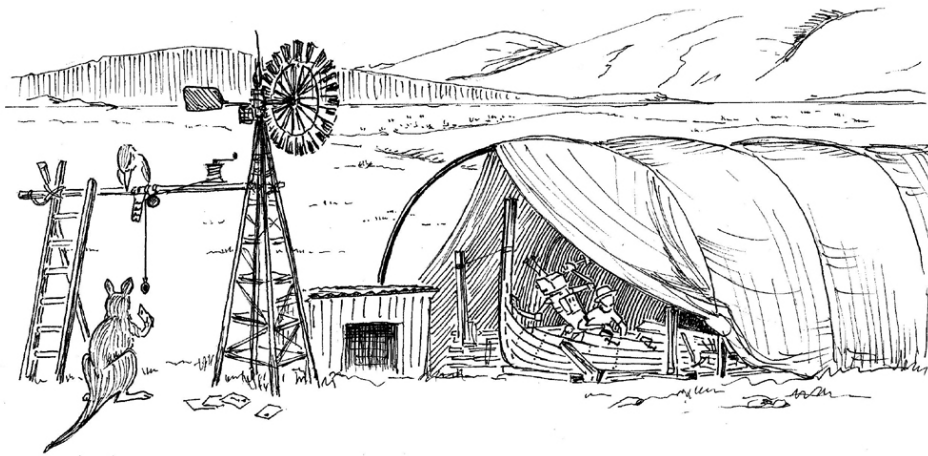


The World of T.C. Lethbridge

a researcher's guide by
William Shepherd
PART III



THE LETHBRIDGE FILES

'What is magic today will be science tomorrow' (T.C. Lethbridge)

PART III

17. Alchemy & Divinity	44
18. Pendulum Science	47
19. Invisible Rays	50
20. Life Planners	53
21. Life Eternal	56
22. Saxon Britain	59
23. Hermits & Poets	60
24. The Outsider	62

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17. Alchemy & Divinity by Tom Lethbridge

© Tom Lethbridge 1965³⁸

It must occur to some readers that everything I have written may be entirely imaginary. Being a born doubter myself, I completely understand such a view. But it is impossible for it to be imaginary.

If you can use the pendulum to work out within an inch or two exactly where something lies hidden beneath undisturbed turf, and do this in front of witnesses, and then go to the spot which the pendulum has indicated and take off the turf, dig up the soil beneath and find the object.

If you can do the same operation again and again and almost always succeed, this cannot be imagination, delusion, or any of these things. It is scientific experiment however crude it may be. There are of course numerous points which we do not understand.

The interrupters may interrupt and on occasion prevent your finding something. There are many rates, which are much the same and so instead of finding some silver object answering to the silver rate, you may find some compound of sodium and so on. But the thing works and the proof of the pudding lies not in its appearance but the taste of it.

Therefore, however strange may be the information that the pendulum gives, we may be confident that it is not imagination, which is playing tricks with us. In this book it has already told us so many almost incredible things that one begins to feel quite nervous of it. For one thing it is amazingly simple.

In analysis of a compound, for example, if you have the rates worked out, you can get a very good idea what it is in a few minutes. It may be a little difficult to tell sodium from calcium. But one is an interrupter, while the other is not. You can tell at once whether it has sulphur or carbon in it.

It is not my job to work out all these rates. I am trying, as I said before, to get at the main points in all this. But I am confronted with a very strange world, far stranger I feel than anything produced by physics, botany or biology.

These cones of force, there must be millions of them in any backyard, which can be contacted instantly by a ray projected from our own psyche-field, are much more difficult to comprehend than molecules, atoms and electrons, for we were more or less brought up to take these for granted, even if they are just as impossible to sense.

These theories are at first inferred and then comes the proof of the pudding. Do they react as they ought to do? So far, in practice, they have stood up to the test, or people would not be so worried about atom bombs.

But they may not do so for more than a generation. Our cones are not so vague. Anyone who can work the pendulum can find them in his own house. Of course he may have to do it in a concrete floored kitchen, or in the lavatory, because of the peculiar behaviour of elm floor-boards.

So we live in a world and walk about in it, where everything could look to a four-dimensional eye like a tightly packed forest. We can stretch out our arm with a finger pointing and select one of these cones at a considerable distance; judging by the Manx shearwater at thousands of miles. The vixen, in theory, just sends out her ray and the dog-foxes gallop for miles to it.

If the ray were visible, it would be easier to understand it. But perhaps we have forgotten how someone turned a radar beam up into the sky from a Canadian airfield when geese were migrating and they came to earth in hundreds utterly confused. The radar beam is invisible and so are ours. So there is nothing really difficult to understand about all this. It is just strange.

It would be far less strange to people of the East, where 'holy men' have been thinking about such things for thousands of years, but without the background of modern science.

The men of the east believe that, after years of contemplation, they can bring their own personal selves into a higher level of existence. They believe they can look out of a window and see a cow walk through a wall. They also believe that they can their dissolve bodies into atoms, fly instantaneously through the air, and reconstitute the body in some distant place.

Well, to us this sounds the most utter piffle. We are northerners, who won what position we may still hold in the world by what we may call 'guts and ginger'. Few of us have ever bothered even to look at the writings of the East. Writing as a northerner, with the bones of many relatives lying under foreign soils, not only in the south, but in the far north, I feel slightly antagonistic to these eastern ideas. Still I keep an open mind all the time.

These easterners have thought a lot about it and they may have got some of the answers right. Our western outlook is obviously too materialistic today. This view, based on far too little information, obviously needs breaking down.

³⁸ Source: Chapter 8 in *ESP: Beyond Time and Distance*; Routledge & Kegan Paul, 1965.

It is based ultimately on five senses and there are clearly at least six. It is confined to three dimensions and there must be at least four. This is the predicament in which one is landed if one thinks about this kind of thing at all.

As far as I know, there has been no study of dowsing in the eastern world and precious little in our own part of the globe. There is no mention of it in the classics that I know of. One would have thought that there might have been eminent Arab diviners.

The Moslem peoples were far advanced beyond what they called the 'Franks', for several centuries. In mathematics they were very skilled and the study of algebra is theirs. I cannot have an encyclopaedic knowledge, but, as far as I know, in countries where water was scarce, they did not employ dowsers to find it. They cannot have known how to do so, for their outlook was apparently flexible.

Dowsing then, and you must not trust my knowledge in this matter, seems to be something evolved in the West. For some obscure reason, when science began to grow, dowsing was ruled out of the curriculum. Alchemy grew into chemistry, but divination grew into nothing.

In the early days of science, many must have known that water could be divined. But apparently it was anathema to Holy Church, which could not perhaps do it itself, despite the story of Moses, or else other matters seemed more interesting and it was overlooked.

But one would have thought that the alchemists would have jumped at it. Perhaps they did, but not knowing about interrupters and that the female rate is the same as for gold, they were discouraged. In any case dowsing did not attract general interest.

It is hinted at in Leland's *Aradia*, a gospel of the Italian witches, where it says that one of the benefits of the worship of Diana would be the power to locate hidden treasure and money concealed by priests.

People from the eighteenth century onwards seem to have tried to locate gold by some form of dowsing, but there is little evidence that it was a great success. Of course if it were such a success, no one would be likely to mention the fact, for gold is gold, even if it lies unused in American vaults.

But if it had been a magnificent success, why has no one yet found the treasure of Attila? This prodigious booty, buried after he had had a fit on his wedding night, not his first wedding by any means, was secured by a diversion of the river. That treasure, the loot from most of Europe, must still be there and of incalculable interest to a world thrilled by the discoveries of archaeology.

If I were a little less stiff, I would try my hand at finding Attila's treasure. This is the period, the *Dark Ages*, on which I have done most work. It would fascinate me to see what Attila had looted from the late Roman Empire.

But here we come to another interesting matter. Witches, by which are meant those who cast hostile spells against others and not just devotees of an old religion, are by common belief in the countryside, unable to cross running water. So are ghosts for that matter. If there is anything in the belief, then running water is, like rowan, probably an interrupter.

It is not difficult to test this. Stand on one side of the sink in the kitchen. Put a piece of elder in the opposite side of the sink and test between yourself and it with the short pendulum. At once the pendulum gyrates. The opposition of the elder to an even flow of current is clear.

Now turn on the tap so that water runs between you and the elder and test again. The pendulum does not gyrate. The hostility, if it may be so termed, of the elder cannot pass the running water. Presumably this is due to a field of force caused by the friction of the running water against the bottom of the sink, for there is no such interruption with standing water.

In any case, if the active malice of magicians can be sent out as a ray between one personal field and another, running water would interrupt it. Of course I do not know whether it really can, but it seems probable that this popular belief originated in some similar kind of experiment. There is something in the idea.

Unfortunately this probably dispels any great hope of finding Attila's treasure by dowsing. If the hoard is still covered by running water, or surrounded by it on an artificial islet, the water would act as an interrupter, so would garnet inlays in the jewels, and the gold fail to register. Still the courses of rivers frequently change and the treasure may now be on dry land. One would have thought that air photographs would give a hint at where Attila's warriors made their artificial cut to divert the river.

This is not really a diversion. I am trying simply to draw attention to the practical side of all this. It is not known where the power comes from to work a pendulum or divining-rod. It is not known where it comes from to enable a shearwater to find its chick, or a fox to find its mate. But the power appears to be undoubtedly there and we can guess that it comes from the life force which makes the universe work. Many peoples of antiquity and some in this country today believed that the power could be generated and harnessed.

Highly excitable circular dances were believed to generate the power. Perhaps one might see a comparison here with an electric coil. The power generated by the excitement could be canalized by those who understood the art and they could store it in the fields of stones or trees until they wanted to use it.

I do not know whether power can be generated by this means, although everyone now knows of the power of mob hysteria. But we have seen that something from the human field can be fixed for long periods in the fields of various inanimate objects, including bits of stone. We have seen also that two dowzers working two pendulums can apparently produce a much more vigorous effect.

These three points, the mob hysteria, the fixing of rates in the fields of inanimate objects and the increase in activity of pendulums when there are more than one of them, certainly point to the possibility that if you had a number of people generating power, you might obtain a great deal of it, and also that you might be able to focus it in the field of an inanimate object.

But, although you may be able to collect your power in the field of a given stone, it is not so easy to see how you could draw it out again, or use it if you could. This is beyond any stage in our investigation to which we may have attained.

Also investigation with the pendulum does not seem to show that you can impress anything of your own on the field of something which once had a sex rate of its own. Unlike alabaster which, when I have carved it into figures, takes up my rates of sex and thought, rowan when similarly treated accepts neither. It obstinately retains its own sex rate of femininity and nothing else.

It is possible that living trees are different. They certainly have very strong fields which are easily detected with a divining-rod. It is not easy to devise an experiment to show whether anything can be impressed on the field of a living tree or not.³⁹

There is no exact science about finding the rates in the way I do it. But you can take a compass and establish the rates for the cardinal points with no trouble at all. Colours present no difficulty. The death rate is inherent in the remains of all dead animals and the life rate in all living ones. Earth, air, fire, water, sun and moon are not difficult. Heat and light a little more so. Electricity can be found by tuning in over a piece of exposed cable with a current running through it. And so on. It is not really so nebulous as it seems on paper.

But always there has to be something selective in the operator's mind. This is best employed as 'interest' and not as 'hard concentration'. In fact it seems that hard concentration and firmly held preconceived ideas are liable to upset some delicate mental balance and spoil the results. The operator must be indifferent to the results; but also interested in obtaining them. If they come contrary to what he had expected, it is no part of his experiment to worry about it. There will be some answer, which he has not yet thought of.

All through this research work, which I have been doing now for some years, I never have any idea what will be round the next corner. One must reason from the information given to you and not from preconceived theories, or opinions given by others.

But in no work that I did before was the Biblical saying: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you' so clearly demonstrated. Every clue leads to another. Loose ends become picked up and tied in, and at any stage one can stop for a while and draw a picture, but all the time it is an unfolding story.

Who would have guessed when we started with our first simple experiments in finding the rates of this and that, that they might presently lead us to something which looks remarkably like a cosmic plan with an intelligence at the back of it? It is the complete negation of the *Darwinian School of Evolution* on which I was educated.

Evolution is still there, of course, but instead of being an haphazard affair, it seems to be revealing itself as a most elaborate scheme worked out in minute detail from a prearranged series of tables. Whoever put, or puts, it into operation, could, or can, work out his blue-print for an organism so that it would function correctly in detail.

We have only found the most minute fraction of these tables and there are innumerable gaps in what we have found. But we have found enough to show that the table must be there and that there must be an intelligence to put them into operation.

