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TWO WORLDS

A MONTHLY MAGAZINE FEATURING SPIRITUALISM AND THE SUPERNORMAL

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EDITORIAL

WERE this a sermon, we would begin by reading Acts 2, dealing with what happened on the day of Pentecost, when the disciples "were all with one accord in one place."

There follows a description of physical seance phenomena occurring which many Spiritualists have witnessed today.

This Bible chapter is one more example of how Spiritualism provides the perfect explanation of happenings that are meaningless to those without mediumistic experience and regarded as miraculous by orthodox religionists.

The fact that the disciples "were all with one accord" indicates harmony prevailed, the ideal condition for psychic phenomena to occur.

Suddenly, we read, "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." Experiencing supernormal coldness is usual at physical seances where the drop in temperature has been mechanically registered.

"There appeared unto them cloven tongues, like as of fire, and it sat upon each of them." This is a very good description of spirit lights, which have the unusual distinction of emitting radiance without heat, as many can testify from experience.

Obviously what followed was that some disciples went into trance. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The word "ghost" should be translated as spirit, for that is what it means in the original Greek.

What is outstanding is the languages that were spoken. The narrative states that, at the

time, there dwelt in Jerusalem Jews who were devout men "out of every nation under heaven."

When news about the supernormal happenings was noised abroad, a crowd came to witness the "signs and wonders" in their midst. The spectators "were confounded, because that every man heard them speak in his own language."

This phenomenon caused them to marvel and to be amazed because the disciples were speaking in languages which normally they did not know. When sceptics—the prototypes for many of today's psychic researchers—tried to explain away the speaking in tongues, some mocked by saying, "These men are full of new wine."

Peter, standing with the other 11, would have none of it. They could not be drunk, he pointed out, "seeing it is but the third hour of the day." So there were licensing regulations even 2,000 years ago.

He added that what occurred fulfilled the forecast made by the prophet Joel. This was that God would pour out His spirit on all flesh, "and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The Pentecostal story is evidence that the disciples were chosen by Jesus for only one reason. Each had a mediumistic gift so that when combined they formed the perfect circle.

Peter, John and James were the physical mediums whose presence was required when manifestations were to become audible and

(Continued overleaf)

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Editor, Maurice Barbanell, who does not necessarily agree with views expressed by contribu-

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

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

Wisdom from the world beyond

'Service is noble and most important'

THE guide always makes it patent that he has a special affection for mediums. After his customary invocation, Silver Birch, guide of Hannen Swaffer's home circle, said:

"I am very happy to come amongst you and to bring my love and greetings from the world of spirit. It is always a joy for me to come and talk with you, so that we can learn from one another with the result that we become better equipped for what we have to achieve. I am always particularly happy to welcome into our midst those who are the instruments of the spirit.

"I know the difficulties that beset them. I am aware when there is a desire to serve how they find that they too often meet with frustrations and problems. These are essential for those who wish to attain a greater mastery of themselves and reach out to realms beyond those which they have now attained."

After light-hearted exchanges with a healer, one of the three mediumistic visitors, the guide said: "We can laugh and joke. Laughter is necessary to provide a little lightness in what sometimes can be rather heavy tasks in which the endurance is tested almost to its limits. But nevertheless we are aware of the great purpose that is behind all the work we are doing.

"It is by no accident that the power of the spirit is ceaselessly expressing itself through an ever-increasing number of instruments. Its benefits are vitally needed in your world today, especially with those who are sick and for whom your doctors, however well qualified, are unable to help."

To Lilanthea Hambling and her mother

(Continued from previous page)

visible, as on the Mount of Transfiguration when Moses and Elias materialised.

The disciples were not chosen for their professions, education or even characters. They were ordinary men with human weaknesses, demonstrated when they deserted Jesus, repudiated him, and one even sold him for 30 pieces of silver. The fact that they were psychics was regarded as more important than anything else.

The Pentecost story, when read with an experience of mediumship, brings it to life and gives it a veracity it otherwise could not have.

Eileen he added: "Here you are, gifted with the power to heal them and to produce results where all other means have failed. This is part of the Great Spirit's plan, to extend the frontiers of the knowledge of the reality of the unseen, so that people who are helped by you become aware of it. They also become aware of themselves, their true selves, and what it is they have to achieve in their lives.

"All the time whenever you heal a sick person, you are helping the law of spiritual evolution to be advanced. This is the mighty purpose behind all the healing. It is not only the physical results that matter, worth while as they can be, but more important the spiritual consequences which should flow when cures are achieved.

"When you become a little weary because the load is heavy, just remember the underlying purpose and the great privilege you have of helping what I call the infinite processes of creation. It is very important because this is a sphere in which none others can succeed.

Famed healer returns

"It should be the labour of those who belong to the varying religions who, if they were truly qualified, would be following the injunction of the one they regard as their leader, to heal the sick and comfort the bereaved. But, alas, there are very few within the religious sphere who are able to perform any of these important tasks."

Lilanthea was told of the spirit presence of her father Horace, who achieved deserved fame as a trance medium and healer. "He is very proud of you, of what you have done in circumstances that were not very easy. And he knows what you still have to do. Once you put your hand to the plough it is not easy to remove it. It means awareness has come and with it the desire to fulfil yourself. Is there anything you would like to ask me?"

"No, because you have just given the answer," she said. "My gratitude and loving greetings to you."

Said the guide: "I will always accept loving greetings because it is love I have to offer. If, as a result, I earn love, then what I am doing is what I always ask others to do, that is to serve wherever they can. Service is the most import-

ant and noble work that you can give in your world.

"It is a very dark world, a very troubled world, a very violent world, a very sick world, a very distressed world. There are millions of despairing individuals who do not know where to turn. They have lost faith in the old religions and philosophies because they feel these have let them down and cannot answer all the questions they have to ask.

"Where is the religion that can explain to them who and what they are, why they are placed on earth and what happens when they come to our world? Healing plays its great part in answering these questions. When it is successful the intelligent individual must realise that the power responsible does not come from any source in your world, but from a much higher sphere of activity.

"So continue with your labours, dropping the seeds of knowledge wherever you can. As your Bible says, sometimes they fall on fertile ground and you enable at least one person to begin to see the light of truth."

Silver Birch's welcome to Eileen Hambling brought her response:

"I am very pleased to be here. I am very grateful to the Great Spirit and all the loving spirit helpers who are responsible for the new kind of work we have in research where we are able to help people who have been given a few months to live, by helping them to help themselves."

"Of course it is important," said the guide, "especially when you can have the co-operation of those who have been trained in the art of medicine. When you find there is one such practitioner who is aware of spiritual realities and you can combine the power of the spirit with the knowledge and experience gained in medical training, then you have the right combination to get results.

"And if you can instil in sufferers the understanding that the body can respond to spiritual directives, and that if they banish despair, pessimism, hopelessness, defeatism and as a result open their minds, then they can receive the benefits of the influx of spirit power to stimulate their own means of recuperation.

"Where there is disease there is disharmony, a blockage that prevents the balance between spirit, mind and body functioning as it should. Thus you enable, through being a channel, the power of the spirit to flow through you and kindle their divine spark, so that this can perform its energising function, help to restore the imbalance and gradually achieve health. It is very very important."

She commented, "To bring hope where there has been despair is very wonderful."

"Those who have an awareness of spiritual truths should always be hopeful and optimistic because this provides the atmosphere in which help can come. When you are pessimistic and defeatist, you are closing the channels by which help can come. It is as simple as that. It is not a question of asking people to have blind, unreasoning faith, but to have confidence founded on knowledge of what has been achieved with other cases.

"It is always to reason that we appeal, never asking people in your world to accept anything which their intelligence would regard as an insult. With that combination of power you should be able to achieve a great deal. Be grateful for the fact that your path has been led in that direction where rewarding labour is yours."

Silver Birch said her husband and his guides were very proud of her. "They never leave you. They are the constant inhabitants of your home."

"I wish we could feel more conscious of them sometimes."

"Yes, so do I. It is such a pity that there is not a greater awareness of the immense love that is around and about you. If you could see those who share your lives you would be bursting with radiance and joy, and know there is nothing in your world of matter that could bring you any difficulty that you could not conquer."

"That is very encouraging."

"It is true. You are surrounded by a wonderful power of love. It is your world that is grey, miserable and cheerless. The light of the spirit has an effulgent radiance of its own, a brightness and brilliance that no language of yours can possibly describe. If you could become aware of this illumination that surrounds you you would never allow any thoughts of despair to find, however temporary, a lodgment within your being.

