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EXPLORING THE UNKNOWN

Special Feature:

THE BEWILDERED MAN'S GUIDE TO DEATH

by M. H. TESTER

PARAPSYCHOLOGY THE GREAT EVASION

Special Feature:

HEALING TODAY

A NEW DEPARTMENT

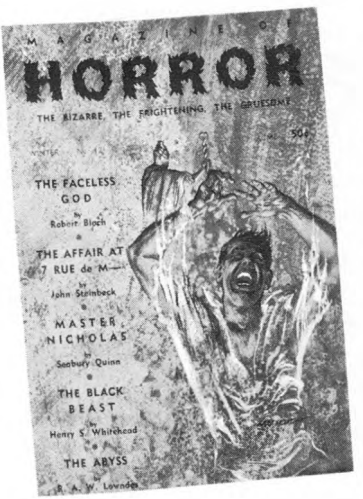
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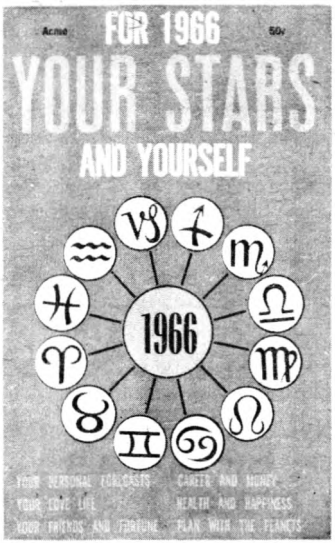
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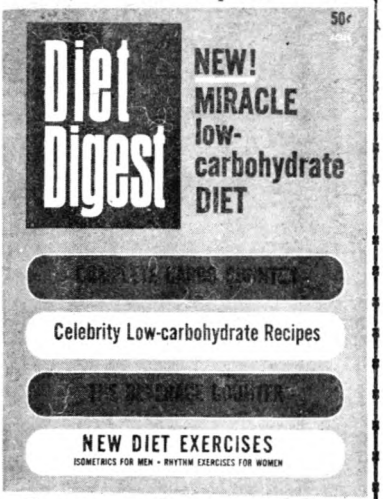
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exploring
THE UNKNOWN

Volume 6 *Number 5*

Robert A. W. Lowndes, *Editor*

Editorial Consultants:

Geraldine Cummins Jerryl L. Keane, Ph.D.

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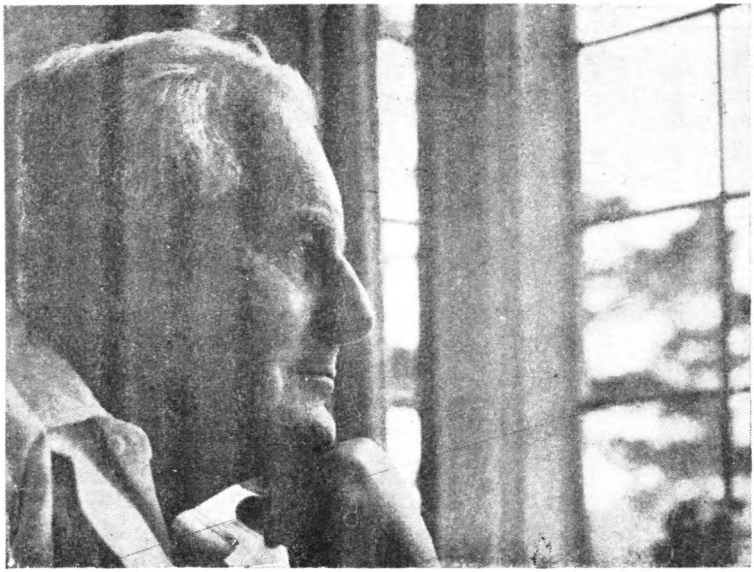
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Harry Edwards

EXPLORING THE UNKNOWN wishes to express its thanks to Mr. Harry Edwards for his kindness in making material from **The Spiritual Healer** available to us for this department. This magazine is published monthly at "The Healer" Publishing Company Limited, Burrows Lea, Shere, Guildford, Surrey, England, and subscriptions are available @ $3.00 per year.

Membership in the National Federation of Spiritual Healers costs $1.50 per year, at the same address. The Federation now offers a Spiritual Healing Study Course, concerning which the following announcement was made in the October 1965 issue of **The Spiritual Healer.**

". . . It is hoped that every member will enroll for the Course. It is not a test of knowledge but an explanation of the Theory and practice of Spiritual Healing. It is simply written by healers for healers, and the Question Papers will be dealt with sympathy and latitude. The full Course, comprising seventeen Papers (over 100 pages), contained in a manilla folder, is sent in its entirely, with the Question Papers.

"The undertaking is given: — That if any member who enrolls in the Course should find it beyond his or her comprehension, then the enrollment fee will be returned.

Special Feature

Healing Today

"Where a married couple work together in healing, only one Study Course and one set of Question Papers is required for both.

"The cost of the Course is thirty shillings ($4.20), and this can be paid by instalments if desired. If any member has mental reservations about the Study Course, they can have a 'sight' of it without making an initial payment. Thus every encouragement and inducement is offered to assist the expectancy that EVERY MEMBER of the Federation will profit from undertaking the Study Course. This can now be applied for, from the Secretary, N.F.S.H., Burrows, Lea, Shere, Guildford, Surrey. (England)."

While the names and addresses of those whose testimonials of healings are published in **The Spiritual Healer** are not given (you will notice that each has a number), full details are on file; and any person who sincerely desires to investigate may obtain further information by writing to **The Spiritual Healer.**

This department is NOT to be considered an exclusive for the British Healers. Any Spiritual Healer anywhere, who is prepared, as Mr. Edwards is, to open his files to the sincere investigator, will find us open to publishing material about his cases.

THE GIFT OF HEALING

by HARRY EDWARDS

SOME PEOPLE say that the gift of healing is God-given to chosen people. I question whether this is any more true than other gifts are, such as that of music, painting, leadership, and qualities of personality—like kindliness, love of nursing, social reforming, etc.

I believe that every person who has that deep inner-self yearning to heal the sick and take away pain possesses the gift of healing, which only needs to be developed with understanding and given the opportunity to be expressed.

Obviously such people possess, to a high degree, the qualities of love and compassion for others. They are not immersed in self-interest, they are not mean, but generous in giving; they are ready to make sacrifices for others.

The way of developing the healing gift is more easy today than in the past. The National Federation of Spiritual Healers has a special category of membership called "Probationary Membership". This has been designed to help all those who wish to become healers by issuing to them, on joining, booklets and literature, simply written, to provide the basis on which the gift can be awakened and brought into use. They are kept up to date with healing detail. The only cost in money is but 10s. 6d. a year ($1.50. The Secretary's address appears in the blurb for this department).

With all those who have that "inner yearning to heal the sick" the gift of healing is latent and only needs to be encouraged with "understanding". This can be likened to, say, a person who has an inherent love of music and possesses the desire to play an instrument: for example, the violin. The desire is there and all that is necessary is to be shown the "how".

As with all other things, experience is the best teacher, and once the beginner has the

knowledge how to commence then the fulfillment of the gift naturally follows.

There is nothing intricate about this at all. Indeed the main lessons I have learned over thirty years of healing ministry is that the part the healer plays is simple – for the reason that it is not the healer who heals; he or she is but the channel through whom the healing powers are directed.

However, the practice of healing may not be quite so simple as the impression I have given. For example, one of the difficulties that the beginner has to overcome is the feeling of self-consciousness. At the onset, one is liable to be hesitant and hold limiting thoughts as to whether he possesses the gift at all. All things must have a beginning, even the most advanced healers had to have their first patient. After all, the only way to prove that one has the gift of healing is to apply it and see the result.

It would not be a wise thing for a beginner to treat a patient who is chronically ill with a deep-seated disease, for even with an experienced healer progress in such a case may be only gradual at first. On the other hand, if a beginner commences with mild complaints, it may well be that the results will be gratifying and, as time goes on, with increasing experience in being used as a channel for healing, then more serious conditions yield to healing. To revert back to the violin player, even the most gifted violinist had to commence with simple tunes..

Today, it is estimated that there are 5,000 healers in the United Kingdom alone, and of these, over 2,000 are accredited members of the National Federation. The number who are now healing the sick is growing continually. Spiritual healing is an accepted part of our national life. Every town has its healing sanctuaries.

Spiritual healing is no longer an abstract mystery, it is a spirit science based on knowledge and understanding. It is a recognizable gift. It is the fulfillment of Christ's command to 'heal the sick'. All healing has its origin in divinity. It is God's gift to all His people irrespective of race or religion. It is superior to man's devotional views.

It is not the possession of any one religion.

I gladly make this offer to anyone who reads these words. If any persons possessing that inner desire to heal the sick, to take away pain, to play a part in fighting evil – the evil of disease – will write to me, I will gladly advise them or answer any queries that are in their minds.

Let me make this clear. The desire to heal must not be academic, not just a social calling to build up the personal ego. This is not healership. I repeat, the one who can heal is the person who feels within himself the yearning, in love and compassion, to heal those who suffer. The inner desire to be used (within the divine plan), to give of themselves that minds and bodies may be freed from affliction and unhappiness.

If you feel like this, then you have the potential of the gift of healing, and if you allow it the opportunity of being used. Neither you nor I can foretell the measure happiness you will be the means of restoring to those who are in need . . . and in the fullness of time, many will bless your name.

TESTIMONIES OF HEALING

"Saturday, 19th, quite hopeless, constant vomiting, violent aches in left breast. She had an anesthetic, doctors thought she had a heart infection. Sunday, 20th; again insufferable pain and vomiting; could not eat; artificial nourishment. 21st, the same condition. Her family waited for her death. The night of Monday-Tuesday, 22nd, she dreamed of a meadow with flowers and sunshine and slept the whole night. When the doctor came she told him she had had immense sweating which had a bad smell. Then she added, 'This night I regained health. I am again quite well, and I am hungry.' She ate the whole day; laughed and chatted and felt well. The doctor could not understand what had happened to her. She told her mother that during the night she felt quite sure that someone had been near her, and asked about Mr. Edwards." — 64/479

"I do wish you to know how impressed I was at the healing which took place yesterday, and the results of Mrs. Burton's care over me. On my journey home I didn't experience any giddiness in coach or train, nor did my ears lock up while going through the tunnel. I went early to bed and fell a s l e e p at once, but suddenly awoke to find that all the noises in my head and ears had ceased. It was so relieving and wonderful. When I awoke in the morning, and up to now, nearly one o'clock, there has been no noise, confusion or giddiness. What a merciful relief. I am most humbly grateful, and thank you for all your help and kindness." — 64/320

"Remember me? I am the man who came all the way from New Zealand to the Sanctuary at B u r r o w s Lea, Shere, Surrey, in 1961, suffering from a spinal injury. Thanks to you and your wonderful band of helpers, I was able to take my place again in the

workaday world. I am happy to say I am still enjoying good health and have had the honour of giving lectures over here, passing on the good news of the wonder of spiritual healing." — 64/334

"This time last year I was lying in the General Hospital, seriously ill with inoperable cancer. I awakened from an afternoon sleep, and was immediately conscious of a change for the better. I did not know at that time that my wife had written to you. It was after that that she told me, and on checking, we found that you should have had her letter on the Friday or Saturday morning. I experienced this change on Saturday afternoon. Since that day I have had no further treatment whatever. The radiologist told me that what had happened to me had been quite miraculous, and he would give me no more treatment. I left that afternoon. During the past year I have kept wonderfully well and have exercised full p a s t o r a l and preaching ministry, travelling by car over 1,000 miles a month. I am grateful for the miracle of renewed life." — 64/388

"It is with great pleasure that we write to tell you that the surgeon has stated that it is no longer necessary for Phillip to return to hospital for observation. When we first wrote to you on this matter he was in hospital with excess pressure on the brain, with a very real risk of an operation just 'round the corner. To use the surgeon's words of yesterday: 'The pressure seemed to go over-night while in hospital.' And we do not think it was a coincidence that this happened the day after you received our letter for help." — 64/442

"You were giving absent healing to my mother from November last until June. She was suffering from cancer, and when I got in touch with you the doctors had told us she could live only a few weeks. She has now returned home, and for the past two months has been doing her own housework and cooking, and is able to go to church regularly (she was unable at one time to move in her bed). The specialist said her condition is miraculous." — 64/438

"A week last Wednesday little Debbie visited the hospital for a check-up. All the doctors were so amazed at her recovery that she was taken all round the wards for the other doctors to see. I have only just learned that her parents were told, when she first left the hospital, to treat every day as her last day of life, and I wish to remind you that immediately you received my letter she began to change —very significant, Mr. Edwards, don't you think?" — 64/391

"Some weeks ago my wife, unknown to me, wrote and asked for your help to cure my knee, which was rapidly becoming w o r s e through arthritis. Even before your reply, and quite suddenly one evening, I was surprised to realize that I had little or no pain in my knee, and I could stand and walk almost normally. This improvement has been maintained, and I have no pain or discomfort, but a thankfulness for the benefit I have received." — 64/280

THIS CLOSES our department for the present issue, but we would like to pass on to you one more item — something which appears at the bottom of the contents page of every issue of THE SPIRITUAL HEALER:

"Those desiring spiritual healing for themselves or their friends should write for absent-

(*turn to page* 27)

SPECIAL FEATURE

The Bewildered Man's Guide To Death

by M. H. TESTER

IF YOU WERE to go into any medical library and ask the librarian to show you the books on gynaecology, you would find that they had a whole wall or two devoted to the subject of being born. Apart from medical books, there are a great number of volumes published for the layman (or rather the lay woman) on childbirth, as well as lectures, clinics, films, models, adult education and television programmes. It is fair to say that the business of being born has been remarkably well documented. Birth has its textbooks, its authorities, its orthodoxies and its cranks.

Once you are born you can

You have heard about reincarnation, of course, and have seen discussions of the subject before in **Exploring The Unknown.** When Dr. Jerryl L. Keane sent us a review of of this pamphlet, we were interested; when she sent us a copy, and we read it, we lost no time in writing to the author to see if we could obtain one-time reprint rights for this is the clearest and simplest dissertaton on the subject that we have yet seen. We felt that here would be a well-nigh perfect opportunity for those of you, our readers, who are not familiar with what reincarnationists believe to be actuality to find out just what is and is not claimed to be true; and thus to decide on the basis of sound knowledge, rather than hearsay, whether you agree, whether you want to explore this subject further. **The Bewildered Man's Guide To Death** originally appeared as a 24 page pamphet, published by Psychic Press, 23 Great Queen Street, London, W.C.2, England, and is copyright 1964 by M. H. Tester, who contributes frequently to **TWO Worlds,** the lively monthly magazine on psychic subjects edited by Mr. Maurice Barbanell at the same address as Psychic Press. Our hearty thanks to Mr. Tester for his kind permission to present this essay to you.

find just as many written and visual aids to the science of living. In fact, the last decade has seen an outburst of books on this subject: *The Power of Positive Thinking, How to Live 365 Days a Year, How to Stay Alive All Your Life, How to Stop Worrying and Start Living* and so on. It is indeed remarkable that this generation, which seems to be intent on either destroying the world or reducing it to a place of irresponsible hedonism, should have access to so much advice.

Books on philosophy have always existed. But they have been erudite tomes reserved for the theologian or the university educated. And books on how to live have been with us for some time. The Bible is, after all, mainly a book on how to live, and there was a time when the head of the family used it as

such. The difference with today's publications is that they are written in modern and simple prose that can easily be understood by anybody. They are, in fact, written entirely for the mass market.

You can see, then, that you can turn up all the information you need on how to be born and how to live. But there aren't any books on how to die!

Men have written on this subject, of course. But they have all been theologians who were trapped from the very beginning, first, by being purely theorists and, secondly, by having to reconcile what they said with the teachings of some orthodoxy. Most religions are founded on the old doctrine of reward and punishment. Be good and you will be rewarded; be bad and you will be punished. But since it is difficult to demonstrate this in practice, the rewards and punishments are promised after death. Be good and you will be rewarded *after you die* by being sent to heaven. Be bad and you inevitably go to hell.

This sort of claptrap distorted their thinking. They were unable to write about death except in its relationship to the heaven and hell, reward and punishment, complex.

I have always found that when I read a book by a man who knows his subject, it is written in simple words and very much to the point. It is easy to understand. But when I read one written by an ill-informed theorist, I find he uses long and incomprehensible words, he creates a vocabulary all his own, so that even the words I do recognize have a different meaning. After reading what he has written, I am more confused than when I started.

The real reason why there are no authoritative books on how to die is that the people who have written them have never died themselves. Their information is either assumed or is merely the musings of an academic mind on the reflections of other theorists.

No wonder the average man is bewildered. As he gets older and his death becomes nearer, he begins a belated form of insurance. He goes to church, he gives money to charity, he starts to try and develop into a benign patriarch. This is all done in the hope that the first 60 years when he struggled and fought and el-

bowed his way up will be forgotten in the mellowing warmth of his last few, when he gave money away to the needy that anyway would have gone in death duties.

It is time the bewildered man had a guide to dying, a reference book written by an authority who has himself died a number of times before, a book uncluttered by any wild or outdated religious theories, a book that cuts through the intricate theorising of the moribund orthodox religionists.

Dying is just as important as living – and it is going to happen to YOU. You can read a guide to Iceland and never go there. You can read a treatise on space travel and never leave the ground. You can read a book on marriage and stay single all your life. But when you read a guide to death, then you know your money has not been wasted.

II

WHAT AM I?

THE FIRST THING you must do is to put aside all the childish teachings that have been cluttering up your mind for so long. Try and drain your mind of everything you have been taught about death. Forget heaven and hell, cleanse your thoughts of the alternatives of the boredom of being waited on hand and foot by platonic houris while you idly twang your harp, or of being tormented and toasted and tortured by devils.

Forget the day of judgment, the big book in which every good and bad deed is written. Let's pretend that you have never even considered the subject of death before and let's start at the beginning, when you were a baby. Before that, when you were born. Before that, when you were conceived. Before that . . .

Let us start at the beginning. What are you? Is your body you? No, you know it is not. Your body is an interesting vehicle. It walks and talks and sings and drives a car. But it needs something within it to make it do all these things. That something is your mind. Is your mind you? No, it is not. Your mind controls your body. It is the control room. It sends messages to the muscles and to the blood and glands.

Your brain is part of your body. It is the most intricate

part and the most important. But you can look at a brain in a glass jar. Brains are just another part of the body. Butchers sell them. People eat them.

There is a third ingredient that has to be added to the mind and your body to make up you. That ingredient is your spirit. Your spirit is you. Your mind and your body clothe your spirit when it is on earth.

Prove it, you say. Show me a spirit. You can see a man. Remove his clothing and you can see his body. Drill a hole in his head and you can see his brain. Show me his spirit.

Have you ever seen a dead body? You can remove the clothing and you can dissect the brain. But it is not a person. It is just a carcase, a mass of flesh, bone and tissue that will quickly rot and become putrescent and that has to be shovelled underground into a hole, or burnt like rubbish in an incinerator before it becomes too rotten.

Is this a person? A man who loved, who lived, who composed music, who wrote great poetry, or invented, imagined, theorised, romanced? You know it is not. The one vital ingredient is missing. His spirit is no longer attached to his body. He is dead.

Be assured you are composed of three essential parts on this earth. Your body, merely a vehicle you occupy for your journey in this world; your mind, the control mechanism of your body; your spirit, which animates your mind and body and gives the whole life.

Only the mind and body die. The spirit is indestructible. You are not a body and a mind which has a spirit. You are a spirit being expressed through a temporal mind and body.

III

Why Am I Here?

THERE IS another world. It is the world of spirit. You have come from there. You will return to it. It is removed from this world, not in time or dis tance, but in its wavelength of vibration. The other world exists on another plane.

Suppose Rip Van Winkle were to awake today after being asleep for a hundred years and you said to him, "Around you now in the air all the time there is music, great symphonies, music for dancing, music

of martial bands, people are singing and talking and acting plays." He would probably think you were mad. Yet if you took a transistor radio out of your coat pocket and switched it on, he would hear the sounds and music that had surrounded him, and of which he was, up to then, totally ignorant.

The spirit world is also with us, on a different plane, and at a different wavelength. We, too, need a receiving set to tune in to the programs. That receiving set is a person called a sensitive, or by some people, a medium.

What I am writing is intended, as its title specifies, as a guide. It is not an authoritative textbook. It cannot cover the permutations. It can only guide you along the right road. There are a number of textbooks on Spiritualism.

