TWO WORLDS

DECEMBER, 1962

75th year No. 3827

THREE SHILLINGS

MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

CHRISTMAS IN THE SPIRIT SPHERES — Silver Birch

A SPIRIT CHRISTMAS CAROL — Charles Dickens

WE CANNOT DRAW MAP OF ETHERIC WORLD — W. O'Neil

SPIRIT POWER TO HELP TROUBLED WORLD — Silver Birch

THE SAME PATTERN IN WORLD RELIGIONS — E. H. Britten

CREATIVE THOUGHT IS "MIRACULOUS" — C. K. Shaw

CARE NEEDED TO INTERPRET SEANCE MESSAGES — Paul Beard

DOCTOR GIVES CASE FOR REINCARNATION — G. Geley

NO TIME FOR SIGHING — Edmund Bentley

I HITCH-HIKED MY WAY TO HEALING — Grace Norman

THE MEDIUM OF TOMORROW — W. H. Mackintosh

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Very Best Wishes

to all my

loving friends and helpers

May Christmas bring peace

to your hearts

and a year of good will

to follow

NAN MACKENZIE

TWO WORLDS

75th Year, No. 3827

DECEMBER, 1962

The best magazine of its kind in the world

Christmas in the spirit spheres

What is the significance of Christmas to those who dwell in the larger life? When this question was put to Silver Birch he replied :

IT is a practice among those of us who belong to certain groups to retire to the inner spheres at two festivals which long pre-date your Christian counterparts, Christmas and Easter.

These, as you know, have their origin in the celebrations in ancient times of the passage of the sun as it appeared to those who saw in its appearance, its lengthening and shortening, the symbols of divine activity.

And so when the sun attained its full glory, that was regarded as the period of resurrection, when all nature sang its pæan of praise and displayed its profound beauty for all to see. That which had been sown was reaped in its splendour of growth.

At the other end of the pole, you had the winter solstice, when after the noon of summer there was the drooping as nature prepared and husbanded itself, fertilising and making ready all growth which had to appear when the cycle had achieved completion.

So at Christmas you had the birth of the sun, the end of the long cycle when there arose the first sign that new life was being born into your earthly world.

Because those of us who are associated in this task belong to more ancient races than your Western civilisation, we utilise these festivals as opportunities for withdrawing to those inner spheres where we belong. We take counsel, we share experiences, we learn how far we have succeeded or failed. New plans are discussed. We meet those who sent us on our mission.

Among them is the great figure of the Nazarene, who is still imbued with the task of teaching humanity the age-old truth enshrined in all that we seek to do, that love is the fulfilling of the law.

The great message of love, which has characterised all religions, and which was epitomised in the teaching of the Nazarene, is still the one we proclaim in the name of the Great Spirit who is the lord of all life, the infinite Creator.

Thus, returned to our true state, we taste some of the lustre, joy, radiance, beauty, richness, nobility and grandeur which are our natural lot. We bathe in it, rejoice in it and capture the glories that once were our normal expression. That is our celebration.

Then, counselled, enthused, refreshed, in-

Founded in 1887 by Emma Hardinge Britten. Obtainable on order from all newsagents and bookstalls.

Published monthly. Next issue January, on sale December 22.

Subscriptions sent by post from this office. 12 months £2 or $6.00. 6 months £1 or $3.00. Life subscription £10 10s. 0d. or $30.00.

Overseas Agents : South Africa, Central News Agency Ltd.; Australia and New Zealand, Gordon and Gotch Ltd.

Offices : 23 Great Queen Street, Kingsway, London, W.C.2. Tel.: HOLborn 2914/5.

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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vigorated, recharged, revived, we return to your cold, grey, dank, clammy, dark world to continue the task of piercing its fogs and mists, striving to shine through with the light of truth which can guide and point the way for many weary travellers.

Some of the spirit of love is expressed in your world at this time. It takes the form of geniality and generosity, the desire to give. It is to be seen in the remembering of old friends, the cementing of old ties, the bringing together of those who have been parted and the resolution to forget old enmities.

Alas and alas that it should be preceded by the great holocaust and bloodshed, when so many needless sacrifices are made of some of the Great Spirit's dumb creatures. What a pity that the birthday of the "Prince of Peace" is commemorated by such a dreadful slaughter; the blood of innocent creatures has to flow in order to commemorate peace. This is the crucifixion of your world, celebrating peace by making war on innocent creatures.

One day, love, compassion and mercy and responsibility will guide man who has dominion over the lesser creation which looks to him for help. When these qualities are expressed in human life, bloodshed, cruelty and needless horrible experiments which are wreaked on these innocent creatures will cease. The lion will lie down with the lamb because there will be peace on earth.

May you experience the blessing of two worlds is the wish for Christmas and the New Year from all at Two Worlds

William Redmond
WISHING ALL FRIENDS, OLD AND NEW,
A very Happy Christmas and
A Prosperous New Year
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A Spirit Christmas Carol

By CHARLES DICKENS

This account is taken from "The Next World," which gives "56 communications from eminent historians, authors, legislators, etc., now in spirit life, through Mrs. Susan G. Horn." The book was published 70 years ago by James Burns, the British pioneer Spiritualist, who testified to its being "a genuine mediumistic production." The medium, an American, once visited this country.

A note explains how this account was received: "It was a cold, dark evening in December; the snow fell heavily in the streets of New York; we had not thought of Dickens, and knew not what was coming, when the medium closed her eyes and began, as though declaiming from a book, the following carol."

DOWN, down falls the Christmas snow, circling down in soft baby-like flakes, as white-souled messengers from an unknown world. Down they fall, dotting the hedges, and whitening the plains and lanes of the open country.

Down, down they fall, spreading in little patches over the tattered and stained coat of an old man, foot-sore and hungry, crouching against the snow-tipped hedge. He tossed up his last copper on Christmas Eve, and lost that; he has had a long, long tramp since, and has been groping over those cold, long, weary miles, for some stray coin dropped by his god, Chance, the only God he has ever known.

Chance has frowned on him this Christmas Day, and he sinks exhausted by the wayside. Poor old buffer! Friendless, and homeless, wifeless and childless; it has gone hard with him this merry Christmas, and he thinks as he sits there, too nerveless to rise, what a lucky chance it would be if some fine gentleman should pass by and drop him a sixpence or a shilling for his Christmas.

Faintly sound upon his ear the happy chimes from the distant cathedral tower. Soft and white the snow falls, creeping nearer and nearer, like some sheltering friend; and his hungry, eager gaze dies out in a helpless look of endurance.

The snow falls faster and faster; the cold pierces deeper and deeper; he makes an effort to rise, but he cannot; his limbs are stiff with cold and famine, and yet life is dear to him.

Life has been with him a constant conflict with the elements, a mere animal struggle for existence against earth's contending forces; and now, in his last moments his only thought and wish is that some kind gentleman would give him a sixpence, wherewith to buy a mug of ale and a slice of bacon for his Christmas dinner.

Ring out, Christmas bells! Another immortal soul is about to commence a long tramp over the Unknown Highway!

The snow falls white; his weary body and tattered garments are alike covered by its pure cold robe. Now slowly he raises his half-palsied arm and touches his battered cap. He is making his exit from the world. He bows, but it is to a phantom gentleman, who suddenly stands before him. He is too far gone to question whence he came.

Is it the kind gentleman with the friendly sixpence, whom he has been looking for? Is he some good Christian from the cathedral town who has heard his hungry cry, or some noble lord from the neighbouring park? He dreamily asks himself these questions as the friendly person approaches nearer, takes him by the arm, and places to his parched lips a generous, life-reviving cordial.

Surely this must be the chance gentleman he has been thinking of all this Christmas Day. Presently this unknown friend lifts him from the snow-bound hedge, and leads him to a curious chariot, gay as the fiery chariot of

Elijah. He resists at first ; the kindness is too much for him ; he is not used to such attentions, and shakes his head and draws back.

But when the gentleman, in answer to his hesitation, says, " Come, my friend, I will take you to a good inn, where you shall have your Christmas dinner," he yields to the good chance, and they vanish together.

Together they glide on, on, over the spires of the cathedral ; they hear the chimes ring out for Christmas, but no one sees them in their golden chariot. The good Christians eat their dinner, and cast not one thought to the poor wretches dying from cold and hunger, beneath the snowy hedges of merry old England, on Christmas Day !

Ring out, spirit-world Christmas bells, for the poor who die on Christmas Days ! Poor homeless waifs of humanity, for once they shall have a merry Christmas.

Man who was born to heal

*" Born to Heal," by Paul Miller, with a Postscript by Maurice Barbanell, Spiritualist Press, 16s.**

THE title of the book is a perfect description of its subject, Harry Edwards, considered by many the world's most famous healer. When a fifth impression was needed, Maurice Barbanell decided to bring this fascinating biography up to date, so that there could be a permanent record of the stirring events that have happened since it was first produced in 1948.

His 12 new chapters of over 100 pages in this revised and enlarged edition include Edwards' appearance before the Archbishop's commission on divine healing, and the extraordinary sequel. This was the way in which the British Medical Association was asked by the commission to deal with his cures of " incurables." These chapters make revealing reading, for they show how the combined orthodoxies of Medicine and the Church tried in vain to stem the advance of spirit healing.

The Postscript includes an account of the birth and growth of the National Federation of Spiritual Healers—Edwards is its president —with its tremendous victory in getting the majority of British hospitals to open the doors to the ministrations of their members despite vigorous opposition from the BMA.

There is, too, the whole story behind the appearance of Edwards on BBC Television, an occasion which, because of the foolish onslaught on him made by a medical man on the panel, attracted widespread comment throughout Britain. By contrast there is a chapter describing how a doctor, who applied to Edwards for healing, became the patient for a spirit " operation," and its success after all orthodox means had failed.

The Postscript ends with these words, a fitting epitaph for the subject of the book : " It is inspiring to reflect that this is the measure of achievement for which one man, in complete co-operation with his inspirers, has been able to accomplish.

" His purpose has been unswerving, his determination unwavering, completely confident in the power which daily guides him. He continues his mission of mercy, to fulfil the purpose of his life, for he knows that he was born to heal."

