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ROBIN



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INTERPRETATION OF THE UFO

by
John A. Hilliard

"Dear Editor: -- Have ROUND ROBIN - and "Clips, Quotes, and Comments" D-8, and many thanks. Just finished reading comments on Orfeo Angelucci, and a thought occurs to me -- remember some time back we had some articles on the particulate nature of consciousness -- that is, we considered consciousness to be "quantized" -- a sort of off-on affair, so that the "entity that perceives" is aware only during the "on" period of his vehicle, the off-on frequency being such as to 'tune' it with a given plane. Hence the chemical-physical body isn't capable of vibrating to the etheric frequency. So we are only aware of the physical and vaguely aware of the etheric. This latter vague awareness is due to the nearness of the frequencies of the two planes. There is occasional 'phasing', and if the observer is watching, he may get a glimpse of the etheric in his region.

"Now we have an etheric-body, cell for cell, atom for atom, counter-parting the chemical-physical. We become aware of the etheric plane by means of that etheric body by simply learning to refocus our consciousness in it rather than the physical. The sensory apparatus in both bodies are similar in structure but one vibrates to the frequency of the etheric; the chemical-physical to the chemical planes.

"As to the tangibility and visibility of the Saucers -- disregarding the question of density -- they are sensible to any sensory apparatus which is attuned to their frequency. It appears, however, that they are able to change their material frequency -- so they seem to us to appear or disappear, or become transparent in a half-phase frequency between the two planes.

"Some people are partly focused in the etheric body, or are focused intermittently. These may see a Saucer on the etheric level when no one else sees it.

"Here is a question and answer: Why do the Saucers emerge? -- (A): They attune to the physical level for observational reasons. -- They would not be aware of the physical unless they 'tuned to it'.

"How do they do it? It is my opinion that not all the UFO are etheric craft. Some are physical craft pertinent to this planet, and are the craft preserved from ancient Atlantis, whose scientists possessed much of the scientific knowledge of the Etherians. Some are elementals on a 'spree' -- fireballs and the like. And some are Etherian craft.

"There is more in this Cosmos than we Terranians have ever dreamed of. I believe there is constant communication between the planets of our system on the etheric and higher level, and even on the physical plane. There are beings of many kinds -- good, bad, indifferent. Some are primitive, some of about our status of civilization,

and others of a much higher order. There is also an evil set whose objective is the conquest of the Cosmos. They are here, and are the instigators of our own war-mindedness and unwillingness to understand each other. The Good forces teach us as much as we can learn of the nature of the Universe, and the Evil set teach us to appropriate this knowledge to destructive ends.

"Sounds like science-fiction, but it isn't. There is a contest between these two sets - the so-called Good and Evil - going on, on the physical, etheric and astral planes -- and on the lower mental planes, also. That we are involved is only part of the picture. In fact, it (the struggle) does not originate with us, but was carried to us a very long time ago -- in fact, during that period in our evolution when we had just begun to think.

"After the Great Accident O.A. mentions the humanity of this planet will become aware of the Etherian world, and if they qualify will be accepted as citizens of it."

* * * * *

EXCERPTS FROM THE SEANCES - (Mediumship of Mark Probert): (Miscel.)
Raymond Natalli, Communicating:

"Time on your plane is based on the moving of objects, but on my plane on the speed of vibration of light, its vibration rate. Yes, it is vibration in an ether, which we conceive to be an objective and homogeneous mass. But we debate as to whether it is truly objective or a creation of the mind. We have not come to a satisfactory conclusion on this.

(Re, vibration rates of colors) We are more likely to see the colors which are complementary to those you see.

(Re, Tattva clairvoyance, using complementary colors of elemental symbols as "doors"). "Be very careful that the door does not slam shut behind you." - - - "It is true that the Head and Tail of the Dragon do not exist as physical entities in your world; but they exist in an occult sense, as mental constructs. Possibly there is an etheric Egg at these points - an atomic whirl."

"To make a horoscope over here we need to know both the time of birth into your world and into ours (i.e., of death). In forming a chart here we need to know a great deal about the person's daily life. He starts his causes in your world and reaps the effects here. . . There are more Houses in a chart here. You say twelve; we say sixteen. . . Yes, we use planets unknown to you, not necessarily etheric or invisible, but beyond your solar system. . . It is not celestial bodies which affect each other, but their vibrating invisible doubles . . . The sun is visible to us here if we so desire and so direct our consciousness. Its size and color depend on the entity observing it... The Moon has a strong electric and magnetic effect on the earth..."

(From The Flying Roll
Con. on page 8).

FLYING SAUCERS AND COMMONSENSE:

- by - WAVENEY GIRVAN. Frederick Muller, Ltd., Lon. 157 pgs.
10/6 net. (about \$2.00)

The author says (pg.7): I would like to explain that this book is not intended to be just another collection of sightings. . . My object is not to discuss the authenticity, or otherwise, of individual sightings, but to deal with their totality. . . I want to make it clear that I have come to accept the validity of the theory that flying saucers emanate from outside our atmosphere and are controlled by intelligent beings."

Again, at the end of the book (pg. 156), he remarks that for anyone who has the will-to-believe (i.e., the willingness) the evidence "points inexorably to the existence of space ships from other planets, visiting us and occasionally landing. Those with the will-not-to-believe profess to find the evidence unconvincing. I have examined the worst that these people have to say against the flying saucers, and I find their case is inconsistent, often dishonest and always insubstantial.... People who believe in F.S. are not half as gullible as those who have accepted the wildly nonsensical conventionalizations ... explanations much more incredible than the objects they seek to explain." And he adds a final punch-line to the effect that he has never yet heard of any believer in the saucers who deserted to the enemy by changing to disbelief.

Before taking exception to some points involved, let me make clear that this book should have a warm welcome from BSR Associates and their many friends. It has a distinctive background, since the author himself is a well-known publisher of 'saucer' books. It will or should stir up some of the sleepers and lagging rear guard of the ignorant and sceptical. It will be valuable in a documentary sense, if or when the history of the past decade of saucer incursion comes to be written.

But it is unfortunate from my point of view, that Mr. Girvan has two articles of faith only: the 'saucers' exist, and they originate on 'some other planet'. This second assertion arises simply from the fact that Mr. Girvan is unable to conceive of any other origin. He is reasoning by elimination. He apparently has never heard of Space (except as nothingness), or of the ethers (except from his dentist), or of neutral gravitational zones (for which see astronomer M.K. Jessup and his "Case for the UFO"). But no - of course he has heard of such things, but his universe of "Commonsense" has no room for them. And why not? I shall recur to this presently, but first a minor point en passant:

From a research point of view, as a serious study of the 'saucer' problem, nothing new comes out of this otherwise excellent book. It is an admirable summary of a badly confused decade, and the author's personal acceptances are interesting, but to our own Associates plus some millions of like-minded people everywhere, these are very old hat indeed. In this sense the book is already "dated". If he had not circum-

scribed himself by a phrase, by a kind of shibboleth (or duedame if you prefer) of 'other planets' and 'no occultism, no metaphysics', he might have made a much more important contribution to the interpretation of the phenomena - which is now the one and only issue of real importance.