There is more to it than this, important as it is; the rates do not appear to refer to our three-dimensional world. We will leave this for the moment. But what did Jesus mean about the sign of the prophet Jonas?

Jonas, or Jonah, was sheltered by the leaves of a gourd, some kind of marrow, which grew up apparently by a miracle and sheltered him from the sun. It died with equal celerity, because the caterpillar of some insect ate its root. The point was that the three dimensions of this world, length, breadth and thickness were not all. There was something else beyond these three, a fourth dimension, a fifth and perhaps an infinite number.

³⁹ Source (from here): Ch. 4 (pps 55-56) in *A Step in the Dark*; Routledge & Kegan Paul, London, 1967, ISBN 07100 1741 3.

We are dealing with the fourth and perhaps the fringes of a fifth. But science, in its temporary pride, has not realized that there must be a fourth. It cannot attempt to examine it, because its rules tie it to an examination of only three.

That is why there are so many difficulties before the student of parapsychology. He is bound to be opposed by the priests of the three dimensions. Their whole bread and butter depends on their mastery of three alone. The greater their mastery of the three, the control of atomic power and so on, the less willing they will be to accept that there is something more powerful and more important outside their range of knowledge in a fourth.

18. Pendulum Science by Tom Lethbridge

© Tom Lethbridge 1967⁴⁰

I was wrong to assume that nothing at all could be projected into the field of an inanimate object. This was a mistake of considerable importance, but, as I always say, I do not trust my own reasoning and I am completely unabashed to say that I was wrong in my inferences at that time.

It seems probable now that some of the descriptions obtained from the sensitives were just thought reading from my mind; however the possibility remains that others were genuine impressions from the past stored up in the fields of the objects themselves. I was right too, I think to suggest that each object was a link. It was; but not the kind of link I had thought.

Let us look at the sling-stones again.⁴¹ The pendulum seems to tell us, with no uncertainty, that a man who takes a pebble, and throws it with determination, adds something of his thought and masculinity to the field of the pebble. If a woman does the same, she also adds something of her thought and sex to it.

But the pendulum can only talk to us in a very simple kind of code. It cannot say what the thought consists of, how detailed it is, or what kind of picture is in the head of the thrower of the stone. Much toil and experiment might widen the pendulum's report considerably; but at best we could only hope that it might produce a picture of the nature of an *Identikit*. However the sensitive appreciates something resembling a very tiny cinema film.

What happens now? The sensitive seems to me, and I think I obtained evidence of this, to experience the equivalent of a dream when holding an object. There is this tiny cinema film which is evidently difficult to appreciate clearly.

But this film, although perhaps more often representing scenes far back in the past, may at times also show events which have only happened a few minutes ago and others which have not yet happened at the time the statement is made. This is just like the mixture which Dunne taught us to observe in dreams. There are past memories and future memories.

Since no memory can be completely accurate, none of these impressions is likely to be exactly right. Uncle Joe's watch chain may inform the sensitive that he once became involved with a dancing girl in Cairo, but may also tell that he will have a fit in ten years time. But these small events may easily become the theme of one small strip of cinema film viewed by the sensitive.

I spent, or wasted, the best part of a year on this problem. At times I felt it was all rubbish; at others I hovered on the verge of credulity. But, like Dunne, and in much the same manner, I could often pick scraps from my own memory out of it all. Then I got a complete and imaginary story which a few minutes before I had told to a sick child. I was disgusted with the whole subject and took no more interest in it for many years. It appeared to be nothing more than a form of thought reading, which we all know can be done.

Now, on top of this, comes the result of the experiments with sling-stones. It seems evident that something from a human mind can be implanted in the field of a beach pebble. I cannot get round this. Someone may be able to think of a way round it. But I cannot.

A piece of Elizabethan blacksmith's ironwork retains the rates of his thought and sex for 400 years as I described in *ESP*. A flint implement made perhaps 3,500 years ago tells the pendulum that its maker, or user, was male or female. Either the pendulum is a complete liar, or something can be forced into the field of an inanimate object.

But the pendulum is not a liar. It can find these hidden truffles over a hundred yards away or pins and beads under the lawn. It can find water, or silver, or gold. We cannot think of the pendulum as a liar and, if it makes a mistake we can generally find out why it did so. It may have been interrupted by lead, or calcium, or by the wood of an elm floor.

⁴⁰ Source: *The Monkey's Tail - a study in evolution & parapsychology*; Routledge & Kegan Paul, 1969, SBN 7100 6598 1.

⁴¹ Colin Wilson notes (see Chapter 24) that Lethbridge had established, to his own satisfaction, that material things retain the impress of events in which they have been involved. A sling stone used in a battle two thousand years ago still gives a reading for 'anger' when a 40-inch pendulum is suspended above it. He also found that both he and his wife could impress anger and gender on pebbles by hurling them. [Ed]

So I think we must accept the fact that something from a human field can be added to that of an inanimate object. How much can be added, we do not know. Can the field of a woman's brooch contain the complete story of her experiences every time she wore it?

It seems most improbable, and if it did surely it would take a sensitive many hours to recount the whole thing. But after the tale that the sling-stones told we cannot discount it altogether. Sensitives apparently do extract long and correct stories from objects with no direct link between them and the owner of the object.

If I handed a sling-stone to a sensitive and was told a story which went something like this:

'This stone was brought from a long way away into a place on top of the hill. It was a very long time ago. The place has houses in it, which look like African huts. It has high banks round it with a platform running round and a strong fence beyond that. There are untidy, unshaven men on the platform. They are angry and excited. They are picking these things up and putting them into a kind of pouch in the middle of two thongs and then throwing them in a curious way over the fence.'

I should be very doubtful. Such a picture could be extracted easily from my own mind. So could stories about Uncle Joe's misdemeanours in Cairo be extracted from the memory of the person who handed the sensitive his watch chain. Or at least this might be the case.

To the person who hands the object to the sensitive, the results are often most impressive. You can hardly doubt that they are true. But where you can test them, you either know the answer, or you are able to find it out. Time does not come into it. These things are outside time. This subject is so terribly nebulous. Hardly anything can be tested by any ordinary method. All psychometry may be really some form of thought reading.

But you can test it to some extent, as I described in an account in *ESP*, using two operators and two pendulums isolated from one another. With these, simple information about the field of an object can be transferred from one pendulum to another.

I do not think that psychometry can be dismissed. But I do think that any results obtained by this method need the closest scrutiny before they can be believed. They may contain a mixture of fact, memory and even imagination from the sensitive combined in a film closely resembling a dream. Past and future memories may both be there.

Now the following point arises. Can we, by using the pendulum, make the position any clearer? Anyone with a critical mind can see at once flaws in the psychometrical performance of a given sensitive. You can tabulate hundreds of cases in which the sensitive has told you the truth. Still I very much doubt whether in any single case you can show that this truth is unmixed with some feature, which does not really belong to the story.

I have had one of these people when handed an old family object describe my great great grandfather and grandmother receiving their guests at a house, which can only have been their home at Sandhill Park, in Somerset. As far as I could see it might all have been correct. The sensitive was terribly thrilled. As I remember her words, she said: 'This is wonderful. I have never seen anything like this. This is the money.'

Although a little disgusted, I let her go on and she became even more enthusiastic. 'There they are on the steps receiving their guests. What a handsome pair they are,' and so on. Now she may have seen this. She may have got it out of the field of the object, but why? Could she not have got it just as well out of my memory of what life was like in a big country house before the Kaiser's War?

Not only that, but there were a couple of prints of Sandhill hanging on the wall in our house where she made this oration. I did not believe a word of it, yet it was very impressive. If I had no critical faculty, I would have accepted it as a kind of miracle. I think most people would have done so. It seemed so complete. You see how difficult this study is. So much may be true and yet the source of it can be entirely different from what it appears to be.

Still, what about the sling-stones? In these trivial and natural objects we seem to see beyond reasonable doubt that something from a human being can be impressed and fixed in their fields for thousands of years. No matter what appears to go wrong with the pictures appreciated by the sensitive, who may only be dealing with a species of dream, there is something which seems to last indefinitely.

Something can move from the third dimension into the fourth and once there appears to be indestructible. You may destroy the object in the third dimension, but in the fourth it is impossible to destroy. It is beyond the 40-inch mark on the second whorl of the spiral.

The pendulum only deals with fourth-dimensional matter. It deals by means of a sixth sense with things which have not been intended for the comprehension by the five senses and dealt with by the brain in its action as a resistance and computer. It was never designed for dealing with these fourth-dimensional affairs, or if it was, its functioning has been largely smothered by the pressures of the modern world, which pays too much attention to the other five.

The sixth belongs to what the Church describes as the world of the *Spirit*, but which I prefer to think of as a higher level of *Mind*. Of course this is theory and not a statement of fact. However, it seems that no one at the present day is in a position to refute it.

The dogmatic materialists may say: 'There are only five senses. Mind is inseparable from brain and brain dies when the body dies.' The Church says there is body, soul and spirit, but seems completely incapable of explaining what it means by soul and spirit. In fact much of its reasoning appears to be fifteen hundred years old. When it tries to be modern and up-to-date, it leaves out the miracles on which its whole purpose depends because science cannot find a place for them in its three-dimensional study.

This seems quite crazy, for surely what it is trying to do is to raise man's intelligence to a point where it can contemplate and make use of matters concerning a fourth dimension, where time and space no longer behave in accordance with the ordinary rules of earthly measurement.

How long this unfortunate state of affairs will drag on is anybody's guess. But it cannot last much longer. For mankind is sick of being bombarded by dogmas from both schools of thought. All over the world you find groups of people looking for a new way. Those who think about it at all, and they are far more numerous than anyone might imagine, know that there is more to *Life* than science would have them believe and at the same time they cannot accept a rehash of the ideas of men who lived in the *Dark Ages*.

But if you take no notice of all the mass of theological theory which has been built up down the ages and just read the Gospels as if they were sagas, or *Dark Age Chronicles*, you may find a very clear account of someone going about in Palestine and making great use of fourth-dimensional methods. And these are the miracles which the modern church is trying to throw overboard. What is then left?

When Jesus was questioned by John's disciples as to who He was, He told them to go back and describe the miracles, which they had seen performed. Nothing was said about a code of life. Surely those who practice radiaesthesia and try to heal their fellows by that means are far nearer the truth than the confident gentlemen in cope and mitre who try to throw the whole thing away?

These seem neither to have understood the teachings of science, nor the teachings which they are paid to profess. It amazes many people that they can bring themselves to accept their stipends; while all the time many quiet people are getting on with the performance of these very miracles. If Gilbert were still alive he could have a fine comic opera out of it all. I believe I could almost write it myself.

Of course healing miracles are not in my line. I have done simple things now and then, but it was mostly bluff. My line is curiosity. I believe everything to be natural, and I want to find out how it works. This may not be a very noble outlook, but if there had been no curiosity, there would be no science today.

I am sure that when it is properly worked at, parapsychology will become the greatest science of them all and all of them will be contained in it. It is not a cobwebbed collection of superstitions, but a step higher on the ladder of evolution. After all, those who are investigating six senses must be learning something more than those who only know of five. We may not be brilliant investigators and our inferences may be all wrong; but having had to work everything out from scratch, it is remarkable how far we seem to have got.

Who would have thought, for instance, when we made our first tentative experiments with a ball cut from the end of an old walking stick, that we would before long be able to formulate an axiom: the rate on a pendulum is always equal to the radius of a circle forming the base of a double cone of a force field about that object. We don't know what that force is. It may not even have a name as yet. But we do know something.

Then too there are these cardinal points at 10, 20, 30 and 40 inches. These are startling evidence of a master plan at the back of it all. Why should the pendulum produce these four groups of most important conceptions unless it had all been planned in advance.

These are not all the things we have found under each rate, but they are so important that the plan is obvious. Try them in centimetres and see whether anyone would have been likely to observe the arrangement. The inch is the measure of a man's thumb. Surely his body was designed to fit this scale and the inch was shown to him as an obvious measure. Perhaps I am being altogether too imaginative, but see what happens if you try to fit the rates into another set of divisions, 36 for instance.

No cardinal point comes opposite another. This 36 scale is that employed on the magnetic compass. It does not fit, for ours are concerned with true north and not magnetic north. It is just the same story if you try to fit the rates into a mariner's compass card of 32 divisions. It will not work. But a 40-division circle fits exactly.

I believe this will be something quite fundamental and a clue to the organization of the whole systematic development of the Earth. It indicates the existence of a mind at the back of the whole thing. You can call it *Mind*, God if you prefer, but a mind must be there and must have organized everything with great care. Yet how could you demonstrate this without a pendulum?