Spirits are going through a process of continual refinement. As they progress through stage after stage of evolution, so they need experience, education, awareness. It is in this world of ours that a spirit finds some of that experience. *Life here is simply an education, and a pretty primary education, at that.* Your life is chosen because it will give to your spirit the experience, the suffering, the challenge and the opportunity it needs at this point in its evolution.

All of us have spiritual helpers. They are kindred spirits who help us through our problems and troubles, who advise, comfort and aid us. In the other world you will have discussed with your helpers the type of experience and education you need to help your evolution. And you decide that a period on earth in a life of a certain type will supply the opportunity for education and improvement.

Your guides visit this world. They consider all the factors and they help you choose the life that will accord with your spiritual needs. They bid their adieu to you, perhaps sorrowfully, for they know your awareness of them will be minimal for many years. You go into a deep sleep, like death itself. In this world a man and a woman who are to be your temporal parents, come together. The seed in the woman's womb is fertilized. At that moment you,

as a spirit, enter into the life of an unborn child.

May I digress here a moment to clear up a point upon which there exists much woolly thinking and some controversy. The spirit enters the child at the moment of conception. There is, therefore, nothing wrong with contraception. The seed is not fertilized. Spiritual life has not begun. But once the seed has been fertilized, life is there.

An abortion is murder. It is the taking of life. The child spends nine months in the warmth and comfort of its mother's womb. Then it emerges into the air for the rest of its life. But it begins to exist as a living entity at the moment of conception. It is at that moment that the spirit leaves the other world and enters this one.

We rejoice when a child is born. We mourn when a person dies. In the spirit world it is the opposite. They are sorrowful when a child is born, because it means a passing from their world. They rejoice when a person dies and the spirit is reunited with those he loves.

The life you are to lead here is chosen by you because you need it for your spiritual education. You have help in making your choice. But the choice is yours and entirely your responsibility.

People who are in pain, or ill, or who have suffered a loss, sometimes say to me: "Why should this happen to me? I have always lived a good life, I have never hurt a soul. Why should I suffer?" *Your suffering is your education. The sword being heated in the furnace might not like it, but it will be a much better sword once the steel is tempered.* And you will be a better person spiritually once you have suffered, and learned to rise above it.

As a contrast to this complaining, I have heard of the man who thanked God for the trials and tribulations he had to face. He felt honored that his soul was being tempered in this way and that he had been chosen and seemed important enough for such special treatment.

Your life on earth is an education. *The extent to which you benefit from your treatment of life's problems is the measure of your spiritual evolution and your fitness for higher things.*

IV
Can I Do What I Like?

AFTER YOU are born you have free will within certain defined limitations. There is a lot of rubbish written about free will and predestination. On the one extreme is the Eastern mystic who mutters, "It is written," as he sits starving in the dirt and squalor. He believes his entire life in every detail is predestined, and therefore nothing he can do will make a scrap of difference. At the other end of the scale is the agnostic who believes nothing, who often puts himself and his own pleasure first, who elbows his way up and who values his progress only on a material basis. "I'm all right, Jack," is what he mutters.

They are both completely wrong. Let us look at predestination first. You were born a white European. This you cannot change. You might have been born a dark Negro, a yellow-skinned Chinese, but you are tall, thin and fair, and you have blue eyes. Your mother and father had certain characteristics, and some of these have been passed on to you.

You were born in Europe in the 20th century. If you had wanted to be born the first son of the Doge of Venice in the 16th century, you could not arrange it. You are born with these basic characteristics, in a certain point in temporal time. The span of your life is known. The general pattern it will take, the type of problem, whether it be disease, an unfaithful wife, financial difficulties, loneliness, drug addiction, alcoholism, bigamy — all the infinite number of permutations of life's trials are known.

When you as a spirit enter your mother's womb and take possession of the fertilized seed that is there, your memory of your earlier spiritual life is almost completely erased. During your temporal life you will have some degree of personal revelation. This, too, is known.

Within this overall pattern you have free will, but subject to certain natural laws. The whole of the universe is subject to natural laws . . . of cause and effect. If you plant a daffodil bulb, come the spring and you have a tall yellow deffodil. You do not have a sunflower

or a black tulip. Cut yourself and you bleed.

These are simple laws. Science, philosophy, life itself are all founded on the basic laws of cause and effect. These laws govern your life on earth. *Every major action you take has a reaction.* The acts you do, the attitudes you adopt, the things you say, they are each like a stone tossed into a pool. The ripples spread in ever-widening circles.

Although our spiritual memories are erased when we are born, some slight memory remains in our subconsciousness. *Every man in the course of his life is given an opportunity of recognizing some degree of personal spiritual revelation.* The degree of revelation varies from person to person, and depends on the extent his spirit has evolved.

For instance, you may be in pain and suffering, having a disease, such as osteo-athritis, for which orthodox medicine has no cure. And perhaps after years of pain and discomfort, you are recommended to a spiritual healer. And you are healed. The pain and the stiffness disappear. You are straight and fit and well again.

Then know that the healing that has been given to you is your moment of spiritual revelation. If you then become sufficiently aware of what was done to you to ask questions, to learn more of the healing forces that have come to your aid, to investigate the wondrous knowledge and faith and happiness that spiritual awareness brings to mere mortals, then you have your revelation.

It may be a lesser moment, one when you are made aware of the right and the wrong road to take. You may be faced with a decision in business. Do one thing and you will be morally right but commercially the poorer; do another and you may gain worldly riches but condemn yourself to a major moral blunder that might never again let you regain the right road.

It may be even simpler . . . the alternatives, perhaps of an act of loving kindness and tolerance in place of stern, unyielding self-righteousness.

The laws of cause and effect cannot be altered. They cannot be bent. They cannot be ig-

nored. Recognize the natural laws, live according to your best interpretation of them, accept your problems as tests of your spiritual strength, recognize the opportunities of personal revelation, do what is morally right even if it might seem commercially wrong. Within the framework of place, time, hereditary characteristic, race, you have free will.

V

Will I Be Punished If I Do Wrong?

PUNISHMENT HAS a number of meanings. You can be punished by omission. If all the other boys have sweets and you are denied them, this is punishment. You can be punished by your own actions — if you bully little boys at school, and you are sent to Coventry. You can be punished by your own conscience. If you do a wrong act, you can worry yourself with remorse into a state of ill-health, both physical and mental.

If you as a thinking adult do a wrong act, then you will suffer. It is cause and effect. This act may color your life, things will start going wrong for you, your conscience may trouble you and you may not be at peace with yourself. You may find in your old age that you are embittered and disillusioned, the life you have led seeming empty and useless.

If you do a right act, then you feel at rest, you are relaxed, you feel warmly happy, everybody around you feels some reaction, things go right for you, and you reach the end of your earthly life contented that it has been a full and happy one.

I have talked about a right act or a wrong act. This is to apply to the whole of your life. You live a rightful life, and it is full and happy. You lead a wrongful life, and it seems dull and futile. For in spite of what the modern psychiatrists say, and the eternal excuses they find to justify human behavior, there is a very clearly defined right and wrong. As we evolve spiritually, we become more aware of this code.

No person is infallible, but it is possible to know what is right in any set of circumstances. Vivisection, and the thousands of experiments carried out on

animals every year, is wrong. If it is morally wrong, then it cannot be medically right. To cheat and lie and not to keep your word is wrong. It is wrong in your business life to act in any but the most honest and straightforward manner. If it is morally wrong, it cannot be commercially right.

In your day-to-day dealings with people your code of behavior can invariably be right. If it is wrong, then your life becomes futile and empty, the power you seek corrupts you. To this extent the operation of cause and effect makes its own punishment.

But when I die, you ask, will I be sent to hell and tortured? Will I face a day of judgment, hear all my sins read out and have my good deeds set off against them, and will a sentence be passed on the result? No. This does not happen. But what does happen is that you sit with your spiritual helpers and you consider your life. As it is re-enacted in front of you, so you comment on the mistakes you have made, on the right actions you took, on the wrong decisions and the results of them.

You discuss it all with your helpers, your guides, and then you decide if you are ready to pass on for a further stage in your evolution, or if another life on earth is needed to give you more experience. If you decide this is what you need, you have a long period of rest, meditation and readjuustment.

Then, one day, you are ready for a new experience. You gather with your guides and a new life is chosen. Then, perhaps centuries after your first visit, you go to sleep again, your spiritual memory is temporarily erased and you enter into the fertilized seed in a woman's womb. You have started another term in the university of life.

VI

What About Suicides and Young Children Who Die?

WHEN YOU choose a life, the span of it is pre-determined. If you end your life before the natural span, however short, has been reached, then you may have to come back to live out the balance.

It does not take any courage to commit suicide. It is the

coward's way. It takes courage to carry on, not to give up. Suicide decides nothing. After death, the suicide is likely to be returned to earth in a body whose life-span is long enough to make up the years lost. This may be one of the reasons why a baby is sometimes stillborn, or a child dies..

You must not regard death itself as a punishment. It is a step upwards. Your death certificate is your diploma in the university of life. In the same way as the undergraduate leaves college and goes into the world of commerce or industry, so you leave this school of experience and go into the fuller life of the next world.

The student who must now graduate naturally feels the loss of the life he has led, the security of the routine, the the protection of a cloistered existence. But he must go forward, as you must. And his regrets are soon forgotten in the excitement of a more expansive existence.

Some spirit entities need only a short time here, so that you must not imagine that all children who die young have been the return of suicides. Often the refined spirit who needs only a short visit will choose the life of a child. And then the sweetness, and the purity and the goodness shine through.

VII

Can I Speak to my Guides?

ALL OF US have spirit guides. They are evolved spirit entities who are chosen for their understanding and their experience in helping those going through life in this world. Your guides may include a relative, such as a grandfather, who was very fond of you and who has chosen to help you. Or they may be persons who passed over many centuries ago and who have specialized in your sort of existence. They were with you when you chose the life you are now leading. They are with you through it. And they will be the first ones to welcome you when it is over.

They often communicate with you, but they cannot normally do so by word of mouth. Their communication is limited. They will put an idea into your head, lead you to a man who will solve your problem, help you in many ways until you must

eventually become aware of the assistance you are getting, although it may prove impossible to highlight any particular act or thing, that is, unless you are a sensitive.

Sensitives, sometimes called mediums, are people who are born with the latent ability to communicate with spirit entities. Some do this by going into a trance. They seem to go into a deep sleep, and the guide can then take over the medium's body for a short while and talk to you. *There is no such thing as "calling up spirits". It is they who voluntarily communicate with us.* All we can do is to make ourselves available by attending a seance and hoping that a message will be received.

There is, however, a more simple way to communicate with your guides. You can do it by a method of attunement. You should sit with your clothing loosened in a comfortable chair. The room should be quiet and you should secure yourself against being disturbed. Take off your tie and open your collar, take off your jacket, remove your shoes, sit comfortably and relax. Close your eyes and breathe slowly.

If your guides wish to communicate, this will give them the receptive conditions they need. Do not be disappointed if after, say 20 minutes, nothing happens, or if you drop off to sleep. It takes practice to become receptive. The one essential exercise you must learn is to stop thinking about your problems. Just relax and daydream. After a few attempts you will find a lightening of tension and ideas start popping into your head. Your problems either disappear or are seen in a proper perspective — you are getting help.

VIII

What Happens When I Die?

WHEN THE span of your life is over and you are ready to die, you will find a lessen- of tension. All your pain and discomfort disappear. You find yourself drifting away from your earthly body. You drift upwards like a captive balloon. You look down, and there you are stretched out on the bed.

Connecting this outworn body to the real you is a thin line of silver that pulses with a living light. This is the silver cord.

As you gradually drift higher, the cord lengthens and gets thinner. Then the light that glows from it starts to fade, until the glow is gone completely and the cord can no longer be seen. At this moment you die.

You float there for a while looking down on the now empty body. You are relaxed and happy. You then find yourself drifting upwards through silver grey mist. Soon you are joined by your guides. They smile and welcome you and hold your hands. And together you drift through the mist until you find yourself in the other world.

Spirit entities have the appearance of the age in which they were at their best. It varies from person to person. Some men were in their prime in their forties. Some women reached their best in their twenties. After you die, there is a gradual change towards this age. The lines and appearance of old age disappear and you become more youthful until you reach the optimum condition for you. At this age and appearance you remain, although your face and your aura improve in beauty and light as your spiritual evolution progresses.

Children gradually grow up until they reach a natural age that suits them best. You are reunited with those you loved on earth. You meet old friends who have preceded you. And, as time passes, you yourself welcome newcomers and help them to adjust to their new surroundings. After a period of adjustment, of assessment and self-analysis, you pass on to the next stage of your evolution, or you return to this world for further experience and education in the life you have chosen to give you what your soul lacks.

IX

Will I Still Be Married in the Next World?

AS IN THE next world there is no lust or sex or bodily love, whether you are married or not becomes less important. There are some marriages here on earth which are founded on love. I do not mean sexual satisfaction, although this may well form an important demonstration of an affinity.

If your marriage is one founded on true love for one another, then, and only then, will it survive. If one partner goes before the other, then the period of parting will see the spiritual partner watching over the temporal one. The two of you will live in the next world in perfect harmony and understanding, and you will not again be parted.

But this applies only to those marriages founded on true love, for love, and only love, is the criterion. It matters not whether you are married in a church or a mosque or a registrar's office. If between the two of you there exists an affinity, if you are both part of the same one individual, if you have achieved in your marriage the union of two souls, then it will survive death.

If your marriage has not reached these heights, then you will be parted. And although you may be good friends you will live independent lives in the next world.

But what happens when a man who has been divorced is married to a widow? The answer is quite simply that the true affinity of love could only be attained once in a lifetime on this earth. If the man and the woman achieved this level, then they will be reunited with the partner with whom they achieved it.

X

How Do I Prepare To Die?

YOU DO NOT prepare to die by hurriedly giving sums to charity, by starting to go regularly to church, by suddenly acting as though you were a saint. You do not prepare to die by any action that shows you are afraid of the consequences. If you do a good act as an insurance against eternal damnation, you are a fool. You cannot make bargains with God. You cannot insure against eternity. *There is only one preparation for death and that is life.*

Scattered throughout the world and throughout history there have been divinely inspired men who have tabulated a design for living. Whether you read the Sermon on the Mount, the Ten Commandments or the Koran, you will find therein the golden thread thread runs through all great religions, through all divinely

inspired philosophies. If you make a study of comparative religions, you will inevitably be struck not by the differences but by the overwhelming number of similarities.

Find out by your reading, by your research and by your receptiveness to your guides what is the right life to lead. Then go and lead it.

Please do not point to a millionaire who is an agnostic and a hedonist and tell me how successful he is. Power corrupts, absolute power corrupts absolutely. Money is power. The millionaire to whom you enviously point can be a poor man, who will die from coronary thrombosis, who is childless and who chases pleasure in a vain search for happiness. Pity him. Perhaps on his next journey to this world he will have made a little progress.

Point rather to the man who lives a good and full life, who has a wife who loves him, who has happy children around him, who has friends and who is always going out of his way to help others, to do good, to comfort those in sorrow, to cheer those in need, a man who has an inner warmth, a man who has found spiritual awareness.

Dying is an exciting adventure. Such a man is equipped to undertake the journey. Are you?

HEALING TODAY

(*continued from page* 11)

healing, giving a brief description of the complaint, to The Spiritual Healing Sanctuary, Shere, Guildford, Surrey (England)."

There is no fee required for this service, but we urge American readers to enclose $1.00 when writing for absent healing, to cover the cost of correspondence. If healing is obtained, let your means and your conscience be your guide as to what should be contributed thereafter.

YOUR FUTURE -- It's In The Cards!

by DR. LEO LOUIS MARTELLO

(author of *Heaven and Hell in Your Handwriting, How Write You Are!*, etc.)

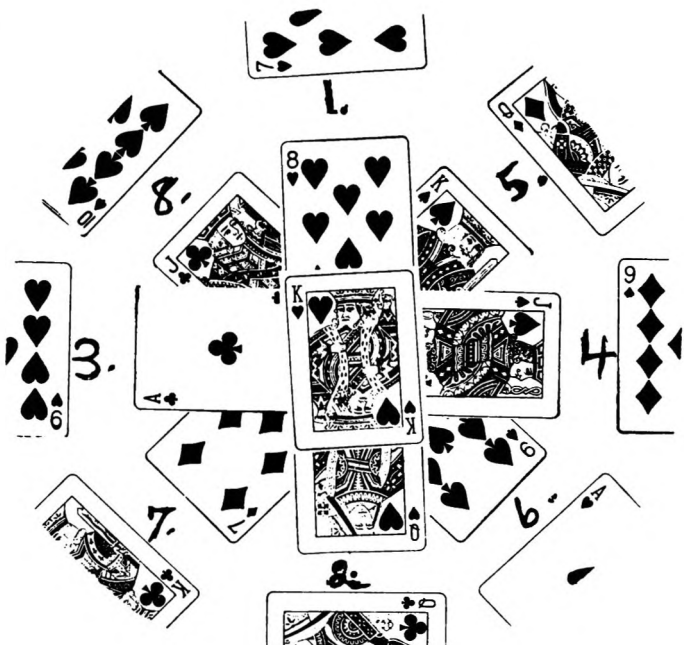
If you try to get weather reports for next week, and these reports say it is going to rain like all get-out, does this mean that you are "fated" to get soaking wet? Card-reading is no more "fateful"; it can be a means of obtaining information which can be helpful to you. But it is what you do about it, not the information itself, that will affect your future.

YES, IT'S IN the cards! How many times have you heard this expression? Many who wouldn't think of having their cards read use it constantly. This is a carry-over from the thirteenth century when cartomamcy was the rage among the elite. Among some of the possessions found belonging to the unfortunate Charles VI of France was a receipt for money paid to the artist, Jacquemin Gringonneur, for painting, gilding, and decorating three packs of cards. The French felt that this amusement

(Excerpts from Dr. Martello's book, *It's In The Cards*, published at $2, the Padell Book Co.; 817 Broadway, New York, N. Y. 10003.)

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THE WHEEL OF FORTUNE



Center face card is person being read. Place first card ABOVE; 2nd BELOW; 3rd to LEFT; 4th to RIGHT. The 5th between 1 & 4; the 6th between 4 & 2; the 7th between 2 & 3; the 8th between 3 & 1. Starting at the top (1) place all the other cards sideways until all 52 cards are laid out. This makes your WHEEL OF FORTUNE. You read the rows starting from the center outwards.

might improve the mental condition of their weak-willed ruler. Yet, there are references to the cards long before this among the French people.

The origin of playing cards is

uncertain, some crediting the Egyptians, the Chaldeans, others the Chinese. It is possible that at various times various peoples "originated" them independent of one another. As early as 1120 A.D. during the reign of Sum-Ho, the Chinese used cards as a form of entertainment and amusement, and this was a favored pastime at the Emperor's court; a favorite game was called the "Four Kings". Even today our modern cards retain an exotic, mystical, oriental charm.

During the Dark Ages the Inquisition made the reading of cards a crime punishable by death by burning at the stake. In 1404 the high ecclesiastics of the Church forbade the priests to touch the cards. It was during this era, too, that card-making became a lucrative business of its own, and a regular trade in Germany; they even had a "Card-Makers' Guild". In 1440 St. Bernadin persuaded the people to gather up all the cards they could find and burn them in the public square!

Modern playing cards are descendants of the mystically pictorial Tarot cards, the part called the Minor Arcana, which originally was composed of 56 cards, but modern usage has discarded the four Knights. The tarot itself is a long and deep study, highly occult, and has often been credited as being derived from the Jewish Kabbala. One of the most famous card readers of all time, Mlle. Le Normand, was advisor to Napoleon's Josephine. Mlle. Le Normand was feared by Napoleon, who had her jailed twice; but she was released. She truly held the secrets of the Empire

Wandering gypsies of Eastern and Central Europe became adept at the cards since they were already "old hands" at tea leaf reading and palmistry. They even adopted various cards as their tribal symbols For instance, the ten of hearts was the symbol for one gypsy clan, while the four of clubs was used by another. Thus, the cards took on especial importance according to which tribe the gypsy seer sprung.

From the Emperor's Court to wandering gypsies to our present day "gypsy tea rooms" in most of our big cities, card-reading has retained its popularity The best cartomancists are very

psychic, *using the cards only as a focal point of concentration.* There are many card readers, but those who lack intuition are mechanical; they lack the subtle insights of those who are innately psychic. I have used cards often in my parapsychological work and find them highly rewarding. They stimulate a flow of thoughts, ideas, and impressions; release hidden data; unlock doors of insights into the past, present and future which at times are astounding. For those who have an intuitive afffinity with the cards, this can be a most gratifying experience. Those not so developed should approach a card-reading, or read, with "a grain of salt". But whether for pastime or prophecy, cartomancy will always have its adherents. For those interested in learning "how to read the cards" the following is a skeletal outline of their meanings and procedure.

