"And he said unto me, What seest thou?
And I answered, I see a Flying Roll."
Zechariah 5:2

The Flying Roll

Two Issues, Alpha I and Beta I, combined,
Edited and Published by N. Meade Layne, MA.
March 1946 and June 1946

Some of the Many Occult Subjects Covered:

Drugs and Supernormal States

Deros, Shaver, the Cavern World

Congressus Subtilis (Physical and Astral Sex!)

Enochian, most Ancient Sacred Language

Ghosts Walk and Tables Tip!

Pathological Psychism

Artificial Elementals

Electronic Sex Stimulation

Grass Hut Magick or Huna

Mirror Visions

Dream Control and Telekinesis

Authors: Vincent H. Gaddis, Max Freedom Long, the VAU Communicators, N. Meade Layne, the Comte de Gabalis.



Borderland Sciences Research Foundation
PO Box 548, Vista, Cal.
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INTRODUCTION

In 1946 there was no general occult publication in America comparable to such British magazines as "Light" or "Occult Review". It was Meade Layne's intention to fill this need with the mimeographed quarterly "Flying Roll". He chose this rather unusual title from "Occult orders where it usually designates a single manuscript of instruction and information, passed about in turn to members and copied by them", and derived from Zechariah 5:2 in the Bible. This indeed gives the term Flying Roll an ancient and honorable origin.

Most issues were 32 pages, 7x10in. with flexible card stock covers. Judging from the list of names of subscribers, page 59 of the second number, there were around 150 copies of each issue mailed out. At the time, Mr. Layne was already publishing his "Round Robin" journal of borderland research for ESRA and had been since 1945. The two separate publications devoted to fairly similar metaphysical material became too much of a burden by the middle of 1948; so Flying Roll was discontinued after the 10th number and its subscribers and material were merged into the bi-monthly Round Robin.

To the student of the occult conditioned only to the bland and laundered publications of the Rosicrucians, Theosophists, Arcane School, or to Eileen Garrett's "Tomorrow", the Flying Roll material will be breath-taking, even shocking. It certainly lets a breath of fresh air into certain areas of occult research, even in the bare-body, anything-goes freedom of 1971, a whole generation later!

Continued demands for copies of the occult Flying Roll have finally forced the present leadership of ESRA to take one set of original copies of the ten issues to the printers for photo-offset reproduction, two issues at a time, changing only the page numbers toward full book sequence. Complete they will amount to over 330 pages of fascinating material. Only the individual indexes will be re-typed to conform to the new page numbering; otherwise, you see it as is, or was, with the addition of a few illustrations of some of the central characters for the sake of the record.

Judy and Riley Crabb
Vista, California
15 May 1971

Volume I (Alpha I and Beta I)

THE FLYING ROLL

Alpha I 1946 March

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Authors alone are responsible for the views expressed or implied and for facts cited in their signed articles.

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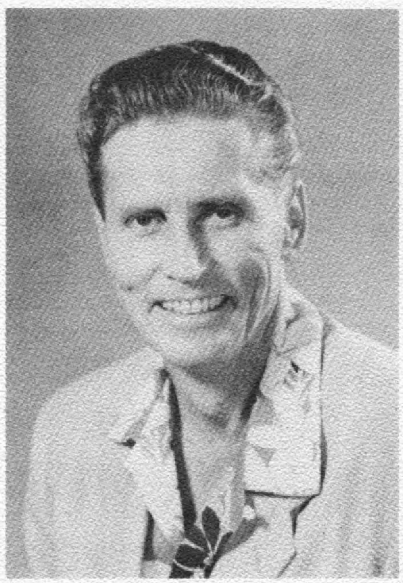
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N. Meade Layne

AT LEFT is a copy of a portrait photo of the late founder and former director of BSRA, N. Meade Layne. He began his public borderland work with the publication of the "Round Robin", a mimeographed journal, in 1945. His sincere and liberal-minded effort to review and report on the Borderland Sciences: Psychic Research, Radionics, Radiesthesia, Fortean falls, Occultism, Flying Saucers, Dowsing, etc., slowly gained a following and in 1946 he decided upon the title, Borderland Sciences Research Associates. It was in this year also that the unusual trance mediumship of Mark Probert was brought to his attention, and through Mark the contact with the members of the Inner Circle, including the Yada di Shi'ite. Mr. Layne continued as director of BSRA until June 1, 1959. He passed away at a rest home in San Diego at the age of 78, May 12, 1961.

AT RIGHT is the present (1961) director of BSRA, Riley Crabb. For reasons of ill health, Mr. Layne asked Mr. Crabb to take over directorship in May 1959. He had been a member since 1951. Mr. Crabb's background qualifications for such work include 25 years of metaphysical study in the Theosophical and Rosicrucian schools, editor and publisher of magazines and industrial journals, industrial work with Minneapolis-Honeywell and the Naval Missile Center, Pt. Mugu, California and personnel work and counseling in U.S. Civil Service. His primary responsibility to borderland researchers is to give them recognition, attention and encouragement, through the Round Robin Journal of Borderland Research and through personal contact.



Riley Crabb

OUTRIDER

The present writer (who is also editor of the Round Robin) not long ago wrote to a number of his personal acquaintances, suggesting the publication of a Flying Roll in the field of parapsychology, psychism, occultism and 'outlaw' phenomena of the Fortean type. The response to this was highly favorable. Almost without exception, the persons addressed offered to contribute material, and to purchase one or more copies of the ROLL (probably a quarterly) at any reasonable figure.

The term FLYING ROLL is of course borrowed from the Occult Orders, where it usually designates a single manuscript of instruction and information, passed about in turn to members and copied by them.

Since not all readers of this received the first 'personal letter' it may be best to explain as briefly as possible. The purpose is simply the pooling of specialized knowledge and ideas - a kind of trade journal in a new field, or a 'Notes and Queries' publication, or a report or bulletin of useful facts and viewpoints.

Material in the FR will not, as a rule, be of the sort which can or should be published elsewhere - for various reasons. It may be somewhat technical or highly specialized, and so of interest to only a few readers; it may be material which no ordinary periodical would think worth publishing- but which a few students find all-important; or it may often consist of facts which should not be publicised, as a matter of public policy. Nearly all specialists in the border-line sciences possess knowledge and experiences which would be valuable to others, if only there were some means of disseminating them, to the right people.

This last expression brings us to the 'confidential' aspect of the Flying Roll. No such thing as secrecy, of course, is possible; the idea is only that the FR is sent out to a limited number of responsible persons, who will make right use of it *(if any)*, and who will not circulate it indiscriminately, or in the public prints. Writers who wish to make use of material appearing in FR will, of course, communicate with the author concerned, or with the FR editor. The intellectual and moral maturity of each of us is assumed, as well as some measure of specialized knowledge.

We hardly need to suggest that case histories, unusual facts, quotations and references should be documented if possible, or at least the writer should himself possess satisfactory evidence, and be willing to assist other responsible investigators . . .And while none of us objects to the fantastic and improbable, the real matter of concern is the relevance, the meaning and importance of the happening. But of course, a fact that seems senseless to me may be intelligible and important to you, and so I should report it anyhow, and maybe you will help clear it up. I only mean to say that FR is serious-minded,and does not care for sensationalism per se, or 'believe it or not' items of no possible import.

Though the idea is repugnant to the average scientific worker, there is a certain kind of problem which is fast becoming a definite *crux*. It is the kind of problem which seems to belong to theoretical and applied science, to occult or esoteric studies, and to philosophy (*ontology and epistemology especially*), all at the same moment. The kind of phenomena studied by Charles Fort illustrates what is meant - and so do poltergeist phenomena *(increasing and often dangerous)*, and at least the *(genuine)* physical phenomena of spiritism. There is a whole world of these border-line studies, not yet assimilated by *'orthodox'* scientific procedure, resolutely outcast by orthodox religionism and *'common-sense'* thinking alike - and yet of enormous importance.

To deal with problems of this kind, a highly ecclectic training is needed - scientists with occult knowledge, or occultists well -grounded in science; and yet this type is seldom met with . . . When it comes to dealing with outlaw phenomena of the Fortean type, no scientist *'pure et simple'* seems able to function at all, and, curiously enough, occult theory is equally silent. The pretensions of occultism are very great, and its right knowledge is great also, but there are vast lacunae concerning which no voice is lifted anywhere. It is in these lacunae, these curious interspaces of our studies and acceptances, that the Fortean data exist - and exist in abundance. But all this data has to be reckoned with by the human intelligence, some time and somehow.

The need, of course - or one great need- is for a highly liberalized scientific spirit. The great mass of *(so-called)* extra-scientific material must be rigorously examined. 'Supernormal' and clairvoyant means of investigation will have to be recognized and employed *(or so this writer believes)*. As to spirit communication, whether you accept it or reject it is less important than the fact that the issue is live and urgent, and its pressure increases, and the adherents of spiritism *(or spiritualism)* increase daily, and science is being involved whether it will or no, and on the contrary side something like a systematic campaign of persecution is being worked up. As students and truth-seekers we shall have to reckon with this issue - and its influence extends into every department of human thought and conduct.

Much of all this lies in the future - but it is all about us in the present also - and the future seems to gather momentum and speed, and to thunder in upon us like a tidal wave. There is emergency both material and spiritual in the affairs of men, maybe of our planet also - or at least this conviction is widespread and there seems much to justify it. We cannot predict the forms which this emergency may take, though we can forsee many possible ones - but we can all agree that very few humans are mentally prepared for any form of crisis. Once again, it is our own notion

that it is only the ecclectic, the occultist-scientist-philosopher-religionist who will have a real idea what it is all about - and, incidentally, some chance of survival in the probable social debacle.

All of these reflections and circumstances lie back of this very small proposal of ours, to put out this Flying Roll, as one minute aid and prop to persons of somewhat like mind to ourselves. We have no dogma or doctrine to promulgate. We confess that we view with alarm, but we sound no trumpets of cosmic disaster. But like all students of the border-world, of the misty mid-regions of Weir, we live in a kind of vortex or swirling center of strange happenings. Not that we have been abducted by Deros into underground regions, or are notably visited by spirits, or have had Damascene visions; we desire none of these things, and try to keep our feet on good firm earth. But for all that we hear and feel and almost see with our own eyes the ground-swell of the Invisible - and all who are after their own manner specialists in these ways of thought, will know well enough what we mean.

- - - - - - -

If you like the idea of this Flying Roll, and wish to receive it, please let us know - and please send in material of your own. There is no need to concern ourselves with literary effects. What we want is the concise and accurate expression of facts and ideas, which are or may prove useful, or significant, or provocative. We can assume that the elements of scientific knowledge, and the more familair facts and doctrines in spiritism and occultism, and contemporary investigations in parapsychology - and so-forth-and-fifth - are known to most of us . . . Whether you write one line or a page or three pages doesn't matter - but one line about (say) a brightgreen vitality globule may be the more valuable. But probably we ought to apologise for this paragraph, because nearly everyone to whom this Roll is being sent, knows more about writing- and other things- than we do.

- - - - - - -

The fact that this is the first issue explains all this wordiness on the part of the Editor, and also his prominence as a contributor in the following pages. And if his tone is informal and intimate, that's because he knows nearly all of you, by correspondence at least. But he can't write the FR all by himself - and if he could, nobody would read it - so its future is up to you-know-whom.

- - - - - - - -

Flying Roll for the present would prefer to print names and addresses of contributors, UNLESS OTHERWISE INSTRUCTED. Please note!

- - - - - - - -

The fact that clairvoyant reports or mediumistic communications appear in the FR need occasion no controversy. It simply means that some experienced observer has reported the phenomena, or has reliable information about them, and thinks them worthy of attention. As a rule, no one can "prove" anything about supernormal communications - but certain things happen, and are deserving of most profound consideration, and here we report some of them from time to time.

Our own notion is, that the issues raised by spiritualism are the most important in the world today - because they affect every department of thought, and supply the sanctions of conduct. But FR does not present spiritualistic happenings in that light, but only as factual reporting.

- - - - - - - -

It will be obvious to our readers, why the FR is chosen as a medium for the items and articles presented.

Consider the article by Vincent Gaddis; it is not necessarily dangerous material, but still there is serious question about offering it to the public. On the other hand, it is valuable to many research students, and not easily accessible . . .

The Dero extravaganza may turn out to be nothing more than that - but at present there are dangerous aspects, and a kind of incipient hysteria in some quarters, and also any number of ill-considered plans and projects. Further publicity is the last thing to be desired, for the present at least.

But every item of information (real or alleged) should be in the hands of competent investigators - hence it is FR material . . . .

Enochian is of no public interest, but is of great concern to a few occultists, and to philologists with occult learning. Some material is available to the public, but FR sums up certain new (alleged) data. And so on with the rest of the contents.

'There's a reason' for whatever goes into the Flying Roll. Some of it is sure to seem foolish or unintelligible at times, to many of us, but it's in the FR because some not-foolish investigator thinks it worthy of note.

* * * * *

DRUGS AND SUPERNORMAL STATES

by

Vincent H. Gaddis

(Note: The Editor has condensed in the first paragraph below, the first 4 paragraphs of Mr Gaddis's article, due to requirements of space; the following paragraph therefore, is not representative of the author's own style of presentation.)

That we may supplement our normal mental powers with the assistance of chemicals and drugs, is a definite possibility. Behind it lies the fact that certain drugs, and hormones produced within the body, have specific effects on definite glands. Prolactin affects the mammary glands. The iodine compound, thyroxin, produced by the thyroid gland, is the chemical key to intelligence. Calcium metabolism, which relies on secretions of the parathyroid glands, regulates the conductivity of the nerves. Various drugs produce different mental effects, which vary with the individual and often in the same individual. Marijuana may stimulate latent musical ability; mescalin often produces colored visions; cocaine inspires extraordinary happiness; while forms of hashish slow up the sense of time. A classical case is that of a woman who under the influence of morphine read three books of a complex character in one day, and remembered practically every word she had read. All these states are not in the drugs used, but in the mind of the user. The drugs serve to bring the states to the surface. They are like chemical keys, or bullets that strike and affect certain brain centers and bring forth varied mental states.

We know that man has certain powers and abilities that are described as supernormal. If so, there must be a brain center, nerve center or gland that acts as a regulator in producing these phenomena. And if that statement is true, it follows that there must be a drug or chemical compound that would act upon this regulator and thus produce supernormal powers at will.

What organ or gland is the key to these perceptions? Present evidence points to the pineal gland. Known to occult students as the "Third Eye", it is a mass of nerve cells containing gritty particles (brain sand), shaped like a pine-cone and located near the center of the skull directly above the extreme top of the spinal column. It is supposed to be a vestigial organ, once an eye, that has probably taken on new duties, and like the pituitary body, it appears to be connected with both physical and mental growth. It produces a slight secretion which classifies it as a gland. There are many references to the supernormal aspect of the pineal gland (and the pituitary as well) in occult works, but there exists little scientific information.

We know that certain plant chemicals have a profound effect on the subconscious mind. These drug-induced mental states often display supernormal aspects. Many early races made studies along in an attempt to obtain supernormal powers. The ancient Incas had special colleges for this study, and it may be observed that they discovered the properties of quinine which they kept a secret for centuries. There is massive evidence that certain primitive peoples can induce induce extra-sensory powers with

the aid of certain drugs.

The effect of drugs upon telepathic and clairvoyant abilities has been studied at Duke University by Dr. J. B. Rhine and his associates. It was found that caffeine had a stimulating effect, while sodium amytal, a sedative, reduced the mental impressions. However, it is pointed out that drugs have no influence on the intensity of the impressions themselves, but rather determine the strength of the impressions that reach the conscious mind. It is apparent that caffeine makes the brain more responsive to receiving the impressions by simply increasing mental alertness.

On the other hand, any stimulant --- caffeine, benzedrine, etc. --- will act against other types of supernormal ability by increasing alertness and physical sensual impressions. We shall find, as we continue, that the real key lies in the sedative rather than the stimulant for reasons that will become evident.

For a discussion of cosmic consciousness induced by nitrous oxide, ether and choloroform, which he termed the "anaesthetic revelation", see Prof. William James' book Varieties of Religious Experience. Fitzhugh Ludlow, author of The Hasheesh Eater, reports a case of drug-induced astral projection. He writes: "This was neither an illusion of the senses or a dream."