19. Invisible Rays by Tom Lethbridge© Tom Lethbridge 1965⁴²

More than 30,000 tides have swept through the Minch since that evening long ago when I looked anxiously over its waters, towards the distant saw of the Outer islands, hoping to see the green ray.⁴³ Pulled by the moon twice a day, the tides flow silently up Loch Snizort and all the much loved inlets of the west. They stir the lugworms in their burrows and wet the feet of the whistling curlews and shrill redshanks. Yet in all these years I have never seen one green ray, nor met anyone who has done so. Instead I seem to have become involved in a maze of invisible rays, numbered by the million.

This is a very difficult picture to appreciate: but, when you see a blanket hanging on a line today, you just say to yourself, 'Oh, a blanket.' You do not pull the thing to pieces in your mind, imagining all the crossing threads of wool which make it. You do not reduce these threads to neutrons and electrons. You seldom picture the sheep from which the wool came, among the heather. You do not even have qualms of conscience about it, as did a *Home Guard* sergeant of mine, who when asked what had happened to some missing gas-capes, replied, 'I swear I haven't taken them, sir. I haven't taken anything since I sold those blankets to the French girls in the last war.' The object is a blanket and that is that.

It must be something vaguely like a blanket which covers the whole surface of the earth with its invisible rays. We speak of a blanket of fog, so why not a blanket of rays. These rays are not entirely the product of my guesswork based on experiment. Dowsers in aeroplanes have claimed to have been able to locate minerals in the land far below.

If, as I think, our cones of force surrounding objects continue outwards and inwards as rays, the outgoing ones must, I think, be limitless in length and so outside our normal earthly three dimensions. For long periods each day, however, enormous numbers of them must be in contact with the sun. Others at given times would be in contact with the moon. Some would contact both spheres. But many others would frequently extend out into a void.

It would be interesting to know whether the double-cone round an object shrinks when there is no contact with the sun. The taut-string theory might not then apply. This must be a subject of future investigation. The whole idea might well be wrong and the cones produced in some other manner. But if it is partially correct, there might be a very different size of cone when the rays were meeting the moon, and different again if they hit a planet.

It is absurd to think that I might get more than a minute fraction of the answers right. I should imagine that a good scientist would feel that he has had a successful life if he solved one of the questions and I am the most unqualified pioneer.

I am like an untrained prospector wandering out into an unsurveyed desert to look for gold. If he was a good traveller, the prospector might be able afterwards to draw a very rough map showing where certain springs and mountains lay near the fringes of the desert. Picture him trudging across a sandy waste with his pack and billy-can towards a hazy something in the far distance which may be a range of hills. This is me. Someone else can come later with his motor transport, theodolites and water carriers. But he will not have such an exciting time.

Then too there is this power in living animals of directing the rays. One can prove that this is possible by pointing with one's finger when searching for something. Naturally there must be flexibility in this matter where living and moving animals are concerned. If their fields are to provide channels for the life force, or whatever we are to call it, they cannot be fixed in one plane, or the animal would have a fit when it lay on its side, or ran about.

Also our fields are presumably made up of innumerable cones all interlocking and producing something like a haze round the body. Some of these rays can evidently be pointed at will. But they all appear to be four dimensional. They are not governed by the brain, but by the mind. They are not bounded by time; nor are they governed by distance. Therefore they are also outside the rules of ordinary three-dimensional science and since all nature is governed by law, new laws have to be worked out to explain their behaviour.

Apparently this is the reason why much religious thinking is clearly in such a pickle today. It is trying to fit a four-dimensional subject into a three-dimensional frame, and it is going backwards from its intended line of evolution. It used to be four dimensional, but has listened to so much scientific talk that it has lost confidence in itself. The more it tries to be modern and up to date, the less probable it becomes. Yet I have not the slightest doubt that if it gave up trying to fit phenomena belonging to its own subject into a narrower world and applied itself to a scientific treatment

⁴² Source: Chapter 12: *ESP: Beyond Time and Distance*; Routledge & Kegan Paul, 1965.

⁴³ The first chapter of *ESP* begins with one of Lethbridge's crew remarking: 'Let's see if we can see the green ray.' To which Lethbridge replies: 'I had never heard of the green ray and neither apparently had any of the company. We were told that it was a beam of light sent up by the sun at the last moment of its setting. If you could see the green ray, any wish you made would be granted. Anxious heads at once lined the ship's rail, for some of the young men were interested in the girls on board. Judging by the results, one young man at least must have seen the thing. I saw nothing and never have seen the green ray. I do not know whether there is such a phenomenon, but I fancy that there is. If you stare too long at a bright light and then turn your eyes on to something else, you often see a green spot.'

of the other, it would soon discover that much of what it always used to teach was susceptible to real scientific laws. Even in this brief investigation we are surely beginning to realize that.

It is somewhat strange for me to write in this manner. I was trained in an environment in which everything was ultimately derived from an interpretation of Darwin's ideas. I gave little thought to anything of a religious nature. But, if one is trained to reason in a scientific manner, you tend to apply this to things you do not understand.

After following out various lines of investigation, all facts seem to point to one main conclusion. The assumption that everything is three dimensional and can be studied in terms of these three dimensions is wrong. There are many phenomena which are outside these dimensions. When you study these phenomena you find that most of them fall into what seems to be a religious category. It is not necessarily confined to any one religion; but it is something to do with a mind, or perhaps spirit, which is distinct from the body and acts with no regard to earthly time or distance.

Its study throws great light on those, mostly well authenticated, accounts of the founder of any great religion that we have. If we study our phenomena and those of the actions of this religious founder, the similarity is clear. It is obvious that He had complete mastery of fourth-dimensional knowledge. Further than that I need not go.

I regard the Gospels, to a very large extent, as completely accurate, simply because they fit into and agree with a definite line of research. It is surely a pity if the *Church of England* is giving them up just at a time when it is beginning to be possible to understand them.

There is nothing in the work with the pendulum which most other people cannot do for themselves. There may be a few people who seem unable to use it, but not many. We are not unusually gifted in this way, although now that we are more used to the thing, it may work a little better than it did. We treat it completely casually, but with interest.

I rather suspect that any concentration of thought hinders the reaction and that if you really thought hard enough you could make it give faulty answers. In fact somebody else can probably will it to go wrong. But if you take it entirely dispassionately, not caring what the answer may be, then I think anyone can get the same kind of results that we do.

This is a mental business, some kind of coded message from the mind to the brain and the link is very slight. One knows from experience that people in a mentally worried state can cause worry in oneself. One can also prevent this by muttering some rubbish a few times in one's own thinking apparatus.

I do not think the link between mind and brain, which the pendulum indicates, is any stronger than the telepathic link between oneself and the disturbed person. Therefore I have little doubt that the pendulum's reactions can be upset by excitement on the part of an onlooker and even by the over-keenness of the operator. The proceedings must be coolly dispassionate, really scientific.

However, the interest can be enormous, and it is so ridiculously easy to make the experiments. But the subject is not in the least easy. It is probably more complicated than any other science. Once one has moved beyond the simple analysis of inanimate matter and become involved in the study of the organic, nothing seems to be without its contradictions.

The strange interruptive substances, and those which completely reverse rates of what appear to be sex, are most remarkable. Since the pendulum can apparently show exactly where something is going wrong in a person's body, one wonders whether one of these reversing substances could not be used to put it right. What could be done with graphite, for instance, in this way?

Men in the Fens used to carry small potatoes in their pockets, because it was believed that they prevented rheumatism. Was this the same principle and did it work? There is much work to be done on all this before even a vague idea of its future possibilities can be obtained.

But I feel sure that if one can once link up the fourth-dimensional mind with the third-dimensional brain great advances will be made. This is what Indian philosophers have tried to do for thousands of years; but with a curiously blind eye to the practical possibilities. Eastern ideas appear to be much more selfish than Christian ones. The one aim seems generally the betterment of themselves and not the help which could be given to others. Some of them have appreciated that they were dealing with a great science but at the same time have not treated it in a scientific manner.

This is where I feel we can start with an advantage. The scientific approach is now ingrained in the western mind. Start at the very beginning: 'Strip off the layers,' as Old Sir William Ridgeway used to say, and build everything up from practical experiment in the simplest manner. Bring in no unnecessary complications until the foundations are laid.

This we have been trying to do; but it is far too great a work for a single married couple all by themselves in an isolated Devon combe. Still the isolation has a great advantage in itself. You can think clearly without being bothered by aimless tumult and din. For this reason eastern sages frequently retire to caves and so on, far away from the gabble of the towns. There they can not only think in peace, but there is nothing to break the fragile link with the

natural rays rising all about them and nothing to cause their own limited supply of power to leak sideways into the diminished stores of other people.

When people congregate in large numbers, not only is there a continuous wearing down caused by the noise; but there must be a perpetual sideways leakage, back and forth, to other members of the population, tending to lower them all to the rate of the most nervous and mentally inefficient.

The wreckage from the cities, which washes up here from time to time, shows clearly what is happening. These unfortunates, who would have been bright and intelligent in other circumstances, creep greyly about the house, looking like the 'sad ghosts' of antiquity. Some insulator could probably stop all this and return them to their natural human state. But 'Hurry! Hurry! Hurry!' call the crazy voices and nobody knows what for. To raise the standard of living some people answer.

But what use is there in raising the standard of living on some computer scale when no one appears to have the least idea of what to do with life. How can you free people from this terrible vicious circle, when, if you raise the standard of living, they all use their added money to jump into cars and join a mad rush to some place chosen by the leader of their particular herd?

Here, taking their noise with them, for they can no longer live without it, they lie in countless thousands, like schools of stranded dolphins, absorbing the same leakages from each other from which they had been suffering before.

There is an answer and it is to find something to isolate each person at will from all the others. Then, perhaps, his or her mind might have a chance to send correct ideas to its attendant body. The link is so weak and the fuss and flapdoodle so strong, but the possibility may be there of finding relief by means of the apparently trivial little pendulum.

I cannot be expected to find this on my own. It is surely the business of *Church and State* and worth far more money in research work than anything that goes towards atomic bombs, or even education. If it is not found, it cannot be long before the whole insane house of cards collapses and the mental homes, already overflowing, will be quite unable to deal with the resulting flood. The answer, I feel sure, is something quite commonplace; but it has to be sought with complete honesty.

What too is this life which we are supposed to live? As far as I can see from the information given by the pendulum, every living thing, or every fragment of a thing once living, whether it is a lump of coal, a fossil, a live cat, or the tooth of a dead fox, has one rate which is common to all life. It is common too to the piece of paper on which I am writing. This rate of 20-inches covers the birds of the air and the fishes of the sea, the grass of the field and humanity itself.

But the organisms which built up the lump of coal have been what we call dead for perhaps 200 million years. Yet they still retain this rate, which seems as if it must be that of life itself. This life therefore appears to be something to do with the fourth dimension, in which the other three dimensions share. The dead object in the three-dimensional world is still alive in the timeless fourth.

If I am right in identifying this 20-inch rate with life, and I have no confidence in my own judgement, then all life is timeless and immortal. We have found a rate also for death and sleep of 40-inches. It is apparently stronger than the life rate. But, although it is stronger, yet every fragment of a dead organism still retains the life rate also.

This is something of such very great importance that others must surely wish to take the very little trouble necessary to go through the series of experiments which I have been trying to describe and seek the answer for themselves. This can be an entirely personal search, carrying conviction to the seeker himself without any interference from the opinions of experts who as yet do not exist.

If he carries it out successfully he will apparently learn that man can in measure create; although he cannot in the three-dimensional world endow his creations with life. But they are, as has often been said by others in a somewhat different sense, extensions of himself and apparently his link with them lasts for ever.

Whether his fourth-dimensional self, which has clearly much greater knowledge than his earthly body, can perhaps make its creations live is another problem. But it seems possible that it might be so. What for instance is the 40-inch death rate, which is double the rate of three-dimensional life? Is it not probable that it is the life rate of the higher dimension at a higher rate of vibration?

There I will leave this story and return while I may to the three-dimensional world with the green of the grass and the far off grumble of the sea on the pebble beach; to the buzzards wheeling over the combe and the gulls shouting to each other. All have life in them today in three dimensions; but it is becoming clear that although this life may apparently die, yet it remains alive in a fourth.

Perhaps I have really seen the green ray after all and been too occupied with trivialities to appreciate what I was looking at. Yes, of course this must be the case, for this morning just as I was finishing this book, I saw the swallows come.

