknowledge the need for an interdisciplinary assault on the obscurity of the past. His attitude is rather that it is

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.

science alone which has anything useful to say.

This type of insular thinking is all too prevalent among specialists. It is an infantile disorder that maturing man will have to overcome. There is no valid reason why laymen should not put forward suggestions. At the very worst they could hardly be more completely wrong than the experts so often are, even when they work in co-operation with other scientists.

In archeology, for example, errors in radio-carbon datings, subsequently corrected by comparative dendrochronological [the science of computing dates from trees] tests with the long-lived Californian bristle cone pine, recently made it necessary for archeologists to revise their earliest estimated dates by hundreds—even thousands—of years.

Prehistoric man in Europe and elsewhere is now regarded as much more ancient than had been supposed. As Dr Colin Renfrew showed, Stonehenge was built *before* the Myceneans and therefore without their help.

The new dates, incidentally, 1,800 to 2,000 BC, for the bluestones and circa 2,700 BC for the earliest earthworks, agree with those already determined by archeologist T. C. Lethbridge who gave 1,870 BC and 2,650 BC respectively. He did not rely on modern scientific techniques, however, to derive his dates—just psychic sensitivity and a pendulum!

Again, instead of the Trojans teaching the world metallurgy, we find that the Balkan civilisation understood the art a thousand years previously.

The blow to existing archeological ideas was traumatic. Rethinking is still going on. It may not be too much to say that our whole

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understanding of the past has been affected by the correction of this single technological error.

It is not enough to argue, as some scientists, jealous of their reputations might do, that science itself eventually puts right its mistakes without having recourse to metaphysical or other methods. In the above instance, how much time and energy might have been saved, how many misconceptions might have arisen in the first place, if the horizons of the archeologists had been wide enough to include lay practices?

Having mentioned the Trojans, one is reminded of the discovery of the ruins of Troy by Heinrich Schliemann. One wonders how many orthodox archeologists would have had the courage to dig for an ancient city, not on the strength of the evidence but because of the epic poems of Homer!

No science or art can afford to be too insular. It must not reject ideas because they come from unorthodox sources. It is a pity that antique studies seem to engender antique attitudes of thought in some researchers. Mainstream knowledge, unrefreshed by off-beat tributaries, could degenerate into a stagnant backwater.

Nature will yield more of her secrets to a complementary approach. Rational archeological detective work may give us valuable information about a Stone Age implement or standing stone. Intuition, operating through the art of psychometry, will tell us a great deal more. It will tell us *how* and *why* as well as *what*.

John Foster Forbes, who broadcast on archeological topics before the last war, believed in nature's occult energies and worked with a psychometrist, Olive Pixley. T. C. Lethbridge, author of several books including "The Legend of the Sons of God," has just been mentioned in this connection.

Despite the diehards in all spheres of scientific activity, the progressive forces seem to be gradually gaining the upper hand. There can be little doubt that if Sir Oliver Lodge were on earth today, he would have abandoned his unilateral approach to the understanding of nature and would be setting the trend towards a higher synthesis of intellect and intuition.

Other great minds have already moved consciously in the direction of synthesis. Thus Wolfgang Pauli, who predicted the existence of the neutrino 25 years before it was discovered and was awarded the Nobel Prize for doing so, regarded mind and body as "complementary aspects of the same reality." He

acknowledged that "physics was obliged to renounce its proud claim to be able to understand in principle the whole of the world."

He went on to anticipate a "unitary world view in which science is only a part in the whole."

We should not reject, then, the intuitive wisdom of our forebears. Perhaps we should relearn the art of using the age-old magical energies which still haunt the ley lines and are coming once more to our notice; the magnetic and other less-physical currents which still circulate in the ancient stone megaliths scattered about the British countryside.

"Scattered," however, is hardly the right word. The researches of Alexander Thom, Professor of Engineering Science at Oxford University and Fellow of the Royal Society of Antiquaries, demonstrated that these prehistoric sites and structures were designed to exact and meaningful measurements—evidence of great knowledge and skill.

The basis of their harmony of design is the ancient unit of measurement deduced by Thom called the "megalithic yard." It is equal to 2.72 feet. This is a number of peculiar significance as Thom (from the standpoint of mensuration) and John Michell (from the standpoint of mysticism) have shown.