Have A Heart!

ALL HEART CARDS symbolize the emotions of affections of the person; they are good cards unless offset by black spades. In general, heart cards mean the home, environment, family, sympathies, love, romance, marriage, engagements, betrothals, harmony, goodwill, friendships, human relationships. Following are individual meanings. Some have more than one; the correct one in any reading is determined by surrounding cards and your own interpretative sense.

Ace: The home, sun, beginning, sometimes a ring.

Ten: Love, fulfillment, marriage, happiness, etc. Older meanings were a church or charity; property or abundance.

Nine: Wish card. Highest in the deck. Search for love, self-understanding, companionship.

Eight: Harmony, balance, vibrates to the Libran scales of Justice, fair play, double love (reciprocal feelings).

Seven: New social surroundings; winning out over an unpleasant or delayed situation; a desired meeting with someone.

Six: Male friend, book, learning, knowledge, study; creative talent; family; writing of some kind..

Five: Woman friend; new

cat; truth; working with hands (making, creating, sewing — usually two fives together).

Four: Marriage card or love bed, party, shower, sex.

Three: A child, (with spade a love triangle); revelation, friendly third party, learning a secret.

Two: Good news, love letter, pregnancy or new baby.

King: Usually fair. Blue, gray, or green eyes. Blond to brown hair. Symbolic meaning: Fatherly, benevolent, good man, often husband, fiance or lover.

Queen: Same coloring as King. Symbolic meaning: Maternal, kind, sympathetic, understanding, good friend.

Jack: Young man, fair coloring. Often the thoughts of the King or Queen.

Diamonds: A Girl's Best Friend!

DIAMONDS symbolize life, activity, energy, wealth, riches, stocks and bonds, real estate, property, etc. This includes luxuries, clothes, jewelry, bonuses, checks, raises, promotions. Anything to do with money or possessions.

Ace: A ring, jewelry, (on top of picture card) person in authority, profitable information, letter referring to money.

Ten: Career card, a bank security, bank account, wealth, financial success.

Nine: Check, compensation, tax refund, reward; social security; sometimes one's intuition or dreams.

Eight: Extra money, financial red tape cleared up (if surrounded by red cards) financial settlement; things of value.

Seven: Business offer with good financial prospects; business building; part time income or job. Money through gambling.

Six: A raise; promotion; partnership; bonus.

Five: Legal papers; documents; old meaning was fire, symbolical of purification — settling and clearing up various legal or financial matters.

Four: A desk, gift of jewelry, counter, table, time card.

Three: One's work, success, small debt paid back, time.

Two: Small check, letter, jewelry set (earrings, etc.).

King: Very light-complexioned or grayhaired man. Usually blue-gray eyes. Professional man. Symbol of someone in

professional work, armed services or government.

Queen: Very light, blonde, (often dyed hair). Symbolical of frivolity, fun loving, gay; the diamond-studded, mink-draped, drink-in-hand type. Use characteristics with discretion. Sometimes may mean winning a contest prize.

Jack: Very light young man. Also thoughts of King or Queen. Symbolical of a young gay blade, flashy, wealthy or one who wants to create this impression.

Clubs: *Dinner, Dates & Dancing*

CLUBS SYMBOLIZE all social activity, business-social contacts, meetings, conventions undertakings, amusement places, parks, the country, trees, vacations, fraternities, clubs, cocktail lounges, bars, night clubs, dance halls, country clubs, resorts, bowling alleys, restaurants and playgrounds. There aren't individual meanings for all of these, but your own ingenuity will help you in the correct interpretation. Clubs also represent business places and dealings of all sorts.

Ace: Telephone call; message; telegram; important letter; business card; small settlement.

Ten: Short journey, business trip; fortunate business move; major business transaction such as a merger, moving of the office, etc.

Nine: A big business deal settled; a profitable business opportunity with strings attached; a lump sum of money; an unexpected gain.

Eight: A conversation, conference, talk; though frustrated with tasks, hold tight; flowers, the country.

Seven: Don't take on extra expenses; business building; payment of an unexpected debt; change of business location or change of jobs, good or bad, dependent upon surrounding cards.

Six: Just enough money to meet expenses and pay bills; an offer of money "in the making"; getting together with someone to talk things over.

Five: Small amusement place (bar, grill, little night club, coffee shop); the need to manipulate things carefully; beware of false friends.

Four: A vehicle (car, bus, taxi, train, subway); table; Symbol of construction, building, laying a foundation, a cornerstone.

Three: A trip alone; tendency to procrastinate; a partnership of three persons (with three of spades beware of "third party interference" or getting involved in an unpleasant triangle); struggling with a small business.

Two: A watch, clock, time card (within a *Two*); business gossip or news; business letter; social irritation; often a warning to concentrate on the present instead of worrying too much about the future; tears; business routine and details.

King: Usual coloring of brown hair and brown eyes, dark, perhaps receding hairline and graying at the temples. Blue eyes permissable with dark hair. Often a professional man. Symbolically a successful man with good income and judgment; capacity to overcome obstacles.

Queen: A brunette, dark hair and eyes, latter may be blue. Can be a professional or business woman. Attractive, inclined to gossip, rather flirtatious.

Jack: Same coloring as the King. Usually a much younger man. May indicate the thoughts of the King.

The characteristics given to the face cards may be read or not depending on your own intuitive discretion. Your own sense of interpretation will guide you in what to say. The face cards themselves should be used as objects of interest, concentration and identification.

Calling A Spade A Spade

A MULTITUDE of meanings is given to the spade cards, perhaps the most symbolical in the deck. They represent the unknown, the mysterious, forbidden, dangerous, and hidden things. The unfavorable aspects shown by these cards are inharmony, lies, injustice, ingratitude, delays, setbacks, disappointments, losses, reverses, indecision, ignorance, frustrations, phobias, neuroses, psychoses, depressions, discouragement, quarrels, anger, temper, hurt feelings, bad environment, wrongdoing, crookedness, disaster. Spades surrounded by red cards may show the struggle of a per-

son trying to lift himself above his environment, or pull himself up out of depression. Spades can be neutralized, depending upon surrounding cards.

Ace: Worried mind, delay, worry, gossip; setback; postponement; emotional-mental upsets; "down in the dumps", feeling "blue" and depressed negative self-image.

Ten: This can represent the ocean, large body of water, or the night. Trouble; going around in a circle; everything looks black; unable to break the chains of the past, the tendency to repeat past patterns and expect and thus unconsciously PROVOKE the worst; surrounded by turmoil, threats and oppression.

Nine: Impending tragedy; severe illness; major operation; an accident; someone very sick; loss of a loved one; sometimes someone who has lost a limb or other portion of the body through accident, operation or illness (arm, leg, breast, hysterectomy).

Eight: Disappointment, hurt feelings; depressed; disillusionment; effort without reward; cynicism through injustice and bad emotional experiences.

Seven: Change for the worst; alcohol; anger; also represents water, and from this we get a tearoom, bar, water pipes, bath, sinks, even an icebox! Someone who "drinks like a fish".

Six: This is a break of some sort, a cutting away, severing of ties, breaking of bonds. A divorce, separation, break-up, operation. This card and the Five of Spades must be read most carefully: Sometimes such a "break" even if seemingly "bad" is just the thing a person wants or needs. Sometimes you have to get worse before you can get better, *viz.*, an operation, or a divorce when two people can no longer get along and are eating each other up alive with hate and resentment.

Five: Same meaning as the Six. Child running away from home; an elopement; an unwanted pregnancy; need to control one's temper; seething with resentment leading to quarrels, broken friendships; jealousy and possessiveness (such a person wants the loved one to CUT ALL TIES WITH OTHERS).

Four: A sick bed, getting ill, not feeling well. Family interference (mother-in-law trouble?); aggravations; trouble past or

present with relatives; trying to build something on a false foundation.

Three: Angry words; irritation, impatience, annoyance. Unhealthy marital triangle (the married man with WIFE and GIRLFRIEND or vice versa). Someone who is critical, destructive, always looking at the negative side of things.

Two: Bad news, letter with a refusal, rejection, or legal threat. Holding a grudge. Slight misunderstanding, insulting remarks, sick child (could be miscarriage), chronic feeling of dissatisfaction.

King: A very dark man with brown or black hair and dark eyes. A widower. Shrewd, smart operator; rather cynical.

Queen: A widow or divorced woman. Very dark coloring. Symbolically represents malice and gossip, one who delights in telling unsavory episodes; an aggressive minded career woman.

Jack: The thoughts of either the King or Queen. Young man of dark coloring. A dark, sullen, moody fellow; the type who can't keep a job, inconsistent, erratic, emotionally immature. Not sure of himself or what he wants to do in life. Instead of describing the coloring, just give this character analysis of someone if shown in the reading.

AFTER YOU have thoroughly mastered the various meanings of the cards you can go into the next part and learn how to use the various combinations in order to get an accurate reading. Each card affects and is affected by surrounding cards and a system of intuitive deduction is necessary if the reading is to make sense.

This article has given you a rather comprehensive rundown on the individual meanings of each card in the four suits. In the next article we will go into INTERPRETATION and LAYOUT. Those of you who are in any way psychic can use what has already been given as a start in cartomantic readings. There are many subtleties, variations, combinations in the card layout that you can't possibly get in one reading. In the space limitations of this two-part article you are getting a condensation of the specifics and the mechanics of card reading. For a full study of all the intricacies involved secure a copy of my book

It's In The Cards subtitled "The Atomic Age Approach to Card Reading Using Psychological and Parapsychological Principles."

If you're impatient and want to try sample readings before next issue I suggest that you use the following simple outline. Shuffle the 52 cards well, cut into three packs, read the cut as best you can. Then on the diagram which leads off this article, you select twenty-one cards, placing each card one at a time on the rows represented, face down.

YOUR HOME YOURSELF
YOUR WISH YOUR FRIENDS

WHAT YOU EXPECT
WHAT YOU DON'T EXPECT

SURE TO COME TRUE

There are seven layouts consisting of three cards each totalling twenty-one cards in all. Turn each three card pile up one at a time and interpret. Generally all red cards are positive; all black negative. Clubs are neutral in interpretation. See you next issue!

Both installments of the two-part article by Louise K. Landry drew very strong reactions, both positive and negative. Some rated it oustanding, or put it in first or second place; others disliked it or rated it in last or next to last place. Very few put it in the middle. Astrology thus remains a controversial subject with you, the readers, as a whole. What this response suggests to the editor, then, is that we run an occasional article on this subject, for those of you who are in favor — but not too frequently, out of consideration for those who are opposed; since some of you objected on the grounds that there are several magazines entirely devoted to astrology, feeling that they could handle the subject better than we could. Let's think about this and discuss it — not just assume it.

Here is how you rated the articles in the February issue: (1) *West German Witchcraft*, by C. V. Tench tied with *Mystery of the Dancing Cross*, by Vincent H. Gaddis; (2) *Psychic Blocks*, by Jerryl L. Keane, Ph.D.; (3) *A Killer House*, by Erna Schretter; (4) *Responsibility* — the editorial; (5) *You May Be Smarter Than You Think*, by Dr. Irwin Ross; (6) *The Eyrie* tied with *Books;* (8) *Basic Astrology*, by Louise K. Landry; (9) *How Write You Are*, by Dr. Leo Louis Martello.

PARAPSYCHOLOGY --

THE GREAT EVASION

by JERRYL L. KEANE, Ph. D.

(author of *How Valid Are Psychic Phenomena?*, *Spiritual Healing: Facts and Cases*, etc.)

In any form of human endeavor there is the end and the means; and there is always a danger of getting so involved in the means that the end is lost sight of — the means become the end. Parapsychology is a means, not an end, and Dr. Keane's argument is that present-day parapsychologists have become so wrapped up in the mechanics and methods of research that they have forgotten what they are supposed to be searching for.

MANY LONG years ago, when I was a student at the university, my two favorite boyfriends and I made a practice of having dinner together one evening a week to discuss our studies. The session which stands out so very clearly in my mind was a discussion which arose out of the study of the Trojan War. While the details involved are no longer clear, it seems that two accounts were written by a participant of that war — four hundred years apart, but apparently by the same person. The discussion centered around the ways and means of making a liar out of a guy if you couldn't prove he had never lived at all! As both the lads were in rare form that evening,

I was weak with laughter every time I thought about the conversation for several days afterwards.

The field which today calls itself "parapsychology" has just about as much to do with the continuity of life and communication between the two stages of existence, as the above discussion had to do with either the Trojan War or the conflict in the dating of two reports written reputedly by one and the same man. The discussions are erudite and learned in the extreme — and utterly and completely beside the point.

When these matters first came up for "scientific" investigation just over a century ago, the investigation concerned the examination of evidence of the continuity of life and communication between the two stages of existence, in order to determine whether or not what we call "death" means a cessation of conscious existence.

This investigation fell naturally into two sections (a) the gathering of reports from all over the world and every society about occurrences indicating that life was continuous, and communication valid and demonstrable; and (b) the means by which such phenomena could be and was produced in its various forms. With respect to the latter, the scientists of that day were intelligent enough to realize that *any phenomena can only be examined under conditions which are condusive to their production;* so while all reasonable precaution was taken to eliminate the possibility of fraud on the part of a medium who was being tested, *the medium was not expected to produce phenomena under conditions determined by the examiners.* This is an important point. Mediums today are refusing to work with the "parapsychologists" chiefly because the demands made by the *few* investigators who are willing to use mediums, inhibit the production of the very phenomena which these parapsychologists claim they wish to investigate. (And according to SCIENCE DIGEST, serious parapsychologists "don't do much work with sensitives, particularly professional ones. Some researchers reject them entirely." See *Science Gets Serious About E.S.P.*, by Daniel Cohen in the November 1965 issue.)

This brings us to side-track #1. In order to take such a track it is necessary for the investigator to make one or more of three assumptions (a) that the mediums are frauds and fakes and cannot produce – and neither can anyone else; (b) that if any phenomena can be produced they are to be considered as a result of a deranged mind; and (c) that if phenomena and mediums are genuine, the mediums are probably sexual deviates – deviates from the Freudian point of view, of course – and therefore, according to our society, irresponsible. All of which gets us off to a fine start. There is a fourth angle, even less rational,* and that is that the person who is producing the phenomena is totally incapable of either understanding its production, or describing how it is done, or teaching others the methods whereby it may be produced – let alone having a grasp on the implications involved. Further, the results which have been produced, and are still being produced, by mediums on every level are totally unimportant to the present day researchers; what is important is the methods which are used and the records which are kept of the methods!

In short, what they are examining is *not* the production of the phenomena, *but the way in which they think it ought to be produced!* **

SO, INSTEAD OF the great men of science, as in the past, trying to establish evidence that we are more than merely mortal, we get a collection of far lesser minds evading the issue and accusing some of the greatest scientific figures of

* We suggested to Dr. Keane that this word be used instead of "logical", as she had written originally. The behavior described is entirely logical, once you realize the underlying motivations (conscious on the part of some, unconscious on the part of others) – namely, either to prove that this is all fraud and nonsense, or to put a stop to it before the sacred dogmas of materialistic science are damaged beyond repair. RAWL

** If they are produced in such a way as not to upset the apple cart, but rather to confirm the prejudices of the investigators, and to be brought under rigid "scientific" control, then psychic phenomena are acceptable, of course. We trust that readers will not be so uncharitable as to notice the resemblance between this sort of approach and behavior and the attitude of the Inquisition toward science in an earlier and less enlightened age. RAWL

history of everything from sheer stupidity and overly emotional reporting to adultery and infatuation. As Stanley De Brath, writing a footnote in his magnificent book *Psychic Philosophy* at the turn of the century, said, "The following list of witnesses for the facts will show that those who admit them can neither be slighted as of scant intelligence nor suspected as cheats. The persons named below have all testified to the objective truth of psychic phenomena:

"The late President Lincoln, Longfellow, Mrs. Harriet B. Stowe, Dr. Kane (Artic explorer), Lord Lindsay, Lord Dunraven, Dr. Robert Chambers, Mr. C. F. Varley (electrician), Professor De Morgan (mathematician), Gerald Massey, W. M. Thackery, Mrs. E. Barrett Browning, Serjeant Cox (barrister), Professor Crookes (physicist), William Weber (electrician), Dr. A. R. Wallace, F.R.S., Professor Zollner (physicist), M. C. Flammarion (astronomer), Professor Challis (astronomer), Professor William Gregory, M.D. (chemist), Professor Herbert Mayo, M.D., Lord Lyndhurst (lawyer), Archbishop Whately, Captain E. R. Burton (explorer), T. A. Trollope (author), R. D. Owens (American Minister at Naples), Florence Marryat and many others. At the present day (1908) the psychic facts under one aspect or another have been testified to by Professors Lombroso, Schiaparelli, Charles Rubet, Aksakof, Sir Oliver Lodge, F.R.S., Balfour Stewart, P. G. Tait, W. James, W. F. Barrett, F.R.S., and many other men distinguished in science and literature . . .

"Those who think that they are, without examination, better judges of the facts than such persons with examination had better close this book here. Nothing that can be said is likely to move so robust a self-conceit."*

I might point out that those who claim they are "investigating" in this field today, apparently have that "robust self-conceit", for they are doing very little except trying to prove that the investigations carried out by the people listed above are either in error or downright fraudlent. It's too

*Rider & Co., London, England, 2nd edition 1909.

bad that Rider does not reissue this book, for it is just about the best and most intelligent work which has ever been written on this subject.

As a substitute for genuine research today we have a tremendous vocabulary with regard to this field, which sounds impressive and conveys nothing. Playing card games, or any other kind of game does not determine whether or not life is continuous; sounding super-intellectual and erudite on the subject, determines nothing. Experiments with drugs, without the necessary insight to use the drug correctly proves nothing; statistics prove nothing; skinning mice and torturing mediums proves nothing.*

There must be, quite literally, several tens of millions of well-attested cases of one phase or another of psychic phenomena on record. We have all the statistics we need. They follow clear, standardized patterns for each type of phenomena attested to. More important (and consistently ignored by the "parapsychologists") is the fact that if those who can produce such phenomena are consulted, they can and do give clear, well-balanced, intelligent reports about the manner in which it is produced – from both here and the next stages of existence.

THE parapsychologists go on merrily ignoring the idea of investigation by checking the claims made regarding the production of mediumship from every occult, mystical, and spiritualistic school in existence, sure that while these crackpots" must be checked on – to prove that it is all nonsense and fraud – they couldn't possibly know what they are talking about.

Examples? Probably the most blatant evasion of true investigation lies in the field of healing. A few years back a magazine which calls itself a "Journal of Parapsychology", reported on what they referred to as "controlled tests" to determine

*Except what, in some instances, the investigator set out to prove in the first place: nothing. For the mice-skinning experiment, see *Medical Implications of Parapsychology*, by Carroll B. Nash in the INTERNATIONAL JOURNAL OF PARAPSYCHOLOGY, Volume 4, Number 3, Summer 1962. RAWL

if some people possessed the power of healing.

It consisted, as I remember it, of removing areas of skin from the hides of living mice, then separating the mice into batches and permitting a person who was reputed to have healing powers to handle one of the batches and not the other or others. *This in face of the fact that today every town in England has a healing sanctuary; that there are over 5000 healers in England alone; that in Brazil the government assists in the support of hospitals owned and operated by spiritual healers; that healers in both these countries and Philippines have been photographed and checked doing everything from correcting deformities which "incurable" cases were born with, to performing operations with their bare hands or old jackknives — successfully.*

There must be quite literally millions of people today who have been cured of "incurable" conditions by these healers, and the testimony, publicly and privately, grows every day in the week in volume! So our bright sparks have to skin mice in order to "control" a test. Any time the boys want to look into the hospital records of England and check up on some of the people who have been discharged as "incurable" by these hospitals, (and cured by the English healers, most of whom know quite well what they are doing), they might be surprised to learn that people are being healed, under conditions which warrant serious study by the medical profession, by such men and women as Harry Edwards, Phil and Kathleen Wyndham, Peggy Parrish, Ursula Roberts, Gordon Turner, Elsie and Laurie Worger, Ted Fricker, and a host of others.