"You would know that the power that enfolds you, sustains you, directs you, emanates from the divine source of all life, and there is nothing in your world that could prevent you from enjoying to the full all the tremendous richness it has to offer. There is no material prize that can in any way come within the lowest comparison with the richness that the world of the spirit offers you."

"I just wish I was more conscious of them with me. I feel their presence, I talk to them, but I don't hear their answers."

"I cannot promise that you will develop

To a circle member bearing a heavy load following bereavement Silver Birch said: "Power will be given for you to carry it. Show by your attitude that you are truly aware of the power of the spirit helping you. A way will be shown for you. You will look back and realise you have been guided in times of tribulation.

"Keep a stout heart. Keep the chin well up. Look up, not down; the sun shines from above, not from below. You will come through. Others will be brought who will help you with the work you have to do."

these gifts, but there is another, awareness. It is difficult, requiring greater sensitivity, but if you could attain this, then you have a knowledge of those who are with you."

When Silver Birch greeted the third visitor, the medium John Lovette, an old friend, he was told, "May I say how deeply privileged I feel to be here?"

The guide said it was a long time since "we had the pleasure of talking with one another."

That was in Mexico. The words that followed led the visitor to say, "You have a wonderful knack, if I may use the word, of answering people's questions before they have asked them."

"I am much older than you are because I have lived longer than you have. I have been able to learn more about the working of natural laws, not only as they operate in your world, but as they function in our world and in worlds even beyond. I have come, as a result, to marvel not only at the perfection of the laws, but at the perfection of the mind that devised them, set them in motion and ensured that they would be unfailing in their purpose.

"Everywhere I have been, I have seen the natural laws at work inexorably fulfilling their purpose of seeing that nothing can be forgotten or outside the orbit of their workings. All this gives me a feeling of tremendous reverence for the supreme power of the Great Spirit. The laws are designed to help, to sustain, to guide and to direct those who can be reached towards fulfilling themselves spiritually, mentally and even physically.

"In this wondrous plan there is evidence of divine love ceaselessly at work. Of course, love is a much misunderstood word in your world. Love is, after spirit, the greatest power in the

universe. It says in your Bible that love is the fulfilling of the law. How remarkable it is that it never makes mistakes, has to be repealed, or new laws have to be introduced because of unseen circumstances. Provision has been made for everybody and everything.

"The reason I indulge in this long sermon is because instruments like yourselves sometimes think you have lost the way. But all this is part and parcel of the plan you cannot see. Your vision, your perception, is perforce limited because you are functioning through physical bodies that impose restrictions. This makes it impossible for finite minds to appreciate the infinite.

"Yet just as the law is perfect in its operation in every sphere, so too is it perfect in your and in everybody else's case. It is not possible for you to understand always the purpose behind the things that happen in your earthly lives. But because the law is supreme, unchanging, immutable, it means there is a purpose in everything that happens. There is no accident, no chance, no coincidence but only the operation of natural law. One day, even if not in your world then in ours, understanding will come and appreciation of what was meant by suffering that happens and cannot be explained.

"I have spoken of the love of the Great Spirit. Let me add the infinite wisdom of the Great Spirit because wisdom and love are corollaries. That infinite wisdom has bestowed the gifts of the spirit on you. This was done because you agreed it should be done before you came into your world. You may not be aware of this, but gifts are there to be exercised. You still have to fulfil yourself before you leave your world."

The visitor was told of the spirit presence of Mexico's leading Spiritualist, Kenneth Bannister, in whose home they had last spoken together.

"Please give him my love," said Lovette.

"He hears you," said Silver Birch. "He is a great soul. I love him as he loves me. He did as much as he could to help you, but it was not always possible to do as much as he would have liked."

"He did. I hope he has long been united with his wife and his son."

"Yes, that was the greatest reward for him, because he and his wife are truly soul mates, two halves of one whole. He endured the long physical separation. He felt that none other could fill the place of the wife he loved. They are both here and they have their son with them."

Said the visitor: "I am bewildered by the

changed England that I have come back to and very puzzled by all that has happened. In the past there were flower people and various other groups. Forgive me if you have answered this question, but somebody has suggested that these people are a new root race of the earth. Tell us if this is so and what a root race is."

"There are no new races. They have all been established on earth. But there is a quickening of the spirit performing its task in many ways. Despite what some Spiritualists might think, the power of the spirit is not restricted to them. The wind bloweth where it listeth. The power of the spirit flows wherever it finds proper channels.

"They are being quickened by the power of the spirit often in elementary and primitive forms. The motives are good, the desire to serve is there. But I do not see any new races coming into your world; it is not necessary.

"Some great truths are being espoused which, if followed, provide the means for more awareness to come, a realisation of the inner life in all its many ramifications, a means of greater attainment, a reaching to higher sources in our world. But I am not bothered with any of the labels that are used.

"I am concerned with service, with those who have lost their way being given some direction; those who are perplexed receiving some of the answers; those whose tears flow because they are mourning being comforted; that the sick shall be healed, the hungry fed, the thirsty be given drink, the ones in rags be clothed, that what you call those in the third world are helped.

"You have opportunities of expressing divine love not only on the spiritual and mental planes but on the physical one as well. That is the task that awaits fruition."

Silver Birch always has a personal word for each circle member. He asked Vernon Moore, the ex-Methodist missionary, and his wife, called "the scribe" for reporting the guide's words, how they were faring in what a mutual friend humorously called "darkest Dorset." The reply was, "We are getting very busy healing and teaching, because people who come do want this knowledge."

"It makes us rejoice when we see the light penetrate the darkness, driving out ignorance, superstition and all the falsities to which people cling because they have been conditioned, brainwashed, as you call it. It is very difficult to free them from teachings drilled into them when they were all too young to resist."

Said Vernon Moore: "It is very interesting

to see the illumination that comes after a physical healing. People say, 'What is the next step?'"

Silver Birch commented: "That is what I have always said, that the healing should be the catalyst to bring an awareness of underlying spiritual purpose. It is a good work; it is the Great Spirit's work; it is a work the clergy should be doing, but alas their spiritual arteries have become hardened."

"They do not understand what they think they believe."

Said the guide: "They do not know what they believe. It is very sad that those, who should be the spiritual leaders, reject in the privacy of their homes what they preach to others. That is a grave reflection on those who should be the spiritual pastors, the teachers, the leaders. The Nazarene called the buildings in which they functioned whited sepulchres, and that is very strong language. The Nazarene also said, 'I come not to bring peace but a sword.' It was the sword of righteousness, not of battle."

Silver Birch was asked, "If persons in the spirit world wish to travel, is there a limitation according to their spiritual assessment?"

"Distance provides no problem for the inhabitants in our world. Distance is a limitation when you have to accomplish it physically, but mentally and spiritually it presents no difficulties."

The next question was what happened to persons who decide to take their lives prematurely, "I have heard it said they have to wait until their allotted span of time has gone before they can join their relatives."

Silver Birch replied: "It depends on the individual and the motive. But it is never right to commit suicide. Sometimes the motive qualifies the result. It is never right usually to have an abortion, but sometimes the reason for so doing is not because of selfishness on the part of the mother but because of some other circumstance. So you cannot give an absolute answer to the question.

"In the natural law effect always follows cause. Motive is mentally understood; justice is divine; everything is taken into consideration. When the earthly scales fall away you judge yourself. Your character is your only passport in our world."

Next came: "Can you tell us anything about the Bermuda Triangle? I have recently flown over it."

"Yes, I know a little about it. It is a natural phenomenon. It is not, as some people have said, outside the realm of natural law. It is

really caused by something equivalent to volcanic eruptions, but working in a reverse fashion. It is a magnetic power at work."

Now it was time to close. "I am very grateful for the opportunity of being able to converse with you according to the fashion of your world," said the guide. "I hope you feel it has been worth while to have met in this way and that we have been of mutual help."

"Let us pause to express our gratitude for the power of the spirit that has been in our midst. Let us try to be worthy of all that has been vouchsafed to us. Let us try to elevate ourselves so that we can reach even higher stages than those that are now within our grasp."

"Let us also strive to serve wherever we can, and thus play our part in spreading knowledge and the power of the spirit. Others may then

enjoy the great wealth of beauty, the radiance and richness, the lustre and dignity, the nobility and grandeur that spirit power always has to offer.

"Thus gradually we will become in tune with the overriding power of all life. In doing so we have that peace which comes to all who seek to make the divine will their will. May the power of the Great White Spirit bless you all."