How does mysticism come into it? Well, if the word "harmonia" (Greek for harmony) is subjected to "gematria" (the allocation of specific numbers to the letters of the alphabet, as practised in the remote past), it yields a total of exactly 272!

In Greek mythology, Harmonia was the wife of Cadmus, the founder of Thebes, and hence quite a useful construction expert. Modern construction experts may perhaps remember that a rod of brickwork is .272 square feet. Michell cites a great deal more circumstantial evidence of the correctness of Thom's theory in "The View Over Atlantis" (Garntstone Press and Abacus), a remarkable book on the arts of our ancestors.

Evidence which may appeal more to the modern mind fed on a continuous diet of statistics is given by the report of Prof David Kendall, head of Cambridge University's Statistical Laboratory. Analysing Thom's results he declared that there is only one per cent probability of Thom's findings being due purely to chance.

Thom's theories, at first ridiculed by orthodox opinion, eventually won acceptance among the less bigoted archeologists. Prof Richard Atkinson, for example, excavator of Stonehenge and erstwhile opponent of this

type of theory, was eventually prepared "to believe that my model of European history is wrong rather than that the results presented by Thom are due to nothing but chance."

Not only the geometry of these ancient structures, but their geographical positioning too was often undertaken with a hair-splitting accuracy which would challenge the capabilities of modern surveyors. The alignment of prehistoric sites—some of them now occupied by Christian churches—in straight lines across the countryside is the well-known "ley" system already mentioned.

The face of Britain is criss-crossed by leys in a manner that can be shown mathematically completely to rule out chance—to any reasonable person, that is.

Prof Thom had to fight for 30 years to achieve recognition for his theory. Alfred Watkins, business man, JP, photographic inventor, county councillor and psychic, realised the existence of the ley system in an intuitive flash 56 years ago. He travelled the country observing and plotting hundreds of sites and wrote two books, "Early British Trackways" and "The Old Straight Track."

He still awaits posthumous recognition from Orthodoxy. There are none so blind as those who have made up their minds and do not wish to be confused by facts!

One purpose of standing stones and stone circles was almost certainly that of astronomical observation. Prof Sir Fred Hoyle holds this opinion about Stonehenge which he considered to be the work of a Stone Age Newton or Einstein.

Another likely purpose, as already hinted and borne out by psychometry, dowsing and other disciplines, was the harnessing of powers modern man has forgotten; to effect, perhaps, a fusion of cosmic, terrestrial and human energies.

Such a purpose would obviously have a link with their astronomical use; though by saying this we are almost certainly putting the emphasis in the wrong place.

We have already noted that there are established connections between the planets and terrestrial conditions—as shown in the works of Michel Gauquelin. In the absence of any alternative explanation of early man's strange preoccupation with astronomy when he might have been expected to concentrate on wrestling his living from nature, it seems likely that astronomy was mainly a means to an end.

The important task was, perhaps, to improve the land's fertility by the use of carefully shaped and situated groups of stones

designed to act as resonators and accumulators. Astronomy's main function would then have been to help establish the best positions for these artefacts.

Orthodox archeology seems to ignore the fact that in the case of Stonehenge, the well-known bluestones were quarried at least 100 miles away in the Prescelly mountains of South Wales, or, according to Lethbridge, even as far away as Ireland; because of the greater ease of transportation by sea instead of overland.

Lethbridge used his dowsing ability to confirm this to his satisfaction. But he also makes out a reasoned case for his theory, which partially supports, though with large time-discrepancies, the apocryphal story of Geoffrey of Monmouth's "The History of the Kings of Britain," that the stones were brought from Ireland by Arthur's wizard, Merlin.

Thus there may be elements of truth in the fables and myths of antiquity. But if Stonehenge was a lunar observatory as Yorkshireman C. A. Newham and American Prof G. S. Hawkins have demonstrated, and had no other purpose, why was it necessary to use "foreign" stone in preference to the easily obtained local variety? One stone is as good as another for marking a position on the ground or using as a sight for predicting eclipses.

If a more subtle purpose, such as the focusing of cosmic energy is assumed, however, then the prodigious efforts apparently involved in bringing the bluestones to Salisbury Plain make sense.

Quartz is a common component material of ancient megalithic monuments. Its strange electrical and optical properties include the "piezo-electric effect," that is the conversion of "pressure" energy into electrical energy, and the ability to split light into two rays.