The one group of parapsychologists who have evinced any interest in these healers is only interested in getting a healer under "lab conditions" to find out how he does it — what the "gimmick" is, because it has to be some sort of fraud. When I suggested gently that the healer be asked how one went about learning to do this, and one of the group make the attempt to follow out the instructions and try to learn himself, I was told that this was neither sufficiently "scientific"

or "objective"! That was followed up with an admission that the person knew it happened — he had seen and photographed it happening — but he "didn't get it"; there had to be a "gag" somewhere!*

THE NEWSPAPERS and magazines in this country are silent on the results obtained elsewhere in public. In spite of the tremendous number of people who are being cured by the English healers, the papers there are only beginning to give the public healing meetings the coverage they deserve. It is a sad commentary on the state of the intelligence of English-speaking society that the Beatles received an M.B.E. while the fine work of healing done by Harry Edwards, TTed Fricker, and the thousands of other healers goes ignored by the government and medical world alike.

The same applies to the other areas of this field. We get many reports on "tests" of various sorts, but nothing coherent or understandable to the layman. Yet the Church of England in a majority report (7 out of 10 of the committee members signed it) admitted that life was continuous and communication possible; and that the English Spiritualists who had been under examination and test by this committee (including Harry Edwards on healing, by the way) knew precisely what they were doing and could demonstrate, and teach others to communicate also with those whom we call "dead"! (I might say here that the next article in this series will deal with the reason why the English are so far ahead of use in this field, so will reserve my commentary on the differences until then.)

The point in all this that comes to the fore is that instead of the standard method of investigation which is to observe, enquire, and duplicate (used in other fields of "scientific" endeavor), and listening to those who have done that and then trying to reproduce their procedure — in other words, a check and a cross-check — those who call themselves "parapsychologists" are

*Which this person will prove to himself, and various other jittery "scientists" by making tests under conditions which effectively gag the phenomena. JLK

so busy trying to dismiss the whole business as hallucination, fraud, abnormality, etc.. or trying to package it and shove it into a convenient pigeonhole where it can be safely dismissed and forgotten, that there is little or no opportunity in this country for the average person to ascertain the facts, particularly with regard to what goes on elsewhere..

What I am saying here I shall repeat in the succeeding articles of this series. There are exactly three points of importance to be recognized, and these must be recognized by every single soul on the face of this Earth.

1. That life is continuous; there is no "death" in the sense of extinction; consciousness and awareness go on.
2. That this is demonstrable by communication, and that each and every individual has a greater or lesser capacity to learn to communicate. This capacity is never totally absent, although in most cases it is so overlaid by the superstititions of the modern materialistic society that the ability is difficult to excavate.
3. That the implications of the above are far-reaching in the extreme — so far-reaching, that when the facts are generally known, every "sacred cow" inherent in our civilization will be automatically eliminated, for we will have to establish a society in which every individual assumes full responsibility for his own thinking and action; neither the power-hungry, nor the mentally lazy and only too willing to get in on the pork barrel and let Joe do it, would be able to function.

What we call "ideality" has been shoved up on a shelf too long. What goes on here has been taught by every religion in history. It is not new. It cannot be avoided and evaded and side-tracked forever; and we are reaching a point in history where either we eliminate the idea that we can go on ignoring the facts with impunity, or eliminate ourselves — more strictly speaking, translate our-

selves to a stage where we will have to face it anyhow.

This matter doesn't stop at what is called "parapsychology" by any means; but it is because of people who are intelligent enough to get a reasonable glimpse of the implications involved here that those who call themselves "parapsychologists" are working overtime to confuse the issue as much as possible. And it is because of the fact that some of us have been able to communicate with living intelligences on other levels – in advance of this one – that we know that the truth of the matter, insofar as each of us is able to grasp it, must prevail in the end.

The "parapsychologists" will get nowhere devising tests of the sort that are being passed off as psychical research today. The point is not to be dazzled by the "brilliance" of our own minds in being so damned clever, but in determining the nature of life itself. *And* through the understanding of what life actually is, bringing ourselves back into line and harmony with the universe instead of trying to run it.

Torturing animals and extremely sensitive people, playing games and cards, working on the principle that all mediums are frauds and require exposure will not do it. We are crawling with "experts" on fraudulent mediumship, but there are very few experts on the production of genuine phenomena in this country. There are even fewer people, such as medical men, who are willing to learn the truth about spiritual healing, and its techniques. The few healers we have are ignored as "quacks" and fakes and their cures are listed as "hysteria", "spontaneous regression", psychosomatic", or any other label that comes in handy and sounds good, enabling the medical people to ignore or turn aside the facts, and the attention of others from these *facts.*

ORAL ROBERTS, for instance, is getting cures. One gentleman who came to one of my lectures on healing told the group that his wife had been slated for an operation – a serious one – on a Tuesday a couple of years back. On the preceding Sunday morning she was watching Oral Roberts on

Television and felt a shock and saw a flash of light. When she was examined before the operation, the operation was cancelled; it was no longer needed. She had been healed, instantaneously, by this healer just through watching his program. This is only one case out of (literally) thousands whom Roberts has helped and/or healed. Unfortunately Roberts does not (according to his autobiography) understand the process by which he heals. The English healers do; and the results which they are getting are just as pronounced. But healing is only part of what is being carefully ignored by our "experts". An eyeopener for anyone who wants to know more about healing in England can be obtained either by subscribing to Harry Edwards' magazine THE SPIRITUAL HEALER (address is given in the *Healing Today* department) or becoming a member (open to anyone in the world who is interested) of the National Federation of Spiritual Healers at the same address. Harry Edwards is president of this group and there are over 2000 members in England alone. The price of the magazine is $3.00 per year, and the price of the membership is $1.50.

For the person who really wants to know what is wrong with "parapsychology" today, the best thing to do is go back to the investigations of Crookes, Lodge, Flammarion, James, De Brath, Geley, Lombroso, Schrenk-Notzing, Zollner, Russell Wallace, and others who were concerned with what was going on, rather than with their own brilliance in devising tests. Fraud, when detected, was checked off as fraud; *what interested these men was the phenomena which was produced which was* NOT *fraudulent.*

Some of the most brilliant men in the history of science have spent years investigating, testing, checking, and in some cases, trying it out for themselves. Their reports are well worth reading.

THE REMAINDER of this series will be devoted to (a) a comparison of the English, versus the American mediums today, (b) the literature available and in print regarding the techniques of development.

While, in writing for EXPLORING THE UNKNOWN I do lean heavily on the English material – it is so much better than the American material being published today – there are certain phases of this which require discussion because of the variation in conditions in this country, caused chiefly by a lack of understanding.

The facts of the matter are clear enough, any time the "parapsychologists" want to look. We have just finished a series of articles which should have given them a "new tack" to proceed on. Some three years ago it was suggested in an article in this magazine (No. 13, April 1962) that they test the ionization of oxygen as a factor in the production of clairvoyance and clairaudience. So far there has been no report that this has been tried; apparently the "poker game" is too interesting. They even admit that they "don't use mediums" any more, because the parapsychologists can't get results from mediums under the conditions that the parapsychologists insist on.*

The trouble lies in the totally unscientific approach of the scientists to the whole field. We repeat: *any phenomenon,* whether it be a polar bear, a rock, a bug, an earthquake, a person, or psychic, *can only be studied on its own terms. It cannot be dissociated from the conditions which produce it!* If this were not true, we would not have scientists today. The experts in any field are those who have studied the phenomena in its "native habitat" and examined it for what it is – not sixteen other things. Fancy labels and side-tracks are of no value in the study of anything; pre-conceived theories about the causes will not yield a type of testing conducive to phenomena – not psychic phenomena anyhow. The experts in the field are the ones who are able to get results. The intelligent ones who get results have studied it and know how they get them, and why.

We do not call an astronomer a cheat if, due to cloudy weather, he cannot photograph a star.

*Which somehow reminds me of Lucy's gambit in the comic strip, *Peanuts.* Lucy proves to her satisfaction that Beethoven wasn't so great after all – he never got to be king, did he? He never got his picture on bubble gum cards, did he? Well . .. *did he?* RAWL

We do not call him a cheat and a liar because the factors he deals with cannot be pulled into a laboratory to be cut up and tested. Rather we have supplied him with instrumentation which, to a certain extent, fills his requirements for testing, and do not call him a fraud because atmospheric conditions do not permit as clearcut results from the ground as they do 100 miles up.

Yet, while we do not have instrumentation other than human beings who have learned the techniques of producing psychic phenomena, we make little or no attempt to go along with the one instrument we do have to determine if the claims of this instrument are true! One way or another, for thousands of years (quite literally) these psychics and mediums have stated — to put it in modern phraseology — that phenomena and communication are concerned with the faster frequencies of existence, and have, to be slowed down to be at all effective in matter. For thousands of years (quite literally) we have been told that there are stages of existence beyond this one, inhabited by intelligent beings, many of them far in advance of our own intelligence, and that when we "die", we too, are born into such existence. The "parapsychologists", and a lot of others, don't want to believe this, but:

1. It has been more than adequately demonstrated that every material form, be it animate or inanimate, is constructed upon and formed by an electromagnetic matrix, which in the case of what we call the "living" ceases to function in cooperation with the material form, although all other parts of that form are intact.

2. It has been more than adequately demonstrated that at the point of "death" there is a definite loss of weight.

3. It has been more than adequately demonstrated that what we call consciousness and /or intelligence ceases to function with relation to the material form at the point of "death".

4. It has been observed by numerous (almost numberless) competent observers that at the point of "death" a "mist" departs from the material form.

5. It has been more than adequately demonstrated in all countries, among all peoples,

at all times in history, that communication has been made with identifiable "discarnate entities", who became either visible, audible, or sensible to people wearing bodies, with adequate indication of both their identity and the continued existence of their conscious awareness. The evidence has come from some of the most eminent people of our society in the past hundred years. Are these people competent witnesses until they get to investigating this sort of thing, then becoming gibbering incompetents, emotionally overwrought, hallucinated, etc.?

It isn't likely that so competent a person as Lord Dowding could, at the same time be trusted to conduct the Battle of Britain during the day and become an unreliable, deluded soul, working with this "dead" son at night to help get the boys who had been "killed" to stop fighting..

Neither is it likely that Dr. Raynor Johnson, Master of the Queen's College in Melbourne, Australia (and author of many books on psychic phenomena — good ones, that is) would spend many years of his life in investigation and study of the subject . . . doing a Jekyll and Hyde between being a competent physicist on one hand, and a raving lunatic with regard to this field on the other.

Those who have anything intelligent to say about this field do not hide behind fancy labels and gibberish and tests which avoid the crux of the matter. They do not have to sound learned, erudite, and obscure. They can, and do, write fluently, intelligently, and intelligently, and in language that the layman can understand, about their investigations, results, and the implications involved. They are not sidetracked into silly tests which prove nothing; nor are they dazzled by their own brilliance in devising such tests. Furthermore, they are not afraid to listen and try out what those who do produce such phenomena have to say about it, as they are intelligent enough to have learned to respect the intelligence of others wherever they find it.

While the "parapsychologists" are busy finding excuses not to look, such people as the ones listed above have gone ahead,

investigated, and come up with some pretty positive statements about both the evidence they have received and what that evidence proves so far as their investigations are concerned.

It is high time that some of the more responsible newspapers and magazines began to publish the truth about what is going on in other countries in this field, and the results which are being achieved there, instead of printing so much unintelligible mish-mash about those too, too clever tests. Any time the parapsychologists stop evading the issues involved, they will probably find out that the current testing is just as fraudulent, with respect to phenomena, as they themselves claim the mediums are — the mediums that they do not bother to test.

Meanwhile, really top scientists, are beginning to get inklings. The January 1966 issue of SCIENCE DIGEST quotes Nobel physicist Max Born, from the BULLETIN OF THE ATOMIC SCIENTISTS: "I am haunted by the idea that this break in human civilization, caused by the discovery of the scientific method, may be irreparable. Though I love science I have the feeling that it is so much against history and tradition that it cannot be absorbed by our civilization. . . . ." The ellipsis are in the quote; it continues with qualifications (he may be wrong, he says) and the hope that someone wiser and cleverer than anyone in our generation may appear, who can lead us out of the mess.*

*There's nothing wrong with such leaders. But if the rest of us do not take the necessary steps so that we can follow such a leader intelligently and meaningfully — so that while making use of such guidance we will not be dependent upon it, but rather on the God-given strength each of us has within himself — then such a leader will be wasted. After him, someone else will lead the sheep right back into another mess. RAWL



E. B. Gibbes and Geraldine Cummins

CHECKING UP ON HISTORY VIA EXTRA-SENSORY PERCEPTION

by GERALDINE CUMMINS

(author of *The Enemy Debt Case, The Last Disillusionment,* etc.)

IS IT POSSIBLE to check upon or clarify certain historical mysteries which are a subject for acute conflict between scholars? My reply is it is conceivably possible In certain rare instances it can be accomplished if the E.S.P. throws a new light on the problem and presents a logical and convincing narrative based on the principal characters who figure prominently in the theme under dispute. Scholars can be too analytical, too impressed by unimportant facts reported about a great man that appear to be incorrect. So authors of distinction, who spend their lives in observation of the continuity of h u m a n beings characters and their outlook, are sometimes the best judges of problems in history. Character, after all, is usually the source of action at a crisis in human lives.

Such authors could, therefore, be helpful in this present age. as nowadays the fashion for "debunking" great men who are dead has grown apace. However, in this article it is not for me to mention various distinguished people who of recent times have been attacked in this manner.

But in the past few years or so Christ, the greatest figure in religious history in the Western world, has in my view been much demeaned, reduced — at any rate, in his last days — to being an ordinary man, the victim of an uncontrolled passion, in a book called *The Death of Jesus*. Actually the word "debunked" does not apply to this book of clever dissection and that makes its apparent reduction of Jesus to the level of an ordinary man the more telling. The scholarly dissection, in its preparatory chapter, of a number of apparently recognizable gospel interpolations, or of discrepancies, are claimed to be in part the basis of its analysis of Jesus in r e g a r d to the last months of his life.

A friend of mine, an authority, in a letter to me in the summer of 1963 wrote of *The Death of Jesus* that "this book has been recently published in the United States. It is selling in thousands and is creating a very sinister impression."

I obtained a copy of the book and agreed that it was likely to make such an impression on many readers who accepted certain statements in it on their

face value, or had not (as in the case with many millions of professing Christians) read the Four Gospels since their childhood, or perhaps only knew of them from fragments read out at church services.

Joel Carmichael, the author of *The Death of Jesus,* writes on the first page in his preface:

> The thesis of the book is at variance with traditional views. It undertakes to prove that Jesus thought of himself as no more than the herald of an imminent material transformation of the world (the Kingdom of God), that his message was addressed to the Jews of his own time and to no one else, and that upon the failure of the Kingdom of God to appear he embarked on an altogether different course of action, which led to his violent death.

Later in the book it is suggested that "the course of action" was one of violence, that Jesus was the leader of an insurrection against Roman rule in Jerusalem. It was a short and bloody one and thus Jesus caused many of his ignorant young followers to be slain when, as was inevitable, the Insurrection was quelled by Roman soldiers; for this crime, he was crucified by the Romans.

This thesis is obviously based on Dr. Eislar's translation of a very ancient record called the Slavonic Josephus. Josephus was the almost contemporary Jewish historian, and we may accept as an historic fact that there was an insurrection in Jerusalem prior to the Crucifixion.

But in the last chapters of my communicated book *The Manhood of Jesus* (Psychic Press, London) it is shown that Jesus was the man of peace and Judas Iscariot the physical-force man the secret leader and contriver of the insurrection. Jesus more than suspected him of it and vainly sought to cast out this devil in him.

To use modern terms, the plan of Judas was to be (according to my book), if he succeeded, the absolute ruler of an independent Kingdom of Israel and the popular preacher Jesus a figurehead as "King of the Jews". The whole story of the intrigues of Judas with the official priesthood, the Sadducees, and Pharisees, and his betrayal of the Master to the Cross through his militant nationalism – not for thirty pieces of silver – in *The Manhood of Jesus* is in keeping with the

character revealed of Judas as described in the Gospels. But the following "Note" by E. B. Gibbes, published in *The Manhood of Jesus,* clearly presents the source from which it seems Joel Carmichael derived, to my mind, his unconvincing thesis that Jesus was merely like so many other revolutionary leaders in history out for war and bloodshed and not acting according to his famous saying reported in the New Testament, "My Kingdom is not of this world."

NOTE by E. B. Gibbes

In 1929 a book by the Austrian scholar, Dr. Robert Eisler, was published in English. It is called *The Messiah Jesus,* and it is founded on the recovery by Dr. Eisler of some repressed passages of Flavius Josephus. The parts brought to light for the first time in this country "have been excerpted from the old Russian rendering of the lost Greek text of a practically otherwise unknown work of Josephus." (*The Quest,* p. 22, October, 1929).

Dr. Eisler's reconstruction refers particularly to that part which appears to give further details of an incident only lightly touched upon in John VI, 15: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." This one verse, is, I believe, the only allusion in the New Testament to what was, apparently, a very serious happening.

It seems that Dr. Eisler's discovery amplifies this incident. In his resume of *The Messiah Jesus,* published in *The Observer* for March 15th, Principal L. P. Jacks wrote as follows:

> Beginning as a pacifist revolutionary patriot . . . Jesus presently realizes that these methods are ineffective for the purpose he has in view — that of leading his people to a promised land, in which he himself is to be their Messiah-King. Thereupon, with an inner circle or bodyguard of chosen followers . . . he marches to Jerusalem with the intention of occupying the temple (apparently with a minimum of violence), destroying it as a center of worship, and then, as a second Moses, leading the people forth in a new Exodus to a purer worship 'in the wilderness.' On the way to the city he collects a multitude of followers, some of them revolutionary zealots, whose habit it was to carry two curved daggers concealed beneath their cloaks and known to the Roman authorities as *sicarii,* or 'sickle men' —

offenders to be cut down at the first sign of activity. Accompanied by a large following of a mixed kind, now swelled to about a thousand, he enters Jerusalem, acclaimed by shouting multitudes who hail him as the Son of David. With little difficulty he takes possession of the Temple, the adjoining fortress of Antonia and the strong Tower of Siloam at the other end of the walls, the whole of the city, owing to the absence of the main Roman forces at Caesarea, being thus, for the moment, in his power . . . Meanwhile, a Roman legion, in response to an S.O.S. from the infuriated priests, is marching hot-foot from Caesarea. They arrive on the scene of the outbreak, reconniotre the position and get to work at once. Antonia is recaptured, the Tower of Siloam battered down, killing eighteen of the rebel patriots in its fall, while the Galilean followers of Jesus are slaughtered in heaps round the altars, their blood mingling with that of the sacrificial animals. . . . . "

THIS IS, apparently, Dr. Eisler's version of the Slavonic text which deals with the capture of Jerusalem.

In *The Manhood of Jesus,* readers will have seen the account of this uprising, showing that it was Judas Iscariot, the advocate of physical force, who was the leader of the insurrection and that Jesus was wholly opposed to it.

It is also to be noted that the historian, Josephus, was a Jew of the official class and therefore hostile to Jesus. It seems, then, that however intellectually honest he might be, he would accept only the report of events made by those who were enemies of Jesus; and these men would alter or distort facts according to t h e i r prejudices and in order to justify their actions.

Therefore, it is impossible to accept the statement in Dr. Eisler's book that *Jesus,* "with little difficulty, takes possession of the Temple, the adjoining fortress of Antonia and the strong Tower of Siloam." For Jesus, as many of His famous sayings in the Gospels show, was a man of peace and certainly not a militant leader. To take only one instance, He said: "Love your enemies. Bless them that persecute you." "Love your enemies" is not the utterance of a man who is planning an insurrection against a hated conqueror and oppressor.

Thus, writing some time after the Crucifixion, Josephus is likely to have made a mistaken report as regards Jesus through ignorance, while being correct in the main facts about an insurrection.

What is certain is that the

idea of Jesus as a militant leader is completely incredible when associated with his character as described in the Gospels. But it may well have been that Judas Iscariot, the "man of war", plotted to use Him as his tool for his own violent purpose — and failed as is related in this present book.

Great claims have been put forward for the historical value of these translated passages from the writings of Josephus. But the account given in *The Manhood of Jesus* seems to present the only credible explanation of the insurrection; and it is also one that clarifies the mystery of the betrayal of the Master by His disciple.

Numerous other mystifying points are cleared up in this narrative of the Crucifixion. For example, the Gospel tells of what Jesus did in the garden of Gethsemane during the evening of his betrayal; yet there appears to have been no witness to these events as the disciples slept. But their apparently rather callous sleep is explained by the statement in the present narrative that they had stayed awake for several nights watching for possible assassins of the Master; also it is said that Mark had hidden in the garden, and so he was the witness and later the reporter of what took place. He is described as the youth who (Mark XIV. 51.52) is later said to have been held, after the taking of the Master, "and he left the linen cloth and fled from them naked".