Reaching out to the infinite storehouse

Here are the words spoken by the guide at the beginning:

MAY the power of the Great White Spirit bless you all. Let us as usual put on one side any thought of trouble, anxiety, worry, fear or distress.

Let us try to achieve the closest possible harmony with one another so that we become one in our desire to add to our knowledge. Then let us aspire to the highest that we can reach. The supreme apex is the Great Spirit, the creator of all life whatever form it may take.

We are enriched by the truths we have received that have given us a better understanding of the Great Spirit, of the wondrous love that comes from this sublime power and the fact that, wherever we may be, we are forever united with the Great Spirit because a portion of divinity resides within each one of us.

Thus always there is accessible to us some of the wisdom from the infinite storehouse. We are limited in our capability of receiving it only by the stage of development we have reached.

We know that we are, each one of us, channels through whom the power of the spirit can flow. Those chosen to have gifts of the spirit can manifest them to reveal all the glory and radiance, the healing and comfort, the teaching and guidance that can be available for those who are ready to be their recipients.

Because it has been our privilege to acquire this wisdom, which has enlarged the boundaries of our minds and given us a clearer picture of the universe in which we dwell, we are aware of the accompanying responsibility.

So we pray that we may be worthy of the trust that is reposed in us, that we shall say and do nothing to mar that confidence and our lives always reveal that we strive to be the ambassadors of the Great Spirit.

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

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His charlady tells a fascinating story

Fate of a surgeon who robbed graves

by PEGGY MASON

IN view of the fact that I cannot subtract one set of figures from another without the aid of my fingers, I would not have the nerve to question the findings of a professor of mathematics. Nor, when putting my life in the hands of a qualified anesthetist would I assume he did not know his job and might possibly kill me.

Therefore, it astonishes, and annoys, me when people who have never sat in a circle of any sort, nor have even read the works of trained experts who have spent years studying the subject in depth, nor have ever listened to the teaching of highly-progressed spirit teachers, have the nerve to pronounce, often on television, that purported communications from the "dead" either come from the medium's subconscious mind, or that it is some mysterious, telepathic response to the sitters' hidden desires, or (a classic phrase) that "mediums are not in touch with who they think they are." *Who else, then?*

Not one of these spurious suggestions, or indeed any of the complicated, mind-bending "explanations" thought up by amateur intellectuals (and I use the word *amateur* in its true sense of lover of the intellect) can stand up or so much as raise a finger when a communicator, totally unknown to medium and sitters, gives names, places, dates and facts which can later be verified by research.

One is tempted to stuff such examples under the noses of sceptics and forbid them to leave the table until they have imbibed and digested them—as was done to me as a child in the matter of lumpy sago pudding. But that is not the way. The old adage is true, that one can take a horse to the water, but you cannot force him to drink—unless he is thirsty.

As our wise spirit teacher says, those who need cast-iron proof before they can believe, are not ready. Unless one knows *within oneself* that life is not limited to the material world, the physical body or the five senses, no amount of proof is sufficiently convincing. When one *does* have this knowledge, intuitively, one receives ample proof. But then, paradoxically, such proof is not strictly necessary, only interesting.

I am always fascinated by communications from strangers who are allowed to control a

trance medium by courtesy of the medium's "doorkeeper." For some reason there is a great desire to do this on the part of those still pretty near the earth plane—though not earthbound—who take pleasure in talking about their lives here in great detail. Their thoughts, memories and experiences are so vivid that it would appear there is a great need, at least till a further stage is reached, to "tell all."

One such humble communicator said: "I got in on a circle in Harrow once. A chappie called Nobby was opening the door. But I wasn't their cup of tea. I could feel it. They was too toffee-nosed. Just because you can't talk proper!

"Now if I'd been grammarised it'd been different. I was told if I waited I'd get a chance. But it's sometimes like *queueing up at a cinema—all right if you get in, but awful if you don't*. I was told if there was time, and there was nothing important, I could come in." (So much for "calling up the dead"—it's difficult to keep some of them away!)

This friendly, simple soul said she had been born on July 18, 1898, in Southwark, London. Her name was Lizzie Baker, christened at the church of St George the Martyr. She had been to the church school, where they had to take a penny a day "fee." Many a time she got into trouble, not so much for skipping school, but for keeping the penny. But, as she said, she could hardly give it back and say she hadn't been to school!

At 13 she had gone into service as a kitchen-maid in a big house in Richmond, Surrey, owned by a Mrs Hanbury. Here she was at first terrorised by Mrs Dudley, the cook, and consequently always dropped everything. But she loved the good food in the servants' hall after her poor childhood with a widowed mother struggling to bring up several children.

Because she had been "a bit silly," and "our Jim was on the way," she married Tom Gray at Paddington register office. An aunt let them have a room at her place. It was a bit of a come down, she said, after the posh house in Richmond, especially as she had "always been one for her grub."

In fact she was told she passed over through being overweight, but by then she was 70. She died in her sleep. She didn't know a thing

about it, and wondered why she found herself sitting on the pavement curb in the middle of Hammersmith—though no one seemed to notice her. Then a very kind woman came to fetch her away.

Tom had died before that, 15 days after a stroke, when they lived at Peabody Buildings, Casey Court, Southwark. Then she had gone to stay with her sister Millie in Hammersmith. Tom and she had never had much in common, but they do meet sometimes. He looks after horses now. He had always been crazy about horses ever since he was a nipper and drove a laundry cart. And the cabbies used to let him groom and harness their horses, too.

"There's even jungles over 'ere," she said. "I was scared to death when I first sees 'em! But the animals are all very docile. When you know about animals you can get them to talk to you. But I've never really been one for animals. I mean I'd never go out of my way to see them. I prefer to be with people.

"Do you know that every minute, every second on the old earth, someone snuffs it? I goes to meet people when they come over and don't know much. Sometimes they can be very awkward. That get's very tiring, and you have to rest when you need it." But she finds great satisfaction when the awkward ones come round, and feels it's a good job done. "Grammarised" or not, Lizzie Gray is doing her bit.

But who would imagine that a notable, knighted Englishman, born 208 years ago, would have his "under the counter" secrets divulged by his cleaning woman at a circle in 1976! Time is different in the next dimension. Though sequential, inasmuch as one thing follows another, it is all relative to the state of mind.

When Emma Brooks was allowed to control the medium of my friend's circle, her mind was still taken up with her life as a cleaner to a surgeon of her time, called Astley Cooper (not Ashley, she pointed out, but Astley). Actually my friend who transcribed this tape spelt it Astleigh, never having heard of him. Emma said that "later they gived him a knighthood."

She was sent to work for him when she was very young, in the early 1800s. "You couldn't go pickin' an' choosin'. You had to do a job. I was put there when I was 12, and I growed up there. I jest did anything I was told to do." This evidently included cleaning up at the hospital after dead bodies were dissected, which she didn't much care for.

According to Emma, "Mr Astley" was a nice enough man, always up early and went about

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very late (for a reason later to be divulged), and did about an 18-hour day. He "divided himself" between Guy's and St Thomas' Hospitals, teaching the young students, and also practising himself all the time. "He used to like to cut somebody up, and do everything before he ever performed a real operation—it was like a practice run, you know?"

The problem was to get enough bodies. No wonder Emma says, "Everybody was afeared of the surgeons." She tells us: "They had to rob the graves, you know, an' they had to do this because they had to learn . . . So the people in the 'ospitals would be taken to the cemetery if they died—an' a lot of them did. Then they came back again through the back door, at number 12 St Mary (word indistinct) in the City of London. The things I see'd going on there—anybody wot died weren't safe, you know."

"There was this man Butler, an' the Murphy man, very greedy, that's wot they was, an' they would murder people, if they got the chance, for a body. Goodness, they used to turn a blind eye, because they said, 'What the eye don't see . . .,' you know, because he was so interested in the learning . . ."

"They had people to watch the cemeteries. I used to learn a lot from the other servants in the house. They told me about this Mr Butler. He got himself into court; somebody see'd him with this sack. It were night time. Somebody comed out and then he was caught by a lot of people and mobbed, because they was on the look-out for the grave robbers. So it got to the stage where they had to do it in the daytime. It didn't look too obvious if they was having a thing folded up in the daytime in a sack or a wheelbarrow."

As far as Mr Astley was concerned, Emma says: "If anybody got into trouble, an' he knowed they were only trying to further science, he used to get them off. He was well liked." However, not unnaturally, the relatives

who found graves emptied of their loved ones' bodies "used to get theirselves very upset."

