

## Are Guides All In The Mind?

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***Most Spiritualists believe that they have a spirit guide, whose task it is to give help, inspiration and guidance from the Other Side as we make our way through life.***

***Below London medium Ronald Hearn describes how he first came into contact with his. Indeed, he was drawn by psychic artist Coral Polge and has appeared on more than one occasion to third parties.***

***But are guides sometimes nothing other than secondary personalities? Ronald investigates the issue.***

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When I first became interested in the psychic, like most people I was told I had a guide or, in fact, several. This I quite accepted, not knowing any different. It somehow felt right. As time went on and my psychic abilities developed, I discovered the identity of these guides, who also are our teachers.

The first medium to give me more detail was Nora Blackwood, the finest clairvoyant I have heard. She saw a stream flowing along and felt the presence of a North American Indian, and thus believed his name to be Running Water. From then on, it seemed as if I had always known this man. At a later date, Nora, with whom I developed my gifts, told me that I had a stillborn brother in the spirit world; he had not been given a name. This I knew to be true, but then she said that he had grown in this other dimension and been initiated into the Sioux tribe of which Running Water was a member, and given the name of Blue Star – Blue for Love and Star for hope. The significance of this story will be explained later.

On one occasion, psychic artist Coral Polge drew me a picture of a North American Indian, which had quite a profound effect upon me, especially after all the things I had been told. Nora was also present when the picture was drawn, and assured me it was Running Water.

During the course of my development as a medium, I went into a trance-like state, and was told afterwards that it was Running Water who took me over and actually spoke in his own language. Since it was not recorded, there was no way of checking if it was really the Sioux language. Those present chose to believe it, but I had not been aware of what went on.

From then on, it seemed as if in a way Running Water took over my life. During these trance or controlled sessions, he became the friend of many people and appeared not only to have great awareness and compassion, but also a great sense of humour. Though he spoke many times about his life as a Sioux, he never really gave enough information that could be checked. For instance, he was supposed to be the son of a Chieftain called White Hawk, but records do not show either person as having been in the Sioux tribe. Running Water said he had not become Chief himself as he was killed whilst out hunting with his tribe by one of their own arrows when he was 44 years old.

Certainly he was a very fascinating character and extremely clever in dealing with people and their problems. Often those who spoke with Running Water would comment on his funny little laugh and his remark that he did not speak Oxford English. On one occasion, a medium described him to me and said he was a member of the Seven Foot Indians, a branch of the Sioux. When a friend excitedly phoned a reference library, we were delighted to find there were such people. Many mediums commented on the fact of his height, so at least one fact tallied, but not much else. For many years I worked with this man who I believed to be my guide, and at the same time learned of the existence of other guides.

Naturally, I had been very pleased at discovering my psychic abilities, and tended to accept so much without really thinking. My main concern has always been to help those who grieve, and to try to give direction and guidance.

In later years, I began to think more deeply about what I was doing, and then felt the need to challenge what I was doing and had discovered so far. I have always been the sort of person who does not like to be fooled or misled, and therefore would not like to be responsible for misleading others. By then, the guides, including Running Water, seemed to have more or less vanished. I assumed that there must come a point where we stand more on our own feet, and not be reliant on others so much.

There has to be a reason for everything as far as I am concerned, and so the question arose in my mind as to whether guides really exist, or could they be our secondary characters? I believe we have secondary characters that do not always get the chance to show. When we analyse the details I have outlined, in the first place, the idea of a guide called Running Water was put into my mind. At that time there was no research for me to doubt. When his picture was drawn, no one could say they recognized him, but Nora Blackwood "felt" it was him. It could have been a sort of thought

transference the artist picked up from my mind since I have always been interested in and care very much about North American Indians. Also, I had by then learnt about Running Water and was hoping for a picture of him. Once my mind had been introduced to certain ideas, when in what could be a self-induced trance, it could have been possible to play on and feed back certain information implanted there. So, if we do have secondary characters, it raises the question as to whether guides do exist, or is it all in the mind?

I firmly believe in the continuation of life and in communication with the spirit world and see no reason why guides may not exist, but as our mind plays such an important part in everything, we need to ask questions and find answers in order to banish skepticism. Whilst I feel that guides are more likely to be our secondary characters, there are certain debatable points which cannot be ignored.

Some years ago, I had to demonstrate at a Spiritualist church in the Midlands, which meant having to stay the weekend. After being welcomed and settled in by my hostess, whom I had never seen before, she suddenly told me that a few days earlier, she had clairvoyantly seen a North American Indian who had a full headdress of ping and white feathers tipped with black, and who had a very funny little laugh. He also seemed to speak with a sort of "posh" accent. The outstanding thing was his height: she said he must have been at least seven feet tall. There was no way my hostess could have known about my guide. Moreover, as far as I was aware, I had not been projecting any thoughts. She said the North American Indian gave her the feeling that he had come to inspect the "digs," so to speak, especially as he appeared two or three days running. This in no way rules out thought projection on my part, but it could possibly have been someone other than me.

At one time I ran a developing class where Running Water often spoke and taught members a lot of things. Two of the female pupils were especially fond of him. When one evening they had been invited to the opening of a healing sanctuary some good distance from where the class was held, they were somewhat surprised to find Running Water had gone along with them. One of the healers present went into trance or controlled state: the voice of Running Water boomed out, complete with little laugh and Oxford English. He even gave his name. This could have been some sort of clairvoyance on the part of the healer, but both ladies swore that it was Running Water exactly as they knew him to be. I had no knowledge that they were going to

this place and if I had, would not have projected any thoughts as I was enjoying myself elsewhere at that time.

Around that time, I was giving healing regularly to a young boy who had diabetes. He knew and understood about the psychic, that I had a guide called Running Water, but did not know about a brother in the spirit world. On one occasion, after his treatment he looked startled and yet pleased because he clairvoyantly saw during the session a North American Indian wearing a full headdress of pure blue feathers, with a gold star in the middle of his forehead. The boy said the amazing aspect was that the Indian looked just like me, and he felt we were brothers. This also could be some sort of thought transference. These details had been implanted in my mind before, but it could also have been the real thing.

It is not my intention to disprove the existence of guides, but we must consider the possibility of secondary characters. We are entitled to take credit for what we do, and I feel certain that any guides or teachers would want us to discover our own talents and abilities. Whilst we should be grateful for any help or inspiration we receive from the other dimension, it is said that God helps those who help themselves. The main purpose in communicating with the spirit world is to get evidence of survival.

Philosophy is good and necessary to some degree, and can come from any direction. We need that kind of help, but we also need to work out things for ourselves. It occurs to me that perhaps guides are overworked, in more ways than one. I appreciate any help I can get, but there must come a time when school is over, and we need to show what we can do. We can hide behind guides or anything for so long, but far better if we show what we can do, and are prepared to co-operate with guides, loved ones and ourselves.

The main thing is how we view and use the knowledge we have. We should all work and unite in the common purpose, which is the development of the individual.