

The World of T.C. Lethbridge

'What is magic today will be science tomorrow'



a researcher's guide by
William Shepherd

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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					carion, 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						
11			walnut	ivy		Spain, Portugal
11½			oak			
12					hair	
12½		orange	cherry	pride	carbon, disease	
13			rowan		mercury	Greece
13½					length	
13½				voice		
14					silica	Russia, Hungary
15						Poland
16				sex	grass, dung, scarabs	Austria, E. Germany
17			beech			Finland, W. Germany
18			apple			China
19½				blood		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				thought	stench	USA
28			yew		tin	
29		yellow		female	gold, danger	
29½				minus psi		Australia
30	WEST	water	green	moon, age	sound	
30½			blue		copper, cobalt	
31						
32			pine	health	iron, aspirin	
32½		violet			nickel	New Zealand
33½						
34			cypress			
35						
36				evolution		
37						
38				tomato		
39				potato		
40	NORTH	air	black	death, anger	cold, sleep, deceit	

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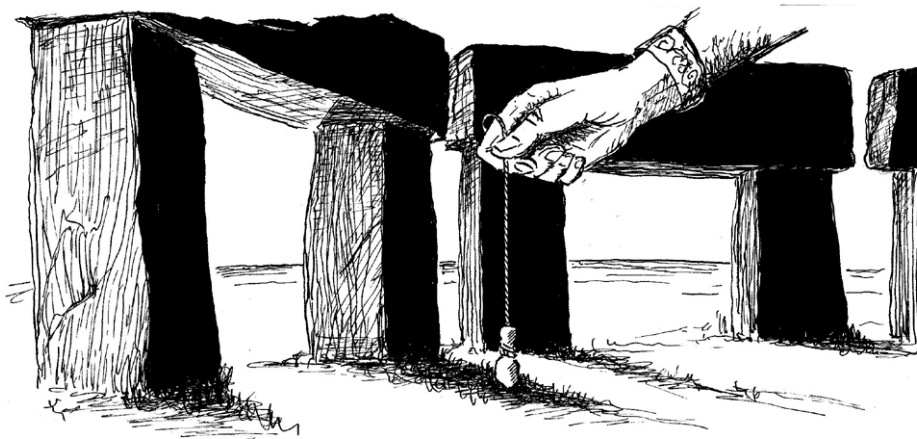
List of Contents

<i>Table of Rates</i>	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
<i>Links</i>	99

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The World of T.C. Lethbridge

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PART I



THE LETHBRIDGE FILES

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

PART I

01. Foreword	5
02. Heretic of the Fens	6
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07. Age Fixing	16
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1. Foreword by William Shepherd

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Thomas Charles Lethbridge (1901-1971) was a British explorer and archaeologist. He was educated at Wellington College, before attending Cambridge University at the age of eighteen, where he discovered an interest in archaeology. Once he had completed his degree, he began working as a voluntary digger for Louis Clarke, the curator of the *Archaeological Museum* in Cambridge. Although he had a private income, Lethbridge became the keeper of Anglo-Saxon antiquities at the museum. He remained in Cambridge until 1957.

The entry for Thomas Charles Lethbridge in *Wikipedia* charts a conventional career on the fringes of academia. During his time in Cambridge, Lethbridge wrote six books about British history: *Umiak* (1937); *Merlin's Island - essays on Britain in the Dark Ages* (1948); *Herdsmen and Hermits - Celtic seafarers in the Northern Seas* (1950); *Coastwise Craft* (1952); *Boats and Boatmen* (1952); *The Painted Men - a history of the Picts* (1952); *Gogmagog - The Buried Gods* (1957).

This last book was only just acceptable to the arcane world of orthodox archaeology. It describes the excavation of a forgotten Neolithic chalk figure in the Cambridgeshire hills which ended in the discovery of two other giant figures as well. Lethbridge investigations of these figures involved techniques and speculations that went well beyond the pale of academic acceptability. Bored with 'academic trade-unionism', he retired to free himself up to investigate the subjects that intrigued him. His work will one day be legend.

Over the next 15 years, from his home at *Hole House* in Branscombe in Devon, Lethbridge devoted himself to explorations into unexplained phenomena in the world around him. From 1961 to his death in 1971, *Routledge & Kegan Paul* published a remarkable series of eight well-crafted 150-page books. Here are my notes on them.

1. *Ghost and Ghoul* (1961): a series of personal experiences examined as if they were problems in detection. Lethbridge tells of some of the paranormal occurrences coming his way.
2. *Witches - investigating an ancient religion* (1962): traces the origin of the worship of Diana, an old religion, still found in Britain today.
3. *Ghost and Diving Rod* (1963): Lethbridge describes his use of dowsing in archaeological digs to discover things in the ground, and introduces the reader to the forest of electrical fields surrounding them.
4. *ESP - Beyond Time and Distance* (1965): Lethbridge's experiments suggest that the mind of man is immortal and outside both space and time.
5. *A Step in the Dark* (1967): presents a new argument in favour of the survival of the human mind after death.
6. *The Monkey's Tail - a study in evolution and parapsychology* (1969): Lethbridge uses his study of extra-sensory perception to present an alternative theory to Darwinism.
7. *The Legend of the Sons of God* (1972): explores the evidence for the origin of the human species and presents a new argument explaining *UFOs* as 'not of our time'.
8. *The Power of the Pendulum* (1978): provides a fitting conclusion to Lethbridge's life-long study of the mysterious places a long pendulum have taken him...and can take anyone else with an open mind.

Lethbridge was a superb scientific researcher who put forward intelligent factually-based theories on a host of unexplained matters like ghosts, witchcraft, dowsing, psychokinesis and aliens. Through his experience with the pendulum and his work with dreams, Lethbridge concluded that there are other realms of reality beyond this one and that the soul is probably immortal.

In *The Spooky World of Quantum Biology* in the June 2009 issue of *h+ magazine*, Michael Garfield begins his article like this:

'One hundred and fifty years ago, palaeontologist Thomas Henry Huxley (an autodidact and philosopher who coined the term 'agnostic' and was known as 'Darwin's Bulldog' for his passionate defense of natural selection) asserted that humankind would eventually take the processes of evolution into our own hands. Within a few decades of his proclamation, a cadre of equally brilliant scientists including Werner Heisenberg, David Bohm, and Max Planck began to unravel the mysterious properties of quantum mechanics.

These two theories - evolution and quantum dynamics - can each be considered among the most important discoveries of all time. Taken together, they have changed almost everything about the way we understand reality. However, in spite of the popularity of interdisciplinary research and unifying theories over the last hundred years (despite, even, quantum physicist Erwin Schrödinger's 1944 book, *What Is Life?*), it was only recently that the relationship between these two vastly important domains was even considered. Now, a new kind of science, called 'quantum biology', is beginning to emerge - and it could change everything we know, again.

The premise is simple. Life is a molecular process; molecular processes operate according to the quantum playbook; therefore, life is a quantum process. And yet, it wasn't until the nineties that anyone

suggested biology could be better understood by looking at it through the lens of quantum theory. (The seminal paper was D.V. Nanopoulos' *Theory of brain function, quantum mechanics and superstrings*.) Not long after that, the idea caught on - particularly in the neurosciences, where the idea of the brain as a quantum computer quickly became a topic of fierce debate.'

Quantum biology is one of several places where I am heading as I struggle through *Time and the Quantum*, Chapter Seven in Brian Greene's *The Fabric of the Cosmos*.¹ When I have brought myself to the frontiers of theoretical physics, I expect to discover Tom Lethbridge coming up the hill from the other direction...using rather cheaper equipment than the well-endowed functionaries of *Big Science*...a wife and a long pendulum.'

2. Heretic of the Fens by William Shepherd

© William Shepherd 1990²

Some thirty years ago Colin Wilson, one of England's more celebrated angry young men, was officially declared to have lost his marbles when instead of following his debut title *The Outsider* with a respectable play, a novel, or a book of poems, he started producing a stream of books about sexuality, criminality, mysticism and the occult. If you want to tap into this stream of literary foolishness, then you can skip the intermediates by homing in on a reading of *Mysteries*³ from fifteen years ago, and his recent update of his thinking in *Beyond the Occult*.⁴

One important thing that happened to Colin Wilson between these two books was to discover the 1960s writings of Tom Lethbridge. You will find that you want to discover him too, for he sits at the centre of the research of almost all the scientists active on the 'lunatic fringe' of archaeology, in part because he dared to publish where his fellow archaeologists feared to tread. And he did so with a charm and sophistication that, without any of the fire and bombast, would have kept a Shaw or a Chesterton on their toes in a competition on the arts of public debate.

Colin Wilson also found, to his obvious delight, that he could 'do dowsing' and that even his long pendulum would circle happily and horizontally when introduced to the *Merry Maidens* and other stone henges and circles.

Tom Lethbridge died in 1971 and was for thirty years Director of Excavations for the *Cambridge Antiquarian Society* and for the *University Museum of Archaeology*. He was also, as Colin Wilson wrote, 'one of the most remarkable and original minds in parapsychology'.

In the last ten years of his life, Providence inspired some anonymous editor (or some outside director)⁵ at *Routledge and Kegan Paul* to persuade Tom Lethbridge to start writing short one hundred page books about what he had found out in his life of experimenting in the eccentric. These little books of his will be to our grandchildren growing up in the next century what Jules Verne and our Infant Nature Study classes were to some of us growing up in the 1950s.

Lethbridge, as Colin Wilson once again put it '...possessed an intuitive genius of a high order. His books stand out for their clarity, originality, and sheer literary quality'. Lethbridge himself in one of his asides (and he is the master of the telling side remark) commented that '...if scientists could get rid of the mental block which prevents them investigating a vast subject right under their noses, they could soon learn a great deal more than my wife and I are capable of doing'.

Translated this remark quietly informs you that we are on the threshold of another of those great ages when the little people discover that they can think for themselves, and with no more than a conker on a piece of string can discover the secret principles of the universe and their own creativity for themselves.

And if you foolishly believe that such matters and such statements are not political, then you should know that Lethbridge followed it up with the comment that 'the block no longer seems to restrain scientists in America and Russia', adding for good measure to needle the English that 'Frenchmen have been through it for years.' And from there in a couple of brief sentences to the principles of time travel machines. Tom Lethbridge's asides were taken from his book *The Legend of the Sons of God*.⁶

Before leaving Tom Lethbridge's *Sons of God* to visit Tom Graves' *Needles of Stone*,⁷ however, let us indulge ourselves and take our leave along a typical Lethbridgian mental trackway that G.K. Chesterton might have referred to as 'the reeling road that rambles round the shire'.

Tom Lethbridge begins with *Genesis* but by page eleven of *The Legend* he has brought us abreast of Geoffrey of Monmouth,⁸ a cleric in the age of Henry the First whose history, according to Lethbridge, is '...a mixture of fairy

¹ Extracts from Chapters 12 & 13 of *The Fabric of the Cosmos* are included as *Brave New Universe* (Chapter 24). [Ed]

² Shepherd, William: *Megaliths, Meis & Miners*; 1990.

³ Wilson, Colin; *Mysteries*; 1974.

⁴ Wilson, Colin; *Beyond the Occult*; 1989.

⁵ See Chapter 10; *Beyond the Lines* where Lethbridge mentions 'my publisher Colin Franklin'. [Ed]

⁶ Lethbridge, T.C.; *The Legend of the Sons of God*; 1972.

⁷ Graves, Tom; *Needles of Stone*; 1978; revised & enlarged 2008 edition; Grey House in the Woods, ISBN 0-9540531-5-X.

⁸ Geoffrey of Monmouth; *History of the Kings of England*; 1146.

tale and legend, with facts dotted about here and there in the wrong places'; a technique known well enough to the Welsh Bards and to the *CIA* and the *KGB*, though not it would seem to our modern historiographers.

By page fourteen one of these right facts in the wrong place has Lethbridge swinging pendulums over maps of Ireland and putting dates of 2650 BC on *Stonehenge*, 2610 BC on the *Pipers* in Cornwall and 2540 BC on their neighbours the *Merry Maidens*.

Dates interest archaeologists, but it is Lethbridge who is interesting to us. We will catch him up as he leaves page fourteen for page fifteen and stay with him until he darts off to the far end of the Mediterranean again one page later.

Now if you want to know more about that remark about rates, then you would be well advised to read Lethbridge's *Power of the Pendulum*.⁹ But a warning. 'Perhaps,' writes Lethbridge, 'one person in three can never work a pendulum'. The reason he suggests is that '...research with the pendulum shows that many who cannot, or will not, appreciate the odd frequently have something lacking in their nervous system. Their bodily bio-electronic potential is too low and they are actually incapable of experiencing it.'

Colin Wilson goes slightly further and seems to be providing the bridge between Lethbridge and Reich by suggesting that a person's sexuality and sexual state is relevant here. Having spent the best part of the last two thousand years keeping the pagans and the puritans from destroying each other, the Christians do of course have a few more words to say on that, although their priests seem seldom to have much understanding of it themselves. But now we must wish Tom Lethbridge good day, and return to the *Merry Maidens*. Lethbridge and his wife it seems had a lucky escape.

Tom Graves is well-known as a dowser, but he is also a serious scientist. In 1978 he published a book entitled *Needles of Stone*. *Gothic Image* of Glastonbury republished the book in 1986 ...contact them for your copy. Tom Graves found that these stones that the Lethbridges were touching up at the *Merry Maidens* seem to have bands of charged and uncharged area; two below ground and if the stone is tall enough another five above ground. '...all seven bands,' reports Tom Graves, 'are tapping points into a special release of some kind of energy that moves up and down the stone following the lunar cycle'.

If you have wondered where the idea of weeks came from this might be it. At the new or the full moon you tingle and keep counting. But touch the seventh band a week before or after and you could find yourself in *Truro Hospital*. Here's what happened when Tom took his wife and a fellow dowser to Avebury to find the former height of the *Obelisk Stone* which once stood in an inner part of the southern circle there and was pulled down and destroyed in the seventeenth century. Here is the account in *Needles of Stone*.

'We used a 'booster' technique, in which a second dowser - to use a radio analogy - acts as a series amplifier on the signal that the first dowser receives; we thought that the signal would be too weak to be noticed if we didn't do this. We were wrong of course.

Using a pendulum in one hand I used my other arm as a pointer to find the former height of the tip of the stone. We did at about seventeen feet; but at the same time we found the 'memory' of the stone's seventh band. It was quite a reaction.

'I'm not quite sure what happened then since all I remember is jumping back with shock. But my wife who was watching at the time tells me that my arms went out wide and I only just managed to keep upright.

1My friend went sprawling on the ground about ten feet back from where he started for being the booster he'd caught the full brunt of what I'd managed to dodge. It was several minutes before either of us recovered enough to start work again.'

3. The Legacy by Tom Graves

© Tom Graves 1980¹⁰

The work of the late Tom Lethbridge covers a vast range of themes and areas of research, far beyond any mere category like 'parapsychology', and each of these themes appears in almost every book. And his wandering from theme to theme, and anecdote to anecdote, is not as casual as it seems: his anecdotes and digressions were selected with deceptive care, and his loose rambling style conceals a concise and meticulous planning of the presentation of his ideas. It is difficult to edit this without destroying the sense, the style or the continuity, of all of them – and it is these that are the essence of Tom Lethbridge's writing.

What we have done is to select three of the major themes of his work, and develop these with his own digressions and interconnections to his other themes. These major themes are stated by Lethbridge himself at the end of *Ghost*

⁹ Source: *The Power of the Pendulum* by T.C. Lethbridge (1976).

¹⁰ Source: *The Essential T.C. Lethbridge* edited by Tom Graves and Janet Hoult with a foreword by Colin Wilson (Routledge & Kegan Paul Ltd, London, 1980, ISBN 0 586 05077 9).

These themes lie behind the work on ghosts and energy fields in *Ghost and Ghoul*; dowsing in *Ghost and Divining Rod* and *A Step in the Dark*; perception in *ESP*; dreams and precognition in *The Power of the Pendulum*; and the questioning of the theory of chance evolution in *The Monkey's Tail*. These form the bulk of the first eight chapters of this abridgement and are presented in what seems to us to be the most logical sequence: from ghosts and field theory, through the uses of dowsing and psychometry, to a theory of a 'master plan' beyond evolution and physical death.

The work on archaeology and the old gods, as developed in *Gogmagog* and *Witches*, does not connect directly with this sequence, although it is essential to the unity of his work; but Lethbridge refers to it often in his other books, and we have included and expanded these references wherever practicable.

We have been forced to leave out much of the detail of his research on the old beliefs and on the stone circles and standing stones, but this is inevitable in an abridgement of this nature. But the development of these ideas, connected back to the sequence we have developed here, culminated in the work presented in *The Legend of the Sons of God*, which we have used as a theme for the last two chapters of this edition. It covers the same area that was made notorious and disreputable by von Däniken and his followers; but Lethbridge, as he himself explains, covered it independently of von Däniken and, unlike the latter, presents several credible alternative explanations of this difficult material.

4. The Quest by Colin Wilson

© Colin Wilson 1980¹¹

The late Tom Lethbridge had two qualities that made him a good historian: a lively imagination and a consuming curiosity. And after he left Cambridge in disgust - I shall tell that story in a moment - and retired to Devon, they helped to make him one of the most brilliant and stimulating parapsychologists of modern times.

You can see both the curiosity and the imagination at work in a typical passage from his book about the Scots, *The Painted Men*. He is talking about the ruins of a Roman fort near Melrose: 'Why was the skeleton of a female dwarf found in a well beneath those of nine horses? Why were several valuable parade helmets flung into other wells, with swords, spears and bits of armour?'

Lethbridge reasons it out, like Sherlock Holmes. The female dwarf - a servant? - and the horses were thrown down the well to poison the water and make the fort useless to the enemy. But the horses and the dwarf would not have been dead unless the enemy - the Britons - had not forced an entrance first. If the Britons had held the place, then there would also be Roman corpses down the wells.

So what happened is clear: the Britons burst in, there was violent hand-to-hand fighting, and the Britons were driven out again. The Romans cleared up the mess, poisoned the main well with dead horses, tossed parade helmets and other equipment down other wells, then abandoned the fort.

Lethbridge goes on to complain that archaeologists never use their imagination; they only want to know what date something took place, or where the artefacts originated:

'There is room for both points of view, but I regret to say I like the more dramatic version. When I find a dead man with a sword cut in his head, or something of the kind, I like to try to follow up the mystery of how he came by his death-blow. Entirely by chance I have stumbled on quite a lot of them: old women eaten in cannibal feasts; men with skulls cleft in war; old women beheaded to prevent their ghosts walking; prisoners executed by the sword; men with their faces hacked to pieces by exultant enemies and so on.

These were all living persons like ourselves. The solution of the mystery of their ends is quite as important as the dating of some particular shape of pot. Tiny scraps of evidence may enable you to see more vivid pictures of past ages than can be obtained from months of study of the more material relics of antiquity. The arthritic femur of a headless old woman told me why her head had been cut off and laid at her feet. She was bad tempered from the pain; nobody wanted her ghost to haunt them. You lay a ghost by cutting off the corpse's head.'

It takes a peculiar type of imagination to realize that 'these were all living persons like ourselves', not just old bones. Lethbridge possessed it, and it explains why he produced such fascinating results when he turned his attention to 'ghosts and ghouls' and other such strange matters.

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.

¹¹ Source: Foreword by Colin Wilson to *The Essential T.C. Lethbridge* edited by Tom Graves and Janet Hoult (Routledge & Kegan Paul Ltd, London, 1980, ISBN 0 586 05077 9).

His own branch of the family possessed that independence of character and natural eccentricity that were so notable in himself; he tells how his grandfather came up to London from the country, and was arrested for leaning out of his bedroom window and shooting a cock that kept him awake.

Tom was destined for the army; but he was only 17 when the First World War ended, and someone persuaded his mother that since there would never be another war, it was pointless to send him to Sandhurst. University seemed the next best choice. His family were traditionally Oxford men, but Tom knew no Greek, so had to go to Cambridge.

There he was thoroughly bored by the lectures, but spent much time reading books on archaeology, and making drawings of ancient brooches in the museum. He made the acquaintance of the curator, Louis Clarke; and when Tom left Cambridge, after taking his degree, Clarke invited him to come back and work for him as a volunteer 'digger'. Since Tom had a private income, this seemed as good an idea as any; so he became an archaeologist.

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.

In due course, Tom became the *Keeper of Anglo-Saxon Antiquities* at the *Archaeology Museum*; he remained in Cambridge until 1957, except for a brief period in 1944 when he and Mina - his second wife - tried to become cattle farmers on an island off the west coast of Scotland.

After the war, he found Cambridge increasingly unpleasant and dreary. Most of his old friends were dead. He disliked what he called 'academic trade unionism'. But it was the Gogmagog affair that finally decided him to leave. Tom had become acquainted with that extraordinary lady, Margaret Murray, who believed that witches were actually practitioners of an ancient pre-Christian religion of fertility worship. When he heard of a legend of a giant figure cut into the turf of *Wandlebury Camp* (an Iron Age fort near Cambridge) he decided to try and find it.

He did this by driving an iron bar into the turf of the hillside and noting which of the holes went deeper than the others. He was working on the assumption that the 'giant' had been carved into the chalk of the hillside, like the famous *Cerne Abbas* giant with his erect penis, and therefore the turf that covered the outline would be deeper than the surrounding turf.

In due course, Lethbridge located the giant figure of a woman on horseback, with a sword-waving warrior on one side of her and the sun god on the other. There could be no doubt that the woman, obviously a goddess, was the central figure; the symbol of the moon behind her suggested that this was the moon and earth goddess *Matrona*, the Celtic equivalent of *Diana*, goddess of the witches.

Lethbridge wrote a book all about it - *Gogmagog: The Buried Gods* - in which he argued strongly in favour of Margaret Murray's theories. It made him thoroughly unpopular at Cambridge. The days when Margaret Murray was sufficiently respectable to be regarded as the leading authority on witches were long past. Lethbridge's critics said that his giant figures were non-existent - the result of his own wishful thinking.

It was the last straw; Tom was already sick of Cambridge, and decided it was time to leave for good. Which explains how, in 1957, the Lethbridges came to move into Hole House, near Branscombe, in Devon, and how Tom began the most remarkable and fruitful period of his crowded life.

I should explain that Lethbridge had never taken much interest in the 'supernatural'. As an archaeologist and historian, he regarded it as irrelevant. But this is not to say that he was a sceptic. During the course of his life, he had had a number of odd experiences.

At the age of 18 he had been walking in the woods near Wokingham with his mother when they both experienced 'a horrible feeling of gloom and depression, which 'crept over us like a blanket of fog over the surface of the sea.' They hurried out of the wood, convinced that something ghastly had happened there. A few days later, a man's body was found close to the spot where they had been standing; he had committed suicide. Lethbridge later became convinced that the man's own misery and fear had somehow 'imprinted' themselves on the surroundings.

When at Cambridge, Tom had seen a ghost, although he was not aware of it at the time. Leaving a friend's room, he saw a man in hunting kit, who stood as if waiting for him to leave. The next day he asked his friend the identity of his visitor; the friend looked at him blankly and said nobody had entered the room.

Two years later, in the *Chorister's School*, he and a friend confronted an 'icy presence' at the bottom of the stairs; it was known to the masters as 'the ghoul'. They tried walking into it, and it retreated up the stairs. They walked on, and it stayed ahead of them. At the top of the stairs they began to feel alarmed in case it should materialise, so they linked arms and took the last step. The 'ghoul' reappeared behind them.

So Lethbridge had some slight practical acquaintance with the 'supernatural' when he came to Hole House. He also knew that he could 'dowse'. He had tried it before on Lundy Island, when searching for volcanic dykes. As a test, he

had allowed himself to be blindfolded, then led along by a friend; he held a divining rod in his hands, and it accurately located every one of the volcanic dykes.

Still, he might well have spent the remainder of his life pottering around Iron Age sites, and writing more books like *Merlin's Island* and *The Painted Men*. Fate intervened, in the form of an extraordinary neighbour who seemed to be a practising witch. She told him casually that she possessed the power of 'astral projection' - leaving her physical body - and readers of this book will find evidence in the first chapter to suggest she may have been telling the truth. She also renewed Tom's interest in dowsing - not, this time, with a forked stick, but with a pendulum.

And here Tom's innate curiosity led him to make an interesting discovery. Instead of using the 'short pendulum' that most dowsers seem to prefer - any fairly heavy object on the end of six inches of string - he decided to try making a far longer pendulum, varying its length by winding it round a pencil.

He soon made a discovery that filled him with excitement. The pendulum seemed to react to various substances *at different lengths*. For example, if he wanted it to react to copper, he had to make the length precisely 30½ inches - in which case, the wooden bob would stop swinging back and forth, and go into a circular motion above the copper. Held above sand, it rotated at 14 inches. Iron was 32 inches, lead 22, mercury 12½. He used the pendulum for detecting lead-glazed pottery in the courtyard of Hole House. The pendulum even detected truffles in the nearby wood.

The next discovery was even more exciting. The pendulum would react not only to objects, *but to ideas*. If he thought about the moon, the pendulum reacted at 30 inches. It reacted to the points of the compass - or the thought of them - at 10 inches, 20 inches, 30 inches and 40 inches. And if he wanted to distinguish between the moon and silver, both at 30 inches, he merely had to count the *number* of times it rotated; each object - or idea - had its own individual number.

The next decade of Lethbridge's life was quite literally a detective story. He conducted a long series of experiments into the pendulum and its reactions. He discovered, for example, that it could distinguish between sling stones that had been used in battle and the same stones gathered from a beach, as well as stones that had been thrown by Mina and stones that he had thrown himself.

And the clues kept coalescing to indicate new lines of thought. If anger could impress itself on a sling stone, then surely it explained how a suicide's misery could impress itself on the place where he died? In which case, his reaction to the place where the man committed suicide was a *dowser's* reaction. If he and his mother had suspended a pendulum in the woods near Wokingham, it should have gone into violent rotation at 40 inches, the rate for death.

What had happened, basically, was that Lethbridge had rediscovered something that had first been noticed more than a century earlier by an American professor, Joseph Rodes Buchanan. Bishop Polk - later a *Civil War* general - told Buchanan that he could detect brass in the dark simply by touching it; it produced an odd taste in his mouth. Buchanan tested him and found he was telling the truth. So clearly, Polk possessed some curious 'sense' that the rest of us lack. Buchanan discovered that some of his students were even more sensitive, and could name various chemicals even when they were wrapped in heavy brown paper packages.

But it was his next discovery that intrigued him most - that these 'sensitives' could also hold a letter, and describe the sort of person who had written it, and whether the writer was happy or sad at the time. The writer's personality and mood had apparently imprinted itself on the letter. Buchanan's brother-in-law, William Denton, was a professor of geology, and he tested his students with geological specimens wrapped in thick paper. They received clear *pictures* of times in the remote past, convincing Denton that this new faculty - which he called psychometry - was a kind of telescope through which man could contemplate the history of the earth.

For a few years, 'psychometry' attracted wide attention in America; then scientific scepticism triumphed, and it was consigned to the rubbish bin of 'occult' superstitions. Lethbridge, whose reading was limited, had most certainly never heard of either Buchanan or Denton. He had simply stumbled upon their discovery from a completely different angle.

But, as he realized himself, he had stumbled upon something far more important than a half-forgotten faculty. (After all, dowsing has been known for thousands of years.) What it really amounted to was that he had discovered a *new dimension of reality*. As a scientific archaeologist, he had always assumed that the world is made up of solid matter, and that the task of the mind is to try to understand its laws.

The behaviour of his pendulum told him quite plainly that it is not as simple as this. The pendulum is, as he discovered, as accurate as a voltmeter. But it is not connected *directly* to the effects it is trying to measure. These have somehow to pass through the intermediary of the human brain. Here, as it happens, I can speak with personal experience.

I first discovered that I could use a dowsing rod at the standing stones called the *Merry Maidens*, near Penzance. What amazed me was not so much that the rod twisted violently in my hands as I approached the stones, but that I

felt *nothing*: no prickling of the hair, no tingling in the hands. It reacted just like any other scientific instrument that I might have been testing.

Some unknown part of my brain - almost certainly the right cerebral hemisphere - was 'picking up' some curious force in the stones, and causing some involuntary contraction of my muscles that twisted the rod in my hands.

This is what fascinated Lethbridge. Not only, it seems, is nature full of curious 'tape recordings', some dating back millions of years, but our brains possess the electronic equipment to *play them back*. It is enough to make a good scientist feel faint and queasy. How can we hope to keep the mind and nature - or the 'objective facts' and our interpretation of them - in separate compartments if there are aspects of nature that can only be observed by some unknown part of the mind?

As the years went by, Lethbridge became increasingly fascinated by this problem. He said that the sensation reminded him of a time in Iceland when the ice suddenly gave way under his feet, and he found himself in freezing water. Yet freezing water does not seem to have alarmed him unduly. He had the courage - and imagination - to recognize that his old scientific view was distorted and incomplete.

The mind does not *study* nature; it is intimately involved with it, and cannot escape this involvement, except when engaged in the crudest kind of measurement. Nature is somehow *alive*, as Goethe realized - not only trees and flowers, but rocks, water and minerals. In fact, as ancient man seems to have realized, the earth itself is a living body, not a mere cooling fragment of the sun.

And so Lethbridge moved from his early experiences of 'ghosts and ghouls' to the study of dowsing, and from dowsing to the force of evolution. He became convinced that the physical world in which we live - and to which the pendulum responds between 1 and 40 inches - is only one level of reality, and that other levels - other 'dimensions' - coexist with our own; they can even be detected by the pendulum.

His interest in the problem of time led him - like J.W. Dunne¹² - to study 'precognitive dreams'. Reports of flying saucers led him to look into the subject of *Unidentified Flying Objects*, and their possible relation to the forces of the earth - he came to suspect that monuments like Stonehenge could be 'beacons' for guiding *UFOs*. Yet he never lost his sense of humour, or that good-natured pragmatism that makes his early books on archaeology so delightful.

Between 1961, and his death in 1971, Lethbridge wrote ten books, all of them fairly short (about 150 pages). In these he described in detail the progress of his investigations. These books, I believe, form one of the most fascinating records of 'paranormal research' of the twentieth century; I have read and re-read every one of them.

5. How to Do Magic by Tom Lethbridge

© Tom Lethbridge 1967¹³

When I decided to practise divination, I simply cut a 1 inch sphere off the top of an old walking stick; pegged two yards of thread into it with a match and fastened the other end to a short cylindrical rod, which could be rolled around between one's finger and thumb and so raise or lower the ball on the thread. This was the pendulum which I have used ever since.

Many dowsers use a pendulum for various purposes, but few do so in the same manner as we do. I got the idea many years ago from a pamphlet by some French brigadier whose name I have forgotten. He claimed to have been able to find enemy mines in the sea by swinging a pendulum with the correct length of thread on it, and pointing with his other index finger.

He obtained the correct length of thread by tuning in over a sample object on the floor and lengthening the pendulum cord until it gyrated. Presumably he found the mines by tuning in over a piece of iron to obtain what is known as the 'rate' for iron. I shall use the term 'rate' a great deal and it is as well to be sure what this means. A

¹² *An Experiment with Time* by J.W. Dunne was published in 1927 followed in 1934 by *The Serial Universe*. J.B. Priestley published *Time and the Conways* (1937) and several other time plays based on Dunne's ideas including *I Have Been Here Before*, *Dangerous Corner* and *An Inspector Calls*. Towards the end of his long life, Priestley wrote *Man and Time* (1964) and *Over the Long High Wall* (1972); books which helped keep Dunne's ideas in the public eye. It would be nice to think that Priestley was acquainted with Lethbridge. Priestley's third wife was the Cambridge archaeologist Jacquetta Hawkes, whose first husband, C.F.C. Hawkes, participated in the work of the *Fenland Research Committee*. According to Pamela Jane Smith in a paper published in 1994: 'As *Honorary Director of Excavations for the Cambridge Antiquarian Society* for over thirty years, T.C. Lethbridge was an important local figure in archaeology, specialising in Anglo-Saxon remains found in the Fens. Although a founding member of the Committee and a close friend of Kenny, Leaf, Tebbutt, and Fowler's, he attended irregularly, did not participate in sub-committees, and does not appear to have been very involved.' Smith wrote elsewhere in her paper that 'Lethbridge's wife lived somewhere in Girton and a close friend, Rachel O'Leary, and I spent a day searching Girton for Lethbridge's wife and eventually found a delightful woman who asked us in for tea and offered us a trunk of fifty-year old papers. [Ed]

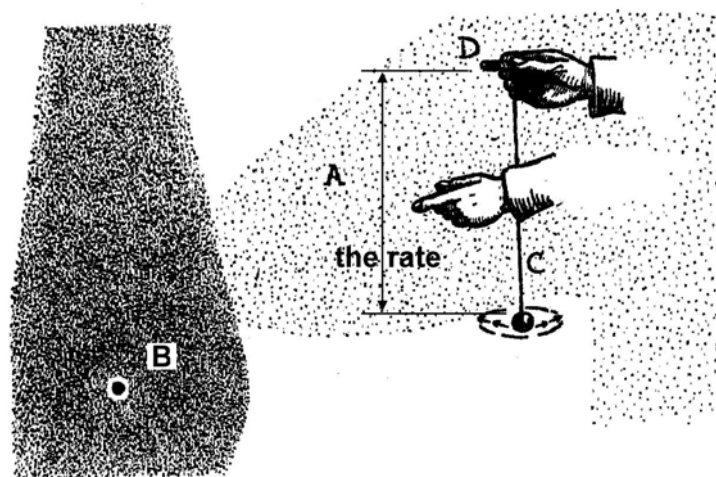
¹³ Source: *The Monkey's Tail - a study in evolution & parapsychology* (Routledge & Kegan Paul, 1969, SBN 7100 6598 1).

pendulum rate is the length of cord between the top of the 'bob', the ball, and the bottom of the rod used as a windlass. The diagram below shows the method of dowsing with a pendulum.

- A. The dowser's personal psyche-field is extended by the projection of his left forefinger.
- B. The static field of the object is sought. When A meets B, the pendulum (C) will change its motion from the simple oscillation indicated by the arrows to a circular swing shown in the broken line.
- D. The rod on which the length of the pendulum's cord is controlled between the right thumb and forefinger.