"The Unchronicled Past" by John Foster Forbes reveals that this archeologist at least had no doubt about the esoteric qualities of this material, transcending even its unusual physical properties.

The inference is that quartz, and the bluestones, which also contain pieces of white quartz, were erected for purposes other than that of astronomical observation.

I have used the phrase, "a fusion of cosmic, terrestrial and human energies." It raises the question: could man's puny personal energies exercise any influence on nature's powerful fields of force? Incredibly they probably could. Karlins and Andrews, two American scientists, state in their authoritative work

"Biofeedback" (Garnstone Press and Abacus) that there is "a strong correlation between the brain-wave states and variations in the earth's magnetic field."

They observe that the frequencies of alpha rhythm, etc, in the human brain are the same as the earth's frequencies, a point we noted earlier in connection with the Uri Geller phenomenon.

Karlins and Andrews speculate—this is confirmed by Prof Piccardi in "The Cosmic Clocks"—that "tuning in" to the earth's vibrations is essential to biological evolution. All life is largely dependent on subtle rhythms imposed by the entire environment.

Because all influences are reciprocal ("For every action there is an equal and opposite reaction"—Newton), it follows that human brain-rhythms affect the earth's magnetic currents to some degree.

While this effect may normally be very small, it is entirely possible that collective activities such as ritual fertility dances, with their hypnotic, stimulating effect on their participants and the resulting amplification of their brain-rhythms, may generate sufficient pulsating power to complement, or modify, the earth's magnetic field to the extent necessary to stimulate plant growth.

It is significant that the magnetic field surrounding the Russian psychokineticist, Nelya Mikhailova, is as high as one tenth of that of the earth. This was established by tests carried out by neurophysiologist, Genady Sergeyev. One visualises the effect of, say, a hundred people like Nelya acting in concert to produce a localised warp in the geomagnetic field. Plant growth would surely be affected.

In this connection it is interesting to note that a number of scientists have investigated the effect on plant growth of notes of various pitch, including complete musical items ranging from classics to pop. Plants turn out to have marked preferences for certain sound vibrations, including those of human speech.

In speculating like this, we are making two basic assumptions, neither of which may be justified. In the first place, the factor which stimulates growth may not be entirely a physical one. Bearing in mind what we have learned about Complementarity, there is likely to be an associated *non*-physical energy. It may be this, and not the electromagnetic field which plays the major part in the process.

The second assumption is that high power is the answer to all problems. If desired results do not occur—step up the energy. This is not necessarily the best thing to do, however; we

could actually *inhibit* results in this manner.

Prof F. A. Brown of Northwestern University has shown that animals are more sensitive to weak magnetic fields than to strong ones. Perhaps their receptive systems are swamped by too powerful a field. We can imagine such forces creating a boiling upheaval in a biological system or organism. Gentler energies may have a far more positive effect.

Recent researches show that dowser too are receptive to minute magnetic energies millions of times weaker than the earth's magnetic field. They seem to be able to ignore more powerful fields, selecting the one they require.

There is an interesting parallel with all this in the so-called weak force which operates within the atom and whose study is quite a recent development in atomic physics. The weak force was far more difficult to locate



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than others 100,000 million times as strong as itself, but it is known to be the "alchemist" which brought into being the diversity of the atomic elements and thereby established the variety of nature.

The immensely stronger nuclear forces also operating within the atom do not have this creative ability.

All this is further circumstantial evidence of the poverty of the Behaviourist arguments about the relative weakness of mind compared with the physical characteristics of the brain. Even if instruments *could* be developed to compare the strengths of two utterly different types of energy, the result would be meaningless where their comparative creative effects are concerned.

While much of the above may rightly be regarded as pure speculation, in an area where science itself has very few answers, one is entitled, one feels, to weave a theory out of whatever gossamer threads of knowledge are available.

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There seems quite a strong case, then, for believing that ancient man, with his closer rapport with nature, may well have had an awareness of natural forces beyond our conception, and the ability to "tune in" to them. Karlins and Andrews note, "Our ancestors knew intuitively that man was a reflection of his environment."

It is legitimate to ask why, if man was so closely in harmony with nature, his civilisation ever collapsed. How did his psychic talents come to deteriorate? After all, modern man, when he regains his lost faculties, might well make the same mistakes. Prehistory might repeat itself. To avoid this we need an understanding of where our ancestors went wrong, and why they lost touch with nature.