Several French scholars have made a study of drug-induced clairvoyance with remarkable success. The former Mexican minister to Paris, Dr. Cabrer, and Prof. Marie, of Bogota, Columbia, assisted these students by sending the plants to Paris by special government permission. The drugs used were peyote and yaye.

One of them, Dr. A. Rouhier, a noted chemist, found that most alkaloid plants induce visions. But he discovered that while Indian hemp and poppy seed induced vivid dreams and odd mental effects, these hallucinations were not to be confused with the visions produced by peyote and yaye. They are in a class by themselves. Peyote, known as the "marvel-showing" plant, produces round discs which are called mescal buttons. Mescalin, one of the alkaloids of peyote, induces colored visions, but the basic principle is anhalonium.

Dr. Rouhier tested the influence of peyote on a number of Europeans. One of his subjects was an engineer in Paris. A woman who was present tried to influence the subject by taking his hands and concentrating her thoughts upon a visit she had made the day before to a sick relative. The subject then proceeded to describe in detail the bedroom, but stated that there was no one in the bed. Dr. Rouhier accompanied the woman that evening to the relative's home. Everything in the bedroom, even the position of a certain bottle of perfume, had been described perfectly by the subject. Inquiry revealed that the ill relative had actually been out of the room at the time of the experiment, the nurse having disobeyed the doctor's orders to keep the patient in bed. Dr. Rouhier published his report in the Revue Metapsysique.

Charles W. Donville-Fife, in his book Among Wild Tribes of the Amazons

states: "Preparations of yaye have . . . the curious effect of placing anyone who takes them in a condition in which full consciousness is lost, and the subconscious mind is thus open to receive telepathic communication!"

Peyote is preferable to yaye, as it leaves the user awake and conscious, but the yaye plant, a native of Columbia, has the same general effect as peyote. Both are hypnotics. Distant scenes can be observed. Savage Indian tribes who have never left their native jungles, describe in detail the cities and streets of faraway countries.

A French ex-soldier who had lived in South America for twenty years gave Dr. Rouhier some interesting information on the Indian methods of using yaye. The plant is brewed in water; sugar cane brandy is added to the juice and given to the subject, who is then taken to a place where it is believed treasure is buried. He is asked if he can see the treasure. If so, the Indians start digging -- often with remarkable success.

Capt. Custodio Morales, commander of a military post, volunteered for an experiment with yaye under Dr. Bayon. The captain at once became conscious of the death of his father and the illness of a sister living in a distant part of Columbia. Weeks later letters arrived confirming the death and illness. Colombian missionaries have reported many observations of the powers of yaye. They report that the Indians take the drug in order to "visit" distant places, and they also often predict future events while under its influence.

Dr. W. C. Jaaschke writes: "Many distinguished Europeans have taken yaye out of curiosity, either to see whether lost objects could be found or to get news of relatives at a distance, and they were amazed by the success of their attempts. It seems, accordingly, that the yaye plant excites the nervous system and puts it into a kind of hypnotic condition."

Dr. Nandor Fodor, several years ago, reported that he took an injection of mescalin and saw a "glorious panorama of symbolic visions. There was an intelligent sequence in the presentation and it appeared to me as if I were being taught. I was conscious of a guiding influence . . . but this influence was not a personality."

He then pointed out that mescalin does not inhibit the normal consciousness, but causes a disassociation or an awareness of a cosmic plane. This question of invisible mentors or guides or "Dwellers on the Threshold", so common in astral projection experiences, and the matter of whether they are entities or inner mental "censors", is an interesting one that the writer plans to discuss in a later article.

Alcohol and its effect on supernormal abilities is seldom referred to for obvious reasons. Nevertheless, it does have an effect. Horace Leaf, of England, once discussed the matter and stated that one of the best mediums he ever met could only operate with the aid of alcohol. It might be pointed out that the late A.P.Roberts, of Milwaukee,

Wisconsin, the famous "psychic detective" who solved hundreds of mysteries for the police of mid-western cities and left a record of positive results from his mediumship seldom equalled, was a heavy drinker.

The writer has made several experiments on the effect of alcohol on astral projection ability, and he is certain that it is helpful. Alcohol is a depressant, not a stimulant; it acts to inhibit the emotions. Fear, one of the greatest barriers to successful projection and often the cause of painful repercussions, is often eliminated, while, in addition, the physical body is placed in a passive state and is easily enabled to pursue the proper mental exercises necessary to projection. This state is attained at the point when one first begins to feel the influence of alcohol on the brain. The drug's action is, of course, limited to the physical brain, and once the two bodies are separated the astonishing mental clarity so evident in conscious projection is achieved.

V. H. Gaddis
Box 296,
Winona Lake, Ind.

* * *

NOTE: An article by the above writer discussing the possibility of chemical assistance to normal mental ability will appear in an early issue of the MARCH OF PROGRESS magazine.

* * *

EXPERIMENTAL NOTE:

Students of the HUNA concepts (now being summarized in Round Robin articles) will be familiar with the idea of the network of threads emanated by the etheric double of the low self. Now in this connection, whoever will make a practise of attentively observing the 'empty' space immediately about him, will at times become aware of a kind of graining, as if of an almost imperceptible medium. This appearance may perhaps be an effect of the aura, or the aura itself - nevertheless there is a psychological value in being able to perceive it. One should try to get rid of the habitual notion that we move in empty space (an impossible concept from a logical standpoint), and substitute the thought of an impalpable and continuous medium. This medium keeps each of us in 'contact', or at least in constant and perfect communication with every other person and thing."The essence of space is conductivity";this remark by a Communicator (to Stewart Edward White) then becomes a reality to consciousness , almost a perceptible reality. This comparatively simple trick of thinking is in fact a psychologcial device of considerable power, as soon as it becomes established, and is well worth a serious trial.

* * *

It is remarkable that so little attempt has been made to study this last war as an outbreak of diabolism, or as pathological phenomena on the grand scale. Every imaginable cruelty has been practised, with the whole-hearted approval of millions; and egomania, delusions of grandeur and of world-missions (of dominance), has appeared everywhere. This has all the appearance of a true uprush from the astral hells.

It would be legitimate to invoke here, the hypotheses of obsession and possession.

There is close resemblance to certain forms of poltergeist phenomena, where the victim may be obsessed by some type of elemental being, often of considerable intelligence.

We note the same absence of moral concepts and normal human ideology in individual cases of criminal insanity. There is also the same intellectual cunning and egomania.

The moral perversion of whole nations is not simply one more display of human depravity. Its roots lie deeper. It is a display of non-human or sub-human characteristics. This danger has been suppressed but not eradicated.

These considerations, however, have not escaped the attention of various competent observers with occult training, as also of many persons having a vague smattering of occult ideas. Those who 'view with alarm' this alleged ending of a cycle have envisioned the following sources of danger:

(1) Non-physical: astral personalities and other astral entities and elemental beings, all probably with free access to the earth plane. Methods: obsession, possession, hypnotic and telepathic suggestion, on both conscious and subconscious levels.

(2) Intelligent beings from circumambient space.

(3) Beings from the earth's interior.

(4) Adepts and other practitioners of 'black magic' (the perverted use of natural forces).

(5) The basic and a-moral instincts of humanity (popularly regarded as the sole source of trouble).

(6) The reported human incarnation of subhuman types, or types from another evolutionary order, akin to "changlings" et cet.

However absurd most of these suggestions may seem to 'common-sense' the uncommon sense of the Illuminist (or scientist-occultist-philosopher) does not dismiss them without consideration. At present there is much concern, amounting to a mild hysteria in some quarters, over source 3, and our present comment is confined to this hypothesis. This is the familair Dero controversy, originating with the tales of one Shaver as told to the editor of a scientifiction magazine. It is unnecessary to say that the whole matter was tainted from the start, by its commercial exploitation; however, we may bear in mind the following points:

(1) The disappearance of the narrator, Shaver, for the alleged seven-year period of his underground bondage, has been verified.

(2) The hypothesis of vast underground caverns, and even of the 'hollow earth' has been expounded not only by writers of fiction, but in all seriousness by writers intent on establishing it as a fact.

(3) There is much Tibetan lore, and some accounts by explorers, dealing with underground people, which are worthy of close examination.

(4) Certain of the 'damned facts' recorded by Charles Fort and others of like mind lend themselves to this hypothesis; for instance, the entity that made the 100 mile track of huge foot-prints in the snow. Harry Price suggests that this was a poltergeist phenomenon, but if so, it was a geist sui generis, not elsewhere recorded.
This monstrocity came from somewhere, and vanished somewhere -presumably into space or underground- unless, of course, it was some kind of temporary materialization from astral levels.

(5) Folk lore and occult lore, and spirit communications, in the Balkan area and in North Africa, contain much material bearing on this subject - tho such records are now almost unobtainable.

(6) So far as this writer knows, Western occultism is very close-mouthed or else very ignorant on this subject (of underground races), and spiritism is in no better case. However, the character of spirit communications is changing and much new material is coming through. I have recently been able to observe a remarkable case of clairvoyance (including clairaudience), partly reported by me elsewhere. My personal impression of the genuinely supernormal nature of these communications is so favorable that I do not hesitate to report certain phases of them here.

The VAU Communications: This name has been assigned because of the Enochian letter by which the Communicator identified himself. The communications were at first by script seen clairvoyantly,but later took the form of clairaudience and of trance, with full temporary control of the body and speech of the sensitive (Janet S.).

The Communicator expressed complete willingness to answer questions, and when interrogated about the so-called Deros replied freely. A short transcript from the notes follows:

(the Communicator) in reply to questions:

Mr Shaver himself is not a very reliable person; nevertheless his story of his personal experiences, though fantastic, is true. (This refers to his original contact with the Deros, as well as his escape from prison. ML)

Yes the Deros exist. Yes, they have physical bodies much like your own. Yes, they inhabit caverns and underground regions. And the machines exist.

The Deros are degenerate descendants of Atlanteans.

The caverns are widely distributed, but there are foci and I will name them. The Black Forest, Alpine regions, Central America, Korea, Siberia, Iran, especially San Sebastian and nearby regions.

The situation is this: The Deros are nearly mindless, degenerates. Hence they are easy prey to astral entities. All this gathering trouble originates among the latter. The machines are now completed creations, as thought-forms on the astral. These forms are being projected upon the Deros with the idea that the latter can be controlled to the point of constructing the machines in dense matter. Or of conveying the vision of the machine to earth people until some one constructs a working model. Such construction would be a very great disaster. Two precautions are necessary: pay no attention to the visions, and pay no attention to the Deros.

Invoke the powers of good. The Deros constitute a nexus with evil forces of the astral. If you attend to them in any way, you strengthen this bond, and create one for yourself.

(We may note that the above statements combine the two current hypotheses about the Deros. Granted the existence of these beings, it is quite conceivable, on occult and psychological grounds, that they would be perfect tools for astral mischief-makers. The Communicator also asserts that the extreme cruelties practised in the War were the result of a kind of astral invasion, of the minds of national leaders - an obsession deliberately invited. ML)

"There are minds that cannot rise above the lower astral - Hitler for one- they are open to the worst influences. Such persons as Ahaban Toru, however, are born obsessed." (This from the Communicator. I do not know who Toru was, but the C. described him as a ruthless conqueror of ancient times, in the Mediterranean area.ML)

We have also to reckon with the reported fact, that a large number of persons have reported independent clairvoyant visions, sleep dreams, and astral experiences which contained (apparently) identical features - particularly the vision of certain 'machines' or mechanisms of unknown use, not familiar to the subjects.

If this report is correct, there are at least three obvious hypotheses:-

(1) The sensational report by Mr Shaver may have produced similar effects (hallucinations, dreams, etc.) in the minds of several hundred people.

(2) There may be an astonishing play of telepathic rapport, in which the groundwork is prepared by the Shaver story, and the minute details of the similar visions built up from a single originating source, i.e., the mind of some one person.

(3) There may be in actual objective existence, on the earth plane, some unknown mechanism which is seen clairvoyantly by many people. Out of the depths of our ignorance we might add, that an apparatus existing on the astral levels, either in substance or as strongly maintained thought-form, might conceivably act as the originating source.

Whatever the facts may be about the Shaver story (and they remain very dubious), this involuntary psychism, and common vision connected with it seem to be factual data, and present a formidable puzzle.

In concluding these notes, I wish to make the point clear, that in my opinion the veracity of Mr Shaver, or his possible hallucination, is not the main issue. The point is, that a certain problem has been raised, which reaches out in all directions (as indicated in the 'bear in mind' items mentioned above). Even if we are able to dismiss the whole Shaver account as fictional or delusory, it has served to focus attention on a serious problem of borderland research. There is a formidable mass of (alleged) data inter-related with it ... As to the clairaudient communications referred to, of course nothing definite can be said; it should be added, however, the present writer was the only person present who had any detailed knowledge of the Shaver story; the others had merely heard it mentioned - and that he fully expected a negative reply, to the effect that the whole business was fictional or hallucinatory. The theory of a telepathic pick-up from the sitters is therefore less likely, though not entirely ruled out... The apparent lacuna in occult knowledge bearing on underground races is noteworthy and puzzling... I rest temporarily in the opinion that a serious issue has been raised

apart from the veridicity of the Shaver accounts... and in the belief that it is not at all a matter for impulsive 'investigators', who are already diving into perilous caverns (from which some of them have not returned)... nor for hasty conclusions, in view of the jittery nerves of many persons and the increasing size of the 'lunatic fringe' which is a menace to themselves and to the cause of competent investigation. The commercial exploitation of this kind of subject matter should be discouraged ... for much the same reason that one discourages amatour chemists from nitroglycerine and TNT.

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********* CONCERNING ENOCHIAN *********

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This subject belongs to the most recondite data of occultism, but since information is scanty, and late information hitherto non-existent, it seems worth while to pass on what has now come to hand. This was received from the VAU communicators, elsewhere referred to in this ROLL, and was certainly outside the mental content of any of the sitters.

The only available information on Enochian is to be found in the 4th volume of Regardie's Golden Dawn, p. 260 ff. Lengthy communications in the Enochian language were received by the occultists Dee and Kelly toward the close of the 16th century. They obtained from some source certain large tables of squares filled with letters. Sir Edward Kelly would then make use of a large crystal or shewstone (in which he reported to see an Angel with a wand, who would point out certain letters" on the different charts , and these Dr. Dee would write down. These formed messages, which in many cases were dictated backwards "since they were considered too dangerous to communicate in a straightforward manner, each word being a powerful conjuration."

Curiously enough, subsequent study revealed that this Enochian is a true language, with syntax and grammar. "Regardless of their origin", writes Regardie, "the system does represent realities of the inner planes," and their governance is not wholly on the Astral level, but "extends to planes which are spiritual and divine in nature." ... "It is a very powerful system, and if used carelessly will bring about disaster and spiritual disintegration."

I pause here long enough to suggest to newcomers to this subject that they take this warning, just quoted from Regardie, with all seriousness (Officium meum).

Regardie himself is convinced "that we have here fragments of a very ancient tongue. . . far older even than Sanskrit." It is be-

lieved by some that they are remnants of the Atlantean language. Yet 'the puzzle is, that prior to the skrying of Dee and Kelly there is no trace of the Enochian system or Angelical language in Europe ... In some incomprehensible manner, this pair of Psychics stumbled on a thread, perhaps of subconscious memories of former lives . . .'

The magical erudition required for operative use of this system is very considerable, and whoever knows enough to use it will probably have the judgment to use it rightly; for this reason it seems allowable to make the present addenda.

I add here, that I have recently been permitted to examine a thesis on Enochian, and a vocabulary, prepared by a former Adeptus Minor of the Golden Dawn and probably not shared by any other persons, except possibly some surviving Chiefs of the Order. Elementary as one's own knowledge may be, respect and astonishment must inevitably increase, pari passu with the study of this subject.

I now quote from the VAU communicator speaking through a medium entranced. The notes are almost verbatim.

"This language is of pre-Atlantean times - far, far before the Sanskrit. It was in common use in Lemuria, as Lemuria, unlike Atlantis, was made up of a highly evolved race. This is not always said in books, but it is true.

"The real reason Lemuria went down, is that so many of the inhabitants attained adeptship or ascension that there was no reason for its longer existence. Those of the inhabitants who did not ascend were moved in etheric form to the Golden City of the Tetons.