Emma says that on earth she was scared stiff of being cut up after she died. But since then she feels they didn't really do such a bad thing, because they were only like old overcoats. "I want to tell you that I got the same treatment, that's how I know it didn't hurt . . . They didn't 'ardly let me get cold, you know."

Referring to Mr Astley, she says: "He didn't ever actually kill anybody, in a way. Do you know how he was guilty? Because he didn't"—she was obviously going to say "stop it" but went on: "He encouraged it, didn't he? So it was a long time before he even got to join the doctors (in the spirit world). He's sort of having to sit back an' listen an' learn a bit now. I suppose it's quite a comedown for him, after being a top notch." This is a colleague of Mr Astley's she refers to as Mr 'enry Klein, my friend's spelling when transcribing the tape.

One would imagine Emma had had her fill of doctors and surgeons, but apparently she still helps them. "I does little jobs for them, getting things for them, get books they ask for, or pills they ask for . . . And they says: 'Please an' thank you.' They don't shout at you."

Now comes the corollary to Emma's communication. No one had ever heard of Astleigh Cooper or Henry Klein, and only guessed how these names were spelt. But it occurred to me that if Emma's surgeon had been knighted, as she said, there *might* be a chance of a mention in the "Encyclopedia Britannica." So I went to my bookcase, and this is what I found (the italics are mine):

"COOPER, SIR ASTLEY PATON, (1768-1841), English surgeon . . . He studied under *Henry Cline*, surgeon at St Thomas' Hospital, London. He was connected with *St Thomas'* as *demonstrator in anatomy*, joint lecturer with Cline on anatomy and surgery, and then went to *Guy's* as surgeon. In 1813 he became professor of comparative anatomy to the Royal College of Surgeons, of which body he was President in 1827 and 1836 . . . received a *baronetcy* in 1820. Sir Astley Cooper was a great surgeon . . ." There follow a further nine lines of small print on his work in the field of surgery.

Needless to say, there is no mention of his still faithful cleaning woman, Emma Brooks! But what would sceptics reply to this one?

Note I have not checked the registration of Elizabeth Baker's christening in the church of St George the Martyr in 1898, her marriage to Thomas Gray in Paddington, or her death in 1968, but intend to do so.

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A fallacy that is hard to destroy

Death does not bring infallibility

by M. H. TESTER

THERE are two particular fallacies prevalent today which need correction. The first is that death brings infallibility. Let me explain.

When people die they vacate their then temporal body which has ceased to serve its purpose. They are then free of all disabilities and defects. The cripples are straight, the blind can see, the deaf can hear. Pain, discomfort and disease are left behind with the body they have vacated.

They are now in their spiritual body. This is a somewhat contradictory statement, but we are dealing with a condition difficult to dress in concrete terms.

For a while they remain in a state between this life and the next. In this state they need still to be identified and to retain their temporal identity. To this end they keep their etheric bodies. They retain the appearance they had in this life, although they gradually revert to the age they enjoyed at their prime. The children grow to maturity. The elderly get younger.

The time scale is a lot different from ours. So I can give you no precise programme. But for a while we all live in this transitory state. Gradually we move further from our temporal connections. We enter a higher plane.

From there eventually we make a decision. Either our life here has accomplished what we came to achieve and we may continue our spiritual evolution. Or we still need to learn some of the lessons this world can teach us. In that case we decide to come back, to live

another life here, and thus improve our spiritual understanding.

This transitory state has been known to many peoples for hundreds of years. It has often been misinterpreted. In the western world it was given the name, "limbo."

There are two levels of spirit communication. The first and most important is the one attained by evolved beings who are the higher guides, and who have chosen to remain in touch with this world to offer guidance. They help us attain our spiritual growth. They are teachers. They are the leaders of our religion who delicately direct us towards the road that leads to maturity.

The lower level is from those in this transitory state some call limbo and who wish to communicate. They do so through sensitives, mediums, who are attuned to them. The object of this communication is to prove survival of death. These beings establish their identities by reference to earthly things, which is why so many communications seem "trivial."

During this transitory phase the personality of the individual who has passed on remains basically unchanged. A woman who is a busy-body in this life will remain one. A man who is dominant will still have this attribute. When they communicate these traits will come through. Death does not bring infallibility. That is the first fallacy.

I well remember a woman who came to see me in the early days of my healing. She was run down, nervous and suffering from psychosomatic diseases. I gave her healing,

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but I could see she was troubled. I asked what was worrying her. She told me she had sat with a medium. A woman came through and told her she would sell her house and go and live in a pretty cottage in Cornwall.

She had always wanted to do this. So she put her heavy furniture in store, packed her bags and waited for the man to knock on her door who was to buy her house.

For three years she had been living in this anticipation, in a house part-denuded of furniture and living out of a suitcase. She pleaded with me to tell her what had happened and why this message had not been fulfilled. I said I could explain it all in three words, "She was wrong."

The ability to communicate is one that defies analysis. It is possessed, of course, by those evolved beings whose task it is to guide us. But it is also acquired by some quite irresponsible people who find this aptitude irresistible.

You know the kind of compulsive talker you get in this life. There is the man who never seems to stop pouring out his views, and the woman who will happily spend an hour on the telephone.

This characteristic does not change at the early stages of their transition from one life form to another. They continue to be compulsive communicators. So you get automatic writing when what is being conveyed is of little value. You find a medium, particularly one who has newly-developed this gift, being swamped with the outpourings of a compulsive talker.



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In this life you will meet many people whose views you will listen to but not appreciate. There are others whom you respect. It will remain so after these have passed over. Learn to recognise the wise, informed and evolved beings. Accept what the others have to say with reservations. Use your common sense. Remember that death does not bring infallibility.

The second fallacy is that psychic gifts are given only to the spiritually mature. This I find widespread. I have just finished a book about the mystics of India. It was sent to me by a patient in Bangalore. It is written by an Indian journalist and tells of many of the current gurus and mystics.

I found it interesting, but throughout there was the repetition of this fallacy. They assumed that since a man had the gift of, say, healing then automatically he must be a spiritually evolved being with god-like attributes. This is just not so.

I do not know how a healer or any other gifted person is chosen. For make no mistake, healing is a gift. Painting is a gift. Music is a gift. The ability to dance well, to sculpture living people from a block of stone, perfect pitch in a singer, the ability to write poetry or great prose. These are all gifts. They are sometimes given to the strangest people!

The art of the short story, its form and content, have eluded many writers. It is generally accepted that one, Edgar Allan Poe, attained near perfection in this art form. He ended his early life in a lunatic asylum.

Van Gogh was one of the greatest painters in the use of colour, a master of his craft. Yet in private life he was hardly a spiritual person.

There have been great musicians, composers, painters, sculptors, poets and writers who have produced inspired masterpieces, yet who were spiritually immature. The gifts are often given to the strangest recipients. It is the same with healing.

I know many healers. Some of them are gifted beyond others. In many the gift is powerful and impressive. Their patients often see seemingly miraculous and instantaneous healings take place. Their reputation is international. Men heap gifts and money at their feet. They become celebrities.

Yet many of them are spiritually not evolved and are immature beings. They have the gift of healing. They possess no other. Certainly they do not have the gift of understanding, of knowledge, of the awareness of a great spiritual teacher. Yet they act as though they do, and their patients come to expect it of them.

I have heard many of the explanations these people have for their healing gift. Some have deep religious convictions of an orthodox nature. Their healing centres have shrines, altars, religious symbols and pictures. They link their healing with a religious figure. They claim direct communication and guidance. They interpret the healing as coming direct from this being. Some claim to be a reincarnation of a religious historical figure, or to have been one of his followers in a previous existence.

Accept healing from those who offer it freely. The true healer is a person who gives time and his gift unstintingly to those in need who ask for it. He is a man who knows he is the piano, not the pianist. Accept the healing. But ask for no explanation. Do not sit at the healer's feet and expect him to be an all-knowing guru. He is not.

There are some things we are not given to know. One of these is how the psychic forces operate. If we knew we might be tempted to tamper with them. That could be dangerous. The object of healing is not to provide a basis for scientific research. The object of healing is to demonstrate the existence of a spiritual and

psychic force. Once this demonstration has taken place, the healer has no further function.

He acts as a signpost for those who did not even know the road was there. The one who is healed will then be aware of the existence of this force and become spiritually reorientated. He will then follow his own road to spiritual revelation and knowledge.