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Forward, Father Christmas

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New approach to the mechanics of mediumship

We cannot draw a map of the etheric world

By W. O'NEIL

TO understand the mechanics of mediumship you must possess a "scientific imagination," said an experienced Spiritualist. It is not easy to express mechanics that occur in states of living that are more than three-dimensional into concepts we can appreciate.

At their best, words are often frail and weak-kneed. A stage is reached beyond which one cannot travel except by the aid of metaphysical concepts that can give a helpful picture, yet not be strictly accurate. The manner in which some people and spirit communicators describe the etheric world as seven *actual* belts having *actual* distance around the earth, yet interpenetrating each other, is a case in point.

We cannot draw a map of the etheric world, or understand its geography. It hasn't yet been discovered! We are always "on the edge of the etheric."

We can talk about the "power" and a psychic person can respond to it, but we do not know what the "power" is. Only according to his supernormal or subnormal psychic aberrations can a medium "know" the power. It becomes an effective experience.

In demonstrations of a mental nature the power is directed through a sensitive's aura to impinge upon the brain's etheric structure and thence through the normal cerebral channels to emerge as "evidence," a philosophical discourse or trance control, according to the depth and purpose of the hypnotic influence exerted by the discarnate operator in charge of the procedure.

The mechanics of physical mediumship are a little more complex. Usually, some physical abnormality of the medium has to be stimulated into activity before the psychic operator can even begin to exercise hypnotic control over the mind. Expressed simply, the power has to work inwards from without. Once this process is effectively achieved the psychic control can then begin to work outwards from within, producing the particular blue-print of phenomena stamped with all the natural limitations and advantages peculiar to the medium.

We begin to see why it often takes several years to "create" a physical medium. Power must completely saturate such sensitives before definite patterns of mediumship can be demonstrated.

When sitting with a good physical medium, six years ago, my spirit helpers produced wonderful oriental and floral perfumes. Scent billowed into the seance room as I closed the door behind me. I discontinued visiting this circle in order to develop personally, but it was eight long months before the first, faint whiff of scent assaulted my nostrils. The scents assailed me every evening for three years, growing stronger in intensity as the weeks sped into months and the months into years.

Suddenly, 18 months ago, the scents became muted and invaded my saliva system as tastes. Now instead of smelling the lovely food smells brought by one spirit helper, I actually taste them! Obviously the psychic operators have achieved one phase of their task—from outwards to within. Now it is a matter of waiting for the psychic and physical integration that will bring a tangible seance pattern into objective reality.

I trust these ideas will be helpful to others engaged in a similar search for joy in service through mediumship's physical channels. Such a journey is not easy. Frustrations happen all along the way. Sitters come and go, but the work continues. Setbacks are probably necessary links in the chain of learning. A sense of dedication is helpful.

The purpose of mediumship is plain. It is to awaken the divinity that slumbers within us, to break down barriers and promote peace among all nations, to give all men the abiding reality that God is the Father of us all.

"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."
—Silver Birch.

Spirit power to help

THOUGH the words were addressed to Brenda Crenshaw, a medium from America visiting Hannen Swaffer's home circle, they had, as was often the case, general application. Said the guide, Silver Birch :

" We all have our tasks to perform. We can stray and we can lose our way ; there may be obstacles in the path, but if we are wise, there will come those times of self-realisation and self-illumination when we know beyond any shadow of doubt what it is we have to do.

If one only is served

" One individual, one task, one corner of the world in which to perform it, and the aggregate of all these individuals, in all these corners, performing all their tasks, enables the mighty, majestic power of the spirit to fulfil itself in aiding a sick, troubled world.

" You cannot measure what you are achieving. If you enable one soul to be lifted up, if you enable the tears of sorrow to be erased from one face, if you enable gladness to come to a heart that was desolate, one sick person to be healed, your earthly life has been worth while.

" The sublime purpose behind all our missions is a serious one, for you are in a world surrounded with many perils, where forces of great destruction can be unleashed. It is essential that our sentries should be on their guard ; it is essential that the instruments should be as pure as they can, so that the maximum amount of divine power can always stream through them.

" Your world needs divine help as seldom it has needed before. So you have the inestimable privilege of service, than which there is no greater blessing. If sometimes the task seems heavy, the people unappreciative, the conditions difficult and the way not easy, do not worry.

" The supernal power that has guided you and has never failed you will continue with its superb blessing, part of the mighty power of the spirit which like a protective mantle is around you. There is so much to do, especially in that continent where you dwell. Materialism is rampant, the golden calf is still worshipped and spiritual values have yet to be understood, appreciated, let alone applied to daily life."

" I hope that I may continue to be a worthy instrument," said the visitor, " and realise the great responsibility that is mine. There is a tremendous need."

" Where there is the need there is the tremendous opportunity," commented the guide. " The forces that are ranged against us are many and of diverse kinds. They total a formidable combination, but however vast, they are not as strong as the infinite power of the spirit. With this behind us we cannot fail.

Too much of a hurry

" Spirit power is here to stay in your world ; it will work its beneficence slowly, surely and relentlessly ; it will sweep away the obstacles and continue to establish itself in ever-increasing measure."

To a member of the circle the guide said : " Be patient. Just as other things have been fulfilled, so the remaining problems will be solved if we are left to our own devices. The trouble is that you are too much in a hurry. Your impatience, based often on good will, acts as an impediment rather than an accelerating force.

" The Great Spirit cannot work in a hurry ; the Great Spirit does not have to be hustled. The Great Spirit is quite aware of the functions that have to be fulfilled. By virtue of extensive experience, far more extensive than that of any human, He can supervise all the facets of universal activity that require divine attention.

" There is not one soul in the whole wide world who is ever forgotten in this process. So intricate, yet perfect, are the natural laws that none is overlooked by the Great Spirit. The

a sick, troubled world

laws encompass them all ; no being, no creature, no event is outside the natural laws. No miracles, no coincidences, no chance, all is law, all is order."

Next came a message to someone living abroad, one to whom Silver Birch had often spoken :

" Will you say that I am very proud of him, especially at the way in which he has faced up to the trials which have beset him, to the difficulties which almost engulfed him. Throughout it all he has remained steadfast, immovable, conscious that the hour produces the need and that those who have true faith, founded on reason, find that guidance and help always come at the critical moment. Tell him I will continue to serve him as he has always striven to serve others."

The visitor from America told Silver Birch that she brought greetings from " many who know you only as a name and who feel that they have a great love in their hearts for you."

" This gives me great cause for rejoicing," said the guide, " to feel that I have earned the love of those who know me not. But I am only a servant, one of many fulfilling a duty which was laid upon me at my request. If I succeed in helping one soul along the path of attainment, then I am very glad."

Time is no barrier

The guide singled out for special mention two old friends living abroad and who were known to the visitor. " They are both very dear to me," he said. " With them I have links and ties which cannot be severed by oceans or lands, by time or space ; they are imperishable because they are the bonds, the willing bonds, of the spirit.

" Give them my love and say that they are always in my thoughts. I am often in their home. I warm myself in the love of their hearth and their hearts, and with others maintain a fatherly eye on them to ensure that no real harm will befall them."

This was the guide's closing benediction : " Let us end where we began, with the sublime power which, being infinite, has neither beginning nor end. Let us truly strive to make ourselves more conscious of this benign influence, to make ourselves more worthy instruments of its purpose.

" Let us, at all times, allow its majestic power to permeate our beings, so that we can feel in harmony with the power which endowed us with the gift of life itself. Let us always strive so to order our actions that we are its instruments, at peace because we are truly united with the Great Spirit.

" The Great Spirit bless you all."

TO ACHIEVE THE RIGHT CONDITIONS

THE proceedings began with Silver Birch saying : " Let us put on one side all thoughts of care, worry, anxiety, anything that would mar the harmony of our gathering. With the desire to add to our knowledge and to increase our spiritual stature, let us attune ourselves to the highest that we can reach. Let us approach the supreme infinite power, the arbiter of all destinies, and seek the divine blessing on all that we strive to do in its name.

" Oh Great White Spirit, Thou hast made us in Thy divine image and implanted within every facet of being the seed of Thy divinity for it to flourish and grow and to express the beauty and radiance which should be the natural outlet.

" We recognise that we owe the gift of life to Thee because Thou hast endowed us with it. We are spirit of Thy spirit, living and moving because the breath of Thy life has been implanted within us. Who Thou art and what Thou art is beyond our comprehension. Our

finite thinking cannot grasp what is entailed by infinity.

"We recognise Thee as Thou art revealed in the natural laws that regulate and maintain and sustain the whole of the boundless universe, in which provision has been made for every facet of activity, large or small. Within Thy care and Thy domain are the human beings to whom Thou hast given the privilege of a developed consciousness, a free will, a mind, the power to reason, to judge, to reflect, to weigh and to consider.

"Using these attributes aright, they could become more like Thee and thus fulfil the purpose of their being, to strive to be greater instruments of Thy power, to express the gifts with which they have been endowed, to serve wherever they can, to help wherever they can.

"In this fashion, they can dispel darkness and ignorance, lift the burden that crushes so many and enable the light, the refulgent light, of divine truth to spread.

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

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THE GUIDE WHO IS A MAGNET

WHAT is there about Silver Birch's teachings and personality that prove so great an attraction? In this issue there is an account of the visit to his circle by a medium from America. She regarded it as a red-letter day.

Next month you will read what transpired when that veteran, wonderful medium, Grace Cooke, and her husband were invited by the guide to be present. Afterwards Mrs. Cooke wrote, "It truly was a blessed experience and to me a special gift of the spirit brethren."

An American professor volunteers: "He has influenced me tremendously—and all for the best. I have read and own all the books published on his philosophy. Please tell Silver Birch of my tremendous admiration for him."

An old Spiritualist, recently bereaved, said after her visit: "Silver Birch is truly a most beloved and great teacher. The amazing thing is that his words are so much to the point. They are especially potent to the person who is being addressed, without anyone else being aware of the intensity of their meaning."