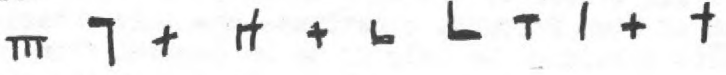
"Enochian was carried forth in its only existing form to India, and is known somewhat in the Arabic. It is poetical, beautiful, and perfect. There is not one mistake in the ancient writings which remain, or a single word which is not <u>good</u>.

"Enochian is used to a great extent in the inter-stellar spaces. It is the one language which can express all feelings -those for which you often have to grope for words. Anything felt was expressed by the Enochian words. Now it is a lost language.

"Enochian was given to the Lemurians because it was originally the language of the Heavens. This universe uses Enochian as its universal language. It can be used in the Cosmos, but there is a cosmic language more often used and understood by all.

(<u>universe</u> apparently= solar system.ML)

"In the Helleric (accent on penult) Universe there is a Universal language used on every planet (that is one of the great darknesses of this earth). The writing of it is always by straight lines with horizontal markings indicating the letter or sound:



"With regard to Dee and Kelly -an Angel truly came, but all was not given. Much secret work is done in this language, which no one of this earth deserves to know or should know. The Aztec Calendar, which has never been translated , has three very important words of Enochian, though not recognized as such, since the symbols were never given. There is a stone which for many years scientists have been trying to translate, which was taken from one of the ancient Egyptian pyramids: it is an Enochian alphabet and contains many mystic symbols unknown to occultists of today. It is not wished that this be translated, and it will never be translated, for on it are many important facts about the atomic theory, the secret of atomic energy, and the use of the atom in every conceivable way. There are also tablets which are now in the Mormon Temple in Salt Lake, which these people have never interpreted because it is ancient Enochian and tells the history of the race. This tablet, carried in an ancient sea-faring vessel was dropped overboard many, many, many thousands of years ago, and when found in a field became identified with the beginnings of the Mormon religion. It was found by Joseph Smith, who did not understand it - but from it he received powerful radiations and from this arose the good which that belief contains."

Readers of the Flying ROLL will, of course, evaluate this material according to their own lights; I say only that to all appearances some excarnate Intelligence of a very high order, fully integrated and independent, was the author of the communication. The only clue to identity (if it can be so far dignified) has been given as explicitly as possible, in the notes on the Deros. Those of you who have found the foregoing of some interest, may also be interested in the two following expressions, offered voluntarily by the VAU source, and not elicited by questioning:

"Beware of Russia, for she is a nation without Love."

"Inter-planetary communication will be established within three years."

To conclude these somewhat disorderly notes: The Enochian Alphabet, and account of the language is given in the Masonic Encyclopedia, does not resemble in a single letter or fact the Enochian system here referred to. The only source known to us, and accessible to the public is the 4th volume of the Golden Dawn.

CONCERNING ENOCHIAN (contd.)

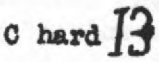
In recognition of indebtedness, and as service to those interested: The Golden Dawn: An Account of the Teaching, Rites, and Ceremonies of the Order of the Golden Dawn. By Israel Regardie. In four volumes. The Aries Press, 1940, Chicago. (This work, along with six others by the same author, and with the Mystical Qabalah of Dion Fortune, constitute the only material on modern esoteric Qabalism. No help is to be derived from ordinary works of reference, or from books dealing with the exoteric Qabalah).

It is the hope (though certainly not the expectation) of this writer, that competent philologists will some time turn their attention to this whole curious problem of Enochian language and its still surviving elements.

- - - - - M.L.

THE ENOCHIAN LETTERS

(as known to the Order of the Golden Dawn, and now in print in the 4th volume of The Golden Dawn, by Dr.F.I.Regardie)

PE	B		PAL	X	
VEH	K or C hard		MED	O	
GED	G		DON	R	
GAL	D		CEPH	Z	
ORTH	F		VAU	U V W	
UN	A		FAM	S	
GRAPH	E		GISA	T	
TAL	M				
GON	I, Y, J				
NA-HATH	H				
UR	L				
MAIS	P				
GER	Q				
DRUN	N				

21 Letters, VEH being equivalent to 2; GON to 3; VAU to 3. None of these characters corresponds to any printed in the Masonic Encyclopedia under the head of Enochian.

VITIC EXPERIMENTS

* * *

Readers of the Round Robin may recall our summary of a letter from physicist Hayes, of the Stanford laboratories, reporting negative results, and some of the difficulties which arise in trying to verify the existence of an energy emanating from carbon held in the hand. I am well acquainted with Mr Hayes and have no least doubt of his competence, and, of course, do not feel qualified to comment directly on his methods. But for the benefit of other experimenters, the following points may be suggested.

1. Moisture and temperature of the hands. After holding the C and magnet for five minutes or so, these factors may be altered. Both hands should be briefly immersed in tepid water, dried to the same extent so far as this can be judged.

2. Pressure: it is not advisable to use electrodes which are grasped in the closed hand (for the gal.) .It is much better to press the thumb or one finger of each hand against the binding post, taking care to exert an even pressure (the same for each hand). Better still, a contact suitable for thumb or forefinger, attached to a pointer or similar registering device, so that exactly the same pressure could be exerted by each hand.

3. The deflection is not maintained at a constant value, but the pointer tends to return to neutral position. It seems probable that the reading should be taken for the maximum deflection, since there may be a flash discharge of energy instead of an even flow.

4. It is common knowledge that mind-body conditions are registered as galvano-reflexes, and of course the subject should not be told of any expected or possible results, or have his emotions affected in any way by the test.

5. The main point at issue is to determine whether there is any increase of deflection at all, on either side of the mid-point. The question of left or right-hand deflection calls for further study.

6. It is obvious that the same subject should experiment only once, since it is alleged that the 'charge' in the nerve centers remains for some 12 hours.

7. It seems likely that some subjects will not be affected at all by holding the C and magnet, even though the effect is 'genuine' in other cases.

8. We should not be misled by alleged results of past investigations , nevertheless it is proper to note that apparently a good deal of work was done on this problem, by reputable scientists, and a number of reports made to medical journals. Information about these comes from Brian Brown's summary, and the reports themselves have

Vitio Experiments (contd.)

not yet been recovered from the old publications.

Subjective experiences of persons experimenting with the C-magnet combination are of course worthless, or nearly so, from the scientific standpoint. It seems likely that a physiological chemist could study the effects, if any, on the nerve ganglia of animals, and get rid of the subjective factor entirely, as well as of the complications arising from pressure, moisture and temperature.

It is difficult to get qualified experimenters to spend time on unusual and problematical effects, and we should all feel grateful to physicist Hayes for his efforts, which have at least revealed many of the difficulties. We hope that the data of the earlier investigators may yet be unearthed for close re-examination.

M.L.

* * *

INFORMATION WANTED:

We have had much difficulty in learning the names, addresses, subscription rates and present status of foreign publications in psychism, spiritualism, occultism and parapsychology.

But a number of European periodicals suspended during the War, are said to be resuming publication. If you have any information at all, bearing on this matter, please send it in. A post-card will do.

--- M.L.

* * *

ITEM IN OCCULT THEORY:

It is generally accepted among occultists (as among biologists also), that the cellular life of the body persists in some form and degree long after death takes place. To what extent, then, can we say that the cells of the brain and nerves continue to 'think' after the separation from the higher principles? Any activity of this sort will certainly create thought-forms (not necessarily apparitions), so that we may have to reckon here with a class of entities seldom recognized in occult operation. The point is not, of course, a new one - but some definitive statement on the subject is needed, especially since it may have a bearing on poltergeist phenomena.

* * * *

TEXT AND PRETEXT

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"In a hundred years of speculation" writes Max Freedom Long, "not a single theory has been put forward which would furnish an acceptable explanation of more than a few simple items in psychic phenomena."

Now, this is truth and sour truth, and it is well to have it stated explicitly and bluntly - especially since the whole Western world is beginning to pay heavily for its incredible stupidity in 'psychic' and 'occult' matters. Western psychology on the whole, and excepting Jung and those sympathetic with him, and certain bold theorists, seems to have existed under some kind of hypnotic spell. It has a considerable list of 'achievements' to its credit - but they are not in the field we here refer to. We have due respect for an enormous accumulation of laboratory data, and some smattering of psychoanalytical studies, and we honor the pioneer theorizing of Myers and his associates, and the great labors of Osty and Richet and Schrenck Von Notzing and a full hundred others. One has to mention all those in self-defense . . .The point we insist on is exactly that made in our opening quotation. We do not yet know enough about the nature and make-up of the human psyche to explain the most elementary phenomena of psychism and occultism - - and until we know a great deal more, no 'scientific proof' of survival is going to be possible.

Quite obviously, we have to know just what the powers and capacities of here-living people may be, before we can attribute a given phenomenon to any discarnate being.

Probably every psychic research man in the world, and all intelligent spiritualists, are aware that identical phenomena are produced by the here-living and the there-living. On the theory that we are ourselves spirits incarnate, this overlapping of powers would be expected.

If Western psychology had at any time proceeded from this latter assumption, a road would have been open to it. But it moved from the contrary assumption, that survival and discarnate existence had to be proved -- and proved by arbitrary methods, usually of the most unsuitable sort.

Being wholly unable to handle psychic phenomena, psychology and 'scientific' thinking as a whole had to find some way out. This,of course, consisted in denying point blank that the phenomena exist or ever have existed -- and in explaining all the alleged or real phenomena as fraud, hallucination, hypnosis, autosuggestion, dissociation, complexes, automatisms -- mumbling these words like incantations, confident that, even if they were themselves wholly mysterious, at least they were powerful against all ghosts and spirits.

But there is no point in rehashing here the history of modern science, from the standpoint of its enormous stupidities in the field of psychism. We recur to our opening quotation.

Let's illustrate this by referring to apparitions.

Consider, imprimis, the apparitions of persons. We have them, of living persons, of dead persons, of dying persons, of persons trying to project thought forms, of persons in peril and distress, and also of normal, healthy, happy, busy persons going contentedly about their own affairs. Then, some of these apparitions are vaporous, others shadowy and thin but semi-tangible, still others entirely 'solid' and normal-seeming to the touch. Some of them can move objects about; others move through objects with the greatest of ease. Some of them talk, act like ordinary humans - then go Pouf! Sometimes they are 'haunts', place-bound, attached somehow to objects such as bones, weapons, coffins, crypts, vaults, and to ruins, gardens, stone circles, caverns, trees - but almost always to old things or places.But they're common in seance rooms, too. And it is now known that they have appeared spontaneously in powerful electric or magnetic fields.

We're not trying to classify - but to point out our total inability to make any classifications at all. People gabble about ghosts, spectres, doubles, thought-forms, earth-bound spirits, etheric bodies, astral bodies, apparitions - we lump them all here under this last term. An apparition is something that appears - and, so help us, that's about the sum of contemporary learning.

We know that there are thousands of occultists, millions of people who have read about 'occult' happenings, or studied in Schools,under Teachers, Masters, belonged to Orders (not only one, but a dozen or so in rapid succession) - glib folk stuffed with book knowledge or res clandestinae - and then other folk, really very smart, who have been outside their bodies, are operative occultists, practical magicians - we know that any or all of these folk may rise up in a kind of informative frenzy, giving us nice occult distinctions, as between kobalds and doppelgangers, telling us all the Why, What, When, How of each and every apparition we ever saw or heard about. Since none of these folk are scientists in the orthodox sense of the word, or 'psychologists', they have, between them, a really large accumulation of facts, along with an enormous amount of piffle also -

But our scientists, psychologists, intellectuals, intelligentsia, orthodox religionists haven't got anything. They haven't even found out that all these data exist. Neither have the majority of our scholars and philosophers. If you think that this last melancholy fact damns all the alleged data, reduces it to dreams and old wives' tales, that's your privilege and GOD be with you! It's our stupid 'culture' and murderous (alleged) civilization that has cast its evil hypnosis on you - and making your escape is your own business. This Flying Roll isn't out to convert anybody to anything;it's not a propaganda sheet. It's addressed to people who already know that ghosts walk and tables tip and fairies play at jack-straws. People who are well aware that the universe is a phantasmagoria, and that a phantasmagoria is just as factual and lawful as a metronome and the table of two-times-one - if only we knew enough.And who know that we don't know anything --

We recur to Max Freedom Long and his gem of purest ray.

We recur to apparitions, reminding you that we only brushed (so far) with our finger tips the lowest tassel of the infinite fringes of the Cosmic Veil - of the veil of Maya- which it is our whole business to try to part and peer through, here and there, by the opening of a millimetre perhaps.

We recur to apparitions of animals - and of objects - just to simplify the problem for 'psychologists'.

There's the old, respected, useful, certainly-sometimes-true theory that apparitions are telepathic suggestions or images, objectified. There's the Deja Vu notion, or theory, or something. There's a useful and brilliant suggestion of Dr Ryan (Theosophical Forum) that some apparitions, anyhow, are reflections from the astral light. We think this covers a whole category, though we're not sure what the category includes. We don't know the mechanism od such reflections - say, a vision of St. George or the Lord Jesus in the midnight skies, seen by a score or a hundred persons. Maybe there's a mechanism for the reflection in nature of human thought-forms. Maybe they originate with the dead. Maybe some kind of 'set' of the cosmic apparatus allows us a glimpse into the memory of Nature . . . But to leave that point, what about apparitions that are reflected by a mirror - that seems to mean an objective entity, no mere telepathic image. Or does it? What about a house, a stone wall, that can be touched - and then is gone? There's a theory of delayed telepathic suggestion, too, and lately it's been gaining ground. How, why and where a mental image can be held up for an hour or a day, then suddenly go straight to its mark in some 'beholder's' mind - if you're strong to unscrew the inscrutable, there's a case for practice.

Take the purely subjective apparition (so-called, anyhow), arising from pathological conditions, or from alcohol, hashish, a score of other drugs (see our article by Vincent Gaddis). Just what, if anything, is 'explained' by the words 'drugs' or 'alcohol' or 'pathological'? Where do these images originate? What determines their nature? Or if youcan trace some of them to subconscious content, what about the hundred which have no such apparent relationship. Or if the threshold is lowered so that the alcoholic actually 'sees' into the lower astral, what is the mechanism of the lowering? But our point is, smug gabble about pathology and subjectivism is about as helpful as the abracadabra.

We agree, of course, that delirium tremens and nervous collapse produce visions which do not occur, usually, to normal people. We recognize diversity, categories, classifications as existing, though we can't define them - and the point is that we need a dozen or a score of explanations for apparitions alone.

And the point of that is, that it's primarily a psychological problem, or set of problems, that we don't know anything worth mentioning about the make-up of the human psyche.

How is it that two or three persons will hear a sound, maybe as loud as a thunder clap - and other persons in their company hear nothing at all? Or two or three will hear an apparition speak, and

others cannot hear. There's no detectable difference in the sensory apparatus of the people concerned - that is, to scientific examination. Hallucination is a long, fine-sounding word, and means about as much as a rimless cipher. If telepathic suggestion on the subconscious side (probably that's where it is 'delayed') operates at all, do we dare assign limits to it? May I see the apparition of my deceased grandfather because somebody in Calcutta thought about him last week? What is the relation between object and owner, or object and history, in psychometry. What strange network of connection, what actual physical web of relationship is it, that seems to bind everything in this universe to everything else?

But in a hundred years of 'science' we haven't found out what makes a table tip, or how it happens you can wriggle your finger when you decide to do so - from a scientific standpoint. We are sure to be told that we don't understand the nature and objectives and limitations of science, and can reply only, that we applied our alleged intelligence to that particular concept for a long time, and that right now we're talking about Max Long's pregnant remark about Psychology our barren spouse.

All this talk about apparitions is an illustration for our thesis - and the thesis is, that there's a hopeless impasse in psychology, just as there is in organized religious thinking. Here and there, of course, individual workers break through, acquire new data, try to get it in shape to convince the so-called scientific intelligence. But most of us don't care whether the 'scientific world' accepts (say) telepathy, clairvoyance, psychokinesis, telekinesis, materialization, apportation - and so on - or not. There's no lack of data, anyhow; every psychic research man knows there are mountains of it, libraries full of it - that is, of factual material we don't and can't understand in terms of any contemporary knowledge. Stuff that doesn't fit in. And it's not innocuous, it's dangerous, and pregnant with meaning, and revolutionary and destructive of everything we have been taught, and potentially constructive of a whole new world. --

All this knowledge and human experience has begun to exert a continuous pressure, on human thinking and human affairs. That doesn't mean anything, to the 'average' man, whether scientist, philosopher, religionist, artist, business man - the average-thinking man. It should, and we believe it does mean something to readers of this Roll. This writer knows it means something to the people whose letters crowd his mail - many of them people of academic background and intellectual distinction and not all spiritualists or occultists by any means. But they make up the minority who are not content to be stymied by the impasse of which we spoke.