This, too, of course, can be only a matter of conjecture. There were probably many contributory factors. It is an intriguing thought that the development of a specialised language could be partly to blame; by giving things names man separated them from each other in his mind and thus forgot their interconnectedness.

To overcome this, it is not necessary to abandon our sophisticated linguistic systems, but merely to appreciate their arbitrariness and artificiality.

The fact that a more complex language increases our individualism and reduces our appreciation of the "whole" to which we belong receives support in a negative manner from George Orwell's frightening but scientifically impeccable novel, "1984."

Big Brother introduces "Newspeak," a language with fewer words and slurred meanings, in order to crush individuality and precision of thought—thus emasculating any potential rebellion.

However it is mankind's destiny to become intellectually more aware, not less so; to understand, among other things, his illusions and, understanding them, to transcend them. Among them must be the illusion he has built of a nature full of isolated phenomena existing independently of each other and of himself.

A good exposition of this illusion can be found in "Arts of the Environment," by Gyorgy Kepes (Aidan Ellis). Kepes is Director of the Centre for Advanced Visual Studies, at the Massachusetts Institute of Technology.

(To be continued)

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Behind the scenes with a famous medium

'What I feel before and after trance'

by HARRIET McINDOE

MRS EDITH THOMSON, who worked in Glasgow between 1934 and 1964, was noted for the factual evidence she gave and for the highly personal traits shown by many spirit communicators. Mannerisms, idioms and gestures often convinced sitters of the presence of their spirit friends quite as much as did the words actually spoken through the medium.

People who sat regularly with Mrs Thomson realised that her guide, Pshanta, was always present at sittings, and that associated with him were controls, whose function was to protect communicators and make it easy for them to speak to sitters.

Gradually there arose among sitters a desire to learn from Pshanta and the controls. In 1940 a circle was formed for that purpose. The members met regularly simply to listen to and talk with Pshanta and the controls.

At this time Mrs Thomson also gave trance addresses in which one of the controls spoke to a public audience. There was also her home circle which had met every week since 1932 to develop and foster her mediumship.

At all these circles notes were taken. They were in longhand, sometimes written in darkness, more often in subdued light. In the home circle there was only one note-taker. But the notes were expanded the next day and doubtful points checked with other sitters the following week.

In the larger circle there were often two note-takers who checked each other's notes. Trance addresses were sometimes taken down in shorthand.

After 1945 we experimented with tapes, but at that time the switching on and off of these was audible and proved disturbing to trance. Some records of talks and sittings were, however, obtained on tape.

Imperfect as the notes are, I believe the information they contain is unique. Not only do they show something of the development and work of one medium over a long period of years, but they also give glimpses of the labours of the guide and controls, their methods, the difficulties they had to overcome, and the seemingly infinite patience they had to exercise over the years to produce good mediumship.

This series gives its existence to voluminous notes made during the 30 years that the writer and her sister were closely associated with a famous medium. They compiled a booklet in which they collected all the pertinent statements relative to mediumship's development and practice that came through the entranced Mrs Thomson.

"I believe that much of the contents is new and throws light on some of mediumship's problems," says the writer, who is a daughter of a distinguished Scots pioneer Spiritualist.

Since terms in Spiritualist and psychic literature are not always used in the same sense, it is worth defining some words as they were used by Mrs Thomson's controls:

A medium in this text denotes a person born with strong psychic powers which have been developed for the purpose of providing a channel for communication between the living and the "dead."

A guide is a spirit entity who is in charge of a particular medium, and of the work done through him or her.

Controls are spirit entities who work under the guide's leadership. They help communicators and guard against intrusion. The controls associated with Mrs Thomson were known collectively as the group.

Communicators are spirit entities who speak to friends on earth, generally referred to as sitters.

The home circle or developing circle is a group of people who meet regularly for the medium's development.

Unfortunately there is no record of the first three years of Mrs Thomson's development. The earliest notes extant are dated March 1935, approximately three years after she began sitting for development, and about one year after she began working as a professional medium. Fortunately, however, these early phases were described by her in the following paper given in 1937 to the international congress of Spiritualists in Glasgow, which she called "Reactions to trance."

