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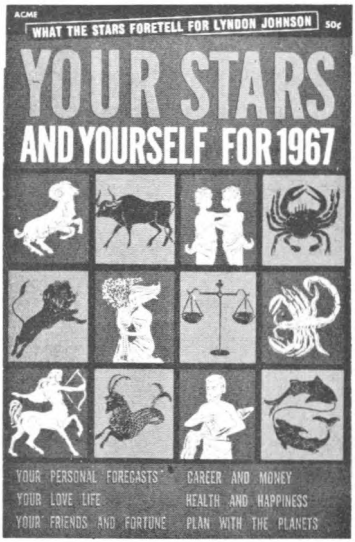
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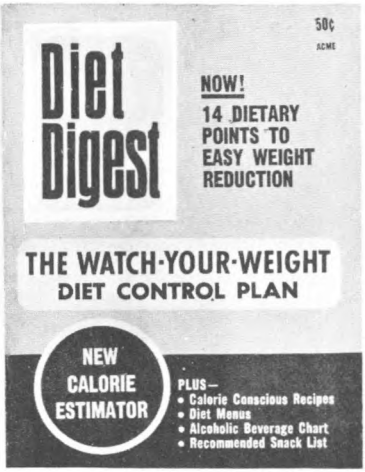
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The Ignorant Explorer

"What is worth doing, is worth doing badly — rather than not at all." *G. K. Chesterton*

Sort of rocks you back on your heels, doesn't it? It made me blink a little, considering all I'd heard about "what is worth doing is worth doing well." And old G. K., author of those wonderful Father Brown stories, was very fond of whimsical and paradoxical statements.

Then not so long ago I came across something. One of the greatest of the 20th century poets, Ezra Pound, did a lot or work in the 20s on translating the metaphysical Italian poet, Cavalcanti. Now Pound has been accused of pretending to more knowledge than he had, and some of the specifications are sound. But he didn't pretend to be awfully learned on metaphysical Italian poetry at that time. He did it because he thought it was worth doing — *and nobody else in this century, up to that time, had taken the trouble.*

Recent criticism indicates that Pound was working from a very

corrupt text, so that his version couldn't have been the very best even if he'd known a lot more about the subject than he did. (What he produced is a striking and beautiful poem by itself.)

But look at that! *Because* Ezra Pound took the risk of doing something badly, some other people decided that maybe it's worth doing after all. They went to the trouble to search out better texts of this fascinating Italian poet's work and to see if the job could be done well. They reaped the benefit of Pound's errors . . . and noted the many insights and beauties he managed to get across even in a rather imperfect job.

If Ezra had put it off, or decided that he'd better not tackle it because his knowledge was far from perfect, we'd be exactly where we were before. *It wouldn't have been done at all.*

Well, Italian metaphysical poetry circa 16th century may not be the most pressing need of most people, but now let's look at something closer to home.

There's an organization here in the United States called the Spiritual Frontiers Fellowship. This is a group of churchpeople,

(Turn to page 17)

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CLAIRVOYANCE in the 18th century

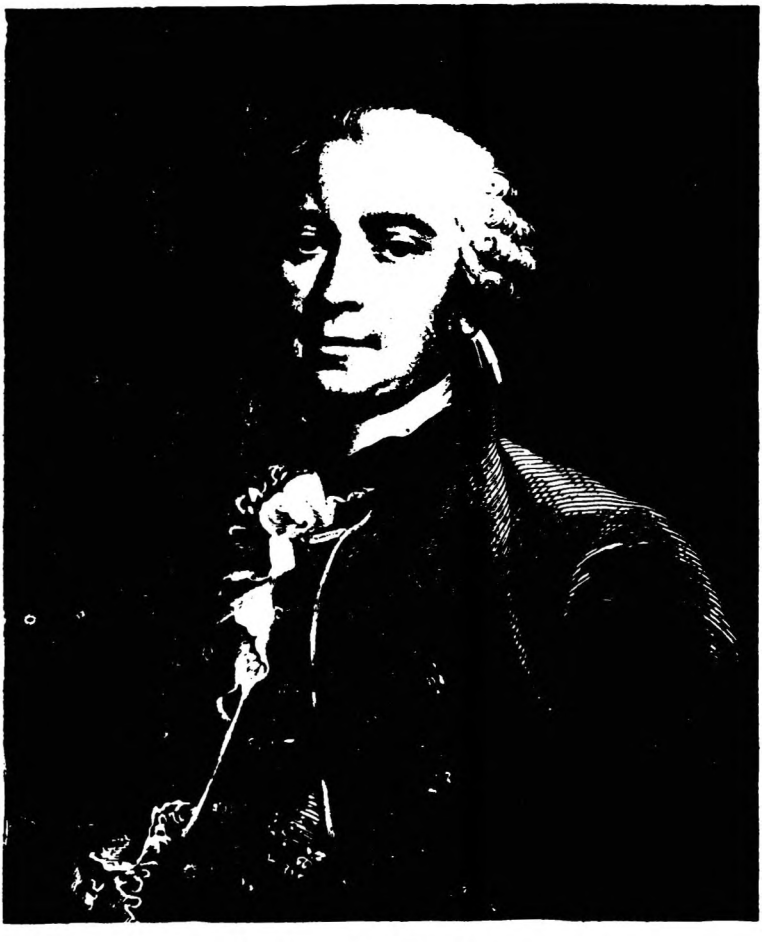
by J. deBENEDICTIS

A remarkable psychic experience was reported by the great French author, Louis LeClerc de Buffon. (From THE SEARCHER magazine; reprinted by permission.)

COMTE GEORGE Louis LeClerc de Buffon (1707-1788) a French naturalist, one of the forerunners of Darwin, and a member of the French Academy, first published his *Natural History* in 1749. This was, without question, the first real attempt by what we today call "science", to connect the known facts into a readable continuity for the public. Publication of this extended over many volumes and many years, but in one edition put out by Hurst & Co. in New York nearly 100 years ago (no dateline), we have found the following under spectres.

The man reciting this tale was the celebrated German bookseller and author, Christoph Friedrich Nicolai (1733-1811), who was able to substantiate, with many witnesses, the validity of the phenomena which he experienced.

What is particularly interesting is that during this period clairvoyance, and the existence of other stages of existence beyond our own, apparently was



Louis LeClerc de Buffon

taken for granted as being a *natural*, if not ordinarily observable, phenomena. The great scientist-psychic Emanuel Swedenborg (1688-1772) was, of course, also of this period.

But on with the tale of Herr Nicolai . . .

"In the first two months of the year 1791" (says he) "I was much affected in my mind by several incidents of a disagreeable nature; and on the 24th of February a circumstance occurred which irritated me extremely. At ten o'clock in the forenoon my wife and another person came to console me; I was in a violent perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief: when suddenly I observed at the distance of ten paces from me a figure—the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but, being much alarmed, endeavored to compose me, and sent for the physician. The figure remained some seven or eight minutes, and at length I became a little more calm; and, as I was extremely exhausted, I soon afterward fell into a troubled kind of slumber, which lasted for half an hour. The vision was ascribed to the great agitation of mind in which I had been, and it was supposed I should have nothing more to apprehend from that cause; but the violent affection having put my nerves into some unnatural state, from this arose further consequences, which require a more detailed description.

"In the afternoon, a little after four o'clock, the figure which I had seen in the morning again appeared. I was alone when this happened; a circumstance which, as may be easily conceived, could not be very agreeable. I went, therefore, to the apartment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it vanished; but it was always the same standing figure. A little after six o'clock several stalking figures also appeared; but they had no connection with the standing figure. I can assign no other reason for this apparition than that, though much more composed in my mind, I had not been able so soon entirely to forget the cause of such deep and distressing vexation, and had reflected on the consequence of it, in order, if possible, to avoid them; and that this happened three hours after dinner, at the time when the digestion just begins.

"AT LENGTH I became more composed with respect to the disagreeable incident which had given rise to the first apparition; but though I had used very excellent medicines, and found myself in other respects perfectly well, yet the apparitions did not diminish, but, on the contrary rather increased in number, and were transformed in the most extraordinary manner.

"After I had recovered from the first impression of terror, I never felt myself particularly agitated by these apparitions, as I considered them to be what they really were, the extraordinary consequences of indisposition; on the contrary, I endeavored as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I observed these phantoms with great accuracy, and very often reflected on my previous thoughts, with a view to discover some law in the association of ideas, by which exactly these or other figures might present themselves to the imagination. Sometimes I thought I had made a discovery, especially in the latter period of my visions; but on the whole, I could trace no connection with the various figures that thus appeared and disappeared to my sight had either with my state of mind or with my employment, and the other thoughts which engaged my attention. After frequent accurate observations on the subject, having fairly proved and maturely considered it, I could form no other conclusion on the cause and consequence of such âpparitions than that, when the nervous system is weak, and at the same time too much excited, or rather deranged, similar figures may appear in such a manner as if they were actually seen and heard; for these visions in my case were not the consequence of any known law of reason, of the imagination, or of the otherwise usual association of ideas; and such also is the case with other men, as far as we can reason from the few examples we know.

"The origin of the individual pictures which present themselves to us must undoubtedly be sought for in the structure of that organization by which we think; but this will always remain no less inexplicable to us than the origin of those powers by which consciousness and fancy are made to exist.

"The figure of the deceased person never appeared to me

after the first dreadful day; but several other figures showed themselves afterward very distinctly; sometimes such as I knew; mostly, however, of persons I did not know; and amongst those known to me were the semblances of both living and deceased persons, but mostly the former; and I made the observation, that acquaintances with whom I daily conversed, never appeared to me as phantasms; it was always such as were at a distance

"When these apparitions had continued some weeks, and I could regard them with the greatest composure, I afterward endeavored, at my own pleasure, to call forth phantoms of several acquantance, whom I for that reason represented to my imagination in the most lively manner, but in vain. For, however accurately I pictured to my mind the figures of such persons, I never once could succeed in my desire of seeing them *externally;* though I had some short time before seen them as phantoms, and they had perhaps afterward unexpectedly presented externally, like the phenomena in nature, though they certainly had their origin internally; and at the same time I was always able to distinguish with the greatest precision phantasms from phenomena. Indeed, I never once erred in this, as I was in general perfectly calm and self-collected on the occasion. I knew extremely well, when it only appeared to me that the door was opened, and a phantom entered, and when the door really was opened, and any person came in.

"IT IS ALSO to be noted, that these figures appeared to me at all times, under the most different circumstances, equally distinct and clear. Whether I was alone or in company, by broad daylight equally as in the night-time, in my own as well as in my neighbor's house; yet when I was at another person's house they were less frequent, and when I walked the public street they very seldom appeared. When I shut my eyes, sometimes the figures disappeared, sometimes they remained even after I had closed my eyes. If they vanished in the former case, on opening my eyes again the same figures appeared which I had seen before.

"I sometimes conversed with my physician and my wife, concerning the phantasms which at the time hovered around me; for in general the forms appear-

ed oftener in motion than at rest. They did not always continue present; they frequently left me altogether, and again appeared for a short or longer space of time, singly or more at once,. but, in general, several appeared together. For the most part I saw human figures of both sexes; they commonly passed to and fro as if they had no connection with each other, like people at a fair, where all is bustle; sometimes they appeared to have business with one another. Once or twice I saw amongst them persons on horseback, and dogs and birds; these figures all appeared to me in their natural size, as distinctly as if they had existed in real life, with the several tints on the uncovered parts of the body, and with all the different kinds of colors of clothes. But I think, however, that the colors were somewhat paler than they are in nature.

"None of the figures had any distinguishing characteristic; they were neither terrible, ludicrous, nor repulsive; most of them were ordinary appearances, some were even agreeable.

"On the whole, the longer I continued in this state, the more did the number of phantasms increase, and the apparitions became more frequent. About four weeks afterward I began to hear them speak; sometimes the phantoms spoke with one another, but for the most part they addressed themselves to me: those speeches were in general short, and never contained anything disagreeable. Intelligent and respected friends often appeared to me, who endeavored to console me in my grief, which still left deep traces in my mind. This speaking I heard most frequently when I was alone; though I sometimes heard it in company, intermixed with the conversation of real persons; frequently in single phrases only, but sometimes even in connected discourse.

"Though at this time I enjoyed rather a good state of health, both in body and mind, and had become so very familiar with these phantasms, that at last they did not excite the least disagreeable emotion, but on the contrary afforded me frequent subjects for amusement and mirth; yet as the disorder sensibly increased, and the figures appeared to me for whole days together, and even during the night, if I happened to awake, I had recourse to several medicines, and was at

last obliged to have recourse to the application of leeches.

"THIS WAS performed on the 20th of April, at eleven o'clock in the forenoon. I was alone with the surgeon, but during the operation the room swarmed with human forms of every description, which crowded fast one on another; this continued till half past four o'clock, exactly the time when the digestion commences. I then observed that the figures began to move more slowly; soon afterward the colors became gradually paler, and every seven minutes they lost more and more of their intensity, without any alteration in the distinct figure of the apparitions. At about half past six o'clock all the figures were entirely white, and moved very little; yet the forms appeared perfectly distinct; by degrees they became visibly less plain, without decreasing in number, as had often formerly been the case. The figures did not move off, neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air; of some even whole pieces remained for a length of time which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them, and I never since experienced any appearance of the same kind. Twice or thrice since that time I have felt a propensity, if I may be so allowed to express myself, or a sensation, as if I saw something which in a moment again was gone. I was even surprised by this sensation whilst writing the present account, having, in order to render it more accurate, perused the papers of 1791, and recalled to my memory all the circumstances of that time. So little are we sometimes, even in the greatest composure of mind, masters of our imagination."

The Ignorant Explorer

(Continued from page 9)

both clergymen and laymen. Ther're trying to show that psychic phenomena and psychic truths, including spiritual healing, are not incompatible with, not antagonistic to religion. Not contradictions to the Christian faith. This group is interdenominational, and many of its members are finding that the task is interfaith, too.

. I've heard the criticism of Spiritual Frontiers—"Oh, they're trying to control it! They want to sew it all up and make it the exclusive property of the churches."

In other words—they're doing it badly.

Well, that's obvious. Universal truth, the fountainhead of psychic phenomena, can't be made anyone's exclusive property. It can't be controlled.

But before SFF started to work, so far as Christians were concerned, *it wasn't being done at all.* Not by anyone inside the churches, except for a few "eccentrics" or "heretics". Sure, from the very start, Christians who had somehow discovered that here was something *worth taking a risk for* have stood up. They've said these things are a vital part of what Christ Jesus was telling us. But how few had the chance to find out that there was anything here at all except eccentricity and error!

Yes, I agree that the SFF is doing it badly, in some ways. But, you know, they won't be *able* to control it. Some of them will find this out. Better still, others will benefit from their errors, and be able to do the job well precisely because it was done badly, at first.

I'm just ignorant enough to think that Chesterton's remark is probably the wisest thing he ever said.

Hints On Mediumistic Development

by URSULA ROBERTS
(author of *The Spiritual Healing Teach-In)*

(part two)

In this second part of a three-part essay (part one appeared in our January issue), Miss Roberts, having dealt with the matters of practical preparation, and the aura, tells about the Spirits and Trance Control.

Chapter III

THE SPIRITS

WE CAN NOW come to a consideration of the part played by the spirit operators in the development of the mediumship. I use the word "operators" instead of "guides" because of our spirit communicators tell us that there are many ministering spirits and they all fulfil a different purpose in the development of a medium. The "guide" is one who endeavors to influence the whole life and destiny of the individual, so that experi-



You have seen a number of Miss Roberts' booklets recommended to you in our book review section (three were reviewed in our February 1966 issue). She is also the authoress of **Health, Healing and You,** and is medium for the posthumous communications of Mary Baker Eddy, foundress of Christian Science.

ences of daily life enrich and deepen the understanding of spiritual truth. The spirit control is one who passes through an arduous training until the medium's mind, breathing and bodily movements respond to his (or her) will. The guide and controls generally remain with a medium throughout the whole life, though there are exceptions to this rule. There are many other spirits who join in the work of ministering to a medium, but their work is usually unnoticed and their presence unknown. Some of them remain only for a short time in the vicinity of the medium's aura; some of them remain so long that they are mistaken for guides or controls.

To discuss all the ways in which spirits may be needed to minister to a medium would be a long and tedious task. I doubt if we can ever appreciate all the silent support which we receive from the spirit helpers, for it is impossible for us to appreciate something of which we are only partially aware. The greater part of their work consists of imparting their spiritual magnetism to the medium, in such a way that the aura of the medium is both stimulated and strengthened. It is through this stimulation that the psychic powers become active and the glandular centres in the physical body are stimulated, so that they will respond to the spiritual impact.

THE DEVELOPING medium should always remember that the development of mediumship involves the physical body, and as the aura changes so the body will feel different and will need more care than previously. The body will need increased periods of rest to allow it to recuperate from the nervous stimulation it receives when the aura is magnetized. Many people say, "I feel marvellous after a circle, but next day I am so tired I just don't know how to keep going." These people should try to store some of the increased vitality they feel when under the influence of the spirit helpers, instead of wasting it. If they went quietly home and rested, undoubtedly they would feel refreshed next day. The general tendency is to talk and laugh excessively after a sitting. There is no harm in this — it uses the energy safely. Loss of energy is generally to be found among the people who feel so energetic after a sitting that they sit reading or talking till it is very late at night. If they remembered the bodily needs and went early

to bed, I am sure there would be no excessive tiredness next day.

It is also a good thing to consider how your bodily habits may influence the development of your mediumship. The spirit operators often have to withdraw certain impure emanations from the aura of a medium before it can be fit for the use of the spirit control. It is easy to see that their work will be facilitated if the medium makes an effort to live in such a way that very few impure emanations arise there. This may mean making radical changes in the manner of living, but it will be worthwhile to the medium who sincerely wishes to be a good instrument.

"Moderation in all things" should be the motto of mediums. A moderate diet of clean, wholesome food; drinks which are not loaded with alcohol; clean air which is untainted by the fumes of tobacco; clean thoughts of such a kind that the aura is not smirched with the emanations of mental filth which lie like a pall over the minds of many people. To live in this way need not mean that the person must become sanctimonious, nor yet that the person must never partake of the ordinary small indulgences of social life. It simply means that the tendency is towards purity, so that the aura is not stained with the impure emanations arising from the bodily state.

AS THE SPIRIT force affects the body, so the body affects the aura and the force imparted to it by the spirit operators. The aura could be likened to a pool of water which is to be cleansed by a stream of clean water flowing into it. If the pool is muddy, it will take a greater inflow of clean water to bring purity than if the pool were only slightly soiled. The aura of the medium has to be cleansed if it is to be used by spirits of lofty character—and surely that is what every medium wishes. "The good is not good enough; the best is what we want" could well be written in letters of glowing light above every seance-room doorway.