To our way of thinking, it is only people like these who are even half-awake, who have some faint glimmering of 'what it is all about', who have knowledge enough and intelligence enough to be seriously alarmed and earnestly constructive. Most of them recognize a genuine outbreak of demonism in the world - and that none

of the old remedies are any good - that orthodox religionism is pap for babes but not poison for devils, and the latter is what we need. Our notion is, these readers and friends and correspondents of ours are exemplars of the only realism and realistic effort in the world today. There is no panacea for human ills, the fortunes of humankind lie under imminent threat, social reorganization, a world-state of some kind will help, but it is not enough. Social remedies themselves have to flow out of a deep realistic insight - and we have very few realists in the seats of the mighty. True realists, we mean, whose thought goes to the deep sources of social conditions and events.

"It's later than we think!" There's small chance of doing anything important for humanity at this hour. But there may be a chance, and a right service for the future of society, in some kind of voluntary cooperation of the Awakened Folk, or awakening ones - in the building up of certain foci of enlightened effort - of illuminated realism, or realistic Illuminism. At any rate, that is the idea back of this our winged ROLL - and we bespeak the assistance of those of like mind.

* * *

From Letters to the FR Editor

"The Cayce readings referred many times to the misbegotten subrace which was brought into existence in Atlantis in defiance of the Creative Forces . . . One of the openings (to the caverns) is in the vicinity of the Great Pyramid and there is an Occult Order which contacts this center and has held initiations there . . . "

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"Petrie, the Egyptologist, was well aware of these facts (i.e. the underground people), and his revelations (to his personal friends) were unbelievable. He died under suspicious circumstances, as did Charles Fort, immediately after an attempt to publish material on this subject . . ."

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"I have seen hundreds of astral entities and have contacted their mentalities; they are not human, never were and never will be; their scientific knowledge and way of life is evil and alien to us. They inhabit the so-called Dark Star, which is now very close to us (for the first time since the days of Atlantis), are practically in physical contact (with our plane) and are determined to take control . . . Their mentality is reversed and they take pleasure in cruelty . . . But the serious part of all this is their mental domination of the mindless physical creatures beneath the earth . . ."

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"I could give you 50 pages of actual knowledge of earth entrances. At SAN DIEGO you are within 60 miles of one of them ..."

Federation Universelle des Ordres et Societes Initiatiques. The list available to us at present gives: Ordre de la Rose-Croix Universitaire; Ordre de la AMORC; Ordre Occultiste de Hermes Trismegistus; Ordre Martiniste; Confraternite des Freres Illumines de la Rose-Croix; Ordre des Samaritains Inconnus; Ordre Kabbalistique de la Poise-Croix; Societe Alchemique de France; La Rose-Croix Interieure et Invisible; Les Polaires; Ordre National des Druides; Clairamorc della Italia; Soc. Italiano di Psichologia; Cona Bruderschaft; Eglise Gnostique Universelle; Ordre Brahmanique Russe.

. The organization was proposed in 1908, finally effected in 1934. It is claimed that all these affiliated bodies derive from the Brotherhood originating in the palace of Pharaoh Thotmose II (about 30 centuries ago). The Order of the Golden Dawn was Qabalistic Rosicrucianism; it has now broken up in America, but its concepts are perpetuated by the Fraternity of the Inner Light, with headquarters in London (Warden, Dion Fortune) . . . The Universal Gnostic Church is one of the oldest of these Orders, and claims a connection with Jesus and His disciples by a secret tradition; Origen, one of the fathers of the Church, is said to be their greatest representative. They disappeared under persecution by the exoteric Church, as did Esoteric Qabalism, but maintained a 'mouth to ear' existence and are still active.

The story now commonly accepted is that the White Brotherhood removed from Mt Carmel to Tibet, in the first centuries of our era. and is still located there, existing independently of the Buddhistic Orders. The Great Masters are not, properly speaking, members of the WB, but form an inner and superior body.

Throughout the Christian era a great number of distinguished persons are said to have belonged to occult fraternities, and the power exercised by these Orders was very considerable. In 17th century England, 18th century France, and again in England of the 19th century there was a powerful revival of the arcane brotherhoods. What the present situation may be is probably known only to the Chiefs of the FUDOSI, but there is reason to believe that it is unique in many respects, and that all existing Orders are unusually active.

Concerning the alleged charter of the AMORC, this writer can only quote S.G.J.Ouseley (Occult Review, LXXI-4.p.138 f.); 'The entire Rosicrucian question is steeped in mystery and doubt. Nothing precise is known about the origin of the term or the existence of any corporeal body as an historical fact. It is the practise of this Order to claim as its members a long list of distinguished names, of men who undoubtedly belonged to some occult Order or School, but it is impossible to substantiate the claim on historical grounds. The fee system and other commercial activities of AMORC have done much to bring the organization into disrepute. 'No true occultist ever advertises his occult powers or sells occult information' writes Max Heindel.

HUNA:

The F.R. Editor respectfully suggests to all F.R. collaborators and readers that they obtain a copy of the HUNA pamphlet, published by the HUNA Press, Box 2867, Hollywood, LOS ANGELES 28. Copyrighted by Max Freedom Long, 1945. Each copy 25¢.

We do not discuss the content of this pamphlet, on account of the strict reservation of all rights, and pending permission from the author, Mr Long. The sub-title for HUNA however, is, 'THE WORKABLE PSYCHO-RELIGIOUS SYSTEM OF THE POLYNESIANS'; in our opinion this material is important and merits critical examination, and we particularly invite comment on it. We are indebted to Dr. D. Frood of Tecate, California, for our contact with Mr Long - and we repeat that no student of contemporary occultism can afford to neglect the HUNA pamphlet.

THUNDER CLAP!

Mr Ed. Bodin, authors' agent, sends a postcard giving permission to print "the most original letter I ever received out of 85,000 in the past 30 years". Most certainly, it is a work of near-genius; we beseech you all to read it, either in this F.R. or in Round Robin - maybe in both of them. But then, as a kind of afterthought, Mr Bodin adds this verbal ato-bomb:

> "I believe science will soon discover a synthetic ectoplasm which will enable projection of psychic entities."

When Gabriel's trumpet sounds its first great blast, we shall learn about it from a three-line filler on the back page of some alleged newspaper!

Not that we're not grateful to Mr Bodin!

Consider, in this connection, the remarkable article by Mr Vincent Gaddis, published not long ago in Round Robin, and detailing certain experiments where semi-materializations of human-like forms appeared in powerful magnetic fields.

ADD PELION TO OSSA!

Mr Jack Tate, who seems to know everybody, we sometimes think everything that stirs in these mist-lands, writes us of scientific apparatus already well advanced, which is confidently expected to put us in verbal communication with the 'dead'.

Variorum (contd.)

Grant for the sake of argument, that the "dead" are really very much alive, eager to communicate, and much smarter than we are - consider the developments in radionics, radiation physics generally - and then ask whether or not instrumental communication is not only possible but a probable and logical expectation.

Add the casual remark of the VAU Communicators - powerful intelligences, whoever or whatever they may actually be - that "interplanetary communication will be established within three years."

Earth-shaking pronouncements are no novelty, of course. They have been 'coming through' for decades - cries of Wolf! Wolf! until hardly anyone would so much as prick an ear toward them. A perverse generation sought for a Sign, and none was given them. But perhaps for us the Signs are multiplied and we do not heed them at all. This Editor, like a multitude of other persons, long ago grew fish-blooded and suspicious, joined the Wait-'n-See-fraternity, does not sing hymns on hilltops, waiting the sunrise of the great Day-Be-With-Us. Nevertheless there is now a multiplication, a pyramiding of facts -call them Signs if you prefer - which shakes all solid ground, stirs hope and fear and imagination, warms the blood of fish-like humans, cracks ivory towers and thick-skulled sapient heads . . . And now while in this vein we cannot resist one more quotation - thoughconcerning the medium and his powers our information is most scanty:

> " A radio apparatus capable of receiving an extremely short wave will bring into audibility the spirit voices. Spirit messages will be heard in scientific laboratories and spiritualism will be refocussed into new and more promising channels. Scientists will be astounded. Our religious world will be rocked under the impact. The spiritualist organizations will be unable to cope with the needs of inquirers. . .The interest in psychism will infect all orthodox churches, who will send groups of members for information -they will retire confused and will not understand the phenomena . . . "

This comes"through the instrumentality of Mr F.E.Tyler,Editor of the Canadian Spiritualist, in a dark circle on January 2, 1946, at the Springdale Park Spiritualist Church at Toronto, Ontario, Canada," and is reprinted by the Spiritual Christian Voice, edited and published by Rev. V.R.Cummings, at 1401 E. 4th St., Joplin, Mo. Issue of March 1, 1946. We print it as illustrative of a type of communication fast becoming common, but know nothing about the spirit communicator and his claims to a hearing.

But from the'scuttle-butt' gossip of Borderland come reports of apparatus already in use, which seems to pick up voices in all languages, including the tongues of ancient peoples, and others which are unidentified, and many strange inarticulate sounds also,

Variorum (contd:)

believed to originate on other planes or perhaps in Akashic Records, the Memory of Nature. When does gossip cease to be gossip, and the incredible thing turn out to be probable or true? If our critics will give us a touchstone for this, we shall know how to flee error and seek the truth.

FROM LA BELLE FRANCE comes a note, from a correspondent whose name we are not permitted to print, reminding us of an incident of 1924. In that year, one M.Marcel Nadaud, and M. Maurice Pelletier, French Journalists of then good repute, published a long series of articles in Petit Journal, dealing with certain survivals, or it may be a recrudescence of the Black Arts.

Stories of Voodooism and the Black Mass are no novelty, and the actual existence of these practises in every large city of the world is conceded by all informed occultists of our own acquaintance; the point of interest here is M. Nadaud's assertion that ritualistic murder is a 'fairly frequent practise', and accounts in part for the mysterious disappearance of some 400 persons annually. (He does not say whether this 400 refers to France only). And a book published some 5-6 years ago, dealing with secret religious organizations of London, gives much data confirmatory of Nadaud's reports. It is significant that every active occultist sooner or later comes across the trail of Satanism, in one form or another - quite as inevitably and naturally as he also encounters astral entities of an undesirable sort.

The book originally published as The Encyclopedia of Occult Science, a kind of popular compendium of what M.C. Poinsot describes as a ten-volume subject, contains a reference to these Nadaud-Pelletier articles, page 494 ff. There is a reprint of the 'Encyclopedia' by the Tudor Publishing Co., of New York, in 1945, the title having been changed to the Complete Book of the Occult. The work as a whole contains little of interest to informed readers, and has also some remarkably stupid blunders, but the reference noted goes to confirm, for our readers, the existence of the Nadaud articles.

The only in-going study of Satanism, demonism, witchcraft, the werewolf and allied subjects, so far as this Editor knows, is the works of Montague Summers, a very competent scholar (Rider & Co.). The numerous spiritualist publications, and 'uplift' writers generally, of course never touch this subject; it is exploited by mongers of sensational fiction, who sometimes have real knowledge of it, but otherwise information of this sort is confined to Esoteric Orders and to a few adventurous investigators. Within limits, and considering the present stage of public ignorance, this reticence is no doubt laudable. But for all adult, mature, psychically-educated people this policy is about as sensible as it would be to agree to ignore homicidal mania, rape and pederasty -- overcoming evil by a conspiracy of silence. . . And prayers are not only 'white' but may

Variorum (contd.)

be black also, and all the shades between - and there are many Beings beside YHVH and His angels who respond to them.

Two good friends of Round Robin and Flying Roll draw our attention to a purported communication from St.Francis which includes the remark that 'earth people will return to what they call primitive conditions of life' . . . And that Ida Hagen, in Tracings of Eternal Light, declares that "a great vortex of flame is on the upper planes penetrating slowly toward the earth - a purifying flame, but the cause of our wars also - There will be cataclysms - a new climate for the earth - and new nations.'

(Acknowledgements to Mrs H.M.Graham, and Mrs Mary Hyde)

We print these and similar items as VOICES. The Psychic Research student can make nothing of them, from lack of the exhaustive data his work demands; and many impulsive folk perhaps make far too much of them.
Flying Roll reports them (one or two out of a hundred) without comment pro or contra, as parts of the strange and troubled picture of our contemporary world.

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BASIC PSYCHOLOGY:

J. H. Brown, writing on The Subconscious and Mediumship, in LIGHT for March, 1946, defines the subconscious as "that level of mind which is just out of reach, where we find memories which we thought forgotten", and goes on to say that "there is a general tendency by spiritualists to refuse to accept the fact" that the subconscious level is of paramount importance. "Much time is spent in trying to reach the "higher planes" of consciousness, and practically none in the analytic examination of our own mentation. The same charge might be brought against occultists, although every genuine School or Order teaches the necessity of self-analysis as preliminary to occult development.

The intense preoccupation with the "Masters" and the determination to establish contact with them, probably does more to stultify genuine occult investigation than any other one factor.

The equivalent among spiritualists is the insistence on spirit communication, or even on physical phenomena. Most of the self-deception, blundering, and complete failures of spiritism, psychism, and occult operations arise from this hopelessly confused psychology - or total lack of psychology. The vast regions of the 'unconscious self' are accessible only via the subconsciousness. The concept of the interrelation of the three major 'levels' or aspects of individualized consciousness, lies directly at the center of all techniques of occult and psychic work, and it is essential to grasp it clearly.

* * *

TWO FURTHER NOTES FROM THE VAU COMMUNICATORS:

The Communicator stated:

1. "This information has not heretofore been given to the earth plane. But the Cycle is fast changing and has already changed in many respects; that is why this data is now given.

2. "Let us resume what was said concerning the permanent astral. There are many who live thousands of lives and never complete the life Cycle (through Devachan). Having never risen above the karmic debt, they attain what is called the permanent astral.

3. "This is because the karmic debt is so great, having been added to in many previous incarnations, that only in the astral can such a person find his place. The word permanent is a misnomer, but it is used even here (on the plane of the Communicator) because of the great length of time spent in the astral sphere.

4. "If reincarnation cannot raise the soul above the astral, it often remains there thousands of years. All souls evolve eventually, but evolution is very difficult in the astral.

5. "Souls thus stagnated (in the astral) will eventually rise a little, then aid is givenat once, but the process is extremely slow.

6. "The individual is raised to an intermediate plane near the astral, just above it; from here he works out his karmic debt and from here he reincarnates for the first time (after his long delay). The karmic debt can be resolved almost completely in regions above the astral, before reincarnating. You can see the plight of the soul who has attained the permanent astral. But there is one plane very close to the astral where Karma can be worked off, and there it must be worked off. If not, the reincarnation would again be to the astral.

7. "This plane is a phase of Yesod in its astral activities.

8. "Much of this teaching is of the AIN.

* * *

As always I offer the above for what it may be worth-but it should be of great interest to those concerned with occult doctrine and theory. The "new" material is of course in the paragraph numbered 6; it is unfamiliar to my own reading, and its implications are very important. Expressions in parentheses ( ) are my own. YESOD is the astral level of the Qabalists -the Treasure House of Images. The AIN is limitless, the highest concept, the "Limitless Negative Light."

* * *

The VAU Communicator also stated: "The best method for entering the Body of Light is to concentrate on the solar plexus, raise the attention to the crown of the head,then to the etheric body escaping

by way of the head; then raise the vibrations of the etheric form to the level of the mental body (not to be called an astral body).
Meditation in the mental body or even in the astral body is preferable , if no strain to enter and maintain."

This simply seems to say that the vibrations should be raised gradually, and the etheric form should be entered first, before attempting the next grade. It will interest those who have worked with the usual process of visualizing the body as if a mirror image and trying to throw the consciousness into it - usually a difficult method. ML

* * * *

RETRO ME, SATHANAS!

Just before going to "press", the following letter comes to hand. We know the writer by correspondence only, but have reason to consider him trustworthy and competent in occult matters. If you desire to communicate with him, enclose your letter in a stamped and sealed but unaddressed envelope, in a larger envelope to the FR Editor, who will forward it promptly.