IT IS stated in the Gospels that when Judas brought with him to the garden of Gethsemane the hirelings of the Pharisees, he kissed Jesus. This fact is difficult to accept if Judas was merely betraying his Master because of a sordid love of money; but it is an entirely credible act according to the motives revealed in the present narrative. He kisses Jesus because of his jealous love, and his certainty that later he is going to make Jesus King of the Jews. It is, indeed, to Judas his big moment, the peak of his triumph, from which he had so great a fall.

At the last, even when he has decided to commit suicide, the pathetic blindness of his jealous, possessive regard for Jesus is illustrated in the words put into his mouth: "I loved the Master

and have always loved him more than any of the disciples, more than Peter and John. For these will not give their lives for him; they have fled and will remain in safe hiding. But I shall give my life because for me this world is a desert without Jesus, whom I still love, though he be only Son of Man."

Here is a touch of true character. It is the cry of the ignorant, vanity-ridden man who could scarcely have been so base as to betray such a Master only for gain; but was of the stupid and self-centered type common enough in this modern age of would-be dictators.

I HAVE presented in this Note by E. B. Gibbes a brief summary of the great pre-crucifixion crisis as related in the two books *The Death of Jesus* and my book *The Manhood of Jesus*. They are both totally in conflict. Who is to judge which is the more correct version of what happened then? Not, in my opinion, the scholar but authors of distinction who — as I have stated at the opening of this article — spend their lives in the observation of the continuity of human beings, characters and their outlook.

In this instance I suggest as judge that present day author of supreme distinction and as well that most astute critic Bernard Shaw. He has published his views of the character and outlook of Jesus in his preface to his play *Androcles and the Lion*.

Space only permits me to give short quotations from it. In the following quotation is expressed both character and outlook. As to outlook, Shaw wrote of the essence of the teachings of Jesus:

> He lays no stress on baptism or vows, and preaches conduct incessantly. He advocates the widening of the private family with its cramping ties into the great family of mankind under the fatherhood of God, the abandonment of revenge and punishment, *the counteracting of evil by good instead of by a hostile evil*, and an organic conception of society in which you are not an independent individual but a member of society, your neighbor being another member and each of you members one of another, as the two fingers on a hand, the obvious conclusion being that unless you love your neighbor as yourself and he reciprocates, you will both be the worse for it. He conveys all this with extraordinary charm *and* entertains his hearers with fables (parables) to illustrate them . . ."

Further of character Shaw writes:

> Far from being a coward or sheep, Jesus showed considerable fortitude in going through a cruel ordeal against which he could have defended himself as effectually as he cleared the money-changers out of the temple. "Gentle Jesus, meek and mild" is a snivelling modern invention, with no warrant in the Gospels.

Shaw insists that if Jesus could have worked out the practical problems "of an admitted obligation to deal with crime without revenge or punishment, and a full assumption by humanity of divine responsibilities, he would have conferred an incalculable benefit on mankind, because these distinctive demands of his are now turning out to be good sense and sound economics."

Shaw starts his preface (published in 1913) with the query. "Why not give Christianity a Trial?"

"The question seems a hopeless one after 2000 years of resolute adherence to the old cry of 'Not this man, but Barabbas'. It is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his empires, his millions of money and his moralities and churches and political constitutions. 'This man' has not been a failure yet. . . . After contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman."

In these and other passages the author Bernard Shaw has judged according to the continuity of character and wise outlook of Jesus. Certainly this author and astute critic would have given his verdict against Carmichael's suggestion that Jesus was a bloody-minded revolutionary, near his end a victim of an uncontrolled passion. Shaw would have in preference given his verdict in favour of the pre-Crucifixion Crisis as related in *The Manhood of Jesus.*

IN CONCLUSION one fact that emerges from the book by this able scholar Joel Carmichael offends me: I get the impression that he has displayed a definite anti-Jewish bias in it. But in his zeal for facts and "discrepancies", and in his fail-

ure of attention to the character of Jesus, of his anti-semitism, Carmichael is clearly consciously unaware.

It is true that I admire the Jews and regard them as a great race for whom I have a profound sympathy because of the persecution they have endured over many centuries from some alleged Christians who were in their acts pagans. But I admire the Jews more than anything else for the fact that their race produced the greatest figure in the religious history of the western world. Jesus was a Jew, so to me the subtle, unconvincing denigration of Jesus in the book before us conveys an impression of anti-Jewish bias, which in this world of many conflicts is regrettable.

In the case of religious geniuses in the long run through the centuries, it is not the man but his doctrine that ultimately is of value to mankind. We of the west are deeply indebted to the Jewish Race for the contribution of a Jew in his doctrine of Christianity, though very few of us can in any measure live up to the pure essence of his teaching in this battle called life, which is affirmed by many people to be our one and only experience of a minute fragment of Eternity in a soul-less universe.

But the Shaw question still requires an answer "Why not give Christianity a trial?"

At intervals through many centuries Judas, the man of war, has been in power; each time Jesus, the man of peace, has been overcome. It would seem that President John Kennedy, the idealist as revealed in his short career, was the latest victim. But must such slaying inevitably continue in the future?

At least *The Manhood of Jesus* in its account of the psychic revelation of the appearances of Jesus when He was resurrected extends again the ancient hope. Perhaps in the immediate future mankind will realize the nature of this latest sacrifice, and that my Irish countryman, John Kennedy, was not murdered in vain. The answer, so far as is possible, will be in the affirmative to that other Irishman Bernard Shaw. Christianity with its message of peace will at last be given a trial.

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The Clock That Foretold Death

by CECIL de VADA

SOME OLD-TIME hand-wound clocks seemed to have an affinity with Death: they would stop when a death occurred in the household. I was five years old when my grand-

mother on my father's side died at 84. I recall my mother going into the bedroom where grandma had lain in a semi-conscious state at times for several days. I heard them speak a few words, grandma's voice sounding feeble. Upon mother's return into the living room, we sat talking for perhaps an hour, when suddenly the room became intensely still as the clock ceased ticking.

"She's gone!" mother said in a hushed voice. She got up and went into the bedroom, to reappear minutes later to tells us that grandma was dead.

At another time, there was a much more eerie and impeling way that a clock presaged the death of a man in the prime of life.

I often heard my mother tell the story, which always made a profound impression on those whom she told it to. Mother was 12 years old when it happened.

My grandparents were farmers. Standing on a shelf in their living room they had a venerable clock, perhaps 75 or more years old. Because of its broken or worn out mechanism, it had not run for years. When it had stopped, and winding it hadn't made it run, it simply had been left standing on its shelf and for some time its roomy case was found to be a good place in which to put none too important papers like receipts for paid up bills.

The summer of 1906 was an unfavorable one for the farmers. July was a month of insufferable heat that spawned severe thunderstorms of rain, wind, and hail. A number of funnel clouds brought scares, though fortunately none of them touched ground.

My grandparents had a farm neighbor, a Mr. G—, who, when provoked, was given to speaking outspoken opinions. That year, after G— had planted his crops, his home was broken up by the unexpected passing of his wife. As farmers were wont to do, G— exchanged help with the neighbors, among these being my grandparents. Often G— ate a meal at their home. What now motivated G—'s outspokenness was his embitterment over the loss of his young wife and the almost daily threat of the unruly weather to his growing crops.

On an unbearably hot July Sunday, with the help of one

of my uncles — mother's oldest brother — then about 17, G— had worked hard all day stacking his wheat. Late that evening, with the air still humidly hot, when G— came into the house to eat supper, his clothes sweat-soaked and begrimed with wheat rust, he was moved to say loudly: "Well, I got the best of the Almighty today: I cheated Him out of one day, anyway! I got my wheat stacked, and I ain't giving any thanks for it to Him, either!"

As G— finished speaking, it happened. With a long and eerie preliminary buzz, the old clock in the living room began to strike. Clearly, slowly, it bonged seven times and then after a pause, it began striking again, this time up to fifteen, the last bong dying away in silence. The startled members of the family followed its head, my grandfather, into the living room. He opened the clock's englassed door, and all looked inside. Except for the receipt papers and its mechanism there was nothing out of the ordinary inside the old clock.

The days that followed continued to be hot and sultry. Came the 15th of July, which proved a severely hot day. At mid-afternoon ominous thunderheads began towering up on the sky, threatening another storm.

"More of the Almighty's blessings," G— scoffed when he came into the house for his supper. "I'd like to . . . ."

The old clock cut him off short, for it began with an eerie buzzing and then it started striking . . . . seven times . . . a pause . . . and then it bonged out fifteen strikes. The startled and provoked G— muttered an oath. The faces of the others in the room turned white, except grandfather's. He turned to G— and with a few quick words gave him his frank opinion of people who gave vent to their feelings by mocking God. Holy Writ had it that God will not be mocked, was one of the things he impressed upon G—.

Perhaps an hour later, the thunderstorm released its fury over the community. Suddenly there was a sharp lightning flash, followed instantly by a house jarring crash of thunder, which indicated that the bolt had struck something close by. Recovered from the unexpected shock, a member of the family

walked to a window and looked out, to exclaim that G—'s setting of wheat stacks was on fire! Springing up from his chair G— dashed outside in the downpour of rain and started running the short distance across the field to where his setting of wheat stacks stood; small flames of fire were already shooting up from the peaked top of one stack. As soon as he had gotten on his jacket and a cap, grandfather followed G—. When he had gotten about halfway to the wheat setting, there was another sharp lightning flash, followed by a terrific clap of thunder. Lightning had struck among the wheat stacks a second time. Looking up in the face of the rain, grandfather was just in time to see G—'s lightning-charred body falling to the ground from the burning wheat stack!

The old clock's strikes had been *seven* and *fifteen*. G— died on the *fifteenth* day of the *seventh month!*

On my grandparents' passing, mother fell heir — reluctantly, I know — to the sinister old clock. She didn't want it in the house; so for several years it stood on a shelf in the granary, where it became dust-laden from the grain that was elevated into the bins at threshing time. One day, there drove into the yard, a man whose hobby was collecting and fixing old clocks. My parents happened to be in the granary, and when he saw the clock he asked what they wanted for it. Mother told him to take it; and it was the one time she didn't tell its eerie story. The clock hobbyist took the clock with pleasure. I still remember the pleasant look on mother's face when the fellow drove from the yard with what must have been to him, a prize find.

Out-Of-The-Body Projection Saved My Life

by PAUL TWITCHELL

THE CAR WRECK came about in such an odd manner that I hardly realized what had happened until it became apparent that my physical body was lying on the road unconscious and I was looking at it curiously.

I was driving fast up over a high rocky area in a new sports car which had been purchased in Italy a few weeks before, heading west on what is called the gold coast road, which edges around the towering heights overlooking the blue Mediterranean.

In fact, I was driving faster than common sense said was safe on this sharp, curving road. But I was too elated about having a solid little foreign sports car and was sure that it would hold to the road without too much trouble.

Suddenly I became aware that somebody was sitting in the seat beside me, in the early afternoon sunlight; the man was dressed in a familiar dark, red robe with a cowl like those the medieval monks wore. He had snapping black eyes and a short-cropped beard, and his hair was likewise short.

His appearance so suddenlike didn't startle me too much; he was Rebazar Tarzs, a Tibetan Lama, who lives in the Hindu Kush mountains, in central Asia, near the great 25,000 foot peak called Tirich Mir. He often appears like this to me.

"You won't make this next curve," he said, although it wasn't a vocal sound, but a telepathic message. "Get ready to jump!"

"Jump?" I cried looking over the cliff's edge. Some hundred feet below, the sea foamed ang-

rily over the sharp, jagged rocks.

Suddenly I sprang out of the body, and looked at the car. From the position of being three feet above my head, in what is known as the atma projection, I could see that the car was heading for disaster. I could never make it.

Rebazar Tarzs signaled swiftly. "Jump!"

Springing back into the body I flung it sidewise and went tumbling over the hard road, feeling every rock and the pound of flesh against the surface. That was all I remerbered in the physical for a long time, except for the crashing of the car metal against the rail as it went over the cliff.

Suddenly I became aware of standing in the middle of the road, with the warm sunlight flaring out around me. There was hardly a scratch on my body. My mysterious companion was a few feet away leaning against a rock. His white teeth gleamed in a wide smile.

"You always forget to take a look at that curve," he said through his mind. "You forgot everything I taught you?"

"There was too much pleasure in driving that high speed car," I flashed back.

Snorting, he motioned to me. I followed him down the curve a few yards further to find something that looked like an animal lying in the road. A second glance showed it was my physical body in a crooked position. The master yogi leaned over and touched it with a pointed forefinger.

"Well, you're not ready to leave this thing yet," he smiled.

I groaned. "But it's completely broken up. I don't want to get back into that lump of clay."

He leaned over again and straightened out the crooked limbs. "A few bumps and bruises," he commented. "That's all!"

I heard the sound of another car coming up the road; the next thing I recalled was sitting in an emergency ward of a hospital with a doctor picking rocks out of my flesh. I cursed and sat up quickly.

He shrugged. "You're lucky, Monsieur," he said in English. "By any other standards you'd be dead now, or have some pretty badly broken bones. Your car is beyond repair!"

IT WAS no accident that I came out of this catastrophe like a cat on its feet without losing any of its nine lives. I knew it was only that out-of-the-body projection skill which my half-sister had taught me when a child, and which was later developed to considerable ability by Rebazar Tarzs, that had saved my life.

The latter is a remarkable individual who can appear anywhere he wishes. He is said to be some five hundred years old, and reveals himself only to those who are seeking certain truths. He is the advocate of Eckankar, the ancient science of controlled bilocation, and in case that some do not know what bilocation means, it is being in two places at the same time.

This has very little to do with astral projection; in fact astral projection is only one aspect of the teachings of Eckankar. Once one has become acquainted with Rebazar Tarzs, and has absorbed some of his ancient teachings, it is possible that he will take his chela to the spiritual city of Agam Das, which is located in the remote wilds of the Himalaya mountains.

Its name means "the inaccessible place" and it is certainly that; not only is its position hidden in those wilds, but hardly anyone visits it any more than they would Shamballa, or Damcar, or any of the seven spiritual cities, unless the ancient brotherhood of adepts living there wish it. One goes by invitation only, and in the light body — not the astral, or mental body, but by that which we call Atma Body, or Soul alone.

These extraordinary adepts of the East are called the Eshwar-Khanewale, in Hindu language, which is the word for God-Eaters in the inner circle of the spiritual travelers.

This ancient city is the center of activity where the line of Eckankar has flown through to reach this Earth planet. It was brought here in the early dawn of this world, from the city of Retz, capitol of the planet, Venus, by a spiritual traveler who goes both ways between the worlds as an agent of God. So far, few know about this ancient science of traveling between the worlds except those within this secret brotherhood of ancient adepts.

Because the inhabitants of

the other planets normally have a higher intelligence than those of this planet, they are usually followers of Eckankar, and some are members of the same secret brotherhood of adepts. These adepts often make make stops at the secret spiritual cities on Earth during their travels between the planets and constellations of this universe.

My first experience in the field of soul travel came at the early age of three when my older half-sister taught me the art. Most of my family were able to do bilocation at their own initiative and explore the other worlds.

Years later we went to India to study under an eastern adept Sundar Singh, in his ashram at Allahabad, India and learned more about out-of-the-body travel. It was on a second trip there I discovered Rebazar Tarzs, the Tibetan adept, and went to the Himalayans to study with him a short time.

I passed through a series of teachers at Rebazar Tarzs' request, to learn something under each, as each was a specialist in his own rights, but came back to the ancient teachings of Eckankar. This adept Rebazar Tarzs is able to project himself thousands of miles over land and sea to anyone he wishes or to any place in this universe or the spiritual worlds. He uses the Atma projection technique, or what we call Soul projection. I have given it the name of direct projection, which was the technique I used in the example of getting out of the sports car when it went over the cliff on the curve that day.

This is a skill that many people can learn, like those who have attended my Bilocation Workshops at the California Parapsychology Foundation, in San Diego.

Eckankar is the key for unlocking the secrets of the universe. It is a proof of survival of man, after death, for it gives evidence that all things have life beyond this physical plane, including animals, plants and minerals.

Therefore the purpose of Eckankar is simply to reach that realm of spirit which is known as the Kingdom of God. Hence, it is the *modus operandi* that we as soul, use as the vehicle to reach the heavenly realm.

The basic aspect of Eckankar is freedom: a liberation from

the physical body. Once anyone has learned it, he is free to come and go at will in spirit form. When death occurs he can leave the physical body and enter into the spiritual worlds and be with whom he wishes.

On the road that day, when traveling at a high speed, I knew that a crash was coming because I was able to get out of the body and see for myself, by direct projection. Of course, the sudden appearance of Rebazar Tarzs was the cause of my taking a look; but it was possible that I might have seen for myself if he hadn't come. I have been in other tight spots and pulled out alone. But this time, going at such high speed, and enjoying myself so thoroughly, it might have been a serious crackup if he hadn't called my attention to the impending danger.

Regardless of how much we are developed in the ability of getting out of the body, there is always a certain amount of protection afforded us by the spiritual travelers with whom we have come in contact during our travels in the other worlds.

A Deathbed Vow of Revenge

by CASHIE LINDON

as told to IRENE BIRD

IT WAS IN the left wing of Marlborough House on August 7, 1821, that the uncrowned Queen Caroline, wife of George IVth of England, lay dying. She raised herself partly upon

the canopied pillows, and to those grouped around her bed, uttered these words: "My Spirit will return after my death and haunt the King. I will drive him from this house." With these last words spoken, she fell back and died.

Marlborough House, outside London, had been the King's favorite residence, but he didn't remain long after the passing of Caroline. He had occupied the right wing, whereas Caroline and her servants lived in the left wing of this large and rambling residence.

Mrs. Cashie Lindon, who had taught high school in Alberta, and who had often told proudly about her Grandmother, Anne Notts, who had been employed in the services of the Prince and Princess of Wales in the early Seventies, had this experience to tell, as Marlborough House after some renovation, was alloted to the Royal couple as a residence.

"I was employed as assistant attendant for the Royal children, and was shocked when I met on the stairs leading to the Drawing Room, a plain-faced, brown-haired woman in Coronation robes. She seemed in an angry mood, as she was muttering curses to herself."

"I was frustrated and puzzled, as no orders had been given me concerning the children. The Prince and Princess were absent, as they were off to London that day. I couldn't imagine who this could be especially adorned in Coronation robes.

"I followed, as I felt sure she had entered the Drawing Room; but I couldn't enter the Drawing Room without permission from the Royal Chamberlain, and that might take several hours.

"Luck was with me, for when I reached the top of the long winding stair, there stood the Chamberlain. I curtsied and requested that he give me his permission to enter the Drawing Room, in which I was sure this strange lady disappeared.

"After some hesitation he asked my reason. I told him the story of meeting on the stairs, adorned in Coronation robes. The Chamberlain smiled and replied, 'My good lady, don't you know what you saw was the ghost of the departed Queen Caroline?'

"I was still flabbergasted and

felt like telling the Chamberlain I didn't appreciate his jokes; but at the same time, knew he ranked higher in the Royal Household than I did, and you couldn't talk back to Superiors, which was the rule in the household.

"I decided I would get to the bottom of this, and inquired of the Head Nurse Attendant; she told me in whispers the same as the Chamberlain – that it was the ghost of this dead Queen I had met, as it was common knowledge among the older servants that this ghost would appear on the stairs at certain times during the year.

"I had been in the Service several years, and again met this same phantom on the stair, in the same Coronation robes, and she disappeared into the Drawing Room as before. I knew then what the servants had told me was the truth – that Marlborough House was haunted; all the servants and sewing women knew this as a fact.

"I delved into history, and also talked to older employees in the Royal Service, and got the true story concerning this manifestation, which many had seen and experienced at Marlborough."

True to the vow the dying Queen made before her death, her Spirit did return and haunt this Royal Residence. Her story could be told in few words. She had married George IVth, one of her cousins, on April 8, 1795; it was a marriage of State.

George IVth was already secretly married to a commoner of Roman Catholic faith, Mary Anne Fitzherbert, who was kept in the background; few knew of this secret marriage, and Caroline had no knowledge of it. If it had been made public, the throne would have been in jeopardy.

George IVth and his German cousin, Caroline, had a stormy married life; one daughter was born to them, whom they named Charlotte. She was declared heiress to the throne, but she died a year after her marriage to Leopold of Wettin, in childbirth.

George IVth tried to persuade Caroline to go back to Germany; he offered an allowance from the privy council for her keep. She refused; she was determined she would stay,

and when the Coronation took place July 19, 1821, Caroline adorned her Royal Robes and attempted to take her place beside the King, who had already shown contempt for her.