To each of us is given in this life at least one opportunity of spiritual revelation. Healing provides one of these moments. If we recognise this moment and change direction, we progress towards spiritual maturity. If we miss it, and ignore it, we do not.

Healers are not gods. They are not gurus, teachers or spiritual leaders. They are simple men and women who have been given a great gift. It is their function to use it to the benefit of all who ask. It is not their function to explain it.

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'Spirit governs and animates matter'

by Rev STANTON MOSES

WE have sought to direct your attention to divine truth and to the fact of the inter-communication between spirit and matter, rather than to questions of merely personal interest; not that we would undervalue the strong conviction that is often produced by the return of friends.

The mental bias of friends gives colour to communications. They become affectionate rather than precise, effusive rather than true. Thus we have endeavoured to put evidence before you which rests on catholic rather than personal grounds. The experience of the individual may seem slight and unimportant, but the progress of divine truth has been great.

There are many who have come out of the material Church, and have become recipients of spiritual knowledge. These have found a newer and a truer Church, which receives inspiration from the Supreme, and is brooded over by the divine spirit. From such as these shall be built up hereafter the true Church, which shall receive the ministry and a divine revelation.

Asked about eternal punishment:

To ground on texts the doctrine of everlasting punishment is blasphemous and terrible; they are perverted and distorted statements which more or less reflect a modicum of truth. You have in your world the evil and the good. To say that any soul leaves your world fit, either by vicarious atonement or by personal holiness, for the society of the blessed and the Supreme, or fit for the fabled devil and accursed ones, is mere human invention.

You cannot roughly divide souls into bad and good, as each is in a state of progression, and is not fitted for either of these conditions. The great God does not gather round Himself spirits dragged up from the lower plane of progression (on which you now live), redeemed by the outpoured blood of his son; nor does He hurl down into hell spirits whose worst faults have often arisen through unfortunate associations.

The man who leaves your world was born into it under conditions of which you know nothing, the victim of vices over which, most frequently, he had no control. Some spirits leave your world of whom we say they progress

Here is the final instalment in our series of extracts from "More Spirit Teachings." These consist of trance communications given through the Rev W. Stanton Moses. He was also the medium for its predecessor, "Spirit Teachings," the classic automatic writings regarded by many Spiritualists as their bible.*

with excellence and rapidity; but they would tell you that the idea of immediate association with the Deity is the mere romancing of a human mind.

There is, indeed, a hell in the remorse for what has been lost. Material fire could have no effect save on your material bodies.

Spirit is in itself eternal. We will speak of it first before it reaches your earth. It had a prior existence in the spheres which underlie, surround and control your world. All spirit finds its home in space till it takes upon it a body of flesh. Spirit is developed through various processes up to the time of its incarnation.

It becomes a microcosm, a representative of that divinity of which it enshrines a spark, and thus it becomes powerful over matter. One of the properties of matter is inertia. It can do nothing. It is governed and animated by spirit, which spirit is individualised when incarnated.

Round your world, then, is a spiritual sphere, from which all spirit comes, and to which it returns. There are also the spheres of work and of contemplation. They are states, not places.

The spheres of work are round your earth, and through them each incarnated spirit passes. The atmosphere of spirit that surrounds your world is the spiritual world. You dwell in it, although you know it not. It is similar to your world, only more beautiful and sublimated.

Spirit, in order to manifest, must be substantial and have a form, though spiritual. In the spirit world there are the same gradations of substance that you have, such as vegetable, mineral and animal. Thus the change from your world to ours is only a change of condition.

A man born blind cannot understand what light is. Yet, if he gains sight, he has only changed his state, not his place. So, when you

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have thrown off your material body, you will not have changed your place, only your state.

Can ideas become objective?

With us thought is substance, and that which we think takes form and substance with you. Many of your most refined minds live in a world of their own creation. The poet, the dramatist and the novelist do, in fact, create a world for themselves.

The projection of thought even with you is not so rare as you suppose. With us it would be impossible for any spirit to live with those for whose society it was not fitted. We see the nature and character of those with whom we have to do.

Place is nothing to us, state is everything. Each character creates its own surroundings, and, in your probation sphere, the character of the spirit is formed. Every act goes to build up the character that is perpetuated and the home that you are hereafter to inhabit.

In every sphere of training duties are assigned, the right performance of which helps the spirit to grow and develop. The processes of training in our sphere and yours, though different, are yet analogous.

The spirit body has the same faculties as the natural, but, in addition, it has others which do not belong to your earth. Within the spirit body dwells the pervading essence of Deity. By living much in prayer and meditation, and by the zealous discharge of active duties, the

spiritual life may be developed, as that which is used becomes strong; this being universal law.

Speaking of capital punishment:

Under no circumstances should it be allowed. The soul, suddenly severed from the body, is thrown back, and becomes grievously dangerous to humanity. The guardians cannot draw near, and great difficulties are set in the way of its progress. It is only those who have passed away that know what evils follow from this rude and barbarous punishment.

To punish by the withdrawal of what you call life is an act of senseless folly. Reform or seclude the criminal, but never kill the body, as you sever from a body a spirit that has not fulfilled its time in your sphere of being.

Asked if impurity was not the chief cause of decadence of nations:

Yes, it is the sin of all others that degrades man below the level of beasts, and places him on the plane with demons. It cuts him off from the ministry of angels and from his God more than any other sin. Rome fell through it; also Spain. France has fallen. England is fast following the same example.

On the anniversary of modern Spiritualism:

This is regarded as a great anniversary. At the commencement of what you call modern Spiritualism the powerful influence of the higher spirits was directed to your earth, and mediumship was developed. Thus a bridge was formed by which many earthbound spirits were enabled to rise, being released from their connection with the earth; on this account they keep up this anniversary.

Spiritualism, or, as we prefer to call it, the voice of the spirit world, is the answer that comes to the cry of many an anxious soul.

There is in Spiritualism a growing and most fatal influence, a spiritual form of materialism which results from the study of phenomena only. Men care only for the force, and refuse to recognise the various forms of intelligence that underlie it. Matter is an accident, spirit is reality. All the religious systems of the world rest on a belief in the future life.

Owing to the materialistic atmosphere round the world, there is too great a tendency to smother divine truth under a whole host of phenomena. If people rest content with these only, it would have been better for them to leave the subject alone. We hope, however, that many will rise above the phenomenal aspect of the subject and seek for those higher spiritual truths to which the former have served only as an introduction.

(Concluded)

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Searching for the origin of life

by PROF IAN PARROTT

THE soul, if we have discovered it, seems to be tied up with "life" in some way. Withdraw the person from behind the face or the voice and you have withdrawn life.

The ancient world, no less than the modern materialist, was so puzzled by this intangible thing that attempts were constantly made to pin it down. And on each occasion it eluded capture. Observation, then as now, was the method.

What do all living things do that dead ones do not? First, they have an experience which we can all understand subjectively: the need to breathe. This seems so obviously necessary that it is not surprising that the idea of the intake of air into the lungs was soon associated with life itself.

Hence the Latin word, *spiritus*, originally a breeze, then a breath, became soon the breath of life and ultimately life alone. The Church took over the idea of the Holy Spirit and inspiration. Though aware of the intangible nature of life, it continued with the word associated originally with the air which we breathe.

Air, of course, had the strange property of being invisible. But even though later scientific investigators have been able to define the materials from which air is made, we still must realise we are using an analogy. Life is not there in the physical air.

In Genesis we read that God "formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." If this description is not to your taste, how better can you put into words the incredible act of creation?

Secondly, another difference between living things and dead ones—this time to be observed more objectively; when blood is spilt extensively, the creature dies. It looks, in fact, as if life is draining away with the blood. Another fact or another analogy?

Again scientists, looking for the "vital fluid" (or *élan vital* of Bergson), were forced to conclude this was not where life was to be found. Life is not there in the physical blood.

So both air and blood have their part to play. The history of blood sacrifice is built on the concept of giving the gods the most precious thing a living creature possesses. The

The writer is a composer whose published output includes books and articles on musical topics. He has finished a manuscript on Rosemary Brown's musical mediumship. Since 1950 he has been Professor of Music at the University College of Wales, Aberystwyth. He was educated at Harrow, the Royal College of Music and New College, Oxford.

gods could not be given air, for the simple reason that no method could be found for getting hold of it.

Two other things are required for living: food and sleep. Food has a sustaining function for the body; its total withdrawal causes death. So in its less obvious way does the withdrawal of sleep. Sleep may be a much more subtle feature of living things than is generally realised. It may indeed sustain the spirit.