To summarize the first part of the letter, the writer says that he has been a student of occult matters since 1928, was for four years under the direct supervision of a teacher, and seemed to make satisfactory progress. He reads widely, including some fiction, and when the "Shaver mystery" came to his attention, he decided to investigate for himself, "as I have done innumerable times before in other cases."

"I was in a reclining position and breathing rhythmically, in an attempt to contact Shaver mentally, first of all. I got action fast. There was a burst of orange flame and I was caught in the damndest psychic force I have experienced in years. I was wholly conscious and in the body, but paralyzed. I could hear strange sounds but could not locate or identify them. I fought the force but could not shake it off . . . This is the first time I have ever been caught in a force from which I could not extricate myself . . . If this condition does exist, it should be investigated, but I have made my last private investigation of it . . . If it is a hoax, what in the devil did I get mixed up with? . . . I have been capably taught what pitfalls to avoid . . . but in this business, 'include me out'."

It was only the fortunate intervention of the wife of this occultist which ended this demoniacal attack. We invite the thoughtful attention of all would-be amateur investigators of the 'Dero' problem - concerning which we have given warning before.

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CONGRESSUS SUBTILIS:

Physical hyper-tensions may produce the characteristic effects, and the medical profession is apparently satisfied with this explanation for all cases alike. This means that the hypertension has to be assumed as existing even in the case of the invaild, the 'saint', or the wholly impotent. The Illuminist, dissatisfied with this generalization, correlates the phenomenon *(which is very common)* with other items of his knowledge. Let us itemize certain factors:(1) The orgasm can be produced, by many persons, by the day-dream alone. (2) An effect capable of being produced in that manner, is *à priori* liable to arise from telepathic suggestion, particularly during sleep.(3) Telepathic suggestion, to the occultist, may mean more than a subjective image; it is often a thought-form which takes on an etheric embodiment. (4) The form will not necessarily recoil on its originator, if the 'target' personality is receptive.(5)Sex relations are as much etheric as physical - and the projection of the etheric double is an accepted fact in all occult circles.(6) The 'artificial elemental' *is an etheric form vitalized* by emotion and directed *(at times)* by a purposeful will.

Now somewhere in this complex of factors lies the mechanism of congressus subtilis. When two persons of opposite sex have the same dream at the same time, the chances against this being sheer coincidence and nothing more are almost infinite. When the dream of one coincides with a waking effort on the part of the other, the element of chance is very small indeed. Exact and dependable data on these 'coincidences' are of course very hard to secure, yet many occultists can offer pertinent facts. And alleged historical data, especially in connection with the lives of holy men, saints, virgins and nuns, is very extensive. In these latter cases the tensions resulting from sex inhibitions may be the usual explanation; but the more one examines the subject, the less satisfactory any single explanation seems to be -et addendum est,congressus spectri vel spectri corporis naturam habens cum hominibus affirmatus est in connection with certain materialization seances of somewhat unsavoury reputation. The higher spiritualism is indeed wonderful and holy, but its basic truths may be and are prostituted, like knowledge of many other kinds - and let us not forget that "ghosts in solid form". *(to quote a well-known book title)* may be just that - quite literally and completely. . . To return to our main topic, we do not think it irrelevant in this FR, nor good only for the stirring up of unholy curiosity. If we had the clue to congressus subtilis it would likely offer a means of checking other sub-psychological devilment which seems to be on the increase. As it is, there are ritualistic means of protection against psychic invasion, but it is almost useless to offer them, simply because few people have the mental attitude or background for their practise - though they may be 'constant in prayer' to some paternal deity of their own fashioning . . .

(A half-hour spent in reading the correspondence received by the FR Editor might well be a shock and disillusionment to the entètè *of both sides)*.

To ALL FRIENDS OF THE FLYING ROLL:

The idea underlying this (non-profit") quarterly was well received on all sides, and the Editor believes there is an opportunity here for the making of a truly unique publication, of genuine value, though of course adapted to a very limited audience.

Very few of our well-wishers, however, found time to contribute material for this first issue, and if it falls below your expectations, part of the fault lies in this failure to send in material. But it is a defect that can be remedied, if you and you will consider it a mutual enterprise.

If you are doubtful about the suitability of material for the FR, send it in anyhow, and give us permission to use it in the Round Robin if it seems best to do so.

Without assuming any superior excellence, we can point out that the RR, and more particularly the FR, are in several ways unique among the contemporary publications in the U.S. We believe that it may be possible to build up a focus of energies here, that will be acceptable to the Chiefs of the W.B., and yet avoid entanglement with any cult or organization. Such an effort is novel and may be deemed impracticable; yet we have many letters of encouragement from persons of distinction in professional life, and even from some who hold advanced grades in occult Orders.

Yet we repeat, the FLYING ROLL must be a cooperative enterprise if it is to exist at all.

We must know in advance about how many copies to issue each quarter.

And the FR will have to pay its own expenses - exclusive of the time and work of the Editor.

If you receive a copy of this issue, which you have not ordered and do not want to purchase - look it over as a sample copy, but then mail it back to the Editor. There will be a demand for these copies later. This is an unusual request, but FR is not a commercial venture.

If you know of one or more persons whom you personally recommend as being the'right sort' and possibly interested, and will send in their names and addresses, the Editor will write them. Or you can do so. Yet we recommend that FR be not passed about INDISCRIMINATELY, and that its semi-confidential character be respected.

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Authors are responsible for views expressed or implied in their articles and for substantiation of the facts cited by them.

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Published Quarterly

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COVER DESIGN

The Caduceus is the Herald-Staff of Hermes-Mercury, a gift of the God Apollo; the white ribbons of the Staff have been changed by time into the Serpents of Knowledge, of Wisdom, of Craft, of Duality, and of Life Eternal. And as the cap and the sandals of the God bore wings, so must his staff bear them also. How else should he cross land and sea with the rapidity of the winds? Because he is the God of roads and travellers, and of Letters, Arts, and books, of critics and inventors, because he is Messenger and News-Bearer, his winged staff seemed a fit symbol for this our Flying Roll. But then, in company with the Qabalists, we have set this Staff upon the great glyph of the Tree of Life, Otz Chiim, the Unfathomable. The Wings touch Chokmah and Binah, they are outspread in the Abyss Paroketh, where human consciousness yields itself into the Cosmic Life. And the Seven lower Sephiroth are embraced by the twin Serpents, whose heads rest upon Chesed and Geburah; they rise from Malkuth-Erthe, entwine the astral realm of Yesod, and Tipheret whose name is Beauty. They entwine the animal life, earth-life of Man, his mind and reasoning powers, his aspiration and sublimation thru sacrifice. Teth is the letter for Malkuth, it means a Serpent. Aleph is the letter for Tipheret, it means the Ox, the burden-bearer and worker. The holy Shin, the Fire of the Eternal Spirit, is the letter for Kether, uppermost tip of the Staff. All this and a volume more lies in our winged Caduceus. It is not too far, we think, from the Roll of Zechariah's vision - for the unwritten Qabalah itself is Hebraic mysticism, from the far-off days of the Kings who warred in Edom - the struggle of the formless Powers of Chaos.

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CONCERNING FLYING ROLL

In Flying Roll Alpha we set forth the nature and purpose of this publication at great length. For new-found friends we repeat in brief that this is a semi-confidential quarterly in the field of psychism, occultism, parapsychology, and borderland science generally. It is offered to persons who possess a fair knowledge of these subjects and who are interested in impartial and factual discussion. It will often contain matter unsuited for popular publications and not readily obtainable. We reserve the right to restrict the circulation as our subject-matter may seem to require.

We add that the motto or ideal of Flying Roll is THE HIGHER REALISM. The properly trained occultist, tho he accepts a hundred facts which seem dreams and delusion both to the masses and to the scientific world, is no visionary or fanatic or emotional religionist; he is simply a scientist in a realm of truth of which orthodox scientism knows nothing. The astral worlds and the spheres of magical operations are higher levels of reality; and so too are a thousand incredible phenomena of our earth existence. It is not necessary nor desirable that these subjects be approached only with hushed voices and trembling hearts. It is not right that they be warped into the service of cults and creeds, unless the fulness of our understanding justifies us. We approach them with reverence but we seek enlightenment, as does also every true scientist in the realm of physical phenomena. Our phrase THE HIGHER REALISM is an attempt to sum up this attitude.

To the logician who demands of us a definition of the real, we reply that as we use the term reality consists of experience and right inferences from experience. But a wrong inference, a mistake, also has its degree of reality, for the reason that it exists. A dream, a hallucination, an error in mathematics has its own type of existence, is a form of experience. Whether an experience is transitory or abiding, rightly or wrongly interpreted, does not destroy its factuality. The word truth we do not attempt to define, believing all our 'truths' to be man-made, relative and dependent. As for knowledge, we hold that it is not only a function of the rational intellect, but of intuition and direct apprehension also. But into these metaphysical waters we descend no further, being desirous of retaining what few wits we still possess, whether our use of them be right and true, or vapors of cloud-cuckoo land only.

* * * * * *

'Tis with our judgments as our watches, none

Goes just alike, yet each believes his own.

- - - Pope

THE THRICE-COILED SERPENT

(Shall we pool our sex knowledge in relation to occultism?)

by

Max Freedom Long, F.H.F.
Author of Recovering the Ancient Magic, the Huna pamphlets, many articles on Polynesian Magic and folklore, and Contributing Editor of the Round Robin.

* * * * *

FOREWORD by Flying Roll Editor

It is the desire of the Flying Roll Editor to present material which is valuable, factually correct, and not to be found elsewhere in occult publications. In the following article Mr Long gives us an intimate account of personal experiences in the matter of sex repression as related to the attempted awakening of Kundalini. No attempt is made to generalize from these experiences, but we remindthe reader of the great extent of the literature bearing upon the Serpent Fire and its guidance thru the various chakras - or in more familair language, on the sublimation to psychic purposes of the basic sex energies, centered in the astral or etheric nerve plexus at the base of the spine. This concept is basic to the whole of the Yogi disciplines. The value of total repression is a moot point among Western occultists. Avalon and Leadbeater disagree flatly as to the possibility of awakening the chakras in the "wrong order". Yet factual accounts of personal experience are very rare, and hence valuable in like degree. We invite attention to the congeries of mental states, the blending with the dream world, and the bearing of this on certain cases of insanity - all of which are conspicuous in Mr Long's article - without reference to the score of other points which will at once occur to all experienced students. Nor do we need to suggest how deeply western asceticism and the experiences of the Christian mystics are bound up with sex repressions - as are also the concepts of psychoanalysis, of the subconscious, and of the whole structure of the human psyche. That Mr Long chooses to treat his subject casually even with gentle humor, is refreshing and attractive.

We invite brief comments, and particularly personal experiences with the power of the thrice-coiled serpent.

* * * * * *

Since the advent of the Flying Roll, I have held my breath hoping that it could and would actually turn out to be a vehicle in

which advanced and accredited students of the Psycho-Religious field might dare to discuss problems taboo for painfully many years. My hope seems on the way to being realized. If we can share such knowledge and experiences and speculations as are ours, we may make some valuable discoveries - or, at worst, clear up some festering misconceptions in various dark corners of the field.

I need not remind you that in Theosophy there has been propounded a slightly doctored version of the Hindu beliefs concerning the"serpent fires". Slightly similar beliefs may be found stemming from other sources. We greatly need to know whether there is some basic truth hidden under the accumulated religious dogmas overlaying the "kundalini".

Without further discussion, let me lay before you my own experience in trying to get to the bottom of the subject. This will start the ball rolling and be the bait to bring up pearls of great price from the secret annals of other investigators.

In 1915, as a man of 25, and single, I joined the T. S. and applied to Mr A. P. Warrington for guidance in putting to the test the several claims of Theosophy. I offered to live the life to the letter, if he would plot it for me and run a check on the results. With some reluctance he agreed.

The program advocated for me included daily meditation and concentration, based on the Gita and similar books, vegetarianism, utterly moral living and thinking, and complete sexual abstinence. The last included a complete retention of the semina.

Circumspectly, I consulted a physician and asked if such a program met with his approval. He approved all, but said he had not yet met a man who had maintained such retention over long periods, and that he would like to check on me for effects, if any were observed which seemed unusual.

After an emissio nocturna eighteen days from the start, I built a small electric contact ring to wear at night. In the event of an ulepe (*) it caused a small buzzer to awaken me.

Thanks to the instrument, my experiments went forward with entire success for a period of nearly four months. The results were quickly evident. Sex soon took on a "Springtime" glow. The girl students with whom I associated daily, became laughably glamorous. I noted with chuckles how they ascended their thrones and became white, mysterious and almost holy before my sex-stimulated senses.

In my meditations I found that when I succeeded in clearing my mind completely of extraneous thoughts, it simply remained empty and I tended to fall asleep. I took to meditating on a "seed" text or thought. Little came of that, or of efforts to concentrate on

(*) ulepe = erectio

similar "seeds". The vegetarian and scanted diet was satisfactory, as was careful daily exercise, and hard study periods.

Having been warned not to do so, I made no effort to try to raise the serpent fires of the kindalini. But I watched and waited hopefully, half expecting to experience a sudden fiery uprush along my spine and a gush of open consciousness leading slightly toward "masterhood" whatever that might be.

Apart from Theosophy, I had been reading Hiram Butler's famous book on sex, "Practical Ways to Attain Success." He advocated complete continence, promising men that they would re-absorb seminal fluids after they had turned to clear globular structures in the prostate gland. Such absorption was to give marvelous psychic development and nearly magical worldly success. For the women he promised an eventual end to menstrual flows, and the same results in psychic and worldly advancement. So, I expected results, of some sort or other.

For a month and a half nothing much happened. The doctor checked me as "still all right". Mr Warrington urged patience and predicted good results to come. (He told me that he lived the life successfully months on end.)

Then came a period of stress in which, beginning shortly after midnight, my buzzer would sound off and awaken me. When I got back to sleep it would awaken me again. This became continuous. I met the difficulty by going to bed at six each evening, sleeping as long as the buzzer would allow, then rising and doing my studying. Toward dawn I usually managed another hour of sleep. My dreams became filled with such seductive women that I hardly dared sleep lest I forget in my dreams my experimental purposes. The struggle became gradually intense. Then came an important development. I began to carry my waking consciousness of my experimental purposes and waking conditions with me into the dream consciousness.

Soon I could fall asleep and still know that my dreams were only dreams. And, because I had to reject sex-temptation dreams, I learned to use my will to control the nature of my dreams. I would will one dream to go, and make a mental picture of a scene, stage play or whatever I desired. Once the mental picture was made, the sleeping consciousness would take it and carry on. A stage play would go from secen to scene. I got fine music. I enjoyed high and brilliant entertainment. True, the sleep consciousness was illogical,and had to be controlled lest it wander off on some tangent idea and jumble the show. It had a delightful way of packing hours of show into minutes of actual time, so that I could dream a day of events in a few minutes of sleep.

I tried to imagine Theosophical masters, so that I could talk to them and try to learn things. I imagined them and placed them correctly in my dreams, but they turned out to be as illogical as my dream

consciousness. They could tell me nothing new or helpful, and, if allowed to do as they pleased, they changed and illogically became ordinary characters in the drama of the moment.

While this was going on, a peculiar set of physical results developed. Hiram Butler was found to be right about the globules to be found in the prostate. Care had to be exerted lest they be passed if straining at a stool. I exerted all possible care.

Another result was observed in a strange thing that would happen to me if I chanced to stand face to face with a woman at close range, say three feet. There would seem to be a sudden electrical discharge which shocked me in the solar plexus region and was as painful as if I had been shot there with an air rifle pellet. I would wince violently, and had to invent excuses for doing so. I found, by carrying on painfully, that not all women caused me to get such a reaction when near them, but about one in seven to ten did. The women seemed to feel nothing.

Then there was a gradually developing something that the women students did not seem to feel. I was working my way through school and attended a lunch and refreshment stand for an hour each noon period. Girls began coming to buy food and then hanging around silently as if attracted by some mysterious something. They came daily, and their number gradually grew to over a dozen. They sat around on the brick arcade seats, or stood around, seldom noticing each other, but often glancing absently or wonderingly in my direction. I judged that some inner sense told the feminine in them that here was a male before whom they should present themselves. Naturally, I did not allow myself any reaction. The group changed its membership for the most part, only about four girls coming regularly, and never did the group exceed twenty in number. At that, the crowded space on the arcade prevented most from coming nearer me than ten feet, except when buying food, at which time I took care to keep well clear and not chance being "shot in the stomach by the electrical effect." (Nothing more ever came of this angle).