The next point to consider is whether the changes in the aura can be felt in the body. The body is interwoven with the aura—the one is part of the other. It is clear, therefore, that mediums are not being imaginative when they say they feel a cold shudder as a spirit contacts their aura. They may also feel a sensation

of heat when the spirits are imparting magnetism to the aura: a feeling of extreme drowsiness when magnetism is being withdrawn; sometimes they feel great discomfort in the stomach, the heart or the head, if the spirit operators are using rays that are intended to slow or quicken the heart-beat, digestion, or mental processes. There may also be changes in certain glands which need to be stimulated if the mediumship is to function correctly.

The pineal and pituitary glands are affected by mediumship. The pituitary has a subtle effect upon all the glands of the body, and it follows, therefore, that the development of mediumship may have very definite effects upon the bodily functions, possibly resulting in the medium becoming very fat or very thin. In the earlier years of Spiritualism it was accepted as usual for mediums to be extremely stout. Nowadays, I notice, among the developing mediums of my acquaintance, that the tendency is to develop a highly nervous state in which the medium tends to become too thin. It is my opinion that these states can be controlled if the medium will realize that the cause is in the mediumship rather than in the physical body. To go to the doctor is useless, for the doctor can only prescribe medicines which affect the body.

THE MEDIUM must learn to react in a constructive fashion to the mediumship, trying to relax if the rays are stimulating and to be active if the rays are relaxing. I do *not* mean this to apply to the period of development, but to the days which follow the sitting, when the medium may feel an overmastering desire to sleep the whole day; it is not good to succumb to this desire, but it *is* good to take things more quietly and arrange the affairs of life so that extra rest may be taken. On the other hand, the medium may be so stimulated that he (or she) just cannot rest. It is *not* good to give way to the extra energy, which may drive the body to excessive work. Certainly allow yourself to be energetic and do all your normal work, but make your body relax for a while. Dissipate the energy slowly, otherwise you will get a bad reaction after a few days, with the feeling that you cannot do anything at all.

It is usual for a developing medium to pass through phases of intense emotional stimulation,

which cause days of terrific happiness and exaltation, together with other days of the most devastating darkness and depression. The medium should realize that this is just a natural reaction to the stimulation of the mediumistic powers. As the power stimulates the body, so does it also stimulate the emotions. The wise medium will try to regulate this emotional reaction and will remember during the period of exaltation that it will be followed by a corresponding drop into depression. Remember how a pendulum swings: the higher the rise, the swifter the drop. When the depression is upon you, remember that as you are at the lowest point of the arc, so soon will you begin to rise again. When you are in the heights of upliftment, think, "Now I will not allow myself to drop too far to the opposite extreme." You must learn to find a central way between these emotional extremes by exercising a little wise self-control, so that, when you become a practising medium, you will not be constantly torn by emotional changes, with the attendant strain on nerves and body. To be sensitive need not mean that you are unbalanced, nor yet that you are influenced by every passing mood and personality of the spirit and mundane worlds. The state at which you should aim is one in which you are able to register the presence and the messages of spirit friends, without becoming too emotionally involved in the feelings which they may impart to you.

IT IS DURING your development that this important state can be cultivated, and the simplest way of bringing it into being is by searching for the realization that *you* are a spirit who has control of mind, emotion and body. The habits of life tend to make us identify the body and emotions as *ourselves.* Unless we have been strictly and correctly trained, the appetites control our spirit, and often spiritual resolutions are overthrown by the more animal desires for comfort and self-satisfaction. Self-control should be cultivated most assiduously during the development of mediumship, for upon it will later depend the medium's ability to control the many wise, and the many ignorant spirits whose influence will be impinged upon the aura.

Many developing mediums ask why they are allowed to

pass through these negative phases of depression and why the spirit helpers do not impart rays which will prevent this reaction. The question is asked, as well: Why do the spirit workers allow the development to be so slow? If they can impart a spiritual magnetism of such stimulating uplifting power, why do they not do it each time the medium attends the circle and so hasten the whole development?

I think that the answer to this question is to be found in the physical body itself. Development has very often to be slow, because it has to keep pace with the changes in the glands of the body.

If the glandular functions are changed too suddenly, then there will be confusion throughout the whole organism. If the development happens to coincide with normal gland changes such as occur at puberty or the menopause, then it often takes place much more quickly. There are many cases, too, of the natural development of mediumship after an illness, or a surgical operation, in which the state of the physical body has been disturbed. I think it is a fact that many of the mediums who have been widely known because of the excellence of their mediumship, first started their development while still in their teens. In my own case, I was about seventeen when I first became entranced, and thirteen when I made my first contact with the group of spirits who have influenced my mediumship ever since.

IN THE CASE of normal, sincere, people, slow development takes place under the wise guidance of a spirit healer, or spirit doctor, who works with the spirit controls of the circle. If you have a healer or a doctor attached to a circle, do not get the idea that the circle is for healing only. This healer-doctor watches every member of the circle and determines just what latent weaknesses are in the body and how they must be strengthened before development can proceed. He will determine, too, how the heart and lungs react under a trance condition. Sometimes an attempt will be made to entrance a medium; then abandoned when the physical reaction has been noted. The doctor-healer is a very important member of the spirit-band and may be responsible if development appears to be excessively slow. Would we

blame an Earthly doctor for telling us not to do hard manual work when he knew our body was not fit for the task? I think we would blame him if he allowed us to harm our bodies. In the same way, we should be grateful to those who guard our health and prevent us suffering from an unwise amount of psychic stimulation. "Slow, but sure," should be our watchword.

There is another aspect of development which has to be considered during the development of mediumship. The mental side of our nature is one which we only partly understand. We must remember that when we come into touch with the stimulating rays used by the spirit operators, the stimulation may affect every part of our being. The aim is to develop the latent mediumship, but the mental, emotional and bodily states cannot be divorced one from the other, for a person is a composite being, whose inter-blended parts make the one whole individual. We have latent tendencies of which we are only dimly aware, but these tendencies may become more active during development. The psychic force which is used to awaken dormant mediumship could well be likened to the fertilizer which is used to stimulate prized plants in a garden — it brings the weeds into greater prominence as well.

JEALOUSY IS A fault which comes into great prominence among mediums, and innumerable circles have been forced to disband because of jealousy which arose between the developing sitters. People often ask me whether I think the spirit operators make the mediums jealous of each other. I do not think spirits who are sufficiently evolved to be spirit operators are capable of jealousy, but I do think that the power they impart causes the latent jealousies in the medium to develop. All mediums should learn to study their own reaction to the work of other mediums. If the reaction is one of fault-finding, criticism, and the desire to belittle the other medium, then beware! The seeds of jealousy are beginning to put forth poisonous tendrils which may later choke all your good aspirations. Your reaction *should* be one of kindness and loving tolerance. Jealousy should be weeded out of the character as firmly as lasciviousness.

Many a developing medium has led a frustrated sex life, and it often happens that the sexual

desires become stimulated during development. The wise medium will endeavor to transmute these urges on to other planes of creative activity, instead of allowing the urge to influence them to immoral acts. By immoral acts, I mean the secret, solitary sex practices, as well as the alliances which arise between men and women. People sometimes say that Spiritualism seems to foster broken marriages and that men and women forget their regard for the sanctity of wedlock. I do not think that the spirit operators deliberately bring these states into being; but in many cases they have to stand aside and wait until the wave of aroused passion has reached its peak and died away before they can proceed with their work of development.

The ideal medium is the one who is happily married, and the one who understands every part of the moral nature and how to control it. Controlling the sexual nature does not mean ignoring it. Rather it should mean a wise acceptance and transmutation so that the stimulated desire may be used as a means whereby other, more esthetic, desires are stimulated and developed. "Man, know thyself", and "Man control thyself", are key phrases leading to the development of the spirituality which should accompany good mediumship and which will help the spirit operators most successfully to fulfil their aims of transmitting healing, truth and comfort to the people of our world.

Chapter IV

TRANCE CONTROL

MANY DEVELOPING mediums are troubled because they do not become completely unconscious during the time they are entranced. "I can hear what I am saying, but I cannot interfere with the flow of words," they complain. "How can I lose myself more completely? I have always been told that a trance medium becomes completely unconscious." I think developing mediums should understand the difference between a trance and a state of trance-control.

A person in a complete trance becomes like a dead person. The breathing and pulse become imperceptible; such a trance state is attended by the danger that the cord or life-line by which the spirit is attached to the body may receive some injury, in

which case death would occur. In the early years of the growth of Spiritualism, such trances were fairly common. They were, also, very alarming to the onlooker, who was forced to witness, firstly the apparent death of the medium, then the contortions and agonized breathing as a spirit endeavored to animate the lifeless body; later, the spirit would depart—then the medium would endeavor with deep, sighing breaths, and sometimes with groans of pain, to re-animate the body, which was often icily cold and exhausted. The idea that mediumship is bad for the health probably originated with mediums such as these, for it is plain that such trances must have imposed an enormous strain on the heart and vital organs.

Nowadays one seldom witnesses such trance states. Instead, we see the gentle fusion of the medium's personality with that of the controlling spirit and the gradual transformation of the medium's normal voice, mannerisms and facial expression into that of the controlling entity. As this takes place, there is often a change in the pulse and respiration, but the actual state of complete trance is absent, except for a fleeting moment, which passes so swiftly that it does not impose anything approaching the severe strain that total trance would bring. Surely this is more satisfactory, since it allows the mediumship to function at frequent intervals without undue exhaustion of the medium, whereas the total trance of bygone years, if indulged in too frequently, had disastrous results upon the medium's health.

JUDGING FROM what I have heard when I have conversed with the spirit operators, this change of technique has been the result of their experiences in working with many mediums, as well as the result of the change which has taken place in people's mentality. Nowadays the spirit controls do not have to break through such a hard crust of skepticism and religious prejudice as they found a century ago. The work of pioneer Spiritualists has been successful and people are more ready to accept mediumship and the revelations which are given by means of it. A century ago the spirit world had to force its way through to this world; now it can blend its influence with the mediums and force is no longer needed.

A century ago the mediums scarcely understood what mediumship meant, and spirit operators had to impose their power upon any suitable subject. Nowadays innumerable people offer themselves as candidates, and the most suitable are chosen for the fullest development by the spirit operators. This change of technique has its value, too, in the altered conditions under which mediumship functions. There are too many sudden noises in our modern world to make the complete trance a very safe thing: the sudden ringing of telephone bells; the unexpected roar of an aeroplane over a house; the hooting of motor horns, can all cause shock to a deeply-entranced medium. A century ago, the work was more quiet; noises approached from a distance and gradually increased in intensity. A home was a place of regulated order in which quietness could be enforced. Life was lived at a more restful rhythm, and mediums had a better opportunity for recuperation from their trance than is possible in the restless, noisy world of today.

Now that we understand the difference between "trance" and "control", we may go a step further and consider the difference in the degree of "control". To my mind, the success of a "controlled" mediumship does not lie so much in how little the medium can hear of the communication, but in the test, "How much of the communication was outside the normal range of the medium's knowledge?" When mediumistic utterances contain references to things of which the medium knew nothing, and when these utterances are proved correct, then the mediumship is good. The best test of a controlled mediumship should simply be this: Are the communications evidential, or correct? If the communications are trivial, if prophesies are unfulfilled, and no evidence is produced other than that which the medium knew beforehand, then I would say the mediumship is not functioning correctly and the controlling entities should be discouraged.

MEDIUMS WHO are developing trance control should cultivate honesty and thus eliminate the hypocrisy which leads many of them to foster the idea that they are unconscious of what their controlling spirit is saying—whereas they are often aware of what is going forward. Controlled mediumship varies

very greatly, both in the degree of its intensity and in the way it is brought about. I think it would be true to say that there is a degree of spirit control in every form of mediumship. Even where a medium appears to be perfectly normal, and in full possession of the normal faculties, I still think a slight degree of "control" will be found, because that is the simplest way by which the spirits come into touch with mortals.

How is a spirit control accomplished? The answer must fall into two categories. The very light, almost imperceptible form of spirit control is accomplished by the spirit impinging on to the medium's aura such a strong ray of thought that it will stir in the medium's consciousness though images which reflect the ideas of the spirit. If the medium speaks of these thought images, they may be followed by other thoughts. The medium may be fully conscious and yet aware that the stream of thought is emanating from another personality. There is a degree of control involved here, for the spirit is controlling the medium's mind. Mediumship such as this can be trained so that the information varies from inspirational talks of high quality to the ideas relating to events and people which may be of such meticulous correctness that they constitute first-class evidence of survival. In mediumship of this kind, the medium may not "see" in the true sense of the word, yet the mental images may be so vivid that they can be as fully described as the things which are seen.

THE OTHER FORM of trance control comes about when the ethereal body of the medium is detached from the physical body and the spirit then takes control. The degree of detachment which can be achieved varies very greatly. There are some mediums who stand beside their body; there are others who move about a foot above the body during the time of spirit control. Some mediums are able to travel right away from the body, when the seance room conditions are good, in which case they will not retain much remembrance of what transpires while they were entranced.

During the time of development, it is usual for the spirit operators to gradually loosen the link between the physical and ethereal body. This must be accomplished slowly, as the medium has, above all things,

to be guarded against shock and the spirit control has to learn to accommodate himself (or herself) to the various sounds and emanations of which he will become conscious as he entrances the medium. Every medium who experiences trance control will notice how the senses seem to become more acute, so that a quiet cough sounds like a thunderclap and the rustling of clothing like a hurricane. If these sounds are magnified to the medium's consciousness, what must their effect be upon the spirit control, who is accustomed to the ordered harmony and peace of the spirit world? It is often a wise spirit who keeps the medium near the body, for the medium's ethereal self will be able to identify the sound of small disturbances and reassure the control, who will be contending with the difficulties of controlling the nervous reflexes, the heart, lungs and brain of the medium's body.

THE DEVELOPMENT of trance control is so very subtle that it is difficult to give any definite advice which will apply to every medium. To me, a successful trance control is a symbol of the perfect blending of two personalities, so that they become one. To look for the complete elimination of the medium's personality is just foolishness. After all, the medium *is* a medium, not a nonentity. Developing mediums should become accustomed to this thought. It will help them if they cease to wait for the time when they are "entirely blotted out" (as they call it) and try instead to establish an intelligent co-operation with their spirit controls.

I know that this desire to be "blotted out" arises, very often, from the honesty of a medium who is afraid of deceiving people. Many mediums have exclaimed: "I feel such a fraud when I am speaking as if I were another person, yet I feel as if I am myself. How can I be sure that it is a state of trance control and not just a submerged part of my mind which has become active?" To answer this question, the medium must examine the results of the controlled communications. Are you able to say things which were not previously in your mind? Do you become aware of things about people which you did not know before? Do you "see" vivid pictures while under control which you do not cognize in the normal state? Do you feel different?

Does the body become hotter or colder? In short, does the controlled state differ from the normal one?

HOW DOES A medium know when this state of trance control is developing? There are a few sensations which invariably accompany the first stage of this mediumship. Sometimes mediums feel as though a power is drawing them up until they feel as if they were floating above the circle, or as if the power draws them into the center of the room, or to some other part of the room. The sensation is so vivid that such people are surprised to find that the body has not moved from the chair. In actual fact, it is the ethereal body which has been moved. This experience may develop to the extent that the medium will become aware of colors, light, spirit powers and other things which relate to the ethereal world, and even more: to the extent of seeing the circle complete with the medium's body, as separate from the ethereal counterpart. All this is but part of the loosening of the connection which ties the ethereal and physical body, and it may continue for some time before the spirit control attempts to step between and control the physical body.

There may be occasions when the medium will feel as if the body is completely inert, or as if the throat cannot speak. Another sensation is that of feeling minutely small, or enormously large. All these sensations are in the bodily consciousness, which becomes inert when the ethereal body withdraws and no spirit control "takes over". The feeling of size is often related to a consciousness of the spirit power which is being poured into the aura until it increases to a tremendous size. At other times the spirit operators may withdraw power from the ethereal self, and then the medium will feel shrunken and minutely small.

These sensations must not be confused with those which may come when the spirit controls are actually exerting their power over the medium. The sensations of size which come then are usually related to the stature of the control. Very often the medium may feel certain physical peculiarities which were common to the control whilst on Earth. For instance: if the control was a wrestler, the medium may feel enormously strong; if the control suffered from asthma, the med-

ium may breathe in a laboured fashion until the spirit control learns how to control the medium without remembering the symptoms of his past life. Some spirit controls retain some of their characteristics throughout the whole term of their service, together with certain tricks of speech.

IT IS MY opinion that the retention of the remnants of these Earthly characteristics are brought about deliberately, often to emphasize the difference between themselves and the mediums of their use. Sometimes it is from vanity. (I have noticed that spirit controls cling to mannerisms which have made people laugh, or which people have commended as being clever.) We must remember that spirits were once human, that they are still very human, though acting from the spirit realms.

Occasionally certain characteristic habits are assumed by the medium, because the medium thinks that the habit always applies to spirit controls of a certain kind. I remember once watching a dear old grannie trying to control a medium who was possessed with the idea that every control was an Indian who exclaimed "Me big man!" in a deep, gruff voice. This medium was learning how to co-operate with the spirit controls, but whenever she felt herself controlled she tried to hurry things on too much, with this somewhat ludicrous exclamation.

Once the spirit control has begun to entrance the medium, a very delicately-balanced state of co-operation has to be built up, and maintained, until the medium and the control learn to react harmoniously to each other. It is impossible for one medium to say how other mediums should develop this state; it is such an individual matter that medium and control can only learn by trial and error. The medium *can* help the control by creating a thought ray. This is done by deliberately thinking about the spirit—not in a possessive nor yet in an inquisitive manner, but with love. As the medium feels warmed and happy by the loving thoughts of the other sitters, so the spirit control can feel warmed and happy by the affection directed from the medium.

It is advisable for the medium to establish a firm co-operation with one spirit control, rather than encouraging varied entities in the early stages of

development. As this chief control becomes fully accustomed to the medium and the medium's environment, he (or she) will introduce other controls from time to time, when the occasion is suitable. I have known a few mediums who think that it is not the quantity of personalities which matters, but the quality of communication. Neither is it the status of the communicator which is important, but the effect of the communication upon the souls of other people. A message, simply and clearly delivered, is often more telling than a long discourse by somone whose name was once famous. "By their fruits shall ye know them", is a test which the modern medium can well use. The fruits of spirit control communications could well be described as accuracy, simplicity, and upliftment.