From the Philippine Islands a woman writes: "I have come to love him. He has given me a great deal of understanding which I have never found anywhere." From Kansas, USA, comes the tribute, "I marvel at Silver Birch's work—the beauty and simplicity of his writing and am a great admirer."

In psychic periodicals all over the world there are frequent quotations from his teachings. One of the latest appears in the programme of Johannesburg's Society for Psychic Advancement: "Peace on earth can come only when earthly individuals earn it by living lives of service, co-operation, toleration and have good will for one another."

The truth about theological doctrines—2

The same pattern in world religions

By EMMA HARDINGE BRITTEN

Few people know the truth about the origin of religion. Many of the facts are in books now out of print. That is one reason why we are serialising extracts from a remarkable booklet, "The Faiths, Facts and Frauds of Religious History," written by an equally remarkable woman.

She is our own Emma Hardinge Britten, founder and first editor of "Two Worlds," a brilliant medium and pioneer of Spiritualism who travelled all over the world expounding its truths.

PASSING over all the ramifications of opinion into which sectarianism has broken up the distinctive faiths of history, we find we may resolve the latter into six well-defined groups or representative phases of religious thought: Brahminism, Buddhism, Parseeism, Judaism, Polytheism and Christianity.

Mahometanism of course adds a seventh to the list; but as this form of faith stands alone, neither borrowing from, nor imparting aught to other systems, it needs no special notice here. The fairly informed student of religious history need not be reminded that there are certain marked features pervading all the six systems enumerated constantly repeating themselves, with no other shadow of variety than may be expected to result from differences in time, climate, customs and language.

They all combine in teaching the fall of man, or his derivation from some pre-existent and higher state of being than that of earth, as it is known in historical times.

All preserve, more or less, the legend of a general flood, and predict the final destruction of the earth by fire. All cherish faith in one Supreme Being and hierarchies of subordinate spiritual existences.

The belief in the soul's immortality and (with certain sectarian modification) faith in conditions of happiness or misery hereafter, are also items of universal acceptance. All subdivisions of religionists supplement their doctrines with codes of morals for the conduct of humanity, and enjoin upon their followers religious observances in the form of sacraments, sacred days, places, garments and other consecrated objects.

They all set apart certain persons, who form a priestly order, teach the efficacy of rites and ceremonials, and assume to found their special form of faith upon special revelations from divine sources. The most curious and important feature of universal belief, however, is yet to be noticed.

All shades of sectarian religionists, except the Jews, whether ancient or modern, set up for worship one central figure, whom they claim to be at once God and man, adoring him with even more lavish reverence than they accord to the Deity, yet claiming that he was the subject of human birth, death, persecution and martyrdom whilst on earth.

The mystery attendant on such a subject of worship deepens, when we trace the main features of the history woven around this God-man, and find, that though each people insist upon presenting a different personality, all however removed from each other in point of time or locality, maintain certain coincident points of similarity, for which no other account can be rendered than the fact of their origin being derived from one common source.

For example: all nations, from the most ancient Hindoos to the comparatively modern Christians inculcate belief in an incarnate God-man, born of the Supreme Being, through the maternity of a woman. The mother in nearly every case is represented as a pure virgin, and all the attendant circumstances are more or less miraculous.

The birthday of the avatar is invariably fixed

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at mid-winter, and the decease at spring or autumn. A royal descent is in some mysterious way claimed, and a prophecy that the sovereignty of the earth is to be assigned to the new-born babe is represented as exciting the jealousy of some reigning tyrant by whom the virgin mother is persecuted.

There is also a putative father introduced who is represented as submitting complaisantly enough to the divine intrigue, which makes his betrothed the mother of a God. By aid of this obliging spouse, the infant is always sheltered in obscurity until a certain period, when, after a miraculous infancy and boyhood, he issues forth to assume the prophetic mantle, with all the paraphernalia of fastings, baptisms and other such divine signatures of favour as may be common to the country and time.

Striking resemblance

Then succeeds a chain of miraculous performances, many of which bear the most striking resemblance to each other whenever detailed.

The God-man is invariably a moral teacher and a reformer of the prevailing abuses of the time. The same mysterious similarity prevails in the doctrines enunciated, whether they come in the name of Buddha, Mithra, Zoroaster, Khrishna, Prometheus, Balder, Hesus, Osiris, or Christ. All are protests against the prevailing corruptions of the age, and enunciations of those divine principles of good, which vary not with time, and are never peculiar to place or nationality.

Then follows the last act of the drama, which is the invariable triumph of adverse powers: a violent death—generally a crucifixion—the proclamation that the martyrdom in question is designed for the benefit of the race; a descent into hell, or the nethermost parts of the earth, to show that divine mercy compassionates even the most degraded spirits in being.

Next comes a short season of lamentation, always carried on by faithful women and mourning disciples; the whole followed by a resurrection from the dead, a triumphant ascent into heaven, and the instalment of the miracle-working mediator as the future "judge of the dead," and the "saviour of men."

These are the main points upon which all theologies, without exception, are founded. Though we admit there must necessarily be cer-

E. H. BRITTEN *(Continued)*

tain modifications in the presentation of this grand drama, growing out of the varieties of time and place which distinguish the religions of different nations, the essential features of the scheme (that is, the fundamental ideas above narrated) are invariably coincident, and never fail to re-appear.

It may be urged that we can have no means of delineating the faiths of nations whose scriptures have perished, and that when we simply reiterate the legendary opinions that time perpetuates, we may be liable to colour the prevailing tradition by our own prepossessions.

To this we reply that for the thorough understanding of antique lore, we have three methods of interpretation, the combinations of which are quite as authentic as written history.

Learning from the past

The first of these we obtain in a study of the monuments, with which the whole of the East is overlaid; the second in the science of philology, which, by connecting modern tongues with their roots, or affiliations in ancient languages, forms a chain of relationship between present and past modes of expression; and the third, either by the traditions of the past or the preservation of ancient faiths in modern systems of religious beliefs, together with their symbols, modes of expression, and ceremonials of worship.

Thus the very limitations which hindered the ancients from bequeathing written scriptures to posterity, impelled them to engrave their ideas upon the far more enduring pages of stone, enabling us to derive from the sculptured remains which convert the land of the Orient into one grand imperishable volume, a means of testimony far transcending any written scriptures in worth and authenticity.

Writings may be lost, interpolated, or tampered with in many ways. Whole libraries of polemical literature have been wilfully destroyed, or wilfully fabricated, for the purpose of maintaining a favourite point of doctrine, or confuting an adversary.

But the old temple voices of antiquity *cannot lie*. The mute but eloquent testimony of stony preachers, whose witness dates back through immemorial ages, proclaims, without fear or favour, revelations which inquisitions cannot burn or torture into silence, nor the reckless mendacity of partisan bigotry misrepresent.

The venerable slabs, planispheres and ruins of Nineveh, the Zodiacs, Pyramids, the tombs of Egypt, the stupendous cave temples of India, together with all the colossal remains and gorgeous mementos of vanished splendour, marred, yet not obliterated, combine to bear indestructible witness to the faith of ages.

They cover the earth, wherever the footprints of civilisation have left their mark, and form, in their totality, a bible, the revelations of which are becoming household words amongst the people, in this intellectual and progressive age; revelations which no priest can ban out of existence, and no bigot can longer stifle.

It is from such sources as these, as well as by consulting the scriptures of all nations, instead of one alone, that we are enabled to reconstruct the scheme, upon which, as we shall hereafter perceive, the whole of the world-wide systems of theology have been upreared.

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SHAW'S COLUMNS

Creative thought is "miraculous"

MY article on the power of creative thought some months ago is still bringing in letters. I expected to get a few replies to my invitation to let me have your comments, but I had no idea there would be references to the "miraculous" and the "marvellous" in your reports on the results of this new method of prayer.

For obvious reasons I cannot give names and addresses, as I normally would when dealing with matters of a purely interesting or controversial nature. My withholding of that information is an indication of my respect for personal privacy on matters of an intimate nature.

The silent rebel

What a pity it is that I have to ignore those rare ones that come without address, and even sometimes without a signature! I have no doubt there must be something gnawing deeply at a man's heart when he rebels but will not show his hand. The thoughts behind his missive may well merit something better than the inevitable waste-paper basket.

I have to admit that subjects like reincarnation and vegetarianism do sometimes tend to rouse the ire of readers who hold very determined views about them. Where the subject of prayer is concerned, however, there is much more tolerance shown. Even scientists are beginning to realise that thought is an actual force that can be both creative and destructive, according to how it is used, and the underlying motive. I believe that in years to come we will learn a good deal more about this, and its practical application particularly in healing.

Here for instance is a wonderful example of the use of this great cosmic force—for that is the only way I can express it adequately—contained in a letter from an executive Civil Servant regarding my suggestion in the September issue:

"I am separated from my wife and family by official duty, and am likely to remain so at no little cost to myself for at least three years. Owing to duty separations and in-law bother, my wife has not shown the affection I had hoped for, but as a result of trying out your suggestion there has been a truly marvellous change for the better. I thank you for publishing the prayer."

I must admit to having been a little intrigued by the letter from L. H. Lewis (November issue) who upbraids me for treating an audience "wanting to know what Spiritualism is all about" to a talk against reincarnation. He ends by saying, "Why, oh why, cannot our writers and speakers give us something vital and interesting—about Spiritualism?"

My reply is a simple one. Firstly, there are millions of Spiritualists who accept reincarnation as a fundamental fact, and see it as a principle upon which they can base the tenor of their earthly lives. There are also millions of Spiritualists who—if they do not categorically reject it from their beliefs—would like to have both sides of the case presented to them.

Willing to speak

Secondly—and this is my own approach to any controversial subject—I am always willing to address an audience on whatever topic I am asked to speak on, provided that I know something about it and can present the known facts more or less intelligently. I might add that, if the secretary of the Spiritualist Association of Great Britain doesn't know what subjects his members are interested in, nobody does.