* * *

In this paper I shall try to describe my sensations immediately prior to trance. In doing so it is impossible to avoid discussing the development of mediumship, since these sensations and reactions have varied with my development.

The first time I experienced trance was in the presence of two other people. I yawned a great deal, experienced difficulty in breathing, my eyes became heavy until it was impossible to keep them open any longer.

The state was similar to the precursory one of ordinary sleep, except for the abnormal breathing which was very much deeper and somewhat laboured. I was unaware of the presence of any spirit personality. On waking I felt emotionally moved, rather ecstatic, eventually giving way to a flood of tears.

After this initiation I went into trance once, occasionally twice, a week. Both sitters were entirely ignorant of any necessary "conditions" and had no knowledge of what to do in an emergency. One sitter believed that discarnate spirits could communicate, but had no experience of them doing so; the other was decidedly sceptical.

I was amusedly sceptical though interested in the various communications reported to me, and willing to undergo the experience as opportunity offered. Such were the conditions under which were laid the foundations of my mediumship.

After perhaps three months a sudden change occurred. A feeling of nausea attacked me, accompanied by rapid palpitation. Because of that unpleasantness I tried to resist the drowsiness overtaking me. For the first time I became aware very vaguely of somehow being forced against my will to give way to it. The first control had appeared.

Thenceforward I found that my brain was increasingly active after sitting. I could not sleep easily at night, although feeling very sleepy during the day. I experienced very real pains in various parts of my body, and consulted a doctor. He eventually lost patience with me when he found my pains did not yield to his medicines and that he was compelled to listen at each visit to fresh symptoms for which he could assign no reason.

This upset me greatly. I wondered if I had become a hypochondriac. All at once I realised that my illness must be caused by my going into trance, and decided to stop, but was dissuaded by my two sitters, who promised to consult the control. He declared it was a phase which would pass as their power to protect me from too pressing communicators increased.

As promised, the reactions did grow less acute, although they did not entirely vanish. I found also that I could myself lessen the nausea and mental disturbances by refraining, for some hours before the sitting, from food and contacts with people.

It was also advisable to avoid fatigue, mental and physical. This involved a serious curtailment of my activities. I have since found that these precautionary measures are essential to the success of my psychic work.

At this juncture I decided it would be wise to become associated with people who had some knowledge of seance conditions. With one sitter I joined a group of about twelve people. They varied as regards age, physical fitness and intelligence, but they had been sitting together harmoniously for some years.

Unfortunately my control and the sitters were at cross purposes regarding the conditions necessary for a developing medium. All the disagreeable reactions returned, greatly increased.

Along with these came also reactions undoubtedly due to the sitters. For example, I was left with the taste of tobacco, obviously from smokers among the sitters, as I do not smoke. I also assumed temporarily the aches and pains from which any sitter might be suffering. To my way of thinking my mediumship did not improve during this period, but became muddled in character.

Eventually this circle disbanded. I was fortunate enough to meet the group with whom I now sit. About the same time it was evident that a spirit band had gradually been forming to work with me. There was introduced the guide, Pshanta, who has since constantly been with me. It is from this that I date the more interesting phase of my observations, and the lessening of disturbing sensations.

Here it would be as well to state the different circumstances under which I now experience trance:

1. My home circle, for developing purposes only;
2. Circles for communication;
3. Platform work, consisting of trance speaking and communication.

I shall first describe the reactions which are common to these three types of work and then those peculiar to each.

My entry into trance is invariably easy and swift. My normal consciousness seems enlarged. I feel free and light, as though functioning in space, unaware of my body.

Usually I hear remarks by my controls, instructions from the guide, replies from the

others. This transition period is very brief. Gradually all consciousness disappears. I recollect nothing more until again I hear the words of the controls as I leave trance.

Thereafter my mind is confused for a few seconds. My memory does not appear to function during a period lasting for anything up to an hour after trance. While able to understand and discuss any matter during that time, I am unable to recall it later.

After trance I experience a period of exhilaration which, at the end of perhaps an hour, suddenly disappears, leaving me exhausted. Any pain from which I am suffering vanishes during trance, but returns when exhilaration ceases.

I have no sense of the passage of time during trance, except after a particularly long circle, when exhaustion tells me it has been longer than usual. I have tried by willing it beforehand to limit the time of a circle but always without success.

I find that trance in too strong a light causes an ache in the centre of the forehead. I am invariably thirsty after trance, although in the early stages of my development it was hunger I experienced.

