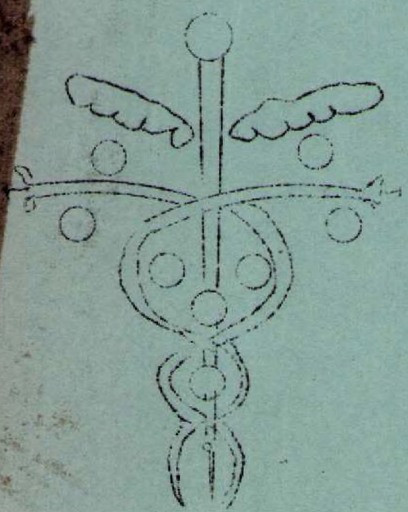
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THE FLYING ROLL



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

(Zech. 5:2)

ALPHA II

MARCH

MCMXLVII

THE FLYING ROLL

ALPHA II - - - - - MARCH

MCMXLVII

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SOCIETAS VOLUMEN VOLANS

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THE FLYING ROLL

Alpha II March MCMXLVII

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* * * * * * * *

Can Mass-Thinking Modify the Weather?

(The Mark-P Seances - Mundicides, and the Ato-Bomb-Abominable Snowmen - Professor Charles J. Ryan makes a comment on Flying Roll topics)

"An age-old belief, held by millions of people in various parts of the world, is that weather responds to mass thought (*). In Britain we hear little about this ancient tenet, because it is not taught by the religions chiefly prevalent here. It has, however, plenty of adherents among us. Last June a number of letters reached my office, blaming the national sense of frustration and discouragement for that officially unpredicted deluge which marred V-day celebrations over most of England."

The foregoing passage is taken from an article in the London Star, written by no less a person than Mr E.L.Hawkes, a distinguished meteorologist, and presently Secretary of the Royal Meteorological Society. Professor Charles J. Ryan (**) calls attention to it, in a letter to the Flying Roll Editor, and goes on to summarize: "Mr Hawkes points out that the deluge did not cover the entire country (tho the sense of frustration did), yet he feels that the case for the power of collective thought is strong. He quotes Sir Arthur Eddington, who frankly admitted that mind has power 'not only to decide the behaviour of atoms individually, but to affect systematically large groups -- in fact to tamper with the odds on atomic behaviour'. This says Mr Hawkes, shows that Eddington felt that as the atmosphere is built of atoms, there is nothing unreasonable in the belief that our collective thoughts and emotions do in some measure affect the weather.'

"Mr Hawkes says that Swedenborg is cited as the originator of the idea of mass-thought controlling the weather, but another correspondent says 'its first written affirmation was in Sanskrit in the Vedas, which formed part of that which we term the Ancient Wisdom. There are many illuminating suggestions on this subject in The Secret Doctrine and other Theosophical literature. Referring to the 'Maruts' or Storm-gods, mentioned in the Puranas, H. P. Blavatsky says that from one point of view they are literally 'actual conscious Existences, Beings of a cosmic or psychic nature' as well as being 'the passions that storm and rage within every candidate's breast, when preparing for an ascetic life.

(*) It is probable that belief in magical control of weather is equally strong and widespread; i.e., in control by medicine men, magicians, priestcraft and the like. Fantastic as the idea seems to our own sapient modernity, there is excellent evidence that it is sometimes exercised; excellent examples come from Polynesia, where the great Kahunas at times ruled wind and wave, as they also summoned sharks and snakes and birds. ED.

(**) Professor Ryan, scholar, artist, author of many books and articles, holds the chair of Astronomy at the Theosophical University at Covina, California.

Mass Thinking, etc. (contd.)

In regard to spiritual forces behind the rain, wind and clouds, a writer in another London newspaper, the "Referee", strikes a very deep note in the following words:-

> "I have noticed the remarkable behavior of the winds among the different strata of the clouds, and know that the perfect shapings of condensing or expanding vapors, the cloud fulfilments and positions, are absolutely regulated by the winds . . . The wind, in my opinion, has more than a mind and purpose --- it is personal. Has Mr Huxley listened to the weird wail of a tempest as it races across a barren stretch of moorland? Has he noted it speaking and singing in many keys among the trees? . . . That is all, in my humble opinion, the proof of purpose, and the granted spiritual expression of mind . . . "

"The long reign of Queen Victoria (64 years) provides strong evidence for the power of collective thought. She almost invariably had good weather for her very numerous public ceremonials, and "Queen's Weather" became proverbial in the public mind, as thousands still living remember. The Queen was greatly beloved and millions watched her every movement with sympathetic interest. In view of the uncertainty of the British weather the Queen's record of 'winning hits' seems more than coincidental. Perhaps, too, it is no more coincidence than her death was immediately followed by exceptionally violent and widespread blizzards. Again, the heaviest fall of rain ever known in the British Islands in 24 hours took place on June 7, 1917, when the most intense international hatred was raging during World War I.

"Is it too daring to suggest that the recent terrible cold and snow in the British Isles is somehow connected with the mass thought that prevails there in regard to the changes that are shaking the British Empire to its foundations?

* * * * *

The "Mark-P."Seances : "In regard to the Pyramid references in February R.R., the statement that they were built well before the close of the Atlantean period would agree with the Oriental teaching that Plato's Island, "Poseidonis", was the last relic of the true Atlantean civilization. It perished, according to Plato and the Oriental Masters, about 12,000 years ago. Is this the "12" that one communicator refers to so often? He says it has to do with the Great Pyramid, some writers believe that the Great Pyramid was quite independent of the many tomb-pyramids which were probably for later copies, more or less like. And if it, as seems most likely, was designed and superintended by initiates long before ths submersion of the last Atlantean island it might be almost any age. Madame Blavatsky suggests that it may be about 32,000 years old, but from astronomical data on the Zodiac of the Temple of Dendera she also gives reasons to think that it cannot be less than 78,000

years old; and other occult students, with Dr. G. de Perucker, believe it may be at least twice as old. The Egyptologists, of course, only give it about 5,000 years, and their almost unanimous opinion is that it was nothing but a tomb -- an opinion which is not adequately supported by the evidence, although it may have been used as a tomb in comparatively recent times. The theory that it was a temple for a high degree of initiation and for scientific and historical records is far more probable-- for those who are sufficiently open-minded to believe in initiation and the wisdom of very ancient peoples.

"One communicator says the stones of the Great Pyramid were moved by apportation. In support of this Mr William Kingsland in his admirable description and analysis of The Great Pyramid in Fact and Theory, vol.i writes that 'Masoudi (Arabian historian) in relating a Coptic tradition about the building of the Pyramid makes the curious statement:

> 'In carrying on the work, leaves of papyrus, or paper, inscribed with certain characters, were placed under the stones prepared in the quarries; and upon being struck, the blocks moved at each time the distance of a bow-shot and so by degrees arrived at the Pyramids.'

Mr Kingland considers that it is very probable that the builders not only had tools and appliances of which we are ignorant but also employed occult methods.

* * * * *

MUndicide: Whether dire predictions are printed or not seems of little consequence. In my time I recollect almost innumerable predictions that came to nothing though widely advertised. In 1881 we were diverted by prophecies of the end of the world, and small assemblies put on white "robes" and climbed hills to await the great event --- and disconsolately walked down again. No great harm was done, for only an infinitesimal proportion of the public paid (or pay) the slightest attention to such imaginings. Dr. Fodor mentions Conan Doyle's prediction in 1928 of terrific disasters whcih would sweep away whole countries. I have his statements in my files. He first mentioned the matter in 1925, and later, some time before his death in 1930, he emphasized the almost immediate incidence of overwhelming natural cataclysms which would destroy a large portion of mankind. He claimed that there was in his possession an immense mass of information from "the other side" which showed a remarkable agreement even in detail, and he thought it impossible that a "huge conspiracy to deceive by the spirits" could explain. War, he said, was to be only a minor incident in the great catastrophe.Well, nearly twenty years have elapsed and no unusual terrestial convulsions have occurred. It was proper for Conan Doyle to publish his information, and as it failed to materialize it will serve to reduce the pos-

sibilities of panic when the next, and the next sensational predictions of the same nature are proclaimed, for its falsity will be remembered(*).