I should acknowledge at once that this shortcoming, so vital to a few, will not be noticed at all by the majority. Since Mr. Girvan is (unintentionally or otherwise) writing of things present and past, and not at all for the future, his readers will and should be many and approving. And perhaps I should admit too, that since Mr. Girvan does not emphasize his anti-metaphysical mood except on a single page (of an excellent book) it is not quite cricket to make much of it. However, after 140 pages of worthwhile stuff, it is a shock to come upon the fuzzy-mindedness of the following paragraph: (slightly condensed- pg. 141).

"Belief in flying saucers has certainly not been helped by the supporters it has attracted. Much of the supporting evidence brought forward has, of course, been speculative. This was inevitable in view of the surprising nature of the mystery and the opposition of the orthodox scientist. But the position was aggravated by the intervention of those who have tried to bring the subject exclusively within the domains of the occult . . . The disservice they do is not due to their beliefs. It is because they introduce into an admittedly difficult subject another and even more difficult one. They are asking an already incredulous public to believe two difficult things at the same time. Although the saucers behave mysteriously . . . I see no reason why we should not approach the subject rationally. It is not impossible to believe that solid, constructed and piloted machines emanating from another planet are periodically visiting this earth. On what ground do occultists assert that there is anything stranger than that? If they have reasons, all I can say is, that they use a language not acceptable to the ordinary man and woman. All they achieve is to subject the flying saucer to a double dose of ridicule . . . If I am to carry conviction I must expect to be asked for evidence, and that in the coin any audience accepts as legal tender. The lunatic fringe that has attached itself to the flying saucer seems to have absolutely no idea of the damage they do to a cause in which they profess to believe. The growing belief in the objects is indeed a further proof that there is a reality behind the reports, and this in spite of hoaxers, lunatics and scoffers".

One wonders what is meant by "exclusively" and by "occult". The behaviour of the aeroforms, by Mr. Girvan's own showing, is inexplicable by present knowledge; everything points to unknown states of matter, to unknown forces, laws and conditions. Yet Mr. Girvan would not permit us even to mention those, since to do so might be to further perplex the common man (whose perplexities will never be allayed by his extra-naive materialism). His idea of service is to refrain from the mention of mystery - as if the whole structure of science and philosophy were not bedded in mystery. As if the power to wiggle his finger were not inexplicable, and

and to help anyone else to perceive this would be to invoke confusion.

We perceive here the deep spiritual affinity with Mr. Adamski, who though well aware of the supernormal element in all these happenings, and himself psychic and mediumistic, eschews all mention of such things as being adverse to the public good. How familiar is such Jesuitism and the smudging hand of priestcraft! How if the processes of Nature and her ways of revelation do not wait on clumsiness and deceit? How if mankind has at long last to learn elementary facts by harsh experience?

Why does Mr. Girvan, supposedly a child of Light (of 'commonsense') align himself with the forces of obscurantism? Does he think that when all men become commonsensible enough to admit that 'saucers' exist, there will be an end of questioning? Does he think that 'commonsense' without metaphysics ever gave a rational explanation of everything? On behalf of this false godlet, how did Mr. Girvan ever escape from his first 'rational' convictions that all saucers were lies, hoaxes, hallucinations? There is a familiar bromide to the effect that 'common-sense is common non-sense'. Que fait M. Girvan dans cette allee?

As to the "Occult" (apparently identified with the metaphysical) if that term is applied to sources of information, the worth of any theory or explanation should not depend on its source, but only on its application - does it meet the phenomena; does it save the data. The test is wholly pragmatic. Who cares where the information comes from, if it "works"? Here is a puzzle picture with the keypiece missing or unidentified. If man, angel or devil, John Doe or some ghostly revenant, or wise incarnate human can put his finger - our finger - on it - surely we are great fools not to listen and learn, simply from fear of dealing with something "occult".

(The Associates of the BSR have never rested their case on the authority of incarnate communicators as such, but solely on the pragmatic application of information received from them).

"Occultism is only enlightened commonsense" But note the italics, please. For according to Mr. Girvan, commonsense and occultism are mutually exclusive. We can assure him that commonsense as he understands it will never give an understanding of the saucers - or of any other phenomenon known to science or to daily experience. And for commonsense read metaphysics, for in this present case the words have the same status.

In this passion for easy intelligibility, let Mr. Girvan et al. present calculus to the ten-year-olds and the quantum theory to the Bushman. But no, that is unfair, for Mr. Girvan says all knowledge must be adapted to the hearer. Thus, we infer, the hearer will never grow up, never learn anything, be spared much sorrow. But no, says Mr. Girvan again, "Every new truth must fight for its existence". I read his book with pleasure and profit, but of the rabbit of his logic I can make neither head, tail, nor middle parts.

M.L.

"In Theosophical literature these are referred to as planes, but it is to be understood that the various grades of matter on the different planes are commingled.

"It will be realized that adjacent planes are composed of matter of an order of density more extreme than anything of which our senses are aware. So great indeed is the difference, that the matter of any plane appears to stand to that of the plane below it in the relation of force to matter. . . Yet the occultist sees them all as grades of matter.

"Man possesses a physical body which is his instrument for action in, and contact with, the physical plane. Similarly he is provided with 'bodies' or instruments, of astral and mental matter which bear the same relation to their respective planes as the physical body does to the physical plane.

"The seven sub-divisions of the densest in physical planes are:

ETHER 1)))	
ETHER 2)))	
ETHER 3)))	ETHERIC
ETHER 4)))	PHYSICAL
GASEOUS)))	
LIQUID)))	DENSE PHYSICAL
SOLID)))	
))	
))	

"Whereas for the divine plane the unit is the simple bubble of the Koilon, the unit for the physical plane is an extremely complex aggregate of such bubbles called the ultimate physical atom or anu There are two varieties of anu, positive and negative, and they constitute the Ether 1 sub-plane. The next sub-plane, Ether 2, appears to consist of aggregations of 2, 3, or 4 (sometimes as many as 7) anu held a little apart, evidently by a balance of attractive and repulsive forces. The next sub-plane in order of density Ether 3, consists of large and more complex aggregations of anu, while Ether 4 particles are still large and dense.