At one moment there was no swallow to be seen anywhere. Suddenly some tiny specks swept in from the sea. They raced over the roof of the shed where last year's nests are still on the rafters, passing over the ancient cider apple-tree, which is almost completely hollow and full of water.

And then, for an instant, they hung in the air fluttering. They swung round in a swift arc and swooped through the half-door into the shed. They had passed the end of their ray, which stretched from here across Africa, and for a second did not know what had happened. Then they realized they were home.

20. The Life Planners by Tom Lethbridge

© Tom Lethbridge 1967⁴⁴

Some six hundred years had passed since the Life of Christ when Paulinus taught Christianity to the Northumbrians. In that long period Christian beliefs had been the subject of much debate and acrimony. Dogmas had been formulated and refuted and others had taken their place. Emperors had been converted and another had given it up in disgust and reverted to paganism. Whole sects, like the *Gnostics*, had been subjugated and their books destroyed. Beliefs held in reincarnation had been taught and then declared anathema.

What sort of Christianity did Paulinus teach? According to Bede this included the doctrine of *Everlasting Life, Salvation and Eternal Happiness*. However, we can feel certain that a belief in miracles was also taught, for when Oswald, who succeeded Edwin after a brief interlude in AD 635, was killed in battle by the pagans, acts of miraculous healing were said to have taken place not only by touching his remains, but at the spot where he was slain. After all, a great part of the Gospels is taken up by reports of miraculous healing.

It seems to be the fashion now to doubt the miracles recorded in the Gospels; but if these are explained away, what is left? When Christ was asked by the disciples of John the Baptist if He was He that should come, He replied with a list of miracles which He had performed.

The only creed of the earliest Christians was to say that they believed in Christ. Even in Paulinus' day the creed was half the length it is now and apparent impossibilities like the 'resurrection of the body' were not in it. The whole belief of the original Christians seems therefore to have been confined by what is now contained in the Gospels, nothing else.

The theories of St. Paul and other apostles were not in it and certainly not many of the dogmas which have grown up since. There was nothing about the equality of Christ with His Father, a dogma that split the Greek church from that of Rome. There was little doubt about Christ being God. Indeed He said that he was Son of His Father, but He also said that other men were too.

It seems that you can be a perfectly good Christian and yet believe in nothing which is not stated in the Gospels. But you must believe in miracles, or, as we would say in our study, you must believe in *Extra Sensory Perception*. It is as simple as that. You have to accept a force which is not in the scientific text books. If you see and believe that there is this force, that is 'the grain of mustard seed' of the parable, nothing in the Gospels is any longer scientifically improbable. All follow laws of nature as yet uncodified.

We have I think ample evidence that this force exists. However, it is outside time and distance. It is probably incorrect to call it fourth-dimensional as I am liable to do. It seems in fact to be non-dimensional. *Extra Sensory Perception* works by means of a non-dimensional force and it works in other planes beyond the three-dimensional plane of earth. If you can learn how to use this force, you can work miracles.

In an extremely small way we do work miracles by using the pendulum. Our step in the dark appears to be one into the light. What can we infer from this hotch-potch of scraps and snippets drawn from many sources? I have always fished with a net of narrow mesh. My clues are small, but they are becoming very numerous. They are also almost entirely ones which result from our own experiment and observation carried out over a period of years.

If you add them all together you begin to see that man is something very different from the pictures drawn for us by three-dimensional science. He is not just a semi-animal resulting from aeons of chance evolution of millions of living cells.

All the evidence goes to show that these cells, each of which is in reality a living entity of its own, have not been put together by chance. Their arrangement is the result of a carefully prepared plan. The whole thing was worked out, apparently though a process of trial and error, which took no time at all, on the next plane to Earth.

⁴⁴ Source: first half (pages 136-146) of the final chapter (11) of *A Step in the Dark*; Routledge & Kegan Paul, London, 1967, ISBN 07100 1741 3.

Into this association of cells was put something quite distinct from it. This something was it seems an extension of what we may call a mind, or a soul, whose real dwelling place was on a plane above the Earth plane. We say above, but this really conveys no location in space; it is only a term to indicate a higher rate of vibration.

The two portions of one mind, or personality, are nearly cut off from one another owing to the refracting effect between the two whorls of the spiral. This is necessary, for the detached piece of mind is evidently located in its earth body to gain experience from life in a denser medium. It is an adventurer and explorer.

All that it learns can eventually be taken back to the parent mind. Of course if it becomes completely absorbed in animal matters, it learns nothing at all and the experiment is a failure. As far as one can see, a very large proportion of the experiments are failures. Presumably, however, since no time is involved on the higher plane, the parent mind can take its experimental portion when its body dies and send it out again. This would be reincarnation and the evidence as a whole, collected by other research workers seems to show that this does take place. The object of the whole exercise is surely the evolution of the mind on the higher plane.

There is obviously a Boss above, controlling the mind, and it seems reasonable to assume that there is a whole heavenly hierarchy. But it is also probable that messages from minds on Earth get no farther than contact with the individual's own parent mind. If they do go beyond this, they would be passed on by the parent mind itself.

Elsewhere I once compared a life on earth to a cinema film, which a given mind was compelled to watch. This comparison can of course be only partly true. But if it is only partly true, then our main mind on the higher plane can unroll the reel of film and see what happens before and after the actual event as it appears to us.

If, by use of the unknown force, with or without some such mechanical aid as the pendulum, we can get through the refracting zone and contact our real self, then information is available to the earthly mind, which is quite outside the reactions of the five ordinary senses.

Perhaps in a way this is cheating, but it is not supernatural and it is making use of powers which are available to a large number of us. As Dunne pointed out, however, such interference may alter the chain of events depicted on the films. Our true self knows what will happen to its projected child in its earth-body; but if that child takes independent action on its own, the predicted course may be to some extent deflected.

This is surely the reason why prophecy, although in some cases correct, is in others widely wrong. Even Christ apparently predicted disasters, comparable to an atomic war, with an error of many hundreds of years in the date. It is this problem of time which is so very hard for us to understand.

With life on earth, time runs in a continuous stream from the earliest geological phase to the present day. Effect must always follow cause in the three-dimensional world. In the non-dimensional world it is not so. Yet the non-dimensional world is linked to the world we know.

When we try to find a rate for time on the first whorl of the pendulum's spiral, it cannot be done. At least I cannot find a time rate. But I can find it on the second whorl. It is 60. That is 20 plus 40. This is quite a shock. We know that there is time in our three-dimensional world; although it may be of a different order for every living species. Why therefore does the pendulum behave as if it did not exist?

It took me some time to think this problem out, but the answer seems to be relatively simple. The pendulum gives its answers by the gyrational change in its movement. Some obstruction causes a block in the free flow of current and the swing of the pendulum is forced back and into a circle. With every concept we have tried except time this is the case. But there is no block with time in the three-dimensional world. It is running away ceaselessly.

In the next phase, however, we have reason to think that it does not move in this manner. I have said that there is no time on the next plane, but this may well be incorrect. We can find a rate for it and so it presumably exists. But it is something quite different to the time we know.

It is impossible for us to grasp the implications of a world of that sort, for we are not designed to do so. But there are people, sensitives, or mediums, who do appreciate things in this way. They foresee future events as clearly as if they were seeing them with their eyes. However, many of them appear to be lost in earth time and do not know whether an event has happened yet or not.

In the three-dimensional world of nature, time is of great importance. The most important case from our point of view is the development and growth of a baby. Here the whole organism has to change from one living in the airless dark into one living in light and breathing air. Enormous numbers of its living cells have to develop for these functions according to an exact plan and timetable. If anything goes wrong with this scheme, the baby cannot live and breathe.

But this is a prearranged plan. How can there be a plan without a planner? It is difficult to see how this point so frequently evades the attention of otherwise most brilliant men. So firm is the grip of the dogma of *Darwinian Evolution* on their whole outlook that they cannot bear to visualize the planner.

Yet Darwin assumed that there was a planner. He has been conveniently dropped out by later scientists. All sorts of clever ideas are put forward to try to show how the multitude of dividing and living cells in the baby know where and how to develop. No idea carries conviction, however many letters there may be after the author's name.

You cannot expect the cells of *Bolboceras armingier* to develop into legs, wings, eyes, internal organs and so on without a plan to work to. Without a plan how can it change from an egg into a grub, from a grub to a chrysalis and from a chrysalis to a perfect flying insect? How can you produce an insect's complicated wing by any chance development? It cannot start from a flapping leg gradually growing membrane. Besides, it comes from a different place. There can be no Darwinian evolution of an insect's wing.

All through the evolutionary story, as told in the study of geology, it is evident to anyone with a mind unclouded by dogma that some entity was experimenting along many lines and with varied success. The experimenter was not infallible anymore than the designer of aeroplanes is infallible.

Many experimental animals were evolved which vanished from one cause or another. Each was evolved by improving on the one before, but it did not evolve itself. Someone made use of known laws and known material, each cell being a living and reproducing unit, to improve the design. But some main designs could not be developed far enough. The plan was then abandoned and a new one tried out.

The evidence for the existence of a planner or planners is clear for all to see. But there is not the slightest evidence to suggest whose mind, or minds, does the planning. There may well be very many planners in an ascending order up to the one who planned the whole universe. Who that is is quite beyond our comprehension and the problem is no concern of this study. But if we admit that there is a plan and a planner, surely our study does throw some light on this plan. The careful arrangement of the rates on our circular card can hardly be a matter of chance. Take just the four cardinal points on it again.

Why should Sun, Light, Red, Fire and East, each with a rate of 10-inches, come opposite to Moon, Sound, Green, Water and West at 30-inches? They might have been scattered anywhere around our forty-divisional disc. Why does Heat not come under 10-inches with Fire? The answer is that it is associated with Life at 20-inches and nothing could live without it.

But to those, who like myself do some painting in water colour, the question which at once comes to the fore is why is Green opposite Red? For years I have mixed blue and yellow to make green. Blue and yellow are primary colours so we were taught, green is not.

But green and not blue is the colour of chlorophyll, without which most of the vegetable world could not live. It is of primary importance. It is also far more easy for man's eyes to see. If a vessel's starboard light were blue and not green there would be many more collisions at sea. Once more we have to go back to the beginning to look at things afresh. To the planner green is the important colour, blue is not.

Then take the cardinal points themselves, the North, South, East and West. They are not the points of the Earth's magnetic field, but those of the Earth itself. Magnetic North moves about in an area of Arctic Canada. Its bearing from Southern England changes about 15 seconds a year and it is far from the North Pole.

The North Pole itself has been relatively steady for much of man's history; although this was not always so and what would happen if the Polar Ice caps melted is anybody's guess. But compared with the magnetic pole it is fixed and immutable. There it is in a waste of frozen waters where there is no sun for half a year.

We find North at 40-inches along with Cold, Death and Black, the beginning and end of our scale, 0 as well as 40. For it is the beginning of the next whorl of the spiral. The Sun rises as a Red Ball of Fire in the East, all three on the same rate of 10-inches. It sets in the West at 30-inches and at its setting there is the phenomenon of the Green ray, or Flash, which, although few of us have seen it, is a natural phenomenon.

With the setting of the Sun the Moon takes over. All this is so elementary and obvious that one would have thought that a human living on Earth might have devised it. In fact a mind comparable to a human mind must have done so.

But is not our Earth mind simply a projection of our higher mind and is not this itself presumably a projection from one still higher? It looks like an indication that all mind works in a similar manner. The planner made his plan in much the same way as we might have set about it ourselves.

The ancient Biblical story of God saying: 'Let us make man in Our Own Image' has some sense in it after all. But God of this story said this to other planners. He was not doing it in isolation. On that particular level, which was thought to have planned man, there was still no ultimate Almighty. Just as Paulinus' teaching appealed to the common sense of Edwin's intelligent councillors,⁴⁵ so we, surrounded by so much scientific fact that it tends to become a bore, can begin to catch a gleam of truth from our unorthodox study.

⁴⁵ This story is told in Chapter 22: *Saxon Britain*. [Ed]

We have built up our ideas very slowly from a long series of apparently trivial experiments, which are open to anyone who can work the pendulum, and most people can do so, to test for themselves. Several people have already written to me in confirmation. They get the same rates as we do. But, although we trust our observations, we are little qualified to reason from them and there may be numerous errors in our conclusions. Each person must draw his own conclusions if not from his own observations, at least from a confidence in ours.

The issues are of vital importance to everybody. They are those of whether our minds and personalities are temporary and perish with the brain, or if they survive death and the disappearance of the brain. The former belief leads to every kind of greed and selfishness. There can be no hope for a stable, happy world as long as this creed of materialism holds sway.