I had expected my mental powers to increase and my studies to become easier. After a first seeming improvement, nothing definite was noted. Nor did any worldly success present itself. I continued to count my pennies most carefully.

The anticipated awakening of the serpent fires also failed me. I endeavoured to learn from my Theosophical friends more details of the serpent lore, and found that none of them seemed to know definitely what might be expected. All warned me not to try to arouse kundalini lest I perish as a result. I did try, however, in such ways as I could invent, by meditation and concentration on the various spinal centers. There were never any specific results which I could lay to my efforts.

As weeks passed, my psychic adventures with dreams and the dream world continued. I practiced walking through the walls of my dream houses, finding it difficult at first and simple when I got the hang of it. Always and always I retained the waking and the dream consciousness. I rested fairly well in that condition, but needed more time in bed.

Eventually I discovered that people in my dreams were not always a part of it, but were evidently individuals with wills of their own.

They looked like dream people, but could be told from them because I could will the former to act as I desired, but not the latter. Sometimes these intruders into my self-dictated dreams elected to take parts very nicely in the dramas I started and sat back to watch proceed. At other times they tried to run away with my show. Sometimes they appeared dangerously antagonistic, even frighteningly devilish and prone to attack me - at which times I neatly escaped them by rousing to full consciousness and, I suppose broke off the dream which made them able to appear.

As a side-product of my nightly experiments, I learned to carry the same dual consciousness for short periods while awake. At such times I could see dreams which my dream self seemed always to be inventing behind the scenes. These dreams were just like the night dreams, except that I seldom tried to dictate their content. They had the same illogical turns and twists, and expanded or contracted the time element unpredictably. I decided that I dreamed constantly, day and night, but that only when asleep at night could I normally see the dreams.

One day I had rather a startling experience. I was seated alone in the school library turret room, when I took to watching a dream as it unwound. It was a dream of school life with little or nothing to brand it as a dream. Suddenly I seemed to be caught in the dream and my sense of direction, so to speak, was lost. I was unable for the life of me to determine whether the dream was my real condition or not. I studied both dream and the sense of being seated alone in a book-room. In my anxiety I took fright, and with a great effort of will, managed to order my impressions and draw out of the grasp of the too-real dream. There and then I decided that a very simple step into insanity would be to get caught thus in the dream world and to remain unaware of the real surroundings.

In such insanity there would be a lack of obsessional entities, a lack of physical causes for insanity, and a very definite breaking down of the faculty of memory. I still wonder how many there are in our asylums who have slipped into the dream world by some accident, and have been unable to return - have lost all memory of the real world surrounding them. I also wonder if there is not some way to reach them in their dream world and bring them safely back. How

can we awaken them, with an awakening similar to that experienced each morning by most of us?

From there on, I was more cautious in handling my dreams by day, but felt few misgivings concerning them at night. Gradually my dreams became the playgrounds of more and more of the atrange and willful intruders. Most of them seemed to be unaware of my presence as boss of the dream unless I tried to will them out of it, in which case they sometimes went and sometimes turned up their noses at me and stayed. Now and then a devil type appeared and went for me if willed away. I never elected to lock horns with one, not being at all sure that I would not get the worst of the encounter. It was easier, simpler and safer to rise to the waking consciousness level completely. It is of interest to recall that never once did one of the grotesque devil-like things seem to hurt the other intruders. The devils were simply avoided, and that seemed to do the trick. I evaded and avoided them, in my own way, also.

Toward the end of the school year, and after new developments had about ceased to come, I began to weary of the experiment. More and more I indulged in snatches of sleep not supervised by dual consciousness. At such times I depended upon my buzzer, and all seemed well enough.

Mr Warrington could offer me no fresh guidance. He decided that I must have been insufficiently spiritual in my approach, and that I had, therefore, been caught in what he termed "the tinseled wprld of sense". He was not very explicit about this world or about the spiritual values which were lacking. In fact, he seemed hardly at all acquainted with the ground I had been covering cautiously and incautiously.

My doctor found me physically in the pink,but worried about my night adventures, and fretted because I had gone into matters quite foreign to his experience. He could only beg me to be very careful lest I "slip a cog".

One night I fell asleep without carrying over the waking consciousness. In my dream I encountered one of the intruders - a most heavenly wench indeed. And she came directly to me in a most friendly way. Forgetting all thought of danger - in fact never recalling the fact that I was experimenting - I took her hands, or perhaps I was about to embrace her, I shall never know, for I was suddenly and desperately awake. My buzzer had failed me because of an emissio sine ulepe. I was much upset by this mischance.

And that is my report, including all important points. Where do we go from there? Who will add their findings, experiences and speculations to the common pool of information upon which we can begin to build? If you cannot speak openly, write to me, I will act as a collection center for data, handle it with the greatest care, even act as father confessor; and try in due time to present impersonally the combined findings in equally impersonal form. Doctors can do this, why not explorers of psychic realms? This knowledge is so greatly important, if we can only win through to it! Of this I am convinced.No greater mystery than that of the sexes confronts us. At present we know so painfully little about what concerns us so deeply.

On the Diagnosis
of
PATHOLOGICAL PSYCHISM

* * *

1. The human personality is a mind-body complex, an entanglement of psychic and physical factors. It is a resultant of forces which are themselves variables. Osty describes man as a 'psycho-dynamic focus'; for all purposes of our earth life he is psycho-physico-dynamic, whatever he may be ideally, or in terms of religious philosophy. For every mental state, a physical concomitant - and vice-versa. This principle is enunciated flatly by contemporary physiologists, and the occult therapist must and does accept it. The mind-and-body distinction, tho real, is indeterminate.

2. It would be stupid to infer from this, that one cannot have a sound mind in a diseased body, or a diseased mind in a healthy body. These conditions appear to exist; but we can never be quite sure that the health is genuine and perfect, or just what health and disease consist in. But as a practical working basis, we know that disease, a poisoned blood stream, alcoholism, drugs, shock and various other physical causes have the effect of opening the psychic centers, or 'lowering the threshold' of consciousness. The psychism which results is of the pathological type.

3. The psychism is described in that way, because of its origin. It is usually very painful and distressing, but there seem to be cases where this is not true and experiences of an agreeable nature result. For the moment we are concerned with pathological psychism of an evil sort, demanding curative treatment. If the occult therapist is called in on a case of this kind he should examine the medical findings, and satisfy himself that some body condition is at the root of the trouble. His own share in the treatment may be limited to curative suggestion, and this may be directed, not to eliminating the psychism entirely, but to changing the nature of the visions or other experiences. Devils and hell-torments may perhaps be transmuted to scenes of beauty, and this is of very great aid to the medical treatment through its effect on the patient's mind.

4. If we have a case of abnormal receptivity, or sensitiveness, originating in a diseased physical condition, it is possible that the visions or hauntings come from the environment. A supersensitive person who lives in a haunted house, or associates with vampirish people, or is exposed to hostile influences, will suffer accordingly. A complete change of environment will usually end the trouble, tho without diminishing the abnormal sensitiveness. It is therefore the business of the occultist to study the whole environment very carefully.

5. None of the instances so far mentioned constitute a true 'psychic attack'. Such attack is rare, but one has to reckon with its possibility, and with the fact that it may, either by coincidence or intention, coincide with a depleted physical condition, or itself be the cause of body break-down. If the therapist decides

that a true attack is under way, he must next determine whether it originates with some here-living person, or with a discarnate entity.

6. A personal on-the-spot investigation, including at least two interviews with the 'patient' is indispensable - except perhaps for the Adept, who has his special means and ways of working. All the usual minutiae of collecting a case history must be gone through with, and the inquiry may be supplemented in two ways, (1) by psychometry(2) by the astrological chart or horoscope.

7. It is not our purpose here, to argue the case for either of these two means of investigation, but merely to point out the usual procedure of the occult therapist. He may not be able to work either the psychometry or the chart for himself, but can call on the help of those who have the ability. The astrological method is also too extensive for discussion, but it seems worth while to say something about the preparation of psychometric specimens, for the reason that most persons are ignorant and careless in this respect, and because psychometry is widely practised.

8. The best psychometric object is a crystal (or precious stone) since it retains magnetic influences in a remarkable degree;metal objects next, and stone third. Artificial silk, cotton, paper, wool, wood are all poor. Natural silk and linen are fairly good. Flat glass and rubber are worthless. Letters are very suspect, but photographs are good if the psychometrist can work from them (not always the case).

9. Failures and confusion arise, however, not so much from the choice of material, as from the facts that the objects are not virgin - i.e. untainted by magnetism of other people. The ideal object would be something crystalline (a precious stone for example), or metal (a cross, a penknife), which has been handled by the subject only, and kept about the person. Do <u>not</u> touch it. Pick it up quickly with tongs or with a piece of <u>virgin</u> silk (white or black, not colored) and wrap it in the silk. Pack it in a wooden container, and be sure that any packing used is also virgin. Do <u>not</u> concentrate your thoughts on any phase of the problem in hand while handling the specimen.

10. In psychometry as here considered we are not dealing with spiritistic phenomena. The readings given from objects (personal trinkets) by psychics and mediums usually involve some form of spirit assistance, and this indeed is necessary if results are to be obtained, since most of the objects offered by sitters are hopelessly contaminated. The unaided psychometrist could indeed read from them, but would probably pick up data from a half dozen different persons, with no way of sorting it out.

V A R I O R U M

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(Bush Magic Modernized -- Photograph Phenomena of Shrappnel-Smith - Etidorpha Experiment -- The Meru Case - - 'Stim' Machines - - Doreal Booklets - - (The God-Race, the Deros, the Shasta Colony, Etidorpha again, Spontaneous Combustion) - - Flying Roll and the 'Shaver Mystery').

BUSH-MAGIC modernized

'Pictura in cymbalo photographa cum capillo (pilo) aut ceteris rebus privatis ponere et plagis saepius violenterque percutiare faciens vibrare, ut inimici vultus et facies tumefacti sint et dolor eum capiat lacrimae fluantque eius . . . '

For cymbalo read gong. Incredible as it may seem, we have known of instances among modern Europeans where severe injury was inflicted by this kind of bush-magic, the entire body becoming bruised and swollen. There is, in fact, considerable evidence (in the opinion of many students) that a nexus or rapport exists between the first item mentioned, and its original or subject. A phenomenon analogous to repercussion results from the powerful and sustained vibration set up, aided in some way not understood by us by the mental powers and intent of tha attacker. The operation is aided by strong imaginative visualization.

We invite attention, in this matter, to the Experimental Note in Flying Roll Alpha, March 1946, page 8, re the ability to see or even to visualize the presence of the Hyle, as a continuous medium filling all space and establishing a complete continuity between all physical bodies . . . If one thrusts at a solid object with a cane or long wand, it is easy to note how the sensation appears to reside at the end of the wand, rather than in the hand, since the attention is transferred to the former location. Consider now the relationships which exist between the ends of the wand; if the end which is held be thrust forward, or raised or lowered, the other end has a corresponding movement. It is only necessary to take care, that the wand have no fulcrum or pivot, since in that case the direction of many movements (of end A) is reversed at end B, and even the position of the fulcrum must be reckoned with, with regard to the magnitude of the movements . . . We can now begin to understand the saying, that its only necessary to "wiggle one's own end of the stick" to affect objects at a 'distance'. There is really no distance in the sense of discontinuity; there is a universal plenum (Hyle, ether, space-as-entity) . . . The first secret is, actually to see or powerfully imagine this plenum or continuity; then to 'push the stick' with the attention at the 'far' end. One must know and realize that the continuity of all objects is no fiction, but basic physical fact. The essence of this plenum is conductivity; the 'stick' with which you thrust is a vibration-line or rate; your power or thrust flows instantly through it; the

contact you make is real, vital and actual, provided you know what you are doing, understand the basic mechanism involved and have complete confidence. That is because you, the operator, are part of the mechanism or apparatus; knowledge and confidence both create and are the power of the thrust.

Now these are the elementary concepts underlying the operation described in paragraphs 1 and 2, above, in tentative and reserved language. Fortunately, the operation is not effective in the hands of every tyro, or we would not present it even here. But it is also true that sheer violence of ill-will, when aided even by blind faith in the efficacy of the working, sometimes brings about results; for this reason we resort, regretfully, to the pseudo-disguise of the Latin. And we surely do not need to warn readers of this our Flying Roll that the consequences (karmic or other) of disseminating knowledge of this type may be serious. On the other hand, let us all take note that these identical basic facts, of a continuous plenum characterized by intense conductivity, lies at the root of all apparent actio in distans, that is to say, of all good workings, of healing and mental or psychic help, and beneficent suggestion of a telepathic kind. This of course is the universal law. The forces of Nature are impersonal; black magic is only their perversion to selfish ends, and white magic is their right use. We have here entered a little upon the rationale of the former, but whoever wishes to expound these principles to others, let him use only the white workings for his illustrations. It is not necessary (say, for the lecturer in physics) to use the rack as his illustration of leverage, nor the black whips of Geburah.

Photograph-Phenomena of Shrappnel-Smith

This topic is intimately related to the foregoing, especially since the pictura photographa has been specified (the res ceterae may well be a lock of hair, nail parings, fragment of an undergarment or similar object). About ten years ago a physicist named Shrappnel-Smith (about whom we have no data) was reported in the newspapers as having devised apparatus,whereby one could determine whether the subject of a photograph was living or dead. Whether this depended on some kind of emanation from the photograph of a living person, which ceased at death, or whether it was a visual appearance, perhaps detected by special photographic methods, is unknown to this writer. But if some nexux between a photograph and its subject can be demonstarted by scientific means (as S-S affirmed) then the bush-magic operation described above, as well as other workings of a more pleasing type, becomes in a measure intelligible. It is, in its degree, a confirmation of the doctrine of the plenum in which all things are eternally interlocked. Nor would it be the first time that primitive magical operations have turned out to be rooted in genuine and true knowledge.

We point out the obvious - that all phenomena of telepathy, clairvoyance, clairaudience, and psychometry may be deeply involved with the existence of the Hyle or energy-plenum.

We also ask the cooperation of occultists on the following point. We have been informed that in the photograph of a living person, in which the eyes have not been retouched, there is a minute appearance resembling a point of light, and that this disappears with the death of the person photographed. This is evidently something else (if it exists) than the reflection-point commonly seen in photographs. Close examination of many good photographs, of persons still living, and of others known to have died, should be undertaken - and without prejudice, for this is precisely the kind of phenomenon that can exist under the very noses of occultists, to say nothing of the nasi of scientists, for decades and centuries. Let us bear in mind that the phenomenon may exist without being invariable and there may be various complicating conditions. We are also anxious for any references to this subject, anywhere in the whole body of occult lore. The implications are very wide, and we hope many inquirers will pursue the matter.

Etidorpha — Concerning the experiment described in Etidorpha (Author's ed., Ltd. Copyright 1895. John Uri Lloyd Cinn.) Ch. xxx p. 193 ff. whereby it is said to be possible to see the back portion of one's own brain. This experiment is practicable; that is to say, what appears to be a portion of the brain becomes visible, greatly resembling the illustration given on p. 200 of the book. The theory may be summed up:

> "If the nerve sensation, or force expression, should travel from the brain to the retina, instead of from an outward object, it will on the reverse of the retina produce the image of that which lies behind, and then if the optic nerve carry the image back to the brain, the mind will bring to the sense the appearance of the image depicted thereon."

The experimenter faces a black space, or board or mirror, and holds a lighted candle in such a way that the flame is just below the tip of the nose, about six inches from the face. He then looks upward and moves the candle transversely backward and forward in front of his face, the flame making a parallel line with the eyes. Probably a black open space or a black non-reflecting surface is better than a mirror, since reflections are thus eliminated; the image itself appears as if projected in space.

Persons unaccustomed to physiological experiments should not attempt this, or at least should not prolong their inspection, since the 'lowering' of the threshold' of consciousness often has unpleasant results.

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The following data is summarized from memoranda furnished the Flying Roll by VINCENT H GADDIS, a well-known writer and student of occult problems.