Food and drink are as physical as breathing or bleeding, but sleep really is worth thinking about as a non-physical thing. Where do we go when we "go" to sleep? North, south, east, west, up or down? There are six directions or, as we normally say, three dimensions. But we don't "go" in any one of these.

We certainly do "go" because the body is left lying on the bed, or wherever it is, as if dead. And it is an experience common to all normal people about once every 24 hours—a true experience. After going to sleep, we are no longer on the bed; we are somewhere else. If we have dreams, these simply intensify that elsewhere-ness.

No wonder the materialist scornfully denies the soul's existence. He cannot see it leaving the body at death. He even asks from what parts it may be supposed to leave. And yet he himself has that experience of knowing, if not from which part, at least in which direction it leaves. Because he also, like other people, "goes" to sleep.

The Romans, not without reason, considered Somnus and Mors as brother and sister. At the very least, it seems highly likely that during sleep we visit a bourn from which we are destined ultimately not to return. "*In somnis aliquid videre*," to see something else in sleep (implying dreams), says Virgil.

To enter this other realm, we must be

dissociated from the waking world of the senses. Such dissociation can be brought about by inattention (daydreams), sleep, drugs, hypnotism, anesthetics, trance or, presumably, by death.

Solomon Franck wrote the words for Bach's Cantata No 161 (based on Luke 7, 11-17, the raising of the widow's son). The first words, "*Komm, du süsse Todesstunde,*" (Come, sweet hour of death) give an indication of the Christian glad acceptance of death which produced some of Bach's finest and most colourful music.

I use the word "colourful," since he indicates the striking of the hour by a clock with appropriate repetitive flute notes and the most unusual open string pizzicato of violins and violas at the end of the Alto recitative—which says farewell to the world.

His most beautiful writing includes the final Choral "*Herzlich tut mich verlangen*" (With all my heart I'm yearning) with flute decoration above it. In the Cantata No 56, the words of the final choral start with, "*Komm, o Tod, du Schlafes Bruder*" (Come, o Death, thou brother of Sleep)—the words may be by Bach himself.

There is one final difference between dead animals or plants and living ones. It is apparently very straightforward and has been observed from time immemorial. It is the fact that dead things lie down and living ones stand up. Obvious though this may be, it is a remarkable thing, a defiance of gravity, which I would like to consider further.

This is not a story like that of the three eggs.

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Don't you know that? Too bad! Or the three holes in the ground? Well, well, well! No, it is more serious than that, but it is *not* the story of the apple which Eve ate either. In fact it is the story of apples in three periods of history—apples falling from trees.

Millions of apples dropped from trees and sometimes hit a person on the head, but no notice was taken until Newton paused 300 years ago to question the movement. It was one day in 1666 when Newton watched some fruit falling from a tree in the country near Cambridge. History does not specify that an apple actually hit him on the head, but we are told he fell into a profound meditation.

A tremendous step forward in scientific thinking was made when Newton showed that the fruit's downward movement was caused by the same force, gravity, which caused the moon's sideways movement. We thus have a second era, the post-Newtonian world, in whose reflected glory people have been complacently happy to bask for quite a time.

But Ernst Lehrs, in 1958, has somewhat upset the apple cart with a further problem. He wrote, "Newton explained to you—or at least was once supposed to explain—why an apple fell; but he never thought of explaining the exact correlative but infinitely more difficult question, how the apple got up there."

So we come to another era, the third apple, beyond mechanistic physics, although earlier thinkers had in fact also pondered on this problem. Goethe, for example, thought of the root of a plant going downwards to moisture and darkness, while the stem or trunk would strive upwards towards the air and light. He felt that some force, opposite to Newton's gravity, should be considered as responsible.

It is only recently, however, that scientific thinkers have been compelled to accept the purposeful nature of this force. The distinguished biologist, Dr Edmund Sinnott, says in "The Biology of the Spirit," that this cannot be put into words, but he calls it a principle of organisation. "A living organism," he writes, "is not a chance creation but a well-regulated system."

As far as I can see, the reason why conscientious scientists are slow to accept the paranormal *organising* life-force is because they are thinking in terms of the down-to-earth, the selected here and now, instead of the infinitely far away. And when I say the "infinitely far away," I do not imply so many years ago, like a geologist, or so many miles away, like an astro-physicist. I mean, following

St Thomas Aquinas, as far away in a spiritually exalted sense as possible.

There is no need to measure the distance in space or time, because the phrase already implies as far as conceivable. We may be impressed that a stalagmite grows an eighth of an inch in a thousand years. Does it make us feel small? We may be impressed that a distant nebula's distance can be measured only in terms of light years. Does it make us feel small?

Surely man's mind which can measure these things is comparable at least with the physical facts recorded. Why feel small? Can we not do more of this "starting at the other end?" "In the beginning was the Word," says St John. This is not fanciful poetry. It is as genuine an attempt to start thinking about the whole world from the other end as is the Vedic hymn which Holst translated from the Sanskrit and set to music in 1908:

*Then, Life was not! Non-life was not!
Then, Death was not! Non-death was not!
Then there was One! One alone! Calm and
self-existing:*

Beyond and apart was nought.

*Then up rose Desire,
Fierce glowing Desire.*

The seed of spirit,

The germ of mind,

The source of Life,

Begetting mighty forces,

All heaved in restless motion.

Who then knows,

*Who can now declare Whence cometh
creation?*

*He the Primal One whose eye controlleth all
things,*

He alone doth know it,

Or perchance even He knoweth it not!

So there are opposite points of view: starting "here" with one sort of logic or starting "there" with another. Thus the materialist says (a) the world *does* exist. So it is "natural" (from nature) and possible. But the other thinker says (b) it is *not* "natural" for anything to exist. You need some mystery, the "word," or something *supernatural* to bring it into being.

This starting principle seems to remain permanently within the living world. It causes a pip to break up and to throw out shoots. Natural, in a certain sense, it may be. A tree thrusts out both up and down. A pattern is made, flowers, fruit and seed are formed. The apple appears in defiance of gravity.

Dr John Robinson, formerly Bishop of Woolwich, says in "Exploration into God" we may be able to "represent the divine initiative

as in the processes of nature rather than as acting on them from without."

So, it must be admitted, there is a system.

So, there must be a plan.

In "The Phenomenon of Man" Teilhard de Chardin asks, "By virtue of what energy does the universe propagate itself along its main axis in the less probable direction of the higher forms of complexity and centricity?"

Didn't Chesterton say that one elephant with a trunk was strange, but *all* elephants having trunks looks like a plot?

An apple appearing on a tree must be part of a plan.

Furthermore there must be, if we think along Plato's lines, an *idea* of an apple tree behind the cycle of events which takes place in time and which produces a constant supply of apples.

If we are even bolder, we might ask with Sir Alister Hardy (in his book, "The Biology of God"), "Is it not just possible that Plato's world of ideas may in fact be *really there*, existing beyond our individual minds in a continuing pool of ideas shared subconsciously, in a kind of telepathic way, between the living members of the race?"

This, I may say, is leading us towards another feature of the non-material, the world of extra-sensory perception. Although scientists have been extremely reluctant to take seriously the findings of researchers in this field, more and more convincing investigations are constantly being made.

(To be continued)

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Affinities may be two halves of the one whole

Giving your soul a new dimension

by RON ANJARD

I WOULD like to propose a newer idea with a newer concept of the "soul." This suggested model deals with the multi-dimensional reality of self. Let us first build a model with the basic, present understandings and then process to this new vision.

For those who believe in a soul, there is one for each person which is unique to them. It may not "look" like them. But it has some character, dimension and "is them." It is their connection with God, universal consciousness and the "funnel" of all goodness and life.

Let me develop an additional concept. There are Buddhists, Hindus and Christians, over two-thirds of the world's population, who believe in reincarnation. There are more and more books available giving detailed examples of personal reincarnations.

Edgar Cayce was one of the first major American psychics who established that people's past lives could be described. There are in-depth, non-fictional books dealing with past life studies. Taylor Caldwell, a contemporary successful novelist, openly acknowledges that her popular books represent her past life experiences.

In his book, "We're Together Because We Were Born to Be Together," Dick Sutphen demonstrates that for specific couples, husband-and-wife relationships had existed in past lives and gives a basis for this life's experiences. He even describes in detail a group situation. Friends working together in this life had been together in a very specific situation in a past life.

There are even books, for example, which teach a form of self-hypnosis as a means to go back into one's own life.