All we have learnt from our experiments tends to refute the materialistic belief. It tends to show very clearly that a part of our mind is not bounded by the earthly three-dimensional bonds of time and space. It also knows far more than does our Earthly one. Yet the two portions of mind are linked, although prevented from close co-operation by something comparable to the refracting layer between air and water.

Everything we know in our Earth life appears to continue on the next, but there are certainly additions. The biconical fields of force with which every fragment of matter seems to be surrounded, are evidently perceptible to our other mind. It can single them out with no difficulty and pass back the knowledge to us by the simple pendulum contrivance. The miracle of this world is the commonplace of the next.

To understand why this should be so, it is necessary to see if we can appreciate a little of what the pendulum has been telling us about our mind (or is it our spirit?) beyond the 40-inch rate. It has told us that this mind, as I shall continue to call it for convenience, can sense things hidden from us by a veil of matter whether they are beneath a layer of soil or behind a stone wall. It can also jump across thousands of years of our time and do this both forwards and backwards.

It has a further qualification which is quite beyond our earthly conceptions, for it can apparently appreciate objects in two places at once. Now the faster anything moves the closer it becomes to being in two places at the same time. If it moved at an infinite speed it would be in all places at once and appear to be at rest.

We can surely infer therefore that, to our mind beyond our earth life, things move very much faster than they do here. Everything, including ourselves, vibrates much faster on the next plane than it does on Earth. Green is still green and red red, but it is probably more intensely green or more vividly red.

Owing to this greatly increased rate of vibration, things which are solid and impenetrable to us are no longer so on the higher plane. Someone on this higher plane would be able to pass through the solid obstructions of Earth with as great ease as television vibrations pass through walls of houses or steel decks. This is more than half-way to understanding the mysteries we have been trying to investigate.

Solids on the next plane are vibrating so fast that we cannot sense them at all, but they are solid enough to the individual on the next level. Just as everything is now known to be in constant movement here, so it is on the higher plane. The only difference is the speed at which things move. There is nothing unnatural about the next level. Things simply move too fast for us on Earth to sense them.

21. The Life Eternal by Tom Lethbridge

© Tom Lethbridge 1967⁴⁶

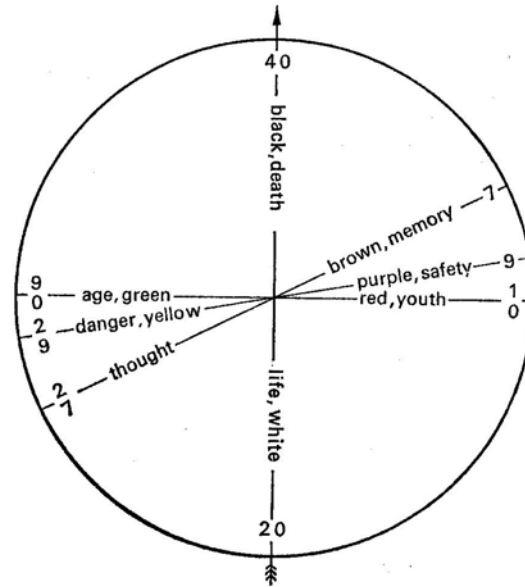
To understand at all what is happening, it is necessary to take another look at what has been learnt about the rates. I have mentioned already how they can all be plotted on a circular diagram of 40 divisions. On this circular card north (40) is at the top together with death, cold, anger, sleep, black and so on. South is at the bottom with east, red on its right (10) and west, green (30) on its left. Round the circumference of the circle all the other rates lie according to their numbers. Some, such as the rate for psychic ability, which I call the psi rate (9½), are fractional. Copper is 30½, with blue and cobalt, and mercury 12½.

There are so many names now that I cannot construct a complete diagram which would print clearly. There is one in my last book, *A Step in the Dark*, but even that is not very clear. Therefore I have been content with diagrams illustrating various groups of ideas. Now several ancient religions appear to have hit on something resembling this circular plan. Someone, a long time ago, did a lot of work and knew a lot about this subject. In the lore of the druids, alchemists, gnostics, witches and so on, as well as in our own folklore, there are signs that once a great deal had been discovered.

And in the teaching of the Buddhists of Tibet great stress is laid on 'the wheel of life', and on the 'four quarters and ten directions'. The Tibetans have of course studied this subject with great thoroughness in their own way. While we

⁴⁶ Source: *The Monkey's Tail - a study in evolution and parapsychology*; Routledge & Kegan Paul, 1969, SBN 7100 6598 1.

try to approach it along the path of science, their method is entirely mental and their aids are not instruments but contemplation.



Relationship with colours. Rates in inches. I have not included north, south, east and west in this diagram, but of course north is at the top and is true, not magnetic, north.

It is interesting then to see that they place seven colours in the halo of Buddha. Excluding black, white and grey, which are hardly colours, we have the rates for seven as well: brown (7), purple (9), red (10), yellow (29), green (30) and blue (30½). These are not the primary colours of the artist, who believes green to be a compound of yellow and blue, but are primary colours in nature. Orange (12) makes seven.⁴⁷

Now it is possible to arrange all these rates in another way. You can take your circle arranged in spokes, and mark the length of each rate up from the hub along its appropriate line. The resulting picture is an Archimedean spiral ending at 40.

Each dot, which, when joined to the others next to it, forms part of the spiral, is in reality the central point of the base of a double cone at right angles to the plane of the original circle. The circumference of the base of the cones cuts the point at which the observer stands.

Since the points 40, 10, 20 and 30 can be shown to be oriented to the true as opposed to the magnetic points of the compass, it is clear that the rays from even the smallest objects proceed outwards at right angles to the surface of the earth. But a far more important point is apparent.

The spiral cannot possibly end dead at 40. The spiral must go on, and this is what the *Buddhists* believe and teach. Their wheel recurs for ever unless you can get free from it.

It is quite easy to show with the pendulum that our spiral of rates also continues. It passes the point of death at 40 and repeats the rates exactly as they were before, but with 40 added to their number. Purple is thus $9 + 40$, or male is $24 + 40$.

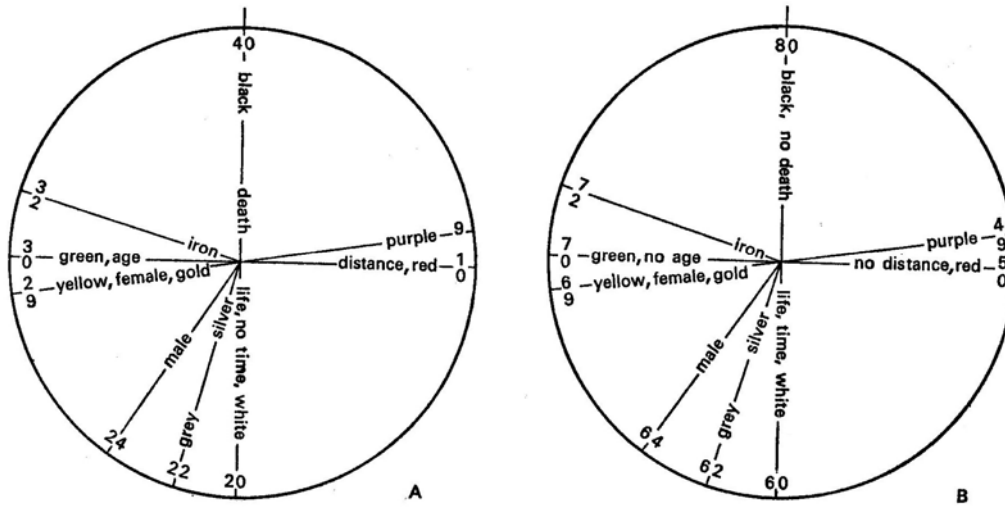
However there is one great difference. The central point of each double cone has shifted. You can thus place a material object on the floor and find a circle around it. The object is there for you to see, touch or smell. But there is also a mock position for that object and round that position you can find a circle with the original rate and a new rate with 40 added to it

You cannot perceive the object in its second position by any of the five senses. However you can find it there with the pendulum. It exists in another plane. The whole range of mental ideas exist in another plane beyond the rate for death. But there are exceptions and they have a bearing on what we have been talking about.

You cannot find a rate for time on the first whorl of the spiral. This is presumably because time is always passing here and you cannot pin it down with the pendulum. On the second whorl, beyond the rate for death, you can find a rate for time. It appears to be static, although this is beyond our comprehension. It is the same as the second whorl's rate for life, $20 + 40$.

⁴⁷ Lethbridge overlooked the rainbow colour *violet* (32) and has not provided a rate for the seventh rainbow colour *indigo*. [Ed]

In other words, if you happen to pass the point of death and are living on the second whorl, it takes no time to do anything you want to do. If that is so, anyone engaged in creating a species has only to draw up his design and he can then put it through all its evolutionary stages at once.



Diagrams of examples of rates, in inches, from two levels on the spiral. A is the normal 'earth' level and has no rate for time because this is moving away and affords no obstruction to rays sent from the pendulum. Time appears to be static in B, the next level. There is no 'death age' nor 'distance' in B; but colour and metals are as in A. Sex persists in B.

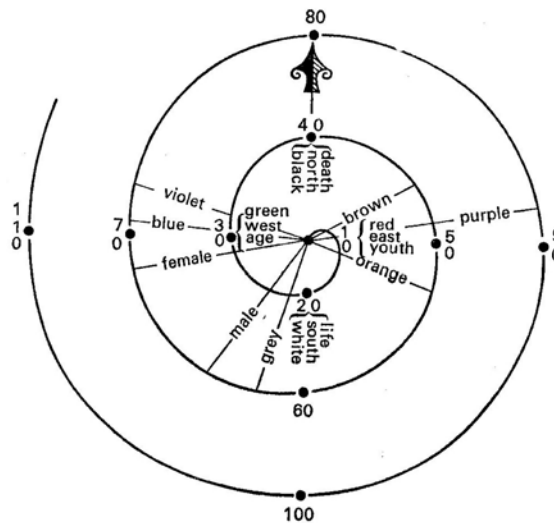


Diagram showing the spiral track on which the rates lie. The great extent of the spiral can easily be demonstrated by taking the figures from the table at the end of the book measuring them on to a forty divisional circle.

There is a third whorl outside number two. It is rather a trouble to investigate, for its rates are those of the first whorl plus 40 and again 40. This makes a very long cord on the pendulum, which is difficult to measure and awkward to use. I use the well of the staircase for experiments.

As far as I have investigated, number three is again a replica of number one; but on it there is once more no rate for time. Events are evidently once more in time sequence as they are on the first whorl.

There for the moment I must leave it, for I have nowhere suitable to look for a fourth whorl. It seems most probable that there is one and that what we have been examining is a measured demonstration of the truth of the *Buddhist* belief in the endless repetition of life and everything else.

If so however there seems to be something left out in what is reported about their belief, for I have never heard of timeless intervals between the lives.

Of course I may have reasoned incorrectly from the information at my disposal. I do not trust my powers of reasoning. But others must experiment and see that the facts are there as I have told, for this appears to be something of vital importance.

22. Saxon Britain by Tom Lethbridge

© Tom Lethbridge 1967⁴⁸

Now our step in the dark reminds me very much of something recorded by Bede in his *Ecclesiastical History*. This is often quoted and many people must know it. In AD 627, when Bishop Paulinus had brought the Christian princess, Ethelberga, from Kent to be married to the pagan king, Edwin of Northumbria, he reminded Edwin of a vow the king had made when an exile at the court of Redwald, King of East Anglia. In effect Edwin had promised to become a Christian when a certain sign was given to him. This was that a hand would be laid on his head.

Paulinus laid his hand on the king's head and recalled the vow. Edwin recognized his obligation, but, before taking any irrevocable step, called his council together and discussed the matter. Was the court and country to become Christian or not?

During this debate, a speech was made by one of the council, which was so completely reasonable and so typical of the English way of thinking that the gist of it has survived in the writings of Bede to this day:

‘The present life of man, O King, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in the winter with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad. The sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight into the dark winter from which he had emerged. So this life of man appears for a short space, but what went before, and what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.’

This was apparently the turning point of the discussion, especially since Coifi, the chief of Edwin's own pagan priests, had already remarked: ‘I verily declare to you, that the religion which we have hitherto professed has, as far as I can learn, no virtue in it.’ The kingdom became Christian and Coifi himself was the first to defile the temple of the old gods.