The final chapters of this article, "Recognition of Mediumship" and "Things to Remember", will appear in our next issue.

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We said "via Elsie Worger" rather than "by Elsie Worger" above to indicate that she is not the author, but rather the channel through which this material came. It is the difference between composing something—in the process of which you may, indeed, be a channel without realizing it—and writing down something which has been presented through your material ability to write down words you did not think out yourself. A channel in this sense is the secretary of a person whom most of the people in this world considers "dead"; which would not be so terribly inaccurate if to these people "dead" did not also mean "no longer existing at all".



I HAVE A message for *YOU* and I have been a long time getting it through. Now I have the right connection, a medium of my own who will let me use her inner sight, mind, and hands to get it to you.

We who are above you, only because we have died and seen what life eternal really is like, feel that if you knew a few things about our life you would be much happier.

I myself see the *folly* of just drifting along in a life which sometimes proves both dull and dreary. We on this side of the mist never feel dull or weary. Sad, very often, for we look down and see the aimlessness of life as it is being led today.

When I look back to the time when I lived on your Earth, over 500 years ago, I had absolute power over my people and was a man of importance. Here, I am just a very ordinary man, neither richer nor poorer than my fellow Spirits, but in some things just a little wiser,

for I have learned much since I have been here. Yes, we have to study! We learn the spiritual laws that govern the Universe. We learn how to put the healing rays through our mediums and so dissolve and disperse illness and infection, for such is the work I voluntarily undertook. We study and enjoy art, music and everything (in fact) that we always longed for and did not have the chance whilst on Earth.

And then we Pray. That is another thing. Prayer is not dull and difficult or a bore. It is the most uplifting and beautifully inspiring thing.

When we spirit people get an idea that needs further knowledge to help carry it through, we approach a Higher Spirit, sometimes even the Godhead Himself. In this way the right pathway is shown to us and all our ideas then merge with those of the Higher Spirits. Thus are things made clear to us, so that we in our turn may make them clear to you, the people of Earth.

First of all you will want to know how to approach us and so reach the people of the Higher Spheres yourselves. Very simple. Sit silently, *mentally enfold yourself* with goodness, peace, and quietness. Think of the calm star-gleaming sky and try to realize the vastness of which you are part. So make your whole body feel at one with the wonderous Universe, that is, Earth and the space around it. Seek guidance by asking God to give you peace and knowledge and to show you the pathway. Then ask for what you feel you require, but always realize this: The gifts that come from prayer are given you because you need these things *for the progress of your soul, and not the progress of your material life.*

Sometimes the two link up. I myself have succeeded in bringing about a marriage between two people from opposite ends of Earth. I have watched them meet, hesitate, oh! so very much, then take what God sent to them, Happiness and true Unity. They now have a beautiful home in the most delightful surroundings, and they have their hearts desire. There is work for them to do, both in the small homes and those of the wealthy. Therefore they must contact all kinds of people, and to do such work must show signs of material prosperity, otherwise the contacts could not

be made. There is *nothing* that the God Power cannot do.

These two people wanted to work for God above all else, one wanted to heal the sick and suffering, the other to teach and let people know that through Prayer complete Happiness could be found. I emphasize the word "complete" for unless there is unity of the spirit as well as of the body, there is not complete happiness. They each desired a companion, one who would be in complete harmony, for they are few in your World.

MY MESSAGE IS for all of you, both great and small, rich and poor. I wish to make you realize that all you desire whether spiritual or material, is definitely within your grasp.

Be yourself; never ape your "betters"—you may be better than they, for they may be poor in spirit. When trying to approach God be absolutely natural, never false in any way, for in that very naturalness you will find the inner happiness you seek.

Pray for what you desire, pray that the things of the Spirit be shown to you, for all prayers are heard. They ascend upwards as messages for help

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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and assistance, are sorted into various channels, and answered or "solved" as you would say, according to their material or spiritual nature, by enlightened Beings, and gradually filtered upwards. Then to Jesus, the Beloved Master Himself, if necessary, and in that way He instructs the less advanced spirits in providing the answers.

Jesus personifies the perfect relationship between God and man, and is so loved in the Spirit World that I who send you this message, and who never knew of Jesus during my Earthly life, am amongst those who seek to further His work by helping you on the road to health, happiness, and upwards towards the Light.

You will understand that very simply Jesus may be likened to the Supreme Commander of a vast army of soldiers of Christ, whereunder the battle of right over evil wages under His direction.

But there are no compelling forces; the weapons are only Love, and the exercise of free will by the individual choosing always to seek and do that which is right.

The humblest private may rise to high rank by Love and Service. His ordinary needs and welfare are taken care of once he has *voluntarily* enrolled his heart to work for God.

On earth Jesus always lived the truths He taught. So may you also, by seeking first the Kingdom of God, find the guidance, love, happiness and abundance it contains. For it is within your very own self.

PSYCHIC PHENOMENA and Extra-Sensory Perception

by JERRYL L. KEANE, Ph.D.

(author of *What is Psychic Phenomena?, Psychism vs. Mediumship,* etc.)

The number and variety of publications today wherein the reader may find articles dealing with these two subjects has grown enormously. What the present article points to is the difference between the way EXPLORING THE UNKNOWN, and a few other publications, use this material, and the way it is generally approached. In essence, this difference is the difference between telling the public what something is, and what something is for. (From THE SEARCHER magazine; reprinted by permission).

PERHAPS IT IS well to start this article by defining the terms "psychic phenomena" and "extra-sensory perception". To me, the term "psychic phenomena" means various kinds of happenings which have been known to occur at all times in history, among all peoples of the world which indicate indubitably that there is a continuing state of individual awareness contingent to, and overlapping this one under particular conditions; that is not what we have learned to consider apprehensible by our five "normal" senses. "Extra-sensory perception" then, consists of a sensitivity beyond the range those five senses take in.

Now I agree, before some-

body picks me up on this one, that such a definition would, automatically include all our present day gadgets such as microscopes, telescopes, and the incredibly wide range of electronic instruments used in so many fields of scientific endeavor in our society. I consider this to be substantially true. They are, after all, instruments used to extend our senses — to bring existing, but normally unobservable manifestations within the range of those senses.

None of us consider this to be "magic", "occult", metaphysical", "mysterious", "sacred", or any of the other terms which we are apt to use in connection with psychic phenomena. Of course they are not. We are all well aware that there are still innumerable kinds of existence in the Universe which our science still has no explanation for, and scientists admit that they have only begun to explore the Universe, and, further, that sensitive as some of our present instruments may seem, they still are really in a crude state of development, and only able to give bare hints of the richness and variety of existence.

One day we shall have developed better instruments, and have devised new ones which will enable us to have a far wider range of capacity to explore what we realize is still the unknown, but, in the meanwhile, I don't think that any of us — neither our top ranking scientists nor our comparatively ignorant individual selves — consider the Universe unknowable, even though we realize that it is, at present, largely unknown. We take, rather, the attitude that we are learning, that there is much to learn, but that we do have the capacity to learn, to extend our knowledge, and in doing so, gain better control over both ourselves and our lives.

I think we all agree that there is nothing wrong with such an attitude. We are, unquestionably here for all practicable purposes. Any information which we are able to obtain, which is helpful to our existence, is well worth having, most certainly, in view of that existence.

This may, on the surface, seem to be a far cry from what we call psychic phenomena and extra-sensory perception . . . but is it so in actual fact? I do not think so.

THE FIRST stumbling block we come to in this direction con-

sists of a definition of another word, and that word is "life". We need, first of all, to consider this term for a bit, for we constantly contrast it with another which we call "death".

By the term "life" we mean something which is in a constant state of growth and change. By the term "death" we mean something which has ceased to have "life", which has ceased to exist. Now here we can safely turn to our scientists with the question "What is life?" without being unreasonable; after all this is what we pay these people to investigate, and most of what we consider everyday living is based on those investigations.

The answer would depend very much upon which scientist that question was put to. The top ranking ones would probably say simply "existence". The ones of lesser stature would be more inclined to admit they didn't really know because all efforts to establish a hard and fast line between objects formed in matter which are "alive" and objects formed in matter which are not "alive" have only ended in additional factors to be investigated. It is to most scientists an embarrassing fact that during the last hundred years all of their tracking down of the seemingly few details of our existence has resulted in effects comparable to the bursting of a five-hundred pound sack of mustard seed in the midst of a hurricane; and, unfortunately, most of them feel under a very urgent necessity to account for each and every last seed. We can, under the circumstances, let these latter people continue on their chase and confine ourselves to what they have already found on one hand, and the term "existence", which we received as a reply from the top ranking group on the other.

As we realize that "existence" has the broadest possible meaning, we must therefore inquire further in order to clarify their meaning. If we ask those with the broadest view, the astronomers, most of them will shrug, and point out that the Universe, in spite of the mustard seed chase, is obviously all of a piece, and a controlled, orderly one at that. To our question regarding the nature of the Universe, the answer, while not yet unanimous, shows an agreement among a sufficient number of the ones considered to be at the top by their fellows, so that we can only try to realize within ourselves, how very right it seems to be, and, more impor-

tant, how it affects us individually.

That answer is simply and plainly, "mind stuff", consciousness, awareness . . . All these terms have been used by people of the stature of Sir James Jeans, C. E. Broad, Sir Arthur Eddington, Harlow Shapley, Ernst Opik and a host more who have devoted their lives to the study of the Universe, its operation and its nature; and, as I have said before, it seems to me to be nothing short of sheer stupidity on our part if we persist in employing these people to explore the Universe, shower honors on them for their findings, and then proceed to completely ignore what they have to say. This sort of performance from the bulk of the human race, however, has, so far, been standard practice from at least the beginning of history. It's high time we changed, and began to seriously consider just what these people, to whom we give so much lip service, are saying and how it applies.

A LOOK AT past findings of our seed-chasing group will clarify what the others are talking about in part, and what they have found, and continue to find in their chase, is nothing but a series of vibrations or waves, overlapping and interplaying among themselves like a school of dolphins in the ocean through what we call space. These waves or vibrations then, plus this space, constitute the Universe, and, therefore, must be the "mind stuff", the consciousness, the awareness that the leading people have declared the Universe to be. As we are, without doubt or question, part of this Universe, this means us, too; and it means it individually as well as collectively, for we are no more separated from the Universe than the cells in our bodies are separated from us . . . at least not at this stage of the game.

But the Universe, we are told, is made up of "mind stuff", and as surely as we are part of the Universe, we know that we *have* minds. We don't always use them, but we do *have* them . . . we are conscious of, aware of, our own existence. We also know it is true that other things around us, in the sense of material things, such as animals and plants, as well as each other, display a degree of conscious awareness. It varies from kind to kind, from circumstance to circumstance, from in-

dividual to individual, but it is always there.

That range of vibration which we know as matter, we shall also know to be a very small part of these which comprise our lives, for we can list off many other "things", such as electricity, magnetics, emotions, thoughts, ideas and sounds among others, having no material existence themselves, which produce a profound effect upon matter; and it is here that these top rank authorities point and say that these, too, are in existence and consequently must be considered as a part of the Universe.

We already know that the statement, "as a man thinketh, so is he" is perfectly true. We are precisely the kind of character that our thinking produces . . . although we are generally not sufficiently honest in our personal evaluations of that thinking to realize the faults in our own characters.

One more point in physics. Einstein's formula, $E=mc^2$ left no room for doubt that, interplay and transmute and separate as these vibrations do, they do not, and *cannot cease to exist.*

In our hospitals and laboratories today, where such things are studied and research is going on, much work is being done in studying waves which emanate from the brain. The instrument chiefly used in this study is called an encephalograph, and records the vibrations, in so far as it is able to do so, as the operation of the brain gives off impulses which bring it into action. Although great strides forward have been made in the design of this instrument, and the success achieved in locating and diagnosing injury or brain disease has been almost phenomenal, the instrument is still not sufficiently sensitive to pick up the emanations which those who are studying in this area *know* exist . . . the waves given off by the brain when it is activated by thought. They have tapped it enough to know that this does happen, that is all . . . or at least, it was all according to the last report I got my hands on. (1962)

This machine is of particular interest to me, because I am sure that it will prove one thing, and that thing is that it will turn out that our thinking operates on the same frequency as that which is being thought about. I realize and emphasize to you

that this is a prediction, yet this prediction (like all prediction, really) is based on the fact that vibrations picked up on a spectrum analyzer, by the color combinations, their width and relocation with regard to the scale of the instrument, indicate to the trained reader just exactly what it is analyzing. This Universe is too closely interrelated within itself to get any other kind of result.

IN HIS BOOK *The Universe Around Us,* the noted astronomer, Sir James Jeans remarks that a baby cannot drop a toy out of its carriage without disturbing the outermost stars . . . that is really noting the sparrow's fall. If this Universe is as closely interwoven in action and reaction as that—and I see no reason to believe that it is not—then the idea of extra-sensory perception, the idea that we can train ourselves to become sensitive to vibrational ranges byond our so-called, "normal senses", and further that some of us have done this in the direction of what we term psychic phenomena, isn't a bit more mysterious, or occult, or fantastic, or metaphysical or any other label of that type that you want to apply to it. We all learn and apply that learning according to our own ability and, more important, to the extent, and in the directions we choose to apply it. There is nothing "supernatural" about that, either. We get out of things what we put into them. If we do something the wrong way, all the persistence in doing it wrongly will not correct the result. We suffer constantly as a result of this, and further, as all existence is part and parcel of itself, we cause suffering to all existence, either directly or indirectly.

One thing I am sure of, is that this is not news to anybody. We say that this, that, or the other is wrong, and yet we persist in pursuing the very direction that we are complaining about. We point to what someone else is doing, that we consider wrong, and continue to do exactly the same things ourselves. We seem to think that as long as *we* are doing something, different results will be obtained. We fail to understand that, regardless of *who* is doing what, the results obtained will be not according to the group or the individual, but according to the direction, intensity and extent of the action. This needs very careful thought, for none

of us like being wrong, regardless of the other fellow.

However, because our society is based on a lie, because for literally thousands of years, we have been silly enough to, as Gibbon put it "laud our destroyers and deride our benefactors", today we find ourselves living in a state of terror, where we must, whether we like it or not, review what we know from all angles if this planet is going to continue to exist bearing us upon it.

The lie is a simple one. The complications, which seem to be so unsurmountable at first glance, are easily cut through by anyone who wants to make the effort. *The lie is this: that life has a beginning and an end, and that the only existence, the only consciousness, begins and ends in matter.*

While it is true that the state of consciousness which is encased in matter has what we term a "beginning" and an end *insofar as its association with matter is concerned,* it is a commencement and a termination of an association of consciousness and matter and, of necessity, what we term composite. They are one in precisely the same way that all the cells in your physical body go to make up that body. They are one in the same way an association of two or more people make up a family or a business firm. They are one in the same way that a group of people are associated to make up a town or a city or a nation. They are one in the same sense that this planet is associated in the unity of the solar system, of the solar system in this galaxy, and the galaxy in the Universe.

Consciousness, mind stuff, is so far as our leading scientists can make out, existence itself, and within this, there are, of necessity, many degrees, shades and areas of that consciousness. The answer is simply the limitation that consciousness places upon itself when associating with what we term matter . . . the degree to which the area of consciousness energizes and uses the somewhat less acutely aware areas of matter to achieve what it construes (and in this state only too often misconstrues) to be helpful in expanding, in extending, in diffusing that consciousness throughout the whole.

Now, hard as this seems to be for the average adult to grasp, the average child has no difficulty whatever in getting the

idea. The chief reason is that the child identifies himself with all existence, and is confused with the separations and fences of the adult world around him. There isn't a parent in the world who has not been faced with the fact that children have friends and playmates whom we, the adults, term invisible. Yet we also know that children are far more aware of and sensitive to surrounding influences than we are. So we very carefully train little Johnny and little Susie to consider themselves deluded, to lie, to be essentially dishonest with themselves about such experiences, and, as little Johnny and little Susie want nothing so much as to be homogenized within the whole, they promptly follow this dishonesty up with experiments to determine the things that it is popular to be dishonest about.

The current term for this is "adjusting to society", and according to the billboards at least ten percent of our society is known to be maladjusted. The sheer quantity should be sufficient to impel us to try to find out what is wrong with the society instead of insisting that these people are wrong. They are obviously more confused by the experiences which they have within themselves in relation to the experience without than the majority. But why? If we try to be honest, every one of us will find many, many points of maladjustment within ourselves. We know that many things happen to us which we have been told were impossible. We all have these experiences . . . and we keep our mouths shut because we have been told that such experiences are delusion, because others will consider us "mad " because others less sensitive than ourselves have organized and succeeded in establishing control over our mundane affairs and hold us within our own fears for our physical safety and freedom. Therefore we submit to being controlled by others, and do our best to go along with what seems to be the tide.

The joker in this pack of nonsense and blindness is that we accept the exceptions under two conditions . . . that the exceptions are either saints of lunatics, and whichever they may be we don't want anything to do with it. We draw a sharp dividing line between what we call ideality, practicality and insanity.

PERSONALLY, I cannot see anything impractical about everyone having enough to eat, for instance. And yet, we have arranged our affairs so that three quarters of us never have enough to eat. The idea of everybody having enough seems to be classified with ideality.

Personally, I cannot see anything impractical about knowing that life is continuous, that we are all part and parcel of the eternal now, that consciousness, regardless of the particular details involved, is impractical, impossible, divine or insane.

To me, such communication makes perfectly good sense, is eminently practical, and no more insane than going to school, or talking to people who are expert in a particular subject that I want to know more about, or reading a book by an authority on electricity, magnetism, or astronomy. All it means is that I am expanding my own consciousness through association which assists in that expansion, and it is up to me to assimilate all I can, apply what I can, and keep the filing system of my own area as continuous as possible.

We find nothing mysterious in a person expanding his physical vision in studying painting, for instance; and we know that if he is going to become any kind of a painter, he must also expand a sort of inner vision in order to understand and interpret the life which he wishes to paint. He must see things that he wishes to paint far more clearly than the average person sees. This is clairvoyance, clear-seeing, and differs from the medium or psychic's clairvoyance not in process but only in that which is seen.

We fine nothing occult in a person expanding his physical hearing in studying music and musical composition; and we know that if he is going to become any kind of a musician or a composer, he must also expand a sort of inner hearing, in order to understand and interpret the music. He must hear things far more clearly than the average persons hear. This is clairaudience not in process, but in that which is heard. And this is a good place to point out that for most of his working life, Beethoven was stone deaf; but he could sit and listen to an orchestra play his work and detect the slightest alterations between his intention in the com-

position and the manner in which it was performed.