"The matter of the next or gaseous sub-plane (i.e., atoms and molecules of elements and compounds such as oxygen, nitrogen, carbon dioxide and such others as can be vaporized) is composed of aggregations of these Ether 4 units. But this is not all; there is a sharp division between the four Ethers and the three dense sub-planes, and so we speak of the Etheric and the Dense Physical. Something else which we do not pretend fully to understand besides the greater size of the units, differentiates these kinds of physical matter, for the dense physical matter affects our senses and our scientific instruments while the Etheric in general does not unless one assumes that electronic phenomena are Etheric in origin."

So much for the Theosophic view (I am not a Theosophist, by the way, although I have "Theosophic" friends).

"The word "dense" as it appears above, I interpret as "gross" or the opposite of "subtle". In other words, "dense" as a quality appearing in our consciousness. The definitions of density given by Associate Lindy

Millard on page 16 of ROUND ROBIN No. 4 are essentially derived from instrumental readings. The relationship between such "pointer-readings" (or perhaps mathematical equations) and a quality of consciousness is not explainable. Although it might be possible, for example, to describe to a blind man the relationship, in terms of "wave-length" between the colours of the spectrum, it would be quite impossible to describe to him a n y colour in terms of sensation. The quality "RED" would be quite incommunicable to one who had not experienced it. As Associate John Hilliard says, (ROUND ROBIN - page 12) -

"I do not believe our perception of density is due only to volumetric content of matter or atomic frequency of vibratory motion, but must include a property of space which is an intrinsic property of consciousness Matter which we call physical is only different from astral or etheric matter in the way we perceive it ("sense it").

"When the Rajah Natcha is asked why "Etheric Beings" do not use "Etheric Craft", he replies (R.R.-pg. 20), "What do you think they are doing? That is precisely what they are doing, but they have lowered the vibrations of the construct to the extent that it is visible to the physical eye". (Compare this with my suggestion - top of pg. 11 -- ROUND ROBIN No. 4). We are not, in my opinion, likely to get any further with a physical explanation. The Etherians, I would suggest, are of an order of consciousness more comprehensive than our own. Consequently, they can become visible or invisible to us at will. But this, as I have tried to point out, is unexplainable in other terms. As Emmanuel Kant once wrote "That my will moves my arm is not more intelligible to me than if somebody said to me that he could stop the Moon in its orbit." It is very significant that, after a biometric analysis of the Adamski, Coniston, and Brazilian "saucers" it could be written that "There is evidence which suggests that the propulsion system is in some intimate manner inter-connected with the life of the 'crew'!".

"The answer to these problems lies within ourselves. But we will persist in looking everywhere else for it."
(Associate D. Rudman's address is: 54 Sylvan Way, Sea Mills, Bristol 9, England).

* * * * *

SEANCE EXCERPTS: Con. from Page 2:

Natali: The Deros are earth Elementals and their bodies are etheric.

Yes, they can operate on the plane of physical matter. They live in caverns, for every kind of Elemental has its own place, and some, like these, prefer damp, cold, dark places. If you pay attention to them you may draw them into your aura. Then they will act like vampires and draw out the life forces. They appear in dense matter only when some stupid human gives them aid . . . Most insanity is caused by Elemental obsession, not by human spirits . . .

(Reprinted from The Flying Roll, a BSR publication)

NOTES BY THE WAY

These are Notes-by-the-Way, so to call them, on certain sources of confusion in a confusing and unintelligible world. Or, if you prefer, a world intelligible only to the ignorant, the self-satisfied, and the piously devout. The science which is most nearly perfect is the one which has the fewest data to contend with. We are not much harrassed by problems we do not know about. There is a hoary principle of logic called Parsimony -- entities are not to be multiplied unnecessarily. The more ignorant we are, the fewer entities we have to invent.

One application of this is to the acidulous controversy about alleged excursions by humans, in space-craft, Discs, Saucers, UFOs and whatever, to Mars, Venus, or hither and yon about our own planet. These are circumstantially related by honorable people, but also sometimes by those who are less than honorable. To distinguish between them is important, but certainly difficult. "Proof" is a much abused term and in such matters means only "such facts as produce conviction beyond reasonable doubt"; and thus becomes a purely personal evaluation.

We should not think that it is only the truthfulness and sanity of these tale-tellers which should be established. There are other factors involved. Suppose you have an out-of-the-body experience, vivid and completely real to you, and you relate it honestly and accurately. But you were not aware that you were 'out of the body', because all the time you were in another body, etheric or astral, an exact duplicate of your day-by-day habitation. You tell your friends honestly what you honestly believe. You are mistaken on one major point, but you are not lying and not insane.

Does this supposed case seem impossible to you? Every occultist in the world - and any number of other people as well, who know nothing of 'occult' studies, - knows that "projection" in any one of several vehicles (bodies) is possible and factual. But now another complicating element. It is known that an astral experience, as recalled in memory afterward, can hardly be distinguished from a vivid dream. The most practicable criterion is this: one acts but does not choose to act; things happen but the dreamer does not cause them to happen. In an astral experience one is able to choose, and to act or refrain from acting. Still, in remembering the dream or the projection an element of uncertainty may enter - not about the reality of the experience but about what term to apply to it, and what conditions were involved.

I am not suggesting that all reported voyages in space craft are sleep dreams, or astral or etheric projections, or that projection-experiences lack reality, truthfulness and value; I am only trying to show the complexity of the problems involved. Perhaps we can make the entanglement worse by what follows:

Projection, of course, may be voluntary or involuntary, and from either a sleeping or waking state. It may be produced by hypnosis

or by the experimenter himself. In theory and in fact, it may blend with a sleep-dream at beginning or end, or both. The astral traveller may doubt his own memory, and with good cause; the sleep-dreamer may feel sure that he had a genuine astral experience. Sleep dreams, of course, may be caused in many ways, and as a rule a sleeping person is exteriorized above his 'dense' body; in this state he may or may not be self-conscious, and may or may not make excursions to other places.

I may dream of a trip to Mars or Venus, and the dream be very vivid indeed, yet rooted in nothing more than some fantasy of science fiction. I may believe it to be a real astral excursion. I may actually make such a trip by astral or etheric projection, and dismiss it as a sleep dream. There is an immense amount of involuntary, sporadic and disorderly psychism, and very little popular information about it. It is easy to see that both the dreamer and the astral traveller may give accounts which have discordant and suspicious elements - yet with no moral tergiteude involved.

A 'real' trip in a 'Saucer', in normal consciousness and physical body, may involve such fantastic events as to seem incredible. An equally real trip may also be made in an etheric or astral counterpart of the physical body.