For those who believe in reincarnation, the overall concept is that each soul manifests itself as a person at various time intervals. This is done to experience a variety of opportunities and thus learn, develop and progress. In this way, the soul develops towards perfection, as Bach related in "Jonathan Livingston Seagull."

When one goes into hypnotic regression, he is—according to common understanding—travelling through some of the past situations which are all recorded permanently on the soul.

Thus there is a one-to-one relationship of

the soul to man and a definite plan for its personal growth through that individual's learning and experiential values. Further we find past lives recorded in detail in our personal record.

Now let me propose a broader concept of the soul. To many, it is a mind-boggler, to others—impossible. But, dare to consider a new, expanded concept. First I suggest that the soul can manifest itself not only as one person but as several. I am proposing that these persons can exist all at the same time—not necessarily in separate times. A husband and wife might be manifestations of one soul.

Each person is on earth to grow and develop. But the soul, by having its manifestations, working together, can develop in even greater depth. This is dramatically and clearly presented in Jane Roberts' "Seth Speaks."

It is possible for others—married, friends or family—to be different expressions of the same soul. The concept can be expanded so that various people can even be manifested at different but overlapping times, such as father and son, or in entirely different parts of our world, father and son in the USA and a woman in China.

Thus the soul can have a multiplicity of learning experiences at the same time. What is new here is that each person has a soul, but it may not individually be his. Several people may have the same soul. Thus the soul is not a mirror-image of one person.

Now for the other mind-boggling aspect. Our soul, this fantastic aspect, also exists on a multi-dimensional basis. We as people usually recognise that we function in the third dimension. But where are we in sleep? Where are we in deep meditation? Do you really know?

"Three Faces of Eve," a book which was made into a film, dramatises the existence of three very distinctly different personalities all co-existing in the human body. "Eve" is a proven medical case. For those who read the adventures of Don Juan, the Yaqui Indian, there were many examples of multi-dimensional reality.

In his book, Sutphen has a buried but surprising section dealing with this concept. And in "Seth," it comes across very "loud and

clear." Even Brad Steiger in "Mysteries of Time and Space" suggests other dimensional possibilities.

I am proposing that our fantastic soul functions also in many dimensions all at the same time! I am proposing that in regression, our altered state of consciousness does not go back to past lives.

Instead, I suggest that we cross these dimensional barriers and sense manifestations of our soul in our societies, in other cultures, in other civilisations, in other seeming time. And that's the key—other seeming time!

How can you explain "regressions" into the future? I have witnessed this several times. The point is that these dimensions and time all co-exist together at the same point of focus.

This is brought out in Don Juan's "Journey to Ixtlan" when they see a green bridge and trees co-existing with other environments in the third dimension, but really were not of the third dimension.

This might even suggest that certain suddenly-found talent might be a transfer from "oneself" in a different dimension. Thus in regression we view other manifestations of the same soul. And thus the validity, that is we recognise other aspects of our soul learning, developing and striving for perfection. We may now see that there is validity in the concept of soul mates.

And then, the next question. Didn't Einstein say that in the fourth dimension there is no time? What really is "time"? What truly is "our world"? Do we generate our own reality?

Oriental philosophy has long taught that life is an illusion. Understanding multi-dimensional reality suggests time, world and even life are all but illusions. But all are still necessary for us to grow and progress.

In meditation, as we reach the source, we go back through the soul, which has still all the past learnings. In the multi-dimensional model of soul, it might be easier to realise why the soul and the subconscious mind always know the answers and can offer direction.

Truly fantastic, but true, our subconscious mind is the seat of our knowledge and experiences. It can and does give us needed information if we just learn how to use it and tune into our own soul.

None of the basic understandings of the soul, its purpose for existence, its relation to us or its functioning in meditation are destroyed with this new concept. We have merely expanded our model to a multi-dimensional one. We can now have a deeper appreciation of the wonder of universal consciousness.

So you have it. Each person is still an individual, working and striving. Each still has a soul. This soul can manifest itself in many places, in many dimensions—all at the same "time" in order to learn and to progress.

Life is an ever-evolutionary process as Teilhard de Chardin described, reaching to the point omega, to the Godhead, to the source!

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'Science seems to have little or no moral restraints'

The greatest pollution is fear

by R. R. STANLEY

THERE is much concern about pollution these days, that of noise in industry and entertainment, pollution of air, water and of the soil resulting in contaminated food. But the greatest and most dangerous of all is that which is polluting the mind on a world-wide scale—FEAR!

Fear is emotion. The higher and stronger the emotion, the lower and weaker is the faculty of reason.

This terrible human sickness of fear is growing and is the world-wide dominating factor designing and motivating the policies of nations. It saturates minds and controls the thinking of individuals.

From the news media, from one's general reading and from communication with people, one becomes conscious of something akin to the animal herd instinct warning of approaching danger. Behind a facade of normality (as generally accepted as such) there are indications that the whole of humanity is under the paralysing influence of an instinctively-felt approaching world calamity.

As if to support this apprehension, one is aware that, despite the volume of lip service broadcast by various national leaders calling for global co-operation, the wrong kind of racial and national pride has prevented the development of a realistic international co-operation to prepare for and cope with the approaching inevitable drastic world changes. One does not have to be psychic or an advanced clairvoyant to realise that these changes are already taking place and accelerating.

There are many causes contributing to this black pall of fear. Foremost among these is the fear of an atomic world-destroying war. Such a war could be brought about by any one nation deciding to use militarily this devilish device "on a limited scale"—leading quickly to retaliation on a larger scale, quickly developing to full world-destroying proportions.

With this is linked the fear of possible accident, vandalism or sabotage at nuclear power plants; the fear of their destruction by storm or other natural causes such as earth movement (earthquake), or the not impossible occurrence of a sizeable meteorite striking such

a plant. The big crater in Arizona, 4,150 feet across, 570 feet deep, is evidence that this could happen.

People remember that in 1908 the Tanguska meteorite, weighing several hundred tons, hit the earth in Siberia, scorching a 20-mile area, the blast being felt 50 miles away. In 1947 another meteorite fell over Siberia; happily it exploded in the atmosphere, but left over 200 craters and holes.

The disposal of atomic waste, which will be active for thousands of years, is another cause of worry. One bad disaster at any nuclear power plant could have chain reactions beyond human means to end.

Other very strong contributing causes of this fear are the stupid racial and national hates and selfishness (especially selfishness) with the dangerously inflammable distrust in this age when science seems to have little or no moral restraints.

To millions of ordinary people these are very real and active fears! Add to them the fear found among some scientists and other advanced thinkers concerning the changing conditions in the arctic and antarctic ice caps with the possible, even probable, geophysical changes involving climatic variations with new formations of earth and water masses that will take place. These changes could possibly create or release previously unknown kinds of disease among human and other animal life.

Since the mid-nineteenth century compulsory education for all social classes has brought a greater and ever-expanding amount of self-thinking; freedom of self-expression automatically followed. This led eventually to improved living conditions (in working and housing) being achieved after much victimisation and hardship being suffered by the earlier pioneers striving for these better conditions.

Now, much later, the higher living standards (of some), with the multitude of different kinds of amusement, the various forms of sport, vacations and means of travel (cars, planes, etc) and a hundred other things supposedly making for "easy" living—all previously outside the range of the working masses—are, for millions of people, so general, so accepted as normal, as to have become, for many, a necessity.

(Continued on facing page)

Sceptics show how irrational they can be

Spiritualism spells sanity to me

by W. H. MACKINTOSH

I AM a rationalist in so far that I like to have some intellectual justification for my beliefs. If I want to examine the question of the soul's survival of bodily death, I find it helpful to believe that there is indeed such a thing as the soul. If I want to investigate the possibility of its continuing to exist in some posthumous state, I find it convenient to assume that the notion is not wildly improbable.

This seems to be a rational way of looking for answers to questions. I have never been able to understand the attitude of the extreme sceptic who starts his inquiry by asserting that the soul is merely a figment which, having no

existence in this world, cannot exist in any other. It is surely the height of irrationality to look for something which one is already convinced is not there.

The existence of the soul and its survival of bodily death are, of course, quite separate questions. To establish that the soul exists is not necessarily to demonstrate that it continues to exist after the body's dissolution. On the basis of available evidence it is perhaps easier to be persuaded of the soul's existence than its survival.

When I am asked why I believe in the soul's continued existence I reply that the reason for my belief is the same as the one for the sceptic's disbelief. Like him, I accept as valid the evidence which supports my case. However, such evidence must be regarded as insufficient if it is limited to this or that alleged demonstration.