The scholars of Victorian times foisted on us a completely erroneous picture of the Anglo-Saxons. They are looked upon as ferocious and completely bloodthirsty robbers. It is true that in the fourth century in the days of Ammianus Marcellinus there were robber bands living among the provincial Romans of Gaul, much like the bandits of China, who were known as Saxons.

But painstaking archaeological research has shown clearly that there were settlements of North Germans in Roman Britain long before the history book date of their first appearance. The people, who were known as Saxons in Britain, were largely Frisian in origin and the country when it crystallized out into the *Seven Kingdoms of the Heptarchy* contained a mongrel race, Romano-Briton, Frisian, North German and Dane, all of much the same original stock.

Their kings, sometimes with British wives, generally claimed a descent of great antiquity and they themselves, at least in the case of Edwin, attempted to carry on the tradition of the former Roman rulers. Edwin is said by Bede to have always had a Roman standard carried before him. They were pagan, but so were most of the Romans of Western Europe. And their paganism, as is shown by the remarks of Coifi, was only skin deep. Coifi himself can hardly have been any kind of teuton with a name like that.

Neither was England cut off from the Continent. Even in peasant graves there are masses of imported glass beads, purse-rings of elephant ivory and cowrie shells from the Indian Ocean; while the graves of the rulers contain metal objects from Egypt and Byzantium; glass vessels from the Rhineland; garnet, crystal and amethyst from abroad and much else besides.

The Saxons were not primitive savages, neither were they ignorant of the outside world; but they and it lived in the wreckage of a great civilization and in a state of frequent warfare. Comfort as it is known today did not exist and privacy, even in the king's hall, was unknown. We can picture this hall, Edwin's country house at Adgefrin, as perhaps a great wooden tithe-barn, with a log fire down its length. The bays between the posts which supported it could be divided off into rooms by hangings, as one can see illustrated in some of the nearly contemporary illuminated manuscripts. The king himself and his family sat, fed and slept on a raised dais at one end. Others of his court lived in the same way on broad benches against the walls down the sides and in each of the longer sides was a door through which the sparrow of the story flew.

⁴⁸ Source: Chapter 10: *A Step in the Dark*; Routledge & Kegan Paul, London, 1967, ISBN 07100 1741 3.

We can reasonably infer that all available woodwork inside was elaborately carved. This can be judged from the great number of bronze brooches ornamented with chip-carved designs, which are recovered from the pagan graves; while in the earliest Christian graves ornament becomes more intricate, although still apparently derived from wood-carving. In still later centuries this carving was also transferred to the stone monuments, which are still relatively common and well known throughout the country.

It was a chance remark by Sir Cyril Fox to me years ago, which made me think of the meaning of Anglo-Saxon ornament. He suggested that much *Celtic Iron Age* pattern had once been found in the woodwork of chieftain's houses.

I have given this brief sketch to show the kind of thing which Edwin's councillor regarded as the height of luxury and comfort. Nothing more elaborate was known or thought of. There was absolutely no occupation after dark, but to eat, drink, play primitive games like draughts and listen to stories and songs.

Even love making was presumably confined to the summer hay field. Yet this was life as it was known and appreciated. As far as it went it was good and even the sparrow must have realized that it was to be preferred to the rain, snow and dark outside.

If Paulinus could give sure information that that darkness was not as it seemed to be, but that there was another and even better life beyond this one, of course this was great news indeed. But the imagination of the councillor would not run beyond a glorified version of the king's hall.

Neither could that of the Apostles, for they were simply told to expect 'many mansions' in the world beyond, glorified versions perhaps of Herod's palace or the Governor's villa. So if we today are to imagine the appearance of a future existence, this imagination will be coloured by what we see and know around us. The boredom of the long winter evenings has gone and privacy is almost universal.

If the pendulum is telling the truth and our inferences from what it tells us are correct, then indeed the next world has all the properties of this, but we cannot see beyond the 40-inch rate for death because the two worlds have not the same register. There is this refracting layer, which appears to shift the centre of everything by 40 inches.

This is a fascinating speculation and there is no reason to suppose that I have argued correctly from the information available. But if it should chance that I have come to the correct conclusion, then the story that the pendulum is telling us is the same story which Paulinus told and which made so great an impression at Edwin's court nearly thirteen hundred years ago.

There is an important clue, which seems to support this theory. Many reports have been recorded of persons, who when near to death have looked at their own bodies from outside and watched what was happening to those bodies with interest and complete absence of fear or feeling.

This has not happened to me and, although I seem to have once nearly died under an anaesthetic, nothing came to memory afterwards. But I have talked to apparently reliable people who have had this experience and I have had letters from others describing similar situations. I have no doubt that these things do occur. If they do, what has happened?

Several of the reports maintain that the observations of their nearly lifeless form were made from a distance of from three to four feet to one side and above the earthly body. Surely the answer is clear the centre of the field of the mind has moved beyond the 40-inch rate out on to the second whorl of our spiral. The observers were looking back at their body from the new position which their mind was taking up

I have a parson friend to whom this type of experience occurred while he was actually taking a burial service. He looked down to see himself conducting the obsequies. He was not ill, but he may have been tired and hungry. The pendulum appears to be giving us a perfectly reasonable explanation of a phenomenon which must take place to everyone at the time of death, assuming that there is another plane to which the mind must go.

I may be in error in speaking of this moving field as mind. Probably I ought to follow the Church's example and call it soul. For some reason I do not like the word soul. It seems to have a lingering connection with playing harps on wet clouds. I prefer mind to soul, or ego, or any other term and hope that does not lead to confusion. After all nobody knows what the thing is anyway.

23. Hermits & Poet by Tom Lethbridge s

© Tom Lethbridge 1967⁴⁹

Let us accept that the inexplicable does take place, and cock a snook at the man who wastes his life trying to disprove it. He never can. However clever he may be, an enormous proportion of the population of the globe regards him as a half-wit. There is just something short in his make-up which prevents him from linking up with the world

⁴⁹ Source: *The Monkey's Tail - a study in evolution and parapsychology*; Routledge & Kegan Paul, 1969, SBN 7100 6598 1.

of nature. Dear me, how terrible it must be to be in his position. It would be more comfortable to be stark staring barmy!

How much more comforting it is to meet a sheepdog on a track among the heather, grin at it and see it grin at you, than to behave as a bogus lord of creation and regard it as one of the lower animals, with no soul, nor possibility of a future existence. For we go on as the spiral shows we must do, and they go on too. The sheepdog will still be there to smile at you in his delightful way on the next whorl of the spiral. Do not bother about what any Smart Alec says, it must be so.

The fellow who leant over the rampart of the *Iron Age* fort, seething with rage and nursing his sling for a chance of a shot at a hated enemy, is there just as much as a flicker of his spirit remains attached to the stone he eventually slung. That is what we surely seem to be beginning to learn.

Once we have passed the 40 mark on the disc, there is no more time. Tennyson saw it in Ulysses. 'I am a part of all that I have met.' In fact poets seem to be able to get far nearer to the heart of the matter than any modern philosopher, or theologian.

The poet somehow has a thinner refracting layer at 40 inches than most. Many seem to be able to slip from one layer of the mind to the next without any difficulty. But then to be a real poet you have to sit and think. Few people nowadays have time to do this and would have to go on the dole if they tried to do it.

It is the old story of Mary and Martha all over again, over and over again. Martha has no time to spare for thinking about anything of real importance. Our whole educational system is designed to produce Marthas. Mary made time to sit and think about what everything meant. So when she met someone who really knew something, she was able to listen and understand.

This may be a parable, or it may be fact, it does not matter which; but the more facts educationalists cram into the heads of children, the fewer real thinkers they will produce. All that a man really has to be taught is to be given enthusiasm to read, and then be given the time to do it. With this he can teach himself anything.

But think how many corns of vested interest I tread on by saying this. From the professor in his university rooms, to the village school teacher, they all depend for their livelihood on being able to repeat what they have been taught by someone else.

Not only must they be able to repeat it, they also have to be able to persuade gullible politicians that what they have as their stock in trade is of great importance. Half an up-and-coming don's life is spent in persuading people that his special line is of vital importance and that he needs more people to teach it, when in truth it would be far better for the intellectual development of the students if they had to sweat up the subject for themselves and learn to form their own judgement on what they read.

All the real sages of antiquity had to get away somewhere quiet to think things out. In the East they still do. How far the modern ones get, we never know and in any case they may not have been first-class material to start with. But both of the really great religious founders, whom we know about, Jesus and Buddha, did this.

In the case of the *Christians* this tradition of going away into a desert place for contemplation survived so long into the *Dark Ages* that only the piratical attacks of the *Norsemen* made it impossible. The remoter islands round the western coasts of the British Isles are dotted with the remains of the dwellings of these contemplatives.

They are scattered from the south, right round the west of Ireland, up past the Hebrides, Orkneys and Faeroe Islands. I have found and published evidence for their existence in Iceland, and the story of Cormack makes it reasonably certain that they went as far as Greenland itself. If you believe the stories about St. Brendan they may well have contemplated on the shores of America.

This contemplative urge would never have survived had not men realized that great results could be secured by satisfying it. 'Sometimes I sit and thinks, and sometimes I just sits' sounds a ridiculous performance. But it is not. Unless you give yourself time to sit and think the world becomes such a desperate place that you cannot really think at all.

And if you cram your mind with a mass of facts which could easily be found by turning up a reference book, you are straining its capacity for learning something else. Also you need to think by yourself. In the gabble of the herd nobody can think clearly, except the Smart Alec and the pickpocket who thrive on the bemused state of their fellows.

Once, in 1937, on the way to Greenland from Scotland in a small Norwegian sealing-ship, we met such heavy weather in and passing the Pentland Firth that we ran into Loch Eribol for shelter. Some of us pulled ashore in a hunting boat to see the country.

Outside an isolated croft an elderly man was sitting thinking on an upturned tub. He was not in the least surprised to be greeted by strangers from a foreign ship, although probably few ever entered the loch. He just asked us where we

were going. 'Round Cape Farewell and up West Greenland,' we replied. 'Ah,' he said, 'that will be twelve hundred miles' and relapsed into silence.

He was contemplating and did not want to be disturbed. There was no thrill at meeting someone new, who might tell him things about London or Edinburgh or Cambridge. This was of no importance whatever. He was sitting there reasoning out the why and wherefore of life. Anything else was completely superfluous.

I have met others on lonely islands, who were so excited at seeing someone new that they were almost hysterical. One Canadian Mountie on Ellesmere Land was so thrilled that he could not sleep for a couple of nights.

But the man who wants to think would rather not see too many people and have to talk to them. Therefore the Hindu seekers after truth retire to the most inaccessible places they can find and there undisturbed they look on the grandeur of nature, think about what it all means and are contented.

For to them humanity in bulk is a nuisance and a bore. It is not of the slightest interest to hear that so and so has met somebody and what they said to each other. They do not really care if the weather is going to be hot or cold, wet or fine.

The one burning question is 'What is the meaning of it all?' And that is our question too, although we are not hermits and enjoy meeting our fellows in limited numbers.

24. The Outsider by Colin Wilson

© Colin Wilson 1984⁵⁰

I feel that it is largely my own fault that I missed the pleasure - and profit - of knowing T.C.Lethbridge. He moved to Devon in 1957, the same year that I moved to Cornwall; so until his death in 1971, we were living within a hundred miles of one another. Moreover, in 1965, I picked up a copy of his book, *Witches: Investigating an Ancient Religion*, and observed opposite the title page that he had written a book called *Ghost and Ghoul*.

Two years later, I was commissioned by an American publisher to write a book on 'the occult', and settled down to research the subject. I actually quoted *Witches* in the finished book.⁵¹ Not long after the book appeared, a correspondent asked me why I didn't contact Lethbridge, since he lived so close; accordingly, I packed up a copy of *The Occult* and sent it to him, together with a letter introducing myself.

It was his wife, Mina, who replied, telling me that he had died recently. It was only then, lazily and belatedly, that I bought a copy of *Ghost and Ghoul*, and realized with astonishment - and chagrin - that here was a completely new and original theory about the nature of ghosts, which ought to have been discussed at length in my book. I made a kind of belated apology by dedicating my book *Strange Powers*, to Lethbridge and his wife Mina.

Since then, I have read all his books, with a growing sense of frustration at the missed opportunity. Now, in introducing his last book, I can at least pay tribute to a man who seems to me to be one of the most remarkable and original minds in parapsychology.