At any rate, it's his affair; if I make a mess of it, I shan't be asked again. The fact that subsequently (and without even asking me first!) he puts my name down to take part in a public debate on the same subject, would appear to indicate that he does not anticipate anything "dreary" when the "good old faithful" topic comes up again.

Mind you, up to a point I agree with friend Lewis. Personally, I would go all out for materialisations and other experiences of physical phenomena that I have had over the last 50 years which to me were not only "vital and interesting" but convincing of the truth of Spiritualism. But is that what all audiences want to hear? Not on your life!

By the time these notes appear in print, the

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SHAW'S COLUMNS *Continued*

" Remembrance Sunday " service of reunion at the Royal Albert Hall will have taken place. I always find it fascinating to look around at the sea of faces of all those whose ideas link up with mine. Many come from far and wide, just to attend that service, and then return to Warrington, Wigan or Wolverhampton and to all their daily chores.

I would really like to take a cross-section of the minds of all the people present, by means of some secret electronic computer (not yet invented !) that will show their inner reactions to Spiritualism's truths, and express them in tabulated form.

Yes, I expect there would be someone to write and tell me off for that. " Fancy wanting to pry into people's minds like that ! " Don't bother the Editor with your complaint ; I'm sure that he too would be glad of a spot of guidance sometimes on the trend of what the experts call " sales approach."

If the Movement is a blend of all that lies between the intellectual and the " frustrated old maid," then a periodic analysis of its components would be of great value to us all. Which brings me back to the subject of the Seven Principles—it bobs up every now and then in all the best circles.

"Too many Shaws"

It is unusual to find two Shaws thinking alike. Occasionally when someone has written to one of the psychic papers criticising something I have (or have not) written, I have dismissed it with the idea that it must have been one of the others, and that there are far too many Shaws about anyway.

I now find pleasure in the thought that some of us really do think alike. Following the recent Summer School of the National Federation of Spiritual Healers at Rustington, near Angmering, I have come into closer contact with Conan Shaw who lives almost next door at Littlehampton. It appears that what I have said in these columns in the last few months concerning the validity of numbered " principles " as entrance qualifications to certain Spiritualist churches was stated 15 years ago in an article by Conan Shaw, a copy of which he sent to me.

He writes : " Yes, please keep the copy of the comment I did regarding the seven statements. Many Spiritualists still want *theological* Spiritualism, as Communists want their *dialectical* materialism."

At this point I was inspired to look up the word in my dictionary—just to be on the safe side, mark you, against any possible confusion of terms which pungent critics love to pounce upon—and find that " dialectical " means " pertaining to dialect; discourse; discussion; logic." So I continue with his letter :

" Actually, we want dialectical Spiritualism, after which there would be a grand clearing up of many things which could establish Spiritualism as a subject fit for scientists and psychologists alike.

His four essentials

" I think that we should keep these four things in mind always : (1) survival ; (2) communication ; (3) individual progress and development in all the after-death spheres ; and (4) the past must bury itself." As regards the latter two, he expresses the view that we should eliminate Hinduism, Theosophy, Buddhism, Christianity and all other religious and philosophic denominations, and confine our views to the principle of " going back *towards* the light of spiritual and angelic beings who are recalling us from our journey into physical life, back to them."

Conan ends by referring to a tape-recording of the voice of Stainton Moses in which it was said that " only THEY can truly guide, inspire and direct (i.e. the spiritual-angelic beings to whom we belong as soul birth). Our friends and relations who have passed on—however loving they may be—cannot do this for us. It takes æons of time of progressive development spiritually, for a soul to act in that capacity as a spirit guide. Even then, that guide is really a collective consciousness of a whole sphere."

Well, C. K. Shaw can find no fault with that expression of opinion, but feels that there is only one way in which the picture can be enlarged to become visible to all, and that will be by the earnest and patient development of mediumship. The same applies to our studies of spirit healing, which is slowly but surely being accepted into the realms of dialectic and scientific reality.

C. K. SHAW

"No element of authority arises from the 'dead' as such"

Care needed to interpret seance messages

By PAUL BEARD

ALL sittings, even apparently simple ones, represent a most delicate and complicated phenomenon. It is not at all the case that the communicator has only to speak to the medium, and the medium to repeat it to the sitter, for reasonable accuracy to result. It is, indeed, better on the whole to consider the results of communication, even when conditions are at their most favourable, to be an *approximation.*

Some think a sitting does not need interpreting at all ; they hold that what counts are facts, and the more facts the better the evidence. But a communicator, while he is building up evidence of his survival, and still more once this evidence has been accepted, almost invariably passes beyond facts, and speaks in terms of opinion ; later he probably gives certain advice.

Factual evidence has largely to be based on the communicator's earth life, on things of the past. He may have since become much changed. The value of his advice is largely assumed to lie in his having something new to say, access to deeper insight than he had on earth. Then difficulties of interpretation begin.

Essential verbatim notes

The first factor, obvious though it is, is the one most neglected—to be sure what the medium really has said. It is most important to take verbatim notes of every sitting. Memory fails, it distorts and colours ; moreover it is notoriously indulgent. Wish and expectation on the sitter's part often lead him to believe that a communicator has supported his already existing points of view. A careful record may show quite otherwise.

Without such a record, the sitter cannot be sure that he really has been given the advice he may believe himself to have received. A well-known guide once told a sitter to " take care " of a woman ; he interpreted this as meaning he should marry her, which he immediately did, with disastrous consequences. But was he placing a quite different interpretation of his own on what the guide meant ? Did the guide even really say just what the sitter recollected him as saying ? Or was he swayed only by his own wishes ?

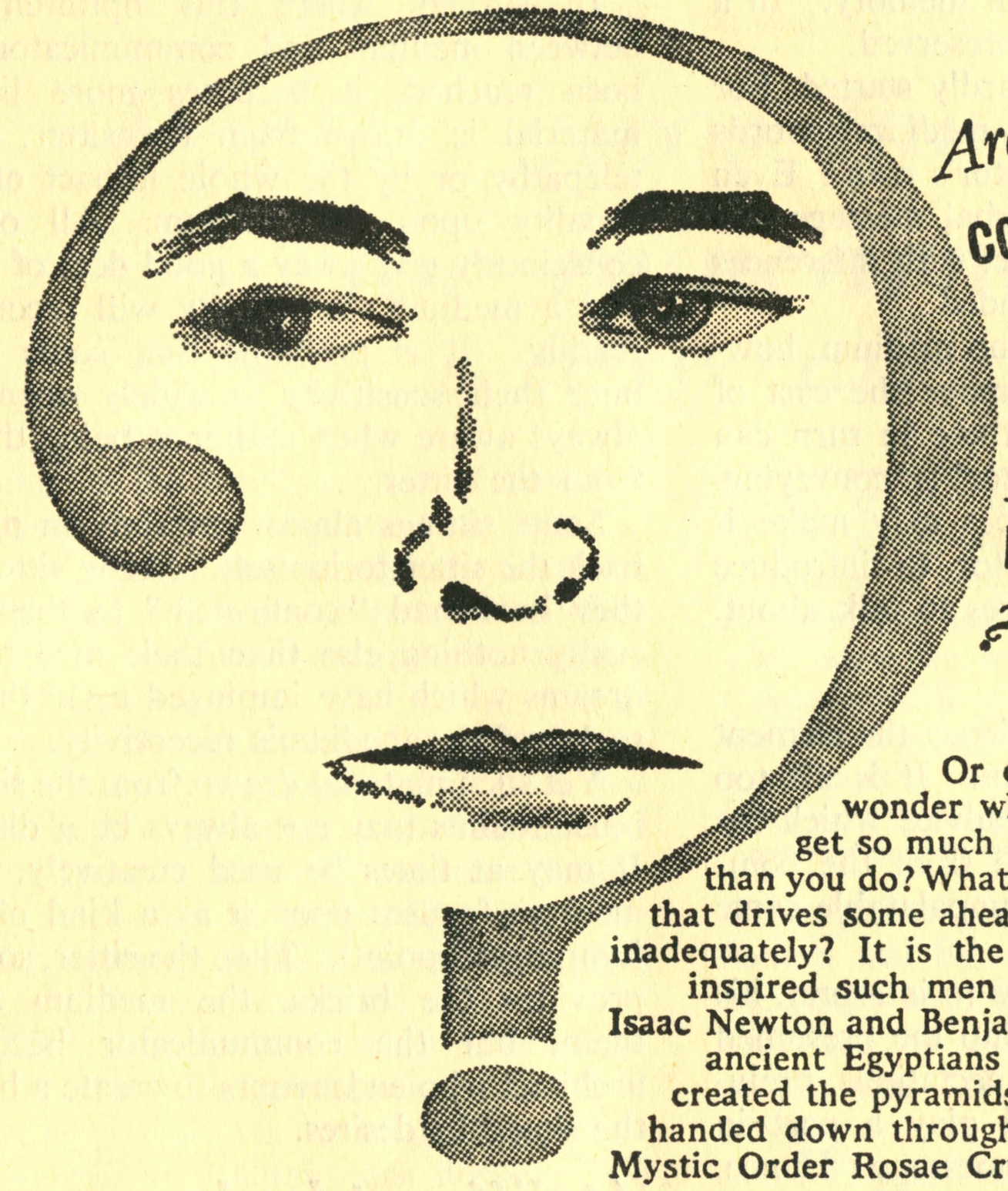
Slight variations in a phrase, even a single word, can totally alter the meaning ; " may " falsely recollected as " will " creates a prophecy which was never made. To act on an imagined prophecy, and then to blame the communicator, is to be unfair as well as untruthful.

Next, if a communicator correctly states facts, the opinions he adds are in no way guaranteed by the correctness of the facts. Even if they do correctly represent what the communicator said, they may fail to be objective in themselves.

Guarded communication

That they emanate from a " dead " person in no way guarantees them. This is a pitfall into which it is easy to fall. What is said in the seance room needs to be stripped of the aura of mystery and glamour it so readily takes on because of its source. No element of authority arises from the " dead " as such, but only the authority inherent in the communicator's insight. And authority is a very long way short of the practical omniscience which some sitters attribute to every reported remark of guides.