What about the atomic bomb? Here we have the most terrible threat for the end of at least part of the world and countless millions,and it is not a fanciful vision or a fake; yet the public is not aroused to frenzy, not in the least. All the responsible scientists are trying to impress the world with its frightful peril and with the fact that nothing but world-brotherhood and harmonious cooperation will save us, yet the masses of the people are sailing along without even taking a commonsense view of the conditions, not to speak of being perfectly free from any signs of panic -- in the face of the greatest danger that has ever seriously threatened them. Even Einstein has just announced that he deeply regrets having given it his countenance! He does not talk of the "next war" with the bland ignorant complacency that some of our public men have displayed. No, let us have some panics if that is the only way to wake up the public conscience! (*)

* * * * * *

THE ABOMINABLE SNOW-MEN: "In my files I find some additional information about this strange tradition. In 1936 Mr Eric Shipton, the Everest climber, personally confirmed part of the story,for he himself saw footprints verying in size from ordinary human size to some in which his own footsprints only filled a quarter. They occurred at heights of 13,000 feet and more. Jean Marques-Riviere heard reports from several pilgrims from the Himalayas that some of their friends had been killed by the Snowmen. One, an 'annual' pilgrim, told him that he saw them once on the northern frontier of Nepal, when he was a member of an armed expedition. He said they are neither monkeys nor bears but giants, and that soon after coming across their huge footsteps in single file his party saw 'an extraordinary spectacle: a circle of ten or more of these snowmen 10 to 12 feet high, beating tom-toms, oscillating, and engaged in some magic rite. Their bodiew were covered with hair; their faces between man and gorilla; quite naked at that great altitude,and a sadness expressed on their frightful visages.'

"The local shepherds of the Eastern Himalayas insist that they are about four times the size of the average man, with very long arms. They eat only vegetable food but they are very dangerous. The females are slightly larger than the males and their color is darker.

"There are some very suggestive statements here, especially so since the recent great discoveries in Java and thereabouts that enormous creatures, men, yet more primitive than the "Java Man", once existed in Eastern Asia. These men, traces of whom were discovered by Dr. von Koenigswald and named Gigan-tan-thropus, were twice as large, or even

more, than the largest gorilla and would probably resemble the Snowmen if we could examine a living specimen. Is it unreasonable to suggest that these primitive human giants may have lingered on in the inaccessible fastnesses of the Himalayas until the present day and be no fictional or 'supernormal' beings? Pictures of their enormous teeth were lately published in Life Magazine for October 7, 1946.

"That such a survival is not impossible we only have to recollect that a large 'prehistoric' fish of a remarkable species that was believed to have become extinct 50,000 years ago, was caught alive in the Indian Ocean only a couple of years ago to the immense astonishment of the biologists. And Admiral Byrd has just told the world of some strange unknown yellow 'animals' 20 feet long seen in Antarctica! Can these be marine Dinosaurs?"

--- Charles J. Ryan.

* * * * *

(*) FR editor certainly does not wish to enroll among the alarmists; world's end has been cried a hundred times in the past. Yet we now have a remarkable concatenation of circumstances. A number of Kali Yugas draw to a close almost simultaneously (according to esoteric lore), odd physical phenomena of many kinds are multiplying, science has sown dragons' teeth and the harvest maybe even worse than universal war. There is no sign of any basic reformation in the ideas and conduct of humanity, or of real solution of social and political problems,

To our way of thinking, convulsions of Nature and of society are interblent (as Professor Ryan himself suggests). The two great wars are probably to be regarded as essentially a single one - and perhaps a third one with them; and they are in an ascending scale of fury and destructiveness. It seems probable that only the time element and the idea of a single decisive event were in error, in the predictions collected by Doyle. The last two wars are commonly regarded as partial fulfilments of them. It is this focussing of events, this knitting together of many strands, many tendencies and conditions, which is so deeply impressive. It is not a matter of fear or hope, alarm or confidence, trust in God or hatred of devils which leads the reasonably adult mind to consider these matters; it is the desire to know and understand. No one wishes to spread apprehension and panic, but neither do mature people wish to walk blindfold. It is true that the masses of mankind are children (mentally), and children should not be terrified to no purpose. It is also true that a means and condition of growth is the power to face a possible and probable future with calmness and strength; and how is such power to be attained by the coddlings of ignorance and wishful thinking? But these are problems for personal decision by each of us, and call for our best insight.

--- M. L.

DETERMINATION OF ETHER DRIFT

(An announcement of supreme scientific importance - and an incident related thereto.)

Flying Roll herewith makes the first announcement in any public print, of the determination of the existence and approximate velocity of the ether drift - at the surface of the earth, downward. This is a scientific achievement of the first magnitude, and we pay tribute to the mathematical genius of ROGER GRAHAM, long-time friend of Flying Roll and Round Robin, frater of Societas Volumen Volans.

In this connection there is a small story, or part of a story, dubious and incomplete, perhaps to be continued, perhaps here ending. We have the permission of Roger Graham to set it down, and for this we do him further honor. It denotes on his part a moral courage and open-mindedness all too rare among his colleagues in the world of the sciences.

Our frater R.G. is no spiritualist - nor is he any derider of spiritualism. He is no spiritist or occultist, nor any opponent of these studies. He is aware of the mysteries, and of our common human ignorance, and of possibilities and facts too-often scoffed at. And not long ago he sent us certain questions to be asked of the communicators at the Mark P. seances (*). One of these concerned the rate per second of the ether drift at the surface of the earth, downward. This was put to the Tibetan control Lo Sun Yat - who promptly disclaimed thru the entranced medium any such advanced mathematical knowledge. The question, however, came near to breaking up the seance. Mark P., in normal consciousness but clairaudient, reported an animated and long-continuing argument among the invisibles: finally M.L. was asked to withdraw the wuestion, temporarily, so that other communications could be resumed.

At the next sitting, however, the debate was resumed and again delayed proceedings. Then a figure was mentioned, overheard by Mark P. He understood it to be "32,000" - but this was not regarded by anyone as more than a pick-up from other-side conversation. However, the whole matter was passed on to R.G., presently in Chicago, and no more seance information was obtained.

Meanwhile, Fr. Graham had devised apparatus for the determination of the drift - rather elaborate and expensive. It included the Michelson-Morley set-up of a half-silvered mirror, two reflecting mirrors, a source of light, and an interferometer telescope, "all mounted on a huge, 10ft. diameter, solid steel disk some four inches thick, fastened to a heavy shaft that could rotate in a bearing resting on a concrete foundation . . . It would cost at least a couple of thousand dollars ..."

(*) The Mark P. seances were begun in September last, at the suggestion of Fr. J. T., well-known to many readers of RR and FR. Excerpts from them are quoted elsewhere in this issue. Mark P. is a non-professional trance medium who donates his services. Reports on these sittings may be had thru circular letters, and thru small bound booklets at $1.00 each. Reported by M. L., Editor.

With the help of an astronomer at Mt. Wilson, an equipment factory had been located, and had been given orders to go ahead with the optical equipment. It was at this point that R.G. received our seance memorandum containing the figures "32,000" - which he at once perceived to be much too high, interpreted as miles per second.

But then a curious thing happened. Shall we say that it was an "inspiration", an uprush of illumination from his subconsciousness only - or was it the stimulation of his "unscientific" dabblings in spiritism - or, just maybe, was it some unseen Helper took a hand? (On this the present writer offers no opinion). At any rate, Fr. R.G. perceived, all in a moment while reading our card, a method of performing the experiment with no more apparatus than two surveyors transits and a small mirror. He rented the transits for $30.00, and the mirror cost ten cents. In one week the experiment had been performed and positive results obtained.

"It's almost too much of a coincidence" writes Fr. R.G., "that my mind should pick that particular time to devise that method, after having become fixed on the other one" (The underscoring is ours). It's possible, of course, but to me more improbable than that some spirit became intensely interested in the answer, and came along with your card to find out the truth. Seeing that I didn't know, he told me the simplest way to find out."

We will not anticipate publication of the full report by naming here the figures obtained. They lie between 60 and 100 miles per second, and are correct to "within a few miles". These miles can be reduced to a few feet, by later and more exact experiments of the same type. The 32,000 figure heard by Mark P. does not yet seem to be significant: but we note here for future reference a curious fact - that if this figure be taken as miles per hour, the rate per second would 8.88... As things now stand, the location of this decimal point is profoundly disconcerting.

"You may, if you wish, print in RR or FR the details of this interplay concerning the ether velocity, including my opinion that the plan of this experiment came from some spirit," So writes Roger Graham.

* * * *

In November of last year, Round Robin scored heavily in reporting, with abundant witnesses, the "Kareeta" affair (Kareeta may be an error for Corrida, by the way, which will suggest many things). (True enough, no other publication is even aware of having been scooped on this business). Flying Roll has just reported to you, above, what the future may hold to be the most important discovery in the history of modern science - and FR will certainly receive no kudos therefor . . . But there is a new type of news in the making in these days, to which neither secular nor religious press has yet awakened - and when we can bring it to you. Give FR and RR your support. They carry no advertising, serve no special interests - and consequently pay no profits.