There is reason for thinking that the fields about small objects are conical, or biconical, extending upwards and downwards for about 50 feet.

In practice it can be shown that everything, whether concrete, or abstract, has one or more rates. Colours, metals, trees, insects, points of the compass, life, light and so on have their rates. It is no more difficult to find the rate of, shall we say, anger, than it is to find that of copper. You simply have to think of something which makes you feel angry, swing the pendulum back and forth, and lower the ball down until it gyrates.¹⁴ When it does, you have the rate for anger. It will always be the same.



There has been a house on this site at Hole for at least seven hundred years. Judging by the occasional scraps of Roman pottery which I dig up around it, there has been occupation here, although it may have been interrupted, for nearly double that time. Therefore it is not surprising that the soil around the house is full of trivial objects of antiquity. The soil is mostly covered by small lawns. When therefore I decided to research with the pendulum and found that I could obtain the rates of various objects, I chose to follow the old French brigadier's example by looking for hidden objects beneath the turf near the house.

The method is perfectly easy. You find the rate for a given substance in the way I have described. Then you measure off that rate on the pendulum cord. You go to the area to be searched and start the pendulum swinging gently back and forth. While it is swinging you extend your other arm with the forefinger pointing and move it slowly horizontally like a radar scanner. The movement must be slow and you must watch the pendulum. If your moving finger passes over a spot where an object of the required type lies hidden underground, you will notice a slight hesitation in the swing of the pendulum. At this point, stop moving the finger. The pendulum will now go into a circular swing and looking along the pointing finger you have a line of bearing on the hidden object, which you can mark out with small sticks, or anything convenient.

Now move away to some distance, a few yards will do if you are in a confined space, and repeat the process till you get a second gyration on the pendulum. You now have a second line of bearing on the object and where the two lines intersect that object lies hidden in the ground. In practice your bearing will not be very exact, but the position can be then found within an inch or two. You no longer point, but approach the crossing point with the pendulum swinging. Close to the point it will go into a circular swing. Mark it on the ground and repeat the process half a dozen times or more. You will find a circle marked out on the ground. Directly beneath the central point is the object.

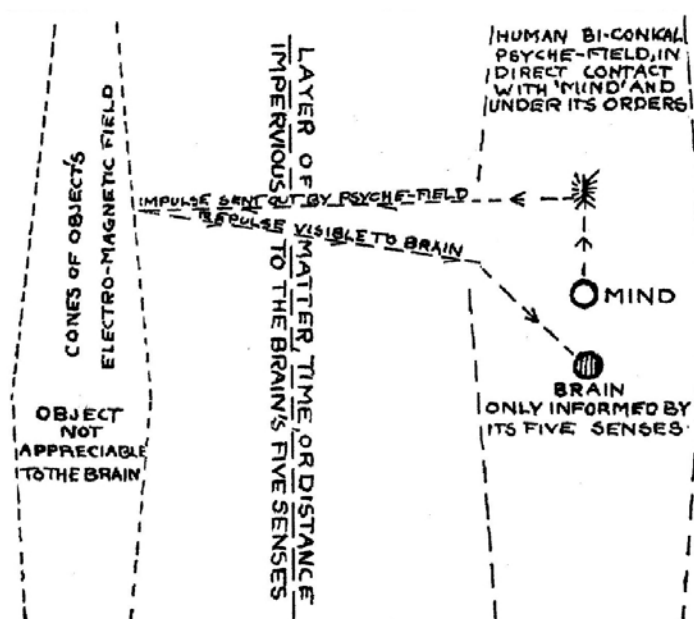
When done with care, this operation is astonishingly exact. As with anything else the operator improves greatly with practice, and gets to know the feel of the pendulum and the speed at which to move his finger; but in the very first afternoon I found several objects beneath the lawn.

¹⁴ Lethbridge uses the word 'oscillate' for the backward and forward motion of a pendulum and 'gyrate' for circular motion in a horizontal plain. [Ed].

After some weeks work, it became apparent that we had already found one axiom; the radius of the circle around a given small object will always be equal to the pendulum rate for that object. It is convenient to call whatever surrounds the object its 'field'; but it is by no means certain that it is a field. However we will leave that problem for a moment.

It also became clear that, unlike what is found in chemistry, a compound of several elements did not have a rate of its own, but a rate for each element of which it was composed. Even the rates of trace elements were easily detected with the pendulum. This might have been expected to offer a quick method of discovering the chemical composition of a compound. But it is not so easy. Not only do several elements have the same rate. For instance lead, silver, calcium and sodium all react to the rate of 22 inches. But chalk, calcium carbonate, besides giving its own rates for calcium, carbon and oxygen, also appears to take up those of any metals with which it has been in contact. This can be extremely tiresome.

There is a type of coarse pottery found round here and probably of Late Saxon, or Early Norman date. The clay from which it was baked had been mixed with small pieces of chalk, as is frequently found with such coarse pottery, sand, bits of shell and even grass being used sometimes. When testing a known buried rubbish heap with the pendulum, I had a fix at one spot for what appeared to be a gold and copper object. I expected to find a Norman piece of gilded copper. Instead, when at last the thing was found, it proved to be a fragment of this coarse pottery only about an inch long. I find that a small chalk pit on top of the hill gives both these reactions.



Simple diagram attempting to explain the manner in which all extra sensory perception appears to work. This diagram is of course highly conjectural. There appears to be no direct contact between Mind and Brain. [T.C.Lethbridge, 1967]

The induction of external rates on a substance is going to be of great importance later on in the story, but at this stage of the investigation it was a nuisance. Except in very obvious cases I do not think that the pendulum can be used as an alternative method of chemical analysis, nor yet as a cure-all for careless archaeological excavation. It certainly could and should be used to check what unobservant diggers have left behind on their rubbish heaps. No enthusiastic boy could have come behind the excavators of the *Temple of Mithras* and found a whole museum case full of interesting objects had a pendulum been used before the work was declared finished.

I am perfectly certain that I have left many things behind in past excavations, which could have been found had I known how to use a pendulum. There is no excuse now. If someone comes after an excavation and picks up a brooch which might have dated the whole thing, only the excavator is to blame. In many parts of the country even flint implements can be found in this way, though it is not worth trying where there is flint in the soil.

This first excursion into divination opened a field full of surprises. First it showed that measurement could be applied to magic and then that magic could reveal concrete objects, which owing to the nature of their position, were completely concealed from the operation of the five human senses; sight, hearing, taste, smell and touch. These objects could be and often were so small, minute pins, glass beads or lace tags, that clearly the performances were most sensitive. It was also, when properly conducted, very exact.

As I said before, everybody ought to be able to do this and most people can; but some have too little power, current, vital force, or whatever it is and this can be shown, when we get further with the story, to be due, in part at any rate, to some inadequacy in the nervous system.

Having demonstrated to our own and many other people's satisfaction that much could be revealed by divination, it then became necessary to see what form the supposed fields around objects took. It was expected that the fields would be spherical, but it was soon found that they extended upwards far above each object. By placing an object on the floor at ground level, plotting the circle around it with markers and repeating the process on the floor above, it was shown that the ascending field was a long and narrow cone. By placing the object upstairs and doing it all over again we could see that a similar cone proceeded downwards also. The complete field was a pair of cones joined together at a base in the horizontal plane about the object.

It was also demonstrated that these cones were not rigid and that their apices, at any rate, moved around in a small ellipse according to the time of day. This has not been sufficiently studied, but the movement does not appear to be due to the rotation of the earth in relation to the sun. It may be due to the moon.

6. We Are What We Eat by Tom Lethbridge

© Tom Lethbridge 1969¹⁵

I must make it quite clear that life is far too short for me to spend the time which would be necessary to obtain proofs of what these [long pendulum] experiments appear to show. Others can follow up what we have begun. Here I can only tell of what the evidence seems to indicate, and then pass on to some other clue. My object is to find a framework which can eventually be filled in.

I have already talked about the pendulum rate, that is the length of cord between the bob and the windlass, and how it has been found that a given rate is characteristic of a given conception, whether this be material or mental. I have mentioned also the gyration of the pendulum, which is an indication that the correct rate has been obtained.

However, there is a second measurement, which can be used to distinguish concepts on the same rate. This is found by counting the number of revolutions which the pendulum makes before it returns again to a backwards and forwards movement.

If, for instance, we take the rate of 22 inches, we find that lead, silver, calcium and sodium all respond to it. However if we count the number of revolutions we find that lead makes 18, silver 22, sodium 30 and calcium 35 turns. In fact each metal has two co-ordinates and this applies, apparently, to all concepts.

Of course, it is obvious that these co-ordinates can only be part of a much larger scheme of classification which remains to be discovered. There must be a whole series of numbers in front of the 22, which we have as yet no means of discovering, and it is known that after the pendulum has taken up an oscillation again it will presently begin to rotate in the opposite direction. This is presumably another co-ordinate, but we do not yet know what it indicates. With the two that we do know, however, we seem to be able to learn some remarkable things' and the experiments I am now going to talk about were made in order to explore this line.

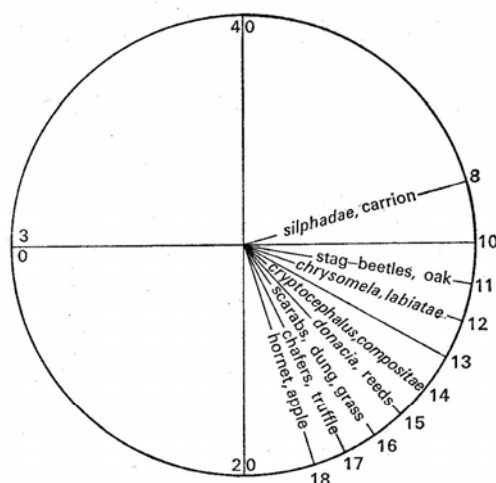
It was noticed that some insects had the same pendulum rates as the substances on which they fed. Stag beetles had a rate of 11 inches and this was the same as that of oak. Dung beetles all had a rate of 16 and so had dung. But here our second series of numbers, the revolutions, seemed worth investigating. The case of the dung beetles, the scarabs, was obviously interesting. I shall not write down 'rate' and 'revolutions' each time, for this is unnecessary. I will just give the figure for 'rate' first, and separate it from that for 'revolutions' by a colon. Dung, cow dung in this case, is expressed then by the figure 16:36.

To my surprise, the co-ordinates for all the scarab beetles I tried, several different species of *Geotrupes*, *Onthophagus* and *Aphodius*, were the same. Grass, the essential original constituent of dung, was 16:18. This obviously indicated something of considerable importance in the study of zoology. I tried to extend the inquiry.

I have already mentioned the genus *Chrysomela*, which is a plant-feeding one. Since it appears to make no difference to the pendulum whether an insect is alive or dead, I looked up the old collections I had made as a boy at school. I found I still had ten species of *Chrysomela*, and two of these had specific names, which suggested the plants on which they fed. One was *Chrysomela menthrasti* and the other *Chrysomela hyperici*. This indicated that the first fed on *Mentha* (Mint) and the second on *Hypericum*, which is St John's wort.

I tried *Chrysomela menthrasti* first. The pendulum said it was 12:22. I went out to the garden and picked a sprig of mint. This also was 12:22. *Mentha* is one of the large family of labiates. Many plants of this order are useful herbs, and well-known to most people; lavender, rosemary, sage, thyme, balm, skull-cap, marjoram and so on all have their uses. It struck me as possible that other species of *Chrysomela* might be tied in some way to various members of the labiate family.

¹⁵ Source: *The Monkey's Tail - a study in evolution & parapsychology* (Routledge & Kegan Paul, 1969, SBN 7100 6598 1).



*Relationship between some insects and their food. This could be greatly extended. Rates in inches.
The number of pendulum revolutions indicates the particular species of plant or insect.
e.g. *Cryptacephalus aureolus* 14:28 *Leontodon* (Hawkbite) 14:28*

As far as I know, the food plants of beetles have not been studied to the same extent as those of moths and butterflies. I had no means at hand of learning what a particular beetle fed on. Therefore I tried the pendulum over all my available species of *Chrysomela*, and tabulated the results. Each one had a rate of 12, except *hyperici*. This, to my surprise, at the time, had one of 13.

Although it was now late in the autumn, I was able to find three species of *Hypericum* in the garden. They all also had a rate of 13. Since all my other *Chrysomelae* had a rate of 12, and one labiate, mint, had this also, I collected all the species of labiates I could find and tested them. The table below shows the result.

The table below is remarkable. It was compiled so late in the year that many plants were withered and gone. It seems probable that in summer it would be possible to find plants with counts to fit *Chrysomelae graminis* and *marginalis*, although they are not common beetles and their food plants may not be common either.

Beetle's Name	Rate	Revolutions	Plant's Name	
Chrysomela varians	12	9	Rosmarinus	Rosemary
	12	12	Thymus	Thyme
	12	13	Prunella	Self-heal
	12	14	Salvia	Sage
Chrysomela graminis	12	15		
	12	17	Stachys	Woundwort
Chrysomela banksi	12	18	Lamium	Deadnettle
Chrysomela marginalis	12	20		
Chrysomela menthrasti	12	22	Mentha	Mint
	12	23	Melissa	Balm
	12	24	Nepeta	Cat mint
	12	26	Betonica	Betony
Chrysomela polita	12	28	Scutellaria	Skull-cap
Chrysomela haemoptera fastuosa	12	30	Glechoma	Ground ivy
	12	33	Origanum	Marjoram
	12	35	Lavendula	Lavender
Chrysomela goetingensis	12	36	Ajuga	Bugle
Chrysomela hyperici	13	13	Hypericum	St John's Wort

Naturally I did not leave the investigation at this stage, and experimented with other plants and insects. A brilliant little green beetle, *Cryptacephalus aureolus*, is often found within the petals of the common yellow *Leontodon* (Hawkbite). They both responded to 14:28. *Donacia dentipes*, found in the vegetation near stagnant or slow-moving water, was 15:20, and so was *Juncus* (Rush).

The well-known black and red cinnabar moth, with its black and yellow striped caterpillars, had the same rate and count as the *Senecio* plants of groundsel and ragwort on which it feeds (21½:12). The experiments could be carried

on interminably, but there seems little need to do this, at the moment. There is good evidence that an insect is tied to its food by characteristic rates of vibration which the pendulum can detect.

It is probable that this link between animal and vegetable is brought about at the caterpillar stage in the insect's life. It assimilates the food, which becomes part of its body and this retains the link when it develops through its metamorphoses into the perfect insect.

Distances which seem little to us must be enormous to an animal less than the size of a green pea. How does it find its food? I think the answer is now clear. On its head it carries an instrument which acts like the water diviner's twig, but in reverse. There are two antennae with a built-in response to the vibrations from the plant which its children have to eat. It is all perfectly simple and apparently most carefully thought out. This could never have taken place through any accidental evolution.

A few months ago I was sent four off-prints by Philip S. Callaghan, recently published by the *Entomological Society of America*. These are highly technical reports and theories dealing with the flight of insects to their food supply and to their mates. The title of one of them will be enough to give some idea of how specialised these articles are *Insect Molecular Bioelectronics: a theoretical and experimental study of insect sensillae as tubular waveguides, with particular emphasis on their dielectric and thermoelectric properties*.

As far as I can understand it, Callaghan has gone a long way beyond Fabre's theory that insects are drawn to their food and to one another by unsmellable smells. These unsmellable scents come into his theories but only in the last stages of the attraction. The main pull (and that over long distances) is comparable to radar.

The wing beats of the insect are thought to generate enough heat to produce the electricity necessary to send out a vibration, which contacts the required object. When the insect has flown down this beam to within a relatively short distance of its objective a second built-in reaction to scent waves brings it dead on target.

The technical details of the whole elaborate process are of no importance here; the point is that it seems to be unmistakably the same as that which has been deduced from the study of the behaviour of insects by using the pendulum. The pendulum also appears to demonstrate the existence of a numerological scheme at the back of all these vibrations.

For the first time we begin to see direct links between so-called magic and orthodox science. When followed to its logical conclusion the effect of this on thinking can only be enormous. An ordered world governed by unseen vibrations will take the place of the materialism of today.

Somebody must have planned the numbers. No chance could have arranged that *Chrysomela methrasti* for example should have the same pendulum rate and number of rotations as its food plant, mint (*mentha*). This similarity can be observed in many species. Presumably the insect obtains this built-in radar reaction in the first place from the plant on which it feeds in infancy.

But going beyond the plant, what decided that a given substance should have a particular notation? Is not this something which really appears to have been known for nearly two thousand years? Why otherwise was Jesus reported as saying: 'The very hairs of your head are numbered?' I am convinced that very much knowledge has been lost through the ages and sometimes distorted out of all recognition. We are slowly beginning to learn it all again.

7. Fixing the Age of Things by Tom Lethbridge

© Tom Lethbridge 1969¹⁶

I am an archaeologist and all archaeologists spend much of their working lives in trying to fix the age of things. Much of what you read in books and newspapers about these dates is complete guesswork. At the best it is the result of elaborate calculations of the possible resemblance between one thing and another. It is built up on the apex of an inverted pyramid, whose point is one object whose date appears to be reasonably fixed.

The pyramid is always wobbling about and sometimes falls, disastrously. There is a method of analysis known as *Carbon 14*, but this is only of value for very ancient things and is known to be liable to considerable error. It may be of some use for objects three thousand years old, but is useless for those of three hundred.

It seemed to me therefore that anything which only seemed to have a possible error of two years would be of vast importance to the archaeologist. Even if it could be shown to be right, I knew well that it would take at least twenty years for other archaeologists to believe it, for they will hardly believe that they have a nose on their face unless they are feeling it continually and seeing it in the looking-glass many times a day.

I tried out an experiment tentatively and in complete disbelief. I took a link lost from brass chain armour, which I had picked up long ago in the sand hills at Sanna Bay on Ardnamurchan. I had always wanted to know its date and rather thought it was Roman, although it was larger than any Roman mail I knew. I put the link on the floor. Mail

¹⁶ Chapter 11 in *The Monkey's Tail - a study in evolution & parapsychology*; Routledge & Kegan Paul, 1969, SBN 7100 6598 1.

links are unmistakable because there is a tiny pin hammered through to fasten together the ends of each ring, a rivet. Then I set the pendulum at 30 inches. I swung it gently over the ring and it started to gyrate.

I had greatly underestimated the tediousness of this process and how tired and mesmerized one would get. The wretched ball revolved eight hundred and twenty four times. I took the figure 824 from the year 1968 and arrived at a date of AD 1144. Yes, it could well be right. The object was not Roman, but belonged to what we would call the Norman Period in England, when mail of this kind was the normal armour of a man-at-arms. Sommerled, the ancestor of the MacDonalds, was King of the Isles at that time, and was frequently involved in fighting. The answer might be true, but I was not convinced.

Through the years I have picked up old coins from time to time in various places. I keep them in a box, each in an envelope, in case they may come in useful for reference purposes. I went to the box and took out one envelope. I did not know what was in it, but guessed from the size that it was either a bawbee of Charles II or a farthing of Henry III. I put the envelope on the floor, and went through the whole operation again.

The pendulum made 642 revolutions, which gave a date of AD 1326. I took out the coin and examined it. It was a silver farthing of Edward I, or Edward II, whether it could be dated more closely I do not know, but the date of Edward II's murder was AD 1327. The pendulum was apparently just right and if I had miscalculated the number of turns by two, it was well inside the limit.

It is very tiring doing these long counts, but it would be perfectly simple to devise an instrument for recording the number of turns if it should prove worth it. Supposing it is right, what about finding the date of Stonehenge? Nobody really knows this, within hundreds of years. You could date any earthwork without digging it and then guessing the date from the lost objects you happened to find. What I wanted was a run of objects of one group similar to the investigation of the ten species of *Chrysomela* beetle.¹⁷ As it happened, I had what I thought would do nicely.

In Moidart, on the north side of Ardnamurchan, there is a place called Cul na Croise, on Kentra bay. There are actually four little sandy bays, but only one concerns us. Above it is a wooded ridge known as Creaghan firheach, 'the raven's crag'. One day in the autumn of 1924 I was in a boat off this bay, having with me a couple of cousins and one of the local Camerons. We had set a long-line for flounders, with perhaps a hundred hooks baited with lug worms, and were waiting for it to fish. The Cameron presently looked up and remarked that there had once been a battle in the sand-dunes ashore. At once I was interested, and asked when it had been. 'Ach, I don't know', he said. 'It was in the time of the Danes'.

Kentra bay is a lovely place, even now after the commandos were trained in landing there during the Second World War. A burn with little green flats beside it runs down from the woods of scrubby trees to the dunes on the edge of the sea. Westward are the blue, jagged peaks of Rum and Eigg and to northward the hills of Skye. This is a splendid place for beaching boats when the wind is off-shore and it is the best place for this purpose for many miles. It is not surprising therefore that local tradition tells of battles there.

However, local tradition is difficult to extract, and still more difficult to interpret. One heard of the 'Red Rover', whose name may have been something like Dewing, fighting on the beach and that its real name was 'traigh a raeve' - meaning 'the rover's strand'. Whoever the Red Rover may have been I have never been able to discover. He is said to have been driven off, and to have died on an island near Dublin.

There was a tale of a second raid carried out by a dozen Irishmen, who were also driven off, chased to Skye, captured and their ship taken. But again no one knows who they might have been, and all that remains is the echo of a story of the bravery of a local weaver, a Cameron apparently.

My insatiable curiosity took me some miles through the woods from Acharacle on Loch Shiel, and sometimes I landed from a boat. I have hunted those wind-blown dunes till my back, bent from peering at the sand, ached so much that I had to give up the search. The sum total of my efforts was very small by archaeological standards, but it was also most intriguing.

I found an early Bronze Age land-surface on which were scraps of 'Beaker' pottery and flint implements. Then I collected quite a number of glass beads, four black, three yellow, one blue and one white. I could not date them, although I have made a study of beads. There were fragments of at least ten barbed and socketed iron arrow-heads, and parts of four small iron knives, probably arm-pit knives. There were at least 100 iron clinch nails from a boat.

All these iron objects and the beads might have belonged to 'the time of the Danes', for the Scottish crown did not obtain the islands till the thirteenth century, when it bought them for 4,000 crowns in 1266. There was a little brass ring-brooch, which perhaps belonged to this age too. But what was one to make of many lead musket and pistol balls, and a brass button embossed with a crown and the words *Argyleshire Volunteers*?

¹⁷ See Chapter 6: *We Are What We Eat*.

I decided that this was a fitting series on which to try the pendulum. If what it said made sense, then I would be prepared to accept its statements, with due caution, of course. I did not really know the date of a single object, except perhaps that of a little copper 'bawbee' of the reign of Charles II.

There were a lot of musket and pistol balls, but I had only kept two of the former and one of the latter. I tried these first. Remember, for it becomes more important in a moment, that I know I can be two years out in the counting. According to the pendulum, these balls were shot away and lost at the following dates: Pistol ball, AD 1784; Musket ball, AD 1795.

The button of the *Argyleshire Volunteers* was apparently lost in AD 1785. Now if the pendulum was telling something like the truth, it was obvious that no Red Rover, or boat-load of Irish pirates, had anything to do with this collection. The most probable solution appeared to be that the *Volunteers* had used the dunes for musket practice and one had lost a button off his uniform.

I knew nothing about the *Volunteers*. I had heard of the *Militia Act of 1757*, and that by the next year officers were permitted to accept volunteers instead of compulsorily enrolled militia men. By 1778 there were *Volunteer* companies and corps formed independently of militia units. In 1783, with the political stupidity to which we are long accustomed in Britain, the *Volunteers* in England and Scotland were disbanded. They had to be hurriedly raised again on the outbreak of war with Revolutionary France, and in 1795 the invasion scare was in full swing.

In 1798 the *Volunteers* were formed into 'armed associations' and the word '*Volunteer*' was dropped. From this it is clear that the musket ball dated by the pendulum to 1795 is exactly right, and all the other three objects are within the two years margin of error due to the difficulty in deciding the exact moment at which the gyratory movement begins and stops. Perhaps the most impressive thing of all is that the gap of ten years during which the *Volunteers* were disbanded is reflected in the dates given by the pendulum. There are too few specimens of course, but my incredulity had received a knock.

Now ten arrows are not lost by accident, for anyone can see a 'clothyard' shaft sticking in the ground. These must have been shot away in action and never picked up again afterwards. We can infer then, that whoever shot them cannot have lived in the district, or they would have returned when all was quiet again to pick up what they had fired. Therefore I take it that these arrows had belonged to some force landing in the bay and that their landing had not been successful. Here we have some confirmation of the Red Rover tradition, but what was the date of the arrow-heads and were they all contemporary?

Through the years I have made a number of attempts to establish the dates of iron arrow-heads and have had little success. Although the name Red Rover suggested the Vikings, I was well aware that these arrows might have been of any date between perhaps the years AD 1000 and AD 1600. Bows were used by the English against the Spanish Armada in AD 1588, and probably much later in the Hebrides.

The tedious business of counting long runs of revolutions now began again. It was so tiring that I could never do more than two arrow-heads in one day. After a time, while watching the ball slowly swinging round, you begin to wonder if you are counting fifties or sixties. It is impossible to let your mind wander to anything else, and quite difficult to remember whether you are in the four hundreds or the five. You certainly cannot carry in your head the number of turns which had been made by the last specimen. It took twenty minutes to do each count.

The pendulum's answer for the date of loss, when the number of turns had been subtracted from the present year of 1968, were as follows: AD 1340; 1344; 1341; 1344; 1342; 1341; 1343; 1341; 1344; 1343. two knives, which I still have here, both gave readings of AD 1343.

It seemed clear, allowing for the possible error in some of the counts of two years, that an average shows that all these arrows could have been shot away, and the knives lost, in the year AD 1342. This ought to be the historical date of the Red Rover's abortive landing.

To anyone who had spent much of his life trying to fix dates by observing minute changes in the shape and ornament of objects, this result was fantastic. I was not sure that I liked it. If the pendulum was right, any child with a high psi count could be far better at estimating the date of an ancient object than the most learned professor of that particular subject. Still, one was trained as a scientist and so had a duty to record what one observed. However important an idea may seem to be to its originator, he must have the honesty to give it up when discovered facts show it to be wrong. Some well-known people today have prostituted their art by not obeying this principle. I may not like what the pendulum appears to be able to do, but I must accept what I find.

It was pain and grief for me to tackle the next stage. I had the nine glass beads from the Rover's Strand. I thought that they might have come from a necklace on one of the Rover's followers, but knew nothing about this particular class of bead; nobody else seems to know either.

I was horrified and tired when I had tested the first one, a yellow glass bead with raised knobs on it (brambled, as it is called), because the count went to 970 turns, and this indicated a date of AD 998. I had eight others and each

would take me about half an hour. During that half an hour you obviously use up a great deal of current and we do not know what this current is, nor how to recharge ourselves after it has been used.

I was confronted with hours of strain and discomfort. At the end of it I would be faced with a column of dates, but I knew of nobody living who could say whether they were right or wrong. If they all varied considerably I should feel fairly sure that the dates were wrong. I have written thus far without knowing the answers and you can share my anticipation. Tomorrow, if all goes well, I hope to test the second bead.

This time, with a black bead, I counted 975 turns, which gives, as the date of its manufacture, AD 993. This was within five years of the date of the first yellow bead, a difference of about $\frac{1}{2}$ per cent. Before going on to measure the other seven beads, an idea came to me of how it might be possible to find out where they were made. It seemed probable that every country would have a pendulum rate and that the rate of the country of its origin would remain with the bead. I had no difficulty in finding that this was indeed the case.

The rates were obtained by tuning the pendulum in over used stamps or letters from different countries. It is unnecessary to give many here. The ones which seemed most hopeful were Scotland $21\frac{1}{2}$, Spain 11, France 21, Ireland $22\frac{1}{2}$, Norway $23\frac{1}{2}$, Denmark $19\frac{1}{2}$, Germany 17, England 22, Netherlands 20.

I had thought that the most probable countries from which the beads could have come were Ireland, where glass is known to have been made, or the great glass factories of the Rhineland. However, the pendulum gave a rate of 21 for the beads, which is that of France. Although I cannot prove that this is correct, I do remember having seen somewhat similar ancient Breton beads. I very much doubt, however, if Brittany is where they were actually made.

Before going back to the calculation of dates, I thought it would be interesting to learn what the pendulum had to say about the origins of other beads. Very great numbers are found in the graves of the pagan Anglo-Saxons. I have dug up hundreds of them. Nearly all the glass ones appear to react to the 17-inch rate for Germany.

In Christian times the Anglo-Saxons wore much smaller strings of beads, little drum-shaped things for the most part and of opaque red, green and occasionally yellow or blue glass. There are also some quite large beads like spindle-whorls an inch or so across. About half of the large beads are of opaque cobalt blue with white or yellow bands inlaid. Another group, however, are of clear green or amethyst colour, inlaid with threads of blue and white mosaic glass in the manner of Edinburgh, or Torquay, rock. These I had always believed to have been made in Ireland.

Here the results were a surprise. None of the little beads responded to the (pagan Anglo-Saxon) German rate (17), but to that of France (21). The large opaque beads appeared to be German, and the clear glass mosaic ones (the 'snake beads' of older archaeologists) were, it seems, French. There were no Irish beads at all. If this is correct, then the pendulum has much to say in the archaeology to come.

From perhaps the seventh century onwards French glass seems to have ousted the products of the German Rhineland. It is interesting too to have observed that opaque turquoise-grey 'melon' beads made of faience, which are found occasionally in pagan Anglo-Saxon graves and frequently in the remains of Roman Britain, react to the 10-inch rate for Italy.

Of course this is far too big a subject to bother about here. Anglo-Saxon crystal beads, amethyst beads and 'magic' balls appear to have come from India (5), and amber from Norfolk. Beads of any kind are not frequently found on medieval sites in Britain, but I did once pick up a small, clear, yellow glass one on the site of the vanished medieval town of Kenfig in Glamorgan.

I gave this to Horace Beck, the great expert and classifier of beads, who thought it was medieval. He also believed that the black beads from Cul na Croise belonged to the Viking Age. So little is really known that the pendulum could easily prove to be the clearest guide.

I tried two counts on different days for each specimen. One for the date of manufacture and one for that of its loss. Of course it was not expected that the dates of manufacture would agree closely. There were many factors which would go into the composition of a necklace, and they are obvious in many of the strings of beads we find in Anglo-Saxon graves. The beads may have come from different glass works and have been made at very different times. Then they were probably transported in bulk and made up into strings perhaps by some pedlar's wife. Any bead may get into a particular necklace and its purchaser may have added old beads of her own.

But if the necklace breaks and the beads are lost, this will happen in one minute. We would expect therefore very different results from the two tables of pendulum readings and this is what we do find. The possible error of a year at either end of the count remains as before:

The difference between these two tables is clear at once, and it seems obvious that while the beads were made at different dates they were all lost, if we make allowances for the difficulty in observation, in the same year. They were presumably all part of one necklace, which broke in the year AD 1063.

Pendulum Estimate of the Dates of Nine Glass Beads

<i>Type of Bead</i>	<i>Manufacture Date (AD)</i>	<i>Loss Date(AD)</i>
Clear yellow, ovoid, brambled	998	1063
Opaque black, disc	993	1063
Clear cobalt blue, polygonal	989	1064
Clear yellow, disc	989	1063
Clear white, polygonal	1006	1063
Opaque black, spherical	980	1064
Opaque black, spherical	1026	1062
Clear yellow, ovoid	1033	1063
Opaque black, spherical	996	1063
Average		1063

It is useless to try this method with mass produced objects. Nothing has passed to them from the mind of the maker. This can be shown easily by trying to find the dates of modern or even Roman coins. The pendulum can perhaps date the time of loss, but not the year of production. I am afraid this may cause disappointment to many experimenters who do not know it.

Beads, of course, were shaped by hand and then worn by somebody. They are in quite a different category. It is not the object which has its own impressions. This only retains those forced by somebody's mind into its own particular 'field'. How much this field may retain can be seen by the following extract from a letter to me by a lady to whom I had told this way of finding dates:

April 4th, 1968...I went to tea in Chalfont St Peter with someone who is also interested in dowsing. She has a thirteen year old son who collects odd bits and pieces and has a garden shed for his odds and ends. I found age rates for a doll's head (1920), the lid off a snuff box, brass (1901), and a small terra cotta statue (1876). Then we noticed it was marked '1876' inside the hollow end. It thrilled me that I was right...

Then I tried over a rusty piece of iron, flat with two holes punched in it. It was flaking with age and had broken, jagged ends. This went on and on. I got to 380 (i.e. AD 1588) and had something happen. I was looking at a line of people, dressed very oddly, straggling behind four others who were carrying a large chest on their shoulders. In front walked three people, one in front and the other two behind.

And I smelled the sweet scent of gorse on a hot day. It faded and I found I was still counting. At 503 (AD 1465) it stopped. My hostess said quickly 'Are you all right?' I sat down on a box feeling very, very sick. I never told her. But what did I see? It would be 1465, give a year here or there. The picture was as though I was watching a strip of film. Yours sincerely. Violet Beresford.

Now others have written describing their successes with this method of finding dates, but Mrs Beresford has gone much further. She has combined dowsing with psychometry and apparently obtained a picture of a past happening with an exact date attached.

Her picture began at 380 turns, which represents AD 1588. Could it be that she was actually seeing something which happened in the Armada year? The ironwork was apparently made in the reign of Edward IV, but the procession perhaps took place in the days of Queen Elizabeth and the Spanish invasion threat.

Of course, this is a most important piece of information. Dowsing has already become an art, used in both peace and war; but it has been regarded as being in quite a different category from psychometry, that is, the art of reading impressions from objects, which is usually looked upon as the very doubtful prerogative of professional soothsayers.

Here, however, in this case of Mrs Beresford's experience, it is clear that dowsing and psychometry are part of the same faculty. If one is to be trusted, so is the other. We know that dowsing can produce concrete results. It seems as if we must accept psychometry also. We know that telepathy works.

Here now are three facets of one faculty which Victorian science regarded as childish superstition. All of them can be shown to work, and not only do they work, but there seems to be no limit to the manner of their working. It affects the whole way in which we regard man's mental make-up.

It is not the trivial things we are able to find beneath the grass which matter, nor the scraps of film, which we are able to see. The great point is that something in man's make-up is independent of space, time and the five senses. It seems difficult to avoid the conclusion that another part of us lives in a different world, where such things as limit us on earth no longer exist.