And before getting too dogmatic about what things may be 'in heaven and earth', it may be well to refer to the phenomena of Doubles (the five pages in Fodor's Encyc. of Psychic Science, art. Double, may be helpful here). A Double may be a very substantial, visible, and real-seeming entity, going about on business of its own, with its own intelligence and volition, perhaps with its own memory. The person or parent-entity may have no knowledge at all of the separate existence and activity of the Double. The ancient Egyptians held, I believe, that man is a ten-fold being and can be in many different places at the same time. There is a great amount of esoteric lore on this point and the sceptic will do well to inform himself before rejecting it in toto as baseless superstition.

The bearing of all this is, that questions of human psychology are deeply involved in all studies of reported excursions in UFO or otherwise. And this psychological problem is not wholly one of possible and intentional deceit. The narrator may simply misunderstand his own experiences. He may report accurately and honestly, but find himself accused because of extravagant or seemingly contradictory statements - or because some personal motive for deceit is suspected. There is no single and simple criterion; too many unknowns are involved - including 'occult', metaphysical, and psychological factors - as well as new scientific concepts.

All these complexities are very distasteful, both to the scientific and the 'common' mind. The passion for simplicity is constantly stifling inquiry. Occam's Razor (the principle of parsimony I referred to) can be misapplied to the cutting of our own throats. When thus abused it leads to reasoning like this: This particular tummy-ache which little Johnny complains of is known to come from green apples; therefore green apples cause all of his tummy-pains. Or: some mediums can produce

haps by cracking their toe-joints; therefore all raps in seance rooms are fraudulent. In practice this goes along with another idiocy - the idea that 'lack of proof constitutes disproof', and that the burden of proof always lies on the affirmative. The principle of economy of causes (Occam's Razor again) as popularly and even 'scientifically' employed, is the first refuge of laziness and ignorance.

And these New Age complexities are not confined to explaining trips to Venus and the nature of the aeroforms, but clearly apply to the planet as a whole and to the solar system. The central and basic fact seems to be the physical condition of the earth, and this in turn is deeply related to the expansion of the stellar universe, and to changes in cosmic radiation, etheric densities, and gravitational pressures. There is believed to be a crystallization of the outer crust and a disintegration of deep-lying strata, with impending collapse of the crust and terrific seismic disturbances - as in the great India-Tibet quake some two years past. This obviously connects with the atom bomb explosions, since the latter may easily trigger off the unstable geological conditions, as well as disturbing weather conditions and poisoning the atmosphere. And this general situation may be the chief reason for the visitation of the aeroforms and the interest of the space people. Their presence may be largely accounted for by (1) scientific interest (2) concern for their own welfare (3) importance of our planet in the solar system and desire to preserve it (4) a possible interest in preserving some portion of our race, or even of transplanting some humans to other planets. Note that all these factors may be grouped around the physical and scientific data of planetary conditions.

To refer again to the principle of parsimony - it will of course be much simpler and easier to attribute the whole situation to the wrath of God and the wickedness of mankind - and I would not discourage such an idea. Perhaps it is the most useful of all so-called ideas for public consumption. I might even add a slightly cheerful note, to the effect that some highly informed occultists think the turning point of maximum danger has already been passed. But that is by the way. What I want to do here, is to emphasize the enormous complexity of the whole racial and planetary situation - and the inadequacy of our knowledge and approach.

The inevitable moral would be, to avoid hasty denials, hasty acceptances, harsh criticisms, and dogmatic affirmations that Tuesday follows Monday, that two plus two adds up to four, that parallel lines do not meet, and that 'final truth' about anything is accessible to anybody or indeed exists at all.

ML

AN EXCURSUS INTO ETHERIC TECHNOLOGY

by
Lindy Millard

(Associate Lindy Millard begins his discussion by emphasizing the importance of a correct choice of "the right kind of ether" for an intelligible analysis of aeroform data from a mathematical engineering approach. His objective is to clarify the basis of the theory of Hermann Fricke (1876-1949). To do this he first devotes a paragraph to what R. Wussow and C.F. Krafft have to say about optical waves in an aerodynamic ether. (1) Krafft's comment on Wussow's article (1) follows:

"Wussow attempted to show that ordinary compressional waves of longitudinal displacement will under proper conditions develop a transverse component by a process similar to diffraction upon passage through a diffraction grating. If Wussow's contentions are correct, then light waves may be primarily of longitudinal displacement, with the transverse component merely brought out or accentuated by the polarizing apparatus. And if this interpretation is correct, then do we have any good reason for assuming that the ether is incompressible? One of the main difficulties I have had with Fricke's highly dynamic concept of the ether is that such an ether would be almost sure to have compressional elasticity, similar to a gas. Now is such a concept of the ether really ruled out by any known fact? The mere fact that light waves have a transverse component does not prove that they do not also have a longitudinal component, and if they do have such longitudinal component, then does it not necessarily follow that the ether must have compressional elasticity? Perhaps the compressional elasticity should be looked upon, not as a property of the quiescent ether per se, but only as a property of ether in active motion as contemplated by Fricke. In such a case the compressional elasticity would result from its inertia of motion."

Associate Millard then devotes a paragraph to some of the technical terms employed by Krafft.

"Compressional waves", he writes, "are what this name implies: waves of compression and decompression, which follow each other in alternated order. Their speed of propagation -- the speed at which their effects are travelling -- is roughly equal to the average speed of the individual particles that would not themselves travel more than an inch unless a breeze came along to transport them. As to an augmentation in the number of collisions between the particles, per unit of time, these

Note: (1) Article "Mechanik der Aetherwellen" ... by R. Wussow, a Berlin engineer, in Natur, Oct. 2, 1925, pgs 40-45. Comments on this article by C.F. Krafft in letter to Assoc. Millard, dated 3-31-48.

particles simply "pass it on". Now "longitudinal displacement" refers to the distances the particles are moved, along a direction parallel to the line of the longest dimension of the 3-dimensional wave-disturbance, or to put it more clearly: most of the movements of any particle in such waves "dis-place" it along -- instead of perpendicular to -- the line along which the disturbance is passed on, or "propagated" -- the "longitudinal" direction. The "transverse component" may be one of the parts of optical-wave motion which the latter will be resolvable into (after diffraction), and this part or "component" will be perpendicular to the light ray, since this component is called "transverse". A "polarizing apparatus" need not be considered in the following discourse, but to get some idea of what optical polarization means, think about how polaroid 'specs' work. The meaning of the word "incompressible" seems self-evident.

"Fricke's highly dynamic concept of the ether" is what I wish to share with BSRA scholars presently.