We find nothing sacred in the idea that a person may be more sensitive to influences around him, or have a heightened sense of touch, such as a person whose physical vision has failed is apt to develop. We know that that person has developed a sort of inner sensitivity to his surroundings as well. This is clairsentience, and differs from the medium or psychic's clairsentience or clear feeling not in process, but only in that which is sensed or felt.

THAT EXISTENCE *is,* none of us can deny. If it were not, we, ourselves could not be. It seems to me that the existence of the Universe is reasonably well established. It seems to me that existence is reasonably well ordered and must have basic, immutable laws by which to operate. It seems to me that Darwin and Russel Wallace must have been right in the broad sense of evolution anyway, and that Einstein's equation of $E=mc^2$ was additional proof of this truth, for many scientists are puzzled by the fact that while matter can be energized to such a vibrational frequency that it escapes off into pure energy, it is extremely rare that energy slows its vibrational ranges to coagulate into matter. Matter is, after all, the slowest of the frequencies that we are able to detect.

Scientists admit that they need a "new frame of reference", that the old one—the one which has been used for thousands of years—is far too limited and narrow. What is limited about the idea that the words "existence" and "life" are synonymous? What is narrow about the idea that light, the fastest vibrational frequency they are able to detect, is synonymous with the term "enlightenment" or "understanding?" They already know that matter is the only range that creates opaqueness, and that the vibrations of light are capable of penetrating even the densest accumulations of it; for even in the deepest mines and on the floor of the sea, they have discovered the radiations of light energizing matter, and quickening its slower frequencies.

Like everything else that puzzles us, that we call "mysterious" or "unknown" or "occult," it is not so much a question of what exists as it is of our interpretation, or understanding of its existence—a

"framework of reference", as scientists put it. My own wish is that they themselves would believe the results of their own findings. The top-ranking ones, those, who from their elevated positions are able to see, do know and believe what I've been trying to tell you about. It is the lesser ranks who have been standing in the light these advanced ones are radiating who create our shadows . . . they and our own refusal to see that "a hole in the head" does, after all, let in a little fresh air and sunshine, and if we reconsider some of those whom we have hitherto considered crackpots, lunatics, and deluded in the direction of seeing things that are "out of this world", we will have to admit that some of them, at least, are not out of it at all, but very much in it.

On the morning of Thursday, 17th of February, 1400, a man was led naked through the streets of Rome to a place called "Campo dei Fiore" — The Field of Flowers — and burned at the stake for heresy. When he had been sentenced by the Inquisition for heresy, he made only one remark. He said to those who condemned him, *"You are more frightened by this than I am."* In a letter to a friend before

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that he said, *"It does not matter what they do to my body. I am too caught up in the Absolute for it to make any difference."*

This man had one of the greatest and most penetrating minds of all time, and it was because of this, and because—in order to reach the common people of his day—he began to write and to publish his writings in his native Italian, as well as in Latin, that the authorities of his day became badly frightened of him and kept him in prison for eight years before the sentence was passed, trying by every means they knew to muffle a voice which shouted truth and freedom from the housetops. Even today the ecclesiastical authorities are afraid of his work . . . or some of them are. While a statue has been erected of his memory on the spot where he was martyred, finding copies of his works is difficult, even in the country of his birth. The English speaking section of society in Europe has buried him under a mantle of what they term "scholarly", and the American section ignore him almost entirely . . . and yet modern scientific research is proving out the complete validity of everything he had to say. His name was Giordano Bruno.

The following quotation is from a partial translation of his *De la Causa Principio et Uno* contained in a book called *Skeptics of the Italian Renaissance* by John Owen.

"There is only one absolute possibility, one only reality, one only activity. Whether it be form or soul, matter or body, it is but one—one only Being, one sole existence. Unity is therefore perfection, its character is impossibility of being comprehended, in other words, to possess neither limit, bound nor definitive definition. The One is infinite and immense . . . and therefore immovable; it cannot change its place, because outside of it there is no space; it is not engendered, because all existence is only its own existence; it cannot perish, because it can neither pass into nor transform itself into anything else. It cannot increase or diminish, because the Infinite is susceptible neither of augmentation nor diminuation. It is liable to alteration neither from without, because nothing exists outside of it, nor from within, because it is at once and the same time everything it can become. Its harmony is an eternal harmony since it is unity itself. Because it is self-

identical, it cannot form two beings; it has not two kinds of existence, because it has not two modes of being; it has not different parts, for it is not composite. It is in the same manner, the whole and the parts — all and one, limited and unlimited, formal and informal, matter and void, animate and inanimate . . . In the universe, solid body does not differ from a mathematical point, nor the center from the circumference, nor the finite from the infinite, nor the infinitely great from the infinitely little. The Universe is only a center, or rather its center is everywhere, its circumference nowhere. We therefore do well to say that God fills all things, remains in each part of the world, is the center of every being, one in the whole and by whom all is one. Individuals who continually change do not assume a new existence, but only another mode of being; they are all they can be, but not all in reality or at one time. The disposition of matter, for example, which determines the form of a horse cannot determine at the same time the form of a man or a plant. But all individuals, though in different ways, participate in one and the same being. The Universe on the other hand, comprises not only all beings, but all modes of being; it is, it comprehends all modification of substance, which in itself, remains always the same."

Healing Today

IN OUR concentration upon the benefits which hundreds of thousands have received from Spiritual Healing, there is always a danger of losing sight of something very important—something which the Healers themselves and their Guides stress constantly: that a complete cure does not occur in each and every case; that some do not respond at all to Spiritual Healing.

A letter which was addressed to Dr. Keane expresses the situation far more vividly than our discourse could do. We present it forthwith, with Dr. Keane's reply.

"I have been reading your articles in the EXPLORING THE UNKNOWN magazines and I would like to know why you are always talking about spiritual healers only *in England—and not any in the United States?*

"Is God that stupid as to only have healers in England, and not in the United States?

"If there are any in the United States—why in the hell *don't you say so. People here need help too.*

"I have written to Harry Edwards for help, and even sent $5.00 in my first letter to him for medical help and I got no

benefits from him—for my sinus condition. You claimed that he contacts a spirit doctor, which is not *ture, as he would have come over and aided me, somewhat.*

"If there is any in the Los Angeles area—or nearby—please let me know.

"Expecting to hear from you, Sincerely Yours, ———

(The letter was, of course, signed, giving the writer's full address. Dr. Keane replied as follows.)

"Dear ———:

"I received your letter today. It is man . . . and particularly the Americans, not God, who display the stupidity. The *only genuine* Spiritual Healers I know of in this country are the Worrals of Baltimore, Maryland. I dare say that there are others also, but I have not heard of them so far . . . and I get far too many letters like yours, and not one that tells me of others in this country who are doing healing. Don't blame God . . . the power is there, and most people have the innate ability . . . but God can't make them use it. If we were as busy healing people as we are chasing a buck (or passing one) we would have healers here also.

"Healing is not the process you think it is. Your own spiritual condition is a vital factor . . . and neither Harry Edwards nor anybody else can heal anyone who is not ready to be healed. There are no miracles . . . Edwards and the others can only make contact with those 'upstairs' who are working through them to channel healing forces through. Very rarely is it a 'one shot' performance. Usually what happens is that slowly but surely the conditions reverse themselves and the trouble disappears . . . but it is *not* medical healing. Sinuses, incidentally, usually give way before this treatment. I know, because I had a condition stemming from birth which resulted in a sinus condition which specialists in four countries said was 'incurable', and it was an extremely severe one. The English healers cleared it for me ten years ago . . . no trouble since. However, I was in England and had contact rather than 'absent' treatment. Stay in touch with Edwards, writing to him at least once every two or three weeks. That will keep you on his list. You don't have to send him any money if you do not feel that he is helping, but at least give him the chance over a period of a few months to help you.

I do not know any healers in your area, but I do know that Hal Styles of the Church of the Good Shepherd somewhere in

Los Angeles knows Edwards' work and he may have a healing group or healers in his group who can help you. I know nothing about him except the above, so cannot vouch for anything else, but you could try and see what happens.

Meanwhile, I'll place you on our absent list, and please keep in mind that God places the healing forces there and they are there all the time . . . whether or not they are used depends strictly on our own efforts . . . both as healers and as those who seek healing. Don't blame God for our failures and stupidity. Thanks for writing. I hope this helps you and that we can get some healing through to you. Best wishes. Jerryl L. Keane.

We have run Dr. Keane's letter exactly as it was written, so the ellipses (. . .) do not indicate deletions, as they do in *The Eyrie.*

To stretch Dr. Keane's reply a little, let us look at what Silver Birch told a well known Spiritualist and healer, who came from Mexico to see him. These are from the questions asked by Kenneth Bannister who, after a successful commercial career now devotes his time to utilizing his gift of healing and to spreading psychic knowledge. They are reprinted from the August 1966 issue of TWO WORLDS magazine, (1) through the kind permission of Editor Maurice Barbanell. The over-all subject of the article is "Psychic surgery—as a Guide sees it", but Silver Birch's answers to a couple of questions bear directly upon what we have been looking at above.

Mr. Bannister asks: *"The purer the instrument the more healing power can flow through him or her. Does that apply also in psychic surgery?"*

Silver Birch answers: "The question is not correctly stated. It is not true that the purer the instrument the more power can flow through him. Power can flow through an instrument that is not so pure. The quality of the power is affected by the purity of the instrument. Spirit power is infinite, like the Creator, the Great Spirit. Because it is infinite it has an infinite number of gradations, variations, combinations.

"The individual tunes in to that stage for which he is spiritually ready. He cannot get any higher spiritually because he could not receive it and naturally he would not want to go lower. No, it is the quality of the power that is affected by the development, the attainment, the stage that the instrument has reached, not the quantity."

And, later on, Mr. Bannister asks: *"What would healers need*

that they haven't got now to be able to treat patients by psychic surgery?"

Silver Birch replies: "You must not think in terms only of achieving demonstratable physical results with healing. Healing is primarily a spiritual happening. The object of healing is to touch the soul of the patient. If the patient's soul is ripe, the mind will be right and the body will be right. True healing leads to a correct alignment of spirit, mind and body so that they function in harmony. That is what health means, wholeness and harmony.

"If the primary motive power of the spirit is right, then the mind will be right and health will continue. You must not regard healing as merely an attempt to cure physical disease. The worst elements that afflict mankind begin in his spirit and mind. Therefore it is the mind and spirit which must be touched for the healing to be truly effective.

"I have said it before that to remove a growth is not the objective, it is to touch the soul. You can have cancer of the spirit in that sense. Selfishness and all the wrong growths persist within, and until these are eradicated there can be no true spiritual progress. It is the spirit that must be paramount in all life. Until the spirit rules there will never be harmony. There will never be health, there will never be happiness or the fulness of living."

This from Silver Birch, world-known spirit guide. But now let us see what Harry Edwards writes about the same subject. This, and the questions and answers, and the testimonies of healing, which you will see farther on this time, is from THE SPIRITUAL HEALER (2), reprinted through the kind permission of Mr. Edwards and Editor F. Terry Newman. Mr. Edwards' article appeared in the December 1965 issue.

IN OUR NEXT ISSUE

The Nun Of Borley

A Classic Case of Haunting

by F. Terry Newman

(editor of THE SPIRITUAL HEALER)

RIGHT THINKING ABOUT ILLNESS

by Harry Edwards

WHEN COUE started his healing campaign by asking people to say "Every day, in every way, I am getting better and better," he was on the right lines, even though he may not have realized the full reason for his good motives.

No one will deny that the mind can greatly influence our wellbeing and our health. When the mind is sick we are sick. When the mind is optimistic and cheerful we are all the better for it.

We have what is called "natural recuperative power" in our bodies. If we contract an infection the bodily resources are organized to combat it. The white cells in the blood concentrate to devour the invading germs. More and more white cells are manufactured and directed to the site of the infection to overcome it. In doing so, "antibodies" are built up to defend and fortify the body to resist any further invasion of the particular germ. Behind this protective operation is an intelligence to carry it out. This intelligence is very closely associated with the mind and the brain. Therefore, if we purposefully use our mind to encourage the act of healing we are making use of this intelligence to assist in making ourselves better.

If we are constantly living with our aches and symptoms, dwelling on them with depressing thoughts, we put a wet blanket over the healing endeavor. Our imagination builds up our fears about our illnesses, exaggerating their importance, creating a doleful, negative and pessimisitc outlook.

If we give correct directions to our subconscious minds it aids the natural recuperative bodily intelligence to get busy and overcome the trouble.

If we imagine and look forward to the mastery over the sickness it will have a definite result in minimizing and then removing the cause and symptoms of stress, whatever they may be.

If we apply the power of thought directive to promote strength and vitality to build up the bodily resistance and a good health tone, and remain fiathful to the mind vision you have created for yourself, a healing will follow.

Remember that the cause of almost all disease originates in mental upset. By putting your

mind and outlook right you remove the cause and then the symptoms.

This is what spiritual healing does. It directs those calming and happier influences into the subconscious mind, and if the patient can adopt a similar attitude, full co-operation is established, and the recovery will be quick.

I know it is easy to talk and tell people what to do. It is not so easy when one suffers from aches, pains and discomfort, to adopt this superior mental condition. It is much easier to surrender to suffering and to live with it.

At the same time, we should remember that it is a natural function of the body to work to remove trouble and to heal, and for this a helpful mental outlook is worth more than gallons of medicine and is indeed beyond price.

When we hear of a patient getting over a serious illness, sometimes it is said that this has resulted from the patient's will-power and determination to get well. This exercise of "will-power" is simply another way of harnessing the mental equipment to the healing purpose and so speeding up the way of getting better.

True, it takes an effort to do this, but it is well worth while. A hypochondriac lives in his sicknesses, imaginary or real, and he is always unwell. On the contrary, if one lives for radiant health then it will be so.

In my latest book, *The Healing Intelligence,* this theme is explained in full detail. It tells with evidential proof of the existence of a bodily intelligence that functions independently of the mind and brain, and yet is most intimately allied with them.

The purpose of spiritual healing today is not only the healing of sickness but to show how we can retain and possess good health, thus resisting the encroachment of disease. Prevention is often far easier than curing when trouble has come. My book shows how spiritual healing and the natural bodily intelligences co-operate one with the other, and the means by which the patient can become a co-operative agent with the healing purpose.

It may well be that in the days to come this "science" will establish itself as the greatest and most advanced therapy of all.

IN THEIR different ways, both Silver Birch and Harry Edwards are saying the same thing, and what they are saying is hard to accept—your editor knows this, because he could not accept it a few years ago.

Yet, consider modern psycho-

therapy. The best present-day psychotherapists are not "Freudians" or any other kind of "ians" in a strict, narrow sense, so far as schools of psychology, etc., go. They have proved—if it needed proving—that many illnesses and "chronic" conditions do not arise from basic physical defects or injuries, etc., and not necessarily even from infections, but rather from sick and disordered minds. The root of the illness is *emotional* (the patient's ideas and how he *feels about* his ideas), and this produces physical symptoms. Sometimes these disorders reduce resistance to germs, viruses, etc., which produce such things as the "common cold", etc. Sometimes no physical cause for symptoms can be found—yet, the patient is not pretending to be sick; *he really feels sick.*

The only way the therapist can help is to get the patient to re-examine his "certainties"—the things he "knows" that aren't so—and give up these ideas which are producing these physical symptoms, in some instances, and this emotional conflict in all instances. What happens when the therapist's efforts are successful is not spiritual healing, but it is as close to it as the materialist outlook can produce. By hard work and willingness to see how some long-

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by Grant Lewi

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cherished notions are not only producing but maintaining his distress (both mental and physical), the patient gradually attains a condition where it is possible for him to be more healthy; and at this level many seemingly "incurable" discomforts disappear. But if the patient is unwilling to look and learn, he cannot be helped.

Certainly spiritual healing, which must include spiritual development if the "healing" is going to do anything more than produce a change of symptoms, is better than materialist-based psychotherapy. But for many people, this may be a very necessary preliminary step; it may be the only thing to which they can respond at present. Or, in some instances, the two may work hand-in-hand. It is just as superstitious to decide that psychotherapy is absolutely worthless as it is to decide that spiritual healing is absolutely worthless; but the main point to be made here is that, in its limited way, psychotherapy confirms the fundamental things that Silver Birch and Harry Edwards are talking about—even if most psychotherapists and their patients would deny this.

Now let us look at some of the questions that Mr. Edwards has received and answered. These are taken from the October 1965, December 1965, and January 1966 issues of THE SPIRITUAL HEALER.

QUESTIONS TO MR. EDWARDS

THE HEALING LAW

In The Spiritual Healer *mention is often made of healing being subject to the "Spiritual and physical laws that govern life." I can understand that old age must limit the ability to bring back the kind of health enjoyed by a young person. But is not the reason why one is healed and another not healed an unexplained mystery? I cannot see that it can be explained away by asserting that in one case spiritual laws were responsible for a cure and in another were not.*

—Lady L.

It is not the spiritual laws that are responsible for a cure:

these are the framework within which healing forces operate. In many cases it is a mystery why one is healed and another is not. There may be subsidiary causes for this, the circumstances of which we do not know. Just as our medical science is based upon the physical laws, so spiritual healing must take place within the total laws of spirit and physical control.

* * *

WHERE DO WE GO FROM HERE?

I am now better than I have been for a long, long time. Where do I go from this? Must I continue to write to you? I should be sorry to miss your letters.

I am glad you are better and therefore there is now no need for the healing to continue. If there should be any further need for our help do not hesitate to contact us again; but you can, if you wish, write now and again to tell me how you are. I shall always be pleased to answer your letters—but please keep them brief—for I have many others to answer, too.

GOD DOES NOT PUNISH WITH ILLNESS

Do you think my illness is God's way of punishing me for my past life? I have been told that if I pray for forgiveness my sins will be forgiven and I shall get well again.—D.McM.

I am quite sure that God does not punish people in this way. Let the past belong to the past, and make up for this by being kind and helpful to others. Look for happiness in life, and in this way you will help the healing to bring about a more contented outlook and build up your health tone, and so make you well.

WHAT IS HARMONY?

Will you please explain what you mean by "harmony being with me," for my life is a very happy one, and I am not at cross-purposes with my family or anyone else?—H.P.

When we speak of harmony we do not necessarily mean harmony in human relationships—though these, of course, are of prime importance—but rather harmony with the body system, for perfect health must mean there is balance and harmony with all the bodily functions, and, of course, the mind, too.