8. Healing by Tom Lethbridge

© Tom Lethbridge 1967¹⁸

Radiaesthetic healing¹⁹ appears to work through the repulsion of some kind of force from the channel in which it had become accustomed to flow. What this force is, nobody knows. But it is clearly the same force which we have been trying to understand. It is something different from all the forces which scientists have spent enormous time and trouble in investigating. It is not electricity as we know it, and it is not magnetism; because the pendulum clearly shows that it is related to true North and not magnetic North.

But it is extremely powerful. One can pull it out between one's fingertips and see it faintly, like the spark between the two terminals of an arc lamp. So strong it is that, when holding the pendulum, it can make one's hand judder like a car which will not take a gradient. It is some force which we have not as yet studied.

But it is a force which was known and controlled by men long ago. They knew how to generate it, and how to store it in the fields of trees and stones. In our rather simple study we can see that we ourselves can do the same. I cannot be expected to know much about it, but I call it the Life force.

It is the force which makes all nature work. It is not nature itself, but it is the life force of nature. Furthermore it is not confined to our earthly time scale, or to our earthly scale of distance. It is something which really belongs to a level of existence in which there is neither time nor distance.

This is terribly hard for us to understand. We have to go back to a stage in our development before we were taught to read time on a clock, or to think how far it was to the front gate. But you have only to look about you to see that there cannot be a fixed time scale for living things. A raven may live a hundred years, a blue-tit one and a mayfly a day. Also consider how far a mile would be to an ant. Nowhere in nature is there a fixed scale.

A cabbage may exist for a few months, a beech tree for hundreds of years and a sequoia may live for a couple of thousand. There are no fixed scales. The scales are made by man. He uses them to fit his conception of his own life cycle. But the force we are trying to understand is outside any of these scales.

Things may appear to happen many years before they really do; or they may appear just as vividly many years later. If men get to the moon in rockets, some have been there already. There may be ghosts walking about among us who went to Venus a thousand years from now. It all sound absurd and impossible, but it is fact. Go back to the first time when you turned on a tap, and begin to think again.

So we have an unknown force, which can impress things on certain objects and the impressions may last for ever. There is no time to displace them. Much of the animal world makes use of this force. There is no time nor distance calculation to interfere with the migrations of the swallow or the Arctic tern. They have their beam on which they travel infallibly. The insect flies to its food, honey, or dung, dying wood or carrion with perfect ease.

There are healers who use a pendulum, but I do not know if any of them use the long pendulum and obtain rates with it like we do; but I rather think they do not. I had not thought of investigating this kind of thing; then, quite unexpectedly we became involved in it.

Some months ago my wife saw a friend of ours, who had hurt his toe which was painful. More or less jokingly he dared her to heal it. Naturally, being dared like that, she took up the challenge and then expected me to know how she ought to do it.

I had not the slightest idea how to begin. But I did have two rates, which were apparently those of *Health* and *Disease*. They were opposites on the 40-divisional circle, 32 and 12 inches respectively. We had no blood-spot; but we had a specimen of the man's handwriting. Going by intuition rather than reason, it seemed to us that if you tuned in on the right rate for health over this letter you might produce some kind of result.

Since my wife had been challenged, she had to be the magician. She measured the 32-inch rate on the pendulum and swung it gently over the letter lying on the stone floor. It gyrated strongly and she counted 120 revolutions. Then it stopped and returned to a back and forth swing.

At a second count later in the day the number of revolutions fell to 96. Two counts next day gave 72 each time and the following day two of 60. Then one of 44 and lastly one of 32, which was the same as the rate on the pendulum.

We thought it was probably similar to the 'normal' of a clinical thermometer, but we were wrong. For three and a half more days the 32 count remained steady and then an evening count suddenly gave 96 followed next morning by one of 50. There were then five consecutive counts of 32. At this point the count dropped to 0 and remained so.

We were, of course, most interested to know whether anything at all had happened to our friend. Then six days after the curious jump in the table, my wife saw him and talked to him about it. His foot had apparently recovered, which it might have done in any case, but the jump in the counts was far more interesting. At 5 p.m. on the 1 December,

¹⁸ Source: Chapter 10 in *A Step in the Dark* by T.C.Lethbridge (Routledge and Kegan Paul, London, 1967, ISBN 0 71001 741 3).

¹⁹ The term 'radiaesthetic healing' is normally used to encompass any form of healing that uses the human energy field.

1965, the count was taken and written down in a note book following those which had preceded it. At 8 p.m. on the same day our friend was standing on a chair doing some building work when it collapsed and threw him on a heap of rubble. He was not much hurt, but it was of course a shock.

<i>Date</i>	<i>Time</i>	<i>Pendulum Counts</i>	
		<i>32 inches</i>	<i>27 inches</i>
24.xi.65	12 noon	120	
"	6 p.m.	96	
25.xi.65	8.15 a.m.	72	
"	6 p.m.	72	
26.xi.65	8.15 a.m.	60	
"	5 p.m.	60	
27.xi.65	9 a.m.	44	
"	5 p.m.	32	
28.xi.65	9 a.m.	32	
"	5 p.m.	32	27
29.xi.65	9 a.m.	32	27
"	5 p.m.	32	27
30.xi.65	9 a.m.	32	27
"	5 p.m.	32	27
1.xii.65	9 a.m.	32	27
"	5 p.m.	*96	27
2.xii.65	9 a.m.	50	27
"	5 p.m.	32	27
3.xii.65	9 a.m.	32	27
"	5 p.m.	32	27
4.xii.65	9 a.m.	32	27
5.xii.65	9 a.m.	32	0
"	5 p.m.	0	0
6.xii.65	9 a.m.	0	0
"	5 p.m.	0	0

* Patient had bad fall at 8 p.m.

This is once again not possible in three-dimensional study. Three hours before the accident took place, the pendulum told us that something had upset our friend's health count. It happened approximately fifteen miles away from here. It was a relatively trivial matter, but there it was, indicated in the notebook, three hours before its time. Not only is it remarkable that a pendulum can tell you anything at all about somebody fifteen miles away by just swinging over a bit of his handwriting, it can tell you what is going to happen to him. Mind you, we find this just as hard to believe as you do. It is just utterly impossible, yet it happens.

But here is a knotty point. If the pendulum, as it clearly shows, relates all its information to true North and if we are sure of what the pendulum tells us, then all the power, which is employed both to give information and to heal maladies, comes from something to do with the earth's mass. The power derived from the Earth's magnetic field, the gee field as I have called it elsewhere, is relatively small. The other source of power may be gravitation itself. In any case it is very great.

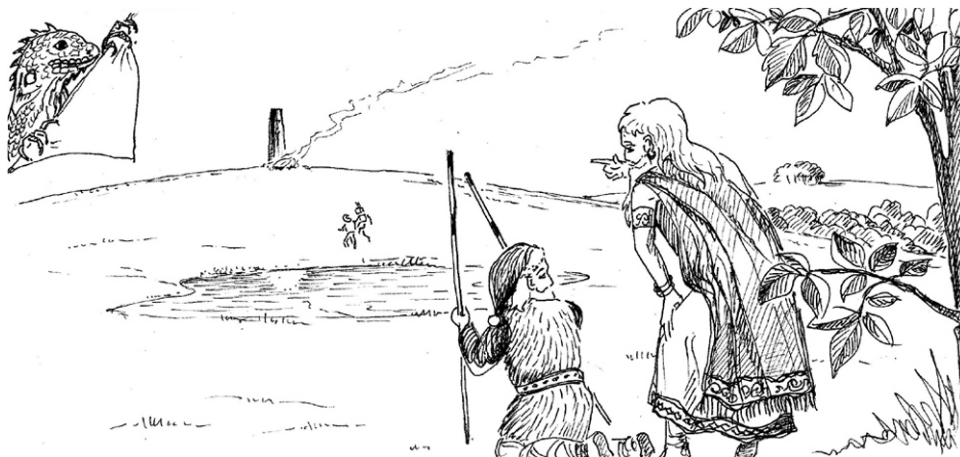
I have called this book *A Step in the Dark* and so it is. We are stepping out of the ordinary three-dimensional world, which we have known since childhood, into one in which time and distance apparently have no part. It is a step into something darker than Darkest Africa was at the time when my great-uncle, Hanning Speke, discovered the source of the Nile. We know nothing about it at all.

Yet it seems that if we could explore it more we would find that this unknown world is far lighter than the one to which we are accustomed. It seems probable that all the inventions, which are regarded as so wonderful in this three-dimensional world, are really commonplace of the other and are slowly filtered down to us by ideas put into men's heads during sleep.

This may sound far-fetched; but it is perfectly clear that during sleep our minds do go into the state where there is neither time nor distance. Dunne showed this conclusively in his *Experiment with Time*, and this discovery must always remain to his credit whatever may be thought of his mathematics. Our dreams are a mixture of past and future memories as Dunne demonstrated.

The World of T.C. Lethbridge

a researcher's guide by
William Shepherd
PART II



THE LETHBRIDGE FILES

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

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

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9. Psi Potential by Tom Lethbridge

© Tom Lethbridge 1969²⁰

There are other ways of using the pendulum to the one we employ by using rates. The most popular is that of using a short cord of roughly 6 inches long. Most operators use this method in conjunction with a very large number of samples of what they want to look for, whether it be traces of tuberculosis or a golden treasure. The principle is that the pendulum will swing backwards and forwards between two things of like kind, two nickel pennies, or two lumps of alabaster, and will gyrate when the two specimens are of different materials. With sexes, however, this is reversed. The pendulum gyrates between two males and oscillates between a male and a female.

We have found a number of practical uses for the short pendulum. It will say at once what foods or drinks are good for you, by oscillating when you swing it between you and something good and the reverse when it is harmful. There is no difficulty in picking out the poisonous alimentary canal of a lobster or the dangerous parts of a crab. Pills which do not suit you cause an immediate gyration. But it has none of the advantages of being adaptable to accurate measurement of the other method and, although I have tried it for the apparently most improbable art of finding things from maps, I have not done much of this and have never been able to check up to see whether it told the truth.

We have however used the short pendulum for quite another purpose, and that was in an experiment to attempt to demonstrate pendulum telepathy. Telepathy, a branch of parapsychology, is almost universally accepted now and has in fact been suggested as a factor in evolution. However, we wished to see if we could demonstrate it in connection with the rates. For this purpose we chose the sex rates as something which could easily be recognized. I had a considerable number of one species of fossil sea-urchin for I always pick one up when I happen to see it.²¹ They are heart-shaped casts of the interiors of the shells. There is a considerable difference in size and pattern between those which react to the male rate and those which the pendulum designates as female.

For the other part of this experiment we took two sterilized bottles containing some male and female hair respectively. When a bottle of male hair is placed opposite a male fossil and the short pendulum is swung between, there is opposition. The pendulum gyrates because the ray is turned back on itself. If, however, you repeat the performance with a bottle of male hair and a female sea-urchin the pendulum oscillates backwards and forwards. The ray passes uninterrupted between the two. If you substitute female hair for male, of course you get the reverse result.

Now what we wanted to find out was whether if one operator swung the short pendulum between two specimens in one place, a second operator in a different room could tell what result was being obtained by the first. The second operator, who could neither see nor hear the first, was to use a long pendulum tuned in to either the male or the female rate of the sample of hair taken to be used against a fossil by the first operator.

There was nothing but a slate floor under the long pendulum and a concrete floor beneath the short one. The two floors were on different floor levels and there was a thick stone wall between. Nothing could be seen or heard between the two rooms. The long pendulum was entirely on its own, and its operator did not point in the supposed direction of the short one. Everything was as secure as we could make it and it seemed evident that if the second operator obtained correct results on the long pendulum the information was being conveyed by mechanical telepathy. Watches were synchronized, and at given times the first operator swung the short pendulum between two fossils while the second operator, in ignorance of what sex of fossil was being tested in the other room, swung the long pendulum.

We found that which ever of us operated which pendulum, the long one always gave the correct answer to the sex of the fossil being tested. You could change the operators about, change the sex of the hair and the rate on the long pendulum and change the sex of the fossil. It could not deceive the pendulum.

Of course, to prove this, the experiment ought to be performed hundreds of times. A warning is, however, necessary here. All pendulum work entails the use of some current from the operator's body to project the ray through the pendulum. As far as our work goes, we find that a great deal of current is in fact used up and the operator soon becomes tired. After testing for sex and thought rates in 110 sling stones, I was very tired. I think that it is most probable that, if you did more than a couple of dozen of these telepathic experiments at one time, the operators would become tired and errors would start to creep in. I do not know and the number is a guess. However I think that this would happen.

Probably the way to test whether the operators are becoming tired is by using the psi rate of 9½. This I regard as a measure of potential. You measure it by counting the number of turns made before the pendulum ceases to gyrate.

²⁰ Source: Chapter 9 of *The Monkey's Tail - a study in evolution and parapsychology* (Routledge & Kegan Paul, 1969, SBN 7100 6598 1).

²¹ I described my attempts to demonstrate pendulum telepathy in some detail in a former book, *Ghost and Diving Rod* which also contains a detailed account of my experiment with sea-urchins.

We have tested 84 people for their psi rates. This can be found from their handwriting just as well as by reading direct from the actual person.

Fifty-four persons had what we may perhaps speak of as psi potentials of varying values. They range from 0 to at least 50, but they are not constant. They go up and down according to the person's bodily condition. During bronchitis, one guinea pig's potential dropped from a normal of about 45 to 30, and remained there till the illness was over.

People with a potential of 15 and upwards can usually work the pendulum quite well. The only professional medium whose writing we were able to test was no higher than 18, whereas we had about a dozen of 45 or over. From around 30 and upwards people seem liable to have more extra-temporal and other unusual experiences than most of their neighbours.

There remains more than a third of the selected group who have no reading on 9½. Instead they have one on the opposite side of the circle at 29½, which we are calling minus psi. It is seldom very large, and when small fluctuates to the positive side and becomes 9½.

When we tested the few minus psi persons who had a reading of 30 or over, we found that they were in poor health according to what the pendulum reported. They showed as rather bad readings for the nervous system in particular. There were generally traces of something else wrong as well.

By no means all persons with bad nervous readings have minus psi potential, but it is something which is worth bearing in mind. Animals have psi readings and such cats as have been tested mostly have a potential of about 45, as high as any human in fact. Dogs we have not yet tried.

It seems evident that a psi potential is really a necessary part of the human make-up, but in many cases it is becoming weak, or converted into something else. Since examining nervous cases with the pendulum is intensely exhausting, it seems probable that the minus psi draws current from plus psi and these people become, in a sense, vampires. Many readers must have experienced a feeling of exhaustion after being in close company with another person. This is, I think, due to the leakage from plus to minus psi. It flows from the highest to the lowest and those persons whose psi is normally under about 10 probably never experience this phenomenon at all.

With much practice in pendulum work your normal psi rate appears to rise, but this does not warrant too much use of the instrument at any one time. This leads to exhaustion. Should one suspect that another person is draining power from you, it can be checked to some extent by being outside the range of the rates, that is 40 + 40 inches.

Although psi is in many ways similar to electro-magnetism, it is by no means the same. For one thing, we have seen that it does not diminish with the square of the distance. For another, it can pass up from the three-dimensional earth plane into a second and third. Psi is not bounded by time, or distance, as we know them. As I have suggested in another book, it may well be the same force as that which operates gravity. It also appears to be related to ultra-sonic sound. This is the force which has to be considered when thinking about both telepathy and psychometry.

Of course you cannot have one without the other. Telepathy has to be used by the psychometrist to extract impressions from an object in such a way that they may be comprehensible to the mind. We usually think of telepathy as being the process where a single idea appears to arrive almost simultaneously in the minds of two people. This seems to be a chance happening and it is often difficult to establish which mind originated the thought.

But telepathy is much wider than this and in the case of animals it is clear that individuals of differing species can carry on conversations by its means. In the case of birds, whole flocks operate as one, wheeling and diving with no word of command. Telepathy, in fact, is an alternative method to speech as a means of communication, and can be quite deliberate.

I said that the psychometrist must make use of telepathy and this may seem an inaccurate statement. But telepathy has to be the means by which the information stored in the field of an object can be transferred to the mind of the operator. The information may be pictorial, or in sound form, but whatever form it takes it cannot pass into the operator's mind by its own action. Telepathy provides the beam on which it passes.

The beam can, as we have seen, be broken down into various rates and these we are beginning to appreciate, even if we do not know what they really are. But then does anyone honestly believe that he understands electricity? He may know all there is to know about harnessing the force, but what it really is remains an enigma.

It is the same with telepathy. We may know that it can transfer thought forms from one mind to another, or from one object to one mind. We may soon learn to control it in the manner that electricity is controlled. Yet it may never be possible to say what it really is, beyond the vague statement that it consists of high velocity vibrations.

There we will leave telepathy for the moment, having demonstrated, I hope, that it can be utilized mechanically in the manner that electricity can be so utilized. We can, moreover, note that we have now two branches of

parapsychology, telepathy and psychometry, both of which seem capable of being studied in a normal scientific manner, but both of which are evidently outside the range of three-dimensional science.

10. Beyond the Lines by Tom Lethbridge

© Tom Lethbridge 1969²²

No one with the slightest curiosity in his make-up can resist experimenting with the information freely presented to him by the writers of letters. We saw that something of the personality of an Iron Age slinger remained for two thousand years in the field of the stone he slung.

It is just the same with a letter. Something of your personality remains in it, which is beyond what you said in the words you wrote on the paper. This is in accord with some modern theories of how memory functions, and although these have not yet been presented to the general seeker-after-truth, it seems evident to me that they must be nearer the correct answer than anything that has gone before. The holographic function of the mind is the coming idea.

What do you want to know about the people who have written to you? As this is, we hope, a scientific investigation, you want to catalogue them under various headings. We had over a hundred cards at Christmas and this seemed quite a big enough sample to learn something, although I might not believe what the pendulum said. Again and again I have to stress that I approach all this with complete disbelief. I am a most down-to-earth person and have had a scientific upbringing and training. I just do not accept anything the pendulum says without a struggle in my own mind.

You must understand that we have worked out a table of rates, which comprises many things, and it seemed reasonable to try some of these in relation to others. I chose 9½ inches, which appears to represent the psychic potential of a person, and which I call the psi rate; 16 inches which apparently indicates the sex potential; 19½, which stands for blood and may show something about its character; and 30 inches, which stands for age. It soon became clear that the age rate had no effect on the sex or psi potential. Nevertheless this is the one I am going to discuss now.

In all, we tested 120 specimens, and whenever we knew a person's age the pendulum was right within two revolutions. The method was to start the pendulum gently swinging over the specimen of handwriting when it had been set at the 30 inches rate for age. Then, quite arbitrarily, but apparently correctly, we counted one year for each turn the pendulum made.

It is not easy to be quite sure when the revolutions start and when they stop and this is why one is liable to an error of a year at either end. Critics of this method must try it out for themselves before they are in a position to form any judgement of its accuracy. It sounds complete nonsense and yet it appears to work. The proof of the pudding is not in what it looks like, but in how it tastes.²³

Not long ago, my publisher, Colin Franklin, set me off on a problem, which seems to be in the correct line. Put shortly, he wanted to know whether the reproductions of pictures still retained the sex rate of the painters of the originals. Now this is surely an important question and goes quite a long way to further the investigation. To enlarge it somewhat, one might ask whether a book carries with it part of the original field of force of the author.

If it should do so then a book might be compared with the laying on of hands in consecrating a priest. People have told me that there is a gap of 200 years in this ceremony and that power is no longer handed on in direct succession. I do not know about this; but the possibility that part of the author's psyche-field might go with each copy of a book which he had written struck me as being very interesting. I did not believe it for a moment.

Now unless you are prepared to wander round public art galleries with a folio of reproductions and a pendulum, it is not very easy to find the answer to Colin Franklin's question. I thought about it for some time before I hit on a possible way of testing it. I draw the illustrations, of doubtful value, which accompany my books. I asked him to send me back the original drawings from one of them. I supposed that they were filed somewhere and not destroyed when the blocks were made.

My idea was to test first an original drawing for the sex and thought rates and then to test the reproduction made from that drawing in a completely new and unopened copy of the book itself. Of course many people handled the drawings in the course of making the blocks from them and some slight handling may have occurred in the printing and binding of the book. That we had to risk, but the risk did not appear to be great.

In due course a folder of drawings arrived and I took them to the slate floor in the hall, where there should not be much interruption from anything but the slate. In a state of considerable interest, I put the first drawing on the floor and tested it for the rate for male sex of 24 inches and then for thought at 27 inches. It responded strongly to both.

²² Source: Chapter 9 in *The Monkey's Tail* (Routledge & Kegan Paul, 1969, SBN 7100 6598 1).

²³ Source from here: Chapter 6 in *ESP: Beyond Time and Distance* (Routledge & Kegan Paul, 1965).

Then I opened the new copy of the book at the figure made from the drawing and tested that. There was no reaction of any sort to either rate. The figure appeared to be dead. My wife and I went solemnly through the drawings and the prints made from them. All the drawings responded to the sex and thought rates. Nothing at all happened with the prints. There was no reaction for either rate from the book itself. There was not the slightest indication that any fragment of the author's personality passed to the book, except that the printed word might mean something to the person who read it. There was no direct contact at all.

The book was not a link in any parapsychological sense between the author and the reader. There was nothing passing between an artist who painted a picture and the reproduction of that picture. The quality of the reproduction, however good it might be, is something entirely mechanical and lacking in the life force which had been impressed by the artist on the original. We have already seen the same kind of thing suggested by thinking about photographs. The photograph appears dead, so is the reproduction by mechanical means of an original picture. A hand-made copy would of course react to the sex rate of the person who made the copy.

The experiment was rather a relief to me. I had not been able to see how anything could really pass from original to reproduction. Whereas everything we had investigated before followed a logical course, however strange that course might appear to be, this transference of something to a reproduction seemed completely illogical. Yes, I was relieved. Crazy though we might seem to be; yet we were not so daft as all that. We had managed to put a brake on.

11. Lucky Trees by Tom Lethbridge

© Tom Lethbridge 1965²⁴

We will go on to another facet of this study. My wife was entirely responsible for this and I doubt whether I should ever have thought of it. She remarked, when we were getting a meal, 'Why do you think that some trees are considered unlucky?' On my grunting that I had no idea, she continued: 'Do you think you could find out with the pendulum?'

Her question opened an entirely new line of approach and I do not suppose that anyone has followed it. Whoever in these scientific days would ever believe for a moment that a tree could be unlucky? This was some superstitious nonsense, which could not possibly have any foundation in fact. Nevertheless the beliefs are most widespread. I have long grown up past the stage of scoffing at such things.

I started to recall what I could remember of folk-beliefs. Of course elder was most unlucky. You must never cut it down without asking its permission. You must never burn it, or somebody would die. An alternative version had it that you burnt the Devil and so presumably irritated him. So widespread are these superstitious beliefs that you might say that they are everywhere in the country. Elder was evidently believed to have an inveterate hostility to mankind.

Yet elder has its uses. Its flowers make a kind of bubbly wine sometimes likened to champagne. Its berries are mixed with various pies to add flavour. The yellow inlay in marquetry furniture is often elder. Incidentally elder when freshly cut stinks. Some say it smells of corpses.

Now rowan, mountain-ash, is just the opposite. From East Anglia to the island of Skye, I have heard rowan spoken of with great respect. A sprig of it over the door will keep evil magic away. A friend, who runs a pack of beagles, told me that when some disease struck them, which the vet could not cure, she surrounded the kennels with pieces of rowan and they recovered at once. I do not know whether the wood is used for any particular purpose, but my aunt used to make a good jelly from the berries.

Here were two common trees credited with absolutely different properties. Could there be any possible reason for these beliefs? I cut pieces from each tree and tested them with the long pendulum. Elder gave a male reaction and rowan a female one. The short pendulum indicated repulsion between elder and myself, while rowan showed attraction.

This started me off on a search for other samples. I cut a piece from Zeus's own tree, the oak; and others from holly, thorn and elm. Oak, has, of course, been a most useful timber for thousands of years, but I was really thinking of the elm. Kipling was a good folk-loreist and not for nothing did he write:

'Ellum she hateth mankind and waiteth till every gust be laid
To drop a limb on the head of him who where trusts to her shade.'

But he had the sex wrong. The pendulum said that elm was male. Elm is not much used inland except for floor-boards and coffins; although there is some elm furniture and I have an old sideboard made of it. But from Kent to the Scilly Isles boats are still planked with elm. It builds very sturdy boats for beach work. Nevertheless elm is regarded with some suspicion.

²⁴ Source: Chapter 7 in *ESP: Time and Distance*; Routledge & Kegan Paul, 1965.

Oak reacted to the female rate on the long pendulum and showed attraction on the short. Holly was weakly male and hostile. In all I tested fourteen trees. Six were male and indicated repulsion. Eight were the opposite as the table below shows.

<i>Tree</i>	<i>Pendulum Reaction</i>	
	<i>Male</i>	<i>Female</i>
Elder	x	-
Rowan	-	x
Oak	-	x
Ash	x	-
Elm	x	-
Thorn	-	x
Hazel	-	x
Holly	x	-
Fig	x	-
Pine	x	-
Willow	-	x
Apple	-	x
Ivy	-	x
Beech	-	x
Total	6	8

Now from a botanical point of view this was all nonsense. Many trees are hermaphrodite and bear both male and female flowers. What sense could there be in what the pendulum appeared to be telling us? I took a branch of elder and pulled it to pieces. I had flowers, fruit, bark, pith and wood. I tested these separately. Only the wood was male and hostile. I have yet to think of a reason why this should be so.

Remembering the belief that, although elder was hostile, rowan was protective, I tried another experiment. I put a sprig of elder opposite myself and swung the short pendulum between the two. The pendulum went into a circular swing, indicating, according to the ideas I have already described for inanimate objects, that there was an obstruction to the flow of current between my field and that of another which I have guessed as being the earth's field.

Then I placed a sprig of rowan beside the piece of elder. Immediately the previous gyrations stopped and a back and forth movement began. Therefore the rowan masked the elder's obstructive power and restored a normal flow of current. The same thing happened when the long pendulum was used. The rowan obscured the elder's male sex rate and the pair together became female. So rowan in the vegetable world has the same property as lead in the mineral one. It is what I have been calling an interrupter.

Thinking that magnetism probably had some say in this curious phenomenon, I placed a horseshoe magnet opposite myself with its ends open and swung the short pendulum. The pendulum gyrated. When the ends were closed, the oscillation began. In a sense then the rowan sprig when applied to the elder could be compared with a soft iron bar placed across the ends of a horseshoe magnet. If this comparison is permissible it looks as if these interrupters somehow close the electromagnetic fields around objects in the same way that the soft iron bar joins the ends of the horseshoe magnet and forms a closed circuit.

In any case we seem to see that if elder can exert any deleterious influence from its field, rowan can stop this. But it can only do so within the 29 inch radius of its field. Within this radius its femininity is too strong for the elder. Something of this situation appears to have been appreciated by less sophisticated persons than those of the present day. Somehow they learnt that rowan could close the gaps in their protection from hostile influences. How it could possibly do so we have yet to find out. It does not seem in the least credible, but very little in this study did when we began it.

The comparison with terrestrial magnetism as it is understood is probably far too easy. In the first case we have the perfectly simple matter of closing a circuit in one plane. The horseshoe magnet is only a bar magnet bent round in a half circle and all that the soft iron rod does is to join one pole to another. A piece of soft iron joining the two ends of a straight magnet would have the same effect.

But in the case of the fields we are exploring a small object placed beside another appears to swamp a whole biconical field with its own. The field of a human-made magnet is imperceptible to the five senses. That of an object is so also. Neither magnetism nor electricity are directly perceptible to the five sense; although their shocks to the body can be appreciated.

The biconical fields surrounding the objects we are studying can only be appreciated by indicators of some kind. The electro-magnetic fields of the inanimate objects may come into the normal curriculum of physics. The fields of

human beings and animate objects are not so easy to study. We are probably trying to investigate a facet of life itself and the means available are quite inadequate.

Electricity and magnetism no doubt come into it, but are only a small part of the whole. Life itself appears to be four dimensional. Therefore we have no idea how powerful these biconical fields may be, nor what effect they may have on the human body. Without knowing this, it is impossible to say that elder is not hostile to humanity nor that rowan is friendly.

If we look at our table again, which is in itself very incomplete, we see two trees whose fruits were to the ancient Celtic world symbols of immortality. One is hazel and the other apple. Most people must have heard of the *Apple of Life*, which the Goddess Brigid held in her hand and know of the apples in the *Garden of the Hesperides*. Hazel nuts were similarly regarded as friendly to mankind.

Both of them, like rowan, have a female rate and are interrupters. They muzzle hostility, or let current flow between the human field and whatever the main field may be. If the main field is in reality the source of life and the provider of the energy which keeps things alive, then the value of the interrupters becomes understandable. Given that mankind was once more sensitive to such things than it is today, its reaction can have been much more like that of our cat sensing another at a distance. Man may have felt with his sixth sense which things were friendly to him and which were harmful.

For instance how do birds know which berries are good to eat and which are poisonous. Domestic animals have lost this faculty. They eat, at least cows do, yew clippings and die from it. But surely they never did this in a wild state. The great black aurochs, the ancestors of domestic cattle, which was so huge that classical writers compared it with an elephant, was a woodland beast. There must have been plenty of yew trees in the primeval forest which it could have eaten and died from the effects.

Are we to suppose that a percentage always died from eating this tree, or that the aurochs knew that it was a poisonous plant and left it alone? Or are we to surmise that man learnt by trial and error that he must not eat deadly nightshade, henbane, and the other poisonous plants? Was the early road of mankind strewn with corpses of people who had tried eating various fruits out of altruistic regard for their fellows?

Did men come up to one of their companions writhing in agony and say, 'What did you eat, old chap, so that we will know it another time?' This seems most improbable. They knew by their sixth sense and traces of their knowledge remain to this day. Just as something buzzed near my head and told me the future winner of the *Grand National*, so something buzzed for prehistoric man and warned him not to eat *Amanita phalloides*, that most deadly of poisonous fungi.

Really good water-diviners, as I have said before, can tell without a rod where water lies, by the tingling in the nerve-ends of their fingers. I have little doubt that this faculty was much more developed in primitive men. Has anyone ever heard of a wild animal eating anything poisonous before man started scattering poisons broadcast?

But primitive man thought about what the sixth sense told him. When he was warned that something could kill him, he thought: 'Then I will not eat it myself, but I will put it on something and poke it into that bear, which is always trying to come into my cave.' Something outside themselves told them more than they could learn by direct observation. This something has to a large extent been cut off from us, but it is still available, even if at the moment we can only talk to it with a pendulum.

The cat could never observe the other cat hunting on a hill 450 yards away, but it could sense it. The Manx shearwater could not know where its chick was, but it was led unerringly back to it over thousands of miles of sea. People cannot know by any of the ordinary senses what will happen in a month's time, yet some do know. It is all part of one unexplored subject, which could be investigated on an infinitely wider scale than I can even think about, much less hope to do.

12. Interrupters & Reversers by Tom Lethbridge

© Tom Lethbridge 1969²⁵

Nature apparently always consists of a balance of opposites. Where there is night there is also day: where there is evil there is always good. Positive and negative, male and female; it is the same story. So it is not surprising to find in our study that it is not one-sided. Although you can tune in on what appears to be a repulsion rate to substances, there are other substances which act as a complete obstacle to this. I call them interrupters, but this is not the right term, for they are really conductors and counteract the repulsion effect which gives us our rates.

The first interrupter I found was lead. Lead has the same, or nearly the same, rate as several metals; but while it is an interrupter, silver with the same rate of 22 inches is not. The effect of an interrupter is instant and quite dramatic. If you tune in to a gold object and, while the pendulum is gyrating, put a piece of lead beside the gold, the gyration

²⁵ Source: Chapters 7 & 9 in *ESP: Beyond Time and Distance*; Routledge & Kegan Paul, 1965.

changes in a moment to a back and forth swing. If you hold a piece of lead in your left hand while the pendulum, suspended from your right hand, is gyrating over the piece of gold, and then transfer the lead from the left hand to the right, the gyration stops at once and oscillation begins.

If I have reasoned correctly before, we find the rates of substances because they cause a block in a circulatory system of electric current, which includes your personal field and that of the earth. This may be wrong, but the current must flow between you and something of that sort. The pendulum oscillates because the pressure tries to get through and on that particular rate there is an obstruction, which forces it aside and round through a circle.

It makes the water-diviner's rod turn over for the same reason. The rod is in unstable equilibrium with the current passing through its apex and the obstruction of the flow causes it to turn aside and rotate. The force is very great and breaks the rod if you try to hold it tight and prevent its rotation. This is not difficult to understand, perfectly reasonable and within the bounds of science. It is also magic, for divination is one of the magic arts. I think that all magic arts could be interpreted in terms of science, if it could be bothered to study them.

Now our lead somehow neutralizes the obstruction. In man-made electricity it is an insulator and prevents current leaking away from copper wires. Why it should do so, I do not know. Presumably it was found long ago that it did so and it may have been used without question ever since. It may be known why it works, but I do not know. An archaeologist cannot be expected to have a wide knowledge of physics. Yet an observed fact in physics is the same as an observed fact in our study. Lead is an insulator in both. In our study the very presence of a lump of lead, within the radius of its pendulum rate, prevents current flowing from our electro-magnetic field into that of a piece of gold.

Thinking that since gold has a rate of 29 inches and a conic radius at the base of 29 inches, there might be a zone outside the 22 inch radius of lead in which the gold rate could still be found. I tried this. There is no such zone. The lead neutralizes the field of gold at its centre. There are not two double cones of force one inside the other, with a dead lead cone inside and a live gold cone outside. The effect of the lead is complete.

Now you can take the short pendulum and get a victim to lie on the floor. If you keep the pendulum oscillating across his backbone, at any point in the victim's back where there is damage and the current in the nervous system does not run freely, the pendulum will gyrate. I have done this with some people and apparently the pendulum tells the truth.

Arthritis can be located easily. This is not imagination. The back can be examined by X-rays and the pendulum proved to be telling the truth. It has been done with one of my victims and arthritis revealed at each point where the pendulum indicated an obstruction. I am not setting up as a healer or anything of that sort. I am simply an inquisitive person trying to find out what is going on. As far as I can see the pendulum is an aid to diagnosis.