Communicators and guides, on the other hand, have a way of saying certain things when the meaning cannot be correctly seized at the time, either because they relate to the future in a way which cannot be understood when they are given, or because they hold a temporarily hidden meaning which requires a certain growth in the sitter's consciousness before it can be perceived. Because they are spoken for the future, and their real bearing is not yet



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apparent, they often pass from memory. In a written record, they will be preserved.

Our difficulties have still hardly started. For how sure can one be that the medium's words correspond to the communicator's own ? Even on earth, a perfectly clear verbal message can arrive in a much altered shape, with inferences and feeling-tones quite unintended.

It is widely recognised that no medium, however receptive, can wholly remove the cast of his own mind and interest ; these in turn can colour what the communicator is conveying. Again, the medium's prejudices may make it impossible for a communicator to introduce some aspects of what he desires to talk about.

Look for colouring

So the sitter has to try and detect the element of colouration by the medium. It is all too easy for him to say that the advice which fits in with his own wishes came from the communicator, and what he finds unpalatable came from the medium.

In turn, as soon as he begins to interpret, his own colouring too will pass into the presumed meaning of the record. His expectations, prejudices and limitations can all play a part in falsifying his reception of a message. Hence, in the sitter's reception, as well as in the communicator's giving, and the medium's transmission, we are often dealing only with approximations. Perhaps it is best thought of as an *interpretation* of the communicator's real meaning.

Besides bringing his own interpretations, the sitter probably at times contributes unconsciously to the actual mediumistic material.

This of course is a variable factor. Some mediums feel their best work is done when they succeed in eliminating the sitter to a very great degree from their mind, and are all but wholly focused upon the communicator. When conditions are at their most favourable, the communicator's meaning can then invade the medium with an impact all its own ; at such times, the medium can hardly doubt its validity.

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In sittings where this optimum contact between medium and communicator has not been reached, it becomes more likely that material is drawn from the sitter, either by telepathy or by the whole impact of his personality upon the medium. All of us unconsciously give away a good deal of ourselves, and a medium's sensitivity will record it very readily. It is probable that some mediums, once their sensitivity is widely open, are not always aware when matter is being thus drawn from the sitter.

Some sittings almost certainly in part reflect back the sitter to himself. Many sitters believe they have had " confirmed " to them what is really nothing else than their own hopes and dreams which have impinged upon the delicate realm of the medium's receptivity.

Yet such material drawn from the sitter's own inner realms may not always be a disturbance. It may at times be used creatively, when the medium focuses upon it as a kind of base (or jumping-off point). Then the sitter, so to speak, provides the bricks, the medium assembles them, but the communicator becomes the architect who endeavours to create a building in the shape he desires.

At different levels

The part played by the sitter's living mind is the most difficult and perplexing of all the problems which face us. Spiritualists are perhaps tempted to think that there is no need for these complexities, and the old simple explanations are really the best. But it can only be found out if they really are the best by patiently exploring the problems they involve. Spiritualism's status will be improved if it tries to work out these problems for itself, and not leave them all to psychical research.

Some of these difficulties enter into every kind of human communication ; a sitting is first and foremost such an act, and certainly to be enjoyed like any other human relationship. During its course it may operate at several quite different levels of consciousness.

The time for analysis of these factors is after a sitting, not during it. But before acting on any advice received, the sitter should lay it before his own soul, his own conscience, his own deepest sense of purpose, and ask if these endorse the advice or not. That is his truest and greatest safeguard.

Scientist makes detailed examination of a vexed problem

Doctor gives the case for reincarnation

By GUSTAV GELEY

This is the second instalment of an essay on one of the most controversial of all subjects. Its author, a medical man, who once directed the International Metaphysical Institute in Paris, was a distinguished researcher. His book, "From the Unconscious to the Conscious," a study of trance mediumship, is considered one of the greatest contributions to psychic research. The final instalment will appear in our next issue.

I NOW come to the scientific point of view. It it obviously the most important

However beautiful and satisfying reincarnationist ideas may be, they will not suffice without bringing to the modern mind the support of scientific proofs.

What in reality makes the idea of reincarnation principally attractive is that it is not considered, and is not able to be considered today as the product of revelation, but is simply the result of a scientific probability, a probability which, sooner or later, I am sure, will become a magnificent certainty.

As I have already done when treating of moral and philosophic presumptions, I will at first condense in a phrase the scientific proofs.

Reincarnation is probably true because: (1) It is in agreement with all our actual scientific knowledge without being in contradiction with any of it. (2) It gives the key to a crowd of psychological enigmas. (3) It relies upon a positive demonstration. Let us study these three affirmations in succession.

Agreement with evolution

(1) The philosophy of reincarnation agrees with all our actual scientific knowledge. I shall not insist upon this point. I have already shown how this philosophy agrees with astronomy, natural history, geology, palæontology, anatomy, comparative physiology, etc. One will search vainly in our heaped-up knowledge for a serious argument to oppose it.

But what is most striking in this declaration is the agreement of reincarnation with evolution. This agreement is so perfect that most of the inherent difficulties to the doctrine of many lives will soon seemingly be resolved by a knowledge of the theory of reincarnation.

Naturalists already find themselves forced to admit that there are unknown factors in evolution more powerful than natural selection and the influence of environment. These essential factors will be revealed to us by the study of the soul's evolution side by side with organic evolution, by the knowledge of the true nature of the soul—of its principal constitutents still hidden.

(2) The philosophy of reincarnation furnishes the key to a crowd of psychological enigmas. The principal enigmas are: the innateness of the chief faculties and capacities; talent and genius.

The considerable psychic inequalities that manifest themselves between those who are neighbours through accident of birth and of life; especially between compatriots and parents: between brothers, even between twins born and brought up under identical conditions. The enormous paradoxical differences between physical and psychic heredity, etc.

What explanation has classic psychophysiology proferred to these riddles? Derisory explanations, reducing themselves to demi-hypotheses, not having begun, even, to submit themselves to demonstration. It has spoken of variations of the cerebral tissue, which it declares imperceptible and inappreciable, of unperceived causes, of various influences, pathological or otherwise, during life in the womb, of conditions ignored by generation or heredity, of complicated genealogical formations, etc. In short, nothing precise, nothing positive. It is the bankruptcy of classic biology. With the

theory of reincarnation, on the other hand, obscurity at once vanishes.

The enigmas have their explanation in the plurality of lives. Ideas and innate faculties are the acquisitions of the past, acquisitions that are sooner or later accessible to the soul, provided that organic conditions are more or less favourable.

Psychic heredity exists perhaps, but it is only the very attenuated consequence of physical heredity. Actually, character and the faculties which the soul brings over from birth are above all the product of his own evolution. One can understand from thence how occasionally, faculties and innate ideas are able to manifest at a very early hour, even before the complete development of the cerebral organs.

Infant prodigies explained

One at once understands infant prodigies. I know quite well that it has been objected to this that infant prodigies, as often as not, have only been premature, and have rarely attained as adults what they promised as children. That is perfectly true, but it proves nothing. " Infant prodigies " are not necessarily infants of genius, but the idea of acquisitions from the past plainly manifesting themselves, I repeat, before the complete development of the brain, gives the simplest explanation apart from the exclusive explanation of their precocity. Moreover, if precocity is not always the mark of genius it is none the less at times the indication of it. Mozart and Pascal, only to cite the best-known examples, were infant prodigies before becoming men of genius.

" There was a man," wrote Chateaubriand, in his " Genie du Christianisme," " who at two years of age, with strokes and circles, created mathematics ; who at six had produced the most learned treatise on conic sections that had been seen since antiquity ; who at 19 reduced to machinery what before had existed mentally; who at 23 demonstrated the phenomenon of the force of gravity, and destroyed one of the greatest errors of ancient physics ; who at an age when other men are painfully commencing to be born, having completely gone over the circle of human knowledge, perceived its emptiness and turned his thoughts towards religion ; who from that moment until his death, which occurred in his 39th year, though always suffering and infirm, yet fixed the language that Racine and Bossuet spoke, and presented the model for the most perfect humour, as also for the strongest reasoning. Finally, who, in the short intervals of his sickness, solved by abstraction, one of the most important problems of geometry, and committed to writing thoughts which belonged as much to God as to man. This terrifying genius was named Pascal."

Official psychologists can parade as much as they like their little physiological hypotheses, calling upon " unperceived causes " and " obscure influences," but they will never manage to explain the " frightful genius " of Pascal, nor genius in general. They may appeal as much as they like to morbid causes; they will gain nothing but opprobrium for having introduced or tolerated in contemporary science the most vain, foolish, and monstrous of hypotheses.

They can search well hereditary conditions, which as often as not are disproportioned, undiscoverable, and really non-existent; they will only deceive themselves. In the name of common sense, in the face of evidence, we shall reply to them: " The existence and importance of your pretended ' obscure influences ' are so little demonstrated that you are unable even to define them exactly.

Heredity is no problem

" The hypothesis of morbidity only drives you into a blind alley, to the untenable contradiction of declaring that physical power means health, but that mental power means sickness! As to heredity, its role is also dispensed with and secondary in psychology, however important and predominant it may be in physiology. Genius and the high intellectual faculties do not come down through our ancestors any more than they are transmitted to our descendants.

" These are facts, and facts of everyday knowledge. It is useless for you to hurl yourselves against them. In stepping aside from the already accepted hypothesis of reincarnation, you can only put in its place a formidable question mark! "

It remains for me to discuss the third argument of the scientific order, that of positive demonstration. These demonstrations are borrowed, as are the foregoing presumptions, from psychology, but from psychology such as results from the most recent discoveries and researches,

from integral psychology, embracing at the same time normal, abnormal, and supranormal psychology.

Integral psychology proves two things: The theoretical possibility of reincarnations; their probability. The theoretical possibility of reincarnation agrees with the evidence of modern works upon the subconscious.

The important part that the subconscious plays in the higher workings of the mind has been known for a long while. One knew that numerous memories, apparently forgotten, were nevertheless not lost and were able suddenly to reappear beneath the influence of emotion, danger, illness, and so on. But recent psychic discoveries have proved that the importance of the subconscious was infinitely greater than we had believed. Researches upon the mechanism of genius, and study of the case of multiple personality in the same person have shown the frightful complexity of the unconscious.