SICKNESS THROUGH DISAPPOINTMENT

Since my son's girl-friend left

him he has been morose and unhappy. I cannot get him to take any interest in life; he will not eat, and seems to have lost the will to live. Should I appeal to the girl to come back to him? — *M.S.*

We will help him, and through the good influencing his outlook will become normal. If his friend had any deep affection she would have made the effort for a reconciliation. It would not be advisable to force this. Time will heal his disappointment, and with the healing effort this should soon take place.

QUESTION OF MASSAGE

My doctor says I should not receive massage for my rheumatism and arthritis. You advise it. Whose advice must I follow? — *T.N.*

This must be your decision. Most doctors advise it and physiotherapy practices it for these complaints. Unless there is some other condition such as a circulatory one, I suggest you try it. The massage need not be professional, but can be carried out at home, using any oil, cream or powder.

SKIN TROUBLE

All my life I have suffered from flaking skin which falls off in a shower each night when I retire. There is at times intolerable irritation. Can you heal this, and is there any way I can help? — *R.S.*

Invariably we find that all kinds of skin disease readily yield to healing. The primary cause lies in some form of inner mind disharmony or frustration. As the healing influences soothe this then the symptoms disappear. The best way for you to co-operate is to try to keep your mind as contented as possible. Try not to hold on to any anxiety.

* * *

HEALING FINGERS

I can soothe away the most obstinate headache with my fingers. Does this indicate I may possess the gift of healing, and if so, how can I develop— it? — *M.J.*

My answer is "Yes!" Doubtless you have the inner yearning to heal the sick; if so, it is highly probable you have the latent gift, which only needs encouraging. As to the "How," this is a longer story. I suggest you read my book, *A Guide to Spirit Healing,* which was specially written to assist those who desire to develop the healing gift.

BACKACHE RETURNS —WHY?

Two years ago you healed the backache from which I had suffered agony for years. Last week it returned in full force. Does this mean that the healing was not permanent or that your healing has stopped? — H.G.M.

That the healing removed your trouble for two years is a testimony to the healing. Its return may be due to a number of causes; the most common one is that your back has been strained in some way. Our intercession for you ceased when you reported no trouble. We shall again be glad to help you, and as you were helped so much before, you can be again.

* * *

THE DEVELOPING POWER

Since I have followed the advice in your book, A Guide to Spiritual Healing, *I feel within me the increased desire to heal those who are in pain. How can I do this, how can I start? — J.M.*

No one can prove their gift except by putting it into effect. Are there not some members of your family, your neighbors, friends or work-people who are in need? Approach them in humility and ask if they will cooperate by seeing if benefit can come to them. You may get a rebuff, but for every one of these there will be those who will be willing for you to try. You can, of course, seek absent healing for them.

* * *

In every issue of THE SPIRITUAL HEALER you will find a page or so devoted to testimonies of healing. The continuing blurb for this department reads: "There is no known sickness which has failed to respond to spiritual healing. Every month we present a selection of unsolicited testimonies of healing not in any sense of self-acclaim, but as open testimony of results achieved. The originals of all letters are open to examination by genuine inquirers."

There is no known *sickness* which has failed to respond to spiritual healing. There are known *persons* who have failed to respond. "Response" does not necessarily mean a complete cure in every instance; it does, however, mean benefit.

Let us repeat that the pages of EXPLORING THE UNKNOWN are open to any American Healer, or any Healer anywhere in the world, who would like to send us testimonies

on the same basis as the testimonies presented in THE SPIRITUAL HEALER. Now, here are this issue's selections, taken from the January 1966 issue.

TESTIMONIES OF HEALING

"A few days before Christmas, 'S.M.' was seen by a doctor, who thought she might have rheumatic fever. He did not like the noise of her heart. So a specialist was called in who diagnosed a tiny hole in her heart which must have been there from birth! Next a famous Dutch heart specialist was sent for, though before he came I had telephoned you, for I desperately wanted your help. The Dutchman could hear *no* noises! Then 'S.M.' was sent to Bart's Hospital for further observation. The heart specialist there could hear *no* noise! Susan has now come home. She has been asked to return to hospital in a year's time, for verification. So ends what I feel is an epic of spiritual healing." — C.R. — 627.

* * *

"After visiting the Sanctuary and coming home free of pain, I felt that I must write to tell you that my work in my home has been a great pleasure. To be able to use my hands without discomfort is a great blessing, and I thank God for directing me to you, and to know you will help in time of trouble. To watch you at work in the Sanctuary was a wonderful experience." — J. Mc.A. — 623.

* * *

"The children are all pictures of health. Denise would not have been here at all if you had not helped. Even the specialist could do nothing, and we had quite given up. It was my sister who told me to write to you, and after my first letter she began to mend. She was five years old then. Now she is eleven, and a fine girl, and we have to thank you for what you have done." — F.C. — 6228.

* * *

"This afternoon I went to see 'Dr. E. F.' He is the specialist I mentioned to you earlier, and has been Ernest's doctor for the past six years. He has seen him every four or five

months and is thoroughly familiar with him. I showed him each of my letters to you, and your replies. He read them all. When he had finished he shook his head and said, "I know of nothing that could have done this to your son medically. I have no choice but to accept the fact that the aid was spiritual." — Y.M. — 6232.

* * *

"We are most grateful for your absent healing for my son-in-law. As you know, the doctors in America wanted to undertake a very serious operation on his lung, which had been injured in his car accident. The lung was one-third of its normal size, and the empty space was full of water and blood. They wished to operate at once, but my daughter flew to America and brought him back to Norway, where they are 'the top' re lungs. Doctors here said 'Wait and do nothing.' I wrote to you for absent healing for him. Now, after two months, all is well. The lung is O.K. again, and he flew back to Los Angeles yesterday.— D.R.S. — 6245.

1. TWO WORLDS, is published monthly at 23 Great Queen Street, Kingsway, London, W.C. 2, England. Subscriptions cost $5.60 for 12 months, or $2.80 for six months. PSYCHIC NEWS is published weekly at the same address, and a combined annual subscription to the two publications may be obtained for $10.50.

2. THE SPIRITUAL HEALER is published monthly by "The Healer" Publishing Company Limited, Burrows Lea, Shere, Guildford, Surrey, England; an annual subscription costs $3.50.

The Cogitator's Corner

THE OTHER DAY I picked up a book because the title intrigued me, and took it to my favorite cogitatin' place to cogitate upon.

Seems this guy Ettinger is all hepped up on the idea of freezing people for 1000 years or so and then thawing them out for repairs. According to him, this is his idea of "immortality".

In fact, according to him, in the "postscript" to the paperback edition, the response to the first edition has been overwhelming, ". . . with only a small percentage of hostile or crackpot letters."

Sure 'nuff, he has things carefully thought out. Not only is this a practical idea scientifically, but he is certain that "the law" will see the great advantages in this, and waves aside any suggestion that people will be permitted to protest.

The blurbs for it read, "Would you like to live forever?" "Survive all presently incurable diseases?" Meet your own descendants a thousand years from now?" . . . and, as far as he goes, he's got it all figured out.

The next of kin and the proposed "icecube's" wishes are to be carefully carried out. Funds are put aside to accrue interest so that when thawed, the "ice cube" will not only be able to pay the medical expenses to patch him back together, but live comfortably on the accrual of the funds.

Such details as the idea that we will have to freeze the incompetents of society, etc., are carefully considered; and so is the

reaction of the "theologians" and the "religionists"; and there is a long discussion on the elusive nature of the soul.

Now this really is something to cogitate upon; and leaving aside the carefully ignored (by him) fact that every major religion promises eternal life . . . and at the risk of being considered a hostile crackpot . . . our cogitatin' on his information produced some very pertinent questions that a careful reading of the book fails to answer.

It does occur, in the course of cogitatin', that he makes no indication of how he is going to guarantee that there will be a planet here to be unfrozen on in a thousand years. At the rate things are going, the possibility that the Solar System will be minus one member, is anything but remote.

The second question arising after cogitatin' this idea is that even if he *can* guarantee the planet's being here, can he guarantee it'll still have people? And that idea isn't remote as a possibility either.

Cogitatin' a bit further, supposing he *can* guarantee that the planet and people will both be here, what is his guarantee that the people will be so technically advanced? Maybe the survivors of the race will have deteriorated back to the cave stage technically—could even be deliberate—just for safety's sake.

But of course the real cogitate to consider is, granted that the planet is still here and mankind has advanced technically to the degree he imagines, what guarantee do we have that our descendants 1000 years from now will have the least interest in thawing us out and patching us up so that we can continue to function?

While we'll go along that all that he says is scientifically feasible, until such time as he can guarantee these cogitations, it seems to cogitate out to the silliest piece of "scientific" idiocy to date—which, after all, does set some sort of record.

Psychic Experiences

This is a department by our readers and for our readers; and the editor and editorial consultants cannot assume any responsibility for the accuracy or veracity of the material therein. EXPLORING THE UNKNOWN will pay $5 for each personal psychic experience of 1,000 words or more that we publish. (Payment will be made when manuscript has been scheduled for publication—but before it appears in print.) We cannot consider submissions to this department that are less than 1,000 words in length. All psychic experiences must be typed, double space using only one side of the sheet, and should be addressed: "Psychic Experiences, c/o EXPLORING THE UNKNOWN, Health Knowledge, Inc., 119 Fifth Avenue, New York 3, N. Y." No manuscripts submitted to this department will be returned unless accompanied by a stamped, self-addressed envelope.

A Fortune From The Teller

by HUANG FEI-CHANG

WHEN A CHILD, I used to hear things about fortunetelling from my mother. Each time when my mother told me such a story, I was much interested in and surprised at it. But I believe in fortunetelling not only for the sake of my mother's words, but of some experiences I had later.

My native place was a little village in the southeast of China. It was surrounded with many hills. Transportation to and from this village was very difficult. Most people there lived on at the plough. They lacked scientific training because they did not have higher education. Consequently, it was easy for them to take all kinds of superstitions and strange things as true. Before going to do anything, they usually asked the idol or the fortuneteller about it; the latter was in a sense regarded as a prophet in my village.

Here is a true case of telling one's fortune. Though I have left the rural place where I was born, and lived in urban regions for more than sixteen years, and now arrived at manhood, I can not yet make certain of whether it was only a coincidence, or the fortuneteller's marvelous power.

This happened in a very hot summer day. In my village there were no movies to see, no ice cream to eat, and no favorable place to play. Swimming naturally provided all boys with the best amusement and exercise. Early from the beginning of the summer-time, you could catch sight of the boys in the streams and rivulets with much pleasure.

Swimming gave boys a great deal of joy, but brought mothers a lot of worries simultaneously. No matter how our mothers persuaded, nothing could prevent our going to play in the water. Sometimes we would rather endure any punishment from our mothers than miss the good opportunity for swimming.

At noon of that day, having had my lunch I was on the quiet preparing to go to swim. However, no sooner had I stood up from my chair than my grandfather said to me, "You have to stay at home with your mother from one o'clock to four this afternoon. Don't walk outdoors a step without my permission!"

My grandfather's words seemed to be like a pail of cold water falling over my head. I could not say any more before my august grandfather. And immediately I was shut in my bedroom as a prisoner by my mother. She locked the door and went away.

You can imagine how wrathful I was that moment! A boy was being seriously deprived of his fundamental freedom of playing; and on the contrary, the other happy boys were now

playing outside. The more I thought of my present status, the more I felt like grumbling. Nevertheless, I could do nothing, but still be locked alone in the room.

I could be patient for a while at the beginning. But I was after all not Mr. Job in the Holy Bible; I did not, of course, have the great ability to be patient as he. Therefore I lost all my patience before long! Then I began to shout and cry aloud. But no one answered me; what I could hear were only waves of Homeric laughter from some boys who were just passing and talking together in the street outside my window.

When a person loses his temper; he dares to do what he dared not. I began to destroy everything in my room desperately, after my shouting and crying had been both in vain. Cups were dashed down, clothes were torn away, chairs and tables were tumbled over, and the leaves of the books were flying to the air . . .

Little by little, all my strength was almost exhausted; I felt very tired. While I was about to go to bed for a rest, a familiar voice said outside the door, "Chen's son was drowned while swimming!"

The door was opened subsequently. My grandparents and my mother were coming in together.

"A boy was drowned a few minutes ago," said my grandfather. "Now you are free. But never go near the river after."

I was quite stricken dumb by such an unexpected and terrible news.

My mother looked around, and sighed; "Do you still want to swim now?"

What should I say?

"Thank Heaven! And thank the fortuneteller for his effective prediction and warning!" At that time, as my kind old grandmother was going out, I heard her say so to herself.

The Nurse's Dream

by NELLIE M. NIELSON

A GENERAL ALARM was sounded in a London bank during the 1880's when one of the teller's was missing, together with a thousand pounds in cash.

It was difficult to believe Arthur Porter guilty of such a crime, especially since he had worked for the same bank for nearly five years and his character record was excellent.

The manager joined with the rest of the staff in testifying to the teller's good qualities, but the fact remained that missing money still presented a problem to be solved along with the mystery of the disappearance of the man accused of taking it.

Polly Kerr, a children's nurse, wept quietly in the silence of her room when the news of the theft reached her, vividly recalling that happy day—only last week—when Arthur had asked her to become his wife. The more she cried, the harder she found it to believe her sweetheart capable of doing such a thing; yet, after many days, no other evidence had presented itself. She tried to face a bare, horrible fact, Arthur had made no attempt to get into touch with her at all, and so suspicion pointed strongly at Arthur whether she liked it or not.

Soon the tender Polly, her pillow soaked with tears, and still under a heavy strain from questioning police, fell asleep.

During the night Polly had a dream in which she saw her beloved lock up the bank and head for home. (When the manager was required to leave early, he trusted Arthur Porter to perform this task, as second in command.) He was wont to pass through an alley close by

as a shortcut, a place known well by both Polly and her sweetheart. It seemed to the girl that, as soon as she reached the alley, she saw a man spring from out of a doorway and hit her Arthur on the head. Arthur collapsed at the first blow. The man kicked his body a few times; then, when he was satisfied Arthur was still, he searched his pocket for the bunch of keys on his person. Polly recoiled in double horror when the assailant turned to her and she recognized the face of the bank manager.

The nurse was so troubled over her dream she felt impelled to tell somebody about it, yet her mistress was the last person she dared to trust, owing to the fact that it might cost her the job she held for about two years. Mr. and Mrs. David Binns, her master and mistress, were "quite visiting friends" of the bank manager, William Martin, whom she had heard the couple address as "Bill". She shuddered; it would never do to tell the dream, and yet it was so vivid.

Next day, Polly asked for a few hours of leave in order to visit a relative; but instead of seeing anyone, she went to the spot she had seen in her dream. There wasn't a trace of foul play at all!

Now the haunting question came to her again: Where was Arthur and the money? Why did she dream such a dream? Had the whole thing been only a figment of her troubled mind?

The girl reported for duty once again, still no closer to a solution and still keeping her dream a secret, conscious all the while of the fact that the authorities were looking for Arthur.

Polly tossed and turned, her head in a whirl, until sleep took over in mercy. Again Polly dreamed, but this time there was a slight difference. The previous scene was repeated; but in addition she saw the bank manager bring a couple of ruffians with a handcart and a trunk, into which they placed Arthur's limp body. Polly then saw them wheel the handcart away. Soon they came to a cellar of a wealthy home and the trunk was lowered into it. Polly, to her horror, again saw unmistakably the face of the manager, William Martin, as he received the trunk.

The experience shook Polly into consciousness at dawn. By this time, it seemed that her job wasn't so important any longer

since the reality of all this had taken precedence. However, prior to relating the story to her mistress Polly was seized by the idea of going to the bank manager first of all. Fortunately, the next day was the nurse's day off and so she went to the bank, ostensibly to enquire about her sweetheart; yet she was determined to tell him of her dream in order to see his reaction.

"I feel sorry for you indeed," the manager told her as he bade her to take a seat in his office. "I do hope something turns up soon. It worries those of us who worked with him, as well."

"I have a feeling Arthur might have been murdered," the girl said, looking him straight in the face. "I don't believe he has run away with the money. He was probably murdered while trying to protect it."

"Young woman," came the reply, "you had better be careful that you do not suggest this to anyone else but me."

"I've had a strange dream or two involving you, and . . ."

The girl poured out the story of her visions and she reported later that William Martin's face "turned ashen gray".

What are

THE SECRETS OF DR. TAVERNER ?



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That the psychic atmosphere of a stone, and the peculiar properties of a rare scent can induce persons in their vacinity to suicide

That a thought form can murder a man just as easily as could a giant wolf hound

That a dying man can send his soul out to inhabit another man's body and possess another man's wife

That one cannot put aside the destiny already chosen in one life time without bringing injury to those whose lives have been joined with that one

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The Secrets of Dr. Taverner $4.95

She left the office, satisfied that he knew more than he admitted, and told him that she was going to inform the police and her mistress and "break it wide open".

The police went to Martin's home in order to question him, at the behest of the poor girl who said "she suspected him", and since they had no other clues.

Neighbors told the police that Mr. Martin had left in a hurry without saying where he was going.

A day or two later, the employees of the bank received a letter from William Martin, confessing to the murder and theft of the money. Arthur Porter wouldn't go along with the scheme of sharing the spoils and so he had to die. Polly was astonished that the details were as she had seen them in her dream when the confession came to light — even to the trunk containing the body of her sweetheart, which Martin intended to dispose of when the search had died down.

Martin told the bank employees about his heavy gambling debts and to steal the money from the bank was the only way out to him.

The sequel to it all is this: the body of William Martin was found on the Thames embankment as he had directed in the letter, with an empty Prussic Acid bottle beside it.

How Write You Are!

by Dr. LEO LOUIS MARTELLO

(author of *Heaven And Hell In Your Handwriting, Your Future— It's In The Cards, etc.)*

I'M INVITING you to a T-party. Take a piece of paper and write the following: "Take these pretty tomatoes to town." Also write about three or four more sentences. How do you cross your *t*'s? Follow the illustrated stroke chart* to discover just how much your *t* tattles on you.

1) This t-bar is short, even, not heavy. Usually accompanied by an *i* closely dotted. This indicates a careful, sometimes cautious, precise disposition. You pay attention to details.

2) A heavy t-bar indicates will power and purpose. You will apply yourself to a task or goal until completed. A very light bar indicates just the opposite: A weak will.

3) When the t-bar is shaped like a saucer, this reveals a shallow-thinking person. Superficial, retains very little intellecual depth, fickle. People who make their t-bars this way rarely have original thoughts, never challenge the status quo, pass off as their own ideas those borrowed from others.

4) To fully appreciate the significance of this t-bar just think of a strongman bending an iron bar over his knee. It is always bent *downwards*. When a person is exercising self-control, when he is deliberately disciplined; he is doing the same thing on an intellectual level.