Now you can find the arthritic joint, or whatever it is, easily with the pendulum; but, if when this is gyrating over that joint, you place a piece of lead beside the injury, or against the hand holding the pendulum, the gyration stops at once and oscillation begins. The effect with a human being is exactly the same as with inanimate matter such as gold.

This is surely not the same as enclosing copper wire in a tube of lead. It is not simple insulation, which takes place, but something of a different order. The field of the lead blocks out the obstruction.²⁶ It has the same effect if you use it with a letter, which registers opposition or hostility. This is no longer physics as it is now known. It is something more extensive connected with the whole study of life.

I am sure I do not know whether it would prevent the spread of arthritis if you wore a lead object about your person, but it does seem as if the lead neutralizes the effect and permits current to flow freely.

Lead is an insulator to radio-active rays and is regarded as a dead metal. It appears to absorb these rays and it was interesting to see that when I was asked to test a sheet of lead, which had been bombarded for some time by them, it did not react to the 22 inch rate. There is something here of very great importance, which might have a radical effect on healing. However, lead is not by any means the only interrupter. But of metals it appears to be the strongest. Aluminium is another; although it is weak compared with lead and has a different rate.

A friend complained to me that he was unable to find a gold watch when it was hidden from him. In theory the gold case should have reacted to the 29 inch rate. But it did not. This would have seemed insoluble if we had not already learnt of the existence of interrupters. But having got so far, it seemed clear that something was getting in the way. I tried other watches. It made no difference what the case was made of. None of them reacted to the appropriate wavelength.

Since their works only appear to contain iron, brass and the bearings for their wheels, it seemed clear that the interrupter was in these bearings. I had always heard of the bearings being spoken of as rubies. One had seen lists of

²⁶ Many churches in England date back to Anglo Saxon and Norman times when lead roofs were the norm. [Ed]

stolen articles: 'A gold watch jewelled in nine holes, and a gold Albert (meaning a watch chain)', and so on. What were the bearings made of? A search revealed that they were either made of indifferent rubies, or a hard form of garnet. Both were complicated compounds containing the metal calcium.

I had some garnets, which came from a glen on the south side of the head of Loch Morar. These showed at once to the pendulum that they were interrupters. But they were relatively weak. Still interrupters they were and whether the bearings were of ruby or garnet, this was the reason why my friend could not find the hidden watch with the pendulum.

We knew that to find a gold object, which had no interrupters was relatively easy, for my wife had once accidentally thrown away a ring of gold into a bed of nettles and brambles and we had found it in less than five minutes. There must be however some method of circumventing the interrupters, for I have been told of a gold watch being recovered from a dustbin with a pendulum. I do not suppose that the long rate was used. It may have been the short one and the watch have been located by the 'affinity' method.

Although many substances figure in antiquity and at the present day as being of supernatural importance, the one above all which comes to mind is salt. There are many perfectly good objective reasons why this should be so. Animals will go miles to 'salt-licks' to get it. It is necessary for the blood, and so on. Of course it makes food taste better. In fact most food without salt tastes incredibly dull, although cats seem to prefer it that way.

When you come to the superstitions, the picture is quite bewildering. Salt makes a bond between householder and guest, which cannot be broken without loss of honour. It was supposed in India to create a life tie between the giver of the tie and the receiver of the salt. No longer, since the Hitler war, are the Sikhs regarded as the epitome of heroic virtue, because many of them betrayed the British salt and went over to the Japanese. They will probably never recover their status.

Salt was terribly important, but why? Coming back to our own land from those which none of us really understands, we find a variety of apparently absurd conventions. If you spill salt, and this must happen almost every day in most households, it must be thrown over the left shoulder, and then, according to the better informed, it goes into the Devil's eye. In other words, this act wards off evil luck. Why this should be so, I cannot for the moment see; but let us go further.

You must not on any account mention salt at sea if you come from the Celtic lands. If you have been born a Sassenach, an Englishman, it does not matter in the least. East Scottish fishing luggers have often been known when out of salt to run alongside an English boat and say something like: 'We are oot of ye ken what, will ye lend us a wee bit?' This seems quite incomprehensible. Why not say that they were out of salt and have done with it?

Salt appears in old superstitions then in a curious double manner. It can bind people together and yet it is unlucky to spill it ashore, or mention its name at sea. It seems to have been regarded as very powerful and yet uncertain in the exercise of its power. It had to be guarded carefully or it might get out of hand and do you harm.

I tested some salt with the long pendulum beside a copper object. The field of the copper was neutralized. Salt is an interrupter. Then with the short pendulum, I tested it against myself. Here the result was unexpected. For a moment or two the pendulum oscillated showing affinity and then suddenly this changed to a violent circular swing. It was more strongly obstructive than elder. I tried salt against rowan. The salt interrupted the rowan. It interrupted the male rate for elder on the long pendulum.

I took a piece of rusted blacksmiths' iron. With the long pendulum it gave reactions at 32, 27, 26.5 and 24 inches, which should be the rates for iron, thought, oxygen in the rust and male rate from the blacksmith. Salt interrupted each of these rates in turn. It also interrupted the rate for lead, 22 inches, and lead interrupted the 22-inch sodium rate in salt.

This is very remarkable, but the behaviour of graphite, ordinary pencil lead, is more so. Graphite reverses the rate given on the pendulum for sex. It turns female into male and male into female. It will do so for animals and human beings and for the objects, such as pencil drawings, which human beings impress with their sex rates. Further than this, it can over-ride salt as an interrupter.

As I mentioned earlier in this account, I have some skulls of whittings, which are useful for experiments. Some give male rates, others female. A piece of graphite put down beside a male skull at once changes the rate to female and vice versa. Now, if you take a male skull and put salt beside it, you can get no reaction on the pendulum. Masculinity is blotted out. You do not get anything and no reversal of the sex rate.

Even the smallest scrap of pencil lead, however, not only gives a marked reaction, but that reaction is on the female rate and not on the male. Graphite completely overcomes salt as an interrupter, and it goes on to reverse the sex rate also. Of all the strange phenomena we have met, this seems to me to be the oddest. Graphite is not lead; although it is spoken of as being lead. It seems to be a semi-vegetable fossil mineral.

As far as I know there are no superstitious beliefs regarding graphite and there is no apparent reason why there should be any. In the ancient world people wrote either on sheets made from papyrus leaves, on vellum, which is made from split skins, or on wax in square wooden tablets with a stylus, a kind of pencil made entirely of hard metal. Sometimes the stylus was pressed so hard into the wax that Latin letters can still be read on wooden tablets dug up today. It was not until the Chinese had invented paper and its use became common for writing letters and for drawing in Europe that a use was found for graphite as a writing material. Before that it may have been a known curiosity, but was not apparently in general use. So unlike salt, superstitions did not grow up around it.

Had the ancients discovered its curious property of reversing the sex rate, anything might have happened. It has no sex rate of its own. But I have only to scribble the smallest mark on a piece of paper with a graphite-filled pencil for the pendulum to react strongly not to the male rate, but to the female. Ink, however, gives the expected male rate. Wooden pencils in frequent use have no sex rate from the user. You cannot impress apparently your sex rate on vegetable material, nor on graphite.

It may be important that the rate for graphite is half that of vegetable matter, the first being 10 inches and the second 20. Carbon obtained by burning wood, however, has a rate of 12 inches and diamond, derived from carbon, 24. Since all the other rates appear to have come in some way from changes wrought in vegetable material, it is curious that these rates are not all multiples. Neither is there any relationship to atomic weights. This subject appears to be entirely distinct from other sciences.

All this talk of rates must be very dull to the reader; but there is no other way in which it can be easily expressed. One has to show how one arrives at the conclusions and it is not enough to say that one thing likes, or dislikes, another.

There is another substance which reverses sex rates, for all I know there may be a lot of them. This is elm. Elm is used frequently for floor-boards and if you do not know that peculiarity it can lead to a lot of confusion and mistakes. Elm, unlike graphite, itself reacts to a male rate and it is not an interrupter.

So we have a variety of properties which can be possessed by a given substance. It may have its own rate and interrupt. It may have its own rate and a sex rate and interrupt. It may have a sex rate and reverse, or no sex rate and reverse sex rates. It may neutralize some interrupters. There are many variations. But it does not look as if any of this was due to ordinary magnetism. We do not know what it is, but it vaguely suggests a complication which might be expected of magnetism if it were given the field of another dimension.

My baptismal name is Thomas and it was most correctly given. I doubt even my own evidence. However, there are some things about this pendulum business, which I cannot doubt. I cannot disbelieve it when it produces things from under the ground which I could neither see, nor possibly know about.

Therefore I feel I must accept, with great unwillingness, the other information, which it appears to give me. I know well that its information may seem absurd and even totally impossible. But I also see that I do not really know enough about what may be known to a mind, distinct from a brain, to be able to question it.

What seems to be shown by the pendulum, as I have said before, is that there is something invisible and intangible attached to our body, which knows far more than we do. I call it a mind, but I might just as well put it in religious terms and call it a spirit. Words are quite useless here. Who knows the difference, if any, between mind and spirit? Both, I think, are quite distinct from brain-activity.

At present I am not wise enough to distinguish between mind and spirit. So, for the moment, until something else comes along, I am prepared to think that our bodies, including our brains, are linked by some kind of electro-magnetic field, which I think of as a psyche-field, with something in a higher dimension, which we may style alternatively as mind, or spirit. Furthermore, the evidence appears to show me that earlier men knew far more about all this than we know today.

13. Classifying Coordinates by Tom Lethbridge

© Tom Lethbridge 1969²⁷

This subject is vast and it is becoming clear to me that everything, whether subjective or objective, has a series of co-ordinates classifying it. If I attempted to find and tabulate all, the result would be more elaborate than the London telephone directory. I will give one example, and leave other people to work out more for themselves, although I will follow up the example with a table of rates which give you the first part of the series of coordinates.

At the beginning of *A Step in the Dark* I told a story of a rare little beetle called *Bolboceras arminger*, and how in 1964 it led us to a search for truffles with the pendulum. In the course of this quest another beetle, *Serica brunnea*, came into the story; a snail, *Cyclostoma elegans*; a truffle, *Sclerogaster compactus*; and the beech tree, *Fagus*

²⁷ Researchers: Tom & Mina Lethbridge.

sylvatica. These various organisms all responded to a rate of 17-inches. I could not find an imago²⁸ of *Serica brunnea* for four years, and then on 2 August 1968 I found one lying in the window sill of the same bedroom in which I had formerly discovered the specimen of *Bolbocera armingeri*, which had started the whole thing off.

This seemed a good opportunity to see how far one could get with the study of classifying co-ordinates. I knew that when on the right rate, the pendulum would make a given number of gyratory turns, or revolutions, for a given object or thought concept. Then it went back into an oscillation. This I knew was used by some dowzers for some purpose of which I was not very clear. However, I decided to count the number of oscillations and see what story they might tell. The answer with these five differing specimens is given in the table below. All are evidently tied to the beech tree itself, on whose products they feed.

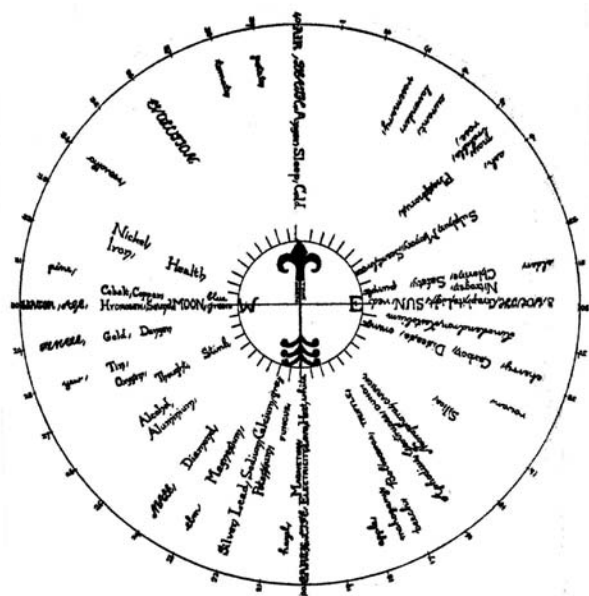
<i>Name of Species</i>	<i>Rate</i>	<i>Number of Revolutions</i>	<i>Number of Oscillations</i>	<i>Counter- Revolutions</i>
<i>Serica brunnea</i>	17	17	150	17
<i>Bolboceras arminger</i>	17	17	171	17
<i>Sclerogaster compactus</i>	17	17	180	17
<i>Factus sylvatica</i>	17	17	205	17
<i>Cyclostoma elegans</i>	17	17	280	17

It was obvious that the new oscillatory reading could not be observed with complete certainty to nearer than two, or perhaps three swings, but, beyond the margin of error, it was correct. Making allowances for this two percent margin, it became clear that the figures in the oscillation column are a multiple of the 'rate' by some number which differs according to species. The column should read: 17×9 , 17×10 , $17 \times 10\frac{1}{2}$, 17×12 and 17×16 ; that is 153, 170, $178\frac{1}{2}$, 204 and 282. We are clearly a step forward in finding our part of a vast system of classification, which includes everything. There must be many more co-ordinating numbers to find.

But, once again I must stress that whoever compiled this table did so on a scale of inches, which is human measurement. The mind working on these figures works in a human manner. Whatever we are dealing with is susceptible to human reasoning, even if it reflects the mentality of somebody on a higher plane of development than our own.

It is not a product of my mind (even though I suspected that it might be) for others get precisely the same results as I do. We are forced to assume elaborate planning outside normal earth life. When once this fact is grasped, enormous strides in knowledge are possible. I am only a pioneer.

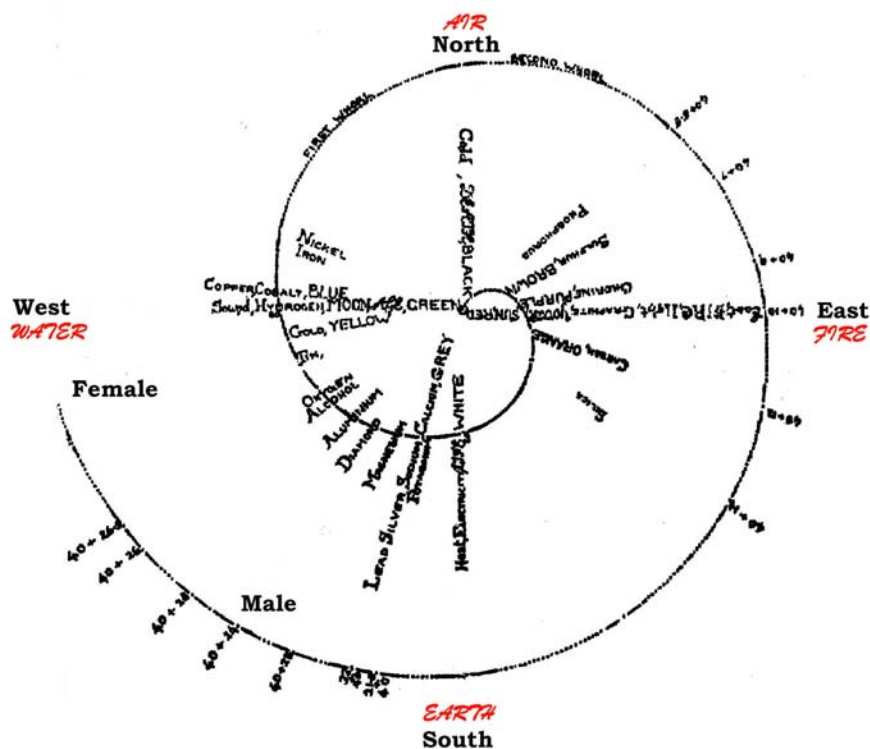
The next diagram²⁹ shows this distribution of pendulum ‘rates’ on a ‘rose’ of 40 divisions. Different types of printing used to differentiate differing conceptions. The figures round the circumference show the numbers in inches for each rate. Each of these is actually a ray at least an inch in width. The positions of the rays on the diagram are thus relative but not exact. Time. 60, is outside the circle.



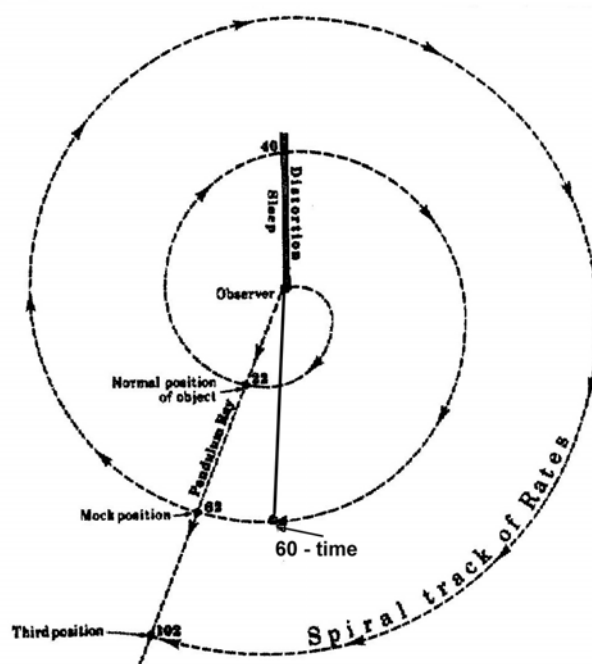
²⁸ Imago: the perfect state of an insect after it has cast its pupa case; *Empire Standard Dictionary* (1938). [Ed]

²⁹ Higher resolution images in Adobe pdf format at <http://www.cesc.net/adobeweb/scholars/lethbridge/>. [Ed]

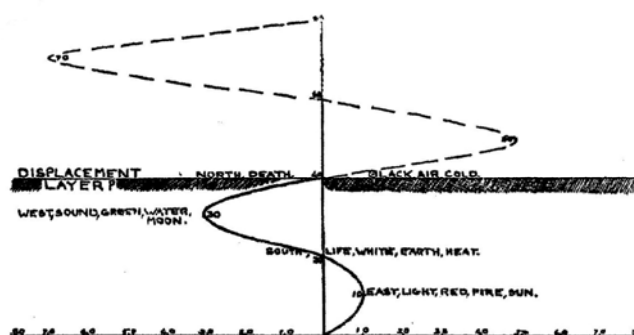
The next diagram shows how the central point of each force-field, as indicated by the pendulum, lies on a spiral track. The numbers are in inches. The force-fields are biconical and at right angles to the spiral. The circumference of each basal circle cuts the central point of the spiral. This applies to both first and second whorl. The radius of each circle equals the rate on the pendulum.



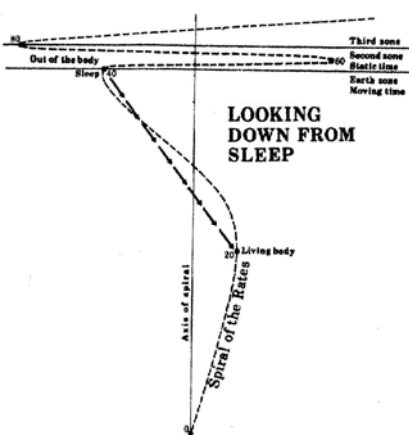
The third diagram attempts to show how the position of an object appears to change in relation to the observer as he mentally ascends the *Spiral of Rates*. The object chosen was a silver spoon with a rate of 22 inches. On the second whorl it appears at 62 instead of 22 inches distant. This shows why persons reporting 'out of body' experiences say that they look down on themselves.



The next diagram shows the *Spiral of Rates* in side-view. The angle of climb is conjectural. Numbers in inches.



The fifth diagram attempts to show how the spiral of rates explains why people in dreams, or during 'out of body' experiences, can look down on their body from above and to one side of it. The second whorl of the spiral may have no thickness, or be of unlimited extent. From sleep at 40, the dreamer looks at himself at 20.



14. Good Vibrations by Tom Lethbridge

© Tom Lethbridge 1967³⁰

From 22 to 26 August, 1956, a team of eight men from the *BBC* was making a television film here at Hole³¹, and this included several of the experiments which we have been discussing. I was fitted with a microphone beneath my tie, which was attached by a long length of flex to a sound-recorder in another room.

Over this sound-recorder presided Mr. John Woodiwiss, who has had years of experience with instruments of this kind both in England and overseas. He sat watching a dial on which the range of the human voice only occupied a comparatively small sector. There were graduations for sound inaudible to human ears on either end of the scale.

I was asked to demonstrate the action of an ordinary divining rod, a hazel fork which I had cut from a hedge that morning. The plan was for me to walk slowly, holding the rod, towards my wife. When its apex met her personal field of force the rod would turn over.

I picked up the rod and the camera began its work. Hunched over the sound-recorder, however, there was complete amazement on the part of Mr Woodiwiss for, as I picked up the rod and settled it into position, the needle on the dial leapt up, far beyond the limits of human hearing and stuck there. This had happened to Mr Woodiwiss once before, years ago, when recording near a tomb in Egypt. Never again.

Now, if this incident shows, as it appears to do, that the force operating the divining-rod, and presumably the pendulum as well, is sound which can be measured on a dial, we are in the realm of exact science even if we are adding another dimension to it.

We are also coming once again to the ancient Greek belief that the whole universe is governed by harmonics. If this suggestion is anywhere near the truth, then our divining rod is some relation of the homely tuning-fork; our rates are

³⁰ Source: Chapter 11: *A Step in the Dark*; Routledge & Kegan Paul, London, 1967, ISBN 07100 1741 3.

³¹ Tom and Mina Lethbridge's home in Branscombe near Sidmouth in Devon.

inaudible notes obtained when some ray from us strikes an obstruction, and the double cones are the vibrations of some fixed rays similar to the twanging of a taut string. It all makes sense.³²

One of the modern methods of 'fringe' healing is the use of supposedly appropriate colours for a beneficial effect on the minds of people who are mentally disturbed. This treatment is associated with the name of Rudolph Steiner. Results are obtained apparently; but one suspects that it is not the colour itself which does the work. This may well only serve to concentrate the patient's subconscious attention on the particular rate for that colour.

If the colour were purple, then the concentration could be on safety, or security, something that many troubled minds need desperately. Conversely black has the same rate as death. The wearing of it does not seem to have a very cheering effect on the clergy, although it used to be very becoming on young widows!

The ancient Celts had a colour distinction in their dress. Blue for women, red for kings, green and black for noble laymen and white for clerics. Green and black remain today as tartan.

But more interesting than these distinctions in dress were the points of the compass, the *airts*, for these had colours and each colour an aspect. Black was north, white south, east was purple-red (probably the classical scarlet) and west was somewhere between green and grey. A wind from the east was lucky; but no good came from the west. The north was the airt of evil and misfortune; while that of the south was the one for good luck.

It seems remarkable to me how closely this very ancient system corresponds to our pendulum's compass. I cannot help thinking that long ago in the *Dark Ages* men still remembered something of an investigation similar to the one we are now undertaking.

One can say of course that this Celtic system was no more than a recollection of Sun worship. But why should the east be redder than the west, where one so often sees a red sunset? And if the colour of the western airt had any connection with the fortune bringing 'Green Ray' or 'Flash' it seems curious that this point should have been considered unlucky. Furthermore, *Tir nan Og*, the land of eternal youth and happiness lay to the west beyond the ocean's rim.

I think there are two systems confused here and that one of them is definitely related to our study. This Celtic system is not the only one to suggest that more was once known about these matters than anyone might think.

Astrology shows another correspondence with our compass:

East	South	West	North
Fire	Earth	Water	Air

If we combine these two systems, the Celtic and the Astrological, we find that we have a considerable proportion of what was told us by the table of rates. The new table now runs:

East	South	West	North
Fire	Earth	Water	Air
Red	White	Greeny-grey	Black
Good Luck	Good	Bad Luck	Evil

It seems hard to doubt that in the remote past a great deal was known concerning our subject and that we are only just beginning to rediscover facts about the Universe, which were once widely accepted. The chances that the pendulum could reveal such a vital table of details, so similar to the ancient ones, unless both refer to the same facts, must be very great indeed.

15. Sixth Sense by Tom Lethbridge

© Tom Lethbridge 1967³³

What possible connection can there be between the pendulum (this ball on a length of thread), the operator, and the results he is able to obtain? Please remember that I am not in the least credulous. I doubt everything I seem to find out and, after a run of successes, which appear to be completely convincing, I often go back to the very beginning and doubt the whole thing once more.

But always I find that the thing works and, if it works with material objects, it is hard to doubt that it is telling the truth with matters which are less substantial. If it tells the truth about where a truffle, a beetle, a nail, a bead, a pin, a bit of glass, or a lump of lead lies hidden, surely it also tells the truth when it says that a pebble has been used by a male slinger.

³² Source (from here): Ch. 4 (pps 53-54) in *A Step in the Dark* (Routledge & Kegan Paul, London, 1967, ISBN 07100 1741 3).

³³ Source: Chapter 3 of *A Step in the Dark* by T.C.Lethbridge (Routledge & Kegan Paul, London, 1967, ISBN 0-71001-741-3 with some short sections omitted. [Ed].

To get a clearer view we must lengthen our range and include many more facts. In particular I must discuss rates. Now, as a result of several years of experiment, I have worked out a considerable table of these rates and published quite a lot of them.³⁴ But the list is far greater now. It seems that each element has its rate and that each compound has a rate for each element in its composition. If one is to make a comparison with ordinary physics, it appears probable that each rate is that of a particular kind of atom. But this is only true of material objects. Non-material things have rates also.

A rate on the pendulum, that is the length of cord from the point of suspension between the operator's fingers to the top of the pendulum bob, is equal to the radius of a circle around the object being investigated. You can demonstrate this by walking towards the object until the pendulum gyrates and noting the point at which this occurs. It takes little time to work out the circle. This circle can also be shown to be the base of a pair of tall thin cones, ascending and descending vertically.

We are assuming that this biconical arrangement around an object is some kind of field of force. It may be an electro-magnetic field of force, or it may be something we do not yet know. These bicones may always be around the object, or they may only be induced on a straight ray through the object when it is subject to contact with a force from the operator. The operator need not necessarily be human.

Many forms of animal life, perhaps all of them, seem to be able to contact the rays, but only on the given rate. It seemed probable, for example that the cat's whiskers act like divining rods. So I decided to try and find out their co-ordinates in our pendulum code. There is more work in this than anyone might think, for not only have you to rate the whiskers but you have to find out to what thought forms these co-ordinates also belong.

Actually the cat has at least four sets of bristles. The longest and furthest back have a rate of 16-inches for sex, which is not a surprise. The next group is on 20-inches. Man comes on this rate, with love and life. The smallest and farthest forward of the group is on 24-inches. On this rate you also find mice. Finally its eyebrows are on 10-inches. On 10-inches you also find heat, explaining surely how a cat knows with unerring certainty where to find the warmest spot in the house.

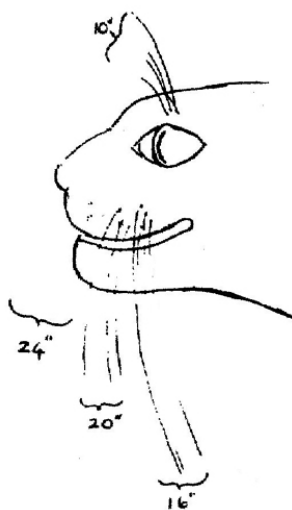


Diagram of a cat's face to show the rates of its whiskers as indicated by the pendulum:
10"=heat and light; 16"=sex; 20"=living things and man; 24"=mammals.

These four groups of bristles seem to explain a cat's vigorous sex life; its fondness for mankind; its passion for mice and its love of warmth. This can hardly be chance or coincidence, but looks like a carefully planned arrangement. If you were asked to describe the characteristics of a cat, surely these four would come high on your list.

There are other ways of using the pendulum, which do not entail using the rates and may be more efficient for finding buried treasure, or a cure for constipation; but the rate method is the simplest. When dealing with an unknown subject, the simpler the method is the more chance there should be of finding out what is going on.

It seems clear from the start that some kind of mental selection must take place. It is used because the five bodily senses - sight, hearing, touch, taste and smell - are not adequate to do what the pendulum does. A sixth sense has to be employed. In general, science, being based on the use of only five senses, has for this reason deliberately avoided a study of what might be revealed by a sixth.

³⁴ See *Lethbridge's Rates Table* on page 2. Source: Appendix to *The Monkey's Tail - a study in evolution & parapsychology*; Routledge & Kegan Paul, 1969, SBN 7100 6598 1.

But this is as blind an outlook as saying there is no picture on a television screen, because such a picture could not be projected in such a way that it passes long distances through walls and people to be reassembled and viewed in your sitting-room. Even the most brilliant Greek philosophers would have found it hard to credit this phenomenon.

The sixth sense is far easier to understand than this, and moreover has been a commonplace piece of knowledge for thousands of years. It is difficult to see how anyone could believe in any of the greater religions of the world, without realizing that there must be a sixth sense, and furthermore that this sense is outside some of the restrictions which govern the other five.

All through this book we are dealing with matters which are evidently perfectly simple to the sixth sense, but incredible to the others. It therefore seems highly probable that this sense is not located in the body, but can be made available to it. To the sixth sense the slinger has just slung his pebble. To the other five it happened two thousand years ago.

To the sixth sense a fossil sea-urchin, which has been dead a hundred million years, still reveals to the pendulum what sex it had at that time. There is no time to the sixth sense. It is in the fourth dimension, or on another plane of living. But this side of the problem is theoretical and must wait for a while. The pendulum rates are our present concern.

‘A foolish and perverse generation seeketh for a sign,’ said Jesus and added, ‘There shall be no sign given unto it, but the sign of the prophet Jonas.’ In other words, it is folly to bother about insisting on proof when confronted with obviously adequate testimony. If a thing works, it works. There is no need to prove that it works.

The man who spent his life trying to prove that thought existed and in the end decided that perhaps some thought existed somewhere, should really have been confined in a mental home and taught some kind of more reasonable occupation. Do you need proof that a torpedo can explode when it sinks a great ship? Of course not. So why should you need proof when a water-diviner finds water. He can do so. You can see the water he finds. What is all the fuss about?

I have worked out a table of rates for many inorganic substances. There is no need to describe it all again. The rate for elements, which I have at present found, range from 5.5-inches, that of phosphorus, to 32.5-inches for nickel. I have not found all the rates for single elements and do not intend to try to do so. That is a job for someone else. I am trying to get to the root of the whole subject and not construct a table of weights and measures.

It is also possible to show that an inorganic compound possesses two or more rates. Perhaps they indicate the construction of a molecule from two or more atoms. But I do not think so. There is no compound rate for the two or more elements. There is no comparison between our rates and a table of atomic weights. The rates may be rates of vibration to which we tune in with the pendulum. But this in turn does not appear to be the right answer. How, for instance, would you propose to find the rate of vibration for thought or sex?

My discovery of the sex rates was accidental. Having found that the rate for gold was 29-inches, I went out to try to find gold. Instead, after much difficulty, I found that the gold rate was attached to a beetle larva. By remembering how a gold ring suspended from a thread was often used to detect the sex of an unborn infant, it was suggested to my mind that perhaps what I had found was the femininity of the beetle caterpillar.

It was easy to show by tests with living male and female animals that this was the correct answer. The rate for gold and female sex are both the same and 29-inches. Here you leave the inorganic world for another. A caterpillar of a female beetle can be located by the use of a pendulum. It has a rate, perhaps its vibrational rate, which can be detected underground and also at a distance. No one is surely going to say that this can be done by any of the five normal senses. The male rate has been found too. It is 24-inches and the same as the rate for diamond. You can test these rates with your friends and animals.

Having once begun to find rates for these intangibles, it was not difficult to devise ways of discovering others. Thought appeared as 27-inches and memory as 7-inches. A rate for what appears to be life was common to all living things and all fragments of things once living, animal or vegetable, 20-inches. There also seemed to be a rate for dead things at 40-inches. Heat and light, colour and points of the compass all could be shown to have their distinctive rates.

Gradually a picture begins to emerge and a plan began to show at the back of it. The clue had been noticed already when I wrote *ESP*, but it is far more obvious now. As I said in that book, I should never have noticed it at all had I not been working in inches. Centimetres, an unnatural scale in any case, would never have given away the secret.

For it appears that the human body is built to fit the scale, which now begins to be visible. Its measurements, the inch derived from the thumb, the yard derived from a stride and so on, all find their place in a master plan. Man is the size he is because the plan was already there and he was built to fit it.

Of course I began by tabulating such rates as had been discovered. But a table as such is not particularly helpful. As I studied the table, a rather remarkable feature caught my eye. Certain basic concepts were found together at 10, 20, 30 or 40 inches:

10 inch	20 inch	30 inch	40 inch
Light	Life	Sound	Death
Sun	Heat	Moon	Cold
Fire	Earth	Water	Air
Red	White	Green	Black
East	South	West	North
Graphite	Electricity	Hydrogen	Sleep
Truth			Falsehood

All these were of such importance that it seemed obvious to me that I was dealing with some completely fundamental plan. It could be no accident that, with a table beginning at 0 and ending at 40, each 10-inch rate should carry with it so many matters of vital consequence. Some intelligence must have constructed the scale and fitted everything into it. I looked at what I had found in astonishment. It seemed quite impossible to believe that so simple a thing as a pendulum could tell such a remarkable story.

The rejected study was giving the evidence, which all other studies had failed to produce. Materialists were materialists simply because they could not observe a basic plan behind the other studies.

Was I imagining the whole thing? Did some layer of my own mind produce the whole gamut of rates? Everything might be a fantasy. But it could not be a fantasy. The concrete objects produced from beneath the earth by an application of their own particular rates were plain for all to see. And many people had watched me find them. No it could not be a fantasy. Therefore it must be fact.

Furthermore it was not the Earth's magnetic field which gave rise to the whole system of rates. You can take your prismatic compass, lay off the line to magnetic north on the ground, point at it and swing the pendulum. The pendulum just goes on swinging backwards and forwards. But if you make the concrete allowance for compass deviation and point to true North, the pendulum gyrates at once. Therefore, if the Earth has any say in the arrangement of these rates, it is the Earth's mass which determines them and not its magnetic field.