She arrived at Westminister Abbey, but the Guards had already been given orders not to allow her in. She stormed past them, and attempted to take her place beside the King, who was then being crowned. This disrupted the Coronation Service, and the King angrily ordered the Guards to eject her. His orders were carried out; she was forced through the hallway and out the Abbey door in a rough manner.

This proved too much of a blow for the fiery-spirited Caroline; she took to her bed and died less than three weeks later, full of bitterness against the King and the House of Hanover.

It was known that this phantom of Caroline had met the Princess Alexandria of Wales on the staircase several times, had followed her to the private sewing chamber at Marlborough, and had warned her that she, too, would shed many tears.

The Princess finally requested her husband, Edward – later, Edward VII – that they leave Marlborough and move to St. James (which was finally agreed on) as she was really becoming miserable through the hauntings, and the wild parties the Prince indulged in.

True to the phantom's prediction, Alexandria did shed many tears; the boisterous Prince of Wales was also a philanderer, having an eye for every pretty woman he met.

His parents, Queen Victoria and her German husband, Prince Albert, had tried to mold Edward into their own dignified images, but without success. At last Queen Victoria called her son into a private chamber and handed him a list containing the names of four women only, one of whom he would be allowed to marry, hoping marriage would settle him.

He scanned the first three names and found they were German princesses, but chose the last name, which was that of the beautiful Alexandra of Glucksborg, Denmark, and told his mother he would marry her. So the Queen set the marriage

date for March 10th of that year, 1863. Many scions of Royalty attended the Royal Wedding which took place in St. George's Chapel.

However his marriage to the most beautiful Royal lady of that day didn't stop the wild escapades of the Prince of Wales. He flaunted his mistresses openly, to the grief of Alexandra and the great disgust of his then widowed mother. There were bitter quarrels between him and his mother, who refused to allow any of his mistresses inside the Palace gate; Queen Victoria was strict on morals. His wife, Alexandra, stifled her grief and devoted her life to bringing up her family and to charitable projects.

The Vision of Annie Herson

by NELLIE M. NIELSON

THE STORY OF Annie Herson and her vision stems from the first decade of the eighteenth century.

A small, middle-aged widow, Annie earned her living as a charwoman and was engaged by various publicans in London, England. Every evening, long after sundown, and every morning before full daylight, Annie trudged the streets entrusted with the keys of the buildings, prepared to work whilst the places were free of people.

One bleak, foggy morning, Annie was feeling unusually tired and run-down physically, suffering from a persistent cough; so after lighting a fire

and enjoying the sight of its comforting glow, Annie couldn't resist the temptation to curl up for a while in the big easy chair close by. It was then 6:30 A.M., and there was seldom any noise heard at the Anchor Inn prior to 7, when the stableboy began to attend to the horses.

Annie was going to make the best of this next half hour, knowing that even the landlord of the inn was never seen away from his bedroom before 8 A.M. Annie fell into a deep sleep.

Annie, who was not known as a psychic person at all, then had a dream; here is the vision as Annie saw it:

A tall, very well dressed gentleman came into the inn late at night and after being "wined and dined" asked for a night's lodgings. When she saw the landlord's face, Annie was surprised to see that he was a different man from her present employer. Mystified, she followed the two men upstairs, saw the landlord bid the guest a pleasant goodnight, and then leave the room.

Later, though, Annie saw the landlord return with a knife, "put a cloth over the guest's mouth", and plunge a knife into his chest; then he "stole his thick purse". Horrified, Annie saw the landlord drag the body down to the coal shed where he "chopped a hole", put the body in it, and covered it over with coal.

Annie, although much in a state of shock, had to resume her duties, and as her body shook and she wiped the beads of perspiration from her face with her apron she heard the neighing of the horses. It seemed incredible to her that she had dreamed so much in such a short time.

During the hours when most people were awake in the full light of day, Annie had to find the time to sleep, but today there was a difference; the vivid dream persisted in haunting her throughout the day. Every time she tried to close her eyes, the terrifying experience seemed to want to relive itself in her mind.

Owing to its size the Anchor Inn took two mornings of Annie's time for cleaning, so early next day found her trudging along in the fog and fearing her arrival at the Inn – at what she might see.

A chill crept over her frail body as she unlocked the door to find everything in order, except for the usual bits of untidiness expected to be found in an inn.

"It was only a dream," she said, and for that morning, tried to work with a lighter heart.

The sun shone brightly through the windows as Annie was preparing to leave and when the landlord called her to him.

"I'd like you to stay Annie. My wife and the regular maid are ill. I have some special guests coming in from Bristol and don't know at the moment who else to call on."

Annie accepted, since a little extra money meant so much. She was in the midst of her extra duties when a coach came to a halt outside of the door.

The little charwoman shook inside herself when she saw the face of the man who stepped out of the coach with a lady. He was none other than the man who was the murderer of her dream!

Annie recalled that "she just didn't know how she kept calm enough" to help to serve the

Lost, Pursued By Evil Incarnated!

Dr. Stugatche was jubilant when he uncovered the bizarrre idol buried in the sands of the Sahara, and he paid no attention to the murmurings of the natives. But when he found himself deserted, left without food or water, he remembered the hushed whispers about Nyarlathotep, and the horrid hints that this idol without a countenance would come to life and stalk down its profaner, rendering frightful doom upon its prey. Don't miss this shuddery tale by the author of "Psycho".

The Faceless God

by Robert Bloch

MAGAZINE OF HORROR

The Bizarre and The Unusual

If you cannot find the big Winter issue on your newsstands, send $1.00 for two superb issues to **Health Knowledge, Inc., 119 Fifth Avenue, New York, N. Y. 10003**

couple since she felt more than ever that her dream tied up with this man.

Inquiries revealed that the visitor was the former landlord of The Anchor Inn, who sold it to the present owner a few years back, after suddenly acquiring a large sum of money,, supposedly from a deceased wealthy relative. Now, he was the owner of one of the finest inns in Bristol.

Fortunately, Annie found a "person in authority" who thought her story worthy of investigation, but only when the grim remains of a body was found under the coal shed did others pay more than a little attention.

Needless to say, when the former landlord was told about the finding of the body he "expressed great surprise"; but it was taken as an admission of guilt when the next day he was missing.

He was soon traced though, and confessed.

With amazing accuracy the little charwoman's vision coincided with the murderer's confession, even though the deed had been committed years before she dreamed about it.

People have wondered whether or not the dead man might have caused Annie's dream, to expose the murderer. Who knows?

A number of you, the readers, have been sending us psychic experiences in the "filler" length — 400 to 600 words. Please read the heading to this department carefully; we cannot consider your psychic experiences in lengths under 1000 words — this would run to at least four pages, typwritten double space. We are always sorry to have to return such material, but would you accept goods which did not meet your stated requirements?



editorial

THE STANDARD

OF THE MAKING of books, says the Evangelist, there is no end; and in recent months I have become aware of what a vast number of books there are on matters with which we are concerned here in the pages of EXPLORING THE UNKNOWN: psychic phenomena, "psychism" (the *mechanics* of mediumship, healing, etc.), and examinations into the meaning of it all. These books are produced and distributed in various ways:

(1) The "trade" books, meaning that they are distributed generally in book stores, coming from well-known – and thus, in the eyes of the multitude, and of "scientists", "reputable" – book publishers.

(2) The "mail-order" books, some of which have the imprints of little-known, "sideline" companies owned by reputable book publishers (thus the name of the main publisher is not sullied by such material). These are not generally distributed; you may find them in an occasional store which specializes in "occult", etc., books; for the most part you can get them only by mail.

(3) The Vanity Press books, where the author pays the publisher for the expense of producing the book. In some instances, you may find some of the better known examples in bookstores, but they are not generally distributed or reviewed.

(4) The Author-Publisher, who either makes a deal with a local printer and binder (usually two separate deals) and advertizes in some newspapers and in magazines like EXTU. You can get these books or pamphlets, etc., only by mail.

Trade books are reviewed in newspapers and special book-review supplements like the one you find in the Sunday NEW YORK TIMES, and in specialized magazines like SATURDAY REVIEW. An occasional Vanity Press book will be reviewed in some of these outlets, but this is rare. The rest are little noticed. Here at EXTU we receive some (but a very small percentage) of author-paid-for or author-produced books, etc., and we try to give them sort of notice so that you, the readers, will have an idea as to whether they are worth your investigating — and why. Some, as you have seen, are recommended heartily; some are recommended with reservation; and some we warn you against.

But what is the basis for judgment? Is there a standard by which we judge? If so, what is this standard?

Some time ago, Dr. Jerryl L. Keane was invited to do some books for a publisher who specializes in what is known as the "inspirational" type of book dealing with psychic phenomena, etc. Dr. Keane was provided with some sample outlines which this company furnishes to authors, indicating the general plan of these books, and suggesting some subects which the editor, after having read her material in EXTU, felt that she might be able to handle well. In her reply, Dr. Keane described what she considers to be the fundamental standard for worth and value in this type of book; and we have obtained permission to quote from her letter.

In order to be clear which is JLK and which are RAWL's comments, the material by Dr. Keane is being set in metro type, while my own comments

are in the type you are now reading.

The other day you asked me to get something on paper to you about what I can or cannot do by way of a book, and the more I think about it, the more it worked out to just what should and what should not be brought out in psychic matters. As I said before, the publishers here are publishing reams of garbage on the subject for the gardget - whacky, and mostly written by psychics — genuine enough — but with little or no comprehension of the necessity for realizing one's personal responsibility in writing **anything** — in other words, the chasers of the fast buck.

THE BOLD TYPE in that final sentence is mine. The first criterion for a book on psychics (the phenomena, rather than persons who have developed what we call "psychic powers") is a sense of responsibility. One does not write a text along with a child's chemistry set giving the formula for nitroglycerine, poison gas, etc. We are not dealing with fine-spun fantasies when we write of psychic matters; we are dealing with actualities, matters which *are,* talents and powers which can be misused and abused just as easily as used correctly.

The book which tells you what psychic powers are, but not what they are for, is irresponsible and very dangerous. It offers that "little knowledge" which is rightly regarded as a dangerous thing, is akin to giving a bright ten-year-old the formula for nitroglycerine, the ingredients, and careful instructions on just how you proceed — and then turning him loose.

This is an inadequate analogy, but the best I can do: because a knowledge of what psychic talents and powers are, and how you develop them and work with them WITHOUT THE KNOWLEDGE OF WHAT THEY ARE FOR is MORE dangerous than the example given above. It is partly because of this irresponsible approach that the legends arose that such knowledge was forbidden by God, and that frightful punishment (or consequences to put it another way) would follow investigation into such matters.

Now, as I have told you,

while I have the education, the information that is stored in my mind is used in the particular order that my "gang upstairs" thinks it should be used in, and about all I do is the typing, when it comes right down to it. I cannot give you an outline, because I do not know what they want, insofar as order is concerned, until it comes off in type. However, what I can do is to give you a general idea of what such a book would contain and why it would contain it, which is the substance of the book.

THE SECOND criterion for a book on psychics is that the author is not working alone, all on his own. *The necessary education, which alone qualifies an author to write on these subjects, includes direction from, and co-operation with, highly developed (or evolved) persons who we, living in this world, call "dead".* WRITING A WORTHWHILE BOOK ON PSYCHICS IS A PROPHETIC PROCESS.

"When someone today is referred to as a prophet or said to prophesy, we think of him as foretelling the future. This was not the original meaning of the word. 'Prophet' comes from the Greek word *prophetes* in which *pro* means 'for' and *phetes* means 'to speak'. In the Greek, then, a prophet is someone who 'speaks for' someone else. This meaning is faithful to the original Hebrew: (in the Old Testament – RAWL). When God commissions Moses to demand from Pharaoh the release of his people and Moses protests that he cannot speak, God says, 'Aaron, thy brother, shall be thy prophet.' Ex. 7:1" (From the chapter on Judaism in *The Religions of Man,* by Hudson Smith.)

Some prophets, both ancient and present, are learned people; some are untutored, so far as human learning is concerned; ALL have received the hard core of their message from sources not only outside themselves, but outside the material world. Their own personalities may or may not color the phraseology of the material, in one place or another; but ALL are under direction. Jesus tells His friends that the words He speaks are not His own, but those which He has received. The prophet does not speak on his own authority, but on behalf of

those who "sent" him – are guiding him. Muhammad repeats over and over that the only "miracle" with which he can be connected is the Holy Koran itself – which he did not write out of himself, but out of what he received. Buddha speaks out of the enlightenment which he has received.

The first thing that any such book would have to do, if I wrote it, would be to make it clear that the laws of physics are the same as the basic teachings of all religions (as opposed to theology), and therefore the first thing to do is to gain an understanding of the basic principles involved— **how** these things operate, not only for the reader, but for everyone.

THAT IS: both the basic teachings of religion, and the fundamentals of physics and all the other "sciences" are rooted in UNIVERSAL LAW. There is *no* conflict between true science and true religion. Both point in the same direction; both, in the end, say the same things; they are different facets on the same jewel – there is ONE UNIVERSE and truth is ONE (not one universe for the scientist, another for the religious person, etc.).

Theology – speculation upon the meaning of this or that aspect of basic religious truth – *can* be meaningful and helpful; but theologians, being imperfect human beings, often (alas, perhaps usually) succumb to the very human temptation to erect these speculations into tight, exclusive systems. And religious organizations, also being composed of imperfect human beings, tend to make rigid regulations and not only require their members to subscribe *in toto*, but clamp down a lid and say, "This is all there is to see; revelation stopped here; the rest is commentary."

Any given theological writing *may* be valuable to me or to you; official, systematic theology is another matter. In a recent sermon, a priest told the story of a little girl who, at supper one night, asked if God was everywhere. He is, she was told. Is He in this room? Yes. Is He at this table? Of course. Is He in the sugar bowl? Yes. So she clamped the lid on the sugar bowl, and gleefully ex-

claimed, "I've got Him!" This is what official, systematic theology does – and it is not, if you please, an activity confined to religion. Science, too, has its official and systematic explanations. And you will find this sort of activity in every aspect of life; it is, in effect, the letter which killeth, where only the Spirit can give life. Whether it is the official dogma of a religion, or the respectable theory in science, or whatever, the result is the same: an attempt has been made to put God (Truth+)* into a box and clamp down the lid..

God is Perfect, Universal Law+. Human beings make and unmake laws which can be broken. The Laws of God, of the Universe, are entirely unbreakable – foolish and ignorant human beings break themselves and each other trying to go against them. Every action (thought or motion, etc.) we make is a cause which will have an effect; every effect sets up new causes. The unknowing person is like a puppet dangled on strings; the enlightened person has discovered how to fulfill himself by working *with* God's Laws. And everything we may want to do with the accumulation of knowledge we have obtained of the material universe is equally dependent upon working with God's Laws. There is no split, no barrier, no watertight partition between what is commonly referred to as "natural" and "divine" law; nor does either abrogate or suspend the other.

The second thing would be to evaluate these principles, in the light of what we know in everyday life, and see where any psychic development is an extension (bad term but the closest I can come at the moment) of the normal development of what we are — and what that means. This is vitally important, and it is the lack of understanding regarding this that makes the development of the psychic faculties dangerous. This part would have to be extremely outspoken, and would probably run counter to all the ideas of our society. In

*Inadequate as it is, putting a + sign after anything we may say about God, or any particular attribute of God we are considering at the moment, can at the very least indicate that God is more than any word or combination of words we can express.

this business there is no safe compromise. You either realize and use it as such, or you "dabble" and wind up in the soup. This is the price tag section, and the most v i t a l part of the whole thing.

WE'RE ALL in touch, to a certain degree, with "discarnate" influences, whether we are aware of this or not. The person who is qualified to write a text on psychics is consciously in this sort of contact, is consciously co-operating with discarnates (Stewart Edward White's series of books is an outstanding example of this.)* The price-tag of such consciousness is responsibility.**

The "best things in life are free" notion is a part-truth, and an awful lot depends upon just what you mean by "free". Enlightenment, through which anyone's life will become richer, is "free" in the sense that you do not have to pay money for it — and, in fact, all the money in the world cannot buy it; but it is *not* free in the sense that you are free of the consequences of knowledge, particularly a little knowledge. *The "price tag" is the consequences of the manner in which psychic powers are used, and the collision with the distorted values of our society is part of the price one will pay for using them rightly.* (*Righteousness = right-use-ness*).

Moses transmitted the essentials of God's Laws to a primitive people, in a manner in which they could understand.

* *The Betty Book, Across the Unknown, The Unobstructed Universe, The Road I Know, Anchors to Windward, The Stars are Still There, With Folded Wings,* and *The Job of Living.* The first three of these titles, and the final one, have just been re-issued by Dutton. The third is also available in soft covers. RAWL

** I have become aware of such "inspiration" during the last few years, and except for the opening section relating to the production and distribution of books on psychic matters, my part of this editorial was little more than typing. Upon reading it over, I was amazed at some of the things that came out; but my responsibility is to let it stand and not to delete or color it with my own conscious opinions. A certain amount of coloring is here, of course, because (partly due to the limited nature of my ability to respond, co-operate) there is nothing that I had not encountered in some form before. *Conscious co-operation* (as with the case of Betty in the White books) would bring forth material that was not only beyond anything RAWL had encountered before, but would include manners of expression quite different from mine. *The Betty Book* is an invaluable exposition of *one of the ways* in which this sort of development takes place. RAWL

They came out as Commandments – Do this, don't do that, saith the Lord, with a blessing if you obey and a curse (punishment) if you disobey. Our present-day society has observed correctly that God does not always seem to shower material benefits on every person who tries to live by the "Commandments" or always seem to visit horrible punishment upon every person who ignores them. (In fact, one entire book in the Old Testament, Ecclesiastes, has examined and expressed this as well as it has ever been expressed since.) The easy conclusion is that God just isn't, or if there is Something Somewhere Somewhen anything like God, He or It is not in any way concerned with what people do.

Later religious teachers showed that the "Commandments" simply express the unalterable facts of the Universe. The Ten Commandments are Good Advice – but by themselves, they are *bad news* because it seems impossible for anyone to follow them perfectly all the time. Jesus brought the Good News, showing how it was possible to follow the Ten Commandments, and what working with God's Laws would lead to – awareness and a growing into the condition for which we were all created in the first place, in life that neither began nor will end with our tenure of the bodies our spirits are presently inhabiting.

We are free to accept or ignore the knowledge that is offered us, both of the material world and of the Universe of which this material world is but a small part. We are free to use this knowledge, both of material science and "psychics" in any way we want to. We *can* develop psychic powers and misuse them for personal prestige, fun and games, and trying to gain power and control over other people. God will not prevent us; but the price of misuse is heavy and painful – and the price of ignorance is painful. The horrible state of the world around us is due both to ignorance of and misuse of God's Laws.

To show nothing more than the techniques of psychics, nothing more than how one may develop psychic power, *without a clear warning of precisely what constitutes misuse and the inevitable consequences of mis-*

use, is the height of irresponsibility to say the least.

The third thing that would have to come into consideration is the various "areas" of development: **ie**, clairvoyance, clairaudience, psychometry, healing, etc. There is one basic rule attached to all of this, and I cannot hammer it enough. **The ONLY safe development** in this business is in development with the idea that one wishes to help others; development for one's own amusement, for prestige, power, or money (the Americans' chief mistake with it) is out. One **can** develop in this way, it is true, but the Hell of the Middle Ages (a condition of the soul or spirit, by the way, not a place) is the result of such development. You get the results you go after, and you pay the price engendered by your own desires and actions.* There is NO compromise with this, regardless of whether the bright sparks around here like it or not. The **only safe development** is for the purpose of being of service to others; the self does not count—it is only part of the larger being anyhow — and must be treated as a function in the universe, rather than an individual entity, insulated from the rest of the universe — and I do mean the universe, **not world.**

THIS "SELF" which does not count is what Jesus calls us to deny, what Muhammad calls us to "surrender" to God, what Buddha calls us to put aside. According to the "wisdom" of this world, such a course is negative, masochistic, and loathsome – but the wisdom of this world is foolishness in the sight of God and those who have received enlightenment. This "self" of which we are presently aware is but a small fragment

* This reminds me of C. S. Lewis' wry comment about the devil. "I know someone will ask me, 'Do you really mean, at this time of day, to re-introduce our old friend the devil – horns, hoofs, and all?' Well, what the time of day has to do with it I do not know. And I am not particular about the hoofs and horns. But in other respects, my answer is, 'Yes, I do.' I do not claim to know anything about his personal appearance. If anybody really wants to know him better I would say to that person, 'Don't worry. If you really want to, you will. Whether you'll like it when you do is another question." The astute reader will have seen that, allowing for difference of vocabulary, Lewis is saying the same thing.
RAWL

of our true selves. When we deny this, surrender this, put this aside we do not become nothings; we are at last beginning to get in touch with the larger Self which is at one with God. This present "self" is basically a good, just as childhood is basically a good; but childhood is not a state in which we were designed to remain forever in our present physical bodies. We grow up out of it physically, but for most of the people in this world, that is all the growth there is. Most of the misery around us is due to infantile "self assertion".