Your "T" CROSSINGS *Tell*



This encompasses will power, self-control, and the power to resist temptations.

5) T-bars and i-dots which precede the stem reveal the habit of procrastination: putting off for tomorrow what you could have done today. Just as the t-bar stops before it reaches the stem its makers also stop and hesitate before they reach their goals, unfulfilled ambitions.

*From book YOUR PEN PERSONALITY by Dr. Martello, $1.25 direct from author.

6) Temper is indicated when the t-bar is short and comes after the stem. See the illustration. It literally "flies off the handle!"

7) Downpointed, heavy t-bars reveals a most unpleasant trait: the domineering, angry, hostile person who is always trying to impose his opinions on others. Such people are basically weak and try to substitute malice for merit.

8) A heavy t-bar that terminates in a sharp end is made by violent people. The t-bar itself symbolically resembles a lance, a sword, a long knife.

9) Persistence, the "never say die" attitude, the refusal to give up one's goals, is demonstrated in t-bars that are tied into a loop. This t-bar knot when found often in a handwriting shows a trait that can pull one through all sorts of adversities. Like the lasso it resembles, this stroke is made by those who hold on tight to their ideas, goals, beliefs.

10) If you make your t-bar way down low on the stem it's a sign of submissiveness. You need to set yourself higher, but achievable goals. This indicates "setting your sights too low".

11) The looped *t* and *d* are usually found together and always indicate a sensitive nature. This trait keeps its possessors in a constant state of inner turmoil. Their feelings are always being hurt. The bigger the loop, the greater the sensitiveness.

12) Just visualize a donkey bracing himself. He stands still, legs firmly implanted in the ground. He refuses to budge. The *t* and *d* formed like a tent with a last downstroke bluntly made indicates stubbornness. "Set" people are usually unsure of themselves. Obstinacy is a defense against self-doubt.

13) T-bars that are formed way above the stem indicate imagination, flights of fancy, the daydreamer. Unless there are other signs in the writing indicating strength of will or determination these people build "castles in the air", live in the future. They do NOT have their "feet on the ground".

14) A t-bar that ends in a hook reveals tenacity. Just as a hook clings so does such a writer. He doesn't let go, refuses to give up, whether material things or ideas.

15) A long upward-pointed t-bar reveals aspiration, ambition, looking to the future. This is a positive, optimistic sign, written by goal-directed persons who "set their sights high".

16) Enthusiasm is shown by a long sweeping t-bar. The length reveals this. When coupled with No. 15, pointing upwards, you know that such a person is enthusiastic about his aspirations.

17) A very wavy t-bar reveals levity, humor, a light-hearted approach to life. Such people are fun loving, gay rather carefree. They have the capacity to enjoy themselves but lack the necessary drive to really achieve great things.

18) A t-bar formed like a club in a modern-day writing is a throwback to the caveman mentality. This is a danger sign. Be on your guard. Such people are primitive, cruel, sadistic. They are capable of violence, even murder, if they lose control of themselves.

19) When the t-bar crosses the stem from right to left, the t-crossing turning back towards (instead of away from) the stem this indicates strong introversive tendencies. Here the stem represents you, the self. The t-bar represents the direction of your mental energies. In this case it is turned upon self.

20) This formation indicates two traits: perseverance in the tied-type crossing and obstinacy in the blunt downstroke of the t-stem. Since the crossing sways to the left it also indicates strong introversive tendencies.

One handwriting may have a combination of many t-bars. These have to be evaluated one against the other, in conjunction with all the other strokes, in order to arrive at an acurate analysis. What have you learned about yourself from your t-bars? Are you careful, fickle, sensitive, imaginative, possessing strong will power? Are you enthusiastic, submissive or superficial in your thinking? These signs and their traits cannot be separated from all the other factors found in your handwriting, but they do give you a clue to your character. All of these t-bars are made unconsciously. It's precisely because they are that they reveal so much about your real attitudes. What does your *T* tell about you?

(See page 91 for information on Analysis)

the world of REALITY

by ROY EUGENE DAVIS

Roy Eugene Davis is a spiritual teacher with an ever-increasing global following. He is the author of several inspirational books, the latest of which are **Time, Space, and Circumstance** and **Secrets of Inner Power.** Both have been translated into Japanese and enjoy a wide sale in this country in the original English. Frederick Fell, Inc., of New York City, is the publisher.

WITHOUT A DOUBT, one of the most subtle points with which we must contend on our spiritual quest, is the existence of the World of Reality. We are informed by enlightened teachers that if we can but become aware of the fact that we are now perfected beings, living in this Real World, our outer experiences will definitely conform to our inner perception.

The Mystics declare that when creation came into manifestation (it would be incorrect to say it came into being because it always exists, in a seed state, when the universes are absent) it did so because of a dual flow of force. The positive as-

pect resulted in the production of the perfect realm, the exact out-picturing of the seed ideas, and the negative outward flow resulted in the production of nature.

Still further, because of the modification of consciousness, necessary in the externalization of these seed ideas, souls thrown into it were deluded. They lost the ability to perceive the perfect realm which came into manifestation at the same time. These deluded souls followed the outward flowing creative current and became fully involved or embodied on the physical plane. Being unable to grasp, through intuition, the truth about creation, they could only infer the truth through a clouded mind. This, then, is an explanation of illusion. Creation is not an illusion; it is actually discernable. But our wrong ideas about it, due to our lack of ability to see it fully as it is, constitutes the sense of illusion.

This is the key to solving the riddle of life. Man's supreme task is to learn to perceive clearly the nature of Spirit as nature. Perceiving this clearly he knows the answers for which he has been seeking for incarnations. He is awakened from the sleep of mortality and is free forever.

This was the experience of the Buddha, the enlightened one. This was the experience, to a degree, of all true sages and prophets who have inspired and vitalized the human race. They spoke the same Language. They all said, "Realize the Truth and be free."

Note, they did not say, "Learn metaphysical principles and control your environment and the people in it." They did not say, "Learn the laws of mind and get what you want from life and gratify all your selfish desires." We can conclude that the spiritual life is not the metaphysical life, nor is it the psychic life. The realm of metaphysics, or the realm of mind, like the psychic realms, is only a shading, a modification, a part, of the outer manifestation of nature. And, Truth is not to be found at one or a number of levels of nature; Truth is found beyond nature. Though the Supreme is active through and as nature, It is beyond nature, Self-complete, serene, stable, ever the same.

One who knows this is likewise self-complete, serene, stable and ever the same.

A WHILE BACK it was my pleasure to speak for one of the largest Truth movements in Japan. This movement, Seicho-No-Ie, or "The Home of Infinite Life, Wisdom and Abundance" teaches that man is, in truth, a perfected being and need not know anything of limitation, sickness, frustration or fear. Now this is not a new theme; but what impressed me was the fact that it was taught to such a large segment of humanity. Ten million follow this teaching to the best of their ability; and, naturally, miracles are reported.

A man is penniless; out of work; no hope for relief. He turns his attention from this belief and affirms in the deep silence, "I am a child of God. I am perfect from the beginning. I cannot know lack or limitation." And, he gets an idea and goes into business in a small way, selling vegetables on the street. Then he expands and moves into a shop; then he adds new merchandise and operates a department store; then follows a frozen food plant and a new eight story building to house his store so that he can offer quality merchandise at low cost to the masses.

A woman is told she needs an operation for the removal of her uterus. She is taught, "As a child of God, essentially sinless and perfect, you cannot have this condition. Love your husband. Serve him. Respect him. Rejoice in living. Be your true self." The result? She goes to the same clinic where she was diagnosed and is pronounced cured of cancer.

A child is born with a defective heart valve; unless surgery is performed she cannot live two more years. Her parents are taught, "Clear your minds. Do not believe this. Radiate serenity and joy in your home. The world is the shadow of your mind. A perfected being can know nothing of a defective heart valve." In a few weeks the medical doctors pronounce the baby well, though they cannot understand what happened.

A bandit, famous throughout part of the country kills a man in a drunken brawl outside a tavern. He is sentenced to many years in prison. While there he reads some Truth literature and writes the publishing house. A minister visits with him and gives him instruction. He says, "Man is a child of God. He is already perfect and has been from the beginning. You have no sin. You are now the bright

and shining soul you have always been but now you know it." In due time the "bandit", now a transformed human being, is paroled and is being trained for the ministry.

A communist leader sincerely believes he is working for a new social order. He hears a lecture about letting the Real Man govern the personal life. In short order he gives up his party affiliation and becomes an active organizer of lectures and classes where this liberating Truth is taught.

YOU SEE, the important thing in every instance is that people were able to grasp the basic truth about themselves and let it come into expression. Here there is no sorcery, no mental formulas. Just the simple challenge to meet, "Wilt thou be made whole?"

Jesus taught it. He said to one, "Thou art very near to the kingdom of heaven." The Kingdom of Heaven is always here and now. Jesus also said, "The Kingdom of Heaven is at hand."

The Kingdom of Heaven is established for every man when he moves into the realization of it. In time, when enough people have realized it—not when they have forced others to conform to a set of beliefs—the world will enjoy it.

But until that time comes, the individuals can know it. A well known spiritual leader in our country, who is no longer physically embodied, used to say, "I see God for myself and not for anyone else."

This is the idea. When we can see God or perfection, really see it, there will be nothing to heal, nothing to change, nothing to overcome in our world.

So many times we are beset by difficulties. We have to try to overcome evil with good; we have to reverse lack by establishing plenty; we have to overcome sickness by concentrating on health. But the master teachers say, "Rise above the idea of duality; above the concepts of sickness or health, poverty or riches, success or failure. Just be yourself. Your true self. Live in the kingdom. In the World of Reality where everything is already provided. Where there is no distortion or darkness or limitation."

Emmet Fox stressed this in his little booklet, *The Golden Key*. The theme was, as many of you know. Regardless of your seeming difficulty, relax the conscious mind and go with-

in and know your true nature as a child of God, as a perfected being, now in possession of all that the Father has. Then, stand and see the transformation in your world.

Every setback, every failure, every rejection, ought to remind us to turn to the Source, to the truth about ourselves. In due time we will learn not to fight this world but rather shall we "be transformed by the renewing of our minds". This renewal comes from the center of our being. A feed-down, so it seems, of light and power will transform our character, our conduct, our life experience. Since it is what we must eventually perceive, it seems only right that we set about perceiving it from this moment on.

THE RECKONING

We are very pleased to note the numbers of you who have rated the material we have been using from British psychics, healers, and mediums as "outstanding". Some of you have expressed dislike of some of this material, but the chorus of appreciation has been both louder and fuller. Here is how you rated the contents of our November issue.

(1) **I Believe . . . I Know,** by Laurie Worger; (2) **The Spiritual Healing Teach-In,** by Ursula Roberts; (3) part two of **Psychism vs. Mediumship,** by Jerryl L. Keane, Ph.D.; (4) **The Hand That Writes By Itself,** by the late C. V. Tench; (5) a tie between **The Cogitator's Corner** and the editorial, **Infallibility;** (6) Books; (7) **Witness To Witchcraft,** by Brad Steiger; (8) **Question and Answer On Reincarnation,** by M. H. Tester; (9) **The Eyrie;** (10) **The Ignorant Explorer;** (11) **How Write You Are!,** by Dr. Leo Louis Martello; (12) **The Elusive Tower of Babel,** by Luise Putcamp Jr.; and (13) **Off-Beat Medicine,** by David E. Starry.



editorial

Fear

"The fear of the Lord is the beginning of wisdom . . . "

"Perfect love casteth out fear . . . "

If you look at this, there are two principal ways in which you can take it. The easy way is to decide well, just another example of the contradictions in the Bible — or perhaps, just another example of how the New Testament corrects the Old Testament (and why didn't the early Christians throw out all this primitive rubbish). I say it's easy, because you can just jump right into that conclusion. You don't have to exert an erg of energy, or risk an uncomfortable flash of light, by thinking.

The hard way is to ask yourself; Could *both* the Psalmist and Christ be telling us something real and important?

Are they both talking about the *same thing* when they use a word that comes across into English as "fear"?

Well, has that word "fear" more than *one* meaning?

Of course it has! Usually, it refers to anxiety, terror, presentiment of danger, etc. But it can *also* mean "to have respect for",

in a very positive, healthy, and loving sense. When we really love someone, we have respect for this person as a person. In man-woman relationships, this makes the crucial difference between "love" and "lust"; where there is no respect for persons, bodies are quite interchangeable.

Now try it again. "The fear (respect) of the Lord is the beginning of wisdom." "Perfect love casteth out fear (anxiety, terror)."

If you have respect for fire, then there's a chance that you won't injure yourself and others in using it. If you look upon fire with anxiety or terror, there's a very good chance that either you won't be able to get any worthwhile use out of it at all, or you'll injure yourself and perhaps others when you try to use it.

Anxiety and terror makes one stupid. Not ignorant, stupid. The ignorant person is lacking in information; give him access to the facts and he can learn. The stupid person is incapable of learning, even when he has access to the facts. Anxiety and terror freeze the brain and the nervous system, to speak in a metaphorical way.

And so the Psalmist was saying, when you have *respect* for the Lord, then you have a chance to find out Who and What God is. Not perfectly, not completely—if that were possible, then you would be equal or superior to God; but you can learn the vital things about this universe in which you live eternally, and respect for the Lord will gradually become love.

The Power of God, the immensity of God and His creation—theses things are frightening, at first. I find that I care less and less these days whether anyone looks at God as a person or not, but I think more and more that it is misleading to look at God as *less than* a person. And we are persons ourselves; our personship is so much a part of us that somehow anything which cannot be looked at as a person becomes in some way inferior to us.

We can only love persons. Even our animal pets—when we have a great fondness for them, we imbue them with personal aspects. We talk about a loved dog or cat or horse, etc., *as if* it were some sort of person; and we recognize that this cat, this dog, this horse, etc. very definitely has a personality. There is something there that

makes this one different from all the other cats, dogs, and horses, etc. we have seen.

While to the one who doesn't like cats or dogs or horses, they're all pretty much alike. All are lumped together in impersonal dislike.

But have you noticed that someone who doesn't like a certain class and has a lot of trouble with, say particular cat, dog, etc., sooner or later begins to invest it with personality. Even while he's cussing the creature out, he's beginning to have some respect for it.

The hunter who finally "bags" some wild creature after a long hard chase or struggle—say he's been trying to "get" a particular mountain lion for a long time—usually learns a good deal of respect for his prey before the finale. He knows that this animal isn't just any mountain lion. There's respect and tinges of love. If you probed deeply enough, you might find that the hunter was a little sorry when it was all over. There was a relationship that he had begun to cherish, and you can sense love in the way he will tell the story over and over.

Is God less than this?

Start with respect, says the Psalmist. That's all you *can* start with; that's as far as you can get at the start. But that is the beginning of wisdom; and of happiness.

Happy (blessed) is the man whose delight is in the law of the Lord.

For wisdom is the gradual understanding of the law of the Lord, the gradual transformation of the unknown (terrifying) to the known (involving the possibility of love).

And then, as wisdom opens us to an awareness of the presence of this Being, which transcends all possible description in words, we begin to feel something to which we can respond *as we would respond to a loved person.*

And as love increases, it approaches perfection; as it becomes ever more nearly perfect, fear (terror) is cast out.

HEAVY STUFF

by GASTON BURRIDGE

(author of *A Butterfly on His Tongue, Fort's Forte, etc.)*

The editor can remember when a discussion of this nature could only have appeared within the text of a story published in one of those "crazy science fiction magazines".

CALIFORNIA'S Mt. Palomar lifts a grassy and pine-spiked head against an indigo sky. That peak also holds the world's largest reflecting telescope—the 200-inch Hale. A bright-eyed man, Dr. Fritz Zwicky, is one astronomer who star-gazes the 200-inch. Recently Dr. Zwicky discovered a radiant sky-spot. He calls this a "neutron star". A neutron star, he says, is composed mostly of basic atomic particles called neutrons. The neutrons are so tightly packed in neutron stars that a cubic inch of them would weigh 100,000,000 *tons* on Earth!

As of now this makes the weightiest material believed existing in the universe. However, it is not the *only* superheavy stuff reckoned present in space. Astronomers have another type of star they call a "white dwarf". Star men think white dwarfs are made from other atomic particles called protons. The proton collection of white dwarf stars calculate to weigh but twenty tons, pint jar size.

Nothing on Earth faintly approaches this density. White dwarf stuff comes fantastic but neutron star material makes us gasp.

Man would find extreme difficulty in providing any means of holding even small amounts of neutron star stuff here. This essence creates a pressure of *two hundred billion* pounds per square inch! Man has no substance which can stand against such pressure. Our toughest steel would quickly flatten into a hole under it. Containing white dwarf material presents much smaller difficulties.

But how do Dr. Zwicky's neutron stars become? Through disaster! First, a star. One much like our own sun, and about the same size. This star is atomic-bombing peacefully along in an ordinary star's way. Then, all of a sudden something happens. Its rhythm of existence changes. Perhaps the star gets an accute appendicitis. Anyway, temperature rises higher and higher. Finally the fever shoots so high the star bursts — blows up. The force of the explosion becomes great enough until the very atoms are split asunder and the neutrons set free.

Once free, a neutron becomes a great little "eggeroner" as far as nuclear reactions go. Neutrons are the bees which make exploding stars still more explosive. One neutron sets several others free. There are billions and billions upon billions of neutrons released each second in such a star explosion. After the big fireworks dies down the unused neutrons — billions to the hundreth power billions of them are the "left overs". These neutrons make Dr. Zwicky's neutron stars.

WHAT ARE neutrons? Neutrons exist as a principal part of all atoms except hydrogen. The neutron was discovered by James Chadwick, an English physicist, in 1932. Many men have contributed knowledge toward understanding this basic atom part, among them Enrico Fermi, the Italian physicist who helped perfect our first atom bomb. Neutrons can move freely *through solid* substances; however, they get easily scattered on impact with other atom particles. They are also absorbed by many atom nuclei. This absorption makes a new product called an "isotope". There is no substance known which will act like a wall against neutrons; nothing stops them dead in their tracks or

bounces them back. If such a substance were, it would be highly useful. Such material could assist us greatly in controlling atomic reactions in atomic reactors. Some materials are almost "transparent" to neutron flow, others quite "opaque", but nothing *stops* neutrons.

Dr. Zwicky came to the United States in 1925 from Switzerland. He retains his Swiss citizenship. On arriving in Pasadena, he asked Dr. Robert A. Millikan about some mountains to climb. Dr. Millikan pointed to Mt. Wilson, 5700 feet high. Replied Zwicky, "*Ja,* I see the foothills." This is his attitude toward the impossible in science.