Fricke's generalized theory of space-ether and matter-energy --

Fricke's "highly dynamic" concept of the ether is that there has existed from eternity an ubiquitous variety of micro-motions in an infinitely extended ether which is, for the most part, turbulent -- like agitated water. If all vortical (eddy) motions were absent from the ether, then a primary ether would exist -- incompressible, continuous, and non-elastic, with irrotational motion. However, since from eternity this ether has possessed in addition to the streaming motions an innumerable quantity of ball-like eddy globules of all different sizes or "grades", this ether has, as a result of these supplementary vortices, some secondary properties: compressibility, atomicity, and a quasi-elasticity which is caused by rotational speed. This last-mentioned property is responsible for the pressure of the ether. Because the eternal motions collectively have an omnipresent simultaneity, this concept in itself accounts for the existence of absolute time. The lack of any sudden starts and stops in such motions explains the existence of inertial mass in the vortices. Of course, these tiniest vortex balls are not connected with one another through any eddy filaments.

Here I have anticipated an objection. Textbooks teach that fluid vortex filaments cannot have any ends which terminate within the fluid, but these filaments must either exist as closed rings or else must terminate on some boundary such as the free surface of the fluid or the wall of the containing vessel. This, however, holds true because of fluid viscosity, which in turn depends on exchanges of momentum between colliding molecules of adjacent stream-layers of flow. But momentum cannot exist unless there is inertial mass present. And yet Fricke postulated for his primordial ether certain vortex balls which do not form closed rings at their range of sizes, nor do any of them extend their rotation axes to some boundary. Actually there is no real contradiction here. The tiniest vortex globules are ellipsoidal in shape and discrete, because they are in their own right the foundational

cause of the phenomena of inertial mass and of "bounce" elasticity, since they embody a localized form of uninterrupted eternal motion. Therefore, filaments and rings with vortex motion must be made up of myriad of vortex balls (which serve as momentum-exchanging "molecules"), and here we have the true ether viscosity on which the existence of all visible and macroscopic types of viscosity is based.

(Note: * Viscosity is resistance to flow, which has its seat within the medium or substance itself. Lodge remarks that resistance of the ethers to the motion of bodies, if it exists, depends on viscosity rather than density as D is commonly understood.) ML

Under certain conditions, comparatively large streams of ether will crowd many of the smallest vortex balls together into coherent streams and lumps of confluent secondary ether. These lumps will contain balls in close-packed formations, and because there are no stronger forces to cut them apart, these lumps could be identified as "plenum" -- the uncuttable stuff considered by Greek atomists. From the moment of their integration or construction, they would have the same speed as their component vortex granules, but eventually the lumps may slow down because of collision with encountered vortices, until they no longer have the speed of light, but will finally drift about as etheric dust. However, every one of the vortices continues to spin with undiminished "angular" velocity, which is twice pi divided by the period of rotation. Each particle of etheric dust (or lump) probably retains its original size and shape.

Under the usual conditions of space, the vortex balls dart about in all directions at random, like atoms of a kinetic gas. Since their energies are in statistical equilibrium, the pressure of the ether will be the same from all sides. It then appears to be isotropic ---that is, having the same qualities when entered from any arbitrary direction. The illusion that the ether is "empty space" then results. This is the antithesis, counterpart, or complement of the plenum-producing condition.

Between the two extreme conditions, the streaming ether may behave like meandering liquids of various mass-densities and may even occur in various grain-densities. (They are neither "empty" space nor uncuttable plenum) Although the total energy of the indestructible motion remains constant, the streaming of the liquid-like ethers may undergo changes of configuration so as to exhibit all different velocities and accelerations from localized vortex motions (matter-corpuscles at rest) on the one hand, to rapid electric-field streamlines (with the velocity of light) on the other hand. If we include also the vortex filaments of Maxwell's concept of the magnetic field, and the symmetrical ether-sink field of gravitation considered recently by Dr. O.C. Hilgenberg, then it seems possible with this generalized ether theory of Fricke to explain all phenomena of Nature.

There is one property of this ether which makes possible coherence and its absence of grain-flaw, and that is a special kind of friction

which only the ether possesses. This special friction that Fricke postulated controls the direction of flow but does not dissipate the energy. This may be called "quasi-friction". It can coexist with the eternal motion of the ether. Electromagnetism would not be capable of performing any work on electrons without it.

OUR PROBLEM is to determine how the density of inertial mass affects the vibration rate (frequency). We need to find out what would happen also in evanescent materiality, in other planes of existence as well. Similar natural laws must be common to most of the planes. We have considered above a theory of the ether which will be used herewith as the correct basis on which a solution of our problem will be developed.

Effects of inertial mass and pressure on sonic-wave frequency --

If the ether of apparently empty space is actually an aerodynamic fluid, then the mathematics of acoustical engineering must be applicable to this ether. Then the equations for sonic waves in air can be adapted for use within the concept of optical waves in space---for instance, those above the Earth's atmosphere.

Now the mechanics of a sonic wave has been considered by engineers to be analogous to systems of mechanical vibration. An increase in air pressure will increase the property of the air which is related to---or rather, analogous with--- the "stiffness" of a metal coil spring. This will increase the speed of propagation of a sonic wave. The wave length will be made correspondingly greater, if the vibrational period remains unchanged. The reciprocal of this period, is called the "frequency". Now as to that vibrating thing which generates the sonic disturbance, if this wave-generator should itself acquire a greater degree of stiffness than it had before, then it will vibrate at a higher frequency. The effect of inertial mass, on the other hand---whether this be the mass of the vibrating generator (tuning fork, or whathave-you) or the mass of every air molecule---should be to furnish the momentum---(mass times speed equals urge to keep on moving). Because of this momentum, the direction of motion cannot be reversed suddenly, and so this mass delays the reversal of each phase of a wave cycle. The frequency may be decreased, not only by lowering the stiffness value of the vibrator, but by raising the value of its mass.

Similar considerations should hold true also for vibrating atoms of matter, consisting of and immersed in Fricke's ether.

Resonance in a mechanical system --

Suppose that we have a steel coil spring attached at its upper end to a rafter and have an iron weight hanging from its lower end. With a hammer we tap the bottom of the weight, experimenting with many different frequencies of tapping. If the tapping frequency be quite high, then the mechanical shocks may cause the convolutions of "turns" of the spring to shake vertically, and as we decrease the frequency the number of nodes may decrease until the whole spring begins to respond, but the weight may prove to be too sluggish in its response.

If we reduce the number of taps per second until we are nudging the weight more slowly, then the entire system will begin to oscillate vertically with considerable amplitude, but this response will eventually die down if we reduce the tapping frequency further to one tap per minute. Thus we find out that at some "best results" frequency, called the frequency of resonance, the spring and the weight bob up and down in step with a certain rate of tapping, that best-results rate.