The kind of evidence which really convinces one consists of an accumulation of small, varied but indisputable facts. Now such evidence may be criticised on the ground of its miscellaneous character. But the very fact that it is drawn from many different sources all pointing to the same conclusion increases its importance as acceptable testimony.

It may be scrappy. Let us remember, however, that the mind is always more impressed by a large number of fragments, which are seen to cohere when closely examined, than by a picture with a completeness that is immediately apparent. The latter is expected to cohere; the former is not. But when it does it is all the more convincing as evidence.

One's Spiritualism is made up of loose but vivid experiences having the intensely personal character which carries infinitely more weight than any theoretical exposition or logical analysis. This flowing tide of truth rolls back the counter-current of disbelief.

The latter, being a denial derived from an armchair study of the subject, must always be weaker than the former which originates as an affirmation in the crucible of living experience.

The folly of those who condemn any communion with spirit entities as an evil practice is less absurd than the foolishness of those

(From previous page)

There has emerged a new way of life with new values, changed moral standards, a greater demand for "rights," for "more" with no regard for personal or corporate "obligations." This seems to indicate a feverish scrabbling around to gain all material benefits possible in order to blank out disturbing thoughts that come in the quieter moments.

The last 200 years have seen such a great increase of the know-how in the use of some of the world's natural resources, with the seeming limitless potential for great happiness for humanity, that the question naturally arises: Why should there be such world-wide chaos and fear instead of greater happiness, peace and "togetherness" among all peoples of the world? Maybe *part* of the answer lies in the fact that, during those years of accelerating expansion in the educational fields, there was crowded in so much learning but little real knowledge and even less wisdom!

This question releases a volume of linked ones in seeming endless permutations, among which is: What can change human thinking and objectives to the less selfish and more co-operative?

The many organised religions seem to be losing their power and any influence they had over people's minds. Probably this is because the Ancient Wisdom has been kept too long hidden behind a smokescreen of childish ritual and dogma, and people now demand more knowledge and truth instead of being satisfied with blind faith.

(Turn to back cover)

Dear Sir . . .

Evolution is slow

M. H. TESTER'S lengthy last word to the sound, calmly-stated views of Dorothy Dingman in her article, "What about the good orthodoxy has done?" (March issue) rather weakens his argument, particularly as he advanced it so aggressively and without the grace to acknowledge the wisdom behind much of what she has written.

The average reader—the majority, no doubt—will agree there are fallacies on both sides intermingled with good sense expounded by both writers. He will find it refreshing to turn the page, to the extracts from "More Spirit Teachings" by Stainton Moses, and there read the concisely and explicitly stated truth as understood by the vast majority of Spiritualists.

Also acceptable to the average reader will be several of the statements made by Robinson Perry, in the same issue, in his article, "Love makes for real living."

Many outrages have been committed under the banner of Christianity, including the so-called Holy Crusades, the Spanish Inquisition and several wars. And they are still being committed in Ulster today. All this because of man's deviation from the teachings and examples of Christ.

But full credit must be given to the fact that the western world, at least, has a clearer, if not altogether accurate, conception of God and the eternal life than existed in the times of the acceptance of pagan gods and the Judaic god of wrath.

Billions of Christians have practised the New Testament text, "that ye love one another," which Christ taught and so have helped to make the world rather more spiritualised than it might otherwise have been.

The evolutionary progress towards the true brotherhood of man has been slow. It will

continue to be slow until man becomes totally committed to the understanding we, as Spiritualists, are proud to have gained.

We have many militant opponents within orthodoxy, but we have an ever-increasing number of clear-minded friends, too. So let us, as befitting brothers and sisters within the same universal family, be prepared to give credit where it is due, even as we expect it ourselves. The spiritual light of truth will thus be made to burn brighter.—*W. S. Grain, Leas Road, Budleigh Salterton, Devon.*

My order of reading

IN view of the comments on M. H. Tester, I should like to say I find his articles stimulating and to my own way of thought and experience. His article on dying was splendid and so right.

When I get my copy of *Two Worlds* I first read the editorial, then Silver Birch, then Peggy Mason, another straightforward soul, and then M. H. Tester.

I often think how lucky we are in this country to have such a magazine as *Two Worlds*, with its excellent and varied articles, as well as "Psychic News."

Blessings, light and love on all your enterprises.—*Madeline Davies, Alberta Street, London, SE17.*

Funeral service praised

I ALWAYS find *Two Worlds* a source of spiritual enlightenment, your February issue especially so. Being a newcomer, I had never before heard the words of a Spiritualist funeral service. I found them expressive of a serene certainty and dignity.

Richard Benson's article in the same issue mentions "the growing evidence of reincarnation." However, the final words of the service after interment state, "never again shall the flesh be the prisonhouse of the soul now released."

I have my own thoughts about the apparent contradiction, but perhaps one of your regular contributors could expand on it. Also perhaps on the spiritual consequences (if any) of the donation of one's body for medical research.—*V. Lewis, Lovell Close, Minster Lovell, Oxon.*

Wrong name given

IN the third paragraph of my article, "Belief in a second coming is an old superstition" (April issue), I made a mistake by mentioning "Krishna" as being the one who would return on a white horse. The right name is "Vishnu" or the second person in the Hindu trinity.—*(Dr) Nassif Isaac.*

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(From Page 137)

who deny the very existence of these people. There is hope of redemption for the first group. They at least admit the possibility of meeting with spirit entities whether good, bad or indifferent.

But there is little or no chance of enlightenment for the second group. Their stubborn refusal to look at the evidence makes it impossible for them to see any spirits at all.

Those who pooh-pooh the idea of Survival are often very learned persons knowing a great deal about nature and how the universe appears to work. But they seldom know much about human nature. If they did they would not so scornfully dismiss the notion that there is life after death. And even in the few instances where they are students of human nature this is no warrant for believing that they understand how human beings function.

Of all the absurd things said about Spiritualism none is more ridiculous than the assertion that it is a return to primitive superstition. How can it be said that Spiritualism aims to drag us back into history's darkest ages when it has brought us out of them?

By Spiritualism I mean more than just the modern movement called by that name. Properly defined, Spiritualism is the eternal opponent of materialism. Therefore, its existence is not confined to a single epoch, but extends across millennia to the very beginning of our race. Ever since man began to think he has held two disparate and irreconcilable views of how the universe is constructed.

One view has maintained that the universe is a fortuitous mass of material stuff in which life is an incidental by-product of physical processes and mind a mere function of bodily ones. This is materialism. The other view has affirmed that the universe is the result of design and embodies mind or spirit as a unique and independent activity. This is Spiritualism.

Another charge against Spiritualism is that it is merely a revival of animism. Now, if this accusation means that Spiritualism attributes a

living soul not only to man but all animate beings and natural phenomena, then Spiritualism is indeed animistic. But Spiritualists need not be ashamed of having this label attached to their philosophy. On the contrary, they should be glad to have recovered an ancient truth.

Nor does Spiritualism, as is often said, embody a refusal to take an interest in earthly existence by escaping to another world. Certainly this other world gives meaning to mere physical life, but the Spiritualist does not want to renounce the latter just because it is sometimes unpleasant. He regards this particular phase of his existence as a school in which he has much to learn before proceeding to a higher stage of his education.

Spiritualism is a rational philosophy in a world which is neither reasonable enough nor too unreasonable. Consequently it explains much, but unavoidably it leaves some gaps in our knowledge.

The nature of the ultimate reality which underlies the superficial aspect of existence is beyond any rational explanation or conception. Spiritualism, being a rational philosophy, cannot therefore go beyond the limits of reason. But even with this limitation the area to be explored is vast enough to satisfy all that we may demand of any philosophy.

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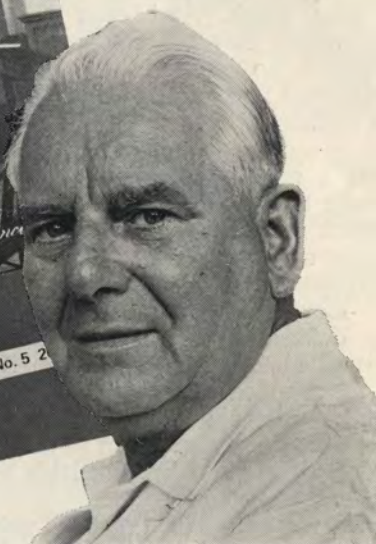
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