The fourth thing that will be necessary to bring out is that any phenomenon can only be examined on its own terms; not realizing this is the mistake the so-called "researchers" are making. This, too, needs to be understood, and understood in practical, everyday terms, just as the rest needs to be; it needs to be pulled down out of "esoteric" cloud 9, and all need to do just exactly what Jesus and all the rest of the teachers suggested be done: put it working in every facet of life,* regardless of the changes and difficulties it will cause the "individual" within society — and for a long time to come, these are going to be plenty.

It must be made perfectly clear that this is not a question of going through motions and abracadabra, and having "natural" laws collapse, and producing "miracles," but a question of, first, good hard thinking to bring the "individual" life back into harmony with the facts of the Universe.** This is NOT easy. As one of the "guides" (it happens to be Silver Birch) said: ". . . we only know that law e x i s t s everywhere. Because

* Jesus said that the one who "heareth my words and doeth them not" is to be compared to the foolish man who built his house on sand. Every fundamental truth both of the reality and the meaning and right use of psychics can be found in the Gospels, even in the form in which we have them today. RAWL.

** The meaning of the word "sin" is "missing the mark"; when the Old Testament psalmist wrote, "I was born in sin, and in sin my mother conceived me", he was not saying that either sexual intercourse or conception is sinful; he was speaking of the mark (harmony with God's Laws) that human society on a whole has missed, so that he was born into a world out of joint, off the track, in a state of great disharmony.
RAWL

we see that the whole universe, mighty, majestic though it be, is controlled by law, we strive to teach you about the law. The law is that cause and effect are unalterable in their sequence. The law is that you reap what you have sown. The law is that no one can cheat in the end, for you yourself regis- idelibly all the hallmarks of your character and growth."*

This is lesson one to infinity. It is not easy to see. It is still harder, in view of the artificiality of our society to put into practice and survive without being regarded as anything from mildly insane to a raving maniac. The change required is not going through motions on the surface (which constitutes the "lunatic fringe" of this business) but the deep, inner realization of the laws of the Universe, and a wholehearted effort to serve the self through service to others.

Lastly, so far as the development of the more surface psychic faculties are concerned, the rules and regulations are disarmingly simple: aura - seeing, clairvoyance, clairaudience and clairsentience, and to a certain degree healing power, can all be developed by everyone. Instructions for this would be scattered throughout the book because if they were put in a lump, that is the only part that would be read. The only thing that one can hammer here is that it is a matter of constant practice — and with most people, it will take quite a bit of practice before much result can be gained. It would be possible also in this area to write something pointing to the experiences that everybody has already had, so that they will recognize this sort of experience for what it is; but the most important is still the law, and understanding of that law, behind it.*

The more extreme forms of mediumship: trance, direct voice, materialization, and extensive healing only come after the lesser forms are devel-

* Many apparently do not reap what they have sown while here on Earth in their present bodies. But the effects continue nonetheless, both in "good" which seemed to have been sown but not reaped here, and "evil" which seemed to have been evaded. RAWL

* The Psalmist says of the man who is blessed (happy); His delight is in the law of the Lord, and on that law doth he meditate day and night. RAWL

oped thoroughly, for most people. Such development is apt to take many years, and even a person whose psychic faculties are close to the surface needs a year or two of serious development before the abilities can be used with any confidence; the human mind (the person who is developing his mind, that is) has to be restrained almost completely to produce real results.

So much for the contents of any book that I either could or would produce. In short, any book coming through or from me would have to be along the lines of what my "gang upstairs" decide on, rather than what the publisher decides he wants—which is a tough proposition in this country anywhere, in view of what is being done. A slight investment in the English literature on the subject, however, from someone like Harry Edwards, might clarify what I mean. I simply could not permit my name to be used on anything that is less than this, **under any conditions.** Money is no temptation. I have enough faith in the "gang" so that I know I will be provided with all that is necessary so long as I don't cross them up or sell them short; and they have proven themselves sufficiently so that I would not knowingly do so for anything — and if I found that I was doing it unwittingly, I would certainly beat a hasty retreat.

NO REPUTABLE SCIENTIST, writing a text on the fundamentals of his specialty, would allow a publisher to delete, soft-pedal, or re-arrange the order of the material (where the order was of vital importance) for the purpose of making the book popular, or making it conform to popular notions. To refuse to allow this sort of thing would not brand the scientist as a monster of egotism or a crank, but simply as a responsible person who cared both about his speciality and the general public.

All wisdom comes from God, but human beings, both living and what we call "dead" are usually the vehicle for transmitting instruction. Dr. Keane's "gang upstairs" are discarnates; she does not worship them nor consider them infallible; but just as we find others here in bodies on Earth reliable and

trustworthy, t h o s e who have achieved contact with highly developed spirits in other layers of the Universe encounter "guides", etc., who are reliable and trustworthy — a resource not available in persons who are still in Earthly bodies.

These resources are not the exclusive properties of a favored few. Buddha said, "He who would, may reach the utmost height — but he must be anxious to learn." Jesus said that whoever would be His disciple must forsake all, take up his cross, and follow. The fundamental tenet of Hinduism is that you can have whatever you want — if you want it enough to do what is necessary to attain it. But even in the limited vision of the material philosophies you cannot get what you want by just sitting around wanting it. "There is no royal road to geometry", Euclid is supposed to have said to a king who came to the school suggesting that a simpler course might be more desirable for the royal mind. There is no royal road to psychic development, either.

The foundation, the basic, fundamental truths on which psychic development rests, can be expressed in simple language, no more technological or complicated than the teachings of Jesus. The uneducated and the child can grasp them easily, but it is easier for the child than the grown-up, and easier for the uneducated than the "educated" grown-up. This is because nearly all of us, in our corrupt and materialistic society, *grow down spiritually while we are growing up physically.* The child and the uneducated person has less to unlearn — and this is why Jesus says that only if we become "as little children" can we inherit the kingdom of heaven, which is *within* us.

But just as the child, who can grasp the simple motions of driving a car easily finds that there is a great deal more to it than this, we will find there is a great deal more than the basic elements to psychic development as we go along. Reliable guides and teachers, however, will not force any more upon us at any particular time than we are able to bear. Jesus tells his friends at one point that he has many things to tell them but "you cannot bear to hear them now". When they were able to

bear it, He told them. And at any point along the way, anyone may choose to mis-use and abuse what has been learned; that is the way free will operates. At no point will the person in the process become the helpless tools of those who serve God by helping him grow into the to-us unimaginable Self that he was designed to be, for the sake of which he chooses to follow the call to deny this smaller self that he is presently aware of.

THE STANDARD for a book on psychics, then, is that it make clear not only what psychic development (power and phenomena) is but what it is not; not only how these can be developed, but what they are for; not only what benefits will invariably come through its rightful use, but what inevitably proceeds from its misuse.

Dr. Keane has described a standard, over-all text; every book or writing on the subject need not be so all-embracing, and you will see recommendations of books of smaller scope (but not import), which are within the standard, in our book review department, as well as warnings when we receive books for review which prove to be dangerously sub-standard. Unhappily there are more of the latter than the former, and of the making of such books there seems to be no end. RAWL

HAVE YOU MISSED ANY OF THESE BACK ISSUES?

A report from the stock room advises us that all issues of EXPLORING THE UNKNOWN are still available; but at the rate that you, the readers, are ordering back issues, some of them will be out of print soon.

Jan. 1960: "FDR Speaks From The Next World" by David Harpe; "The Prophecy of the Popes" by Sean O'-Casey; "Premonitions Can Save Your Life", by Stewart Robb.

March 1960: "The Prophecies of Nostradamus" by Stewart Robb; "Fantastic Creatures" by C. L. Gibson; "The Cosmic Mission of the United States" by Jeanne De Mare.

June 1960: "Mary Baker Eddy, The Woman Clothed With The Sun" by Stewart Robb; "The Brain Is Not The Mind" by Herman Stowell King. "The Return of Mark Twain" by James H. Hyslop.

Aug. 1960: "Flying Saucers Are No Hoax" by Stewart Robb; "How Psychics Solve Crimes" by Denis Brian; "Why Not Life After Death?" by Geraldine Pease.

Oct. 1960: "Memory and Survival" by Geraldine Cummins; "Inventions Prophesied by Nostradamus" by Stewart Robb; "The Strange and Wonderful Gift of Florence" by C. L. Gibson.

Jan. 1961: "The Devil You Say!" by The Rev. Stephan A. Hoeller, D. D. "The Enemy Debt Case" by Geraldine Cummins; "Past Present" by Gertrude Tubby.

April 1961: "Witchcraft and The Cat" by Wilfrid D. Hambly, D. Sc.; "The Next World" by Geraldine Cummins; "The Rain Dance" by Lt. Harry E. Riesberg".

June 1961: "Edward, the Unconscious Artist" by James W. McLean; "Other Bridey Murphys" by Dean Lipton; "Can We Walk Out of Our Bodies?" by C. V. Tench.

Aug. 1961: "The Amazing Dorothy Spence Lauer" by Vance L. Milligan; "Occultism Through the Eyes of Religion" (first appearance of this department) by The Rev. Stephan A. Hoeller, D. D.; "Was It George Bernard Shaw?" by Geraldine Cummins.

Oct. 1961: "The Mystery of Kaspar Hauser" by Dean Lipton; "Occult Self-Defense" by Vance L. Milligan; "Cat's S.O.S. Across the Atlantic" by Dr. Nandor Fodor.

Dec. 1961: "Creatures and People Out of This World" by Harold T. Wilkins; "How Valid is Psychic Phenomena?" by Jerry L. Keane; "The Haunter Is A Tree" by Dr. Nandor Fodor.

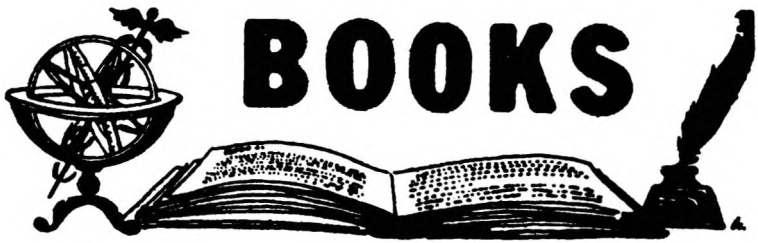
Feb. 1962: "Beware! Witches At Work!" by The Rev. Stephan A. Hoeller, D. D.; "Herne the Hunter" by C. F. Sanders; "Psychic Development" by Dorothy Spence Lauer.

April 1962 through Feb. 1963: You will find a complete breakdown on the contents of these six issues in the **Index to Volume Three**, which starts on page 121 of this issue.

Apr. 1963: "Diagnosis by ESP", by R. C. Connell, M.D., F.R.C.P.; "Something In The Smoke", by Edward D. Hoch; "The Uses of Astrology", by Robert A. W. Lowndes.

June 1963: "The Great Satanist Plot", by L. Sprague de Camp; "The Lost King Of France" by Barber & Hoeller; "Who Wants Reincarnation?" by Robert A. W. Lowndes.

Order back issues from page 129



Publications in review that deal with psychic phenomena, and other subjects relating to the world of the unknown. Books you see reviewed here should be ordered from the publisher, not from EXPLORING THE UNKNOWN; when making such orders, we would appreciate your mentioning that you saw the review here.

THE OTHER SIDE OF THE MIND
by W. Clement Stone and Norma Lee Browning, Prentice-Hall, Inc., Englewood Cliffs, N. J., 226 pp, $5.95.

According to Clement Stone, one of the authors of this book, he sent Miss Browning and her husband, Mr. Ogg, a photographer, on a trip around the world to investigate psychic phenomena. Miss Browning had already built herself a reputation as an "exposer of medical quacks" and is a journalist of some repute, a feature writer with the CHICAGO TRIBUNE. This book is a result of this trip on her part, plus an account of a trip that Mr. Stone made to the famous shrine at Lourdes to investigate the reported healing achieved there. That, at least, is the theory. Let us look at the results.

If there is a far-fetched "explanation", a cliche, a piece of specious nonsense, an "exposer" (such as Houdini whose "exposing" consisted of blocking scientific investigation insofar as possible and then yelling "fraud") she can back, or a serious and often highly qualified investigator that she can deride and dismiss as "gullible", or anything else that she can say to "prove" this is all "chicanery and fraud", which has been omitted, it is only for lack of space.

Miss Browning makes it perfectly clear that she is up to all the tricks; nobody can fool her, and she knows all about it — whether it occurs in the outback of Australia, or in the sitting rooms of home circles, she's on to it. And of course, anyone who "exposes" one of these "fakes" has front billing here; some of the greatest figures in scientific history are merely "gullible", and their opinions and reports of their investigations are brushed contemptuously aside while Miss Browning prepares the reader to accept the even more serious chicanery going on in this country today, which is being palmed off as psychical research. In no sense is this book an attempt to do anything except deny the validity of the phenomena and detract from

the reputations of highly qualified, highly intelligent people who have had far more experience with this and furthermore have both greater intelligence, and better trained critical faculties than Miss Browning. To quote her:

"The credulous mind never lacks for good company. William James, Aldous Hurley, Maurice Materlinck and scores of others believed in various forms of mental magic and psychic power. Thomas Edison believed in prophetic dreams. Mark Twain believed in telepathy. Carl Jung, the great Swiss psychoanalyst, even believed in ghosts. And Sir Arthur Conan Doyle, whose gullible mind would believe almost anything, was so convinced of the genuineness of "spirit" photographs that he founded the S.S.S.P. — Society for the Study of Supernormal Photographs, and even accepted 'spirit' pictures as proof of the flesh-and-blood reality of fairies."

Miss Browning is, of course, superior in intelligence and contribution to society (apparently by way of this book "exposing" them) to such figures as the above listed, plus Sir William Crookes, Sir Oliver Lodge, Johann Zollner, Camille Flamarion, Baron Schrenk-Notzing, and a host of other highly trained investigators. Indeed, Trevor Hall's scurrilous book about Sir William Crookes (in which he admits that his "evidence" is largely conjecture) is prraised as an excellent piece of research exposing fraud. She makes it quite self-evident that she is willing to accept any claims of fraud or exposure, and equally unwilling to consider any evidence which cannot be obviously placed into this category. Which is fine if all one is concerned with is fraud — but she makes no attempt even to consider anything which does not fit, support, or cannot be brought into the fraud theory. Furthermore, her reporting is highly inaccurate in one case, and biological facts are not correct in at least one other.

Case number 1: She is writing about her "investigation" of the De La Warr Laboratories in England and the "black box". She cites a case where De La Warr was sued by a woman who had purchased one of these boxes and was unable to make it work. She admits that the case against De La Warr was dismissed from the court, but her rendering of the details is highly misleading. This reviewer has in her possession a clipping from the staid DAILY TELEGRAPH of London, giving a summary of the case and the court's verdict and the reason given by the court for such a verdict. The only thing that Miss Browning seems to have straight is that De La Warr was sued and that the case was dismissed.

The biological fact about which Miss Browning is very much mistaken is that the size of the adult human brain has anything to do with the intelligence . . . provided the brain is "normal" in the sense of being undiseased, etc. It does not.* Yet, in her discussion of her investigation of the Australian aborigines (those poor, primitive, childlike creatures of the Australian outback) such simple souls, etc., (and all the rest of the standardized garbage) according to her, just can't be intelligent because their brains are smaller than the brains of the whites.

It might interest Miss Browning to know that during World War I, the British Government conducted intelligence tests in Australia which included both the White Australians and the Aborigines (intelligence tests, mind you, which have nothing to do with literacy) and the Abo-

* The smallest human brain on record is that of one of the most brilliant authors of the 19th century — Anatole France! RAWL

rigines proved by these tests to be on the average of 10% *more* intelligent than their fellow whites!

All in all, Miss Browning's share of this book has not only contributed nothing of value to this field, but is doing it a dis-service in that it brings out nothing except her own ignorance of the very field which she purports to report upon.

As far as Mr. Stone's side of this book is concerned, he, at least, conceded that in Lourdes there have been confirmed and documented cures of incurables by non-medical means. Unfortunately, Mr. Stone seems to be as wide-eyed and gullible as Miss Browning accuses some of the investigators of being. He contributes nothing new, but goes with hushed breath through the investigation, apparently impressed by the hallowed sanctity of it all, and very little else.

There is absolutely no attempt in this book to deal with the spiritual healers of England, such as Harry

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Edwards — who are curing "incurables" every day in the week — and there is also nothing in the book dealing with the great wave of quite genuine mediumship in England which could not possibly be 1% explained by fraud, chicanery, or any of the methods that Miss Browning tries to promote as a full explanation.

The unfortunate part of this is that it is Mr. Stone who has set up the new Foundation under whose auspices Dr. Rhine is now working. If one suggests that there may be some sort of attempt here to prevent people from knowing the truth, one is hooted down; but facts are facts — and not only are the facts NOT being published in this country, but there is a great wave of the sort of rubbish contained in this book being promoted by the very people who are in so-called psychical research here.

RATING: If the reader has $5.95 to throw around, it is suggested that this money be invested in a membership to the National Foundation of Spiritual Healers. (Address in the *Healing Today* department.) For an additional 35c (including airmail postage) one can get a copy of the majority report of the Church of England's committee appointed by Archbishops Lang and Temple to investigate psychic phenomena and spiritual healing (seven of the ten committee members signed it) from the Psychic News Bookshop, 23 Great Queen Street, London, WC 2, England; this pamphlet is a lot more factual and a lot more enlightening than *The Other Side of the Mind*. JLK

THE MEDIUMSHIP OF MRS. LEONARD
by Susy Smith, University Books, New Hyde Park, N. Y. 1964, 260 pp, $7.50.

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list who has become famous — but what a difference! In this book, Susy Smith gives a fair, straightforward report of one of the world's most investigated mediums, including much material from the records of these investigations by such prominent scientists as Sir Oliver Lodge and others of the same stature both in this field and other fields of science. Gone is the charge of "fraud", because Mrs. Leonard is one of many, many mediums who have been investigated, tested, tried and checked by a great number of very competent people and has never been found in the least fraudulent. Now over 80, Mrs. Leonard, during her many years of work as a medium, has convinced skeptics that the evidence which came through her services was quite genuine in every way.

RATING: Susy Smith has done an excellent job of truthful, straightforward reporting here and gives the reader every opportunity to not only examine the evidence, but the means of testing which have been used. Well worth reading, but the price seems rather exorbitant; we suggest that University books make this available in paperback.

THE CASE OF PATIENCE WORTH
by Walter Franklin Prince, University Books, New Hyde Park, N. Y., 1964, 509 pp, $10.00 (Introduction by John C. Wilson, December 1963).

SITTINGS WITH EUSPASIA PALLADINO AND OTHER STUDIES
by Everard Feilding, University Books, New Hyde Park. N. Y., 1964, 324 pp, $10.00 (Introduction by Eric J. Dingwall, March, 1963).

These books are both reprints of some of the most famous studies in the annals of psychical research.

The men who investigated these cases were competent, experienced researchers; they were up to the tricks, recognizing anything fraudulent which occurred and labelling it as such, *but* — and this is a big "but" — with the intelligence and discrimination to be more concerned with what they could not explain as fraud, than with what they could; and in both cases, there is a sufficient amount of very genuine phenomena to be well worth study.

What makes these books interesting to the seeker in our day is not so much their value in separating fraud from genuine, but the attitude of the researchers with respect to it. To these researchers, while fraud existed, it was not the main business of their research; it was listed, taped, and then placed aside while they examined the evidence which appeared to be non-fraudulent. This evaluation was sane, well-balanced, and decidely non-gullible. Feilding, in particular, did not feel that if a medium was caught "pulling a fast one" in one instance that this accounted 100% for all instances. And he discovered much that he was convinced was quite genuine as non-physical or super-normal phenomna — places where the medium was *not* cheating.