An electronic equivalent circuit --

Following Hertz, Marconi, and other scientists, engineers soon put the results of the new field of scientific research to practical uses, and to make further improvements. That is the specific function of an engineer, in relation to any science. In this case the new science was Electronics.

Engineers with insight and wisdom began to compare electrical and mechanical resonances with each other. Just as a weighted spring behaves as though it prefers one frequency of transmitted mechanical shock to all others, so the equivalent of this system in electronics passes AC voltage of a certain frequency but acts as a resistor of all other frequencies in the circuit. Calculations based on equivalent circuits aid an engineer in his understanding of how to improve upon mechanical systems, such as cones and baffle-cabinets of a radio-loud-speaker system.

A clear example of a "series circuit" is the complete connection of colored Christmas tree lamps with a wall outlet. But while the parts of a "series resonant circuit" are quite different from lamps, they too are connected in series with each other. A series resonant circuit includes a resistor, a coil, and a capacitor--sometimes only the latter two--and these parts are connected in series. Now if these parts have suitable value ratings, the series resonant circuit made from them will resonantly conduct through itself any frequency of fluctuating current we choose. This circuit is "equivalent to" a weighted spring. In this case, the capacitor and the steel spring play similar roles, but the coil and the iron weight seem to cater to the low frequencies, thus playing a complementary role.

Consider the value ratings for the electrical parts and for the mechanical parts. The capacitance of a "condenser" is rated in farads; in radio work the usual values of capacitance are much smaller. For use as a mechanical equivalent of capacitance we have the "compliance" of the steel spring, rated in centimeters per dyne. A "dyne" is the unit of force, in the METRIC system of units. If we apply the same number of dynes of force to compress several different springs (also to stretch them) we should find that the stiffer springs will have the lesser values of compliance. The compliance is equal to the reciprocal of the stiffness, for stiffness is measured in dynes per centimeter. As to the coil and the iron weight: the inductance of a coil is rated in henrys. The mechanical analog of inductance is the inertial mass (in grams) of the suspended iron -- excluding the effect of gravity, of course.

The above correlation between a weighted spring and a series resonant circuit is too simple for use as an "as if" model for description of crystal optics. Many crystals can transmit several colors of visible light. As many different frequencies of ether-wave will therefore get through the interspaces between the ions clustered in groups throughout each crystal. In order to let all those colors through, the interspace ether must act as if it were a composite network of many different series resonant circuits that are "shunted across" one another. All of their capacitances would seem to have the same value in common, an extremely small fraction of a farad, if the high pressure of the ether be uniform throughout the interspaces. The series resonant circuits would then differ from one another only in inductance values, which are presumably due to various different sizes (and masses) of ambient v o r - tices present in the interspace ether.

Kinds of density --

In scientific literature-- i.e., technical journals -- more than one kind of "density" is mentioned. The kinds most frequently used in physics magazines "electron density" (or number of electrons per unit volume) and "energy density", besides the mass-density. The meaning of "grain-density" seems self-evident. However, "vibration-density", although seldom mentioned as such, can nevertheless be expressed by associating together (in a common region) two other kinds of density: a high grain-density with a low mass-density.

All BSRA discussions in which the word "density" is used, should specify what kind of density is meant. Is it mass-density? Is it grain-density? Or is it some other density, such as energy-density (work-density) or power-density? Power being the same as work divided by the time during which the work is being done, it would seem that the power-density may in some instances mean work multiplied by frequency-density, and in some other instances, energy-density per vibrational cycle period. It pays to be very sure of the smallest details, and to agree upon them by convention, as this precaution will avoid repeated confusion.

In conclusion we print the following note, taken from our "Clips, Quotes, and Comments" - D-9, of May 1, 1955:

Associate Lindy Millard, by reasoning from electrical analogues, has made a rigorous mathematical derivation of the following generalized basic formula for the ether itself where optical waves are being propagated:

$$\text{FREQUENCY AT RESONANCE} = \frac{\sqrt{\text{PRESSURE}}}{K \times \sqrt{\text{MASS-DENSITY}}}$$

Square root of Pressure over K x

Sq. root of Mass-Density: where K is

a constant that may depend on the material substance saturated with the ether. FREQUENCY DEPENDS ON THE INVERSE SQUARE ROOT OF MASS-DENSITY OF THE ETHER ITSELF.

THE MYSTERY OF HOMOEOPATHY

by
Shanti Kumar, M.Sc.

(The Adyar Theosophist, November, 1954)

HOMOEOPATHY is a challenge to modern science. How homoeopathic medicines act -- in fact what they are -- is a mystery which modern science is basically incapable of unravelling.

The meaning of the above assertion will be clear if we just examine mathematically the preparation of a homoeopathic medicine, say Sulphur 30. One gramme of sulphur is taken and is triturated with 99 grammes of milk sugar. The resulting powder is Sulphur 1. One gramme of this powder is taken and is again triturated with 99 grammes of milk sugar to get Sulphur 2. The process is repeated once more to get Sulphur 3. One gramme of Sulphur 3 is then dissolved in 99 grammes of 87 per cent alcohol by giving a number of successions to the mixture of Sulphur 3 and alcohol. The resulting tincture is Sulphur 4. One gramme of this tincture is then thoroughly mixed with 99 grammes of 87 per cent alcohol. The resulting liquid is Sulphur 5, one gramme of which will have to be mixed again with 99 grammes of 87 per cent alcohol to get Sulphur 6, and so on. The process will have to be repeated 24 times after Sulphur 6 to get Sulphur 30. The method of preparing any homoeopathic medicine of any potency is basically as above.

Now, according to the atomic theory of matter and its inevitable consequences, the theory on the bedrock of which the entire edifice of modern physics and chemistry rests and which cannot be repudiated without repudiating almost all the conclusions, experimentally verified, of modern physics and chemistry: one gramme of hydrogen contains 6.02×10^{23} atoms of hydrogen. The atom of sulphur is 32 times heavier than the atom of hydrogen, so 32 grammes of sulphur contain the same number, i.e., 6.02×10^{23} atoms of sulphur. (The heaviest atom is the atom of uranium which is 238 times heavier than the atom of hydrogen, so 238 grammes of uranium contain the same number of atoms. The atom of hydrogen is the lightest of all.)