Fritz Zwicky stands a half inch over six feet tall. His hazel eyes are bright and dancing, his brown hair receeding. He teaches physics and astronomy at California Institute of Technology, Pasadena, and is on the staff of the Mt. Wilson and Mt. Palomar Observatories there.

Zwicky was born in Varna, Bulgaria, February 14, 1898, is married, and has three daughters. He received his PhD., from the Zurich Institute of Technology in Switzerland, 1920.

Dr. Zwicky specializes in cosmology, novae, and supernovae. He also writes on the philosophy of science and is consulting physicist to a large jet propulsion laboratory.

How do astronomers like Dr. Zwicky know such things as exploding stars happen? Obviously, if those stars were near enough to watch we would be consumed by their great heat. The answer lies in that — as facetious as it sounds — Dr. Zwicky took a picture! He found what had happened on his negative. "All right", you say, "but how did Zwicky know where to point the 200-inch to get the picture"? The answer, he didn't! It all just happened; good fortune smiled upon him. Zwicky has discovered many novae and supernovae this way.

He had been studying that certain sky area a good while. There were several negatives of the region in the Observatory library; his own files contained others. As he studied his discovery negative he noticed a much brighter spot among the others. Somehow, he didn't recall such a bright star in that location before, so he got out the "family album" to refresh his memory. Careful comparison with his new negative showed no such bright spot on them. After much checking Dr.

Zwicky concluded that his latest negative spotted a new nova. A nova, an exploding star!

New Nova? That's right—so far as Dr. Zwicky and our science of astronomy may be concerned, but wrong so far as the nova itself was concerned. *Was?* Likely that star's remains are now dead—black—and have been so for countless years! But the *light* made by the birth of that nova, just now reaches Earth! Dr. Zwicky doesn't know how long this nova will last, (or, really, *lasted*) —maybe 300 years, perhaps 3000, could be only a few months.

DR. ZWICKY works in big figures. These figures say that light from this nova took 800,000,000 years to reach Earth from where the event happened. Light travels about 186,300 *miles per second.*

A large nova is called a supernova. Some supernovae, Zwicky says, give as much as 100,000,000 times the light of our sun.

Turn page



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Also required are big figures to get an idea of how *small* a neutron is. These figures say 1,739,100,000,000,000,000,000 neutrons must be gathered to weigh an ounce!

Electrons, protons, neutrons — what are all these? Science calls them "parts" of an atom, components of matter, items of essence. All matter we know is composed of them. They, and the forces which bind them together, make up all physical material, animal, vegetable or mineral here. How does it happen then, that stars made *only* from *part* of atoms can be so much heavier, so much more dense, than material made from the *complete* atom?

Electrons form an "outer cage" or shell-like armor around the proton-neutron core or nucleus of all atoms. Electrons are extremely tiny too, requiring 32,970,000,000,000,000,000,000,000,000 to weigh an ounce. They spin or vibrate around the core. Their speed is incomprehensible — scientists estimate on quadrillion revolutions per second! Their *paths* around the core particles are *many times larger* than the core particles themselves, or the *entire core itself*. Hence, this makes a great deal of "space" between each of the electrons and their proton-neutron cores in each atom. So much space in fact that if a cubic inch of lead were compressed to a point where the eye could no longer see it, *not all* the atomic particles in the cubic inch of lead would be touching one another in the compressed form! But it would be minus most of the space occupied by the electron's orbits.

Dr. Zwicky's neutron stars have little or none of this kind of space in their makeup. They are believed to be made of closely packed core material only.

WILL MAN EVER be able to make proton or neutron stuff? Presently, scientists are skeptical. If man becomes so able, probably he will have to use an opposite technique than nature uses in making hers. What do we mean an "opposite technique"? Neutron stars are produced by fantastically intense heat and Herculean explosive pressure. If man learns how to remove electrons from atoms he will likely have to do it in the absence of heat — in intense cold. Some scientists believe as all matter approaches "absolute zero" (a minus 273.1° Centigrade or minus 459.6° Fahren-

heit) its inner atomic movements slow considerably. At present, science does not think *all* atomic motion suspends when absolute zero is reached. However, should electrons, being *negative* in potential, become "lazy" enough at near absolute zero, perhaps they might be "sucked" away from their proton cores by a powerful enough *positive* electrical potential. If so, would the proton cores explode? Or would their "nuclear glue" bind them even tighter together? If the nuclear glue bound them more closely, man would still not have neutron star material, but he might be on his way toward it.

Suppose man does develop something like a neutron-proton material, what good will that do him? Scientists can only surmise. Being very dense, the material would make an excellent "shield" against atomic radiation—much better than anything now at hand. This would be a boon to the atomic reactor building business.

As man's mind delves more and more deeply into secrets of nature, that which seemed fantastically impossible yesterday does not seem so unreasonable today. Tomorrow it may be the talk of teenagers. Dr. Zwicky's neutron stars of space today may give neutron strips to lace some Earthman's work tomorrow.

Ideas are such fragile entities—unfrozen. So century-lasting when wound together—like the neutron stars themselves. So, who should judge them separately?

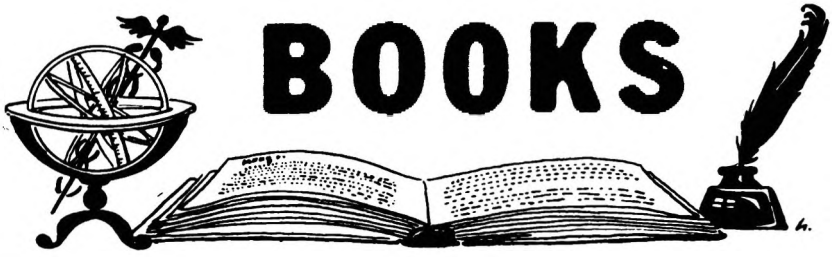
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THE MASTER SPEAKS
by Joel Goldsmith

The Julian Press, Inc; 119 Fifth Avenue, New York, N. Y., 10003; 1962; 333 pp; $3.95.

In a very fine book, *Mere Christianity*. C. S. Lewis notes that the Bible was written for grown-ups, not for children who imagine that everything is to be taken literally, and that people who cannot understand this ought not to talk about the Bible. One might as well imagine that when Jesus urged his followers to be like doves, he meant that they ought to lay eggs.

Yet, obviously, there are certain sayings of The Master that were meant quite literally, and the body of Goldsmith's teaching, which is known as the "Infinite Way" is rooted in certain sayings of Jesus the



Joel Goldsmith

Christ which Joel Goldsmith, among innumerable others, are satisfied mean exactly what they say.

Here are some of these expressions.

I and my Father are One.

The things that I do, ye shall do also.

The kingdom of God is within you.

Of my own self, I can do nothing.

Lo, I am with you always.

And speaking of these words, and others, Goldsmith says: "For a minister to preach these words or for a practitioner to tell them to you does not make them true. It is when the Word is with you and within you that it has power. Those who recorded the Word in Scripture received it within their own being, and that is why it became living water; but when we repeat the word of God through the lips it is only a quotation. Let us remember that. If you can hear within your own silent being those promises that are in Scripture, they will be a law unto your being, as they were to Elijah, and Elisha, and Paul, and all the other spiritual leaders.

"You cannot find God in the intellect. God is found in the still small voice. And so, let the still small voice utter Itself to you, and then you will find that you have all the Power and all the Presence that any saint or seer has ever had. It is not your power; it is the power of God. We want to be glorified with God's glory. What we need is the power of God, expressing Itself *through* us and in us."

In other words, it seems to me that Goldsmith is saying that there is no magic in *words*, that memorizing and repeating them will do nothing whatsoever for anyone—nothing of any genuine worth, that is. Such practice is indeed an example of just what the Christ spoke of when Jesus told his friends not to pray the way the "heathen" did, imagining that using a lot of words, and repeating phrases over and over and over, would have some sort of marvellous effect.

The Master Speaks is not an easy book. It is not a book for skimming. You won't find a lot of unfamiliar words that you have to look up; you won't find long sentences that you have to plow through, wondering what is the subject and what the predicate. You won't find that, before you can make any sense of this at all, you have to undergo a long course of study. No—so far as reading sen-

What's the MOON got to do with it?

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tences and making English sense out of them goes, Mr. Goldsmith is very easy indeed. But to get the meaning of these sentences will require your full concentration.

If you are of an argumentative temperament, as this reviewer is, then Goldsmith's books (and this one more so than any of the others I have read) will be full of temptations—temptations to jump to a conclusion about what the author is saying, or what he means, and indulge in mental refutation. The one thing I can tell you (and this is the sort of thing which can make a review or criticism of some use to you) is that I have always found that if I just put the objections that sprang to my mind aside for the moment, and kept reading, than later on what seemed obscure or objectionable often fell into place, and I found that my initial assumptions were not correct. He was not saying what he seemed to be saying then. But it took more than one reading.

Which does *not* mean that I necessarily agreed, when I discovered what the author was saying, or that you will; but rather I did find that there is a reasonable progression of presentation here; and when I applied myself to the book I knew *why* I agreed or disagreed. It became possible for me to agree or disagree with what the author actually said—not my own preconceptions of what he might be saying at any particular point. (This process will continue as I re-read.)

The experience of learning a little patience, of learning how, when in doubt, to continue and suspend judgment, has alone made this book worth the work involved—and reading it is work. If that were all, my recommendation would have to be much more limited than it is: but it is not all.

The foundation, the unwobbling pivot, of the Truth we need to do our job of living is simple, and can be expressed simply, as Jesus expressed it. We do need, of course, to know Who the Master was when He expressed God through the living body of a man called Jesus. We do need to know what He *did*, as well as what He said. Without the illustration of a human life before us, such words as those given above are floating somewhere between heaven and earth, like Mohammad's coffin, as legend has it. It is the *life* that brings the *words* down to Earth for us; we need to know what He did before we can either believe that it is possible for us to do likewise—or even to decide whether we want to do such things. We have to see, through the descriptions (incomplete as they may be) that are available to us in the Gospels (the canonical Gospels in the New Testament, the Aquarian Gospel, etc.) what a human being who is *one* with God is like. We

IN OUR NEXT ISSUE

The Remarkable Annalee Skarin

by Martha Baker

have to know this man as a person, in order to be assured that He was not some sort of super-being, possessed of powers and talents which no ordinary mortals ever had, or could have. He cannot be The Savior *unless* He is truly our Brother; one of us; feeling the same joys and sorrows; tempted in the same ways we are; limited—so far as infallibility goes—as we are.

Then, when we have seen, it is possible to understand and to accept, though we are still free to reject. But it is not easy. A child can grasp these simple truths much more easily than you or I, and that is what The Master meant when He said that until we became as little children, we just couldn't make it. In this corrupt and corrupting world, trying to adjust to conditions and "make our way in the world", we throw away our most valuable resources.

To regain them is difficult. It requires "taking the narrow road". It is beyond our strength, by ourselves and of ourselves alone.

But not impossible. We are not alone. The Master is with us, and a host of friends, who also love Him, are with us; by accepting their help, we can realize the Power of the Living God in us, and become in actual function, One with The Father.

The Master Speaks clarified, for me, some points which seemed obscure in Goldsmith's other books; but I cannot be sure that the definitions and explanations are really not there in the other books. I have painfully begun to learn, in the past few years, that sometimes what looks like a difficulty in a book is a difficulty in me.

The Infinite Way is one of many, many ways through which you may come to realize the actuality of God within you. There are no gimmicks, no magic formulas, no instant spirituality. The author does not attack any other way, any religion, any church, any teacher, nor does he seek to "convert" you; and this is something that most persuades me that Joel Goldsmith has found the Power of the Living God within himself. I feel very doubtful about the person who, in talking about the way he follows, finds it necessary to condemn others who teach differently—even if he differs with them about the difference between light and darkness.

Highly Recommended. RAWL

THE LIGHT OF THE UNIVERSE
by Maryona

DeVorss & Co., Publishers; 516 West Ninth Street, Los Angeles, Calif. 90015; 1965; 194pp. (No price indicated.)

In addition to the absence of any price on the jacket or elsewhere, the jacket proclaims this book as *The Light of the Universe Volume 1*, no author's name mentioned; while the binding and contents page proclaims "Maryona" to be the author, say nothing about "volume 1", and list the source of the book as "The Light of the Universe, Inc., P.O. Box 70, Tiffin, Ohio 44883". On page 192, the reader is invited to write to Maryona, who promises to answer "all letters from those who wish to go on with these teachings." It would seem, then, that this is the first of a series of books issuing from "The Light of

the Universe, Inc", but this one is available through DeVorss & Co., Publishers, and you should write to DeVorss for information on the price of the volume.

In the very brief introduction, the author says: "You will know me as Maryona, one who has been privileged to receive Teachings of Light from a Higher Source.

"I am to introduce you to the Heart of Truth, I shall reveal my true earthly identity at the proper time.

"Think of me only as a tiny spark, reaching to light the Crystal Star in each seeking soul.

"I have nothing to gain materially through this. I have made sacrifices in order to bring these teachings to you. I know that I shall have to make even greater sacrifices. But I know also that the only things I really keep are those I gove to others.

"I desire to bring Truth to all who seek."

Some will be attracted by the above, some will be repelled. I know this

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because I have seen many people attracted by such manner of claims, and I have myself been repelled by them. Today I thank God, Who has enabled me to get beyond this and look at what is being said, rather than who has said it, and where who said it thought he got it.

What is being said here is valuable; and the way it is being said may be exactly the way that is needed for many who have not been able to "hear" it proclaimed in other words, other accents, or credited to other sources. Maryona draws upon and credits the *Aquarian Gospel of Jesus the Christ* (which, for me, supplements but does not replace or negate the canonical gospels). She affirms the reality, actuality, and — for us here and now — primacy of Jesus in His life and teachings (which, as we noted in the review above, cannot be separated); the validity of reincarnation as taught by Jesus, both in the canonical and Aquarian gospels — although not so explicitly in the former as in the latter. And the opportunities that are open to all of us here and today — today, not in some misty future or "life to come", though opportunities will be present there also — to realize that our One-ness with the Father is something we already have, not something we somehow have to get. (What we have to "get" is simply to "get it into our minds, heart, and being" that we already have it, and do not have to go chasing after it; we only need to accept it.)

While I cannot say that I find Maryona's style and manner as much to my own taste as that of Stewart Edward White, Laurie Worger, Joel Goldsmith, and various others, the fact remains that she is dealing with the same One-ness, the same Truth that they are. Like these three above, she does not condemn others, however mistaken they may be in the light she has — and by "condemn" I do not mean only not passing harsh judgment; I mean not wasting the time alloted to her in finding fault at all. Surely Maryona is aware, as White, Worger, and Goldsmith are aware, of the evils that have been and still are perpetrated in the name of God and True Religion by various human organizations, past and present. She is also aware that none of the "conventional" vehicles are utterly without value to anyone.

And the wisdom of such an approach is this: when a person has received light, he both sees and feels the "evils" that persons who consider themselves appointed to be sledgehammers are constantly agitating about. He is then truly free to agree or disagree with criticism; but until light has been received, the sledgehammer approach is at best dangerous, for it is as likely to confirm the less enlightened in his errors as to draw him out of it.

Sometimes, it is very true, that the "sledgehammer" approach is the only one that a particular person is able to use at a particular time. Having had an opportunity to read "The Ignorant Explorer's" department this time before writing these reviews, I'll buy the proposition that he stresses: what is worth doing is worth doing badly, rather than not at all. But it is important to realize that nonetheless something is being

done badly. The great temptation, when the lesser evil has to be chosen because there is no alternative except greater evil, is to decide that the lesser evil is good. It isn't; but a large part of the time, it's the best that one can do.

But . . . remember the story about the contest between the Wind and the Sun to see which could induce a man to take off his overcoat?

Recommended for Content: RAWL

THE UNOBSTRUCTED UNIVERSE
by Stewart Edward White

E. P. Dutton & Company; 300 Park Avenue South; New York, New York 10010; Copyright 1940 by Stewart Edward White; 25th printing, 1965; 320 pp, including glossary and appendices.

Although this is still available in soft covers, (D42, A Dutton Everyman Paperback, $1.45), there must be many like myself who welcome a hardcover copy for the bookshelves. Even so well made a paperback as Dutton's just doesn't seem to be as durable.

This is the book which Dr. Keane uses as her basic text for classes, and we have devoted discussion space to it twice previously in EXPLORING THE UNKNOWN. As the author says in *The Stars Are Still There* (Dutton: 1946—out of print), it cannot be summarized in a paragraph; nor, would I add, in an EXTU-length review. I shall let Mr. White describe it, as he does on page 14 of the later book: "For the present purpose it is enough to say that,

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The staggered dates show that we have not always been able to maintain bi-monthly publication, but all issues are here.

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 Steward Robb; *The Strange and Wonderful Gift of Florence* by C. L. Gibson.

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Don't Miss

A MARRIAGE TRULY MADE IN HEAVEN

by Laurie Worger

in our next issue

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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 Astist* 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 Jerryl 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: *The Man They Could Not Hang* by C. V. Tench; *The Spirit Dog That Brought My Spirit Guide* by Vance L. Milligan; *The Power of Thought* by Jerryl L. Keane.

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basically, it deals with the *hereness* of immortality. In the establishment of her thesis Betty explores the nature of time, space and motion; the structure of matter; the fallacy — and indeed the uselessness — of the 'ether of space' hypothesis; the nature of consciousness; life after death — in short, the make-up of our 'one and only universe' in its two phases of the *Obstructed* and the *Unobstructed*, the former being life as we know it here on earth, and the latter life as *she* knows it beyond earth. There is, actually, only one universe, says Betty, and death is but the throwing off of the earth's obstructions . . . "

For those who do not know White's work, *The Betty Book* and *Across the Unknown* (Dutton 1965; each book $4.95) deal with the experiments and training of the author's wife, Betty, from persons in the Unobstructed Universe (although it is not so referred to in these first volumes), identified as "Invisibles". *Across the Unknown* ends with the bodily death of Betty, and the author's first evidence that she was still alive, conscious, and able to communicate from the "other side".

The Unobstructed Universe shows step-by-step how White was convinced that the person communicating with him and claiming to be Betty was indeed Betty. It relates how the "receiving stations" (the persons here in this side) were prepared to undertake the long training course, the content of which is this book. Betty predicted that it would appeal to scientists, and this has proven to be true in many instances.

It is a closely-reasoned work that requires close attention, and more than one reading. (The sub-head

under our logo on the contents page of EXPLORING THE UNKNOWN comes from *The Unobstricted Universe,* although Betty White was not the first one to say it.)