The Meru Case: An account of this episode is found in Lost Atlantis, by James Bramwell (Harpers, 1938) Appendix A. The story was sent to Bramwell during his stay in England, by the owner of the house in question, and was printed as relative to other material on the White emigrations from Atlantis. The house, located in Kent, was a rambling 14th century structure and was said to be haunted, and the new owner said that he felt uneasy, "as if something was walking through the bedroom". Services of two clairvoyants were secured, and after some investigation and inquiries they were able to locate and describe the entity. According to their report, it was an artificial elemental, with the body of a bear and the head of a wolf, and bearing a seal or symbol on its forehead. A party of refugee Atlanteans had set up camp on this site, and had created the Meru, or elemental, as a beneficent and protective guardian, but had failed to release it when taking their departure. It lived in a small pond near the garden, but moved in frequent circles around the old camp site. Nothing was done to disintegrate the Meru, but its course was altered so that it no longer passed through the house; after this the 'haunting' came to an end . . . The Secret Doctrine states (Vol.II p. 348) according to Bramwell's correspondent, that the Kentish Weald, where the house is located is the bed of a former stream that drained northern Lemuria in the Secondary Age. If this is correct, it seems possible that Atlanteans fleeing by water might have reached the spot.

(The data presented above rests on the alleged assertions of an unknown letter writer, concerning the revelations of two unknown clairvoyants. It gains weight, however, from the mere fact that Bramwell saw fit to report it, and it will not seem fantastic to occultists who are familiar with the lore of elementals . An artificial elemental is essentially a thought-form ensouled by a life principle; they are the guardians (very often) of Egyptian tombs and of buried treasures, and their existence has always been recognized in occult circles. We print this because it is a contemporary example of the age-long existence of these beings, and because of various inquiries concerning the Meru Case.

* * * * *

The Stim (*) Machines: The principle involved is that of catching the vibratory rate of the sex orgasm, by a corresponding vibration in an externally produced magnetic field - and thus prolonging the orgasm, perhaps for several minutes, even after the glandular pressure has been released. The technical problem is that of cutting down the electrical vibratory rates to the body level.

(Mr Vincent Gaddis also points out that some occult practises are mildly effective in this same way; we venture to confirm his state-

(*) Electrical stimulation.

ment and also make our own contribution to the New Viciousness by adding that music, particularly in simple and sustained rhythms, is nearly as good as the drums of the Congo for the purpose under discussion. Climactic tonal effects (Ravel's Bolero), if properly synchronized with the other factors involved, are also extremely effective . . . All these subtleties, however, belong to the Fine Art of Living, hence are little appreciated in the West . . . Music in old time was above all else a means of communication between the planes - as its immemorial association with ritual and ceremony in all forms of worship testifies. But in the interests of realism and common sense, let us remember that the planes are in fact innumerable, and not all of them are the abodes of Angels. Walpurgis Night, witch dance and Voodoo drums bear witness. They lift the soul out of the body quite as truly as does Valkyrie dance or the miraculous spiraling flow of a Bach cantata, to which one can listen forever and ever . . . And out of the sound of the Creative Word the worlds were born, the old religions tell us. - - Well, all that is to say that sound and the human spirit are like body and shadow, or inside and outside of a cup, and no feeling ever comes to us which the right notes may not exalt, or contrariwise cast down, or else prolong with lingering cadences of delight . . . The West takes its pleasure quickly and with violence, but the East knew better than this a hundred centuries ago, as did Atlantis and Lemuria also - and some vestiges of this knowledge still remain).

But now let us point out what the actual production and use of the Stim would mean, in our depraved and vicious world. Or rather, let us ask our readers to reflect on this point themselves. If ever an apparatus was devised in hell, for the final earth-binding of humanity, the STIM is such par excellence. These machines, or apparatus of this same nature, have existed and now exist. All this, mind you, is part and parcel of this DERO fantasy - which in this respect is not fantasy at all, but most vicious and menacing fact (for which conviction we resolutely refuse to set forth further reasons). When we protest against publicising and exploiting this devil-devised contraption, we are called obscurantists, blocking the paths of science and cutting off the fair light of new knowledge. The facts of Nature and of science are impersonal, neither good nor bad - but we say that there are facts which bad men should not know (have they not already half-wrecked our world with them?), while the wise and good are few and feeble by comparison . . . Perhaps our vision in this matter is as narrow as our earth-house or this hour of life - but we see in the STIM only an unparalleled means for human degradation.

* * * * *

Doreal Booklets - The Blue Race . . We continue with further notes from Vincent Gaddis, in an equally remarkable tho somowhat less noisome vein. They constitute a brief summary or review of booklets issued by the Brotherhood of the White Temple - Dr. M. Doreal, author.

The elder God-race existing on earth before the Adamites were physical beings, of large size and long life span, and they were here

for several million years. They have never completely abandoned the earth, and inhabit several underground centers protected by 'warps in space'. These centers are Shamballa in Tibet, Mitcolin in Yucatan, the Atlas Mountains of the Sahara, the Gobi desert, 'Canada', the Hartz Mountains (Germany), and 'under Mt. Shasta', and the 'Polar Paradise' near the magnetic north.

(In Flying Roll Alpha, for March, we reported that the VAU Communicators, when questioned about the 'Deros', replied that they wxisted in widely distributed areas (underground), but that the foci were: The Black Forest, the Alpine Regions, Central America, Korea, Siberia, Iran, especially San Sebastian (N.coast of Spain?) and nearby regions. Some of these approximately coincide with areas given by Doreal for the 'God-race' survivors . . . Whoever the VAU Communicators may have been, we firmly repeat that they were intelligences of a very high order, and many of their data quite outside the interest and grasp of their auditors. We are not attempting to identify the 'Deros' with the 'God-race', but the fact that the VAU personalities asserted that subterranean races exist, in specific localities, is certainly of interest in connection with the Doreal booklet).

Mt. Shasta is a guard colony for imprisoned ancient Lemurians of an evil nature. The prison area lies beneath the Pacific and the entrance is in the Caroline Islands (perhaps in Metalanim, a mysterious lost city which covers eleven square miles and was capable of housing two million persons; its canals are large enough to hold a modern battleship. (See the Problem of Lemuria by Lewis Spence.)

There are eight shafts communicating with underground regions, one of which is not far from Sulphur Springs, Oklahoma, and within a mile of Bromide Springs; they are protected by a 'blue race' of underworld beings. The late Floyd Collins, who died while trapped in Sand Cave, near Mammoth Cave, Ky., was returning from contact with the Blue Race at the time of his death. He is reported (Doreal) to have said; "I have seen the most wonderful things man has ever dreamed of - something that the world would not dream of."

Doreal then goes on to mention Etidorpha (referred to elsewhere in this FR) as the only book ever written about the Blue Race. (Etidorpha, or the End of the Earth - the Account of a Remarkable Journey, by John Uri Lloyd, published by the Robert Clark Co., Cincinnati, 1895). The entrance is given as Biswell's Hill, Livingston County, Kentucky, near Smithland but on the opposite side of the Cumberland Rover. "The author of the book" says Mr Gaddis, "was a famous Cincinnati scientist. Cincinnati is my old home town. I never met Lloyd but I knew about him. I have a friend, a Cincinnati book dealer, who knew him well. He calls the book metaphysical fiction. Lloyd himself did not make the trip".

We have at hand a copy of the limited author's edition of Etidorpha (1895). The "Summary and Contents" states: "The work begins

with a biographical note concerning Mr Llewellyn Drury, a C ncinnati business man of morose disposition and scholarly attainments. In a despondent mood he challenges fate and occultism, and is unexpectedly confronted by a savant, who compels him to listen to the reading of a manuscript."

This manuscript is the life history of the intruding guest, and it was he who made the underground journey. He left his manuscript in Drury's possession, to be published after thirty years. Drury finally evaded this responsibility and the publication was taken over by Uri Lloyd.

Our first instinctive reaction to this book was something like this: that the unknown author was a man of original and ingenious intellect, who possessed many ideas, and perhaps many facts not acceptable to the science of his day, and that he chose to embody these in a long fictional account of a journey into the earth's interior - much the kind of thing we find in Jules Verne and many another, tho the neo-science of the book is extreme and revolutionary. But we are almost without data in this matter, and we repeat that there is a great accumulation of alleged facts about the cavern dwellers. We have been told that Lloyd would never commit himself as to the true nature of the book, even to members of his own family. It seems true, however, that Lloyd did not write the book himself, but we have no information whatever about Mr Drury - or the mysterious savant and his supernormal powers . . . We understand that Etidorpha is available in some public libraries - - and if any of our readers has relevant information, we would be grateful for it.

To return now to the notes by Vincent Gaddis on the Doreal booklets:

> "Doreal claims to have visited Shamballa and the Mt.Shasta colonies; they are cities of complex machines guarded by a "warped-space screen". Of a dimensional nature, these screens might be compared to the etheric web that exists between the physical and astral worlds. Nevertheless, the fact that these centers and their operating machinery are described as physical seems to be significent. Where there is so much smoke from so many different sources there must be some fire. Doreal implies that all these centers are "good". But are they? Other information implies that they are not.
>
> "We are certainly on the trail of something new here. For years since 1800 A.D. over 200 reports - mysterious ships apparently from outer space have been visiting this earth in taboo areas. Something is going on that mankind little suspects. I have a number of late reports that are not in the Fortean records. They will be published shortly. The report of a rocket within a "meteorite" found off the California coast is of interest in connection with other data I have. The destruction of this vessel and the records was most certainly engineered by somebody to prevent more being learned.

"So-called spontaneous combustion of the human body is actually attack by entities who destroy with flame . . . this is my honest conclusion. A great number of these occurrences took place in England and Wales during the winter of 1904-05. I place explosive and "gas" attacks in the same category, and am putting this opinion on record in case anything happens to me."

"I am advising that Doreal's booklets be read by all students of the Shaver matter. I do not believe he is correct in all his statements, but there may be a basis for them, and this should be known to students as a matter of theory (if no more). I do know that most of his ideas on astral projection are correct. His method of projection by throwing consciousness in a curve via the pineal gland is correct (see Oliver Fox on this). . . . .

Vincent H. Gaddis
Box 296,Winona, Ind.

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Flying Roll repeats that the whole Shaver-Dero business has been tainted from the first, by admitted fictionizing, and by commercial exploitation, and lack of verifiable data. But we do not take the ground that there is nothing here but sheer invention; on the contrary the present handling and situation is vicious for the reason that there is almost certainly a substratum of strange and dangerous facts. We must remember that the whole mass of 'Fortean' data (borderland phenomena) would fill many volumes; it is a kind of underground world of the sciences, or infernal substratum to our world of normal life - but not lacking in reality and significance on that account. The Shaver fantasy-and-fact concoction is a very small part of the larger picture, and the main issue has little to do with the possible mendacity of Mr S. or his publishers.

We urge this point of view on those who bitterly suggest, that the innate viciousness of man is sufficient to account for the evils of this world . . . We cannot agree with those who think that 'inspiration' comes from heaven only, and never from the Abyss - who believe that saints and geniuses may be 'inspired', but human-devils, never! . . . We do not think that the human race lives in any snug-and-safe compartment (mental or physical), walled amid the blue, unvisited by Powers and Beings innumerable. . .

Flying Roll proposes for its own motto, THE HIGHER REALISM. The meaning of this phrase we have tried to expound elsewhere.

We urge the dissemination of occult facts as widely as possible, among persons qualified to deal with them. One reason is simply that of safety. Isolated investogators who know too much, too frequently come to a mysterious demise - but if a hundred or a thousand people have the facts, they are not so easily suppressed.

THE MAGIC OF THE GRASS HUTS

The Round Robin (edited by the present writer) has recently presented a series of articles dealing with Huna, or Hawaiian magic, and constituting a synopsis of the pamphlet Huna - The Workable Psycho-Religious System of the Polynesians, by Max Freedom Long. This important but little-known material has awakened much interest, so that some further comment and summary in the Flying Roll may also be welcomed.

I take occasion to point out here, that data on the Huna is not accessible in works of reference, is in fact now almost non-existent, and that Mr Long is probably the only living authority with first-hand knowledge of the subject. His own book, Recovering the Ancient Magic (Rider, 1936) is out of print and almost unobtainable. For those who are interested in such studies, the presentation of Huna material may be a most useful service.

Evidence and argument cannot be summarized here; they must be examined in extenso by the student who so desires. We can only point out the general nature of the system, its relationships and practical importance. The basic concepts are by no means indiginous to the polynesian area. There is reason to believe that they derive from regions adjacent to the Indian peninsula, but this also means that they are found in varying forms in many religions and esoteric systems. The evidence is philological, but also is obvious in the concepts themselves.

Huna conceives of God-as-Absolute (Akua), and God-as-mani fest(Aumakua). The term for the latter also refers to the Superconsciousness, or High Self, the superior element of the trinity which makes up the human being. The High Self does not live in the dense body, but is attached to it in some manner and can control the body and the two lower levels of consciousness. It does not use reason, but has direct knowledge, or immediate and intuitive knowledge, transcends time and space, and appears to be in continual rapport with all other Aumakua entities. The goal of the Kahuna, the magician priest, is to establish contact with this High Self. Its characteristics are Wisdom and Power, which correspond to thought and mental energy on the plane of the middle self. The low and middle selves eventually (not at the time of death) blend with the High Self, and may then receive new vehicles (reincarnate).

Reincarnation in Huna doctrine, however, is obscure and difficult. The Kahunas were magicians of an eminently practical type, and in later years seem to have taken little interest in speculative matters. They held (very sensibly,as it seems to us) that the only God man could make effective contact with, was the High Self, and that such contact could heal both body and mind, and give protection and prosperity. Precise ideas about the reincarnation process, if they existed, were gradually overlaid and lost, and their reconstruction is difficult.

All this should sound like a twice-told tale to the eso-

tericists of the West. In the Quabalistic Order with which this writer was affiliated, the "knowledge and the conversation of the Angel" was the final goal of all endeavor. This was the Holy Guardian Angel, the High Ego, the Superconsciousness, the Divine Augoeides, the first-born of the Monad; the powerful Ritual of the Pentagram is little more than its invocation and praise. And the mystic who seeks God-union must al-also recognize this High Self; that is, he seeks expansion of consciousness. As he attains it, he enters into direct and intuitive awareness, leaving ordinary thought processes behind him ... So we do not say that Huna offers, with regard to this concept, any new thing, but rather that it is part and parcel of the most ancient wisdom of the world and is justified by it.

The Huna system then considers the conscious mind (Uhane), and the subconscious (Unihipili). This further analysis is also familiar ground, even to the common man. The power of the conscious mind is in its ability to reason; it lives in the dense body, but can escape from it during trance. It is subject to control of the High Self, and its life problem, if it chooses to develop, is to establish rapport with this over-soul. The subconscious is 'sub' only to the Higher aspects; it has a consciousness of its own and in many ways functions like an independent entity. It lives in the dense body, but can escape from it and travel about in a vehicle of finer matter. It has memory but no reason -or rather, it can draw out the inferences of any premise, but seems unable to question the premise itself. Hence, its amenity to hypnotic suggestion; let Uhane whisper to Unihipili 'our body is ill'; straightway the 'hidden twin', the secret one' devises its category of aches and pains. But here once again, the concepts in their essence are twice familiar.

The 'ghost' of Huna is usually only one of the two lower entities; but if conscious and subconscious entities remain together after death, the ghost will have both reason and memory - will be a normal tho discarnate personality (ghost of two waters). If the subconscious, Unihipili, is separated from the middle self after death, it will have memory only, without reason. Therefore, it can be captured by the middle self or brain consciousness of living persons, by hypnotic suggestion, and yet remain unaware of its bondage.

The Kahuna or magician who captures a Unihipili has a way of strengthening it thru the magnetism of his own dense body; he transfers this magnetic charge to food and drink, and the captive 'ghost' absorbs it in some way (perhaps thru the etheric duplicate of the food). Then, if he wishes, the magician may send the Unihipili against an enemy, giving it specific hypnotic instructions.

> "Go to (so-and-so); you will find him (at such or such) a place. Enter in and straighten out."