Here we get into even more difficult problems; but we will do no more than notice them now. Is everything, man, beast, bird, fish, tree, and rock directly under control by the Earth itself? Does the Earth arrange how they shall be formed and how they shall develop? Is the Earth, as some have believed, itself a living organism with great intelligence? Are we in fact simply cells in the Earth's structure, just as the cells in our own bodies are each one individual?

To these questions, the answer for the moment appears to be that some great intelligence has evidently devised a scale, a framework perhaps, in which everything is controlled by rays appreciable to a sixth sense by means of a pendulum. This framework is arranged in relation to the Earth's mass and not to its magnetic field. Magnetism, in fact, has a rate of its own, not the same as electricity at 20 inches, but very near it. The magnetic rate appears to be 20.25 inches. It is not one of the cardinal points on our compass-rose of rates.

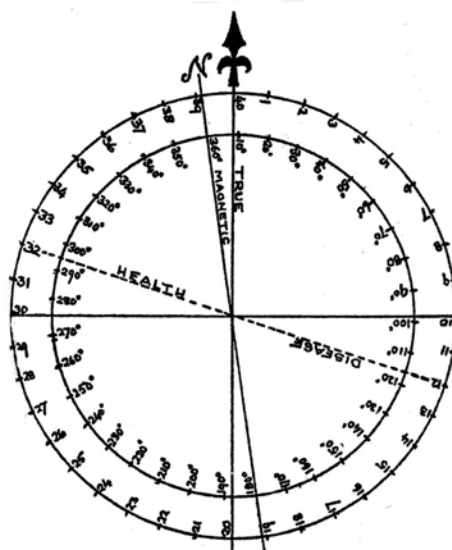


Diagram to show relationship between the pendulum rates and the magnetic scale.
The outer circle gives the pendulum rates in inches

I plotted out this compass-rose, the term for the circular card on which the sailor observes the bearing of the head of his ship in relation to magnetic north. I had four cardinal points, North 40-inches, East 10-inches, South 20-inches, West 30-inches. There were 40 divisions on the rose; not 360 or 32 as on the mariner's compass. If you plot the rates in any other manner, say 36 or 32 divisions, it will not fit.

And there I stuck in my thinking for a very long time. What qualifications had I for getting on even as far as this? The only hope you have of finding anything out in a new subject of this kind is to admit to yourself that you know nothing. It is perhaps comforting to know that nobody else knows much anyway.

Having the four cardinal points of North, South, East and West; Air, Earth, Fire and Water; Black, White, Red and Green, or whichever series of four we like to choose, it is a simple matter to draw out our compass-rose of 40 segments. On to this can be marked all our known rates in their correct positions. Other pairs of opposites at once become apparent.

7 inches	Scent	27 inches	Stink
9 inches	Safety	29 inches	Danger
12 inches	Disease	32 inches	Health

At 32.5 inches we went outside the range of any inorganic substance whose rate had yet been found. But when attempting to obtain a rate for Evolution, I seemed to get it at 36 inches, which is the opposite of the 16-inch rate for dung and dung beetles, which we have discovered earlier in this book. I think both these rates are probably correct and if so that for Evolution takes on a considerable significance. What is Evolution but a step forward? A step forward is 36 inches. An attempt to study the 16-inch rate suggested that it referred to regression.

I have no confidence in what appears to hang on the 36-16-inch rates. But, suppose you take this scale to be the foundation of all earthly happenings, then Death is 40 and full Life is 20. Suppose you think of this, not in inches, but in years.

At 40 man dies; at 20 he is in his full vigour. This is not comprehensible now, because man lives much longer than he used to do. In a hunting community, in which the earliest form of man found himself, he seldom lived much longer than 40 years; because, after that age, his reactions became too slow to avoid death from the fangs, claws, horns, or stroke of the tail of the beasts he hunted in order to feed himself.

The Eskimos, who I have seen in West Greenland, were the most cheerful people I have ever met. Yet they seldom lived over the age of 45 years. We know why they did not do so. The men grew too slow to cope with hunting the white bear, the walrus, or even the grey seal. They were killed by the polar bear's mighty paw, or their kayak was smashed to splinters by the walrus.

Suppose there is some sense in what I have been saying; what happened at 16 years? Why then surely man and woman had become fully and vigorously involved in sex and, instead of being evolving mental beings, reverted for a time at least to the more animal side of their nature. So too when this side had been satisfied and worked out, at 36, they began to wonder what life was all about and some of them started to climb up the ladder of mental evolution.

This idea of mine may be the purest nonsense. But nevertheless it has some observation to make it worth consideration. The 40-year life span may have been the one originally designed, by whatever intelligence devised the whole original plan, to be that of man himself. Life for early man was always so hard that 40 years was quite long enough. It is now so soft that man does not wear out so quickly.

To me at any rate it seems that all development may have been designed to fit into this 40-divisional scale. It was perhaps no more than a blue-print and now the time scale has nearly doubled. Man has passed the 36 mark again and is lifting himself slowly higher.

But one cannot help noticing how many men and women stick in their evolution at about the age of 36. Unless they pass this mark, then their minds appear to be dead at 40. I have more than once heard artists say that they will have to do all their best work before reaching this age. It is nonsense of course. Caesar was 45 when he began to make his great career. Before that he was just a smart 'man about town'. In all this kind of research one has at times to be one's own guinea-pig. Where would Jung have got had he not used his own dreams in his studies?

The Romans, who were very astute in many matters, enlisted a man for thirty years as a soldier. That is they probably took him at 16 and retired him at 46. Then they settled him on a small-holding. In our great days we did the same. Thirty years was the reasonable life for a man in an exacting service.

But, unlike the Romans, our time-expired man got no grant of land. The English were always a nation of shopkeepers. After the Napoleonic wars there were no pensions for the returning Peninsular veterans. Only the landowners did their best to look after them, by putting them on to build walls round their parks, and other unnecessary works, which would bring them in some kind of income.

That soulless machine, the bureaucratic state, did nothing. The modern idea of the equality of man was impressed on the younger sons of those who had wealth and power by the bloodstained decks of the battleships of Trafalgar and the storming ladders of Badajos.

16. New Dimensions by Tom Lethbridge

© Tom Lethbridge 1965³⁵

You can take a letter from an unknown person and with the short pendulum apparently see whether the writer has an affinity with you or not. I do not think that it is wise to put much store in this. One does not know how much the pendulum can be affected by the operator's thought.

Quite a small phrase in the letter might give enough irritation to the reader to cause an adverse reaction on the pendulum. Words are terribly misleading, for they are coded thoughts. When decoded some words may be of quite a different value to what was meant by the writer.

There is another possibility of error. With the short pendulum an affinity is shown between male and female and the reverse between man and man. However, the affinity is clearly strong enough at times to overcome this general tendency, even to the extent of great enthusiasm being shown by the pendulum when swung between two letters from people of the same sex. The short rate pendulum is evidently of more general significance than the long individual rates. The thought rate appears to be stronger than the sex rate.

All this is of much general interest; but I do not regard it as coming as yet into the world of science in the same way as I regard the more exact behaviour of the long pendulum. Yet many dowsers work entirely with the short, unrated pendulum and correct its vagaries by mechanical means. I think that they are mistaken and are behaving like an anxious first mate trying to correct the balance of his vessel by shifting the cargo, when the dangerous rolling in a sea-way is in reality due to an error on the designer's part on the drawing-board.

It is a rate on the long pendulum, which will tell us eventually whether the writer of a letter has blue eyes or brown or whether he would like to stick a knife under your ribs, or present you with a case of champagne. The pendulum is simply an indicator of what something outside our five senses is ready to tell us and the simpler the indicator is, the more likely it is that the information will come through as that something intended.

Wise women, sensitives, or what you like, get this information direct without any intervention from an indicator. But our pendulum goes a long way towards showing that the information, which these sensitives give, is liable to be correct, even if it is also confused.

Once it becomes clear that there is a something, a something which does not require a brain to act as a computer and which knows many things which the five senses cannot supply to the brain for its computing, we have taken a considerable step forward. In fact we have left the three-dimensional world of length, breadth and thickness and begun to explore a fourth dimension.³⁶

This perhaps is the next stage of evolution, to become four dimensional. It may sound utter rubbish to people with ideas firmly rooted in the three, but we are beginning to find evidence for its existence. If one single event can be shown to have been correctly forecast before it took place in earthly time, you are in another dimension where cause may precede effect and this is impossible in three-dimensional science. But innumerable cases are known where this has happened and I have even done it myself as a small transistor radio beside my wife's bed bears witness, for it was bought with the profits.

The future and the past can often be observed by people using the sixth sense and I very much doubt whether the most case-hardened materialist does not really know this in the secret parts of his make-up. He may flap and bluster and growl, if he is honest he must appreciate that no theoretical extension of the functions of the brain can explain all the curious facts with which we have been dealing.

If all the soft parts of a sea urchin decayed 100 million years ago and only the life of the sea urchin was in those soft parts, how could we possibly detect its rates for sex and thought today? The only explanation must be that there was something about that sea urchin which was independent of those soft parts and that it still functions after that enormous lapse of time.

The only explanation that I can see at present is that that something is mind, spirit if you like, and that the mind is only linked to the brain, or whatever you like to call it for a sea urchin, by the electro-magnetic field. It is our mind, being independent of the three dimensions, which knows about matters which cannot be deduced from three-dimensional data.

³⁵ Source: Chapter 6 of *ESP: Beyond Time and Distance* (1965).

³⁶ Brian Greene, author of *The Elegant Universe*, refers to the three space dimensions as left/right, up/down and back/forth. Buckminster Fuller disliked up/down; ('...there is no up or down in Universe') and preferred in/out. [Ed]

This mind, our real life, exists in four dimensions, and as such has no bounds in time or space. It is not easy when one has been brought up from childhood to think in terms of three dimensions to be suddenly expected to do so in four. But apparently all we have been discussing relates to the properties of the fourth.

The signals without words, which go out over immense distances regardless of the laws of mechanical electro-magnetism; the foreknowledge of the future; the ability to contact things out of reach of these senses; all of the intangible phenomena connected with these fields of force; none of these really pertains to a three-dimensional world. They belong to a fourth in which life belongs to a mind with a different rate of vibration.³⁷

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 into the dark appears to be one into the light.

We have talked, somewhat childishly perhaps, about third and fourth dimensions. The fourth dimension is thought by many to be time. But our study appears to demonstrate that Earth Time does not exist beyond the point of 40. Much that we investigate is beyond this point.

Therefore, or so it seems to me, the fourth dimension belongs to this earthly life and not to the next phase. There you drop at least one dimension. This surely means that though in the next world there is available a much greater mass of fact to study with the mind, yet there is no urgency about it. You can just flip over the page of the book of life in any order you fancy.

Only in the fourth-dimensional life must you snatch at clues, because time is short. In this urgency surely lies the whole point of life on Earth. It is to sharpen your intellect, make it more fitted for thinking things out and to store the mental library of your psyche-filed with the fleeting impressions which are only to be found on Earth with its time sequences.

Only here do the blue shadows glide across the glen and the wild, white-topped breakers crash on the rocks. Only on Earth will the rowan trees turn red in the autumn and the beech put on its lovely pale green mantle in the spring; for without time there will be no seasons.

But, if you store your library with this kind of memory, you have it all there with you on the next lap and with heightened telepathy you will be able to exchange similar memories with others who have collected a comparable store. However, those who have made no attempt to appreciate their earthly surroundings will be faced with unutterable boredom of what little they have acquired and it is obvious that the wish to return to Earth for something better would be great. This is the reason why reincarnation is a reasonable supposition.

As I explained before, you cannot find a rate for time on our first 40-inch whorl of the spiral and this is because it is rushing away and you cannot catch it. It offers no obstruction to make the pendulum gyrate. But after the first whorl you find it with a rate of 60-inches, which is also the second whorl's rate for *Life*. Whatever happens to time on our next stage, it is something quite different from what it is here and no longer runs away from us. We would not understand it to be time as we know it.

It is possible to take the investigation further than this; but to do so it is necessary to have a pendulum with a longer cord and a place where you can swing it. I do it down the staircase well, leaning over the banisters. The floor below is concrete, which is neutral and does not have the disadvantage of elm boards. Swinging our pendulum from the higher point up the stairs, one soon finds that there is a third whorl to the spiral. The story seems to be repeated once again. But, as was the case with the first whorl, this time there is no reaction for time.

It will be a long job to study this new phenomenon. It seems, however, that the inference is clear and is exactly comparable to the metamorphoses of an insect. Our earthly life compares with the larval stage and contains time and movement. The next phase is like that of the chrysalis, which remains for a while apparently dead and completely inert. Then comes the stage of the perfect insect when time and movement not only return again, but are much accelerated.

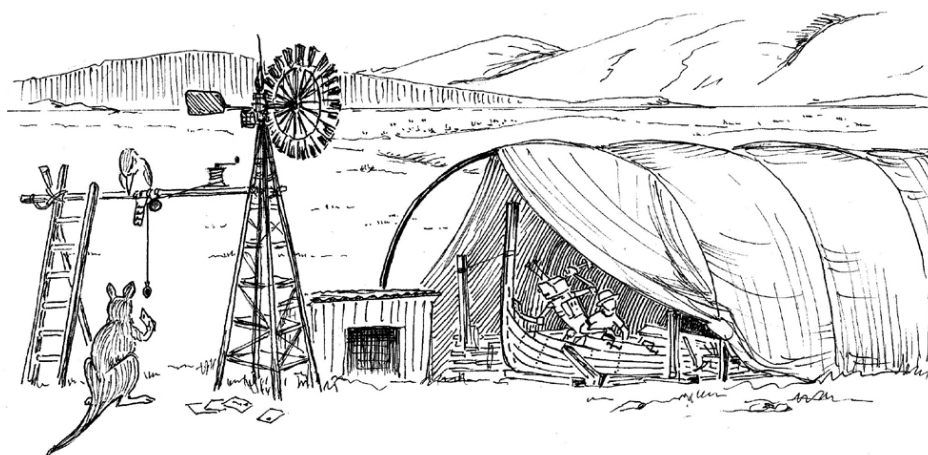
Here we must stop until more work has been done; but at least we can leave this study with a greater conviction of the survival of the individual human mind. Further, the story, which the pendulum seems to be trying to tell, is the same as that told through mediums by means of automatic writing and suchlike devices.

After death, we are told, there is an interval of quiet reflection, followed by a reawakening to a new life, recognizably similar to Earth Life, but without its unpleasant side. This new life will have the time sequence once again. It would, I think, be crushingly dull without it.

³⁷ Source: Chapter 4 (pages 55-56) & Chapter 11 of *Step in the Dark*; Routledge & Kegan Paul, London, ISBN 07100 1741 3.

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 dissolve their 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 Devoncombe. 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 arminger* 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

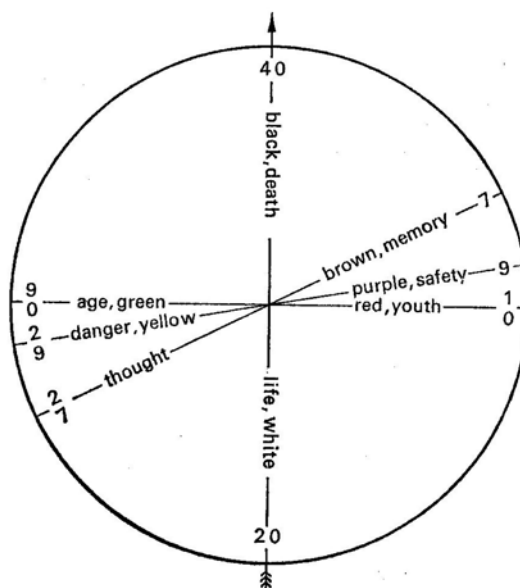
To understand at all what is happening, it is necessary to take another look at what has been learnt about the rates. I have mentioned already how they can all be plotted on a circular diagram of 40 divisions. On this circular card north (40) is at the top together with death, cold, anger, sleep, black 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 $24 + 40$.

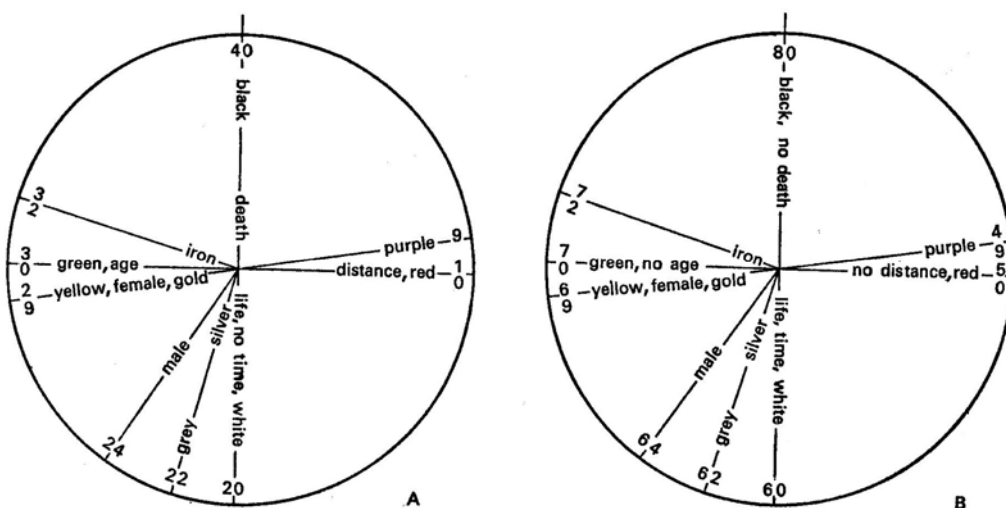
However there is one great difference. The central point of each double cone has shifted. You can thus place a material object on the floor and find a circle around it. The object is there for you to see, touch or smell. But there is also a mock position for that object and round that position you can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

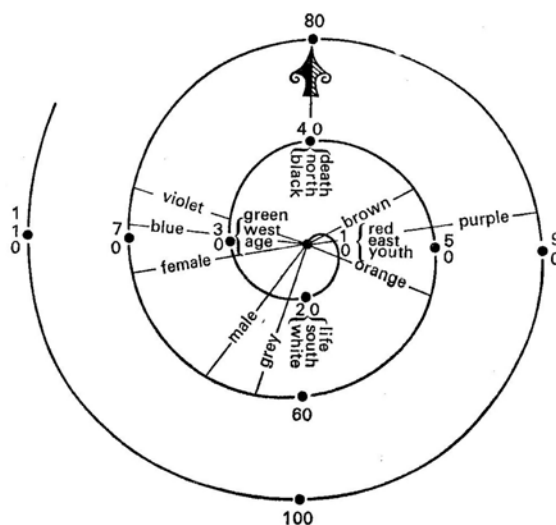


Diagram showing the spiral track on which the rates lie. The great extent of the spiral can easily be demonstrated by taking the figures from the table at the end of the book measuring them on to a forty divisional circle.

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 imaginary 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



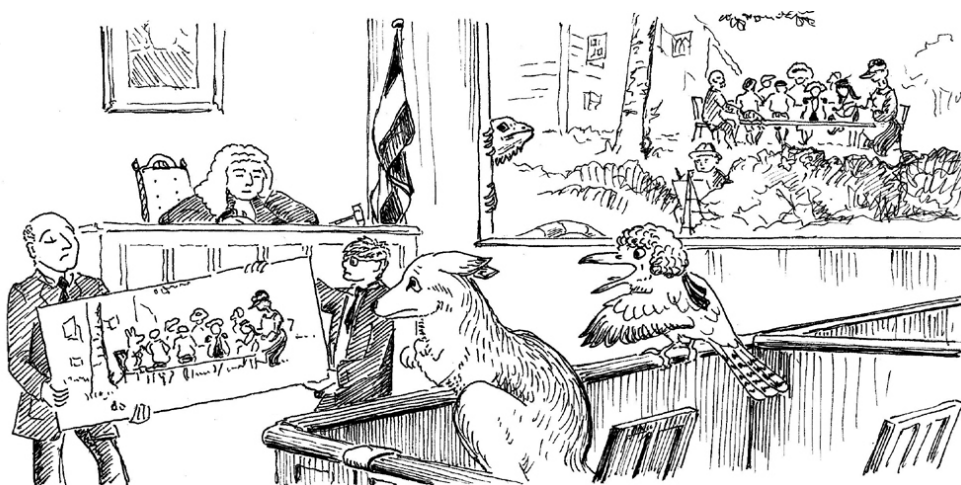
'The very hairs of your head are numbered', Jesus said, and to this the pendulum replied: 'Yes, they have a rate of eleven and a half inches.'

T.C. Lethbridge

⁷⁰ In Colin Wilson's foreword to *The Essential T.C. Lethbridge* edited by Tom Graves and Janet Houlte; 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]

The World of T.C. Lethbridge

a researcher's guide by
William Shepherd
PART IV



THE LETHBRIDGE FILES

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

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

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25. Sons of God by Tom Lethbridge

© Tom Lethbridge 1967⁷¹

I had been interested in the problem of who were 'the sons of God' for many years and had sought enlightenment from archaeologists, anthropologists and theologians at Cambridge and elsewhere without getting the slightest satisfaction. Nobody knew the answer.

If my ideas had any sense in them, nobody could have known the answer before the present generation, for travel to other planets was unthinkable. Since this has now changed, it is obviously time that people did begin to think about these matters which clearly affect the whole meaning of life on earth. Is there more than one species of Man and is he found on many different planets?

I could not be expected to know the answer, of course, but it is worth throwing a stone into the pool to see what then moves in it. My wife, who is my great helper and best critic as well as carrying the burden of typing it all, seems to think I am not crazy in formulating these ideas and so I will throw the stone and hope for the best.

Let me quote three verses from the sixth chapter of *Genesis* and see whether anything we have heard of really provides an answer:

'And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives all which they chose.'

That was verses 1 and 2. Then follows verse 3 which seems to have no connection with the first two; and after that verse 4 takes up the story again:

'There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.'

Now how does this piece of legend fit in with any known 'ism'? It is not totemism, anthropomorphism or anything of that kind. It is a definite statement of fact that a race known as the sons of God intermarried with another known as the daughters of men. But who were the sons of God? This problem has puzzled me for years and I have met no one who can supply an answer.

There is the same kind of thing in Greek mythology where one race is apparently described as Gods. They have unions with mortal women and produce heroes. One finds it, too, in the northern lands. Many of our early Anglo-Saxon kings claimed to be descended from Woden, the same Odin of the Norsemen, who was the equivalent of the Greek Zeus, the chief of the gods.

Let us forget such terms as polytheism and see whether there is any other explanation which might fit this seemingly impossible situation. After all there are many people who believe that every word in the Bible is true and to them the sons of God must mean, not only that God had children, but that He also had a wife.

When I first thought about this matter, it seemed obvious that the sons of God must have been some conquering race who thought a lot of themselves and to whom it was at first unthinkable that they should actually intermarry with the people they conquered.

The whole caste system was apparently based on such a situation. The race, formerly known as Aryans and now generally spoken of as Indo-Europeans, thought it sinful to mix their blood with that of the people they had vanquished. But they had gods of their own. If they had been or believed themselves of divine descent, they would have surely been called the 'children of the gods'. Aryan appears to mean 'noble' and nothing more.

This problem is not entirely foreign to us in England. Very large numbers of people are known to have descended from Edward III. Edward III was descended in blood from Alfred. Alfred claimed descent from Woden. Are all these people then entitled to put 'son of God' after their name?

Of course, it sounds ridiculous when said like that but, funny or not, it is interesting to wonder whether they might be. Who was Woden anyway? Was he just the wandering chief of a barbarous war band, or was he something else?

So much difficulty lies in the meaning of words. A god to ancient Romans could be simply an outstanding man and he could be deified in his lifetime. We all know the unpleasant results of this process when Herod was hailed as a god by the populace! The practice of calling Roman emperors gods is also well known. It may appear strange to those who hold that the term only refers to the creator of the universe, but as a matter of historical fact it needs to be considered.

⁷¹ Source: *The Legend of the Sons of God* (1972) by Tom Lethbridge included as Chapter 9 in *The Essential T.C.Lethbridge* edited by Tom Graves & Janet Hoults; Routledge & Kegan Paul, London, 1980, ISBN 0 586 05077 9.

It is even more strange to find that the term 'devil' is simply a distortion of a word meaning 'god'. The gods of one religious belief became the devils of another. Lucifer, the light bearer, a god to many races (including the Celts, who called him Lugh), was also the wicked angel who was thrown out of heaven.

Perhaps it is even more peculiar to learn that the original holder of the Greek title was the planet Venus and so female. Lucifer, Satan, devil, the dragon and the serpent all came to mean the spirit of evil, not only in the Christian world but in many others also, which brings us to the second curious puzzle: What was the war in heaven?

Unless the meaning is very obscure, I far prefer the language of the old James I Bible to that of the modern 'told to the children' versions and I think that there is nothing obscure in the following quotations which all bear on the same subject. The first is from *Revelations*, chapter 12, verses 7 to 9 and is the most complete statement of what was evidently, at the time of Nero, a very ancient legend.

'And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called e Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.'

Also in St Luke, chapter 10, verse 18, Jesus himself is reported as quoting: 'I beheld Satan as lightning fall from the heaven.' These are not unique survivals in old Hebrew writings, for something similar is preserved by the Hindus, while the serpent or dragon is even found in old Norse mythology. There was a story spread widely in the ancient world that there had been a war in heaven and the vanquished side had been driven to live on earth.

Of course it is possible to reject anything of this sort as pure imagination by men long ago seeking for an explanation of the reason for the conflict between good and evil. In almost every ancient religion of which we have record there is this story of conflict between the powers of light and darkness.

The ancient Greeks did not have it, but then their gods were quite frankly 'not respectable' in a Christian sense; neither were those of the Romans, Saxons, Norsemen or Celts. These had all the vices as well as many of the virtues of mankind. They were simply men and women with greatly enlarged powers.

If we take the view that all legends of this kind are no more than fiction, there is no point in going on with this study; but as the years go by, it becomes increasingly clear that many, if not all, have some foundation in fact. They may be greatly embroidered and appear as fairy stories, but there is something in them based on memories of events which really happen.

They are not the same as myths, which are the counterparts of religious ritual; although these themselves often contain genuine pieces of tradition. The long labours of Sir James Frazer which resulted in that ponderous series of books known as *The Golden Bough* brought this home to many readers. Tradition itself tells that he was locked up in his study for many hours a day by his ferocious French wife to compel him to write his daily quota. Certainly he seemed to wear a haunted look.

I am going to take it for granted that there was some truth at the back of the two scraps of legend which I have quoted and see whether we can find anything to suggest an explanation. It is a kind of exercise in detection, but it is not fiction. The guesses may be wrong, yet there is something to be investigated.

Our questions then are: who were the sons of God? And what was the war in heaven?

If anybody reads the early chapters of *Genesis* with care, it becomes clear that some editor has linked together at least two traditional accounts of the *Creation* with remarkably little skill. The Adam and Eve story is the kind of thing you might find in the religious beliefs of an African tribe today and we need not bother with it yet. However the other, which in itself looks like a blend of more than one tale, has a lot of legend in it.

At the very start of this we meet another puzzle in Chapter 1, verse 26: 'And God said, Let us make man in our image, after our likeness.' Who did God say this to? We have always been led to understand that there was only one God and that He was absolute. He created everything from millions of nebulae and bacteria. Yet in the chief religious book of the early Hebrews he is pictured as talking to other of like form. Were they perhaps the sons of God? One can hardly assume that He was talking to Himself.

It is even more remarkable when we find a similar kind of story preserved on the other side of the Atlantic. There several descendants of God are reported as having more than one trial at making man like themselves. There were also failures of the same kind as described in *Genesis*. This is some world-wide traditional story and not confined to the Hebrews. It seems most unlikely that it is more than some ancient theory, but at the same time we must observe that it had once a very wide distribution. How was it spread from one continent to another before the days of efficient ships? There is a puzzle here which is not just a bee in my bonnet.

The question of who the *Sons of God* might have been is bound up somehow with the evidence for an extraordinary spread of people all up the western seaboard of Europe who put up a very great number of large upright stones for

some apparently inexplicable reason. Single ones are perhaps not of very great interest, for they might mark the site where someone had been killed, or be the boundary between two different communities.

But when you find great rings and lines of stones set up in Brittany, Cornwall, Wiltshire, Ireland, the Outer Hebrides and the Orkneys, it surely means something of vast importance to the people who put them up. No one has the least idea why great rows of stones were set striding across Dartmoor, or why a huge ring was erected at Stennis in Orkney.

Only one thing is obvious and that is that a race of seamen must have done it for an important purpose. Why do seamen put up marks? As far as I know it is only for one purpose and that is to show themselves or other seafarers how to get to some place in safety. But many of these indicators are far inland and could not be seen from the sea at all. Although the suggestion may seem fantastic, could it possibly be that they were meant to be seen from the air?

No, I am not crazy, but although I have had no personal experience of the matter, I cannot fail to be impressed by the bulk of testimony that unidentified flying vehicles are frequently observed in our skies. Could it be that, in the Bronze Age, and before, they were also numerous and needed direction points?

Let us go back to the ancient Greek gods. Till the second half of this century, it would have been quite absurd to suggest that there might have been some truth in the flying chariots which the gods possessed and the thunderbolts which Zeus threw. Furthermore it would have been ridiculous to think that these gods might have come from an unknown part of the universe and sometimes begotten children on women of the earth.

It is no longer absurd - clumsy though our efforts may appear to be, man is already starting on his first tentative exploration of other planets and is there any reason to be sure that he is the first race to do so? Obviously the answer is 'no'. We have really very little idea of what may go on in outer space and it is an impertinence to think that man on Earth is the most advanced of all creation.

The Greek gods passed with great rapidity from their home on Mount Olympus to anywhere they wanted to go and if they were said to go in flying chariots, this only described the fastest things that man had by that time invented. It was all rather fantastic and even a little comical, but why did men believe anything of the sort unless sometime, somewhere, something of a vague resemblance to this picture had once existed?

It was not only a product of Greek imagination, for there were Hindu stories too, of godlike personages who actually had remarkable flying machines and destructive weapons. Nobody knew how they worked, of course, and it was all long ago. So was the chariot of fire, which took Elijah up into the heavens.

I do not believe all this, of course, for there is very little to go on; but I do think that there is enough to make us wonder whether there is a possibility that for a short period long ago there may have been visitors to this earth from another and that they were so relatively advanced in technology as to be completely bewildering to the earth men of those days.

If there were visitors of this kind, it is more than likely that they would need landing signs here and there. Supposing that they were beginning to investigate an unexplored world, which was completely unmapped and they were putting down a few parties of explorers, it would be necessary to have indications where these parties had been dropped. What would be more natural than to enlist native help to set up such marks?

It is hard for us today to visualize the Britain of, for instance, five thousand years ago. The vast extent of natural woodland is unknown today, except in tropical vegetation. Brambles and fallen trees made pathways through it extremely difficult and it covered the bulk of the country. Only on some downlands was passage relatively easy and that was not free from large patches of juniper trees, thorn bushes, gorse and bramble.

The wide vista of rolling grassland did not exist. One can assume that exploration parties would be dropped at the edges of all this and traces of them would be found, if at all, in the kind of situations where we do find these stone set rings and alignments today. A stone ring would be noticeable from the air, just because such things do not often happen in nature. Neither would straight lines be frequent.

But there may have been another reason for setting up the stones, even if its object were the same. For untold generations it has been believed, especially by the devotees of the old witch religion, that by means of exciting people to execute wild circular dances, power could be generated and stored in stone and trees.

Actually this appears to be scientific fact. It has been demonstrated by Mr P Callahan in America that moths generate bio-electricity by the heat caused by the movements of their wings and they use this to locate their mates or food supply. I have described how I detected the same thing with beetles in an earlier part of this book. This is observed fact and no longer something on the fringe of knowledge.

Now if you have a large number of people dancing wildly round in a ring, you obviously generate a great deal of this bio-electricity, living electricity. If you carry out this performance in rings formed of stones with gaps between them, you have a form of dynamo.

It has been shown that the electro-magnetic fields of stones, trees and water will absorb bio-electricity from outside and this is the probable reason why some people see ghosts in situations which were favourable to such impressions being preserved. I have elsewhere suggested the names of *oread fields* for those of stones, *dryad fields* for those of trees and *naiad fields* for those of streams in accordance with the Greek belief that nymphs with these names were to be found in such places.

We now apparently see why my wife and I experienced electric shocks when trying to date the stones of the circle of the *Merry Maidens* in Cornwall. The bio-electronic force has been stored at one time by the exertion of dancers in that circle and it had never been taken out again. The circle is still complete. But why did anybody wish to store up electronic power in such places? What possible use could it be put to?

Well, experiments with the pendulum have shown that the electronic fields about an object are double cones of limitless height and depth. It has also been shown that a pendulum length of the same radius as the base of the double cones will register contact with that cone.

If, then, you had an apparatus in a flying machine set to the right wave-length, you could pick up the rays from the stored energy in the stones and home in on it like the moth to its mate. These rings of stones could have been used both as visible and invisible navigational beacons.

This suggestion sounds absurd to those who have got no further than believing that the stones were set up by shaggy and uncultured savages whose only aids to life were stone tools and soft, badly baked pottery. But what if there were two completely different races of people involved, the sons of God and the daughters of men?

Of course, I may well be talking complete rubbish, but before the reader dismisses it as such, perhaps he will tell me why the stones were set up at all. In the whole of western Europe, it used to be done and in the same area the excited ring dances were once commonplace. No one can give a reason for either.

When explorers get up tributaries of the Amazon, they find the naked women of unknown tribes dancing in exciting rings in forest glades. It is no answer to say that primitive man does this as a primitive religious rite and you did it in a sacred circle of stones or trees to make it more religious.

Or children do it naturally and so it is a natural form of worship. But do any children do it unless they are first taught by some elder who has herself been taught as a child?

What were the dances of Baal which so upset the Hebrew prophets? The *Baalim* were little stone jujus of the gods and the people danced before them to put power into the stones. The One God, Yahweh, was not supposed to like it.

It was not only the Hebrew prophets who had this trouble. If you read the *Koran* of the Moslems, you find that Mahomet had the same difficulty with numerous godlings. We may think perhaps that these *Baalim* represented the sons of God, but with the passage of time nobody really remembered what that meant.