One gramme of sulphur thus contains $\frac{6.02 \times 10^{23}}{32}$ atoms. This num-

ber of atoms is clearly contained in 100 grammes of Sulphur 1; 100 x 100, or 100^2 , grammes of Sulphur 2; 100 x 100 x 100, or 100^3 , grammes of Sulphur 3; and, proceeding in this manner, in 100^{30} grammes of Sulphur 30. One gramme of Sulphur 30, therefore, contains $\frac{6.02 \times 10^{23}}{32 \times 100^{30}}$ or about $\frac{1}{5 \times 10^{37}}$ atoms of sulphur, i.e.,

mathematically speaking, a very, very minute fraction of a single atom of sulphur. But an atom is by definition indivisible, so it

only means that if one were to examine chemically 5×10^{37} grammes, i.e., 50 million million million million million grammes of Sulphur 30, one would come across a single atom of sulphur! If it is remembered that one gramme of Sulphur 30 constitutes hundreds of doses of Sulphur 30, the probability that any particular dose of Sulphur 30 contains even one atom of sulphur is less than one in 5×10^{37} . In other words, a dose of Sulphur 30 is chemically pure alcohol, except for that one fortunate dose out of more than 5×10^{37} doses which contains besides alcohol only one atom of sulphur. The chemical or physical significance of the presence of only one atom of sulphur in one out of more than 5×10^{37} doses of Sulphur 30 is obviously nil.

The conclusion is irresistible that a dose of Sulphur 30 is chemically nothing but pure alcohol and as such differs in no way from a dose of, say, Carbon 30 or any other homoeopathic medicine of potency 30. There is no sulphur in Sulphur 30, and no carbon in Carbon 30. What is true of potency 30 is truer still of potencies higher than 30. In fact potencies higher than 10 or 12 cease to have any physical connection with the original substance of the medicine. No test known to science can distinguish a drop of Sulphur 30 from a drop of any other homoeopathic medicine of equal potency, and no test known to science can distinguish a drop of Sulphur 30 from a drop of Sulphur 31 or higher. Scientifically, chemically, physically they are all alike--alcohol and water! The homoeopathic action of homoeopathic medicines on living beings is itself the only test of homoeopathic medicines and homoeopathic potencies.

The matter does not end here. Science is faced with a challenge which it cannot afford to ignore. Either science must demonstrate that homoeopathy is nonsense and mere superstition, that no homoeopathic medicine of potency 30 or higher ever acts or cures beyond the possible action of the little amount of alcohol it contains, that the entire homoeopathic literature dealing with the action -- different action -- of different homoeopathic medicines of potency 30 and higher on living beings is nothing but fiction and make-believe, or it must admit failure, which is truly devastating in its implications. The very ground on which modern science stands seems to be slipping away from under its feet. Matter seems to be losing its materiality, or, what would probably be a better way of putting things, dead matter seems to act on living matter in the entire absence of matter. It is also true that how material doses of allopathic, ayurvedic or unani medicines act on living beings is itself a mystery.

It is not known, for example, why a material dose of nux vomica causes the digestive organs to secrete more juices, or how a material dose of vasaka relieves cough. But homoeopathy lifts the problem onto a different plane altogether. For any explanation of homoeopathic action which presupposes the presence of matter (of the particular medicine), as conceived by modern science, in howsoever small a quantity, must fail. It might be possible to ascribe the most stupendous action to the minutest imaginable quantity of matter, but certainly no action can be caused by nothing --

---mathematically zero quantity of matter. Science is here faced with the question, how some action can be caused by what it recognizes as nothing. The problem of homoeopathy has no resemblance whatever to the problem of allopathy, ayurveda or unani.

Two hundred years after the birth of the originator of homoeopathy, Dr. Hahnemann (1755-1843), few would probably be inclined to dismiss homoeopathy as useless or to deny the effects on living beings, including animals and human infants, of homoeopathic medicines of potency 30 and higher. These effects are an undeniable and ever demonstrable fact, and simply cannot be explained away as the result of chance or of psychological action. In view of the above the philosophical implications of this fact are clear. Even as the perpetual motion of Mr. Keely's motor without any recognized source of energy was a challenge to the scientists, in a language they understood, and proof that modern science does not know the nature of force, so the gamut of homoeopathy is positive evidence, as scientific as any, that modern science does not understand the nature of matter either.

To understand it one will have to go to the much-maligned occult philosophy of the Hindus and other ancient races which regards matter as maya --- a mere shadow of the reality which is hidden forever from the eyes of materialism. This is no place to digress that way. To understand the true nature of matter and force one will do well to read the chapters on "Cosmogogenesis" in "The Secret Doctrine" by Madame H. P. Blavatsky, where the inner contradictions of the atomic theory of matter and many other basic concepts of science are discussed. Here we shall content ourselves with quoting a revealing paragraph from the chapter entitled "The Masks Of Science":

Accept the explanations and teachings of Occultism, and -- the blind inertia of Physical Science being replaced by the intelligent active Powers behind the veil of Matter -- motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the atom, that the whole Science of Occultism is built. It opens limitless horizons to Substance, informed by the divine breath of its Soulin every possible state of tenuity, states still undreamed of by the most spiritually disposed chemists and physicists.

Every atom of matter is a living entity, though the life that animates it is unconscious and belongs to a different plane. The reality behind matter is the Spirit of which it is but a manifestation on the physical plane. The curative principle of homoeopathy is probably this Spirit of the medicine. It permeates every molecule of the diluting medium, milk sugar or alcohol, as the potency of the medicine is raised, and the particles of the medicine, which are like the sthula sharira (gross body) of the Spirit within, get more and more attenuated. This curative principle, the spiritual essence of the medicine, evidently cures by acting on the etheric

or astral body and through it on the physical body of the patient, since not being grossly physical itself it cannot act directly on the dense physical plane.

Thus homoeopathy is a purely spiritual phenomenon. In this connection one cannot but marvel at the insight shown by Hahnemann in explaining the action of high potencies. He was a contemporary of Dalton (1766-1844), the propounder of the atomic theory of matter. The atomic theory of matter had just been propounded (in 1810) but had not yet found general acceptance and Hahnemann was probably not even aware of it. The atomic weights of the elements, the number of atoms in a given quantity of an element, etc., had not yet been calculated, and the mathematical discussion of homoeopathic potencies given above was out of the question. In Hahnemann's time the idea of infinite divisibility of matter was prevalent and so he was under no obligation to explain the action of higher potencies of the medicines except as the action of very minute quantities of the matter of the medicines concerned. Yet how near the truth he came!

In the third edition of his "Organon" he speaks of the unfolding of the spirit of a medicine as effected by the pharmaceutical processes of trituration and succussion and in proportion to the duration of the one and the repetition of the other. In the publications of 1825 and 1827 this new thought is carried further. He now calls it a change, a liberation of the dynamic, a development of the spiritual powers of the drugs, analogous to the production of heat by friction. He affirms that, treated in this way, "medicines do not become by their greater and greater attenuation weaker in power but always more potent and penetrating"; there is "an actual exaltation of the medicinal power, a real spiritualization of the dynamic property, a true, astonishing unveiling and vivifying of the medicinal spirit". ("The Principles and Practice of Homoeopathy", by Richard Hughes.)