This is repeated three times (technique of hypnotist); then Unihipili is shown his bait. A bit of hair will do, or a nail-paring. Between this piece-of-self and its original owener, a psychic trail exists - a kind of 'ray of vibrations' if you prefer

that expression. Unihipili bays down this track like a hound onscent. Then, if the subconsciousness of the victim is the weaker of the two, cannot withstand the attack, trouble is brewing indeed. To 'enter in and straighten out' is to cause fast encroaching paralysis or violent convulsions. They will end in death, unless the Kahuna who sent the entity chooses to recall it by his Mana or hypnotic power.

We pause here to remind the unbeliever, that this seeming hocus-pocus is one of the most familiar operations of the lesser magic, not in Polynesia alone, but here in our own midst. Occult therapists who handle cases of genuine psychic attack will bear witness. The techniques differ somewhat, but the essentials remain. The occultist who lets any of his intimate possessions fall into the hands of an enemy, equally skilled in these matters, is a foolish and sorrowful man.

The moral and ethical code of the Huna is of practicality! For once we find a system which unites brotherly love with self interest in a way the common man can understand. The only sin known to Huna, is doing an injury to another person. And if your subconsciousness, Unihipili, believes that you have done wrong, it develops a guilt complex. It accepts punishment and even invites it. The result is two-fold. The complex blocks the path between the middle self and the High Self, so that in Aumakua there is no help; and it lays the low and middle selves wide open to attack. If the injured one seeks you out, on the planes of subtle matter, you are easily done for. If he does not, Unihipili will still seek and find punishment in some other way. The remedy of course lies in 'draining the complex', getting rid of the guilt consciousness, by some act of atonement which will enable the sinner to forgive himself. To make this forgiveness effective, impress it on the subconsciousness, appropriate ritual is used.

Compare these ideas, tho sketchily given, with all that we know about the relation of the subconsciousness to the body and the conscious mind. There is no space here for such an analysis, but whoever is contemptuous of this psychology of 'primitives' may well throw overboard nine-tenths of our contemporary ideas at the same time.

It is of no importance, to object that ideas of right and wrong are relative, and depend on time and place and circumstance. The point is, that if 'you' or Unihipili, believes that you have sinned, the guilt complex is established. The belief itself may be correct or incorrect, from some other point of view.

But if all these Huna concepts are really integrated in Western thinking - tho most grievously befuddled and obscured, chiefly by our pseudo-religionism - just what of high value does the Huna offer? We repeat that, by all evidence, the Huna magic worked consistently, while ours works sporadically, poorly, by a

kind of accident or not at all. It may not be of first importance, in itself, that the Kehunas attained fire immunity, telepathy, apportation, materializations, all the major phenomena of spiritism. These are indeed signs of the Power , but we can somehow live without them. But we do not live without a thousand ills of the body, and broken bones in accidents and without poverty and frustration and sorrow. And the Kahunas certainly could and did practise instant healing, "of both body and purse."

To establish this as a fact would mean writing a book on the evidence. All we can say here is, that in our opinion the evidence exists. And these incredible feats of healing, like the phenomena of a psychic and spiritistic kind mentioned, are the outward show and workings of the psychological principles of the Huna system. In this system, as in our own more familiar ideas, there must be errors and many short-comings. But the workable magic is there, practical and effective. In our own land, as in Europe, there are marvels aplenty, supernormal happenings to fill a library of reference. Many of them are spiritistic in nature, but many are not; or rather, they are produced by our own incarnate spirits. It is sheer ignorance on the part of spiritualists, to attribute every supernormal event to discarnate agencies. It is also sheer stupidity and obstinacy on the part of scientism and its followers, to go on mulling over the same age-old phenomena, for 50 and 100 years - still trying to "prove" that tables tip and spirits come a-haunting. But in spite of all this obscurantism, we have our magic; the healing cults practise it for mind and body, sometimes for money too! But no one in his senses will contend that this magic is sure, dependable, or clearly understood. It is mixed up with sentimentalism, pseudo-religionism, fantastic metaphysics, appeals to God and His Angels, and to Masters, Guides, Adepts. As to prayer - everybody prays, because every wish is a kind of praying, and whoso curses in the name of God is at prayer also. But of prayer-as-science we know next to nothing. Yet who can doubt that there is a sceince of prayer? Throughout the Oriental world, this is a basic idea. If ever a single prayer is effective, then a science of prayer becomes a logical possibility. All esoteric schools recognize this, and almost their whole business is learn and use this science. It takes, then, the form of ritual - for a right ritual is only a crystallized and perfected prayer-form. And right rituals bring results, when worked with knowledge and intention and power. Every religion acknowledges this, and develops its forms and ceremonies. Let us not waste time, contending over these elementary ideas - as this paragraph is now time wasting. Let us return to the thesis, that our magic is a poor and futile and incohoate thing, compared with the simple and powerful workings of the Huna, where the bare elements of magical working lie ready to our hands.

What, precisely, does this writer advocate? Not exactly that we return to the grass hut and the tapa mat, either in body or mind! Study and adaptation are surely necessary, and doubtless improvement and elaboration of the Huna ideas and methods. But there is gold hidden there, not deep hidden either; surely we who are so proud of our 'practical' and 'efficient' ways will be practical enough to get our hands on it. We need experimental groups -intelligent, persistent, self-sacrificing students. Shall we get them? I hope so. Between you and me, it's a pioneer's chance. Between me and you, we're a dim-witted lot, doubtfully deserving of the wisdom of our ancestors.

-- M.L.

Amore hereos: for this hybrid term read amore herae, i.e. of a mistress. The actus sub signo Onanis, actus amoris fictus, is said to give rise to incubi et succubi, varieties of larvae; the modus of this is that night-wandering spirits seize the ejecta and have means of 'hatching' it, whence arise curious monsters; this however is impossible cum ejectis pollutionis nocturnae usitatae. It has been asserted by some of the older investigators (basing themselves upon certain mediaeval concepts) that the sperma contain the microcosmic image of the person, and that this latent corpus may be built up by processes known to the spirits, into a simulacrum of the person; this image is then animated by the spirit entity and cohabitation becomes possible to it.

A less fantastic thesis, and more acceptable to modern occultists, is that the perfervid imagination of amore herae creates thought-forms which become in some manner ensouled. Special conditions must be reckoned with, if such is ever the case - since ordinarily the thought-forms merely recoil on their originator. But there is a possibility here of some form of projection, plus telepathic suggestion; that is to say, we are brought into the whole question of congressus subtilis, discussed briefly in Flying Roll Alpha. (Dion Fortune recounts an instance of c.s. but confesses herself baffled by the problem involved). The subject is an old one; according to the Rabbis it was the dream visitations of Lilith to Adam which perturbed the Lord God so much that he created Eve as a counter-stroke . . . . There is also the consideration (found particularly among the Hindus) that astral shells may be seized upon by elementals or by spirits of a low order, and that these may function as incubi and succubi at times. (These are Pisachas and Mohinis, according to our understanding of the matter.)

In connection with this subject, let us add a few further items. Any offer of procurement or seduction by occult means is an infallible sign of Black Lodge operations. But it must be remembered that it is quite as difficult (sometimes more so) to secure admittance to a Black Lodge than to a 'White'. The fratres of the former are highly intelligent individuals, whatever one may think of their morals, and their work is often extremely dangerous. They have small need of recruits and are doubly on guard. Solicitation of the sort mentioned may come from some individual bent on mischief, but almost never with the sanctions of an Order.

On the other hand we have the curious fact, well known to operative occultists, that the dabbler in occult experiments who desires to work harm is likely to find the necessary knowledge thrust into his hands, almost without his own volition. A book picked up at random or some casual conversation will tell him what he needs; it seems to fall into his grasp like some poisonous manna. It is partly for this reason that the first steps on the left-hand path are so easily taken, and (for his encouragement) are far too often effective.

ALLEGORY OF EVE AND THE SERPENT

Extract from Le Compte de Gabalis

The primordial electricity or Solar Force, semi-latent within the aura of every human being, was known to the Greeks as Speirema, the serpent coil. In the Upanishads it is said to be coiled like a slumbering serpent. In the third chapter of Genesis it is symbolized as as serpent, more subtle than any beast of the field. When this force stirred within Eve, she was tempted to its wrongful use. Directed downward, for generation, the serpent fire brought knowledge of evil; directed upward thru the brain for regeneration, the formation of the deathless solar body, it brought knowledge of good. Hence the dual operation of the Solar force is symbolized as the Tree of Knowledge of Good and Evil. The curse of the Lord upon the serpent refers to the fact that man must long remain ignorant of the law governing the Solar force. Man shall direct this force downward and so "bruise its head". The serpent thus misdirected shall "bruise his heel" - the body, emotions, and lower mind. The Tree of Life is the upward play of the Solar force, and if man should learn the law thereof ("eat of the fruit") he would become immortal.

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IN TERMS OF THE CHAKRAS

Power over Fire is acquired by raising the Kundalini force to the Manipura Chakra, located just below the solar plexus. Clairvoyance also accompanies the awakening of this center. Immunity from fire is acquired by uniting the Prana with the Tejas Tattva in the navel . . . It is said by some that there are three of the lower chakras, known only to black magicians, but according to Avalon this is not knwon to the Yogis . . . The ritual of the Prayoga consists in concentrating mind force on the lowest center, with the object of producing sexual hallucinations . . . For materialization phenomena, or mediumistic magic, the center of energy is at the navel; for clairaudience it is at the base of the throat; for astral travelling it is between the eyebrows . . . The Celestial Marriage of the mystics is the awakening of the Kundalini, which unites matter and spirit by giving dominion to the latter . . . The phenomena of psychic induction, referred to by Mukhyopadhyaya and quoted by Carrington (Higher Psychical Development, p. 167 note) is recognized explicitly by Merrill-Wolff (Pathways Through Space), but has otherwise received little attention . . . "When Kundalini is sleeping it is aroused by the favor of the Guru" (Hatha Yoga Pradapika) . . . The sum of the whole of the mudras is to "concentrate on the chakras in turn, beginning with the lowest . . . do not try for special phenomena, for these will come of themselves" (Carrington, op.cit. p. 176 f).

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- MIRROR VISIONS -

"Out flew the web and floated wide
The mirror cracked from side to side"

We append a local incident. Mrs U., a young woman of about 23 years, standing before her mirror in a well-lighted room, suddenly sees in the glass the form of a man seated on the edge of her bed. The vision is brief, a sceond or two, but clear-cut. The man seemed to be dressed in normal fashion, but the skin of his face appeared as if drawn tight. About six years ago, the same subject saw, in a mirror, a puff of smoke accompanied by a hand. On another occasion, when reaching down to pick up a ball with which she had been playing, a hand and arm were suddenly thrust before her, as if reaching for the same object. In this instance no mirror was involved.

We make no point of sporadic cases of clairvoyance; no one can be said to understand them, but they are frequent and not especially significant. The role of the mirror, however, is somewhat novel. Except in the one instance above-mentioned, Mrs U. has had no clairvoyant experiences by direct sight of the apparition, but only by the reflected image. The black mirror, of course, (both plane and convex) is used in scrying, and obviously the ordinary mirror would serve the same purpose if the right background for reflection were used. It seems probable that Mrs U's mind was stimulated into momentary clairvoyance, as if by a crystal. But this may not be the whole story, for in descriptions of occult work from the 18th. century we learn that images of absent persons, particularly of Adepts, habitually appeared in the mirrors of invocation. If these accounts are veracious (which cannot be proven) something more than clairvoyance must be reckoned with ... Any object reflected by a mirror is seen by direct vision also, while an invisible ray, if reflected, would remain invisible. The reflecting properties of surfaces, dependent on electronic qualities or structure, are not well understood, but it is hard to imagine that the reflection of an invisible object should somehow be stopped up (or down), so to speak, to within visible limits . . .

In the photography of thought-forms the mental energy is able to affect the electrons of the plate or film, producing an image by an actual physical movement of dense matter . . . We would like to know whether there is any evidence that an image can be projected telepathically onto a mirror surface, in such a way as to be visible without clairvoyance. To repeat, there are alleged records of this (as of everything) . . We set down these incoherent remarks, only in the hope that some of our readers may have useful data to offer.

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The Editor Requests - - -

Readers of Flying Roll have several times proposed to the Editor, that a list of names and addresses be printed, or circulated among subscribers, to facilitate correspondence and mutual assistance (books, references, data of all kinds, helpful acquaintance).

The Editor does not wish to print the address of any subscriber without permission, and prefers to have it in case of printing even the name. This permission has been obtained from many readers; however, for the present only a list of surnames is given.

This list does not contain (nor will any other) the names of all subscribers, and any list may contain names of a few persons who do not subscribe regularly.

Will you please notify the F.R. Editor (by enclosed post card) whether you are willing to have your name and address appear in the next issue - and see that your address is correct, including postal zone number? A yes or no, plus the zone number will be understood.

Please note that since F.R. carries no paid advertising you are not likely to receive sales letters, except perhaps from a few publishers or book dealers.

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Finally we Remind you

In Flying Roll Alpha, a notation was made to the effect that a number of copies were being sent out for inspection, and suggesting that they be returned if not wanted. Postage for this was enclosed. It was, of course, an unusual request, but F.R. is an experimental and non-profit publication, and somewhat expensive to issue. One copy was returned, and about 80% of the others were paid for, both with currency and with words of approval and encouragement. -- for both of which we are most grateful. But this is the kind of publication that cannot be advertised and is purposely restricted in circulation - - and if you have overlooked the small request made in the Alpha issue, you add to our deficit and our difficulties . . . It is also important to us, if F.R. is to continue, to know the approximate number of copies required. Please pay for at least one (more if convenient) future issues as well as for the current one, if you want the FR - just as you would for any other publication. We fill single orders, of course, but cannot estimate the printing required without advance information.

Of equal importance to FR is our request for suitable contributions. We want specialized, factual and dependable data in the field where it operates; they should be significant, of possible interest and importance to occultists who have a scientific and realistic turn of mind - and we care nothing about the style of writing, apart from clarity and brevity. FR Alpha contains a full statement of its objectives.

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The Round Robin is a monthly mimeographed bulletin, semi-popular, in the field of Psychic research, Spiritism, and Parapsychology.
Contributing Editors: Max Freedom Long, Vincent Gaddis, David D. Dagmar.

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THE JOURNAL OF BORDERLAND RESEARCH

BSRA No. 1: Published by Borderland Sciences Research Foundation, Inc., PO Box 548, Vista, California 92083, U.S.A.
Edited by the Director, Riley Hansard Crabb, Doctor of Metaphysics in the Society of St. Luke the Physician.

The Journal is published six issues a year with the assistance of the Associates, at the Director's home, 1103 Bobolink Drive, Vista. It is mimeographed, 36 pages an issue. The Foundation was incorporated under California law, May 21, 1951, #254263, and has been in continuous existence since then. Address all correspondence to the PO box. The Journal is included in the Association membership of $6.00 a year. Single copies and back issues of the Journal are $1.25. If you dont care to join you may receive the Journal by donating $6 or more a year to the Roundation. The Director's wife, Mrs. Judith Crabb, is office manager and Secretary-Treasurer.

PURPOSES OF BSRA: This is a non-profit organization of people who take an active interest in unusual happenings along the borderland between the visible and invisible worlds. In the words of the late Meade Layne, founder and director of BSRA from 1946 to 1959: "BSRA publications are scientific in approach but employ few technical expressions. They deal with significant phenomena which orthodox science cannot or will not investigate. For example: the Fortean falls of objects from the sky, Teleportation, Radiesthesia, PK Effects, Underground Races, Mysterious Disappearances, Occult and Psychic Phenomena, Photography of the Invisible, Nature of the Ethers and the problem of the Aeroforms (Flying Saucers). In the year 1946 BSRA obtained an interpretation of the phenomena which has since come to be known as the Etheric or 4-D interpretation, and which has not been radically altered since that time. This continues to be the only explanation which makes good science, sound metaphysics and common sense."

The chief present concern of the Foundation is to make this kind of unusual information available as a public service at reasonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in one or more of the above fields. For consultation on borderland problems, or for Spiritual Healing through prayer, write or phone (714-724-2043) for help or for an appointment. Donations toward Foundation research programs and expenses are welcome.

The 20-page list of BSRA publications is available from Headquarters for 50¢ in coin or stamps. This includes mimeo brochures and tapes of the Inner Circle, talking through Mark Probert, and Mr. Crabb's tape-recorded lectures on borderland subjects. Write to BSRF, PO Box 548, Vista, California 92083, U.S.A.

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