-- M. L.

Comment on the Disappearance of Oliver Lerch

By Philip S. Haley, Ph.C.

It seems possible in the light of the observed facts of the seance room, to at least offer some constructive comment on the challenging mystery presentd by the disappearance of Oliver Lerch. Leaving out of the discussion the dramatic elements of the situation, in order to focus the mind upon the possible causes at work in terms of the mechanism, one may treat the phenomena as:

1. Apportation (levitation).
2. Ectoplasmic solution of the organism.

Thos who are familair with the history of mediumship will readily recall the levitations of Mrs Guppy, Maria Silver, and D.D.Home.It would be interesting to know whether Oliver ascended in a maze of light, like Mrs Guppy was seen to do. From Elijah to Mrs Guppy, auras of light have from time to time been recorded as having been noted about the personalities of levitated people. In this connection it is well to mention the field of luminosity which may be seen about seance room personalities; either materialized spirits or mediums, or yogis sitting in either meditation or trance.

It has been amply proved, for those who do not reject credible witness-ship, that the appearance of this luminous field is connected with the extrusion of teleplasms and a whitening of the skin(transfiguration). As the writer has observed it, it begins, very often if not always,with a grayish white field of dim light before the eyes (as seen by psychics who can consciously project the en-exoptic lights). At this time also, the left ear often, if not always become white. At the opening of the meatus of the ear (1), a central core of dense whitish substance appears, accompanied with a luminous field about the ear. This extends, in typical cases to a similar field which envelopes the face, forms a circlet of light above the head, and finally, when the conditions for observation are good, "transfigures" the personality. Telepods may be seen at the eyes, mouth, top of the head and other bodily orifices. Clairvoyants present may report that they can see "the force centers", in their typical colors, at certain bodily levels corresponding to the eye, throat, stomach, kidney, hypogastrium, and pelvis. Since in either trance or conscious elaboration of the ectoplasmic field (though more so in the former than in the latter) there are neurological phenomena which indicate the abnormal (though not pathological) activity of the sympathetic and craniosacral systems, a glimpse of the mechanism at work on the physiological level may be had by study of the work of the systems at the time of the emergence of the phenomena. Reference may be had, for reliable reading, to the writings of Rele (2) for physiologic study from the point of yoga, and of Steiner (3) for clairvoyant observation.

At the time of the appearance of ectoplasmic extrusions, forms may be seen near the organism of the sensitive. These may resemble de-

parted people or the sensitive himself. It seems clear to the writer, from his own experience of some thirty or more years with meditations of variations, that the central being here is the spirit-self (High-self of Long, Personalized-superior-dynamism of Geley) (4). In a former article, the writer has outlined his idea of how the discarnate enter the picture here. The material will be found in an article in a former issue of Round Robin; "Spiritons and Spiroculons in the Light of Psychic Monism" (Feb.& Mar. 1946).

For a study of the actual fact of observed ectoplasmic disintegration of the personality, all students of psychic matters should familiarize themselves with the works of Dr. W.J.Crawford (5), of Belfast, Ireland. While he has been checked by many investigators, his work on the mechanics of ectoplasm is the outstanding study of its kind. Crawford, as did Lombroso (6), who weighed the phantoms produced by Eusapia Palladino, found that his mediums might lose as much as fifty or more pounds in body-weight while subjective symptoms were in occurrence. With the return of the normal personality, these disappeared.

For purposes of explaining, then, the phenomenon of Oliver Lerch, we have in part, only to think of the onset of certain abnormal physiological manifestations of the nervous system, and of the intervention of one or more intelligences. At this point, those who have studied the field with clairvoyant help will have the advantage. They will be able to readily accept the fact of intelligences external to Oliver's personality. But if they have also rightly apprehended the power of the Alter-ego (High-self, etc.) they will also see that, as the adepti of the ages have proved, the personality of Oliver himself may have chosen a peculiar mode of egress from this world of sorrows, and have disintegrated his own body. In the writer's own view, theoretically, he would then have become a spiroculon or spiriton. The only objection to this view of the interference of the alter-ego, in Oliver's story as we have it, is his exclamation, "They've got me." However, even here, although as the writer has said, either way may have been the case, Oliver, not being a proficient occultist, might have mistaken his alter-ego for other spirits.

This view is suggested by the writer, because he thinks it best to steer a middle course in judging such phenomena as those of Oliver Lerch's. For while it is perfectly possible to see spirit-forms, either when materialized or not so, we should bear in mind the story of Job, whose Satanic tempter was given his orders by God as to how far he might go. Experienced psychics generally have found that their temptations seem regulated as to magnitude and frequence. Our hope lies in the fact that the spirit-world is one of law and order. While law breakers may break the law, they must always meet the penalties of the law.

Finally, Oliver's voice presents a phenomena which also may be dealt with in the light of the seance room observations. The "Independent voice" often sounds quite faint, and so may seem far away, when

in fact it is seemingly produced at the end of a terminal of ectoplasm, thru an ideoplastically constructed larynx. For brevity the reader is referred to certain phenomena recorded by the Boston (7) Crandon-Group, and the work of two Japanese Scientists (8), members of the Psychical Research Society of Japan. The latter presented several excellent photographs of the materialized larynx, lying on a table.

In conclusion then, Oliver might have been taken by "Deros" or he may have followed another pattern, a sort of natural disappearance method taken by the ego when he departs from the scene of physical life. It would be interesting if Oliver's character could be accurately portrayed. His case suggests two others the writer has heard of. One related to a girl confined in an institution in Chicago. She threatened to disappear, and did so, under unaccountable conditions. The other case, more recent, is that of a man who was seen to leave his home, while watched by his wife and another person, walk out to the center of a farm field in daylight, shout and disappear. Examination of the ground at that point gave no clues.

-----o-----o-----

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(3) Steiner, Rudolph, The Way of Initiation and other works.

(4) Geley, V. Gustav, From the Unconscious to the Conscious.

(5) Crawford, Dr. W.J., Psychic Structures at the Goligher Circle and other works.

(6) Lombroso, Cesare, see his book presenting his study of Eusapia Palladino.

(7) See the files of the Jour. Amer. Psych. Res. for various studies of Margery L. R.

* * * * * * * * *

Concluded from page 13:

I regard the attitude of F.R. toward sex as being very sane, and feel that any person with sufficient mentality to be attracted to F.R. and R.R. is above prudery.

It might be of interest to you, that the Brotherhood of Light places sex third in the list of 'drives', thereby taking issue with the Freudians. The order is: (1) the drive for significance; (2) the safety drive (food, shelter, etc.); (3) the reproductive drive.

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Concerning Rituals — Trance communicator Lingford: Mark P., Medium.

'I'm not very well versed in these things . . . but so far as I can see these invocations must have back of them a very thorough knowledge of what is being done. That's why it is not particularly dangerous for a beginner to garble the words . . . The ritual is effective only when the force of knowledge is back of the words.'

'Exorcisms and banishments are effective providing the person using them is stronger and has more knowledge' (than the opposing entity). 'The opposing forces are not really forces; they are states of awareness. The side with the keenest sense of awareness will win out.'

'But a ritual worked with intention and power is certainly effective on the astral plane. Even the vibration of the voice is a very strong factor, and then with the form of words it lends body to the thought behind it ...'

Telepathy — Communicator Lo Sun Yat.

'Vocal messages' (= verbal thinking, ideas and not images) 'are transmitted only by help of the messenger spirits, who give themselves to this work. They do not literally travel thru space, but act by an extension of consciousness. But symbols and images may be transmitted by the power of the sender alone. You may be able to transmit an idea by visualizing the letters of the word representing it, but the word itself is a symbol, and usually what you actually transmit is some partial image associated with the word. It is simpler to transmit the symbol direct- e.g. the image of a cat rather than the letters C A T as images. It's the associated image of cat which would be transmitted, if anything. But if C A T had no accompanying image, the word would have to be conveyed by a messenger spirit.'

Lingford concurred in the above statement, and also in the statement that delayed telepathy is a fact. The "message may be sent, and may be received by the subconsciousness, but retained by it for hours or days before released into the conscious area."

Healing — Communicator Lingford. (A question was put by M.L. about healings at Lourdes and other shrines, and similar ones by the Kahunas).

'You have first a mass consciousness, in a certain state, and this has an effect upon the ether, and this reverts back on the individual consciousness. It sends a sort of electrical charge from the brain and spine and opens up the psychic channels in the back. These throw a wonderful

healing force thruout the body. It works on the atomic construction of the body, the forces that hold the body together . . . When you rearrange the atomic construction of a wound or a tissue in a diseased condition, you rearrange into a clean pattern. There is a kind of washing away of the dead cells. You see, some forms of disease arise in the etheric double first., before entering into the physical. If these can be stopped in the etheric they will not operate in the physical - and in time to come this will be done.'