The reactions peculiar to circles are as follows: On leaving trance the mental confusion, although still lasting only a few seconds, is greater than after platform work. My surroundings appear unfamiliar. There is a feeling of wide space about me as though I were not within walls.

I usually feel as if I had wakened suddenly from a deep sleep. My mind is confused and seems unwilling to resume normal activity. I frequently ask where I am. Within a few seconds, however, I am normal, with the exception of the non-functioning of my memory.

When a circle has been satisfactory I feel very happy. When it has been difficult I am disappointed. I assume that these emotions reach me from the communicators who are either satisfied or disappointed in their efforts to reach their friends.

In the case of a very difficult sitting I do not experience the intervening period of exhilaration, but feel exhausted at the close of the sitting.

Trance for platform work seems to fall into a slightly different category. Frequently I am aware of what is being said, yet speech is quite automatic. I can listen critically, but can in no way interfere with what is said.

This consciousness sometimes alternates with periods of complete unconsciousness,

the changes being not sudden but gradual, resembling the ebb and flow of a tide. This experience of hearing what is said is most common while demonstrating (that is, giving evidential communication from a public platform), but occasionally it occurs during trance addresses.

Conditions vary with the different controls who are working. For example, during the day on which I am going to give a trance address, one control will give no idea of what he intends to speak on, while another allows ideas to penetrate, although in chaotic form.

When I first began platform work I experienced a new phase of reaction. I was frequently unable to sleep because of the repetition of what I supposed were the messages given while in trance. When I eventually fell asleep, these continued as dreams, sometimes assuming the proportions of nightmares. This phase happily did not last long.

The home circle again brings us to quite a different set of conditions. It is the centre of my mediumship, and from it all variations spring. It is here that new controls become known to us, with their individual characteristics.

The sensations and reactions which I experience differ with each one. Some of

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these I have tabulated below. The physical conditions appear to be those experienced at the time of death. The emotional reactions are no doubt due to the impinging of their personalities on mine.

Control A

Emotional reaction, excessively high spirits.

Physical reaction, nausea and faintness.

Cause of death, blood poisoning.

Control B

Emotional reaction, *savoir faire* and insouciance.

Physical reaction, violent coughing.

Cause of death, tuberculosis.

Control C

Emotional reaction, mental well-being and capability.

Physical reaction, blindness and pain in one side.

Cause of death, air crash (unverified).

Control D

Emotional reaction, none yet experienced.

Physical reaction, violent headache.

Cause of death, head wounds.

In the case of controls A and B the reactions are experienced before and after trance. With control C the reaction is after trance. With control D it is before trance. In each case the cause of death was not known until after these reactions had been experienced and noted.

None of the personalities was known in his earth life either to myself or to any of the sitters. Control D is the most recent of the four cited. The emotional reaction is not yet sufficiently distinct to describe. As the link between me and a control is strengthened, the emotional and mental reactions increase while the physical ones gradually disappear.

After trance I always know if any new control has been introduced by an ache at the back of my head. If an experienced control has been absent for a time, the same condition appears on his return.

When certain new controls are operating it has been observed that they are very sensitive to noise, even objecting to the note-taker's pencil, or a clock ticking and hearing the ordinary tones of the sitters as shouts.

The turning of a page, or a slight cough, can cause them to lose control. This phase does not usually last after the second experience of controlling.

Despite all the difficulties I experience, I find the mental stimulus gained ample compensation. I have developed a mental clarity and a decisiveness which I attribute to the different personalities surrounding me. I have been aware of subtle educative processes which cannot be actually defined.

Before my development I had got to the stage of being mentally at a loose end. There seemed to be no purpose in anything. This mental state affected my health. Now I have regained a strong mental interest in most things, and am undoubtedly better physically.

(To be continued)

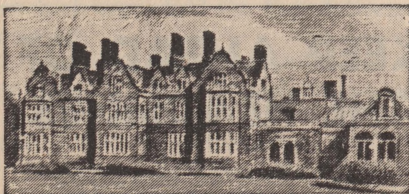
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'A gallery of entities passed across my face'

by FLORENCE PETTIT

AFTER a sudden savage bereavement I sat relaxing in an easy chair with a friend beside me. We had been out for a drive and reached a place where hang-gliding was being practised on the Sussex Downs. It seemed apt, that day, to watch participants lifting gracefully into space.