As a purely hypothetical exercise then, let us put up a probably absurd problem. Was there a long time ago, perhaps five thousand or more years it might have been, a series of exploratory visits to this world from another? Did they have considerable contact with the people then living on earth, including some degree of intermarriage?

Did the explorers persuade the natives to help them in setting up direction beacons and similar constructions in return for being taught how to work metals, practise agriculture and even build primitive towns? Then, for some unknown reason, did it all come to an end, leaving some degree of hybrid population behind it? Were the visitors known as the sons of God, because they had a belief in a single deity?

I think it is impossible to imagine a large immigration of people from elsewhere. Had there been anything of the sort and had settlements been formed of foreigners, it seems impossible for no trace of them to have come to light. So much digging and construction work has been done that some totally unknown culture of objects must have emerged somewhere for the acute bewilderment of archaeologists. This has not happened.

There are stories published of a very few unknown things being found in rocks, but until I see a numerous collection of such things I shall not believe it. Archaeological study is really quite advanced and I think we can say with confidence that no such foreign culture has come to light.

You may say that Atlantis, Mu and even Tartessos have not yet been found and I say we have no vestige anywhere of any Atlantean culture, which must have existed, other than on the drowned lands, if there had been one. The Atlantis at present claimed at the eastern end of the Mediterranean cannot be right, because Atlantis was outside the Pillars of Hercules, that is west of Gibraltar.

If it existed at all, one would have thought that the shoals off Cape Trafalgar might mark its grave. Yet the only unexpected things dredged from the bottom of nearby Cadiz harbour are Irish bronzes, and Irish goldwork has been found as far away as Palestine while Greek and Egyptian ornaments have been found in *Bronze Age* graves in Britain. People got about the world all right in those far off days, so where are the traces of the Atlantians who are said to have been so far advanced that they had flying machines?

Perhaps, however, Atlantis was just another explorers' base and quite small. If so, there might be very little to find except the equivalent of the empty bully beef tins of the explorers of my day. At least we buried these out of a sense of decency, now lacking in the bulk of our population, even in the wastes of Jan Mayen or Baffin Land.

This investigation becomes more and more complicated as it goes on. Nothing seems to have an obvious answer and yet all sorts of books are written and hundreds of lectures given about this very period, none of which gives us much hint of the astonishing things which have taken place in a raw, new world some five thousand years ago.

26. UFOs by Tom Lethbridge

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The problem of the stone circles and alignments is really one proper to the old world although others are known, particularly in Peru. The new world has others of its own. For instance, what are we to make of the remarkable animal mounds found in considerable numbers to the south and west of the Great Lakes? The Indians have no idea who made them and there seems to be little archaeological evidence for their date.

The largest of these appears to be the *Great Serpent Mound* of Adams County, Ohio. The mound is five feet high on a thirty foot base and if straightened out would be more than a thousand feet, say three hundred metres, long. The work necessary to produce a mound of this size is great and what possible purpose was it intended to serve?

Seen from the ground it is nothing but a bank. Only from above is its serpentine form obvious. It is the same with the tortoise, alligator, eagle, lizard, elk, bear, otter, wolf and frog mounds, while some apparently represent human beings.

When once the possibility of the stone circles and alignments of the old world having been used as beacons for aerial navigation has entered one's mind, the same possibility can be appreciated with regard to the animal mounds of the United States. However, in their case the beacons would only be visual ones, unless there was some method of charging them with bio-electronic force. This is not so impossible as most people would think today.

Now I bring in a new puzzle, even if I seem to be involving the reader in the imagination of space travel. As before, I do not know the answer, but it is evident to me that an answer could be found and should be sought, even if the seeker may be greeted with ridicule by those who have not the imagination to look for it. Of course I refer to the huge and growing mass of statements, often by highly competent eye-witnesses, that strange flying objects are frequently seen in the sky. These are known widely now as *UFOs*, unidentified flying objects.

Now people may exaggerate and they may mistake what they think they see. I have seen photographs in the papers, which look as if they had been the shades of Tilley lamps and I have read accounts which were obviously distortions of the real facts. However there is a large residuum, which clearly needs an explanation. People as a whole report truly what they have seen to the best of their ability.

A recent announcement on the *BBC News* makes it obvious that something needs investigation. As far as I can now remember the radio said that the *American Air Force* was closing down a department formed to investigate reports on *UFOs*. They had examined thousands of reports of sightings and there were only about seven hundred which they could not explain.

Good heavens, could any official department expect to get away with that? Seven hundred unexplained cases of what might be visitors from another planet, and it was not worth the trouble and expense of trying to find out what they were! Suppose you had many reports that there were thousands of spies in your country and of these only seven hundred could not be shown to be innocent, what would you think of a government which gave up vetting them?

If correctly reported, this must surely be one of the most naïve announcements in history! I don't know whether *UFOs* exist or not; but I do think that it is most important to find out whether they do. However, before talking more about these *UFOs*, let me return for a moment to the reports of wheels in the sky.

There may be nothing more in it than coincidence. Someone, being unable to describe it in any other manner, may call a revolving object a wheel; but it is at least curious that symbols described by archaeologists as 'sun discs' are by no means rarely found carved on stones of the megalithic and early Bronze Ages in western Europe. Sometimes they are simply a ring; again they may be a ring with a dot in the centre and, more curiously, a ring with a cross carved on it.

A sequence of these carvings, not infrequently found together with symbols for ships, is published from Brittany to Ireland and from there to the celebrated Swedish rock engravings. A case has been made out for the existence of a complete sequence of ship and sun disc symbols from Scandinavia to ancient Egypt. Frequently they are so crudely executed that without a knowledge of more perfect examples it would be impossible to interpret the pictures. But with a sequence available there can be little doubt what was intended by the carvers.

⁷² Source: *The Legend of the Sons of God* (1972) by Tom Lethbridge included in chapters 9 & 10 in *The Essential T.C.Lethbridge* edited by Tom Graves & Janet Hoults; Routledge & Kegan Paul, London, 1980, ISBN 0 586 05077 9.

In the most celebrated burial cairn of New Grange on the Boyne in Ireland there is one of these symbols in the central chamber. No one would probably have been able to identify it without a knowledge of the Swedish and Breton engravings; but with this knowledge the intention is clear. Are these discs meant to represent the sun at all; or was the idea to picture the vehicles in which the gods were transported through the heavens?

For many years I have just taken it for granted that when the older generation of archaeologists talked of these things as 'sun discs', they knew what they were talking about. Now, as with so many other current dogmas, I am not so sure that they did.

Even if the ancient Egyptian symbol did come to represent the Sun God, Ra, and the boat in which he daily crossed the heavens, is this what was originally intended? Was not Ra himself one of the sons of God, venerated in later years as the great God himself?

Of course it would be much less trouble to leave it all unquestioned; to go on as if nothing had happened and nobody had ever reported seeing wheels in the sky, or photographed objects up there which could not be explained in terms of present day knowledge. But, if we have any real curiosity in our make-up, we cannot just shrug it off.

What we can say at this stage is that at the approximate time when men all over the old world were apparently beginning to venerate a multitude of aerial gods, they were also suggesting that they moved about the heavens in boats and things with or like wheels.

Through the ages these gods took on varying characteristics, but this was doubtless due to frequent repetition and downright invention by priestly castes, whose job it was to keep the beliefs in being.

All this too was imposed apparently upon a set of earlier beliefs in which men had a tribal totem in the form of some animal. The combination of the totem animal with gods in human form who flew about in the heavens produced some very curious creatures indeed.

Although I am not qualified to do so and have no real personal experience of the matter at all, I must try to make some estimate of how the problem of the *UFOs* strike me as an ordinary member of the populace.

I look on it with a completely open mind. I neither believe nor disbelieve. My object in writing this book is just this, to stimulate people to think, observe and experiment for themselves and not just swallow the sayings of the authorities of the time as if these were the Word of God.

However I do have one article of faith and that is that a witness should be believed until he can be shown to be either lying or mistaken. The answer so often returned to a report on the supposed sightings of a *UFO*, that it was the planet Venus, has added to the general popular disbelief in the announcements of specialists. Next to the sun and moon, Venus has always been the most well-known object in the night sky. One of the first questions asked by children when shown the darkened heavens is: "What is that bright star?"

When, in addition, the supposed specialists have on occasion claimed this well-known object to have been the cause of a report and it has been shown that the planet was not above the horizon at the time, one's doubts of the specialists' qualifications rise considerably.

In fact the frequent mention of Venus and the recent statement from America that there are about seven hundred reports which they have not been able to explain, convinces me that there is a case to answer. Either there is something to hide, or the authorities are completely stupid; one remembers Bernard Shaw putting into the mouth of a foreign politician: 'For God's sake don't frighten the British.' Now it should be changed to the 'Americans'.

For obviously if there are people capable of flying here frequently in large machines from outer space, they would also be advanced enough to flatten America, Russia, China and the whole caboodle had they wished to do so.

The reports on the size of these objects vary very much, but all agree that they are often much larger than the present day aeroplane and that they travel at much greater speed. They can also change their course at right angles to the line of flight which no earthly plane can attempt to do.

Accounts of the lighting of these machines vary considerably. They may appear as silvery discs in daylight or glow with different colours at night. They may also, when seen fairly close at hand, appear to have a ring of windows or ports which emit bright light.

There are a fair number of reports that these machines have been observed to land and also that humanoid figures have been seen to emerge from them. It is doubtful whether any of these reports can be taken at their face value. However it seems possible that some of them may be true.

I rather discount the accounts that observers have talked to persons emerging from these things and messages on the soles of shoes seem most improbable. If any conversations have taken place, which I doubt, they have not been recorded in such a way to carry conviction.

If visitors from elsewhere wished to make contact with people on earth, it does not seem probable that they would do so in American deserts or waste places in Scotland. Since they apparently can operate the machines at far greater speed than any earthly aeroplane, it would be reasonably safe for them to land openly on some civil airfield.

But they have been chased, so the reports go, and apparently attacked, with dire results to the attacker. There seems to be little doubt that these things have been picked up on radar screens and that warplanes have been sent up in pursuit; but whether this has only happened in America is not disclosed.

The term 'flying saucer' is not so inaccurate as anyone might suspect. A fair number of photographs appear to show large objects in the sky, not unlike a saucer with a rim facing downwards, but on what should be the base of the saucer there appears to be a small tower and something like a short mast. Seen from below these objects appear as discs and so we come to the description of 'wheels in the sky'.

There are many reports of these things flying in formation and in quite considerable numbers. By that I mean you might observe eight or ten at a time. There are also reports of giant cylindrical mother ships on which the saucers home and into which they return. As far as I know there are no reports of such things from Britain, although there are several from France. More than one saucer is also not common in this country.

Of course all this rigmarole seems very improbable to many people and quite incomprehensible until this century. But students of the subject have noted that it is nothing new and that there are accounts at various stages of history, which could well be taken to refer to the same type of object.

Pride in the achievements of modern aeronautics and conceit in the intelligence of people on earth make it hard for most to look at all this objectively. For so long a time has humanity been taught that it is the highest product of nature that it is difficult for it now to believe that some other organism somewhere else might be more advanced. But this is not improbable at all. In fact it is more probable than not.

There are a few other significant points. For instance, it is not uncommon for it to be reported that the passing over of a saucer stops the magneto of a car, which in itself suggests some very powerful electronic device in operation.

Then some observers, including policemen in South Wales, have apparently observed a succession of saucers diving into the sea. They were well scolded for their pains!

Other policemen on night patrol in Devon have chased apparent *UFOs* in fast cars and been told that they were observing planes refuelling in the air. I am sure they did not believe this explanation. Policemen have to be good observers.

There are accounts, too, of filaments of unknown substance falling from these machines and known as 'angel's tears'. No one appears to have been able to collect and examine any samples. However 'angel's tears' was the name given by German children to the fine silvery ribbons dropped by our planes during the war to deflect the German radar. I have seen plenty of these 'angel's tears', but do not know of what metal they were composed.

This is a very brief summary of what appears to be known about a very curious subject. There are a host of books available from which the reader can attempt to form his own ideas. However, I think that it must be a very dull-witted person who does not want to know the answer. Is a very large proportion of humanity suffering from delusions or are we really having visitors from outer space? If the second is the right answer, what are they coming for?

The Russians are a hard-headed and incredulous breed, but years ago they let it out that they believed they had found evidence that there had been visitors from outer space. Of course they have also announced that some of their scientists had chased what we should call a *Loch Ness Monster* in a motor boat. This is another subject which is anathema to our orthodox zoologists.

Nether account may be true. We have no means of checking them. But here is a curious point; if either the Russians or the Americans had any doubt that the things were coming from elsewhere, one would surely have accused the other of infringing their air space. Both must have been having the same kind of visitors, or hallucinations, and they know it.

It is interesting too that both countries are working hard to find out the facts of extra-sensory perception or bio-electronics. They both hope to be able to talk by telepathy to people in rockets on the further side of planets which cannot be reached by radar. In our investigation then we appear to be chasing something which is cloaked in layer upon layer of official secrecy.

However, there is another school of thought with a far more original idea. This school believes that the visitors do not belong to our time at all; but are people living in the future who will have invented machines which are capable of coming back down the ages to see what was going on at a given time. We will now see whether we can conceive any possibility that this might be true.

However we must note that, in the event of it being correct, there is clearly no possibility that people in flying saucers could ever have been thought of as the sons of God or have fathered children on the daughters of men. They could only have been something resembling ghosts to the people in whose ages they appeared, for they would be on a different level of vibration, with no bodily functions comparable to the people they went to investigate. At least this is how the situation would appear to me with my very limited knowledge.

However if we remember what the pendulum has told us of future time and the second level of existence or vibration, there is much to be said in favour of this explanation of the appearance of flying saucers. Interest in the past is very widespread today and appears to be growing. It would be completely fascinating to be able to go back and see exactly what really went on in bygone ages.⁷³

The ways that saucers are reported as remaining stationary in the sky for hours at a time is what you would expect if a party was examining a particular place at a particular period of time. The casual way in which only some people see them, while others do not, suggests that they may not be visible to anybody who does not have a high vibrational rate himself. In fact they are future ghosts if this explanation is correct.

We need not boggle at the word ghost. A ghost is something out of its normal earthly time sequence. All recorded television pictures are ghosts. They appear absolutely real on your television screen, but they are not there at all. Neither would this hypothetical type of unknown flying object be real in the sense that your breakfast is real. It would be something completely upsetting to what is called our 'space time continuum'. But many upsetting things are always happening nowadays, so why not this.

This moving between two levels of existence, however, does not seem to demand any vehicle of transport. Our lady magician, who claimed to visit us in the night, also stated that she often talked with people living on the higher level. I asked her one day whether she could find out from her friends what flying saucers were. A few days later she returned with the answer: 'They told me that they were made by the back-room boys. I asked them why and they said it was the kind of thing the back-room boys liked to do.'

I have no idea what degree of reliance to put on this statement. But if, by any chance, the saucers were the mechanical toys of experimenters on another level, it would explain why only certain people see them. There is no reason to suppose that men's mentality would change after reaching the next level. Since everything else, but time, appears to be there, people with a mechanical bent might well experiment in many ways, and only those with a certain degree of psychic ability on this earth level would be able to see the results.

In one way this theory ought to be a considerable encouragement to the numerous people who work themselves into a fret through expectation of the destruction of humanity in an atomic war. If people are coming back from the future to look at us, there can have been no universal destruction before their time.

Still, once again this is not necessarily correct. The visitors need not be coming from the earth plane future. They may be people living on the second plane itself and be what is in earth terms described as dead. Of course if you have a rigid belief that life is confined to one short phase on earth, there is no point thinking about this possibility at all. But this is only a dogma and really the antithesis of any scientific outlook.

You do not know the answer and your belief is on a par with that of the moon being made of blue cheese. It is known that the composition of the moon is rock and not cheese, while such evidence as there is appears to point to the conclusion that life continues to infinity.

If it does, and people continue to live on a higher vibrational level on the next whorl and even on others above that, then presumably they might at times use the intelligences they had brought with them to study the past of the level which they had left.

They are not in the time sequence and not in the earth body, but it might be easier for them to lower their vibrations and even get out of their machines than people from the earth level itself. Have they ever done this? If they did, could they have had real personal contact with the earth humans they met on their trips?

27. Avatars by Tom Lethbridge

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I have asked a lot of difficult questions already, but this one is more likely to land me in a pickle than most. All through history there have been occasional great teachers, often now spoken of by the Hindu term, 'avatar', whose births seem to have been inexplicable and teachings far higher than those of the surrounding populace. Did these

⁷³ Should the construction of such machines become possible, they might well become subject to commercialism. You could hire a seat in a saucer to watch the building of a pyramid or the *Battle of Marathon*. They would be of the greatest value in the study of geology and for estimating the probable changes in climate or sea-level. In fact they would be of considerable importance in many ways.

⁷⁴ Source: *The Legend of the Sons of God* (1972) by Tom Lethbridge included as Chapter 11 in *The Essential T.C.Lethbridge* edited by Tom Graves & Janet Hault; Routledge & Kegan Paul, London, 1980, ISBN 0 586 05077 9.

avatars come down from higher levels of deliberate purpose to try to help people living on a lower level of vibration?

There appear to have been female avatars as well as male; although they are not often mentioned nowadays. Aradia, the avatar of the religion now known as witchcraft, was supposedly born of the goddess, Diana, and taught her disciples both how to handle the bio-electric power and the freedom of the individual, in a manner strongly reminiscent of the great male teachers.

The only candidate that I know of from America was Quetzalcoatl, also a character of mysterious origin. It is interesting, too, that, though he did not apparently claim that rank, Jesus did not deny that he was a son of God. He seemed rather to imply that all or many men were this, although they did not know it. At the same time he insisted that he was the son of Man. Presumably here once again we are up against the old difficulty of the real meaning of words.

The paternity of all avatars is mysterious. This of course may be an idea of the priestly caste to add glamour to the founder of their religion. Even Buddha, although claimed by the orthodox to have come from a respectably princely family, is said to have been fathered by an elephant. By this one supposes that the elephant-headed god, Ganesa, is implied. However to go into the maze of Indian mythology would be more trouble than it is worth. It is more incomprehensible to the western mind than that of ancient Greece or Rome.

The point to remember about three of the avatars at any rate is that they were able to instruct their followers not only with a general code of behaviour but how to control the power of living electricity, which is apparently what *ESP* is. The *Buddhists* took this teaching to much greater lengths than anybody in the west. The *Christians* largely either failed to grasp it or forgot it. The witches knew a lot about it and even bred people deliberately to increase their so-called psychic powers.

The importance of this in our particular enquiry lies in the fact that anyone living on a level of what we might perhaps call 'higher potential' would have to lower his voltage in some way before being able to cope with earthly surroundings at all. He would also have to register. That means that somehow he had to make allowances for the distortion due to the position of things on the two, or perhaps more, different whorls of the spiral.

It is here then I can see a possible error happening nearly two thousand years ago. In the Biblical story of the terrible future calamity in which the sun would be 'turned into darkness and the moon into blood', had there been a mistake in which ring in the sequence on the timeless level had been taken? Was Jesus really talking about something which had already happened?

If it has been recorded correctly, Jesus evidently thought that it would happen in the lifetime of some of his companions. Some of them may well still have been living at the time of Titus' siege of Jerusalem in AD 70, but, although this was a revolting siege according to Josephus, it was nothing to compare with the events which Jesus apparently foresaw.

I am well aware that many far more clever men than myself must have spent many hours thinking about this discrepancy and my suggestion may be offending a lot of people. Yet one must tell the truth as far as one sees it. In this particular matter there was an error, either in foretelling the future or in the recording of what was said.

The great trouble, which looks like the description of an atomic war, had either happened long before or was not going to happen for perhaps two thousand years. At least this theory appears to be the explanation of all the conflicting statements in the Gospels. It surely explains too all the difficulties, heresies, schisms and the like which follow all attempts to make a coherent picture of an imaginary interpretation.

If the avatar were omnipotent, then surely everyone would believe in him at once and the whole world would become a good and kindly place. Instead of that, rival variations of beliefs pursued one another through the ages with fire and sword. Jesus realized this and said it would happen: 'I came not to send peace on earth but with a sword.'

To return to the problem of UFOs. They may be either contemporary visitors from some unknown planet or they may be the work of people, spoken of today as dead, living in a timeless zone above that of our own earth. The first supposition would have seemed utterly impossible before the days of H.G. Wells, but is today quite a commonplace idea. It may be difficult to guess what planet they might be coming from but no longer utterly improbable. Even with our primitive modern rockets, it is possible to see that the problems of long space travel might be overcome by any fortunate, or perhaps unfortunate, discovery in a comparatively few years.

The second idea would still seem fantastic to very many people who are still wedded to the concept of only one stage of living and that confined to the surface of a single earth. An earth with onion skins of different levels of existence cannot easily be grasped by people with a materialistic or rationalistic upbringing. Yet this idea would not

seem particularly strange to advanced Buddhist or Hindu thinkers. The *Buddhists* with their 'wheel of life' are very near it but have not apparently as yet seen that the wheel is a double spiral.⁷⁵

There are pointers to the occurrence of the second type of happening in the Bible itself, but since the witnesses who observed the incident clearly did not understand what appears to have been taking place, the orthodox interpretation is not particularly convincing nowadays. You can appreciate that much of the reporting in the Bible is true without believing a word of the dogma, which has been built up upon it through the ages. That is one of the difficulties today. Because of the incredibility of the dogma, people tend to throw away the baby with the bath water.

The two incidents which we must look at both concern ascents into heaven. The first is that of Elijah and is simply a traditional story somewhat dramatized by whoever wrote it down. The second is the Ascension itself and apparently a far more accurate account. But there is great similarity between the two stories. Not only that, but they are also very much like the dematerializations which are reported by Hindu and Buddhist sages to this day.

The Ascension is by far the most important and is entirely distinct from the vexed question of what really happened at the Crucifixion. At the Ascension a living man actually vanished in the sight of a large number of people. It is very hard to dismiss this as an account of a conjuring trick because it made such a great impression on those who saw it that it has not been forgotten for nearly two thousand years. Conjuring tricks are a commonplace in the Eastern world and had it been one, no such impression would have survived. The incident carried complete conviction.⁷⁶

Having said this much, let us see what the Gospels appear to relate. I have taken the two following accounts from J.B. Phillips' recent translations of the Gospels, but they are little different from the wording of the James I version:

'Then He led them outside as far as Bethany, where He blessed them with uplifted hands. While He was in the act of blessing them He parted from them and was carried up to Heaven.' (St Luke)

'When He had said these words He was lifted up before their eyes till a cloud hid Him from their sight.' (St John)

It is clear, I think, that the witnesses did not understand what had happened and the words 'carried up to Heaven' and 'a cloud hid Him from their sight' were added to the straightforward report in explanation of an apparently impossible event.

However, if we remember the numerous reports of 'out of body' experiences and the evidence of the spiral, it is possible to see what had happened. Jesus, a master of bio-electronic power, had simply accelerated his vibrations and moved up on the next whorl of the spiral. There, as we have already observed, he would be invisible to the watchers. There are numerous modern Hindu accounts of this feat being performed by their learned men and also of their subsequent return.

The whole Ascension story in the Gospels is claimed as the promise of human survival of death and, as far as one can judge, indeed it is, but hardly of the type of survival which is generally imagined. This is in itself a glorified picture of what was believed to be the most happy situation two thousand years ago. The harps and the songs and all the rest of it are a reflection of that bygone age, when a feast was the height of enjoyment.

The Elijah story may well have once been similar. In fact some Hindu experts believe Jesus to have been a reincarnation not of Elijah but of his disciple Elisha, who was promised a double portion of Elijah's spirit if he could see him carried into heaven.

The point about Elijah's aerial exploit is that it has been quoted in various works as evidence for the former existence of flying saucers. What actually does the Bible say?

'Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou has asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind

⁷⁵ In fact, as Jesus so rightly said, you have to 'become again as little children' and reorientate all your ideas from the start. This, thanks largely to the inventiveness of television script writers, children of today appear to be quite ready to do. It means little to them that people should jump about in time and place. I have quite a number of letters from teenagers who obviously have a good idea of the possibilities, although they tell me that their views are ridiculed by their elders.

⁷⁶ I may seem unduly credulous here, but one must remember that very little history is in any way exact. As recently as the great battle of Jutland, when I was still at school, there was only one case of exact reporting. A boy seaman in a destroyer was made to write in the log the time and the exact bearing of every incident which took place. As a reward for this devotion to duty, the boy was taken ashore afterwards and given the best meal his heart desired at the expense of the destroyer's first lieutenant. The lieutenant himself, the only man in the whole British fleet who realized the importance of a record, received no commendation at all, although he eventually retired from the Navy as a captain.

into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more.’ *Authorized Version. 2 Kings, 2, verses 9-11*

This dramatic story had probably been handed down by word of mouth for a long time before it was put into writing. The vehicle, if there was one, was indescribable and so spoken of as a chariot. A chariot had to have horses and they were added, quite reasonably. But nobody emerged from the chariot; although Elijah apparently knew it was coming. When it came he vanished in a whirlwind.

One can see how this story fits in well with modern accounts of flying saucers; but we are left with a doubt whether anything more than a dust-devil, or willy-waw, was ever seen. Elijah, an accomplished practitioner of *ESP* (or shall we call it magic?) simply vanished. How he went nobody, probably not even Elisha, ever knew.

I don’t know how it strikes others, but I personally suspect that Elisha had to say he had seen the chariot to explain his subsequent magic powers. One wonders too whether the scribe who wrote the story down was familiar with the Greek beliefs in which Gods flew about the heavens in chariots drawn by horses.

Whatever may have been the truth of Elijah’s disappearance, a feeling remains that it may have been very like the Ascension. Unfortunately there was only a single witness and there is quite a possibility either that he may have been biased in his subsequent account, or that the author of the second book of Kings was somewhat carried away by the drama of the incident. On the whole it does not seem possible to use this story as an argument in favour of the former existence of flying saucers.

When we turn to the problem of how anyone could possibly pass from one level of vibration to one of perhaps four times faster rate, we are humbugged by a lack of general knowledge. It is a problem well ahead of science at its present stage.

We do know that a living scientist today is not the solid object he appears to be, but is really almost entirely empty space, a series of holes joined together by French knitting. In fact he may only be there at all because somebody else thinks of him. In any case you could have dozens of different scientists fitted into the holes in the first one.

People used to think that they knew all about matter; but today they do at least realize that they hardly know anything at all. Matter may be energy, still what is that? Energy may be vibrations. What are they?

All that is really known is that if you do certain things, certain results will follow and the range of action in which the foreseeable results are known is very limited. It has not even begun to dawn on the scientific world that, by changing the rate of vibration, you might land bang in another scientific world much more advanced than your own.

As I said at the beginning, I am only putting up questions to most of which there is no known answer. I do not believe in the answers I have put forward, except to a very limited degree. For instance I do think that I have got the right method by which the bluestones were transported to Stonehenge. But I hope that it will provoke enough interest for others to try to solve some of the problems which are too difficult for me to answer.

In any case this is all imagination and we do not really know what unidentified flying objects may be: ghosts, hallucinations, time machines or honest to God visitors from another planet. Whatever they might be, they offer us an interesting subject for talk and speculation and the answer may come sooner than anyone expects.

I shall finish now. Many people will think it is all rubbish. Others will see some sense in it, even if I have produced no hard and fast theory. At least I hope I have given a few something to turn over in their minds, to see whether they can produce anything more satisfactory than I have been able to.

28. The War in Heaven by Tom Lethbridge

© Tom Lethbridge 1972 ⁷⁷

I said before that this investigation was likely to get like a science fiction novel and this is what is happening. We may not be getting satisfactory evidence for flying saucers at an early time, but may we perhaps be getting suggestions that vehicles, resembling more efficient rocket capsules, may have been circling Earth a long time ago and looking for places to land? Is it not possible that the war in heaven may have been a fight between two planets as to which of them should colonize the Earth?

Let us, for our amusement, and not with any sense of conviction, try to draw a picture. A very long time ago, somewhere about 2500 BC perhaps, there were two planets in the solar system rather more advanced technologically than Earth is today. One was Mars, the other perhaps Venus. They communicated with each other yet suffered from the human failing of jealousy.

Mars, let us suppose, set up bases inside the crust of the moon, and began to dispatch rockets carrying parties of explorers and prospectors to earth. It was during this period of exploration that the primitive Neolithic natives of the

⁷⁷ Source: *The Legend of the Sons of God. A Fantasy?* By T.C. Lethbridge; Routledge & Kegan Paul, London, 1972, ISBN 2-283-98128-8.

earth were persuaded to set up rings of stones and timber circles to act as guiding beacons for the use of incoming spacecraft. All round western Europe from Sardinia to Scandinavia teams were at work and beacons were set up. Perhaps farther east other ways of directing air traffic were devised.

For a relatively short time this reasonably happy state of affairs continued and then the jealousy of the other planet flared up into open war. Probably it also claimed earth as its private possession.

The first campaign in the war centred on the Martian moon base, then there was a slogging match between the two planets themselves. As a result of this, Mars was knocked out and the other planet so badly disabled that it has as yet been unable to take advantage of its victory.

But the interest of all this is in what happened to the exploring parties marooned on Earth by the destruction of the bases on the moon.⁷⁸ There was little they could do and after a very short time the Martians had to go native. In the hope, however, that relief expeditions would eventually be sent to fetch them home, they persuaded the real natives to keep up their dances at the stone circles and so on as a religious rite pleasing to the Great Ones in the sky, who had sent them down to live among them and bring them marvellous benefits.

This is a fairy story. I have made it up. But it is curious how it might be true. So much that happened in later history seems to add to the possibility. Let us see what might have happened to the Martians. Remembering that I have been on three Arctic expeditions myself, it is possible that I might have some idea how it all might develop.⁷⁹ We will continue our fairy story with some groups of isolated men and perhaps women too, dotted about on the surface of an undeveloped and foreign planet with little hope of ever returning home again; being shipwrecked on a desert island would be far less drastic.

These stranded astronauts would all be specialists in some way or another. If we may judge from modern trends in education, they might be deplorably lacking in simple general knowledge; but some of them must surely have known something about growing things in gardens. This was to be vital in their predicament and may well explain why such and such a god is responsible in tradition for teaching a particular people agriculture. Botanists among them would recognize what plants might possibly provide them with grain and would institute an immediate search in the particular part of the world in which they had been stranded. A little was probably known by the natives already.

Much the same thing was likely to happen in the case of metals. There would be men among them skilled in the identification of metallic ores; but there was no fuel to provide great heat for smelting. Metal for tools was an urgent necessity and copper was available in many localities. Thus such and such a god became the Smith of the Gods, by teaching the natives how to make simple cupellation hearths. It is interesting to remember in this connection that the earliest metal tools were made of pure copper and only later was tin added to it to make the more satisfactory bronze.

The earliest copper axes and knives found by archaeologists remind me of my childhood's efforts and are the kind of things which might have been produced by men who knew that copper could be melted from its ores and made into tools, but did not know the technique and had to build it up from their own imagination.

It is hard to see otherwise how metalworking could have been invented by chance. It is perhaps easier to think that some unknown 'God' appeared from the sky and taught men how to do it. Easier perhaps, but not very much easier, for you are only pushing it further back on to another world in another age.

There was very little else they could do to better their situation. All the mechanical civilization in which they had been brought up vanished with the failure of their fuel supplies. It was useless to try to build a boat, as many men have done on the loss of their ship, to take them home again, for their home was far away across the heavens and only a relief expedition could take them back.

But to the natives, to whom they had miraculously appeared from the sky, they were still wonderful. For a while they may well have retained some ammunition for firearms of some kind and from this the stories of the power of the gods to strike a man dead in an instant could well have arisen. So too could the idea of Zeus' thunderbolts have originated in some kind of hand grenade.

As time went on in their isolation from normal life, 'the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose'. Isn't this exactly what was bound to happen? In our story too, we

⁷⁸ NASA explorations of our solar system provide little support for Lethbridge's *War of the Planets* and it seems unlikely that he would have chosen this particular scenario were he writing today. But Lethbridge believed there was evidence of a war in heaven and would have remained intrigued about what form this might have taken. However there are other matters Lethbridge raises with his fairy story. Lethbridge had a life-long interest in the dispersal theories of his generation of archaeologists. Mark Twain's *Connecticut Yankee in the Court of King Arthur* is relevant in this regard, as are the voyages of Thor Heyerdahl. [Ed]

⁷⁹ Lethbridge had a close call on one of his Arctic expeditions. For a few hours the expedition was convinced that their ship would be crushed by the ice. Maurice Cotterell has developed similar ideas about the fate of stranded 'visitors' from a higher culture based on the supposition that Atlantis did indeed exist and was destroyed suddenly in the manner reported by Solon and Plato. See Chapter 10 on *The Atlantean Cataclysm in The Mayan Prophecies*; Element Books, 1995, ISBN 1-85230-888-5. [Ed]

must assume that this took place not at the base of one lost expedition, but at several. The exploration parties were often cut off from one another by hundreds or thousands of miles of sea or impassable forest. The world they had come to was young, with none of the roads, towns or vehicles of civilization. Of necessity they must have taken to the sea, in the hope of joining up with others of their kind.

Thus, we may think, there slowly arose on earth little tribes of hybrids with a greater knowledge than others in the world at the time. Unlike the rest, they knew how to provide a subsistence from agriculture, they knew how to make metal tools and they learnt how to use the sea.

But the leaders in each group proudly claimed descent from their forefathers, who had come from the sky. Although this blood was slowly diluted by admixture from the natives; yet when possible they intermarried with those of their own kind and, throughout the old world at any rate, they became the ruling caste.

How much was handed down by word of mouth of the remembered lore of the lost planet is anybody's guess. Scraps of the knowledge of how to handle bio-electronic power apparently spread to every corner of the globe and large sections of more detailed information remained in such doctrines as that of the Kahuna people in the Pacific.

The most colourful traditional picture of all this fairy tale is undoubtedly that which survives from ancient Greece. Here the myths and legends are just the kind of thing which one might have expected to be found circulating hundreds of years after the astonishing and little-understood happenings.

But, even in the old Celtic tradition, there seems to be traces of similar ideas. There we find cauldrons which revive dead men, magic spears, inexhaustible sources of food and suchlike things which, although clearly imaginary in their context, might yet be reflections of older events of a more concrete nature. Right down to the Viking age, men still wore coats in battle on which swords would not bite and carried unbeatable weapons.