Reason for forgetting

Then there is the study of hypnotism, somnambulism, and above all the study of mediumistic phenomena which has established its predominant position in abnormal and supranormal psychology. It has actually been proved that an essential part of the thinking self—a portion which appears more and more vast and complicated—escapes to a great extent (in the normal life) from the sphere of the conscience and the will, and remains hidden and latent.

From thence the chief objection formerly made to reincarnation falls of itself—the objection of forgetfulness. Nothing is more logical or rational than to suppose that the subconscious, so mysterious and profound, contains in itself the memory and acquisitions of past lives.

From this it will be easy to establish that reincarnation is not only possible, but that it is probable—I say probable, I do not say certain. Up to the present no experiment has been made sufficiently direct enough to prove the reality of past lives.

The experiences of De Rochas on regression of the memory are only sufficient to encourage further research. They are in no sense conclusive. It seems impossible to eliminate mental suggestion on the part of the operator when face to face with the subject, or of auto-suggestion on the part of the latter.

The experiments of De Rochas do not so much offer a precise proof as a unanimous testimony on the part of the subjects to the truth of reincarnation. All, irrespective of birth, education, intellectual grade, and religious principles, declared spontaneously that they had passed through other lives. Upon this idea they build very often romances of varying worth, but usually unverifiable. But the fact of the unanimity and spontaneity of their assertions relative to the plurality of their existences is by no means negligible. It proves at least the reality of a profound instinct, of an intuition resting without doubt upon a serious base.

Apart from these experiences of the regression of the memory, some observations have been recently published that tend to prove reincarnation. Readers of philosophical journals know them well, and some are indeed impressive, but there are too few to carry conviction. An even greater caution ought to be observed in regard to those facts which concern the *déjà vu,* the personal impressions, and vague reminiscences of past lives that so many sensitives profess to retain.

These reminiscences have their importance, certainly, for those who experience them, but their "objective" and demonstrative value is obviously nil.

Parallel evolution

In default of a direct demonstration, which will be the work of the future, reincarnation sustains its character of probability by indirect proofs that are firmly established. One can outline them as follows:

The study of psychology as a whole, and especially of "metapsychism," reveals the presence in the self of psychic and dynamic principles of a higher order which pertain both to the subconscious and the exterior lives. These principles appear as wholly independent of organic functioning.

They constitute a complex synthesis of which the constituent elements only issue from a small part of the acquisitions of the conscious personality and of conscious existence. These constituent elements have their origin in a double evolution. An earthly evolution in the successive existences corresponding to organic evolution, developing the normal faculties; an extra-terrestrial evolution for the phases of disincar-

nation, developing the supranormal faculties, such as thought-reading, clairvoyance, etc. These last generally remain latent in the phases of incarnation. It is the theory known as the subliminal consciousness or the subconscious self.

I shall not dream of recalling here, even briefly, the logical basis of this theory, nor of restating its proofs. I shall content myself by referring the reader to the original works; reminding him that this conception is logical, that it springs naturally from the facts without being in contradiction with any of them, and that it presents a very strong and impressive series of proofs in its favour, which are sufficient to explain all the obscure phenomena of integral psychology. Finally, that it has not been refuted.

Professor Morselli, however, hostile to this theory has dared to declare: " This hypothesis (that of the subconscious self) is constructed with great dialectic skill; it is certainly the most serious endeavour I know that has been attempted in this direction."

Hence, from this time onwards, one is authorised to ask why this eminent psychologist has not tried point by point to refute this so " serious " attempt at explanation. It is no refutation if one contents oneself by affirming, *a priori,* the organic origin of subliminal and supraliminal forces. Facts, logical reasoning, and rational induction protest against this gratuitous affirmation.

Nebulous theories

In short, official science, by the organ of its representatives, still comports itself in regard to the obscure phenomena of abnormal psychology as it comports itself to the obscure phenomena of normal psychology. It hugs to itself half-theories, vague half-suppositions, incorrect and unproven.

Morselli speaks to us of " forces still unknown, of powers of the human organism still undetermined, of faculties still undefinable, and and incomprehensible, etc." These nebulous theories, besides others purely verbal, cannot be opposed (at least by a refutation previously in vogue) to the full, precise, documented and complete theory of the subliminal consciousness or the subliminal self.

We may, then, logically be permitted to conclude: There exists an hypothesis which is in accord with all the ideas of modern science, and which on the sole condition of being accepted in full, explains all the obscure phenomena of normal, abnormal, supranormal, and even of pathological psychology. This same hypothesis overthrows, besides, difficulties of the moral and even of the metaphysical order, which, since the beginning of the human race, have paraded themselves before the conscience and intelligence.

It is then surely worthy of consideration, and it is probably true, conforming in its outlines, at least, to the criterion of Russel Wallace: " There is no more convincing proof of the truth of a general theory than the possibility of making it agree with new facts, and of interpreting by its means phenomena hitherto considered as inexplicable anomalies."

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A variation of an eternal truth,
presented in fictional form

No time for sighing

By EDMUND BENTLEY, M.A.

The writer, a healer, author and lecturer in South Africa, says he wrote this short story, based on the eternal theme of Survival, with Christmas in view. It is not what is traditionally regarded as a "ghost story." But it represents "an attempt to be out of the ordinary and yet to comfort the mourner. The plot, of course, is as old as the hills."

THE annual holiday when my nephew, John, came to join me at the seaside, had become of increasing importance to me. I had no children of my own, but my brother's son, now 17, filled a gap in my life and filled it increasingly as the years went on. John was growing into a second image of his father, Richard ; so much so at times that I could close my eyes and imagine Richard was speaking.

My twin Richard had been my closest friend. We had been through both school and university together. Then there came the army and the North African campaign, things I tended to forget, to bury in the recesses of my subconscious memory.

Perfect balance

John rode the great Indian Ocean curling wave fast to the shore. He strode it with the lithe grace of a young Apollo ; not the Apollo Belvedere exactly, because the perfect sinuous twist of his body bespoke an adolescence rather than of muscular maturity. His surf board, bucking and gliding in slipping spurts of speed, embodied an independent life all its own, yet was part of the co-ordinated action of the human form.

The lad, upright and with arms out-flung in perfect balance to meet split-second pulls from the wave, travelled the crest of the water wall. Coruscations of light diminished as sea met land.

I, having undressed in the car, sprinted across the sand, making a belly dive into the shoals and striking out with clumsy breast stroke. But as I hit the water, John was already back through the surf, forging his way to the deep, his board lifting and falling in the waves, his body pancaked upon it, heading out to sea.

The shark came up from the ocean floor, a grey shape in the waters. John had seen it before I did, because I saw him fling his board aside and streak with overhead strokes for the beach. Both shark and boy converged on me in a melée of disturbed wavy foam. Strangely, these events were pieced together afterwards, when all details merged into complete understanding.

Then, things just happened around me. I felt no upsurge of pain but a corona of sensation, like needle points of fire encircling a knee and thigh. Shock began with realisation of two things. One was that I was swimming lopsided, because I no longer had direction or balance, and this was because I had no left leg. It just wasn't there !

Fear came with the feel and sight of a kind of warmly pink water surrounding me which was deepening into carmine. I think I heard some shouts from other bathers and that my nephew said something reassuring. Then I rapidly sank into a rising red darkness and ebb-tide of inexorable gentleness, upon which I floated away into oblivion.

I awoke, seemingly neglected, lying on a grass verge above the beach. Clumps of asphodels studded the green surface. I noticed that this grass was of far too fine a texture for the coarse kikuyu usually growing. Moreover, the lilies seemed to be singing, but perhaps this was the blood pounding in my head.

Still no pain, none at all. Added, was a feeling of well-being, of tranquillity, as if some anodyne had suppressed all conflict and all strife. The unfortunate incident of the shark, a blur of memory, must have been a nightmare, fantasy born of imagination, because I arose

THE GOAL

Give to us, the power to see
The road to travel, and to be
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easily, standing upon my feet. My legs were healthy and unblemished.

Near me, on the grass, lay an object, human in outline. It was covered by a strip of tarpaulin. I paid no attention to it. What struck me as peculiar were the throng of bathers and ordinary sightseers who completely ignored me and who had formed a tight circle around someone lying on the sand.

I tiptoed closer so that I could see above the shoulders of the crowd. My nephew was outstretched, motionless, white. He was breathing evenly, however. A doctor had applied a tourniquet to a gash in his leg. There was a dressing on his right shoulder. The doctor told the onlookers to stand back. I heard him say that my nephew would be all right, his injuries were superficial.

It was just then that I saw Richard, standing by my side. "My dear Geoffrey," he said. " How good to see you again."

Temporarily forgetting my nephew, I greeted him : " Well, you old so-and-so. Of all places to find you here ! "

" I couldn't meet you sooner," replied Richard.

Something struck me as incongruous. I looked at my brother and a conviction welled inside me that he just shouldn't have been there. Then it clicked. I *knew* what was wrong. The knowledge was sheer panic for a moment.

" You're dead, Richard ! You're dead ! " I shouted. " You died at Tobruk. I know, because I, too, was there."

" Yes," he nodded, with that old familiar smile, " You're quite right, Geoffrey. I am dead."

Then Richard added, almost casually, " And so are you."

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ALL ARE WELCOME

Doctor confirms " miracle " after her 900-mile journey

I hitch-hiked my way to healing

Every so often a moving human document arrives in our office. This is one dramatic example, the story of a woman who hitch-hiked 450 miles to receive healing — and was instantaneously cured. We are glad that " Two Worlds " played a part in this case. The woman waited seven weeks before writing to us, because her doctor wanted to be sure that she was cured. He says that this " might be what some call a miracle." The patient asked us to rewrite her account, " to make it suitable for publication." We believe, however, that her story is best told in her own words.