Curiously enough, this interest developed only after the Lethbridges moved to Branscombe, in Devon. Before that, Lethbridge had spent most of his adult life in Cambridge - where he was *Keeper of Anglo-Saxon Antiquities* at the *University Museum of Archaeology and Ethnology*.⁵²

Born in 1901, he came to Cambridge soon after the First World War as a student.⁵³ His attitude to Cambridge seems to have been ambivalent; he left there in 1944 because he was sick of it, but returned because he missed it. By 1957 - when *Gogmagog* appeared - the love affair with Cambridge was definitely over; he felt the place was becoming too brash and noisy, and the hostile reception given to *Gogmagog* by archaeological colleagues did nothing to strengthen his attachment.

Mina - whose family is from Devon - located *Hole House*, a fourteenth-century house, with attached cottage, near Branscombe, and felt that this was the place they had always been looking for. She was right; they were exceptionally happy there.

Up to this time, Lethbridge's major works were *Merlin's Island* (1948), *Herdsmen and Hermits* (1950), *The Painted Men* (1954) and *Gogmagog* (1957); there are also a number of smaller works on boats including *Boats and Boatmen*

⁵⁰ Source: Foreword to the 1984 *Arkana Edition of The Power of the Pendulum* by T.C.Lethbridge first published in 1976 in London by Routledge & Kegan Paul; ISBN 1-85063-003-9. [Ed]

⁵¹ Colin Wilson refers to the anecdote on page 15, in which Lethbridge was led, blindfolded, around the cliffs on Lundy Island, holding a dowsing rod, and accurately detected the position of every one of its buried volcanic dykes. [Ed]

⁵² It was a purely 'honorary' post, but Lethbridge was glad of the independence; he disliked university 'trade unionism' and the need for academic respectability.

⁵³ Cambridge remained his base for the next thirty-five years or so with the exception of an eighteen-month break in the mid-1940s, when he and Mina, newly married, tried to become cattle farmers on an island off the west coast of Scotland.

(1952) and *Coastwide Craft* (1952). Nothing is more obvious than that Lethbridge thoroughly enjoyed writing. It was probably fortunate that he came to it late.

He had always been a 'loner', whose twin loves were archaeology and the sea. By the time he was in his mid-forties, this independence of mind was well developed and was expressed in a style that was easy, casual and personal. *Merlin's Island* begins by explaining that the friends whose help he acknowledges are in no way responsible for the 'damnable heresies'⁵⁴ contained in its pages.

In a foreword to *Herdsmen and Hermits*, T.D. Kendrick, *Director of the British Museum*, comments with a kind of reluctant admiration: 'It is here that his opinions, on such subjects, for instance, as the early voyages in northern waters, become almost aggressively memorable, even when one has decided not to believe in them. "This pretty picture may be absolutely incorrect", he remarks cheerfully when talking of the brooch people.'

*Gogmagog: The Buried Gods*⁵⁵ is the story of Lethbridge's search for a giant figure cut into the turf near Cambridge, and it includes a number of startling theories - such as that *Druidism* and *Brahmanism* had a common origin at some time in the remote past. It is possible to understand why it aroused academic hostility.

To begin with, a number of references to his friend and colleague Margaret Murray make it clear that he accepts her basic theory, advanced in *The God of Witches* that 'witchcraft' is an ancient nature religion based on the worship of the moon goddess *Diana*. The theory has always had many supporters, and as many bitter opponents, who regard it as little better than imaginative fiction. Margaret Murray enjoyed the dismay she caused; she even enjoyed teasing her academic colleagues until they were speechless with rage.

Lethbridge's book concludes that the ancient religion of prehistoric England was the worship of the earth mother, *Magog*, who is identified with the moon, and her husband *Gog*, the sun, and his views could be interpreted as powerful support for Margaret Murray's theories of 'wicca'. As I re-read the book, I can see why it would enrage academic historians; what is astonishing is that a member of an academic community - and keeper of a university museum - could write with such breezy independence of mind and such a lack of the usual conditional clauses.

If the attacks hastened Lethbridge's decision to leave Cambridge, then we should thank his hostile colleagues. The independence allowed his mind to return to a subject that had always interested him: the hidden powers of the mind. His mother had been fascinated by the subject of fortune telling and in the days of his first marriage Lethbridge himself had taken an interest in the powers of a clairvoyant who was able to 'see' scenes from the past.

Lethbridge had seen a ghost in his undergraduate days at Cambridge - I shall refer to this again in a moment - and had also discovered, at a fairly early stage, that he was a good dowser.

Now, at Branscombe, they made the acquaintance of an elderly lady who was wholly immersed in 'occult' subjects. She talked to them about pendulums, pentagrams and related matters. She was also, apparently, able to 'project her astral body', and wander around and visit her acquaintances at night, as he tells in this present book.⁵⁶

Lethbridge apparently tried his skill with a pendulum, and discovered that it worked. The pendulum is used in much the same way as the divining rod but can give far more information. Not only will it swing in a circle over some buried object (say, a silver spoon) but can also give precise information on the age of the buried object. It can 'answer questions' - which leads Lethbridge to conclude that it actually serves as some form of contact between a part of the mind that already knows these things, and our limited everyday consciousness.

I personally have no doubt whatever that certain minds can perceive all kinds of things that are hidden from the rest of us. I spent two days in Utrecht making a television documentary about the 'paragnost' Gerald Croiset. Like some freak television set, Croiset's mind picks up spontaneous 'pictures' of other times and other places.

For example, he might be handed a wrapped parcel connected with an unsolved murder case, and say: 'This contains a cigarette box and a potato sack. The box came from the house of one of two brothers who murdered a teenage girl in a cow barn, and the sack was used to wrap her body...'

Croiset is also able to 'see' the future; in many cases of drowning, he has been able to say: 'The body will float to the surface next Tuesday morning in the vicinity of the maritime museum in the Hague...', and has been proved correct.

Croiset's everyday consciousness is apparently able to have direct contact with this 'other mind' - perhaps the *Superconscious* - that knows such things. Lethbridge believes that, for at least one third of mankind (perhaps more), the pendulum can produce the same kind of results, although with less detail.

⁵⁴ I am not sufficiently well versed in Anglo-Saxon history to know what these are.

⁵⁵ *Gogmagog: The Buried Gods* by T.C. Lethbridge; Routledge & Kegan Paul, London, 1957, ISBN 0-7100-1742-1. [Ed]

⁵⁶ Also mentioned in *Legend of the Sons of God: a Fantasy?* by T.C. Lethbridge; Arkana, 1990, ISBN 978 0 140 19262 9. [Ed]

The experience of using the pendulum, and the sense of freedom from academic restraints, apparently decided Lethbridge to write a book about 'occult' topics. The result was *Ghost and Ghoul*, a book I now heartily wish I had read when it appeared in 1961.

In this book, Lethbridge advances the interesting theory that many 'ghosts' - perhaps the majority - are simply a form of 'tape recording'. This line of thought developed from his experience with pendulums. He had established, to his own satisfaction, that material things retain the impress of events in which they have been involved. A sling stone used in a battle two thousand years ago still gives a reading for 'anger' when a 40-inch pendulum is suspended above it.

A paragnost like Croiset might well receive actual impressions of the battle as he held the stone. Is it not possible that many 'ghosts' are 'recordings' that are played back accidentally when the right observer comes along? The same thing seems to be true of 'ghouls', or the 'nasty feeling' that can be experienced in certain places.

Lethbridge has a fascinating story, dating back to 1924, of a ghoul he encountered in a chorister's school in a cathedral close. He and a friend walked into the spot at the bottom of the stairs and experienced a 'wall of icy cold', imbued with a feeling of misery. When they stepped towards it, the 'ghoul' retreated up the stairs. They followed it step by step up to the roof, wondering if it would suddenly materialize and confront them; instead, it reappeared behind them, and they drove it back downstairs to the hall. This 'ghoul', Lethbridge thought, had been projected from the subconscious mind of some person who was afraid of a ghost that was reputed to haunt the end room in the corridor.

A comparison of *Ghost and Ghoul* (1961) and *Ghost and Divining Rod* (1963) enables us to see the way in which Lethbridge's theories developed.⁵⁷ In the earlier book, he had described seeing the ghost of a woman of about seventy in a garden near *Hole House*, and advanced the theory that she was a 'projection' of somebody's mind.

Now, in *Ghost and Divining Rod*, he draws a further conclusion from something he had already noticed in the earlier book: that an underground stream ran under the lane where he was standing, imparting to the atmosphere above it a 'tingly' feeling. He also mentions a 'ghoul' which both he and his wife experienced on Ladram beach at a spot where a stream ran into the sea.

Could the 'electromagnetic field' of the water be somehow to blame - that same 'field' that produces the response in the dowsing rod? Is it possible that such fields can receive the impress of an emotion, as the sling stone received the impress of anger, and transmit it later to someone who stands on the same spot? He invents the term '*naiad field*' for the electromagnetic field of water, and advances the suggestion that mountains and open spaces (like deserts) may also have their own individual fields.

Throughout the nine 'occult' books,⁵⁸ Lethbridge's thought is always changing and expanding. Sometimes he changes his mind completely; more often, he modifies a theory advanced in an earlier volume. None of the books attempts to present a complete 'system' of ideas; a theme that is only mentioned in one may be developed in another.⁵⁹ The final impression is of a brilliant, intuitive intelligence that never ceases to develop.

My own impression is that with the book called *ESP: Beyond Time and Distance* (1965), Lethbridge entered a new phase of his investigation. In the preface, he describes an incident that occurred on one of his early journeys of exploration to Greenland; chasing a wounded bear, he suddenly fell through a hole in the ice and found himself floundering in icy water. Now, he says, something of a similar nature has happened to me again: 'I seem to have suddenly fallen through into [a world] where there are more dimensions.'

I feel that, up to this point, he had thought of himself basically as an archaeologist and naturalist who was pursuing a rather interesting sideline. Now it seems as if he has suddenly recognized that what he is 'on to' may be more important than any of his work as an archaeologist. The books take on a new force and direction; now he experiments non-stop with the pendulum, and makes all kind of interesting discoveries.

For example, a casual remark by his wife - about why some trees are considered 'unlucky' - led him to try studying various types of wood with the pendulum. Elder - a traditionally unlucky tree - gave a reaction for maleness and repulsion, while rowan - regarded as a protection against magic spells - gave a reaction for femaleness and attraction. One remembers Tolkien's hostile trees in *The Lord of the Rings*, and Robert Graves' long investigations into the ancient tree worship of the *Druids*.

It becomes possible to see what Lethbridge meant by saying he felt as if he had stumbled into another world. Like Graves, he believes that 'earlier men knew far more about all this than we know today'. But Graves also believed

⁵⁷ The book that came in between these two was *Witches*, but since this deals mainly with Margaret Murray-type theories of witchcraft, it need not concern us here.

⁵⁸ The series begins with *Gogmagog* and ends with *The Power of the Pendulum*.

⁵⁹ For example, the theme of precognition and dreaming is briefly mentioned in *Ghost and Ghoul*, to be fully developed in *The Power of the Pendulum*.

that these early men possessed another *kind* of knowledge than we possess today. Our knowledge is mostly intellectual, a 'daylight' knowledge, which Graves associates with the sun; there is another kind of intuitive knowledge, a 'lunar' knowledge, symbolized by the *White Moon Goddess* herself.

This seems to me to be one of the most exciting things about Lethbridge. He is always stumbling on important insights. Sometimes he follows them up; sometimes he merely mentions them in passing. I have heard his books criticized on the grounds that they are repetitive and inconclusive. But this is necessarily so. They are a kind of working journal into which he poured his fresh discoveries and insights year by year; if they are chaotic, they have that fault with the notebooks of Leonardo and the daily journals of every important discoverer.

It is fortunate for us that Lethbridge decided to write down his discoveries piecemeal in seven or eight small books, rather than storing them up for some large definitive work; the book might never have been written, and the notes would still be unpublished.

But it was in the next book, *A Step in the Dark*, that Lethbridge first stated what may be his major discovery. In *ESP*, he had noted that the pendulum 'rate' for death seems to be 40 inches, and that dead objects also respond to 20 inches; which led him to speculate that 40 inches may 'represent life force on a higher plane'.

All earthly objects, including such ideas as danger and time,⁶⁰ have rates between 0 and 40. But by extending the pendulum beyond 40 - the death rate - Lethbridge discovered that the pendulum responds once again - the new length being its 'earthly' rate, *plus* 40. (i.e. the pendulum now swings over a 'false position' to one side of the object. Lethbridge concludes that there is another realm or dimension in which things also exist - beyond death. Moreover, if the pendulum is extended yet another 40 inches, the same thing happens all over again.