(It is of interest to note how closely this would translate into Huna terminology - and, of course, into other systems also. M.L.)

(Lingford) (in reply to questions): 'No, there is no particular personality involved, such as the Saints or Jesus. That, to be crude about it, is a lot of what you call baloney. I don't like to tear people's dreams down, but it's merely wishful thinking. Thos who in centuries past became evolved in their religious consciousness, have gone on. They haven't time for that sort of thing now. Christ is so far advanced from your earth plane that an awareness of it is just plain rubbish.'

'Yes, the active belief of a group is very important in healing practises . . . But it's a natural reaction, like the growing of a seed. Nature in action, or God in action, if you wish. IT acts in spite of Itself . . . Ritual and magic all come to the same thing . . . Healing is definitely a psychic mechanism going on in the individual and in the mass (= group-mind) . . . The more widespread the belief, the more likely a thing is to take place, because it gives thought force in which lies the building of all things.'

(As all investigators know, suggestion, subliminal intrusions, and impersonation are the chief difficulties in seance work . I wish to point out that suggestion and opposing belief has never had any detectable effect on the majority of the Mark P. communicators, who are always ready with contrary facts and argument. Minor subjective intrusions are observed from time to time, especially in the pronunciation of certain words.

It is always difficult to say how far such material as this is already known to the medium. The Communicators have themselves stated that their work is much easier if the medium has a little understanding of the subject discussed. But in the case of xenoglossy, the various languages used by Mark P. are totally unknown to him thru nor mal channels.

Impersonation may mean that some entity pretends to a false identity, such as a relative, or some distinguished character of history. It may mean also that the entity is not a spirit personality, but a dissociated part of the medium's own mind. Under the effect of a very small amount of alcohol, such dissociation has been observed in the case of

Mark P., but the communicator then stated flatly:

> "I am not an excarnate spirit. I am part of the mind of this medium. I stand in the interspace between the subconscious and the conscious minds. . ."

In the face of such candor, the only 'criticism' to be urged against this entity is his (or it's) exaggeration of his own powers: he professed himself able to answer any question, and in his exuberance declared:"Something is wrong with the whole spiritualist movement." But when a factual question (concerning the figures used by astral scientists for the mean solar distance) was put, the entity exhibited confusion and distress, and presently withdrew without giving any reply. Lingford, when questioned about this declared:

> "You asked a question not within the range of knowledge of this personality, and it disconcerted him."

But it is easy to see how such a dissociated personality, in other cases or if so disposed, might make a most effective impersonation of any character it chose, and might deceive the most careful observer for a time, since its powers are undoubtedly superior to those of the normal consciousness of the medium. Such instances are well-known to students.

As a matter of fact, psychologically analogous cases are familiar to everyone. In ordinary intoxication the personality often becomes bold,confident and aggressive, perhaps quite contrary to the normal self. In some cases this is not all bragadocio; the removal of inhibitions will actually bring forth unusual powers and even the creations of genius. When this condition is induced in a trance medium, either by alcohol or light hypnosis, the bare bones of the psychic mechanism, so to speak, are brought to light. The normal self is wholly submerged and the take-over of the new personality is complete, and may be dealt with on a lucid and coherent basis. I cannot expand this topic here, but wish to make clear that, in accord with the particular purposes of these seances, dubious and suspect communications (which are few) are not reported, nor is any special effort made to solve their origin. We report the fully integrated and distinctive personalities, who are not easily influenced by anything said to them. There are investigators who imagine that if a communicator can be misled by lying to him, he is forthwith proved to be in some sense a fraud. It is well to remember that we ourselves can be misled by suggestions and falsehood, and probably will be in like case after we join the invisibles.

Continued from page 22: * * * *

things whereof no man may speak." The definitions will make the meaning of this passage clear.The 3rd Paragraph on your p.16 is not factual,since sargis does not mean obsessed.The Oahspean word for the condition of obsession is fetaled. Finally, an Angel in Oahspe is simply the spirit form of a man. A spirit may be either of man or of beast. The Essenes of Kosmon of North Salt Lake, Utah, have issued a small dictionary of Oahspean terms.

(continued on page 10

F . G . H . MAKES COMMENT

concerning issues
raised in Flying Roll

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Sex, as means of intercourse: In its real sense it is a means with which a partnership can reach the Absolute, with which the partners can permeate their lower beings with the purity of the Absolute. The lower aspects, as sense gratification, are like a meal in a Greasy Spoon. It is food of a sort, but it gives a cultured person the creeps. Of course, there is sex relationship in the astral. But only on the lower levels have organs to be fashioned in the astral. On the higher levels lovers gather the forces direct and bathe in them - a bath which is purifying in the highest sense.

Then the composition of Man: The divine cause of it all, which we shall call MAN, remains in the divine level and creates itself a triad of bodies there. This triad, by induction, creates another triad in the highest manifested levels. This is generally called "The Monad". This Monad projects a part of itself into the human world and creates around it the three parts of the Personality: physical body, astral soul and mental mind. Each part has its own life, intellect and emotions. Most human beings are yet at a stage where the strongest one of the three dominates the other two and identifies itself with the whole personality. In such beings the Person has very little influence. But the Person has cognizance of all that goes on in the different consciousnesses. Each body has its two major parts, the upper and lower, very different in their functions. At death, the lower half of the physical is permanently abandoned. A shorter or longer interval later the upper half is freed. From the astral on the process of withdrawal is more gradual, each of the seven shells of each body being abandoned one after the other. The awareness is always focussed in the lowest part of each body in use. It is only at the end of an incarnation that the person is completely withdrawn into the Ego and these loses its differentiation and identity. For a new incarnation a new person is projected into the concrete worlds and new bodies formed around it, creating a new personality.

Re Disassociation: It sometimes happens that the Person abandons part, parts, or all of the personality before they are worn out. Such parts can then be used by other intelligences, human or non-human, and are often used for phenomena or as vehicles. There are many cases where the Person abandoned the Personality on the operating table, some other Person or being taking over the Personality and using it - resulting in a very puzzling change of character to the uninitiated. Astral and etheric shells are also often used by nature spirits, who often have a very strong and peculiar sense of humor. Those trained in the occult sciences are also often able to form astral and etheric shells and use them for

the purpose at hand.These shells, when abandoned, often are used by other entities. Adepts can form any number of bodies and use them simultaneously with full consciousness.

Dream control and Telekinesis as reported by Gaddis ceases to be puzzling when one realizes that material things can only be affected by material things.In the dream state the personality is in the astral and so cannot affect material things. But returning into the body the etheric, which is material, forms the bridge and can produce the phenomena.

The time interval is conditioned by the time it takes to take full control of the physical vehicles.

I fully agree with your stand on "useless secrecies". Up to about slightly more than 2 years ago secrecy was imposed on a few things. But events, the nearing end of the age, made such secrecy unnecessary as those who could make unhallowed use of such matters will not have the time to do so.

The Mi-Go are evidently nature spirits who inhabit these altitudes and are not exactly inimical to humans.

Witchcraft, the much sneered at by our "know it all intellectuals" is anything but dead. In the dark ages it had reached such proportions that harsh remedies were necessary. But then these same remedies became such marvelous tools of oppression and looting that it came inot bad repute deservedly. One case where the cure was worse than the disease. I myself have come across numerous cases of witches and witchcraft in the back countries of Europe. There the arts are still transmitted from father to son, from mother to daughter and from intimate to intimate. And not the watered down witchcraft of the Pennsylvania Dutch either. There is much deeper knowledge hidden amongst the peasants of the backways. Whether in the mountains of Spain, Portugal, Italy, the Balkans, central Europe or the Lapps.Amongst all of them I have found witches and a wide knowledge of the Black Arts. Not to speak of Asiatics,Africans or Amerindians.

It seems to be little realized that the day consciousness is only a very small part of the consciousness of the Person and that of the Ego. What knowledge and powers reside in the Ego is sometimes brought out in emergencies, when the Ego takes over for the moment,. often much to the surprise of the Personality, when it realizes what has happened.

The experiment by Dr. Durville was a success thru the powers of the observing clairvoyant. I will try to classify the various appearances: (1) physical; (2) astral; (3) mental; (4) the Person; (5), (6),(7) the bodies of the Ego. The leaping flames correspond to the Person,being the connecting link between Ego and MAN.

Concerning the risk of premature burial, I have known a number of people who, whilst very sick, were given the choice of either living on or dying, and out of a sense of responsibility towards others, came back and continued living. None of them had any sense of fear of death or its results. And some of them had been on the "other" side for days or hours. I very much agree with the necessity not to bury anyone until unmistakable signs of putrescence have commenced. Then it does not matter whether the body is buried, cremated or fed to the buzzards.