Modern science will probably laugh at the above explanation of the mystery of homoeopathy, but has it anything to offer that can be put in its place? Science cannot even adopt a non-committal attitude. In the words of Madame Blavatsky, though used in a different context, it cannot even say: Your case is no more proven than is ours; but we confess to knowing nothing in reality either about force or matter; therefore, time alone can prove who is right and who is wrong; let us wait patiently, and meanwhile show mutual courtesy, instead of scoffing at each other. Science under the pressure of its own evidence is willy-nilly moving in the direction of occult philosophy, though it has yet to go a long way. After examining certain experimental data, Sir James Jeans, eminent scientist and mathematician, says in "The Mysterious Universe" that matter is probably no more substantial than waves, a sort of bottled-up radiation, "... the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves . . . bottled-up waves, which we call matter, and unbottled waves, which we call radiation or light. . . ." He further says that matter is probably nothing but a thought in the mind of the Creator." (Courtesy of Associate Edw. S. Schultz)

THE PSYCHIC LIGHT

Problems of light have been vastly extended and their solution has yielded much of value, since the turn of the present century. The Cosmic Ray, the Roentgen or X-ray, the beta and gamma rays, the radio ray, have added tremendously to our scope in many directions. The ordinary visible rays of the solar spectrum form but one octave of a total range of more than 67 octaves of electro-magnetic waves.

The Cosmic or Millikan ray pierces six feet of lead and also discharges the electroscope. And it may be observed day or night. Gamma rays, X-rays and ultra-violet rays may all be detected by effects in photography, in phosphorescence, in chemical action, in ionization, and in photo-electric action. The gamma rays are more penetrating than the X or Roentgen ray and the ultra-violet, gamma and X-rays may be diffracted by crystals. Ultra-violet rays are reflected, refracted and diffracted by finely ruled gratings. Gamma rays are emitted when atomic nuclei disintegrate. X-rays are emitted by sudden stoppage of fast-moving electrons. Ultra-violet rays are emitted by ionized gases or radiated from very hot bodies. The cosmic ray is the shortest yet studied, and the electric is the longest. The range is from one forty-thousandth of an Angstrom Unit to 35 quadrillion Angstrom Units of measurement. (One A.U. equals one hundred-millionth of a cm.)

Within that range there are many undesignated octaves or series of wave lengths and vast oceans of human ignorance to be plumbed. Undoubtedly, somewhere in the gamut psychic light will find its place, relation and explanation.

Already we know that it has certain characteristics common to gamma, X, and ultra-violet rays. Like the Millikan ray, it is active both day and night; it is penetrating; it produces photographic effects on films or plates that have never been exposed in the normal fashion at all, but remain in sealed and "lightproof" holders, prepared by the manufacturers for such experiment. It registers effects that differ on simultaneous exposure of films in two cameras, one having the ordinary lens and the other the quartz lens. It sometimes produces, under carefully guarded and foolproof conditions, lifelike portraits of those who have died and have left no similar portrait in existence before their death. It has sometimes the property of phosphorescence and renders visible, in a dark room, objects with which it associated. It produces chemical effects, and sometimes the smell of ozone is noticeable in a room where psychic light has been manifest. It is rarely, and only for a short time, visible at the same time as ordinary actinic light, but dim red light does not entirely interfere with it. It is a cold light and emits only a feeble luminosity, mainly concentrated in the object which bears it, like the materialized hand that makes the paraffin glove or psychoplasmic face or form.

In a laboratory lighted by a dim red electric bulb, white psychic light has occasionally been produced strong enough to permit the experimenter to read a few lines of ordinary book or newsprint.

There is a wide variety of form taken by psychic light, but to normal vision its color is usually like that of moonlight or the incandescent electric arc light. The lights vary, increasing and decreasing in intensity. Often they move about freely, though some of them take a fixed position and hold it definitely. Sometimes, according to Geley, they drip incandescent spots upon the clothing or face or figure of a member of the circle of sitters, but such spots last for a time only. ("Psychics and Mediums": by Tubby. - pg 99 ff).

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C.R.I.F.O. NEWSLETTER FOR MAY 6, 1955

(Civilian Research, Interplanetary Flying Objects.. Published at
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Cincinnati, Ohio.

ROUND ROBIN has temporarily discontinued printing reports of sightings of aeroforms, unless something occurs that is very unusual and significant. Such reporting is being done by several very competent journals, which are better equipped for it than we are here at BSR Hdqrs. But we frequently refer our Associates to those other sources, and in this issue we call attention to the current number of C.R.I.F.O. Newsletter.

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Green Fireballs Strike -- Target, New Mexico. Alarmed Air Force Takes Action

Dr. Lincoln La Paz Denies Moteoritic Explanation

The Hobbs Incident: (New Mexico). -- Green Fireball Visits Oakland.

Hot Coals and the Curious Hole from Nowhere (the hole was 18" in dia. and 18' deep (So. Dak.)

Fiery Red Ball with Red Tail Eludes R.A.F (England & Wales). This object, "like a gigantic meteorite, zigzagged from one end of the country to the other".

Low Flying Fireball Scares Australians (sizzling noise, great speed, intense light. Seven reports on this.

Ranging Fireball explodes Soundlessly in Ohio.

Hypothesis of a New Climacteric (Are we entering a now critical phase of the aeroform incursions?)

The Formidable Concentrations Over Sweden - An Historical Discourse.

Under this heading NEWSLETTER gives an excellent summary of the remarkable appearances over Sweden, 1946-47 - which have never been adequately/and are almost unknown to the American public. /described

Blue Flash, Great Explosion Rocks North Carolina.

Blue Flash New Zealand Counterpart. ... "U" and "Z" Formations ... "Flying Alphabet Over Baltimore ... Formation Over Arizona "At least 25 and perhaps more than 100. . . Under "Saucer Sundries" CRIFO urges everyone to back up the Ground Observer Corps, since they are also in position to report UFO -- and also calls M.K. Jessup's book (Case for the UFO) a MUST book, with which the BSR heartily concurs.

MEMO. TO BSR ASSOCIATES: Altho we are still short about \$200 on amt needed for the Mimeograph Fund, we expect to continue publication and are deeply appreciative of numerous donations received. We shall keep you informed on this matter - and do not forget book donations, if or when you have unneeded books in the field of BSR interests.

Cordially --ML

(* Omitted from table of contents)