Somehow it all seems too much for the imagination of the early Semitic, Indian and Greek peoples. We know the kind of thing which is imagined by the so-called primitive folk: 'You must not swim in the sea, or a little worm will swim up inside you and you will have a baby.'

Of course you would not get anything quite so simple from people who watched and hunted wild beasts for their food, or kept them in domesticity for the same purpose. Yet even the hunters on the hill, however much they watch the soaring of the great birds of prey, would surely not have imagined easily gods who flew about the heavens and resembled them so closely; while the agriculturalists hardly bothered with the sky at all, except to watch for signs of coming wind or rain.

But if anything remotely like our fairy story should ever have happened, it appears to have been a mixed blessing. Did we not guess that the strangers came from Mars and was not Mars the planet of war? Why was it thought to be so, unless there was some vague tradition at the back of the idea?

With the coming of metal, not only were improved tools for peaceful uses made available, but the weapons of war were rendered far more efficient. 'I beheld Satan as lightning fallen from heaven.' War between group and group and tribe and tribe became endemic. The greed which had wrecked the original planets seemed to have come down to earth.

29. Megaliths by Tom Lethbridge

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The standing stones of Callanish are in their way quite as remarkable as those of Stonehenge, for they form a strange pattern. In the middle is a single pillar fifteen feet high with a small and, probably later, rifled megalithic tomb at its foot. The central pillar forms the hub of a circle of stones enclosing an area thirty-seven feet across, or about the size of a tennis court. From this radiate one double and three single lines of uprights. They nearly form a cross, but do not quite do so. It is a strange and rather uncanny place to see in the usual pouring rain as it stands on a low hill. The double avenue heads almost true north for nearly a hundred yards.

Loch Roag is divided into two by the island of Bernara, which fits into it rather like a biscuit stuck in a dog's mouth. On the shore of Bernara facing Callanish are two more standing stones, looking as if they once marked a path across to the island where now is sea. It was probably dry land when the stones were put up, for fresh water Bronze Age peats can be seen round the shore today for several feet below high tide mark.

Archaeologists as a whole pay little attention to Callanish. It does not appear strange to them that such a remarkable construction should be found in such a remote setting. If it had been in Kent or Gloucestershire it would be thronged, but in the Outer Islands nobody cares. Yet it is the very situation of the thing which is so strange.

⁸⁰ Source: *The Legend of the Sons of God. A Fantasy?* By T.C. Lethbridge; Routledge & Kegan Paul, London, 1972, ISBN 2-283-98128-8.

It stands far out on the rim of the western ocean and there seems to be no possibility that there can ever have been a large population out there. Why should there be? The land must at the best of times have always been very poor. The Ring of Stennis in Orkney is not so strange, for the Orkneys are not so bleak as this stretch of the Long Island.

Not long ago it was suggested that Callanish was raised as a kind of substation of Stonehenge and both were intended as observatories to plot lunar eclipses. Even if this idea were correct, it implies a great organization far away who could journey to the distant north and either bring their labour with them or collect enough local men to do the work. I do not feel that it makes sense. Neither do I see how any great religious idea could have been called into play. Why put it there? There must have been more populous areas elsewhere, where such things could have been needed.

However, suppose that some survey party had been dropped off out there to look for minerals or any other purpose, it might have been necessary to construct a landing mark of identifiable shape so that supplies could be dropped, or the explorers could be picked up when their time was up.

Callanish in Lewis and Stennis in Orkney, could they not have been the identification signals set up by two exploration parties to draw attention to themselves so that there would be no doubt where their bases were situated? All this would be hundreds of years before another station, the bluestone ring, was transported to Stonehenge.

If this possibly absurd suggestion has any foundation in fact, was it all in vain? Were none of these stations ever collected again because something happened to their home planet? Did these pioneers work their way back to more developed lands and there, by their superior technical knowledge, become for a time sons of God? Did they naturally become kings and rulers and try to keep their stock reasonably distinct for thousands of years, until philosophers formulated the idea that all men were equal?

Probably we will never know the answer, but it is possible to ask the question now; first because men are beginning to make exploratory expeditions to worlds themselves and second because a very great quantity of information is being published suggesting that unknown flying machines may be coming from outside to examine our own planet. As I said before, I have had no experience of this, yet I find the mass of observed facts need an explanation.

There seems to be a considerable difference between the monuments on the outlying islands and peninsulas and others far inland. They may represent successive stages in some form of exploratory development. If I am right in identifying Tipperary as the original site of the Stonehenge bluestones, its situation is not unlike that of Stonehenge, being convenient to river systems and old trackway routes along both of which native labour could be called in to help.

Another famous circle, Avebury, could have been the original central point in the south of Britain before Stonehenge was thought of. If we are trying to plot the possible plan of exploration, then Avebury would come high on the list. But Avebury was less convenient by water though better situated for movements by land.

Of course the most dramatic of all these constructions in the west, for the later Stonehenge is in a different category, is Carnac on Quiberon Bay in Brittany. Here the remains of eleven long avenues of standing stones still survive, with parts of a great stone circle largely ruined by recent houses.

The stone avenues apparently once extended for several miles and over a thousand stones still remain in place. If there was a central base where power was generated to operate bio-electronic beacons, this would have been the place. Although much further south, it stands in a somewhat similar position to Callanish, with a drowned land surface beneath the sea in front of it.

The purpose of these great stone avenues is completely unknown. There are many burial mounds associated with them as there are around Stonehenge; but that does not say that the rows had anything to do with burial. If there was any religious purpose in their construction, surely it implies a population much more of the order of that today than one of scattered and primitive farmers? One would have thought that the whole population of Brittany in those days would not have provided a fitting congregation.

We will leave Carnac for the moment and return to Britain. I have already mentioned the stone rows on Dartmoor. Of course these are in no way comparable to the massed avenues at Carnac, but they are reasonably impressive and there are quite a number of them dotted about the moor. I have taken the approximate bearings of eight of them and projected these lines to see what happens.

It was obvious at once that the one at Black Tor when projected cuts another row at Warren House, in an area seamed and scarred with very ancient tin workings. It may be a coincidence, but these two lines could have given you a cross-bearing on rich deposits of tin, long before maps are supposed to have existed.

In any case how did anybody know that there was tin in Britain without long and elaborate prospecting? I have never liked theories based on ideas of projected lines, but it is curious nevertheless. If there is anything at all in the beacon idea, this gives it some confirmation.

The two rows mentioned are not the only suggestive ones. That at Sharp Tor when produced runs very close to Avebury itself. Those at Fernworthy, Chagford and Higher White Tor hit the great monolith on the summit of Exmoor near The Chains.

None of this is quite exact according to modern measurements, but if you were making observations in an unknown and unmapped land, they would be remarkably good. It may all be nonsense, or it may not. But if it is nonsense something will turn up to show that it is.

It has been hinted that Carnac might be the most important place in the whole system. If so, and if there is anything in the idea at all, one at least of the stone rows on Dartmoor should give an approximate bearing on Carnac. Actually three do, the double row on Headland Warren and the single ones at Dartmeet and Butterdon.

I do not even suggest that this idea of bio-electronic beacons is the right answer. All I am trying to demonstrate here is that there is something here which could possibly fit into a picture of ancient exploration which we know nothing about.

However, to return to the spread of the remnants of bio-electronic knowledge, let us look at some of the traditions still handed on. The islanders of Easter Island believe that the great stone statues there were set up by the 'mana', that is the extra-sensory power of the king, who was especially trained to develop it.

This takes us at once to the world wide belief that such power was available and could be used. If such power can be utilised, surely that is how Stonehenge and other monuments must have been moved and erected? Merlin is said to have done it by marvellous power.

Is this very different, except in degree, to the almost universal stone-throwing trick of the poltergeist, which is frequently reported from all over the old world and the new? A poltergeist is apparently the involuntary mental movement of solid objects by what is now known as telekinesis. If the mind of a somewhat mentally retarded girl can somehow produce numerous wet pebbles from the bed of a stream and throw them about in a house, what could have been done by a mind specially trained to use this power?

What is known about telekinesis, if we must use this depressing technical term? It is probably much more common than most people suppose and frequently passes unnoticed. It may even take place at times in every family and simply be unrecognized as such, for the bulk of modern town-dwelling humanity is deeply unobservant.

How many people have not had the experience of a letter vanishing completely? Of course they usually put this down to carelessness on somebody's part, or forgetfulness, or something of that kind. But very often there is no reason to suppose that this is the right answer. Yet it is usually so small a matter that it is passed over as an accident. It is only when poltergeist activity becomes really violent that anybody takes any notice of it and even then they often try to explain it by trickery. It was not so in earlier times. Everything out of the ordinary was carefully noticed.

But are we talking nonsense? Is there any such thing as mana? I must say that I existed for quite a long time with a complete disbelief in such a force; now I am not quite so sure. I rather wonder whether civilized man has not just forgotten how to use it through being so pleased with his other attainments. Even today people still say 'thought is power', although I doubt if many of them know what they mean by this remark.

Now it is possible to demonstrate that there is something in the theory of mana. We have, as I described earlier, done repeatable experiments with pebbles picked off the beach at Seaton and tested them with a pendulum. If the pebbles are picked up with a pair of tongs and then tested one by one, they only react to their chemical composition.

But if I take one out and throw it against a wall, then it will respond to the 24-inch male rate. If my wife does the same, the answer is 29-inches for the female. This can be repeated as long as you can be bothered to do it. It is a scientific test, in that it is repeatable, and it shows that some unknown property of the man or woman passes from him or her to the stone. This makes the existence of mana a little less absurd.

The thing which surprised me most was that mana is extremely long lasting. I found the dates for the sling stones from the camps to be all around 320 BC. Was it then mana which gave the effect of an electric shock when my wife and I tested the stones of the *Merry Maidens* stone circle in Cornwall? It seems that it must have been. If so mana is apparently a bio-electronic force and it should be possible to learn a lot about it.

These experiments with pebbles differ from poltergeist phenomena in one important matter. The poltergeist operator does it involuntarily and probably has no idea that he or she is doing it. Our experiments were deliberate. We were trying to see whether we could put anything into the electromagnetic fields of the stones which could be detected. Call the anything mana if you like; whatever name is given to it, it appears to exist.

Now, if by using trivial objects such as pebbles off the beach you can show that it is possible to alter their electromagnetic fields by making use of them, what could be learnt if you really got down to years of study of the why and the wherefore of it all? Suppose many men through long periods studied it as closely as modern physics has been studied, might not the results be quite astonishing?

It seems to me that scraps of evidence all over the world appear to indicate that this has once been done. But was it ever done here? Is it not possible that what now survives is but a fragment of all that could be remembered of what was taught to the local people by our hypothetical explorers?

Were the local people not encouraged to build up the power of the stone circles and other beacon marks by dancing, and had not some explanation been given them of why it was necessary for them to do so? Of course this is just a guess, but where did so-called primitive peoples such as the Kahunas of the Pacific get their learning?

There is no anthropological suggestion that Pacific Islanders ever sat down to think out metaphysical ideas for themselves. The teachings of the Kahunas seem to have been derived from a far higher level of civilization than anything observed by Europeans when they first made their way into the Pacific.

Their control of fire, the forces of nature, of disease and so on and their beliefs in the different levels of man's existence seem to argue a long period of deep reflection and study behind them. The higher self, for instance, is surely something which is only beginning to be glimpsed today by people working on extra-sensory perception; while the lower self seems to have been just touched on by modern students of the subconscious.

Your higher self, said the Kahunas, if you could get in touch with it, could do anything for you; but you had to be able to contact it. It was not God and you were part of it. In fact it was very like the group soul, whose existence was apparently reported by Myers and others, after their deaths, to the research workers of a generation ago and to the spiritualists of today. It is remarkable that something of the kind can be deduced from a study of the pendulum.

30. Our Great Dilemma by Tom Lethbridge

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Perhaps I could have called this book 'Our Great Problem' or, better still, refrained from writing it at all. The word 'dilemma' is really the right one, for it implies that whatever path we choose, we are liable to risk being hurt. Not only have we to try to solve a problem; but we have then to arrange our subsequent actions in accordance with this solution.

The problem is this: do we live in a planned life in a created universe; or is the whole thing a matter of chance? It must be one or the other. Either the ingredients for life were deliberately prepared for it, or it all happened by accident. ⁸²

This is where the horns of the dilemma come in, for if we decide that it was deliberately prepared, we are clearly under an obligation to make the best of it, employing as a guide an indefinable element known as 'conscience'. If we decide it is all chance, then there is no point in acting in any other way than that which appears to offer just the most pleasure. It is a matter of observed fact that either course may land us on one or other of the dilemma's sharp horns.

Somewhere, I suppose, there is an ancient word picture, or even a drawing, of a dilemma; but it does not happen to be familiar with me. Perhaps the nearest ancient drawing of this kind of thing is the well-known *Dark Ages* one in the *Vienna Gospels* of a devil appearing to St Cuthbert, but this apparition has no horns and is not worth illustrating here. We do not know how a dilemma appeared to those who invented the term for use in logic long ago. I imagine it as a small, dark, shaggy, bull-like creature, with what the Americans call a 'mean' expression in its little, red, piggy eyes, and with sharp, forward-curving horns.

For thousand of years there appears to have been no question of our problem ever arising. In general man, according to Christian teaching, may have been heathen; but he did believe in superior entities who had created the Universe, the earth, the animals and mankind itself.

Christianity, Sufi, Buddhism, Brahmanism, Muhammadism and the rest were really just sects of one belief in a Universal Creator. The dogmas which arose and the wars between conflicting ideas were about relatively small matters compared with that which has come upon us now.

The bulk of Western man today, if he can be bothered to think about it at all, favours the idea that everything happens by chance. It is no good for professionals of religion to tell their flock that they must have faith. The flock just has not got it and it disregards most of the dogma. They ask how God can possibly be Love when such frightful things happen to them.

I should be inclined to this belief myself, had not another possible explanation come my way. Since it has come, it is obviously a matter of duty to set it out for others to examine and think about. My ideas may well be wrong; but I do not think that they can be so conflicting with observed fact as is the theory of chance.

⁸¹ Source: Chapter 1 in *The Power of the Pendulum*; Routledge & Kegan Paul, London, 1976, ISBN 1-85063-003-8.

⁸² In 1976, in Chapter 7 of *The Power of the Pendulum* Lethbridge remarked that 'there can never have been many trained thinkers at any one time in ancient days, yet it is extraordinary how far they got with their thinking. Indeed it seems possible to me that the germs of their knowledge came in the first instance from outside this planet.' [Ed]

As a matter of interest, variants of ideas like mine are held by many people all over the world; but relatively few are prepared to write things which can lead others to regard them as crazy. It is perfectly fair. Many regard *Darwinian Evolutionists* as too simple to be allowed loose on humanity; but few dare to put this on paper.

A theory has become a dogma and this is kept alive by faith. To shift a dogma of this kind may take hundreds of years. Millions of children have been taught that all living animals have evolved from lumps of jelly in the sea, and why should they doubt it? Actually the idea is apparently already out of date and discarded; but the belief in it will go on.

The amoeba theory will take years to replace, for it has become a kind of religious belief. What was Voltaire's remark on this kind of thing? I forget the exact words but translated they went something like this: 'Religion is a series of inhibitions, which prevents a man from making full use of his intelligence.' Of course this is only true of dogma.

Belief in *Darwinian Evolution* has reached this dogma stage. Darwin did not wish it but his enthusiastic followers overrode him. It is very difficult now even to discuss the possibility that it might be wrong. It is on this *Evolution theory*, which is not even supported by the fossils in the more ancient rocks that the whole idea of the development of the *Universe by Chance* rests.

The alternative is that the Universe was deliberately planned and created by an entity known as God. This cannot be proved either. Both beliefs are kept going by faith. Is there any way of finding out which idea is the more probable? For it is widely apparent that there is something wrong with the leadership of both ways of thinking.

There is another method of trying to solve our dilemma, which is the one we will try to use. If it could be satisfactorily demonstrated, both the other ideas could be combined. There would no longer be a gulf between science and religion; although this closing of the gap would certainly not be popular with some of the professionals of both groups.

I do not know whether I can present the facts in a readable manner and I know that I am certainly not the proper person to make the attempt; but, since nobody else appears to be doing so, I am prepared to try, even if it earns me nothing but contempt. At least I have spent a dozen years in practical efforts to find out the answer.

It is easy to say to oneself that there are these two views and it really does not matter very much which one is right. What can we do about it anyway? But it does matter, because, if the dogma of chance is established, there is nothing to prevent a rule of complete selfishness and greed overwhelming the world. The most ruthless people will come to the top and reign as dictators. The remainder will do what they are told to do.

The great example of this is Russia, where the patron saint, Karl Marx, built up his theory on that of Darwin. But we have not sunk as low as this yet and are hardly likely to accept as a paragon of virtue a man who was habitually hit over the head by his wife with a rolling pin. Yet the theory does corrupt and in the hands of clever men can cause great damage by its influence.

That in brief is one side of the picture. The other is of the church's long rearguard action. Now and then attempts are made to update the theories which first took root well over a thousand years ago. The difficulty appears to be that, while the congregation is desperately willing to know whether there is such a thing as God, their teachers spend their time in telling them what God wants them to do.

Naturally enough the congregation would like to know how they came by this knowledge. They must have faith, they are told. Where do you obtain this commodity? God is Love they are told, and on looking about they can see very little sign of it.

To the outside observer neither faith seems to be correct. Somewhere between the two, or perhaps entirely independent of either, there must be a third. Although it may seem a very impertinent quest, I see no valid reason why we should not try to find it. We are provided with a thinking mechanism. Why not use it?

31. Creating Gods by Tom Lethbridge

© Tom Lethbridge 1976 ⁸³

For most of Christendom, since the *Dark Ages*, God has been thought of and illustrated as an august human father figure with a beard. According to the Bible, God suggested and made man in His own image and so it was reasonable to suppose that God bore some resemblance to the bearded men of the age.

But this is mainly based on a Hebrew view of God. Other races had other ideas and some even applied the term to living men with outstanding qualities. Roman Emperors, for instance, became gods and Herod, before his unfortunate infestation with worms, had been hailed as a god.

⁸³ Source: Chapter 2 (pages 14-17) and Chapter 5 (pages 49-52) in *The Power of the Pendulum*; Routledge & Kegan Paul, London, 1976, ISBN 1-85063-003-8.

It seems probable that many gods of the ancient world had had their origin in living men who had once been famous in their day. Things became even more confusing when we appreciate that the word 'Devil' in reality refers to a god of a different faith and is not necessarily evil at all. In fact the 'div' or 'dev' part of the word means 'holy'. It is easy to see that this conflict of meanings, when added to that of the difficulty of 'spirit', becomes very complicated for laymen and professional religious alike.

When confronted with a tangle of this sort, and especially a tangle whose origins go back into the mists of time, the best thing to do seems to be to cut out all the dead wood. Then we can regard both God and Spirit as something mental. Let us say that God is Mind. We will no longer regard God as a bearded old man. Man is created with a mind in the image of the Great Creator. The beard is of no importance, for this is not mind but body. In fact man is created with a bit of mind, which can think.

There is no reason to suppose that I have got this right, but it may be worth thinking about as we progress in this investigation. Man may be a little bit of mind separated off from the *Universal Mind* of the *Creator of Everything*. Of course this does not fit in with the doctrine of chance, but it is really very hard to see how you could get anything at all unless someone started it. Why should there be anything on which chance could operate?

Although I cannot bring myself to believe in the old man with a beard, I find the chance idea still less probable. Even man can create to a moderate extent; why should not a much greater mind create far more extensively? To assume, as many do, that any trivial human mind can know the purpose and intention of a mind which can sprinkle the Universe with numberless stars, seems to me to be little more than gross presumption.

To get any sense out of the idea, it seems necessary to assume the existence of a vast hierarchy of minds in descending order from the *Great One* at the top to the tiny human specimen beneath. But it might go farther than this, with a spark of mind existing in every living organism.

I hope to show presently that man appears to have the ability of detaching portions of his mind and locating these in the things he makes or uses. In this way perhaps our assumed hierarchy could be formed. It would be thought into existence and each unit would be an image of the *Creator*; not in bodily appearance, but in the way in which it thought. It is interesting to note that this story of the creation of man in God's image is not confined to the Bible but is found in much the same form in the pre-Spanish legends of America.

The study of thought is of fundamental importance. With it you seem to be able to create. It is the force with which Mind operates. Enlarge your thinking and you extend your mind. Do not do so, or rely on the products of other people's thinking, and you are more useless than a slug creeping on the surface of the earth.

For evolution appears to be a command from the *Creator of the Universe*, though it differs very much from the evolution of the Darwin and Huxley variety. Although I have taken little interest in the theory of reincarnation, yet it seems very probable that those who cannot be bothered to develop their minds will have to return to earth again after death and do the whole business again.

It may be of interest to describe one of my attempts to investigate the old gods.⁸⁴ There was a god of the sea, *Manannan*, to whom the Celts of Britain paid homage. Very little is recorded about him, yet his name remains in Clackmannan in Scotland, which means *Manannan's* stone. There are also well-known hobby-horse rituals performed on May Day down the coast of Devon and Cornwall by sea fishermen and it is assumed that the hobby-horses may well be the white horses of the sea, who also belonged to *Poseidon*. Therefore one might suspect that *Poseidon* and *Manannan* are two names for the one god. This happens to most ancient gods. Isis was said to have a thousand names.

Yet who really thinks that there was such an entity as *Poseidon*? I can't say that it seems possible today to visualise anyone of the sort. But, if for hundreds of years men concentrated their thoughts on a figure of this kind and wished fervently for its help, what would happen? Each one probably detached something of his mind into the creation of this non-existent figure. *Poseidon* becomes a mass of detached thoughts and there was a *Poseidon*.

I think he would not be what we call alive in an earthly sense. But he would be a cloud of force, which some might be able to tap. We surely must not look on the old gods as never having existed. They existed as long as men believed in their existence. The old witches still believe that they can see them if they go through the correct ritual.

It is well recorded that the fishermen of the North of Lewis used to wade into the sea at the beginning of the fishing season and pour a libation of beer to a sea god, who has been named as *Shoney*. I do not think that this was his name but simply a distortion of the Gaelic for *Holy One*.

⁸⁴ Lethbridge was influenced by the research and theories of his friend Margaret Alice Murray. See Dr. Murray's *The God of the Witches*; NuVisions Publications, 2005, ISBN 1-59547-981-3. [Ed]

Recently I read a book by Lilian Beckwith called *Green Hand*. This interested me for it was a careful study of the fishing life of Mallaig and the Western islands. Miss Beckwith included a curious jingle. I felt she must have heard it aboard a fishing boat at a party described in the book. The little rhyme went like this:

Ickle, Ockle, Blue Bockle,
Fishes in the Sea.
If you're looking for a lover,
Please choose me.

It was the '*Blue Bockle*', which caught my eye. For *Bocan* is a godling in Gaelic and *Bogle* is the same in Scots. *Blue Bockle* is a blue godling and presumably he came from the Outer Hebrides. Then I got down to the whole rhyme. It is a quaint mixture of Scots and Gaelic. I think it can be translated like this:

Little, youthful, blue godling
(Of the) fishes of the sea.
If you're looking for devotion,
Please choose me.

This appears to be the charm, which the men of Lewis called to *Shoney* when they poured beer into the sea. For many years I had waited for this clue. The *Blue Men of the Minch* were gods.

Now the normal Celtic god has three phases (or personalities), young, prime of life, and old. There would be three Blue men, or just possibly nine, for each phase in turn might be triple. The *Blue Bockle* was the young one. To the old one (probably called *bodach gorm*) they sacrificed cattle. Are our coastwise hobby-horses with their emphasis on fertility, the steeds of the god in his prime? I think it is very likely, and we have the whole cycle of the worship of *Manannan*.

I don't know if *Poseidon* was blue, but I seem to remember that he was dark. Even when ashore he was associated with white horses and fertility; while black bulls were thrown into the sea in his honour. It looks very much as if *Poseidon* and *Manannan* are synonymous. How would you describe a god of this kind? I think it would be as a cloud of past memories; but it is to some extent animated by the combined minds of those who created it. It can probably be seen and most certainly it can be felt.

A single individual can produce a ghost or ghoul by his thought or memory projected into an electromagnetic field. Many people together in a similar way can project a mass thought or memory and it becomes known as a god or a demon. Both types really belong to the second mental level on which time does not appear to operate and so to earth-living minds they may appear in past or future time. Without some other interference they would never end at all. The gods are immortal.

I have told in *Ghost and Ghoul* how a gypsy woman once came to my house in Cambridge and asked for a gold coin, which she was convinced that I had. She would not believe there was no such coin in the house. The coin was found many years later in Devon. She had got her dating confused owing to the absence of time on the next level whence she drew her information somehow.

This absence of time on one whorl and its presence on others, is a fundamental matter and until it is understood the errors in dreams and foretelling the future will remain inexplicable. Now, however, that we can begin to get our information collected in diagrammatical form, it should become easier to understand.

No doubt there will be mistakes in my attempts at explanation; but it is open to anybody to write down his dreams and examine them for himself and it is also possible for at least half mankind to experiment with the pendulum. (The idea that few can be dowsers is wrong).

The picture that seems to be forming is not utterly unlike Dunne's theory of serialism. There appears to be a series of observers (if you can so describe a succession of degrees of mental awareness) but they are not exact counterparts of the original observer. The time succession is quite unlike his, for the second observer finds himself on a mental plane where there is succession but no movement of time. On the third plane, time begins to move once more.

It seems possible that the Roman Catholic idea of *Purgatory* originated in some knowledge of what appears to happen on the second timeless whorl. The more one looks into these subjects, the clearer it becomes that far back in the past ages men knew much more about them than they do today. One has only to look at the teachings of Jesus, Buddha and the *Kahunas* to see that this must be so.

It is hard to visualise what happens on the second plane. But perhaps it is not particularly inept to picture each particular incident as a stone thrown into quiet water with ripples spreading out in all directions. There will be an infinite number of these points and the ripples will have no troughs between them.

The earth level time will pass through a particular point in a straight line; whichever way it passes through, it will hit the same successions. However, some will go forward and some backward. If you happen to concentrate on the backward ripples, you will return from sleep with an impression of things moving backwards.

However, if you concentrate on the forward series, you will at first get ordinary memories of events which have already happened in earth time; and then, as the point on the second level does not move, you will receive impressions of things which have not yet happened.

Whether the second-level impressions are more true than those on the earth plane is difficult to decide. A little way back we had a hint that telepathy at any rate operated on this level. If this is right, then telepathic dreams must pass from the second level to the earth plane and so perhaps all do. The impact of the stone on the water may be spread out in earth time so that we can learn more from what we appreciate.

Although this is all most difficult to understand, yet it has to be explained somehow and for the moment I can get no further with it. We must not forget there is a third level above the second on which time moves on again once more. There is even a fourth level above this, where once again moving time appears to exist.

Of course the term 'level' is not correct. It would be more exact to speak of whorls of the spiral. Their number may be unlimited, yet we have as yet only found evidence of one (the second) on which time is static. On this one too there is no response to death at 80-inches although there is for black on the same rate.

Therefore the second whorl appears to differ very greatly from the one on which our minds normally appear to function. Although reds, greens and blues are still there and silver is still silver, there is no apparent passing of time and there is no need for you to go to sleep or die on it before moving on to the third.

Of course I am only getting this information from the pendulum; but numerous other experimenters are now beginning to get similar results to mine and at least at one point there appears to be a link with orthodox science.

32. The Spiral of Evolution by Tom Lethbridge

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We have talked about a considerable amount of differing subjects in this study. Much of it probably does not make sense to those who read it. However, it may be less difficult to those who read psychology, although I think that all the evidence is that we are dealing with a *superconscious*⁸⁶ and not some obscure part of the *subconscious* mind.

All sorts of nonsense is attributed to this corner of the subconscious mind's mischievous tricks with ouija boards and such like. But, if a human mind can be shown to exist on a higher level than the mind on earth, is there any reason to suppose that it might not amuse itself at the expense of minds which did not treat it with proper respect? When approached reasonably this unknown factor of mind is most serious and extremely exact. It is the method of approach which is at fault. If you treat a higher version of yourself as if it were an idiot child, what can you expect but ridicule?

It seems to me, although I am not of course really capable of giving an opinion, that this unknown quality of mind is really our own self on the next level of the *Spiral of Evolution*. It knows far more than we do because (its vibrational level being much higher) it does not have to use a brain to filter out everything, except such parts of its experience as are suitable to life on earth.

It lives in a timeless zone and can consider everything at leisure. It is far more our real self than we are in bodily life. Time being instantaneous to it, it knows the earthly future of its own projected self. Yet, owing to the fact that each whorl of the spiral extends further out than the one beneath, there is bound to be some distortion when its knowledge is transmitted to the whorl below. This is clear when we draw it out in diagrams.

This part of our mentality appears to live forever, yet there are at least two higher whorls on the spiral. The one above our own has no rate for death. Somehow the mind appears to move on from the timeless state and re-enter a world where time passes once more.

There is no need to bother about this here. Obviously we are not meant to do much about it, for we seem to be here to gather information which can be contemplated higher up. But the spiral shows us a great deal which should be comforting to those who worry about what happens to themselves or their friends when they die.

As I have said, the next whorl of the spiral is larger and extends further out than the one on which we live. Nearly all things which we know here are on it also. Blue is blue and gold is gold. But when people's minds slip up on to the

⁸⁵ Source: final two chapters (12 & 13 pages 104-110) of the published writings of T.C. Lethbridge; *The Power of the Pendulum*; Routledge & Kegan Paul, London, 1976, ISBN 1-85063-003-8 published five years after Lethbridge's death.

⁸⁶ 'The human mind possesses an unconscious basement, full of black beetles and vermin, but it also possesses a superconscious attic, which is as much 'above' ordinary consciousness as the basement is below it...it is this 'attic' which is responsible for paranormal powers like telepathy, second sight and precognition.' Colin Wilson's summary of Aldous Huxley's views in the epilogue to *Aleister Crowley* (page 163-166). [Ed]

higher level, either by accident or by illness or in sleep, they not infrequently report looking down on their earthly bodies from a height of a few feet above and to one side of them.

The spiral explains this completely. Being on the higher whorl, the viewer is both above and to one side of his body. Until he reaches the second whorl, he is in his body. When he is somehow jerked on to the second whorl, he is then higher up and at one side. This is not strange, it is obvious when once you have found the clue.

Divination with the pendulum is one reasonably exact way of learning things about higher levels of vibrations that is of whorls on the spiral, which are known as planes of living. The pendulum itself is no more than a piece of apparatus. It is not something with a mind of its own, nor magical in any way.

It can be nothing more than a lump of chewing gum on a length of cotton. But the operator's mind has control over what the pendulum shall do. It can tell it for instance that it will count ten years for every turn the pendulum makes when tuned in to the 30-inch rate for age and held over a given object. Or the mind can tell it to count one year for each turn and it will apparently do so.

This does not mean the whole operation is mental. As I write this my mind is telling my brain so to control my pen that it will write down such words as I wish it to do. But the pen is the necessary inanimate instrument for the writing. So is the pendulum for this form of divination.

With a pendulum you could learn what was happening to a spacecraft on the far side of a planet, as easily as you can find out what is happening to the inside of somebody's body to whom you are linked in Australia. We have done this, checked it and know that it is quite simple. Why it happens is another matter and it needs much practical, scientific study to find out.⁸⁷

We are still finding ancient beliefs, which appear to be correct. Telepathy exists, as hundreds had affirmed it did, and now we appear to find that the mental side of our being owes something to those blood relations of ours who died long ago. There was some sense in it when the Arabs hung the pedigrees of their horses round their beautiful necks.

It seems probable that far too little attention is given to this kind of thing. After all you do not expect a Suffolk Punch to sire the winner of the *Grand National*; or a poodle and a fox terrier to produce the winning collie at the sheepdog trials. Such things are known to be absurd. Why should man be an exception to this heredity?

With sheepdogs at any rate it is mental qualities which you are testing at the trials, as anyone must know who has watched these beautiful animals. Many a time, at anchor in a Highland loch, I have watched three or four dogs bring along hundreds of sheep from a whole rugged mountain face, perhaps two thousand feet high or more, and never miss one amid the gullies and boulders.

Don't tell me that this skill is due to environment. It is the result of careful breeding over hundreds of years. The same must be true of human beings and could be studied without too much difficulty. My wife's boat skill or my attempts at drawing appear to be direct memories from single individuals and nothing to do with a nebulous subhuman part. I think it must have a direct connection with individual minds on a higher and not a lower level. It is superconscious rather than subconscious.

Hereditary memory is private to you and not available to humanity at large. I do not really believe that anything of this sort can be the subconscious tribal memories postulated by psychologists. It is too individual for that and there is no apparent distinction between different grades of it.

Of course this could be used as an argument in favour of reincarnation. It may be your own memory from a former existence that you are tapping. But it does not look as if this is the right answer, because you can get these memories from more than one ancestor. My drawing appears to come from my father but the love of the Hebrides seems to come from my mother's people. These attributes could not have come from a single individual ancestor.

All the way through an investigation of this kind, it is the small indications which we must look for. Slowly they will build up into a great whole.

The *Buddhists* have their *Wheel of Life*, which is similar to our compass rose of rates; although they do not seem to have got as far as the spiral. But the general idea seems to be much the same. They believe that the mind goes on developing until it is at last absorbed in the whole of Mind (*Nirvana*). I think much of this must have been guessing, for it seems unlikely that their thinkers could have risen many whorls in the spiral. Still it does not appear to differ to any great extent from what the pendulum is trying to tell us.

As indifferently explained and comparatively misunderstood in the West, the *Doctrine of Nirvana* does not seem particularly attractive to those with a Christian background. But examined more closely, it seems to make more sense than the celestial concert parties which we were brought up to expect in a future life.

⁸⁷ Source (from here): final chapter of *The Power of the Pendulum* by T.C. Lethbridge.

The *Buddhist* quest for *Nirvana* was a highly developed idea. Life on earth was thought to be an unpleasant experience; but you had to endure it again and again, not necessarily perhaps on the earth whorl, until you improved your mind to such an extent that it could join up with the greater one. Although this is often translated as oblivion, that seems to be a most unlikely answer. The smaller mind is simply joined to a greater one and an increased sense of perfection and bliss could well result from the union as the *Buddhists* believe; but individuality remains.