But the pendulum gives no rate for 'time' on the second level, as if this realm is somehow timeless; after that, on higher levels, time comes back again.⁶¹ In short, Lethbridge came to suspect that the pendulum is revealing a realm on the other side of death, perhaps several. Its 'energy rates' seem to be higher than ours, according to the pendulum.

Oddly enough, the curious researches of Dr Constantin Raudive on the 'ghost voices' that sometimes appear on magnetic tape seem to point to the same conclusion; these voices seem to be about twice as fast as earthly speech.⁶²

I may also refer to the theories of my friend Dr David Foster, author of *The Intelligent Universe*; Foster is a cybernetician, but has become convinced that the genes of living creatures could only be 'coded' by higher energies than exist on earth - possibly some form of cosmic rays.⁶³ Lethbridge, himself was, from the beginning, much preoccupied with this whole problem of Darwinian evolution - with the question: Could living creatures have evolved through a mechanical system?⁶⁴

If I needed further evidence that Lethbridge possessed intuitive genius of a high order, it would be provided by his last published book, *The Legend of the Sons of God*, which appeared posthumously. In 1968, a German publisher had brought out a book called *Memory of the Future*, which came out in England in 1969 as *Chariots of the Gods?*. It made its author, Erich von Däniken, a rich man. But by this time, Lethbridge was already at work on *The Legend of the Sons of God*, which looks as if he had read and digested Däniken.⁶⁵

For, like Däniken, Lethbridge is preoccupied with the question of the great stone megaliths like *Stonehenge* - or the stone circle called the *Merry Maidens*, in Cornwall. When he tested the *Merry Maidens* with a pendulum, the reaction was so powerful that the pendulum described a circle that was almost horizontal to the ground. He concluded that some great force is stored in these stones.⁶⁶

His arguments led him to the conclusion that the great stone megaliths could have been erected as guides to descending aircraft - a kind of 'landing light'. But if beings landed on our earth as long ago as 2000 BC, then they must have been from another planet, perhaps another galaxy. Why are there so many legends of 'sons of god' in ancient literature - angels who came down to earth and mated with human beings?

⁶⁰ The pendulum gave Lethbridge no rate for time on the first and third whorls of the spiral, 0-40 inches and 80-120 inches, but gave one at 60-inches on the second whorl. Lethbridge eventually concluded that the second whorl was a timeless zone. [Ed]

⁶¹ Readers may find this short exposition bewildering, but Lethbridge develops the whole idea further in the *Power of the Pendulum*, and so I can refer them to him.

⁶² Anyone who wants to pursue this point should read Raudive's book *Breakthrough*, and listen to the record that goes with it.

⁶³ Colin Wilson has summarised David Foster's ideas in the introduction to *The Occult*. [Ed]

⁶⁴ His answer - predictably in the negative - is set out most fully in *The Monkey's Tale* (1969), the book that followed *A Step in the Dark*.

⁶⁵ In fact as Lethbridge mentions in his preface to *The Legend of the Sons of God*, Lethbridge knew nothing of Däniken until a friend sent him the book just as his wife was finishing the typing. [Ed]

⁶⁶ See *Needles of Stone* by Tom Graves for further details. Guy Underwood reports on his own extensive investigations in *The Pattern of The Past*, first published by *Museum Press* in 1969 (Abacus, London, 1972, ISBN 0 349 13411 1). [Ed]

The energy stored in these stones - and probably induced by frenzied religious dances - was probably a form of 'bio-energy', Lethbridge believes. Presumably the spacemen who visited our earth understood how to utilize this energy.

It seems a pity that Lethbridge never came across the interesting ideas of John Michell and his fellow 'ley hunters', who believe that the straight tracks that can be traced on *Ordnance Survey* maps - ancient bridle paths - joined spots on the earth's surface in which this bio-energy reached a high level - sacred places like Glastonbury and Stonehenge. I do not know what he would have thought of the theory but I am convinced that he would have taken it seriously.

This whole subject is too big to be discussed here. Lethbridge would obviously have developed his ideas on the 'sons of god' if he had lived, and he would probably have done so more skilfully and plausibly than Däniken, whose excesses have led many people to dismiss the whole thing as pure fantasy. I myself was inclined to take that view after reading Däniken; it was Lethbridge's book that caused me to change my mind.

I should add that I have also tried dowsing at the *Merry Maidens* and, to my amazement, because on the only occasion when I had tried dowsing before - in my own back garden - nothing happened, although my wife got a strong reaction. At the *Merry Maidens*, a friend, Gaston de St Pierre, showed me how to hold the rod; and as I moved beyond the limit of the circle of stones, it shot up until it was almost vertical. Clearly, it was not responding to water, for the 'line of power' runs around the *Merry Maidens* in a circle, about two feet beyond the stones, and there is unlikely to be a circular underground stream. The centre of the circle also gives a powerful reaction.

The day was too windy to try a pendulum; but I am inclined to doubt whether it would work for me. I have tried it in the house, without result. Again, my wife does it very well. Lethbridge suggests that people with a strong sexual impulse may be poor at dowsing, and this may explain it; anyone who has read my books will have noted the basic sexual theme that runs through them.⁶⁷

As to the matter of the megaliths, I happened to raise this question with the economist E.F.Schumacher shortly after finishing Lethbridge's book. Without prompting, he remarked that he had just returned from an extensive tour of the Middle East, in which he had seen many ancient buildings and tombs with their massive stone blocks, and that he found it inconceivable that the explanation of these blocks could be as simple as the academic archaeologists insist. This was my own feeling when I visited the ruins at Baalbek in 1974, and looked at giant carved blocks that must have taken years to shape and move into place.

I believe that if Lethbridge had lived a year or two longer, he would have been something of a cult figure.⁶⁸ The 'occult revival' began in the early 1960s in France, and by the mid-1960s it had spread all over the world. This may explain why Lethbridge's publishers encouraged him to go on producing an average of a book every eighteen months throughout the 1960s.

Some of the experts believed that the 'craze' would be over by the early 1970s; but at this moment, there is no sign of it; on the contrary, it seems to be gathering momentum. English and American publishers reprint books that have been out of print for seventy years,⁶⁹ and the paperback houses send out a steady stream of popular books on witchcraft, black magic, astral travel and astrology.

Hardly any of these books have anything new to say, although some of them - like Lyall Watson's *Supernature* - are important summaries of what modern science thinks of the 'paranormal'.

Lethbridge's books stand out for their clarity, originality, and sheer literary quality. He was a born writer. He was also the sort of person who would, as he became known to a wider public, have drawn disciples and followers. With a figure like G.K.Chesterton's, he also had some of his personal qualities: kindness, a child-like humour, and a mind that bubbled with ideas like a glass of champagne.

To my mind, these personal qualities emerge most clearly in his unpublished autobiography, one of the most delightful works of its kind I have read since Yeats'. But they can also be found in this, his last book, *The Power of the Pendulum*, which is, in some way, one of his most ambitious books.

His aim is to review the whole question of whether the world can be described in terms of scientific materialism, or whether something closer to the religious view is correct. Lethbridge is not religious in the ordinary sense - his wife seemed to think he was probably an agnostic. But a man who believes he has accidentally stumbled on a way of

⁶⁷ In the sixth chapter of *The Power of the Pendulum* (1976) Lethbridge remarks that: 'a certain number of people have no psi count at 9½ inches but instead react to a minus rating of 29½ inches. As far as we can judge at present this minus reading is combined with, or due to, some nervous disability. There is also a sex rate at 16 inches, which is distinct from rates for male and female. The normal count for sex is somewhere between 16 and 20 turns. It has been observed that persons who have a high sex rate of over 40 turns are liable to have a very low psi count. This is not invariable; nor is it the case that a low sex count is always found with a high psi. However the pendulum suggests that too much preoccupation with sex is liable to deaden the more intuitive faculties.' [Ed]

⁶⁸ As it is, admirers have raised the idea of starting a *Tom Lethbridge Society*.

⁶⁹ It was seventy years ago that the last 'occult revival' ground to a halt. [Ed]

establishing that there are other realms of reality beyond this one, and that the 'soul' is probably immortal, has more in common with the religious man than with the sceptic.

In fact, Lethbridge was inclined to believe that such distinctions are unnecessary. 'What is magic today will be science tomorrow', he says in one of his books. And this remark could be quoted on the title page of all his books; it catches their essential spirit.

One of these days, some enterprising publisher will gather together all Tom Lethbridge's 'occult' books between two covers - it would not be unmanageably large. When that happens, I think we shall recognise that he is a classic; not just of parapsychology, but of English Literature.⁷⁰



'The very hairs of your head are numbered', Jesus said, and to this the pendulum replied: 'Yes, they have a rate of eleven and a half inches.'

T.C. Lethbridge

⁷⁰ In Colin Wilson's foreword to *The Essential T.C. Lethbridge* edited by Tom Graves and Janet Houlton; Routledge & Kegan Paul Ltd, London, 1980, ISBN 0 586 05077 9; there are two comments about an unpublished Tom Lethbridge autobiography: (a) 'Lethbridge, who was born in 1901, came from a west-country family. In his unpublished autobiography, *The Ivory Tower*, he remarks that family records date back to the twelfth century, and that the Lethbridges are mostly landed people - soldiers, explorers, members of Parliament and churchmen.' And (b) 'In the autobiography his life sounds idyllic: digging up Anglo-Saxon remains all day in quiet country churchyards, and sipping port in the evenings with eccentric characters like Sir William Ridgeway, Sir Cyril Fox, James Wordie and Louis Clarke. The story of those Cambridge years is told in *The Ivory Tower*, that entirely delightful autobiography which will, I trust, see print in the not-too-distant future.' [Ed]

A Rate Table for the Long Pendulum				Pendulum Rates in inches		Tom & Mina Lethbridge
1						Congo
1½						Zambia
2						
3				rosemary		
3½				lavender		
4				currant		
4½				bramble		
5				rose		India, Nigeria
5½				may	phosphorus	
6			ash			Persia
7		brown		memory	sulphur, scent	Egypt
8					carriion, flesh	Libya, Morocco
9		purple	elder	safety	chlorine	Israel
9½				psi	nitrogen	
10	EAST	fire	red		sun, youth	man, light, graphite, distance
						Bulgaria, Italy
10½			walnut	ivy		
11			oak			Spain, Portugal
11½					hair	
12			orange	cherry	pride	carbon, disease
12½					mercury	
13				rowan		Greece
13⅓					length	
13½					voice	
14					silica	Russia, Hungary
15						Poland
16					sex	grass, dung, scarabs
17			beech			Austria, E. Germany
18			apple			Finland, W. Germany
19					blood	China
19½						Denmark
20	SOUTH	earth	white		life, love	heat, electricity
						Holland, Belgium
20¼					magnetism	
20½			hazel			N. Ireland
21					potassium	France, Switzerland
21½						Scotland, Ireland
22			grey		silver, lead, sodium, calcium	England, Wales
22½					magnesium	
23				elm		Sweden, Norway
24					male	diamond
25					aluminium	
26					alcohol	
26½					oxygen	Canada, S. Africa
26⅔					thickness	
27				garlic	thought	stench
28			yew			tin
29			yellow		female	gold, danger
29½					minus psi	
						Australia
30	WEST	water	green		moon, age	sound
30½			blue			copper, cobalt
31				pine		
32			violet		health	iron, aspirin
32½						nickel
33½						New Zealand
34				cypress		
35						
36					evolution	
37						
38				tomato		
39				potato		
40	NORTH	air	black		death, anger	cold, sleep, deceit

The World of T.C. Lethbridge

'What is magic today will be science tomorrow'

List of Contents

Table of Rates 2

PART I

01. Foreword 5
02. Heretic of the Fens 6
03. Legacy 7
04. Quest 8
05. How to Do Magic 11
06. We Are What We Eat 14
07. Age Fixing 16
08. Healing 21

PART II

09. Psi Potential 24
10. Beyond the Lines 26
11. Lucky Trees 27
12. Interrupters & Reversers 29
13. Classifying Coordinates 32
14. Good Vibrations 35
15. Sixth Sense 36
16. New Dimensions 41

PART III

17. Alchemy & Divinity 44
18. Pendulum Science 47
19. Invisible Rays 50
20. Life Planners 53
21. Life Eternal 56
22. Saxon Britain 59
23. Hermits & Poets 60
24. Outsider 62

PART IV

25. Sons of God 69
26. UFOs 73
27. Avatars 76
28. War in Heaven 79
29. Megaliths 81
30. Great Dilemma 84
31. Creating Gods 85
32. Spiral of Evolution 88

APPENDIX

A. Brave New Universe 92
B. Science & Religion 96
Links 99

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