By GRACE NORMAN

ON April 16 I had a fall from the top of a flight of steps. The cervical (neck) vertebra was injured. I attended the infirmary and the fracture clinic. Brachial neuritis (inflammation of arm nerves) set in, causing me much pain, also occasionally losing the use of my right hand and arm.

After four months' treatment, I was so depleted physically that I was sent to a convalescent home in the north of Scotland for a rest. Here conditions were near to perfection. I was given an extra week, through the kind offices of the doctor in charge. Arriving home after convalescence, I caught influenza.

I said to my doctor that I could not go on like this. He told me that I would have to be patient. That was on the Thursday. On the following Sunday, sitting alone at home, I felt mentally and physically depleted. My head ached, and the pain in my neck and shoulder, not to mention the numbness in my right arm, had brought me to the lowest ebb.

I felt miserable, and I was more or less wallowing in my misery. Suddenly I remembered that a friend had told me of a man in London who seemingly could do something about this type of injury. All that I knew was his name, Fricker, no address, and nothing else. So great was the pain that I made up my mind to go to London and see him.

I did not even wait for the post office to open in the morning. I had only 22s. in my pocket. But, clad in slacks, sweater and jerkin, with an overnight case in my hand, off I set.

I was lucky in that I got a lift as far as Newcastle-under-Lyme. And from there I was fortunate in getting lifts all the way ; those drivers were the " tops," and I am most grateful to them.

From Dundee to London it took roughly 24 hours ; I had several waiting periods between lifts. I arrived in London on Monday night. On the Tuesday I commenced my search. My spirits were beginning to flag when I " struck oil," in a bookshop.

The woman who answered my questions was most helpful. She furnished me with an address where she thought I might be able to contact someone who might help me. In a lane off Fleet Street, I got another address which put me in direct contact with Maurice Barbanell's secretary.

She was more than helpful, by giving me Mr. Fricker's telephone number and address. Also she gave me a message, to tell Mr. Fricker that she would esteem it a favour if he could see me that day. And she hadn't even met me ! He did, making an appointment over the telephone to see me at 3 p.m.

With mixed feelings I awaited my turn to see Mr. Fricker. Trepidation assailed me as to the wisdom of my coming. *Was I a fool ? Was this*

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man a quack ? I had these and many other misgivings. I sat there, conjuring up in my mind all the things that would be said to me if this were only mumbo-jumbo.

I am afraid I was in no fit state to accept any hocus-pocus, nor was I relaxed, or in a receptive frame of mind. I was so worn out with my journey, and the turbulence within my mind that *I fell asleep !*

When my turn came, others in the waiting room awakened me, and in I went. I looked at him. I don't know what I had expected to see, certainly not this kindly-looking, relaxed, though somehow resolute, but withal a gentleman. Even at the last minute, when he put his hands around my throat, my thoughts were : " Am I kidding myself ? Is he just a ' chancer'? "

And then it happened. All pain left my neck. Although my arm ached ever so slightly, I could move it !

Mr. Fricker asked, " Where is the pain now? " I said all that was wrong was a very little pain in the arm muscle. He told me that it would go in a day or two, which it did.

He forsook security

When I spoke to Mr. Fricker's secretary afterwards, she told me : " There is no charge. If you can spare a shilling, good and well ; if not, well and good."

Yet here is a man who works from morning until night, giving up security for what one might virtually call the unknown.

I left his sanctuary around 6 p.m., made my way on foot until I reached a roundabout which led to the Great North Road. Here I got a lift for a considerable distance. And I succeeded in getting many lifts, eventually arriving at Scotch Corner soon after 1 a.m.

As it was too dark to see where I was walking, I remained here for a long time. The traffic was few and far between, and mostly in the Penrith direction. I stood there until 3.20 a.m. Then a pantechnicon type of vehicle from Aberdeen stopped. The driver had two deliveries for Dundee. We arrived at my home at 2 p.m. just in time for a meal.

In all my journeying home, I had not suffered the slightest pain or discomfort. Having had the terrible pain for so long, I was subconsciously alerted in expectancy. Since I first went to see Mr. Fricker, about seven weeks

ago, I can definitely say that I have had no pain or discomfort.

When I returned home, my family were curious to know what I would say to my doctor. I said I would tell him the truth. I did just that when I saw him. I was pleasantly surprised at his reception of my news. He said that it was certainly unorthodox, but if I was cured, that was the main thing.

He asked me to wait a week or two, just to make sure I *was* cured. Since, he has said that this might be what some people call a miracle.

I saw my doctor again a week ago. He was delighted with my progress and the fact that I am now in excellent health, better—in truth—than I was even prior to my accident.

Several weeks after my first visit to Mr. Fricker, I made a return journey to London once more, hitch-hiking as before. Being in perfect health, I really enjoyed every minute of this second visit.

Spiritual healing? I am not well enough versed in these things to say "Yea" or "Nay." Charlatan? Definitely "No!" There is too much dignity, and simplicity, for that.

I should like everyone who has suffered, as I have done, to know of the help which can come through Mr. Fricker. It has been said that this "so-called healing" is brought about only in emotional people. Psychiatrists, the world over, are trying to cure people of many disorders by working on that emotionalism.

I was once sent to a well-known psychiatrist for treatment. This I refused, telling him that if I could not straighten myself out from the inside, I was jolly sure that he could not do so from the outside. He asked what I thought was the best thing to do.

I said that two weeks at a convalescent home, away from all the usual worries, was all that was necessary. I was sent to a convalescent home, where complete rest did the trick. My own doctor told me, when I returned, that the cure was greatly due to my own strength of character.

I give this instance to show that, in my case at least, there was small likelihood of my emotions being involved.

Furthermore, I was not prepared to be fobbed off. My attitude was, "Well, if he doesn't help me, he can't make me any worse." But in spite of my wariness in approaching this healer, I WAS CURED.

There is a magnetism, which cannot be denied. It may well be that this magnetism plays its part in the process of healing. But whatever it is that brings the "miracle" about, all that concerns me is that I am now cured.

I am going back to work with a depth of gratitude which I find it hard to express. He does not even ask for the widow's mite. Those who have no means are as welcome as those who have.

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READERS occasionally ask in what form bequests should be made to help Spiritualism and, for example, this magazine's propaganda fund. The following wording is suggested: "I bequeath to Two Worlds Publishing Co. Ltd., whose offices are now at 23 Great Queen Street, Kingsway, London, W.C.2, the sum of ..... free of duty, and I direct that the Company's receipt shall be a good and sufficient discharge for such a legacy."

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Posing the problem of how to convince intellectuals

The medium of tomorrow

By W. H. MACKINTOSH

HAS Spiritualism made the impact on mankind which might reasonably be expected of the movement whose message carries such tremendous significance? Candidly, the answer must be in the negative. Whether we consider only the direct and palpable effects of Spiritualism on the pattern of human life or take into account its indirect influence through the spread of ideas that have psychic implications, the result is equally disappointing.

Spiritualism is concerned with life after death, with the supreme mystery of existence. It claims to answer the question that man perpetually asks, does individual human consciousness survive death? It asserts that proof of such survival is to be found in paranormal phenomena.

If universally accepted

Here then is a philosophy which resolves the greatest of human problems, the problem of what happens to man when he dies. If this philosophy were universally accepted it would profoundly affect every department of human life and radically change the course of history.

But we know that Spiritualism is not universally accepted, that its adherents, whether open or secret, are in most countries no more than a fraction of the population. It is pertinent to ask why a movement that demonstrates the truth of personal survival attracts so small a following and exerts so limited an influence on the social and intellectual conditions of the period.

Now I do not suggest that truth can be measured by counting heads, nor do I believe that spiritual understanding can be implanted in those who are incapable of receiving it. History shows many instances of how the value of an idea or doctrine is vitiated by indiscriminate proselytising. Almost every religion has suffered in this way. The pure original teaching is vulgarised and corrupted so that in the end the religion no longer reflects its pristine truth, nor does it have the power to inspire the souls of men with the fervour of devotion.

What really matters is not how many people embrace Spiritualism but what sort of people embrace it. The character of its adherents is not a valid argument for either accepting or rejecting a way of life, but nevertheless our conception of the latter is almost invariably formed upon our observation of the former. If Spiritualism is to exert an influence commensurate with the sublimity of its message it must convert those whose ideas inform and shape society, that is to say, the intelligentsia.

Plato's ideal republic in which philosophers ruled has never been realised in history and, considering the waywardness of human nature, it is probably unrealisable. None the less in every age it has always been the intellectual, whether prophet, priest or philosopher, who has given men the thoughts and beliefs by which they have lived. Ostensibly others may wield power, but behind the political and economic facade the real architect of society is the intellectual.

Influence beyond numbers

The number of Unitarians and Quakers is relatively small, but because their intellectual ability is well above the average the magnitude of their influence upon society is out of all proportion to their numerical strength. Jews cannot really be accounted a numerous people, but they are distinguished for their intellectual pre-eminence and their high regard for learning.

It is not surprising that they have produced so many of the world's greatest and most revolutionary thinkers, Spinoza, Marx, Freud, Einstein and Bergson, whose ideas have determined the course of modern thought

The Roman Catholic Church may be broadly and firmly based on the faithful masses, but it is also sustained by an intellectual elite whose subtle and penetrating minds provide the Church with its theology and its philosophy. The Church has always known how to use reason to support dogma. Throughout the

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IT is gratifying to continue to receive readers' tributes. Edward R. Carr writes from Kansas, USA : "I want to compliment you on your good taste, good judgment, and the fine level editorial content you maintain in *Two Worlds*. I think your magazine is without equal in religious publications. It is for this reason that I have a lifetime subscription. I look forward to each issue with anticipation and my only regret is that it comes only once a month."

"A joy to read," is the verdict of C. D. Stemmett, Pietermaritzburg, South Africa. "I compliment you on the high standard," is the tribute from Ralph Baines of Chipping Norton, Oxon.

centuries it has derived much of its prestige from the intellectual reputation of those who have professed its faith. Indeed, the extent to which the Church's propaganda has been successful is indicated by a long succession of converts of brilliant intellect from Augustine onward.