Re Time Travel, there are different kinds of it. The consciousness can be elevated to a level where time is not, that is, into the absolute. From there, at any desirable point, the consciousness can be lowered into the particular time and locale and the acquired information brought back. This is the way of the Adept. Another way is to contact a mind in the particular time and either get its information unbeknown to the owner, or get his cooperation. The most common kind is exploration of the Akashic Records. But in this all events are jumbled up in time and sequence to the novice. Hence the finding of either the reality, the time or the sequence of the events seen is very difficult and tricky indeed. (Using this method I always look around for a calendar on the desk or the data on a newspaper someone is reading). Usually, in seeing the Akashic Records, the seer finds himself right inside the events as they happen, or seem to happen. Much material in the Records, consists of the thoughts of some strong thinker, and hence has no objective reality. From the Astral, from which the more reliable guides operate, a certain amount of seeing ahead is possible in the Akashic. But the unreliablitiy of such seeing applies to them too. Hence prophecies from the Astral are even more unreliable than from any other source because the Astral is the realm of illusion where every thought dresses itself into a temporal reality. That is why every communication from the astral has to be double-checked as even with the best intentions the communicating spirit very seldom has the equipment to check sufficiently for himself.

Here is one advantage of adeptship, even of a minor grade. As you know, the fundamental purpose of all life is development by learning how and what to do. For that purpose the Monad, which remains in the Deity, creates itself the Ego, which, in Man, projects an extension which I call The Person, around which the Personality consisting of the Physical, Emotional and Mental is developed for the particular incarnation. Where the Adept has the advantage is that he is able, in his Ego, to project a number of persons simultaneously and so gather the Honey of Wisdom and do his Karmic work at a much greater rate than the non-adept. He lives a number of very active lives simultaneously, and of course, increases his scope of action accordingly.

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Letter and Comment

(E. C. Krieger on the Mark P. Seances and his personal experiments)

"I am very glad to have an opportunity of reading the reports of the Mark P. Seances:the distinctness of the trance personalities, even tho you say the notes are not verbatim, is remarkable. I cannot say that I accept or reject these personalities as contributing factors to proof of survival - I am yet too new to the subject to make categorical statements of that sort. . .

"I can, however, relate them in a degree to my personal dream sequences. Dream characters have distinct identities and abilities consistent with them, but I do not consider them surviving personalities seeking expression. This parallel may be neither fair nor exact.Still, supposing in hypnotic trance a subject is made to dream, and caused to awaken and still maintain a dream-actor's personality. Here we would have a synthetic trance personality with complete and exact identity.

"Of course, because such a demonstration works does not negate the value of 'spontaneous' trance identities. I tend to doubt the feasibility of objective proof of survival, or even consistent subjective concurrence. . .

"Granting the existence of universal knowledge, as evidenced by clairvoyance of "past, present and future", with clear cognizance of personalities belonging to these, I wonder that future personalities DO NOT MANIFEST IN SEANCES. Perhaps they do, and I have not read the accounts. To me, if deceased personalities may communicate through a medium who has had no normal knowledge of them, then so could a yet-to-be personality manifest . . .

"Also, what of extra-terrestial beings. I thinkit unlikely that the human species is the only one capable of intelligent action? Language should be no bar, in view of xenoglossy. (We think Mr Krieger has in mind both intelligences from other planets, and those from other"planes", not necessarily earthborn, including perhaps those of the Elemental orders. Ed.).

"Mr Krieger continues by speaking of "verge" experiences in astral projection experiments). "I was aware of peculiar muscular sensations along the left side, and partly on the right, together with a varying sound, sometimes like a powerful wind, again a harsh vibratory noise . . . My dreams have given me occasional scenes whcih I have verified as either having recently occurred without any conscious knowledge on my part, or as occurring some hours or days after the dream. These are always in sequence with other and non-factual dreams.

"Did I tell you of the instance in which A.... in dream or clair-

voyant state, distinctly saw an intense electric-blue figure poised by my bed? It appeared to him as though constructed of a main loop of glowing gas-tube, with an interconnecting maze of lesser filaments,all aglow . . . My approach to all these problems is my own, and my goal is to learn to crawl before I run. To me, the potential developments are limitless."

So far, Mr Krieger. To me, the letter as a whole exemplifies the attitude and type of approach which Flying Roll has consistently advocated. The method is empirical and the spirit is that of science - but of science which is liberalized, tolerant and informed on "occult" or illuminist problems, and at the same time aware of its own ignorance and inadequacy.

It is seldom indeed that the printed account of any seance gives an adequate impression of what takes place. Let the reader experiment by trying to write up a two-hour talk with a half-dozen successive visitors, with interjections by as many more on the 'reception committee', condense it to (say) 1,000 words, and give a vivid but truthful account. When bare words go on to paper, how much of the personality is lost! Tone, manner and mannerisms, dozens of intimate touches cannot be reproduced. The reader of 'reports' sees only the skeleton, as it were, of these very real and natural personalities. So far as the 'evidential' nature of these repprts is concerned , perhaps the most impressive aspects do not appear in the transcriptions at all. Nor can the reader have the intimate knowledge concerning the medium, his character, manner, general backgrounds, which is essential in evaluating the communications.

Under hypnosis, a subject can be made to assume any personality which he can recall or imagine or create - Hamlet or the ghost, or the unknown playright, or good queen Bess, or some one of whom he has dreamed. But the parallel with the revenant spirit soon breaks down. Queen Elizabeth in propria persona, as a revenant, might conceivably have a remarkably good knowledge both of her own past time and of contemporary statecraft; but a hypnotized subject told that he is the Queen will probably have to confine himself to a regal deportment. It is known that a great many spiritistic phenomena, both mental and physical, can be imitated or reproduced by hypnotic methods; but as Mr Krieger points out, this does not discredit the originals. There are people, however, stupid enough to think that the imitation of a supernormal happening by a stage magician, is conclusive proof that no such 'genuine' phenomenon exists.

Many people have expressed doubt as to the possibility of an objective proof of survival. Everything depends, of course, on the definition of objective proof. It seems likely that the increase of materialization phenomena (of a most remarkable sort), the spread of psychism in various forms, and the almost certain discovery of some means of instrumental communication, will turn probability into a certainty for every-

one who is capable of grasping the facts. Yet since ignorance and prejudice will always govern the masses of humanity (including many "intellectuals"), perhaps it is true that a wholly compelling and indubitable proof cannot be achieved. This does not matter a great deal since the beliefs of the masses do no depend on knowledge and demonstration, but mainly on what Professor X, industrialist Y,and movie star Z have to say about it, and whether to believe or to scoff is the popular attitude of the moment.

The question concerning the manifestation of "future personalities" involves us in a vexed problem of the nature of time and time-conditions of different levels of consciousness. We have heard Adepts speak of conversing with persons living centuries in the future (our future but their present); yet such conversation implies that they can also function in a moment which is present to us. In theory (or perhaps in conjecture) there seems no reason why, if this is possible, such future-living persons should not talk in a seance room as well as anyone else, or anywhere else. Communicators who claim to survey future events are fairly common, and it is asserted that the "Akashic Records" (= vibratory rates of the ether?) contain future happenings as well as those of present and past. It is also said that the events of our future exist in these "records", not by reason of Divine fore-ordination, but as implicits of our present: the consequences which are involved in our present acts are as truly existent as the acts themselves: they can be read by the knowledgeful mind much as the oak tree can be"read" from the acorn, not by an intellectual deduction however, but by a kind of transposition of consciousness into an increased vibratory rate ... Our own minds operate under the category of causation, just as under that of space-time, and causation to us is deeply associated with time sequence, or time intervals and lapse: the Carlylean Everlasting Now is everlastingly talked about, but is almost if not wholly beyond our grasp . . . In the Mark P seances we are continually being told that space is solely a matter of "separated conscious awareness"; and change of place is a change of awareness only. Since space to our modern thought has been converted into space-time, or since the concept applies to time as easily as to space, it may help us to understand the present existence of "future" persons and events... The questions arising along these lines are numerous and very subtle, and we may profit somewhat by merely being aware of this fact, even if we make no further progress with it.

Precognitive dreams such as Mr Krieger mentions, along with all other kinds of foreknowledge and prediction, are obviously time-problems. The brainless sophistries of "The future does not exist, therefore it cannot be foreseen," and "That which can be foreseen is sure to happen, therefore the future is predetermined" will probably continue to fog up our horizons. But probably all precognition may be expressed as an expansion of consciousness whereby not the "future" but the implicits of the present are discerned as contemporary existents.