Probably the most interesting part of the book is a paper which he prepared, but was not allowed to read, for a debate at the Catholic Dining Club of England. Feilding, himself was a practicing Roman Catholic, and an acquaintance of Fr. Howard Thurston, the famous Jesuit researcher. This paper is probably one of the most eloquent pleas for sense with respect to pychic phenomena which has ever been written. It is a shame that it has not been reprinted by itself, and placed in the hands of every member of every church everywhere, as well as in the hands of our researchers. It says in part:

Eros and Evil

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The sexual psychopathology of witchcraft. The first systematic modern study of the sexual behavior of witches (and witch hunters), a significant contribution to psychological literature made still more valuable by the inclusion of the complete text of Sinistrari's *Demonology*, one of the great classics of demonology

In reviewing this book for EXPLORING THE UNKNOWN, we recommended it highly, stating, "*Eros and Evil* is a frightening and fascinating document of what happens when sex is defined as evil, when this definition is imposed upon from above, and when it is tied in with man's deepest religious feelings and aspirations."

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Leave Your Nets

by Joel S. Goldsmith

LEAVE YOUR NETS is a call to set forth on that great adventure, the journey of the Spirit. This book reveals your Self-completeness in God in which you dwell in the secret place of the most High and are fed with the bread of life.

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"Many years ago I had the honor of addressing the Newman Society at Oxford. Among my audience, besides the undergraduates, was a contigent of Jesuit Fathers and students. My subject was more or less as tonight — What contribution could Psychical Research offer to religious apologetics? 'You are engaged', I said in effect, "in trying to teach an elaborate system of doctrinal theology based on a revelation of facts concerning a spiritual world to a material world which is in considerable doubt about whether there exists anything beyond itself. You seek to get men to pray, to receive sacrements, to prepare themselves for another life, when they hesitate to agree that there is any extra-mundane Intelligence to listen to their prayers, any other life for which they need trouble to make ready. *Suppose it were possible* by experimental methods to establish at least some of the propositions on which you base your teaching; by adducing irrefragable evidence of continued communication with an identified discarnate intelligence or by showing material consequences due to the action of such intelligence, to place on a basis of reasonable scientific certitude the fact that there *is* a spiritual existence parallel to ours, that there *is* another life to which man certainly will pass; to parallel, or at least supplement, belief by knowledge, faith by vision — would such an achievement be regarded by you as a gain or a hinderance to your work, a stimulus or a clog to spiritual life? Would you, in the construction of a Cathedral which you seek to erect, rejoice at finding that your toil might henceforth commence at a higher storey; that the foundation which you have hitherto found the hardest portion of your labors, had already been laid?' And to my surprise they all replied that they would not. . . ."

The reader may draw his own conclusions from this. While $10 is a lot of money to spend on any book, this one paper in the back makes it worth the price.

As for *Patience Worth* . . . this is one of the most fantastic cases in history and the details are far too well known to go into them here; but this is one case where fraud was ruled out by some of the most competent investigators in history. Dr. Prince closes his summary with these words:

"Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we had hitherto have had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs. Curran must be acknowledged."

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In the case of both of these books, they are certainly sounder reports of competent investigation than the bulk of the present day "research". Both are worth reading as a guide line to what a report of investigation should be in terms of evalution of it, as well as in terms of techniques of investigation.

RATING: For the person with money to spare, or who is building a library, these books are worth owning. For the person who is neither, they are worth borrowing to read and study. It is suggested, however, that the person of limited funds, who is also building a library for himself, borrow them to read, as, while they afford balance and sanity in investigation of this field, they are not concerned with the development of the individual with relation to it. Were they less costly, they would fit more easily into the average collection of this material. Worth reading, in any case.

SWAN ON A BLACK SEA
transmitted by Geraldine Cummins, edited by Signe Toksvig, and with a foreword by C. D. Broad, published by Routledge & Kegan Paul, Ltd., 68-74 Carter Lane, London EC4, England, 1965, 168 pp. 35/-d (about $5.75).

This is the latest publication of material which is being transmitted by our consulting editor, Geraldine Cummins, which was begun through the auspices of and checked out by competent psychical researchers in England. All the conditions involved are carefully explained in the text, and the researcher's comments, the recipient's comments and the transmitter's comments regarding the contents of the material and the circumstances surrounding it are fully discussed, as is true of all the material which Miss Cummins permits to be published.

These scripts, for which Miss Cummins' hand is used, purport to be from another famous English medium (now deceased) known publicly as Mrs. Willet, but whose actual name was Mrs. Charles Coombe Tennant. Mr. W. H. Salter contacted Miss Cummins on behalf of Mrs. Coombe Tennant's sons to attempt communication; although the identities were unknown to Miss Cummins when this series of sittings began, and although she admits that she suspected the identity of the person writing through her hand after the first few scripts, this was not confirmed to her until much later.

C. D. Broad, in his introduction, gives an adequate history of Mrs. Coombe Tennant's mediumship and connections; and the entire book is well documented with commentary and evidence relating to the scripts which came through as a series of footnotes, as well as in the text.

Again, this is a good study of mediumship and what it is. Sanely investigated, intelligently handled by both Miss Cummins and the investigators. Neither Miss Cummins or Mrs. Coombe Tennant have ever been suspected of, never mind charged with, fraud. Both mediums are known to have been (and in Miss Cummins' case, to be) quite genuine and thoroughly responsible people who have developed a talent which is worthy of consideration.

This book is also worthy of consideration, because some of the scripts which came through clearly indicate the difficulties encountered from the other side of life in communicating with this one, as well as the precautions taken both by the medium and the investigators on this side of life. Hence, this book is helpful, not only as an accurate report of communication worth studying, but as a guide to some of the difficulties which others may encounter in developing this form of mediumship. JLK

The Eyrie



All letters from readers are welcome here, so long as the editor can read them at all. We assume, since we publish letters, that any letter sent to us is available for publication unless the writer says that it is not. Letters must be signed, and the reader's full address must be given, though we will withhold either name or address, or both, if the reader requests. The editor reserves the right to abridge letters.

WHEN WE WROTE to Mr. M. H. Tester, in order to see if we could arrange for a one-time reprint of *The Bewildered Man's Guide to Death,* I included some comment and a few questions in relation to the essay. Some of you, the readers, would not have had to ask these questions; however, we trust you will be indulgent in regard to the space devoted to them below, as other readers may be much in the same boat as the editor was, in regard to them. And some of you are like the editor in another respect: you turn to a readers' department, like *The Eyrie,* before reading the rest of the magazine. Will you please now be sporting and read Mr. Tester's essay in full before going on to this appendix?

Ellipsis in the matter below indicate omissions; when you see . . . then this means that something in the letter was left out. We did not omit any part of the author's replies to the questions, and what has been omitted is only material that is irrelevant to them.

We wrote the following.

". . . Heretofore, nothing I have read on the subject of reincarnation either made much sense or had the indefinable ring of truth about it that this does, in addition to mak-

ing sense. I find nothing to quarrel about (and Dr. Keane could tell you that I can be quite quarrelsome!); but, dear me, it does leave me with not a few questions. . . .

"1. If I have understood you, I *am* a spirit presently inhabiting a material body which my parents labelled with their family name and a given name, etc. None of the continuity of my eternal life will be lost when this body I'm now inhabiting dies — but most of the specifics of my experiences in this stage will be temporarily forgotten if (or when) my spirit inhabits a different material body at some other time, here in this world.

"Question: are *all* the spirits inhabiting bodies now here on this Earth returned spirits, or are some (or most) here for the first time? . . .

"2. On page 8 (page 17 in this issue of EXPLORING THE UNKNOWN), you state that the spirit (with the aid of more advanced helping spirits) chooses a life in a body here in this world. On page 10 (page 19 in this issue of EXPLORING THE UNKNOWN) you say (as an example) that if I wanted to be born the first son of the Doge of Venice in the 16th century, I could not arrange it. This looks like a contradiction; I feel that you are making two separate points, which really do not contradict each other at all, but this is not as clear as it needs to be for a quarrelsome and easily confused person like myself.

"3. I wonder if it might not be helpful to make sharper distinction between 'punishment' and 'consequences'. (Realizing that the word is used in many different ways, of course.) I used this line of approach when teaching 6th grade Sunday School class: John is very despondent; he decides to 'end it all' and jumps out a window. He is not killed, but badly hurt, his leg broken. In addition, he is lying beneath a window where a woman throws dirty floor-mop water out into the courtyard just about that time every day. He gets doused with dirty water, while he is lying there semi-conscious. Etc. Now, I asked, has John been punished for jumping out the window?

"Then, let's consider this. John does not jump out the window; he accidently falls out; and the same sequence of events follow.

"Now consider this: poor John is pushed out the window by someone intent on killing him; and the same sequence of events follow.

"Now, if the 'effects' which followed the 'cause' are punishment in the first instance, why are they not punishment in the 2nd and 3rd instance,

"But let's go farther in the first instance. John is discovered and taken to a hospital. It's found out that he jumped; he's charged with attempted suicide, convicted, sentenced. *Now* he has been punished. 'Punishment' is something unpleasant which human beings *add* to the natural consequences of an act. In instances 2 and 3, John was adjudged as innocent of fault in connection to falling out the window; no punishment.

"The whole conclusion being that while human beings do indeed punish each other, *God does not punish anyone, ever.* But everything we do has consequences, and God does not interfere with these consequences, either. God offers us what we need (to know, to have, etc.) in order to modify consequences at times, or break a chain of causes, etc.; but whether we accept God's offers is up to us. God will never force us to accept them. If we want to destroy ourselves and each other, we can.

"4. Comparing our present lives here with a school: what happens to the spiritual 'drop-outs' and 'delinquents'? Can a delinquent remain

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in a state of rebellion as long as he wants to?

"5. What about thorough criminals, whose entire childhood was so horrible as to make one feel no surprise that they turned to crime? Did the spirits which were criminals later in the body choose to be born under these conditions?

"6.. Is the return of the spirit into another body here on this Earth always and invariably voluntary — freely chosen by the particular spirit under the counsel of helpers wiser and more advanced than the spirit?

"7. And here I'm really confused. Are you implying that there is something valuable for a spirit to learn in the period between fertilization of the female egg and birth, so that the stillborn baby is not the waste that it appears to be?

"8. What about the real 'demon' of a child who dies young — and I mean such a thoroughly unpleasant brat that just about everybody concerned has to work hard not to thank God audibly when death releases *them* from it?

"Each of these questions seems meaningful to me (that's why I asked them; I'm not trying to stump you) but, of course, some of them might be as irrelevant as those of the man in the Buddha's parable, who refuses to have his arrow-wound treated until he has a complete dossier on the man who shot him."

Mr. Tester's replies follow, and I had them set in metro type to distinguish them from editorial comment.

"I am setting out below the answers to your questions and I hope you will find them helpful.

"1. Your life here is an education. Whether you return to this world again or continue your spiritual evolution elsewhere, the education (like all forms of education) will not be wasted.

"I cannot give you any proportions, but some people are here for the first time and some for the second, third, fourth or fifth time.

"2. There is no contradiction because you have taken this point out of context. You do choose the life that you are to lead on this Earth, in the same way you might choose a particular course of study at a university. The point I was making was one about free will. Once you have chosen the life you are to lead, you cannot change the structure of it.

"3. There is no punishment. There is a cause and effect pattern, and this is immutable. The only 'punishment', in the widest sense of the word, is the disappointment you might feel after you have died, in looking back on a life which was not a particularly successful one.

"4. Some spirits are at a low level in their process of evolution. When the 'delinquents' die, they are able to look back and see how futile was

Many readers inform us that they are unable to find EXPLORING THE UKNOWN on their local newsstands. We are doing everything we can in order to rectify this deplorable situation, but there are limits to what we can do. If your local dealer cannot obtain EXTU for you, why not take advantage of our subscription offer on page 126 of this issue, which also tells about back issues and their contents? It is not required that you fill out this form in order to subscribe, and save money. Just be sure that your name and address are clearly printed or typed, and that you let us know the date of the latest issue you have, so we can start your subscription with the following number.

their attitude, and they will come back again and again to lead lives which will impose more and more discipline until they become spiritually mature.

"5. This opens an enormously wide question because I do not know what makes a man a 'thorough criminal'. There is no doubt that some people are at the very lowest stage of spiritual evoluton, and I think the same applies as my answer to No. 4.

"6. Yes, it is always voluntary. But sometimes, as in the case of a suicide, for instance, there is little margin of choice.

"7. I do not believe it is given to any one of us to see the whole pattern. The reasons for a stillborn child can me many. There is no doubt that spiritual birth takes place at conception. I cannot answer this in general terms. I think every case must be considered separately.

"8. I do not know what makes a child a 'demon', but a child that dies has generally come to this Earth in order to fulfill an unexpired term of a previous existence and maybe the salutory effect of being disliked and not wanted is just as much a part of his education as being loved.

"I hope I have helped you. The subject is a very wide one and it is difficult to cover it throughly in correspondence. . . ."

Our repeated thanks to Mr. Tester who, both in his essay and replies to the questions we asked, has made the subject of reincarnation seem reasonable, where before there didn't seem to be much point.

The subject came up again in the following letter, as you will see.

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you asked in the title of your editorial, **Who Wants Reincarnation?** I think everybody wants reincarnation, whether they know it or not. Everybody wants another chance.

I gather from the way you write that you are a Christian, but surely if you believe in a God of Love and Mercy you cannot believe that He would condemn people to everlasting torture for failing to understand that His way is best in the short compass of one lifetime. I know that many so-called Christians do believe this, but you do not sound that narrow-minded.

Didn't Jesus say something about that if us human beings who are evil still know how to give good things to our children, then surely God who is both Good and Perfect would not act like a tyrant even toward those who deliberately disobeyed Him. And what about the millions who never heard of Christ or people who only knew very bad Christians? Is it their fault that they cannot see the good in Christ?

Reincarnation means that when we finish one life, we'll be able to review things under more advantageous conditions, then try again. Is a child who flunks a grade in school thrown out forever? Well, that's what reincarnation is like. Only there's no problem about your getting too old for your grade; you keep on coming back until you've learned your lessons and are ready for the next stage. Sooner or later everyone will realize that learning their lessons is the better way, because there's no escape from them.

If you want to print this letter, that's all right with me, but I'd prefer you don't publish my address. Thanks.

— P. J. Andrews

Your editor has somewhat different views on reincarnation now, as you have seen from the correspond-

(*turn to page* 117)

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The Eyrie

(*continued from page* 106)

ence with Mr. Tester, although I'm not 100% positive about it. Let's put it this way: it sounds reasonable; it does not really conflict with the gospels, which I believe are essentially true; so I would not be surprised, nor would my faith collapse in ruins were I to obtain absolute proof tomorrow.

What bothered me were two things, once I was satisfied that there was no fundamental conflict between the idea of reincarnation and the gospels. Most important — what was the point in my coming back, however helpful this might be, if I did not remember all the experiences of the life I'm living now?

Then, not too long ago, I began to think about going to school here in my own life. I thought of two years, 1927-1929, when I attended Rice Junior High School in Stamford, Conn. Now, in 1966, I have a fair amount of recollections of those days, but only a very small percentage. The *essence* of what I learned (and through which I was able to go on to High School) stayed with me. Some of the other events are pleasant to remember, some are decidedly not. Could I remember everything, I'd be awfully cluttered with memories that have very little use to me in 1966. More likely than not, they'd interfere with what I'm supposed to be doing in 1966.

The way I gather it from the proponents of reincarnation is that, if it is necessary for me to come back, what I'll come back with is the *essence* of what I learned in this life. That will be my *spiritual inheritance;* that will be my starting point. But I'll still be a free agent, free either to go on and progress, or flunk, or do so badly that I'll have to come back to a "lower

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grade" spiritually — just as I could have done in High School. I could have done so badly that they decided to send me back to the 8th grade, etc.

And just as RAWL remembers some, but not all — and mostly the essence of what was really learned back in Junior High School — the spirit that I am will retain the essence of what RAWL learned in this part of my total life — which obviously is as obscure to me as my life here has been at any particular time. (Who would have guessed, when I managed to obtain and read three successive issues of AMAZING STORIES, toward the end of 1928, that science fiction would be the key to my career?)

I do not present this as the truth or facts about reincarnation, but what it looks like to me now; better informed readers are invited to comment.

The other thing that bothered me is a relatively minor matter; I'm not satisfied that, given reincarnation, the lessons that have to be repeated always and necessarily take place on this Earth. Sometimes, when a child has to repeat a grade, it is more wise to try another school. Might not this be the case with a particular soul who needs reincarnation, too? Is the Divine Plan confined to this one planet for human beings in this particular stage of their development? I recall a short story by H. G. Wells, *A Vision of Judgment*, which I ran in the February 1964 issue of MAGAZINE OF HORROR (let's face it; I'm just sneaky enough to slip in an ad for MOH wherever I can with any show of legitimacy), which can still be obtained at this address @ 50c the copy, postpaid. That was his point.

No, I do not believe that God punishes people, or "sends them to

Hell", etc. I *know* that I am a spirit and that this "overcoat" (as Dr. Keane refers to it) will be shed sometime, but that this will not be the end. I reject the teaching that what happens in this life settles everything for eternity.

But to be sure that God has provided a way for me to continue my development, and to be sure that the precise mechanism that those who believe in reincarnation in the same way that Mr. Tester does, is THE way — or the *only way* — are two different things. I know that Silver Birch (for whom I have both lope and respect) concurs with Mr. Tester — or perhaps we should put it the other way around. And Silver Birch tells all who listen, "Reject that which offends your reason." Well, to repeat, this sort of reincarnation we have been talking about does not offend my reason — but everything that does not offend my reason is not necessarily true.

So, despite my dislike of agnosticism, for the present I'll have to take an agnostic position toward reincarnation: I like it, and it seems both reasonable and fitting — but that is my own limited human viewpoint; I need something more before I can be satisfied that *therefore God did it this way.*

MORE ON CLOCKS

Dear RAWL:

Some time ago, I sent you a Psychic Experience under the title of **The Clock That Foretold Death. . . .** At the time I sent it, the enclosed clipping had not come to my attention, or I would have quoted it in my experience story. The clipping is from **Evergreen Review** magazine:

It appears that clocks are foretellers of death or rather that they have some kind of affinity with it. And I now recall that on the death of King George V, Big Ben stopped!

—Cecil de Vada

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The clipping that Mr. de Vada enclosed with his letter is headed: WHAT IS THE MANCHESTER GUARDIAN COVERING UP? and it relates that "reliable sources" from London say that Big Ben broke down at 8:11 A.M., G.M.T. on January 24 (1965) the exact time that Sir Winston Churchill was officially pronounced dead. Swiss horology experts, it is claimed, were flown in to investigate, and could not find any mechanical flaw. How, then, has this been kept from the public? Ah — British ingenuity! The time, the report says, is being indicated by manually moving the massive hands each minute, and the chimes rung by teams of men, striking the bells in unison with wooden mallets. The clipping winds up saying that this will continue until the clock is running by itself again.

Well, this was over a year ago. Anybody heard any later news on how Big Ben is doing?

PROPHECY REQUESTED

Dear Sirs:

The Eyrie is among my preferred articles in your magazine, and several of the letters in the December issue give thought to deep study, as I especially liked the two letters, **Source of Unknowns** and **On Strange Destiny.**

I would like to see a letter in **The Eyrie** from someone with the gift of prophecy concerning the future of the British Royal Family, and their answers to these questions: Will Prince Charles ever ascend the throne of Britain? If so, will he marry a royal lady? Prince Charles was Scorpio born, under the fixed water sign. What, in the opinion of those with clairvoyance will be his destiny?

Charles I lost his head, and England became a republic for eleven years. His son, Charles II, regained the throne, only to lose it again and die in exile. So what will be the future of Charles III? The royal family are losing prestige in Britain today. We hear rumblings of many factions against the heavy expense of a royal family. England is ruled by Aries, which is a cardinal fire sign.

Please print my letter in The Eyrie, as I would like to read the different opinions of your readers.

—Adelaide Weese, Lumsden, Sask. Canada.

Our correspondent is mistaken on one point: Charles II did not lose his throne after being restored to it; as one wag said, he had two aims — to keep the crown on his head, and his head on his shoulders — and achieved them both. It was his unfortunate and foolish brother, James, who succeeded him, becoming James II, who lost the throne — in the Glorious Revolution — and died in exile. RAWL



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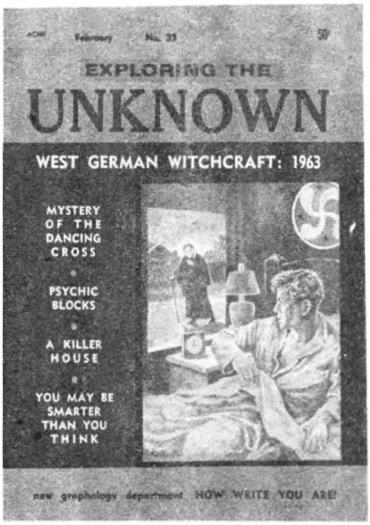
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