Then she brought me home and cherished me, for she was a health visitor. She made tea, but before we could drink it she took a horrified look at my face, got up and retreated to the far side of the room.

I knew my facial muscles and skin had tightened 20 minutes earlier, while she was in the kitchen. At the same time I had felt an ice cold stab low down in my back and slightly to the left of my spine.

I remained motionless however, for the shock I had undergone had drained me of all feeling. I was certain something strange was happening, but was too tired to move or call out.

My friend gasped as she looked at me. Then she also collapsed into a chair. It was a few moments before she could tell what she had seen. Apparently a "gallery of entities" had passed, one by one, across my face.

Only now, after reading certain books on reincarnation, do I feel able to write my story. I had spoken of it briefly to an understanding young man who had seen different entities passing across his countenance while he gazed into a mirror. The one that gave him most joy was seeing himself as an attractive young Cosack. He sensed then that his faces also were his own in earlier lives.

In one of his books Dr Arthur Guirdham, the psychiatrist, relates that while he sat talking to a blonde woman, she became momentarily a brunette with different features. He also saw an Austrian girl's face lengthen and become a nun's tortured features. An Air Force friend's face took on the resemblance of a Hindu. Yet a friend remarked that he had seen the same man, on another occasion, change and resemble an eastern priest.

The author also said that in his cheval mir-

ror he had seen two other faces superimposed on his own. One was a young French sailor, the other a middle-aged man. He also *knew*, with an inner knowing, that the faces were his own in past incarnations.

One wonders how common is this experience. There was no mirror before me when *my* countenance changed, so I will never know what other personalities I had assumed. My friend was my mirror and she was too frightened to tell me who she saw. We have not spoken of it since.

But I have twice seen faces change on a medium. The first was at a public meeting where the Chinese guide of a male trance medium was gradually superimposed on his face. Many witnessed it.

On the second occasion the medium, a woman, had her Chinese guide's face covering hers as I sat with others watching television. We all saw the phenomenon. So did some orthodox church friends who were very shocked as they watched on their own set in their home.

In "A Foot in Both Worlds," Dr Guirdham wrote, "There is a psychic synchronisation of circumstances which occur in the open, sensitive periods of life, when it seems as though the individual is enclosed in a gigantic circle where everything which happens within it is true."

I was open and sensitive when the phenomenon occurred with me. There also seemed a strong element of fate in the timing of events; the tragedy of a loved one's sudden death and the revelation that followed.

Both seemed interwoven in a *mutual* karmic pattern. Both had to be accepted as inevitable. I was unable to do anything other than to go quietly along with events and endeavour to understand, rather than grieve.

The pattern became clearer as the weeks passed and happiness returned not only to me, but to the others of our family who had been closely involved.

I can only hope that one day those things that seem very mysterious will be explained and understood.

It may originate from a mistaken view of life, but is it always a criminal act?

Does suicide violate spiritual law?

by W. H. MACKINTOSH

THE act of suicide can never be regarded with indifference. It is tragic in the extreme that anyone should be impelled by intolerable personal circumstances to kill himself. The lust for life is so strong in all of us and the fear of death so prevalent that only a truly desperate situation would persuade any human being to be a voluntary agent in ending his earthly existence.

It is surely plain even to those who indignantly repudiate suicide as an act of impiety that anyone reduced by the calamities of life to employ this fatal remedy must be in unimaginable distress and, therefore, in urgent need of help. But though self-destruction cannot be understood in isolation from the community to which the suicide belongs, and is bound up with a web of social relationships, this help is unfortunately not always forthcoming.

Suicide is both a personal tragedy and a social problem. Social attitudes to suicide are closely linked with religious notions of death and the hereafter. Judaism, Christianity and Islam condemn self-destruction as a crime. Yet it is worth remarking that, apart from the general commandment, "Thou shalt not kill," nowhere in the Bible is there to be found a specific prohibition of suicide, whereas in the Koran suicide is declared to be a much graver crime than homicide.

Hinduism and Buddhism are more compassionate to those driven through despair to kill themselves. As a result of their insight into human nature, these religions tolerate suicide in certain circumstances.

The position assumed by Hellenism varied between condemnation and admiration. Some Greek philosophers approved of suicide as a morally permissible way of winning freedom from suffering, while others condemned it on grounds similar to those put forward by Christian theologians.