If I predict correctly that the next three falls of the dice will bring the six-face uppermost each time, the fact and the present knowledge of it are contemporary, but the throwing of the dice is in a time-consciousness which insists on now and then. Shall we say crudely that the everlasting Now is a well or shaft (How deep, how deep, is a question for the Gods alone), and the universe is packed into it, and the waters of oblivion cover all that it contains. But somewhere in this shaft are points of light, your consciousness and mine, and the cross-section in which they shine is like a film of unimaginable thinness, and it is named our Today, and our Now, and Present Time. When this living spark looks down or up (it makes no difference) it says 'tomorrow' or 'yesterday', and cannot understand that all this height and depth is Now, Now, forever-now, and Now is the same as forever. And it would not be too hard to write thousands of words showing how stupid and contradictory this our metaphor has turned out to be, but still we take stand with Teufelsdroeck in his eyrie and say now, now is the All, and ever-forever is Now, and what Now may be we have no idea at all - and for knowledge of our ignorance we give thanks if thanks be due and needful.

Coming at long last to this business of astral projection with which our correspondent is experimenting, we take space for words of warning. Not for Mr Krieger, but to others equally bold and far less cautious. Unless you are under guidance of an Adept, no one can predict what your personal experience will be, what pleasures or what dangers await you. Karmic factors enter in here, or so it is believed. The Guardian of the Threshold is a myth to some but three-times Cerberus to others. We hear tales which we do not repeat, having been assured that Flying Roll keeps some honest folk awake at night as it is. We inveigh against cults of secrecy, but since universe means everything, there are ultra-Dantesque brews cooked in it, whereof the lid is best kept tight. But since whoever masters thid Art of Projection has keys of the Kingdom given him, let us remember that the golden rule is to frame the Golden Law. This law is the one you make for yourself, to stay at first close to your own beddes hede, till you can see and hear and understand A, B, AB of your new freedom - and after that in your own house or street for a long time, and leave India and the planet Mars to fume and flame in unvisited remoteness. And find out from somebody, if you can, what to do in case you should meet Gorgon and Cerastes dire; they have at least as much reality as rainbows and pots of gold most of us set our hearts upon.

--- M.L.

- THE TEMPLE OF OSIRIS -
(The Great Pyramid)

by

B.F.Greenlee

(This publication takes no side in controversies concerning Oahspe - but the book is a formidable problem and the object of much interest and study, by no means to be brushed aside as of no importance. There is real need (in spite of the efforts of Mr Wing Anderson and the Essenes) for short synopses of Oahspe teachings on specific topics; thus only will the multitude of us get some inklings of the mystery. Comes now Mr Greenlee, confessed lover of this leviathan, with a summary of all that is said therein concerning another mystery, the great pyramid, and we think our readers will welcome it. We condense somewhat, for the usual reason of limited space, and Mr Greenlee is not responsible for the resulting deficiencies of style).

The Pyramid's beginning: The Oahspean account places this at a time coincident with the expulsion of the Shepherd Kings; and the manner of its building was the manual labor of men and women. The heading of the Book of Lika, Son of Jehovih, reads:

> Jehovih said: I gave unto the earth a time of full earthhood, and that .. men might know the period thereof I caused man to build a pyramid in the middle of the world. For it was my mark that man should turn from stone temples and the hope of everlasting flesh-life to rejoice in spiritual abodes in my etherean heavens. . .

Oahspe gives the time of Lika as 3400 years before Kosmon, which would be about 5248 B.C. of our calendar, or "about 50,000 years after the submergence of Pan (Atlantis?)." The account of the building is found in the Book of War against Jehovih, Ch. 49, Para. 8-20.

The builder was a Pharaoh named (in Oahspe) Thothma, who was under the inspiration of the false God Osiris. (A false God is a ruler of part of the lower heavens, a powerful spirit, a teacher of false doctrine and an enslaver of mankind, who eventually will be destroyed by Jehovih).

The reason for the building was Thothma's desire to find a safe place to leave his body while he was entranced. His periods of entrancement lasted four days or more, during which time he was projected. He achieved this condition by 'swallowing his tongue' (a well-known Oriental feat). In the labor of the building, Thotma impressed 200,000 men and women who labored at the task for 24 years.

The Temple of Osiris (contd:)

The Materials (stone): were found in two places; one above the banks of the river Egon (Nile?) at the foot of Mt. Hazeka, the other across the plains of Neuf in the mountains of Aokaba. From the headwaters of Egon a canal was made to Aokaba, and thence by locks to the plains of Neuf; thence to Gabir, the chosen place. (These names puzzle me, but some student wiser than myself may identify them).

The instruments: used were the gau, the length, the square, the compass, the plumb and the line - and none other than these.

The raising of the stones: was by incluned plane, built of logs and constantly raised, as wide as the pyramid, and extending 440 lengths of a man. They were drawn up this plane by capstans and by handpower. To remove this plane alone required six months after the building was completed. The pyramid stood 'the greatest building ever upon earth and the greatest that ever would be.' (An interesting bit of prophecy).

From the forests of Gambotha and Rugzak (where were they I wonder) came the logs for the floats on which the quarried stones were floated to Gakir (Giza?)

> 'Jehovih had said: suffer them to do this, for the time of the building is midway betwixt the ends of the earth . . .'

I don't know whether this refers to geography or chronology. If the latter, it makes an interesting reference to the time of our planet's dispersal.

Oahspe says that Thothma was the greatest Adept who ever lived on earth; that he was promised everlasting life on earth, but died on his hundredth birthday from falling over a stone. He is also said to be the man who introduced the false dogma of reincarnation to the world.

* * * * *

Mr Greenlee also sends us the following addenda and corrections:

In the article Verbum Sapienti, Flying Roll, Delta I, page 16, you state you have not obtained the exact reference in Oahspe to materialized apirits holding orgies with earth-folk- yet you print the exact reference on the same page (Correct! the error was noticed but too late for correction. Ed.).

Sargis means a condition which enables a discarnate being to manifest ~~to the~~ sense of the embodied. (It refers to) both a materialized angol, or the person in whose presence the materialization takes place (cp. a materialization medium). Drujas are "wandering spirits of darkness: all spirits below the first resurrection except infants."

"Many of the Drujas came in Sargis to the families of the Egyptians, eating and drinking with them corporeally; and yea, even doing

(continued on page 13

NOTE ON AN ASPECT OF VAMPIRISM ----

(Extract from an article by the Hon. Ralph Shirley in the Occult Review, November, 1924)

"It may be doubted, indeed, in spite of the lack of records, whether vampirism in one form or another is quite as absent from the conditions of modern civilization as is commonly supposed. Although we are not today familiar with the Slavonic type of vampire that sucks the blood of its victims, producing death in two or three days' time, strange cases have come to light occasionally when people are the victims, by their own confession, of something of a very similar nature, the vampire in these cases being an entity in human form who indulges in intercourse with someone of the opposite sex. Such cases today, generally speaking, are promptly consigned to one of our lunatic asylums and do not reach the public ear.

"I happened, however, quite recently to hear of an instance of this kind. The victim had been engaged to a young man, the family, on account of the man's antecedents, not approving of the engagement, but not being actively hostile. The man died suddenly, and the girl was prostrated with grief. Shortly afterward, however, she recovered her normal cheerfulness, and somewhat later confessed to her mother that she was visited by her former lover in physical form. She subsequently became engaged to another man, but owing to threats, as she said, of her deceased lover, the engagement was broken off. The last time I heard of the young lady in question she was stated to be a consumptive. Naturally, these things do not get into the papers, and obviously the ordinary medical man will put down such instances as pure hallucination. Still, if we have any belief in the philosophy of the occultist, they are bound to give us pause and make us hesitate before saying that vampirism is entirely a thing of the past."

Montague Summers, in one of his books, quotes this passage from the writings of the Hon Ralph Shirley with approval, and adds that he has met with similar instances in his own experience.

--- Vincent Gaddis.

* * * *

We question whether the case described above should be properly classed as vampirism; it is not even sex attack, nor, properly speaking is it congressus subtilis. The rumour that the young lady became "consumptive" is to be taken at rumour-value and no more; all happenings which people think of as unnatural are of course supposed to have a bad end. We do not allege that this case "proves" anything, since the facts themselves are unprovable, tho reported by a careful and responsible writer (Hon. Ralph S.). On the other hand, it is not likely that any well-informed occultist will dispute the fact that such instances occur, along with many others involving true vampirism and witchcraft.

(continued on page 30

"The Earth Floateth in the Vortex"
(Oahspe)

(RR friend J.E.Morgan send us quotes from New Lands of Charles Fort - whose works are 'must' reading for the few adult minds of our generation).