I was pleasantly astonished to find, on the inside back jacket blurb, a letter from Dr. Daniel A. Poling (editor of *The Christian Herald* and *The Christian Endeavor World,* and Pastor of the Baptist Temple, Philadelphia—at the time the letter was written) to *Mr. Stewart Edward White, c/o "Betty",* written when Dr. Poling heard of White's death. In his last two paragraphs, this minister whom I had always found quite conventional in his theology says: "Your book *The Unobstructed Universe* is the greatest of its kind and 'The Stars Are Still There' from your latest volume (referring to the chapter which bears the same title as the volume itself) is one of the finest of all modern expositions on prayer.

"You and Betty are having a wonderul time I know. My letter will not disturb your glad reunion but I write with appreciation and gratitude."

Which strikes me as a good enough reply to those who may wonder how White can be squared with "conventional" Christian theology. A leading minister, never charged with heresy to my knowledge and good enough for so "fundamentalist" a publication as *Christianity Today* finds nothing heretical or disturbing to his faith in White's books; quite on the contrary.

Positively recommended RAWL. And may we recommend to the publishers an early reprinting of *The Road I Know, Anchors To Windward, The Stars Are Still There,* and *With Folded Wings.*

Have You Missed These Issues?

June 1962: *Joan of Arc and the Supersensible* by Jeanne de Mare; *Can Witches Kill?* by Dean Lipton; *Reincarnated Spirits Within Me* by Retha M. Sales.

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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.

Aug. 1963: *The Healers Of England,* by Jerryl L. Keane; *The Land Of Ghosts and Witches,* by the Rev. Stephan A. Hoeller, D. D.; *Haunted By The Living,* by Dr. Nandor Fodor.

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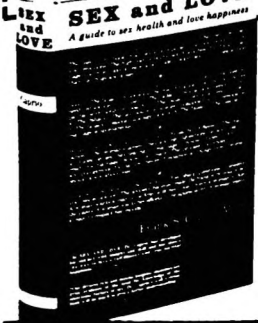
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The Eyrie



All letters and other written communication from readers are welcome, and are considered for inclusion in this department, if we can read them at all, unless the writer specifically states that his communication (or a specified part of it) is not for publication. Letters must be signed and bear the writer's full address, if publication is desired; we will withhold the writer's name, or address, or both if this is requested. The editor reserves the right to abridge letters, but most of them are published complete.

THE VOLUME of mail from you, the readers, fluctuates a great deal, and at one time it will nearly all consist of preference coupons, with or without comments written on them in addition to your rating of the articles, while at another there will be many letters. Sometimes there are too many good letters to fit in to one issue of EXTU; when that happens, a particular group of letters will be held for a subsequent issue—for I cannot tell whether the mail in the next month or so will be heavy or light with material for *The Eyrie*.

Some readers write in more or less regularly, and you see their comments rather frequently here. They are welcome; but if my space is shorter than the amount of material I have on hand for a particular issue, sometimes I will postpone a good letter from a "regular" in order to give a newcomer the chance to be heard.

I used to write frequent and sometimes long letters to editors myself, in years back, when my favorite science fiction magazines had good-sized letter departments, and many of them were published. But sometimes it would be a long wait, and I re-

member writing to one of the editors asking about a letter that I thought was not only good and worth printing, but was in answer to something some other reader had said about a previous letter of mine that had been published. The editor's reply was to say substantially the same thing that you have just read above, and to add: be patient, your letter will appear. If what you have to say is worth printing, and I think it is, it will be just as good a month or so from now.

So if you have written a reply to some reader, and it has not appeared in our pages, do not give up hope. It may be that I could not get it in to the very next issue, or even, at times, the issue after that. But if it seems suitable for publication here, it'll appear sooner or latter.

CORRECTION

Dear Sirs:

I wish to thank you for publishing my letter on holograms. In the last paragraph I slipped up and said "two lenses" when, of course, I should have said "two beams", and so I correct myself for the benefit of those who may have been confused by this error.

Imagine if you will, the use of sound combined with a hologram image. Then we could have, say, a live, or nearly live, performance of actors, singers and speakers. Teachers in classrooms could be mere holograms.

If the hologram could also be hooked up to receive visual and audio impressions, we would have the nearest thing to a human being you can get for those prices. The "spying" that could go on would make James Bond look like Huckleberry Finn, just to look at it from the dismal side.

But more than the excitement of its commercial uses is the possibility that in the very act of trying to construct such a hologram *being* we might open that Big Door into the unknown at last.

—*Evelyn McKeever*. 642 Jones Street, San Francisco, Calif.

The philosophers of the Enlightenment (18th century) had great hopes and dreams for science: once free scientific research from the chains of dubious theology—the chains being supplied through an alliance of the churches as temporal powers and the various monarchial states, not the theology which otherwise would collapse by itself—and give the public free education, then we'll see the old evils, such as war, ignorance, superstition, greed, etc., speedily conquered.

By the end of the 19th century, thoughtful writers like Leo Tolstoy were saying that when society is corrupt, as ours is (he was writing specifically of his own Russia, but not confining himself to it), then every scientific advance and discovery will be used against the best interests of the people. And by "the people" he didn't mean any particular class or group, but all.

The 20th century has proven, if it needed to be proven, which of the two viewpoints was more realistic.

Yet, the fact remains, that we still have free will; every scientific discovery is an opportunity for good as well as for evil. And so far as hitting upon something that we can't handle goes—well, the comedian Henry Morgan had the answer to that when the issue was raised about the then still-forthcoming hydrogen bomb. Human beings found they had something they couldn't handle when the spear and the bow and arrow was invented, whichever came first.

I view holograms with mixed emotions.

ON DIRECT PROJECTION

Dear Mr. Lowndes:

Since the printing of my article, *Out-of-Body Projection Saved My Life*, in the July issue of EXPLORING THE UNKNOWN, I have had a lot of mail from people who have inquired about how it was done.

But one point has come up about out-of-body projection by what I termed Direct Projection method, which has created a confusion in the minds of most people who have made these inquiries. That is, they are mistaking it for astral traveling. The method, which I spoke about in this article, has nothing to do with Astral traveling. It is a point which I would like to rectify. I have nothing to do with traveling on this plane in the astral body, but always work outside the body in the *atma sarup*, or soul from. There is a vast difference.

Because we have had so many books and articles on astral travel, people are always getting astral travel conscious. Therefore it is hard to break down the barrier of this type thinking. Even those who have studied with me for a long time will come up with the idea that they must use the astral body; but once anyone experiences any movement in the soul form, they will drop any idea of traveling outside the human consciousness in other bodies.

Soul only uses various bodies for the various planes to protect itself from the vibrations of those planes on which it must live for any length of time. Therefore it needs a physical body for this plane, an astral body for the astral, a mental body for the mind plane; a casual body for the casual plane and an etheric body for the subconscious plane. Soul itself can move anywhere in any plane, be it in the higher planes or the lower worlds. It doesn't need a body to travel on any of these lower planes, except its own, but it can if it so wishes use the different forms on the different planes: *e.g.*, the astral, mental, casual and etheric bodies for any of these respective planes.

There is nothing complicated about Eckankar. All it needs is application and one can be doing out of the body travel within a short time, via the soul body, or *atma sarup*. In my various workshops over the country it's found that the time that one can start traveling in the soul form depends on the person; some take only a short time, others long.

The one last point that I wish to make is that trying to use the various bodies to get out of the physical for traveling in the other worlds is extremely hard. Sometimes the splitting off of these bodies to

IN OUR NEXT ISSUE

Sometimes it is very relevant to ask of someone why he looks at things the way he does, and how he came to find this particular viewpoint the "right" one. The particular experiences thus revealed can be very meaningful, and clear up much obscurity. Don't miss.

OPEN LETTER

by Jerryl L. Keane, Ph.D.

"HOW CAN I FIND MY REAL WORK IN LIFE?"

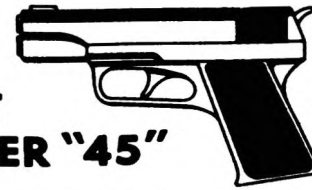
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Jan. 1964: *People Who Disappear,* by Brad Steiger; *The Law of Eternal Progress* by Jerryl L. Keane, Phd.D.; *The Greater Reality* by Robert A. W. Lowndes.

Apr. 1966: *What 'Voodoo' Really Is,* by Madam Arboo; *The Inner Realm,* by Joel S. Goldsmith; *Why I Became A Healer,* by The Rev. Florian Magiera.

June 1964: *Thoughts In Orbit,* by Vincent H. Gaddis; *The Last Druid?* by Paul Johnstone; *The True Art Of Magick* by Margaret Bruce.

Oct. 1964: *Louisa: The Story of A Hex,* by E. Linder Nalesnyk, *An Introduction To Astrology,* by Beatrice Epstein; *Something in Salem,* by Edward D. Hoch.

Dec. 1964: *The Man Who Could See The Future,* by Dean Lipton; *Grandfather's Ghost,* by E. Linder Nalesnyk; *Tapping The Mind's Power,* by James C. Rogers.

Order From Page 129

travel in them causes a hardship on the physical, but traveling in the *astral* is neither hard nor does it cause any hardship on the physical self at all.

When one learns Eckankar, and has a proficiency about movement in and out of the body, his health becomes better; he can expect to have a good longevity; and he can control his economic state fairly well. Most of his problems will be rounded up and taken care of by his ability to stand away and look at them with objectivity.

— Paul Twitchell

KEANE LEADING

Dear Eidtor:

Due to illness, I have not got around to writing to you until now about the "opinion poll" on the July issue.

However, as far as I am concerned, I place *Parapsychology — The Great Evasion,* by Jerryl L. Keane, Ph.D., as the leading article of the month. I was happy to see the names of Harry Edwards and Lord Dowding gracing the pages of "Our" magazine, and take great pride in saying that during my years of living in England I was fortunate to hear both men lecture, although Mr. Edwards did more healing than lecturing. It was interesting to hear the bones "crack" in one case where the woman had a twisted leg and was made whole by Mr. Edwards. Lord Dowding had, to me, a drawing personality and spoke sincerely and intelligently on the subject of survival.

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Let us have more articles on this subject, for I feel it is the kind of thing people, in general, are seeking.

In passing, may I thank you for publishing my articles now and then, in the *Psychic Experiences* section; many of these have been my own experiences. I am one of those gifted with ESP and in this respect do not share with the poet, "The Grave dread thing, men shudder when thou art named."

I enjoy writing this type of article and hope to write considerably better before I am "called home;" when I read of these experiences claimed by others, I do not hesitate to believe in them because of my own beautiful psychic gift. Locally, RAWL, I have astonished many with my way of helping them to prove survival—a thing which gives them, o so much, in comfort, during bereavement; and it brings to those I help a peace nothing else can give, and, to me, the sort of divine satisfaction of using my God-given gift to those who seek such knowledge. I do not make a business of this sort of thing, in the belief that once I did, God would remove the blessing of ESP from me.

Thanks again for publishing such a lovely magazine and of helping me to share in it with my articles.

—*Nellie M. Nielson*

Turn page

Have You Missed These Issues?

Feb. 1965: *Are Human Vampires Real?* by Joachim Heinrich Woos; *Body Rhythms and Present Knowledge,* by Jerryl L. Keane, Ph.D.; *Houses That Harbor Hatred,* by Brad Steiger.

May 1965: *The Howl of Death,* by E. Linder Nalesnyk; *Of Duration and Sequence,* by Jerryl L. Keane, Ph.D.; *Frank Robinson,* by Robert A. W. Lowndes.

July 1965: *You are An Esper,* by Jerryl L. Keane, Ph.D.; *The Great Breath,* by Jack Willis; *The Call Comes Clearly,* by RAWL

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REPEAT REQUEST

Gentlemen:

Thank you so much for printing my last appeal for "pen pals" in the September EXTU. I am hoping that you will publish this letter in the very near future. I have quite a few correspondents now but since I enjoy writing long long letters so much I can always "use" a few more.

I am deeply interested in good books in the field (I have a large library of psychical books), astral projection, immortality, telepathy, clairvoyance, the retrocognitive experience, paranormal dreams, etc. etc.

You have a fine magazine that I look forward to every two months. I wish it came out more often. I have been studying all phases of psychic phenomena for 8 or 9 years and would welcome some more psychic "pen pals". Thank you again.

— *Jay Barish,* 2 Pole Plain Rd., Sharon, Mass.

CORRESPONDENTS WANTED

Dear Sirs:

I would like very much to correspond with other readers of your most interesting magazine, EXPLORING THE UNKNOWN. I am especially interested in the theory of reincarnation, but would like to receive letters from all fields represented in your magazine.

I would appreciate it very much if you would print my name and address in *The Eyrie.*

— *Larry Kilpack,* 216 East 13th Street South, Salt Lake City, Utah 84115.

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REINCARNATION REQUIRED

Dear RAWL:

This letter is not intended for publication, but I do not object if you so desire.

Just a comment on a "belief" of yours (not knowledge): you said in your November issue (#37) that you believe no one is reincarnated against his (or her) will. It is my belief (not knowledge) that this is sometimes the case. But let me try to justify my belief.

I feel that we are in a process of progressive evolution, involving birth, experience, physical death, rebirth, "etc". I feel that true knowledge of anything comes only through a first-hand experience, and that we are reincarnated for the purpose of gaining the knowledge we require for our soul development.

I feel that we are on the Earthly level of existence to make certain lessons in compassion, love, understanding, humility, and others, a part of our true knowledge.

But back to the original comment, it seems that the question of whether or not reincarnation is voluntary or involuntary depends on our level of soul development. There are some people who, upon physical expiration and subsequent appraisal of the Earthly life just finished, are not capable of voluntarily deciding if they should be reincarnated or not! We have souls better developed than we to help us evaluate our previous life. If it is decided that we have some unfinished lesson or lessons, or that we have a wrong to right, we may not have a choice in reincarnating.

Then, too, there is the law of Karma to consider. It is my opinion that this is what Jesus meant by "reaping what you sow". It is my explanation for present stations in life, physical deformities, "etc.", not forgetting, of course, that free-will is still the dominant factor of our Earthly life. But it does explain certain disadvantages. For example, I have a physical deformity in my right hand caused by polio at an early age (5). I feel this is reaping something which I may have sown in a previous life. But in a previous life only because of the early age (not necessarily, in other words, for every wrong).

You do, you must, compensate whether



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in this life or the next. But remember, too, that there are two sides to the law of Karma, and that many people are now creating cause for another reincarnation to "clear their books".

I sometimes wonder about why this present life and its many problems to solve, but I *know* I have free will and ample opportunity to act in the best possible ways. And I remember, too, that I, along with whomever is there to help me, have chosen this particular existence for the opportunities slip past—because it is up to my free will to do so or not.

You'll notice I said I *chose* this existence. This does not contradict the original theme of this letter, because I feel I have developed to the point where I can choose.

I think I have a pretty good idea about some things, but of course I, like you, am constantly open to revisions and/or completely changing a belief for something in my limited scope that I can accept in replacement. Am also open to new (to me) ideas.

Consider, if you will, these things concerning mandatory reincarnation. That is, if you can find them, in all the rambling!

—Douglas T. Stinson

But could not a given soul's reincarnation be *both* mandatory—in the sense that this is the only means through which this soul can continue to develop—*and* voluntary—in the sense that the soul is not required to take on another Earthly life until this individual has seen the need for it and accepted the situation?

It seems to me that the difference between what Mr. Tester and others who speak of reincarnation as always voluntary, and those who believe it to be involuntary is simply this: Mr. Tester says (and he is only passing on what he himself has received; it wasn't his own idea) that the choice of *when*, etc., is left freely to the individual, who is under guidance. His guides help him to see what the situation is and what the

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choices are—sometimes the area of choice may be very limited. The others say that it happens automatically after a time, some contending that if you "get smart" fast enough you can have a say in it, otherwise you'll have to take what you get. Still others contend that it is completely automatic, and you have no say in it at all.

But if we are dealing with eternity—unlimitedness—then "time" is not of the essence. No one has to be rushed. No one has to be jammed into schedule. The one who holds back, drags his feet, doesn't want to, etc., is behaving foolishly, and his own lot is more difficult—but he isn't upsetting the divine apple cart.

I not only *like* this explanation (entirely voluntary, though never without help) better but it certainly sounds like a more intelligent ordering of the universe to begin with. I believe that God is intelligent, just, merciful, and loving, etc.

Now so long as I have no firsthand experience that I remember, I lack *knowledge;* but I can choose beliefs on the basis of knowledge I do have. I *know* that it is more intelligent to make allowances for a person's particular needs and difficulties when you want to teach him something that may be difficult for him. I *know* it is more just to adjust a procedure to fit the individual than try to treat people as "identical" peas in a pod. I *know* it is more merciful, when—due to human frailties—it is necessary in our society to "punish" someone to make the "punishment fit the criminal" rather than the "crime". And I *know* it is more loving to treat people as unique individuals than as statistics.

Should I then accept a belief about God that makes Him out to be *less* knowing, *less* intelligent, *less* just, *less* merciful, *less* loving than RAWL?

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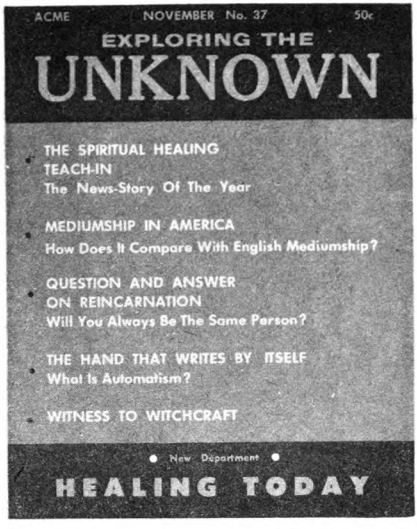
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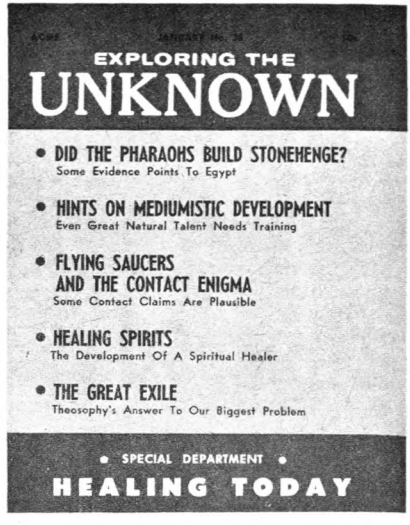
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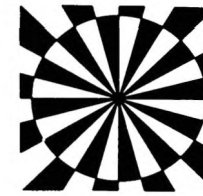
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