To call suicide a crime is to take the mistaken view that it is a wilful violation of the moral law which must necessarily incur severe punishment. But as Schopenhauer says:

"The only cogent moral argument against suicide is that it is opposed to the achievement of the highest moral goal, inasmuch as it substitutes for a true redemption from this world

of misery a merely apparent one."

Schopenhauer's remark hits the right nail on the head. Suicide offers no permanent solution to any problem, particularly the problem of suffering and how to bring about its cessation. But to say this is a very long way from subscribing to the opinion that suicide is a crime. It may originate in a mistaken view of life, but it is never a crime. On the contrary, its circumstances may be such as to make it an honourable act.

The Spiritualist attitude to suicide derives its substance and its authority from what we are told by discarnate spirit entities who communicate with us. This makes it unique because it springs from direct experience of suicide and its posthumous consequences and not from abstract arguments about whether a particular doctrine embodies all that is pertinent to the subject. Only those who have passed through the gateway of death know the harvest to be reaped in the next world whose seeds were sown in this one.

Since our mental state is the same after death as it was before, it is hardly surprising to learn that suicides often find themselves in darkness and despair when they pass over. For that was the condition in which they were immediately before ending their physical existence, the condition from which they vainly sought to escape through self-destruction.

It is, therefore, reasonable to believe that the misery which a suicide suffers in the next world has its origin, not in the act of self-destruction, but in the state of mind of which the act is simply a direct consequence.

But if misery can generate misery in this manner so also can joy create joy. Most suicides die in a mood of depression or despair, but suppose that a man killed himself in a state of exaltation. In what circumstances would his soul find itself when it reached the astral plane?

A heroic or ceremonial suicide is one in which the element of exaltation is most likely to be present. A good example of this type of suicide is the Japanese kamikaze who deliberately crashes his aircraft laden with explosives on an enemy ship. Convinced that he is dying for the noblest of causes such a suicide will

hardly feel depressed. On the contrary, he will be elated beyond measure.

Only an examination of cases where a kamikaze was able to describe his immediate post-mortem state would confirm this supposition. As far as I am aware, no record of any such case is available. Therefore the hypothesis I have advanced is for the time being unproved. But nevertheless I believe this hypothesis and its implications, if found true, deserves serious consideration.

We learn from the study of spirit communications that most suicides seem to be earthbound. We have discussed the reason for this unhappy situation, but a further point must be expressly mentioned. Dying in a mood of black despair certainly makes it hard for a spirit entity to detach himself from former surroundings.

Apart from the effect of its ante-mortem emotional state, a person may be earthbound because of the unspent energy retained by the vehicle of vitality which links the physical and astral bodies and remains with the latter for a short period after death.

Finally, let us examine again the question of whether suicide transgresses any moral commandment or violates any natural law. Most suicides are driven by an irresistible urge to do what is against the normal wishes of any human being, namely, to destroy themselves.

Anyone who, under compulsion, takes his life cannot be held morally accountable for his action. He does not *voluntarily* break the commandment, "Thou shalt not kill."

Does suicide violate any natural law? In answer to this question, I cannot do better than quote Hume who says: "For my part, I find that I owe my birth to a long chain of causes, of which many depended upon voluntary actions of men. *But providence guided all these causes, and nothing happens in the universe without its consent and co-operation.*"

"If so, then neither does my death, however voluntary, happen without its consent; and whenever pain or sorrow so far overcome my patience, as to make me tired of life, I may conclude that I am recalled from my station in the clearest and most express terms."

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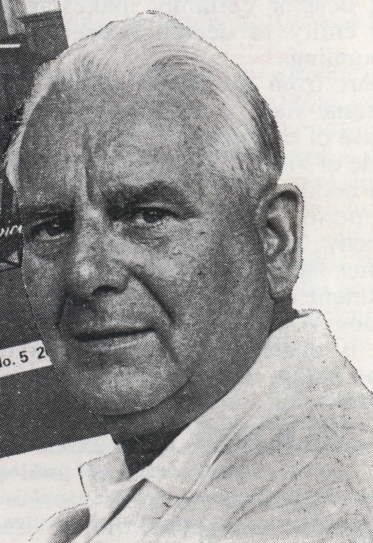
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