"There arem or there are not, nearby cities of foreign existences. They have or they have not been seen, by reflection, in the skies of Sweden and Alaska. As one will. Whether acceptable, or too preposterous to be thought of, our data are of rabbles of living things that have been seen in the sky; also of processions of military beings, monsters that live in the sky and die in the sky, and spatter this earth with their red life fluids - ships from other worlds that have been seen by millions of the inhabitants of this earth, exploring night after night in the sky of France, England, New England, and Canada - signals from the moon, which according to notable indications, may not be so far from this earth as New York is from London - definitely reported,and, in some instances, multitudinously witnessed, events that have been disregarded by our opposition."

* * * * *

But sounds have been heard in the sky. They have been heard,and it is not possible to destroy the records of them. They have been heard. In their repetitions and regularities of series and intervals, we shall recognize perhaps interpretable language. Columns of clouds, different-colored by sunset, have vibrated to the artillery of othersworlds like the strings of a cosmic harp, and I conceive of no buzzing of insects that can forever divert attention from such dramatic reverberations.Language has shone upon the dark parts of the moon: luminous exclamations that have fluttered in the lunar crater Copernicus; the eloquence of the star-like light in Aristarchis; hymns that have been chanted in lights and shades upon Linne; the wilder, luminous music in Plato."

* * * * *

"Anybody who has not been through what I've been through, investigating this subject, would ask what are the bases and what is the consistency of the science of astronomy. The miserable, though at times amusing, confusion of thought that I find in this field of supposed research, word my inquiry differently - what of dignity, or even of decency, is in it?"

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Thus much from Charles Fort, read the Books of Charles Fort, published by Tiffany Thayer, The Fortean Society, Box 192, Grand Central Annex, New York City.

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VARIORUM

In the Lodge of the White Brotherhood

Under this opposite caption we print, in Round Robin for March, 1947, an article by J.T., well-known to many Flying Roll Readers. We invite your attention to it. It is a factual first-hand account, unadorned by fictional fantasies, and RR was chosen for it rather than FR in order that it might reach a wider audience. We consider it a privilege to offer veridical material of this type, not obtainable by other publications.

Zones of Safety.

Flying Roll repeats by request the enumeration of areas of comparative safety given by Elder Fr. F.G.H., and published in Round Robin for March. This refers to the world conflict predicted by him for the year 1960, plus or minus one. "In the East, the northern tip of Maine, New Brunswick, most of Nova Scotia and the coast strip between Cape Hatteras and Florida. In the Central Section, the Dakotas, most of Montana, western Wyoming and Colorado, the purely agricultural sections of Missouri, Kansas, and Arkansas, Texas and the Big Bend country, the southern strips of Arizona and New Mexico. In the West, northern California, southern Oregon, eastern Oregon, central and eastern Idaho, Utah, Dixie and the east-central strip of Arizona between Globe and Holbrook. Many other small sections are also fairly safe. Everywhere it is equally advisable to have a strong shelter at least 6ft. underground and a stock of necessities to last a considerable time. The atomic cataclysm will not last more than six weeks but the aftermath with its general destruction of communications and production will last a number of years." 'Store arms and machinery, and combine in groups which may serve as nucleus of the new civilization.....'

Mystery of the Tunnel Builders.

Hundreds of miles of tunnels - and who built them and why? And who lives in them now, if anybody? Vincent Gaddis will discuss these and other equally amazing facts in Amazing Stories magazine, in forthcoming issues. RR and FR have not been in high favor with this widely read publication, but Mr Gaddis is always in high favor with us, and we believe with all our readers. Charles Fort has nothing 'on' V.G. for sensational fact-finding, and we consider him a careful and truth-serving investigator. True, we never know what to do with this data; but certainly a large part of its importance lies in the fillip or flail-stroke it gives to our philistine acceptances. Our human race is very old indeed, and all our knowledge also- or so there is good reason to believe. And to uncover a mystery need not mean that we rest therein, but may go on to some understanding of it . . Mr Gaddis has long been a contributing Editor of RR and FR, and we recommend his articles in whatever publication they may appear.

The Pendulum (Memo from Dr. J.C.van Uchelen)

" Are outside intelligences contacted by use of the pendulum, as sometimes occurs, for instance, in the case of autmatic writing? The answer is negative in the following explanation:- The action of the pendulum is caused by an actual transmission of vibrations, which in turn awaken their correspondence in

both object and operator. The vibrations awakened between operator and object are to some extent reciprocal, the pendulum being the medium. The juxtaposition is formed by the inherent intelligences comprising the object and the intelligence of the operator: the Elementals, entering into the transmission process, also play their part. (It is always good to experiment judiciously for one's own satisfaction: in this way sometimes an improved method is found."

Dr. van Uchelen (M.D., and research specialist) is the author of 'Healing and Occult Science', published by the Theosophical University Press, Covina, Calif., 1947 - a conservative but highly competent and in-going discussion, the best we have seen on this subject - which we hope to review in RR for April.

The point of view on pendule phenomena, expressed above, should be examined most attentively. We take it to refer to the ordinary and familiar uses of the pendulum, and add only that, like many other devices, this probably can and does become a means of spirit communication, sometimes and for some people. Whether or not it is a desirable means is another and very dubious question, but it cannot always be ruled out as a possibility - nor does Dr. van Uchelen do this in his own comment. The phenomena of the pendule, however, are extremely varied; it is alleged by some, for instance, that it will not respond at all if held over a dead person or animal, or even over the photograph of a dead person; yet if the chemical constituents of the body could be separated, presumably the pendulum would indicate their presence. If these alleged facts are correct, pendulum theory must eventually account for them. The intelligence of the operator must obviously include his subconscious knowledge and his involuntary control of the motions. We have yet to see a pendule which would work if the string, tho held by the experimenter, is passed over an edge orpeg so that movements of the hand are not transmitted to it - tho we have heard assertions that this does not prevent the swing.

Vincent Gaddis on the Oliver Lerch Case.

"Re the disappearance of Oliver Lerch, which occurred not far from here: due to my own inquiries into the David Lang and Issac disappearances, quite similar cases which I wrote up for FACTS magazine some time back, I do not think the boy vanished upwards --- he was invisible, and as a result, his slowly fading voice created this illusion of being up in the air, for the witnesses. Lang's voice was heard, slowly fading and growing weaker, for several weeks after his disappearance. Years later, Lang's sister attended a seance in Brooklyn, N.Y., and got in touch with her father, the message indicating that he was "between two worlds" for some time after vanishing from this plane and entry into the spirit world. I have a copy of his actual handwriting and the identical spirit writing at the time the message was received.

And concerning Linking Ring

"As a semi-professional magician, I well know the faults of my brothers in the psychic field. But the Linking Ring, official organ of the International Brotherhood of Magicians, runs some very good material, honestly treated. Recent issues have discussed ESP, Indian magic, various incidents. There's a series now running on magic in India - feats of the Yoga and happenings that cannot be explained."

(The two paragraphs above are from Mr Gaddis's correspondence with the FR editor - nor can we, to our profound regret, print more than a small part of the astounding data collected by this investigator. That does not mean that we have established a "cult of secrecy", but only that Mr Gaddis is a well-known writer, and we cannot exploit his source material.

(We take this occasion to make brief reference to the Dero controversy, centering around Mr Shaver and the A.S. magazine. The issue is by no means disposed of, there is a substratum of solid fact, and the VAU Communicators whom we once quoted are being substantiated. This statement, it should be understood, does not refer to the fictional extravaganzas built around the facts - but to basic data of an extremely serious sort. We hope to offer some sort of summary of developments, in a future issue).

Lerch Case again

Fr. Victor Mold (533 So.Harrison St., Montpelier, Ohio) remarks that the disappearance of the bodies in the case of Oliver Lerch and several similar disappearances may have been brought about by dematerialization, though by whom or for what purpose is a mystery: the cries for help resemble the 'independent voice' known in spiritualist phenomena. Note that the moon was full, and 'light enough to read'. Any Physical body in the air, not too far overhead, would have been visible."

Dogs have their day

Fr. V.N. also sends us a clip from Sports Afield, March '47, article by Horace Lytle, concerning a dog named Rags, part Sealyham, rest being dog only. Rags was blindfolded, six people wrote numbers on slips of paper, numbers known to writer only and not seen by the dog's owner. But Rags barked out the right number each time. Each person then drew a card from a deck and personally asked Rags for the number - and the dog gave it without error, barking ten times for a face card, but without differentiating between suits; the owner had no share in this test at all. This owner claimed that he had developed similar powers in several other dogs, by training. Usual theory, we believe, is that such animals are controlled by Elementals, nature spirits or low-grade semi-human entities, which get their knowledge either by telepathic pick-up or direct observation. Talking animals of course are the oldest property of folklore and fairy tales, and as usual there's a substratum of facts. If it is true that many,

perhaps most dogs can develop such powers under training, some further explanation is needed . . . Fr. F.G.H. tells us, the only dog which is now not under control of the group-spirit is the German Shepherd; it would be interesting to know whether this breed could develop these Ragian powers more frequently or more easily than other dogs.