Any movement which claims to embody a world-changing truth must have in order to accomplish its mission an intellectual core of the highest quality. How does Spiritualism measure up to this criterion? It must be admitted that in this respect Spiritualism falls far short of what is required. And until this deficiency is rectified, Spiritualism cannot hope to achieve its purpose which is to bring to all men the truth of personal survival.

Where are the scientists?

Why has Spiritualism failed to attract a sufficient number of first-class minds? Since the days of Sir Arthur Conan Doyle and Sir Oliver Lodge hardly a single eminent man of letters or science has openly embraced Spiritualism. Some may question the accuracy of this statement, and even attempt to disprove it by quoting names which they consider to be eminent. But to the inhabitants of a plain mere hillocks tend to appear as mountains. Moreover, many of those whose names might be quoted in this context are in fact not Spiritualists but psychical researchers or parapsychologists.

Where does the fault lie? A number of factors are involved, all of which cannot be examined in a short article. Let us consider only one—the quality of mediumship. Now mediumship is the unique element in Spiritualism, for without it Spiritualism would be indistinguishable from any other movement pursuing supramundane ends. It is mediumship that provides the proof of personal survival. The importance of good mediumship cannot be stressed too much because upon it depends Spiritualism's successful propagation.

But so much of what passes for mediumship is puerile and inadequate, so many communications are lacking in substance, coherence and clarity that it is not to be wondered at that highly intelligent people are unconvinced by the evidence produced in these circumstances. Mediumship must be improved, but how is it to be done? Mediums are born, not made;

nevertheless no natural talent however great can flower without nurture.

The psychic faculty must be properly cultivated. This requires much longer and more careful training than is apparently considered necessary by some aspirants to mediumship. There are today far too many tyros posing as fully qualified mediums and bringing disrepute on Spiritualism by the sheer ineptitude of their performance.

In mediumship, as it is commonly practised, the medium's mind is passive. Knowledge is paranormally transmitted through an instrument which takes no active part in the process. This kind of mediumship has nothing to do with intellectuality, but it does not follow that this or any other kind of mediumship is incompatible with a high degree of mental power. On the contrary, the more intelligent and better educated a medium is the more effective will be his mediumship and the greater his ability to discriminate between the real and the illusory in psychism.

Spiritualism's primary and immediate aim must be to develop a form of mediumship which is more consciously responsive to inspiration from the higher spiritual spheres. The medium of the future must be not only a psychically gifted person but one who is self-disciplined and well-educated. He must be practised in meditation and learned in philosophy and science. He must possess moral integrity. He must have a mind enriched with knowledge and a soul illumined with wisdom and compassion. He must be a seer in whom the intuitional and the intellectual are finely blended.

With such mediums Spiritualism could not fail to conquer the world.

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Famous composer's viewpoint

REGARDING "Shaw's Columns" and reincarnation; we get it from one of the high guides that reincarnation is a fact. But in weighing up its truth, the whole universe has to be taken into account, and not just our backward little planet the earth, which we in our ignorance and pride imagine to be perhaps the only one inhabited. Some planets are much more evolved than our own and some less.

The increase at times of our population occurs when there is an influx of souls from one or other of these planets. Some of the more highly evolved souls reincarnate to help on our spiritual evolution, others—the less evolved souls—to gain experiences which our earth has to offer.

According to this, then, the increase in population provides no valid argument against the occult fact of reincarnation.—Cyril Scott, Eastbourne, Sussex.

Behind these guides

C. K. SHAW, in your November issue, listed ancient Grecian philosophers whose identities might be hidden behind "those Red Indian feathers" of some famous guides, and then pertinently asked, "Who among us would accept their identity if they gave their real names?"

Who, indeed, I would ask, when I know that Moon Trail (my guide) revealed to a certain group of "researchers" in London that, in a previous incarnation, he was was one of the eight named by Shaw? By the type of question asked by one of the alleged "intellectuals" in the group it was clear the statement was so rejected as to imply that Moon Trail was prevaricating!

Would Shaw himself accept it from his "old friend Moon Trail"? I think so because he believes that "by their fruits shall ye know them"—a safe yardstick for those who rely on soul intelligence in preference to brain intellect. —Horace S. Hambling, 17 Blindwylle Road, Chelston, Torquay, Devon.

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Choosing your birth?

ON the subject of dogmatism I regret I have to take you to task with respect to the first paragraph of the editorial in your last issue.

As you do not remember anything of your life before birth, you cannot state definitely that nobody asked you whether you wished to be born. Furthermore, you have no evidence either way. It is therefore extremely dogmatic, bordering upon superstition, fanatically to hold to the idea that your birth definitely offered the principle of free will.

With the remainder of the editorial I have no argument, as you have evidence for all you have said. Incidentally I usually admire very much your approach and determination in dealing with Spiritualism, to which you are so devoted, as is this avid reader.—Alfred Lewis, 38 Elgin Road, Seven Kings, Ilford, Essex.

Some questions on healing

THAT was certainly a most interesting article on healing you printed last month ("Top Specialist is Proved Wrong by Healer") in which Maurice Tester described how Edward G. Fricker cured him, but it does not answer my questions.

What I want to know is why this form of therapy fails in many cases? And do the failures outnumber the successes? Moreover, what are the reasons for success and for failures? Does the blame, or praise, rest with the healer or the sufferer?

There are so many problems which have not yet been solved. Should a patient try another healer, if he gets no results with one of them? And how many should he consult if he finds there is no improvement in his condition? Who or what determines whether there should be an instantaneous or a delayed cure, some amelioration, or no result at all?—"Genuine Inquirer."

(These are valid questions which we will try to answer in our next issue.—Editor.)

Three of the latest books reviewed

Spirit help triumphs

"The Patchwork Quilt," by Jenny Llewelyn, Regency Press, 21s.

IN autobiographical form, the writer, formerly a devout Protestant, tells how she freed herself from Orthodoxy's bonds. She found it impossible to dam the psychic stream within her and gradually became aware of spirit help.

Her sad life included poor health, a broken marriage, thwarted love affairs and being certified as insane ; her story is overloaded with details, many unnecessary and trivial. Spirit guidance enabled her to triumph over many vicissitudes, bringing her to the realisation that death is only a doorway to a larger life.

* * *

The vital threshold

"The Flaming Door," by Eleanor C. Merry, New Knowledge Books, 40s.

THE author believes that "the flaming door" is the threshold between the physical and spiritual worlds. In this revised and enlarged edition, beautifully produced, she deals in illuminating fashion with "the Celtic Mysteries." In her view these reveal man's spiritual origin and destiny and his relationship to God. This book will appeal to those attracted by the occult.

* * *

From physics to psychics

"The Great Secret," by Hendrik Willemsz, C. W. Daniel, 9s.

YOU would not think that the managing director of an international technical concern would be responsible for a book of this nature, but it was his interest in electro-techniques and nuclear physics which made him aware of spiritual and psychic phenomena. These, in his view, solve the mysteries of life.

He proffers the views of a trained scientist and a practical mystic. The author's style does not make for the easiest of reading ; others have expressed with more lucidity the conclusions he reaches. His book is one more addition to the growing volumes attesting to spiritual realities.

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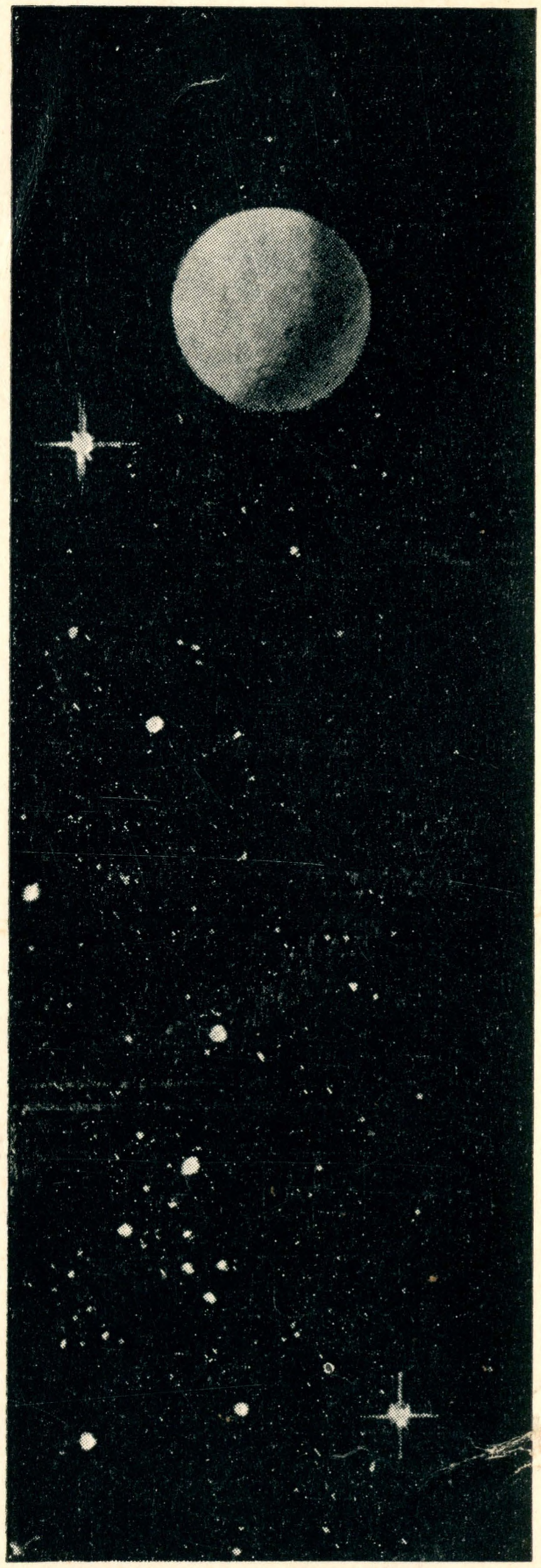

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Printed in Great Britain by Hardy Press Ltd., Branksome, Poole (Tel.: Westbourne 63271) and published by Two Worlds Publishing Co. Ltd., 23 Great Queen Street, Kingsway, London, W.C.2.