A few people may think that their intelligence is perfect but the great majority know its limits and would welcome additions to it. Whether the *Buddhist Nirvana* is far higher still is a matter of guessing both for us and for them. However, I can see little at fault in the *Buddhist* theory as far as we are instructed by the pendulum. It might well be that *Christianity* would look much the same as *Buddhism*, if it were stripped of the barnacles of dogma, which have grown on its hull through the ages; but the barnacles have grown so thick that it is hard to see the ship inside.

The Lord Buddha probably never saw the sea and his doctrine, produced far away from it, was bound to be unsatisfactory in some directions. It did not account for the men who moved on what seemed to be a totally alien element. *Christian*, *Moslem* and *Hebrew* all knew the beauty and fear of the ocean. Not so the *Buddhist* and therefore he was condemned to an almost endless circle of boring lives.

No, there is not enough of the seaman 'chancing his arm' in Buddhism. I have quoted elsewhere the fine remark on this subject in the *Orkneyinga Saga*. When Sigurd, Earl of Orkney, asked his mother whether he should go to Dublin and fight in the war against the native Irish, she replied: 'I would have raised thee in my wool-chest had I thought that thou shouldst live for ever.' Sigurd went and did not return. But he won an honoured name in the process and perhaps his mother was consoled with that. My wife once said: 'I can't understand people who are always looking for security. Surely the whole point of life is to learn how to deal with insecurity.'

No real artist can ever be secure, for he knows that he can never create a perfect picture. Whatever he does he will see flaws in it. It was for this reason that the *Moslems* always used to put an error in the weaving of a rug. Allah would not like it to be perfect. Only Allah could make the perfect thing. I like this idea. Many of their ideas are good and their ancient literature shows a sense of humour far in advance of anything in contemporary medieval Europe.

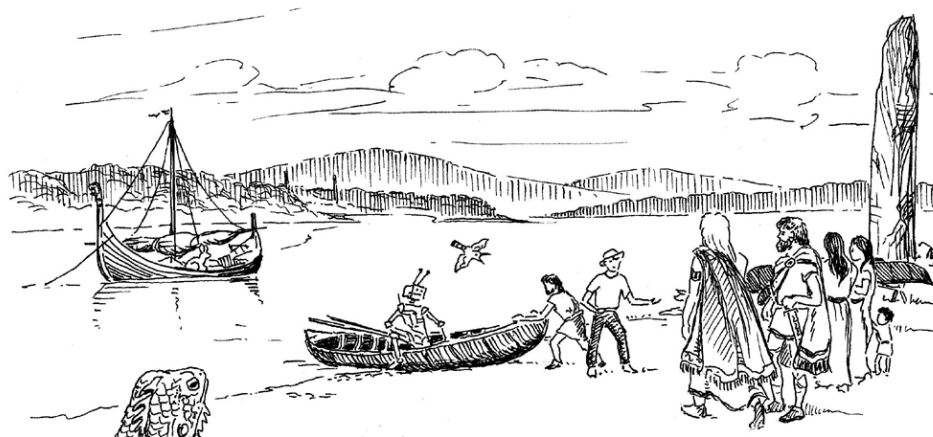
Now the only faith you need in order to get to this stage of thinking is a belief that your observations from your own experiments are reasonably accurate. You do not start with somebody's statement that God wishes you to do this or that. You collect observed fact, which appears to tell you what I have written now and from these facts you reason. To this extent you are far nearer to the scientific approach.

But the reasoning from what you have observed brings you closer to the faith of the religious people. What is the obvious conclusion that you are likely to draw? Surely it must be that somebody, long ago, worked all this out in a scientific manner and that much religious teaching today is the survival here and there of part of what was once knowledge.



The World of T.C. Lethbridge

a researcher's guide by
William Shepherd
APPENDIX



THE LETHBRIDGE FILES

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

APPENDIX

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

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Appendix A. Brave New Universe by Brian Greene© Brian R. Greene 2004⁸⁸

In 1919, Einstein received a paper that could easily have been dismissed as the ravings of a crank. It was written by a little-known German mathematician named Theodor Kaluza, and in a few brief pages it laid out an approach for unifying the two forces known at the time, gravity and electromagnetism.

To achieve this goal, Kaluza proposed a radical departure from something so basic, so completely taken for granted, that it seemed beyond questioning. He proposed that the universe does not have three space dimensions. Instead, Kaluza asked Einstein and the rest of the physics community to entertain the possibility that the universe has *four* space dimensions so that, together with time, it has a total of five space-time dimensions.

Kaluza proposed that in addition to left/right, back/forth, and up/down, the universe actually has one more spatial dimension that, for some reason, no one has ever seen. If correct, this would mean that there is another independent direction in which things can move, and therefore that we need to give four pieces of information to specify a precise location in space, and a total of five pieces of information if we also specify a time.

Kaluza realized that the equations of Einstein's general theory of relativity could fairly easily be extended mathematically to a universe that had one more space dimension. Kaluza undertook this extension and found, naturally enough, that the higher-dimensional version of general relativity not only included Einstein's original gravity equation but, because of the extra space dimension, also had extra equations.

When Kaluza studied these extra equations, he discovered something extraordinary: the extra equations were none other than the equations Maxwell had discovered in the nineteenth century for describing the electromagnetic field! By imagining a universe with one new space dimension, Kaluza had proposed a solution to what Einstein viewed as one of the most important problems in all physics. Kaluza had found a framework that combined Einstein's original equations of general relativity with those of Maxwell's equations of electromagnetism.

Then, in 1926, the Swedish physicist Oskar Klein injected a new twist into Kaluza's idea, one that suggested where the extra dimension might be hiding. Klein's contribution was to suggest that what's true for an object *within* the universe might be true for the fabric of the universe itself. Namely, just as the tightrope's surface has both large and small dimensions, so does the fabric of space.

Maybe the three dimensions we all know about - left/right, back/forth, and up/down - are like the horizontal extent of the tightrope, dimensions of the big, easy-to-see variety. But just as the surface of the tightrope has an additional, small, curled-up, circular dimension, maybe the fabric of space also has a small, curled-up, circular dimension, one so small that no one has powerful enough magnifying equipment to reveal its existence. Because of its tiny size, Klein argued, the dimension would be hidden.

With this modification to Kaluza's original idea, Klein provided an answer to how the universe might have more than the three dimensions of common experience that could remain hidden, a framework that has since become known as *Kaluza-Klein theory*. And since an extra dimension of space was all Kaluza needed to merge general relativity and electromagnetism, *Kaluza-Klein theory* would seem to be just what Einstein was looking for.

Indeed Einstein and many others became quite excited about unification through a new, hidden space dimension, and a vigorous effort was launched to see whether this approach would work in complete detail. Einstein continued to dabble in the *Kaluza-Klein theory* until at least the early 1940s. But the theory encountered difficulties in trying to describe the microworld, and in particular the incorporation of the electron into the extra-dimensional picture.

There was another reason scientists were hesitant about the approach. Many found it both arbitrary and extravagant to postulate a hidden spatial dimension. If you asked Kaluza and Klein *why* the universe had five spacetime dimensions rather than four, or six, or seven, or 7,000 for that matter, they wouldn't have had an answer much more convincing than "Why not?"

More than three decades later, the situation changed radically with the advent of string theory,⁸⁹ the first approach to merge general relativity and quantum mechanics, with the potential to unify our understanding of all forces and all matter. But the quantum mechanical equations of string theory don't work in four spacetime dimensions, nor in five, six or seven, or 7000. Instead, the equations of string theory work only in ten spacetime dimensions - nine of space, plus time. String theory *demands* more dimensions.

⁸⁸ Source: Chapters 12 & 13 in *The Fabric of the Cosmos* by Brian Greene. The published text, from page 360 to 400 in the Penguin 2007 edition, has been compressed by four-fifths to give a flavour of how our everyday 'three space and one time dimension' reality is being extended at the leading edge of theoretical physics as new facts about this reality emerge. [Ed]

⁸⁹ A *string* is a one-dimensional vibrating filament of energy, superseding atoms and particles as the smallest unit from which protons, quarks etc. are constituted. Superstring theory incorporates these vibrating strings as one dimensional loops (closed strings) or snippets (open strings) to unite general relativity, quantum mechanics and supersymmetry. [Ed]

Prior to string theory, no theory said anything at all about the number of spatial dimensions in the universe. Every theory from Newton to Maxwell to Einstein assumed that the universe had three space dimensions, much as we all assume the sun will rise tomorrow. Kaluza and Klein proffered a challenge by suggesting that there were four space dimensions, but this amounted to yet another assumption - a different assumption, but an assumption nonetheless.

Now, for the first time, string theory provided equations that *predicted* the number of space dimensions. A calculation - not an assumption, not a hypothesis, not an inspired guess - determines the number of space dimensions according to string theory, and the surprising thing is that the calculated number is not three but nine. String theory leads us, inevitably, to a universe with six extra space dimensions and hence provides a compelling, ready-made context for invoking the ideas of Kaluza and Klein. Their original proposal assumed only one hidden dimension, but it's easily generalized to two, three, or even six extra dimensions required by string theory.

However, there's an awkward detail regarding string theory. Over the last three decades, not one but *five* distinct versions of string theory have been developed. While their names are not of the essence, they are called *Type I*, *Type IIA*, *Type IIB*, *Heterotic-O*, and *Heterotic-E*, and they all share the same essential features; the basic ingredients are strands of vibrating energy - and as calculations in the 1970s and 1980s revealed, each theory requires six extra space dimensions; but when they are analyzed in detail, significant differences appear.

During the late 1980s and early 1990s, with many physicists hotly pursuing an understanding of one or another of the string theories, the enigma of the five versions was not a problem researchers typically dealt with on a day-to-day basis. Instead, it was one of those quiet questions that everyone assumed would be addressed in the distant future, when the understanding of each individual string theory had become significantly more refined.

But in the summer of 1995, with little warning, these modest hopes were wildly exceeded when Edward Witten - who for two decades has been the world's most renowned string theorist - uncovered a hidden unity that tied all five string theories together. Witten showed that rather than being distinct, the five theories are actually just five different ways of mathematically analyzing a *single* theory. The unifying master theory has tentatively been called *M-theory*.

Witten's work revealed that the approximate string theory equations, used in the 1970s and 1980s to conclude that the universe must have nine space dimensions, missed the true number by one. The exact answer, his analysis showed, is that the universe according to *M-theory* has ten space dimensions, that is eleven spacetime dimensions.⁹⁰

Much as Kaluza found that a universe with five spacetime dimensions provided a framework for unifying electromagnetism and gravity, and much as string theorists found that a universe with ten spacetime dimensions provided a framework for unifying quantum mechanics and general relativity, Witten found that a universe with eleven spacetime dimensions provided a framework for unifying all string theories.

Following Witten's paper, the avalanche of subsequent results led to the realization that string theory, and the *M-theoretic* framework to which it now belongs, contains ingredients besides strings. The analyses showed that there are two-dimensional objects called, naturally enough, *membranes* or - in deference to systematically naming their higher-dimensional cousins - *two-branes*.

There are objects with three spatial dimensions called *three-branes*. And, although increasingly difficult to visualize, the analyses showed that there are also objects with *p* spatial dimensions, where *p* can be any whole number less than 10, known - with no derogation intended - as *p-branes*. Thus strings are but one ingredient in string theory, not the ingredient.

This raises an intriguing possibility. Might we, right now, be living within a three-brane? Like Snow White, whose world exists within a two-dimensional movie screen - a two-brane - that itself resides within a higher-dimensional universe (the three space dimensions of the movie theatre), might everything we know exist within a three-dimensional screen - a three-brane - that itself resides within the higher-dimensional universe of string/*M-theory*?

Could it be that what Newton, Leibniz, Mach, and Einstein called three-dimensional space is actually a particular three-dimensional entity in string/*M-theory*? Or, in a more relativistic language, could it be that the four-dimensional spacetime developed by Minkowski and Einstein is actually the wake of a three-brane as it evolves through time? In short might the universe as we know it be a brane? The possibility that we are living within a three-brane - the so-called *braneworld scenario* - is the latest twist in string/*M-theory*'s story.

If we are living within a three-brane - if our four-dimensional spacetime is nothing but the history swept out by a three-brane through time - then the venerable question of whether spacetime is a something would be cast in a

⁹⁰ Lethbridge was very specific that '*length*' has a rate of $13\frac{1}{3}$ -inches and '*thickness*' a rate of $26\frac{2}{3}$. A further $13\frac{1}{3}$ would give a rate of 40-inches. Might this be the third space dimension? Lethbridge would have been aware of the significance of this possibility (hence the precision of the thirds), but I am not aware of any mention of this in his published books. Three whorls would be required to give the nine space dimensions of string theory, while a fourth would be needed to accommodate the needs of string/*M-theory*'s ten space dimensions. Perhaps somebody in London's Docklands might care to experiment with left/right, back/forth and in/out in one of the atriums in the *City of London's Financial District*? [Ed]

brilliant new light. Familiar four-dimensional spacetime would arise from a real physical entity in string/M-theory, a three-brane, not from some vague or abstract idea.

In this approach, the reality of our four-dimensional spacetime would be on a par with the reality of an electron or a quark.⁹¹ But if the universe we're aware of really is a three-brane, wouldn't even a casual glance reveal that we are immersed within something - within the three-brane interior?

Well, we've already learned of things within which modern physics suggest we may be immersed - a Higgs ocean; space filled with dark energy; myriad quantum field fluctuations - none of which make themselves directly apparent to unaided perceptions. So it shouldn't be a shock to learn that string/M-theory adds another candidate to the list of invisible things that may fill 'empty' space. But let's not get cavalier.

For each of the previous possibilities, we understand its impact on physics and how we might establish that it truly exists. Indeed, for two of the three - dark energy and quantum fluctuations - we've seen that strong evidence supporting their existence has already been gathered; and evidence for the Higgs field is being sought at current and future accelerators. So what is the corresponding situation for life within a three-brane? If the brane-world scenario is correct, why don't we see the three-brane, and how would we establish that it exists?

The answer highlights how the physical implications of string/M-theory in the braneworld context differ radically from the earlier 'branefree' (or, as they're sometimes affectionately called 'no-braner') scenarios. Consider, as an important example, the motion of light - the motion of photons. In string theory, a photon is a particular string vibrational pattern. More specifically, mathematical studies have shown that in the braneworld scenario, only open string vibrations, not closed ones, produce photons, and this makes a big difference.

Open string end-points are constrained to move within the three-brane, but are otherwise completely free. This implies that photons (open strings executing the photon mode of vibration) would travel without any constraint or obstruction throughout our three-brane. And that would make the brane appear completely transparent - *completely invisible* - thus preventing us from seeing that we are immersed within it.

That's an intense realization with important consequences. Earlier, we required the extra dimensions of string/M-theory to be tightly curled up. The reason, clearly, is that we don't see the extra dimensions and so they must be hidden away. And one way to hide them is to make them smaller than we or our equipment can detect.

But let's now examine the issue in the braneworld scenario. How do we detect things? Well, when we use our eyes, we use the electromagnetic force; when we use powerful instruments like electron microscopes, we also use the electromagnetic force; when we use atom smashers, one of the forces we use to probe the ultrasmall is, once again, the electromagnetic force.

But if the electromagnetic force is confined to our three-brane, our three space dimensions, it is *unable* to probe the extra dimensions, regardless of their size. Photons cannot escape our dimensions, enter the extra dimensions, and then travel back to our eyes or equipment allowing us to detect the extra dimensions, *even if they were as large as the familiar space dimensions*.

So, if we live in a three-brane, there is an alternative explanation for why we're not aware of the extra dimensions. It is not necessarily that the extra dimensions are extremely small. They could be big. We don't see them because of the way we see. We see by using the electromagnetic force, which is unable to access any dimensions beyond the three we know about. Like an ant walking along a lily pad, completely unaware of the deep waters lying just beneath the visible surface, we could be floating within a grand, expansive, higher-dimensional space, but the electromagnetic force - eternally trapped within our dimensions - would be unable to reveal this.

Okay, you might say. But the electromagnetic force is only one of nature's four forces. What about the other three? Can they probe into the extra dimensions, thus enabling us to reveal their existence? For the strong and the weak nuclear forces, the answer is, again, no. In the braneworld scenario, calculations show that the messenger particles for these forces - gluons and W and Z particles - also arise from open-string vibrational patterns, so they are just as trapped as photons, and processes involving the strong and weak nuclear forces are just as blind to the extra dimensions.

The same goes for particles of matter. Electrons, quarks, and all the other particle species also arise from the vibrations of open strings with trapped endpoints. Thus, in the braneworld scenario, you and I and everything we've ever seen are permanently imprisoned within our three-brane. Taking account of time, everything is trapped within our four-dimensional slice of spacetime.

Well, almost everything. For the force of gravity, the situation is different. Mathematical analyses of the braneworld scenario have shown that gravitons arise from the vibrational pattern of closed strings, much as they do in the

⁹¹ You could still ask whether the larger spacetime within which strings and branes exist - the eleven dimensions of string/M-theory - is itself an entity; the reality of the spacetime arena we directly experience, though, would be rendered obvious.

previously discussed no-braner scenario. And closed strings - strings with no endpoints - are not trapped by branes. They are as free to leave a brane as they are to roam on through it.

So, if we were living in a brane, we would not be completely cut off from the extra dimensions. Through the gravitational force, we could both influence and be influenced by the extra dimensions. Gravity, in such a scenario, would provide our sole means for interacting beyond our three space dimensions.

How big could the extra dimensions be before we'd become aware of them through the gravitational force? Hundreds of years of experiments have confirmed that gravity varies inversely with the square of distance, giving strong evidence that there are three space dimensions. But as of 1998, no experiment had ever probed gravity's strength on separations smaller than a millimetre.

This led to the proposal that in the braneworld scenario extra dimensions could be as large as a millimetre and would still have been undetected. This radical suggestion inspired a number of experimental groups to initiate a study of gravity at submillimeter distance in hopes of finding violations of the inverse square law; so far, none have been found, down to a tenth of a millimetre. Thus, even with today's state-of-the-art gravity experiments, if we are living within a three-brane, the extra dimensions could be as large as a tenth of a millimetre, and yet we wouldn't know it.

This is one of the most striking realizations of the last decade. Using the three nongravitational forces, we can probe down to about a billionth of a billionth (10^{-18}) of a metre, and no one has found any evidence of extra dimensions.⁹²

But in the braneworld scenario, the nongravitational forces are impotent in searching for extra dimensions since they are trapped on the brane itself. Only gravity can give insight into the nature of the extra dimensions, and, as of today, the extra dimensions could be as thick as a human hair and yet they'd be completely invisible to our most sophisticated instruments.

Right now, right next to you, right next to me, and right next to everyone else, there could be another spatial dimension - a dimension beyond left/right, back/forth, and up/down, a dimension that's curled up but still large enough to swallow something as thick as this page - that remains beyond our grasp.⁹³

Over the last century,⁹⁴ we've become intimately acquainted with some previously hidden features of space and time through Einstein's two theories of relativity and through quantum mechanics. The slowing of time, the relativity of simultaneity, alternative slicings of spacetime, gravity as the warping and curving of space and time, the probabilistic nature of reality, and long-range quantum entanglement were not on the list of things that even the best of the world's nineteenth century physicists would have expected to find just around the corner. And yet there they were, as attested to by both experimental results and theoretical explanations.

In our age, we've come upon our own panoply of unexpected ideas. Dark matter and dark energy that appear to be, far and away, the dominant constituents of the universe. Gravitational waves - ripples in the fabric of spacetime - which were predicted by Einstein's relativity and may one day allow us to peek further back in time than ever before. A Higgs ocean, which permeates all of space and which, if confirmed, will help us to understand how particles acquire mass. Inflationary expansion, which may explain the shape of the cosmos, resolve the puzzle of why it's so uniform on large scales, and set the direction to time's arrow.

String theory, which posits loops and snippets of energy in place of point particles and promises a bold version of Einstein's dream in which all particles and all forces are combined into a single theory. Extra space dimensions emerging from the mathematics of string theory, and possibly detectable in accelerator experiments during the next decade. A braneworld, in which our three space dimensions may be but one universe among many, floating in a higher-dimensional spacetime. And perhaps even emergent spacetime, in which the very fabric of space and time is composed of more fundamental spaceless and timeless entities.

During the next decade, even more powerful accelerators will provide much needed experimental input, and many physicists are confident that data gathered from the highly energetic collisions that are planned will confirm a number of these pivotal theoretical constructs. I share this enthusiasm and eagerly await the results.

Until our theories make contact with observable, testable phenomena, they remain in limbo - they remain promising collections of ideas that may or may not have relevance for the real world. The new accelerators will advance the overlap between theory and experiment substantially, and, we physicists hope, will usher many of these ideas into the realm of established science.

⁹² 'The strings (of string theory) are so small that a direct observation would be tantamount to reading the text on this page from a distance of 100 light years: it would require resolving power nearly a billion billion times finer than our current technology allows.' Brian Greene in *The Fabric of the Cosmos* (page 352). [Ed]

⁹³ There is even a suggestion that gravity itself can be trapped, not by a sticky brane, but by extra dimensions that curve in just the right way, relaxing even further the constraints on their size.

⁹⁴ The last five paragraphs have been taken from the final chapter of *The Fabric of the Cosmos* (page 492 in the Penguin 2007 edition). [Ed]

Appendix B. Science & Religion by Stephen Jay Gould© Stephen Jay Gould 2001⁹⁵

The magisterium of science covers the empirical realm: what is the universe made of (fact) and why does it work this way (theory). The magisterium of religion extends over questions of ultimate meaning and moral value. These two magisteria do not overlap. Nor do they encompass all inquiry (consider, for example, the magisterium of art and the meaning of beauty). To cite the old clichés, science gets the age of rocks, and religion the rock of ages; science studies how the heavens go, religion how to go to heaven.

I believe, with all my heart, in a respectful, even loving, concordat between the magisteria of science and religion. This is a principled position on moral and intellectual grounds, not a merely diplomatic solution. But it cuts both ways. If religion can no longer dictate the nature of factual conclusions residing properly within the magisterium of science, then scientists cannot claim higher insight into moral truth from any superior knowledge of the world's empirical constitution.

In advocating this argument over many years, I have found that skeptical friends and colleagues do not challenge the logic of the argument - which almost everyone accepts as both intellectually sound and eminently practical in our world of diverse passions - but rather question my claim that most religious and scientific leaders actually do advocate such precepts.

We all recognize, of course, that many folks and movements hold narrow and aggressive partisan positions, usually linked to an active political agenda, and based on exalting one side while bashing the other. Obviously, extremists of the so-called Christian right, particularly the small segment dedicated to imposing creationism on the science curricula of American public schools, represent the most visible subgroup of these partisans.

But I also include, among my own scientific colleagues, some militant atheists whose blinkered concept of religion grasps none of the subtlety or diversity, and equates this entire magisterium with the silly and superstitious beliefs of people who think they have seen a divinely crafted image of the Virgin in the drying patterns of morning dew on the plate-glass windows of some auto show-room in New Jersey.

I believe that we must pursue a primarily political struggle, not an intellectual discourse, with these people. With some exceptions, of course, people who have dedicated the bulk of their energy, and even their life's definition, to such aggressive advocacy at the extremes do not choose to engage in serious and respectful debate. All people committed to the defense of honorable differences will have to remain vigilant and prevail politically.

Even after we put the extremists aside, however, many people still suppose that major religious and scientific leaders must remain at odds (or at least must interact in considerable tension) because these two incompatible fields inevitably struggle for possession of the same ground.

If I can therefore show that the doctrine of *Non-Overlapping Magisteria* enjoys strong and fully explicit support, even from the primary cultural stereotypes of hard-line traditionalism, then its status as a sound position of general consensus, established by long struggle among people of goodwill in both magisteria - and not as a funny little off-the-wall suggestion by a few misguided peacemakers on an inevitable battlefield - should emerge into the clearest possible light.

Modern creationism, alas, has provoked a real battle thus supporting the *Doctrine of Non-Overlapping Magisteria* with a positive example of the principle that all apparent struggles between science and religion really arise from violations of the doctrine, when a small group allied to one magisterium tries to impose its irrelevant and illegitimate will upon the other's domain. Such genuine historical battles do not pit science against religion, but represent a power play by zealots formally allied to one side, and trying to impose their minority views upon the magisterium of the other side.

The saga of attempts by creationists to ban the teaching of evolution, or to force their own fundamentalist version of life's history into science curricula of public schools, represents one of the most interesting, distinctive, and persistent episodes in the cultural history of twentieth-century America. I have no problem with the largest and most potentially influential of all creationist groups in America, the *Jehovah's Witnesses* - for they do not try to impose their theological beliefs upon public school science curricula, and they agree with my view that churches and homes are the proper venue for teaching such private and partisan doctrines.

Our struggle with creationism is political and specific, not religious at all, and not even intellectual in any genuine sense. *Young-earth Creationism* offers nothing of intellectual merit but just a hodgepodge of claims properly judged within the magisterium of science. The forceful and persistent attempt by *Young-earth Creationists* to insinuate their

⁹⁵ Source: *Rock of Ages: Science and Religion in the Fullness of Life* by Stephen Jay Gould (Jonathan Cape, 2001, ISBN 0-224-06092-9).

partisan and minority theological dogma into the science curricula of American public schools cannot be read, in any legitimate way, as an episode in any supposedly general warfare between science and religion.

In the early 1920s, several Southern states passed flat-out anti-evolution statutes. The Tennessee law, for example, declared it a crime to teach that 'man had descended from a lower order of animals.' In a challenge to the constitutionality of these statutes, the *American Civil Liberties Union* instigated the famous Scopes trial in Dayton, Tennessee in 1925. William Jennings Bryan decided to make his last stand on this issue thereby giving the creationist movement both influence and contacts.⁹⁶

John Scopes was a young free-thinker, who was quite popular among his fundamentalist students and worked as the physics teacher and track coach of the local high school. He had substituted for the fundamentalist biology teacher during an illness and had assigned the chapters on evolution from the class textbook, *A Civic Biology*, by George William Hunter. Scopes consented to be the stalking horse for a legal challenge to the constitutionality of the Tennessee anti-evolution law.⁹⁷

In the 1980s the creationists regrouped, and came back fighting with a new strategy designed to circumvent constitutional problems. They had always honorably identified their alternative system as explicitly theological, and doctrinally based in a literal reading of the Bible. But now they expurgated their texts, inventing the oxymoronic concept of 'creation science'. Religion, it seems, and contrary to all previous pronouncements, has no bearing upon the subject at all. The latest discoveries of pure science now reveal a factual world that just happens to correlate perfectly with the literal pronouncements of the *Book of Genesis*.

In such a circumstance, legislative intervention becomes unnecessary. And besides, the creationists continued, we're not asking schools to ban evolution anymore. Now we are only demanding 'equal time' for 'creation science' in any classroom that also teaches evolution. Of course, if they decide not to teach evolution at all...well...then...

A few years ago, I came across a theological term that tickled my fancy, both for its touch of the arcane, and its mellifluous ring - *irenics* (from the Greek word for 'peace'), defined in opposition to *polemics*, as a branch of Christian theology that 'presents points of agreement among Christians with a view to the ultimate unity of Christianity' (*Oxford English Dictionary*).

By extension (and the word has crept out of theological circles and into general English usage), irenic people and proposals 'tend to promote peace, especially in relation to theological and ecclesiastical differences.' Now I'm an irenic fellow at heart - and I trust that most of us so regard ourselves, whatever personal quirks and foibles stand in the way of realization.

I believe in an irenic solution under a large umbrella extending far beyond the purely Christian realm of official definitions cited above. I join nearly all people of goodwill in wishing to see two old and cherished institutions, our two rocks of ages - science and religion - coexisting in peace while each works to make a distinctive patch for the integrated coat of many colors that will celebrate the distinctions of our lives, yet cloak human nakedness in a seamless covering called wisdom.

Irenics sure beats the polemics of ill-conceived battle between science and religion - a thoroughly false model that too often continues to envelop us for illogical reasons of history and psychology. I do get discouraged when some of my colleagues tout their private atheism (their right, of course, and in many ways my own suspicion as well) as a panacea for human progress against an absurd caricature of 'religion', erected as a straw man for rhetorical purposes.

Religion just can't be equated with Genesis literalism, the miracle of the liquefying blood of Saint Januarius (which at least provides an excuse for the wonderful and annual *San Gennaro Festival* on the streets of New York), or the Bible codes of kabbalah and modern media hype.

If these colleagues wish to fight superstition, irrationalism, philistinism, ignorance, dogma, and a host of other insults to the human intellect (often politically converted into dangerous tools of murder and oppression as well), then God bless them - but don't call this enemy 'religion'.

Similarly, of course, I pronounce my anathema upon those dogmatists and 'true believers' who, usurping the good name of religion for their partisan doctrines, try to suppress the uncomfortable truths of science, or to impose their peculiar brand of moral fiber upon people with legitimately different tastes. In the past, religion set the outlines that everyone had to accept, and science then had to conform. Irenics in this older mode required that the principles and

⁹⁶ For further details: *The Last Stand of William Jennings Bryan* by William Shepherd (1990). [Ed]

⁹⁷ The rest is history, as filtered and distorted for most Americans, through the fictionalized account in a wonderful play, *Inherit the Wind*, written in 1955 by Jerome Lawrence and Robert Edwin Lee. Two film versions featured Spencer Tracy playing Clarence Darrow and Fredric Marsh as William Jennings Bryan in the first, and Kirk Douglas as Darrow and Jason Robards as Bryan in the later remake for television. [Ed]

findings of science yield religious results known in advance to be true. Indeed such conformity represented the primary test of science's power and validity.

The Reverend Thomas Burnet (1635-1715),⁹⁸ a close friend and colleague of Isaac Newton, did not doubt that the biblical narrative recorded the earth's actual history; his scientific job, by his lights, required validation of this known history in terms of causation by invariant natural laws rather than miracles.

But the spectacular growth and success of science has turned the tables. Now the conclusions of science must be accepted *a priori*, and religious interpretations must be finessed and adjusted to match unimpeachable results from the magisterium of natural knowledge! The *Big Bang* happened, and we must now find God at this tumultuous origin. I also feel particularly sensitive about this issue because, as I wrote this book in the summer of 1998, a deluge of media hype enveloped the syncretist⁹⁹ position, as though some startlingly new and persuasive argument had been formulated, or some equally exciting and transforming discovery had been made.

In fact, absolutely nothing of intellectual novelty had been added, as the same bad arguments surfaced into a glare of publicity because the *J.M. Templeton Foundation*, established by its fabulously wealthy eponym to advance the syncretist program under the guise of more general and catholic (small c) discussion about science and religion, garnered a splash of media attention by spending 1.4 million bucks to hold a conference in Berkeley on '*Science and the spiritual quest*.'

In a genuine example of true creation *ex nihilo* - that is, the invention of an issue by fiat of media reports, rather than by force of argument or content of material - at least three major sources preached the syncretist gospel in their headlines and vapidly uncritical reports: '*Faith and reason, Together Again*' (*The Wall Street Journal*, June 12); '*Science and religion: bridging the Great Divide*' (*The New York Times*, June 30); and a cover story in *Newsweek* (July 20) simply titled '*Science Finds God*'. Scientists could only be mystified by this last claim, but at least we can now be certain about one of God's attributes: he sells newspapers and magazines.

The *Times* article admitted the intellectual torpor of the proceedings: 'A kind of Sunday school politeness pervaded the meeting, with none of the impassioned confrontations expected from such an emotionally charged subject...the audience politely applauded after each presentation. But there was little sense of intellectual excitement.'

But from whence could such excitement arise in principle? If the *Doctrine of Non-Overlapping Magisteria* holds, then facts and explanations developed under the magisterium of science cannot validate (or deny) the precepts of religion. Indeed, if we look at the so-called arguments for syncretism, as described in these reports, they all devolve into a series of fuzzy statements awash in metaphor and illogic.

Darwin has been read as something of a moral dolt, or at least as a slacker on the subject, for his frequent disclaimers about drawing lessons for the meaning of human life from his revolutionary reorganization of biological knowledge. Shouldn't such a radical reinterpretation of nature offer us some guidance for the biggest questions of the ages: Why are we here, and what does it all mean?

How could anyone look so deeply into the heart of biological causality and the history of life, and then offer us so little on the meaning of life and the ultimate order of things. To which Darwin responded: 'I feel deeply that the whole subject is too profound for the human intellect. A dog might as well speculate on the mind of Newton.'

Was Darwin just a coward? A desiccated intellect? A small-minded man? The very stereotype of a scientist who can describe a tree and ignore the forest, or analyze the notes and not hear the symphony?

I view Darwin in an entirely opposite manner. He maintained, throughout his life, a basic human fascination for the great questions of morals and meanings, and he recognized the transcendent importance of such inquiry. But he knew both the strengths and the limitations of his chosen profession, and he understood that the power of science could only be advanced and consolidated on the fertile ground of its own magisterium. In short, Darwin rooted his views about science and morality in the principle of *Non-Overlapping Magisteria*.

Darwin did not use evolution to promote atheism, or to maintain that no concept of God could ever be squared with the structure of nature. Rather, he argued that nature's factuality, as read within the magisterium of science, could not resolve, or even specify, the existence or character of God, the ultimate meaning of life, the proper foundations of morality, or any other question within the different magisterium of religion.

⁹⁸ Burnet wrote one of the most influential books of the late seventeenth century - *Telluris theoria sacra*, or *The Sacred Theory of the Earth*, a work in four sections: (1) on the deluge of Noah; (2) on the preceding paradise; (3) on the forthcoming 'burning of the world'; and (4) 'concerning the new heavens and new earth', or paradise regained after the conflagration. This book not only became a 'bestseller' in its own generation, but gained lasting fame as a primary inspiration for Giambattista Vico's *Scienza nuova* or *New Science* (1725) and George Buffon's *Histoire naturelle* or *Natural History* (1749). [Ed]

⁹⁹ The word *syncretic* includes both admirable and unfavorable meanings but the *Syncretic School* Gould takes issue with here is the '*Burnet School*' which claims that science and religion should fuse to become one big happy family where the facts of science validate religious dogma. [Ed]

William Shepherd - Useful Links

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A Few Words on the Illustrations

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