Dion Fortune and the F.I.L.

We have inquiries concerning Dion Fortune, Warden of the Fraternity of the Inner Light, headquarters in London. Our information is that she died about two years ago "under very odd circumstances". What these were we cannot say, nor do we know anything about the present status and headship of the Qabalistic Order which she directed. She had many enemies, as is perhaps inevitable for one in her position, but she possessed executive ability, much occult knowledge, and exceptional gift for literary expression, particularly in the exposition of obscure occult subjects. Her Mystical Qabalah is a particularly fine piece of work.

We take this opportunity to remark that there are practically only two sources of reference for the study of modern esoteric Qabalism: nothing whatever can be learned about this important subject from encyclopedias and similar books of reference, and very little from the books of Colville, Gewurz and others dealing with the "Kabbalah". An immense amount of Kabbalistic lore is of course scattered throughout occult literature, and the Kabbalah Denudata of MacGregor Mathers is an indispensable source book. But from all these we learn almost nothing about the techniques of the Otz Chiim, or Tree of Life, the great glyph or symbol-system which is the basis of meditative practise, the unfoldment of consciousness, and of magical practises. Esoteric Qabalism is primarily a psychological method, a mode of using the mind, enormously productive, and the TREE itself is perhaps the most comprehensive glyph and most magnificent symbol system ever devised by the mind of man - if man did devise it; the old rabbis attributed it to Angels. The ignorance and neglect of this system in the West is to our way of thinking a great pity, for it is peculiarly adapted to the occidental mind-body complex, and has a basic integration with Old Testament concepts and early Hebraic mysticism which assimilates it to our culture. Well, the two sources referred to for knowledge of modern esoteric Qabalism are the Mystical Qabalah of Dion Fortune (a beautiful piece of exposition), and the works of Dr.F.I.Regardie (The Golden Dawn -4 vols.) Tree of Life, Middle Pillar, Garden of Pomegranates and others). The occultist who has not studied the glyph of the Tree of Life in its modern interpretation can hardly be taken seriously as to scholarship (The Theosophists, be it said, are particularly open to reproach in this matter: the Mystery Schools of the Mediterranean Basin, the Christian Gnosis, esoteric Christianity generally, and the whole history of Rosicrucianism are bound up with esoteric Qabalism, but most of the followers of HPB simply take the whole of this over into their own domain, as contributory rivulets to the stream of Theosophical learning).

Recurring to Dion Fortune (who wrote many occult books beside the M.Q., lectured, was trained as a psychiatrist and psychoanalyst, turned out some good fiction also), we add an item little known even in the occult world, viz., that the lady was married - and to a Welshman - and that said Welshman (who never appeared on the public scene)was an exceptionally fine clairvoyant. The combination of his powers with the occult training and abilities of D. F. produced a distinctive and rather formidable result, not to be trifled with by hostile but less competent magicians (Our statements concerning this marriage come to us from a learned and well-known occultist in whom we have great confidence).

Routine: Inquiries about the Mark P. seances lead us to repeat (a) that there is no religious element connected with them, (b) No ritual or ceremonial is used, if one excepts an occasional use of passes or the vibration of a mantram,which are powerful aids when a Control is in difficulty (c) No physical phenomena occur, other than the control of the medium's body (d) Sittings are sometimes held in full light; it makes no difference to the Controls; but a single shaded table light is usually used for convenience. The medium and two other persons sit at a small table, others anywhere around the room. Occasionally a Control suggests a change of position. No formalities, and smoking except when some Control objects to it. The conversation is between the Controls and two sitters for the most part.(Dr. P.C. and M.L. at present), but other sitters often join in or are addressed by the communicators. The idea is simply to keep the talk in profitable channels, avoid wasting time in trivialities and argument. Care is always taken about asking leading questions, but this does not matter a great deal, since the Controls show no sign of being suggestible, bring forward their own facts and arguments, behave exactly like normal here-living people.

Bewildered and "earth-bound" spirits are sometimes brought in,and an effort is made to help them. Some spirits are unable to say a word, or more than a few words, tho they are apparently in control of the medium's body. The medium himself, Mark P., sometimes but not always hears part of what is being said, and feels that he is standing at the left side of his dense body. Clairvoyants at the circle sometimes say that he is visible to them, in that position. There are about five sitters who are regular in attendance: the others change, and occasionallysome newcomer will disturb conditions temporarily. Meetings are held in the medium's own apartments, and he receives no compensation of any kind. It has been impossible so far, to secure the regular services of a stenographer, but notes are taken in shorthand by M.L. as completely as possible. A summary is made of these and(usually) sent out in the form of circular letters to persons especially interested. They will also be offered in the form of small booklets, about 30 pp in each, at $1.00 The demand is naturally very limited and the charge is made to apply on typing, stencil cutting and mimeographing, stationery, and occasional stenographic work.

Finally,we repeat that these seances are not the usual spiritualist sort, not 'message circles' or religious gatherings, nor devoted to 'phenomena'. The objectives have been (1) to give as much assistance as possible to distressed persons on the 'other side'. (2) To acquire useful and factual information concerning life conditions on other planes, along with comments of the discarnate on scientific and philosophic problems. The communicators are received and treated on the assumption that they are exactly what they claim to be - normal human beings living under different conditions and possessing certain advantages we do not have. This is not inconsistent with a critical attitude and many mental reservations; information is not tobe considered either true or false,simply because it comes to us from excarnate personalities. There have been a few impersonations and a good many anonymous communications; in many other cases much detail has been given about the earth life of the revenant. No great historical characters have so far appeared (nor have they been sought for), nor has there been much "ethico-religious twaddle".

The polyglot character of the talk, which at first was a considerable obstacle, has largely disappeared . . . We are not concerned with 'proving' survival, nor verifying identities, nor discomfiting sceptics, nor sustaining or opposing particular theories in any field, but still feel that we have learned a good deal and have a chance to learn much more. Much that has been learned, of course comes from reading between the lines, so to speak - conditions, limitations and powers, psychological facts and problems such as would lie in the background of any group discussion: a casual aside is sometimes more instructive than pages of moral sentiments. One learns from critical and reflective attention, rather than from devising tests and traps - just as one can or could do on our own plane of existence. . . A last point concerning questions sent in by correspondents. We have to use our own judgment as to whether they are suitable, and can present them only when opportunity offers. Our friends in the 'beyond' are willing to give needed information, if they possess it, and if it seems proper to them to do so.

We are told by some of them that these seances have attracted a good deal of attention on their side of life and that great numbers of persons attend them. Whether this is true or not, it is one of the possible factors to be considered in allocating the limited time available for the meetings.

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Continued from page 23:

Friends of Flying Roll who protest against the inclusion of material of this type too readily forget,it seems to us,the fact touched in the last sentence of the first paragraph of this article.

The complete scepticism and ignorance of physicians and psychiatrists (the majority of them) works terrible injustice and harm:and since these professional men usually cannpt themselves be told anything,the only recourse is to inform at least a small section of the public. --M.L.

THE MARK-P SEANCES:

These are held two or three times a month here in San Diego. The Medium, Mr Mark Probert, is non-professional and unpaid.

The Seances are not "message circles", nor religious gatherings, but are devoted mainly to factual material and discussion with well informed Communicators. Trance mediumship only, with some Clairaudience - no Physical phenomena.

Many advanced students of Psychism are interested in the Reports sent out as circular letters.

Expenses incident to the seances (clerical work, mimeo., postage, etc.) have been partly met by voluntary contributions. To meet the deficit as well as to extend the service, the Reports are being collected in Booklets of from 30 to 35 pages, for sale at $1.00 each.

It should be understood that these are not "test" seances, nor designed to "prove survival". Nevertheless they are conducted in a careful and critical spirit.

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If interested in the Booklets or in receiving the circular letter memos.,
Address your requests to:-

The Editor,
Round Robin,
3615 Alexia Place,
SAN DIEGO 4, California.

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We regret that neither Flying Roll nor Round Robin can appear punctually on given dates: conditions of publication, over which we have no control, honce may delay any issue from a week to ten days.

(The ALPHA issue of Flying Roll for each volume should appear late in March. The Beta issue at the end of June etc.).

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