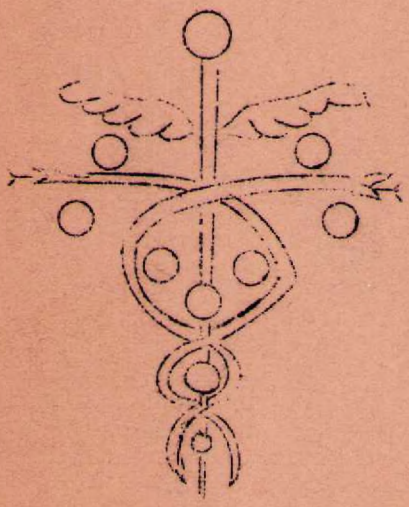
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"And he said unto me, What seest thou?
And I answered, I see a Flying Roll."
(Zech. 5:2)

GAMMA 1 SEPT.

MCMXLVI

THE FLYING ROLL

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GAMMA I SEPTEMBER

MCMXLVI

A Quarterly Publication

by

N. Meade Layne, M.A.

3615 Alexia Place

SAN DIEGO 4, California.

THE FLYING ROLL

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Published
Quarterly

Price:
50¢ per copy.

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OF USELESS SECRECIES ----------

There are few people more trying to one's patience than the occultist who solemnly assures us that he knows the answer to our most serious problem, but can't tell us, or won't tell us. He inevitably creates a doubt as to either his veracity or his motives. He creates an impossible situation for which there is no solution and no friendly mode of egress.

That does not mean we are unfamiliar with his excuses. The knowledge requested is "too high" for the inquirer, or "too dangerous": it would be unintelligible even if given (in such case, what harm?). One does not give dangerous toys, weapons, or explosives to children to play with. The knowledge is said to be "secret" and its dissemination"forbidden". There must be no casting of pearls - with the rest of the quotation witheld for courtesy's sake. Public and personal interest alike demand the compressed lip and raised forefinger.

Beyond these assertions we know of no other alleged reasons.That they are outmoded and three-fourths fictional, seems not yet to have penetrated the consciousness of many occultists. The authority of priesthoods and the prestige of teachers have exploited these fictions since the beginning of history, and they are still the last recourse both of pretentious ignorance and of ill-applied learning.

In making these strictures we have in mind the actual circumstances under which such inquiries (and responses) arise. To ask a profound yet answerable question in occult theory, or in any science, is not within the competence of dabblers and curiosity seekers. Whoso knows enough to ask is entitled to his answer. If he misuses it, his is the karma. The chances are, moreover, that all that can be said is already available in print or mss, or permanent records of some sort. Anyone, of course, may really possess special knowledge acquired thru his private experiences and labors, but this is not the point at issue, and he has no right to expect that his ipse dixit will be regarded as authoritative. The question is whether any honest teacher will withold an honest answer to an intelligent question, concerning occult teachings as authenticated by an Order, or concurred in by high authorities. To reply only that the questioner 'would not understand' is a miserable pedagogy, and that 'he might abuse the knowledge' is sheer disservice and a negation of the doctrine of responsibility.

There are signs on every side, moreover, of a changing dispensation. The great communicating Intelligences, who at times pierce the veils of our earth darkness, show far less reticence than most of our Gurus and Adepts. This writer has himself received, in meticulous detail,instructions for charting magnetic tides in relation to occult operations; and this, mind you, is a matter susceptible of

empirical verification. The instruction came thru a clairaudient,and from a communicating mind of high order. Yet when he once requested such information from the chiefs of his Order, he was thought of no small presumption. The information is of vital importance, yet no injunction of secrecy was laid, by this powerful, detached and impersonal communicating mind. Is it now his duty to set a seal of secrecy about these facts? They are hedged about inviolate by their nature, for they are technical, elaborate, require much labor to communicate, and some specialized knowledge to understand. They are as accessible and as innocuous as the advanced techniques of the chemistry of high explosives or the abstrusities of hyper-space geometries.

The important knowledge and rituals of at least one great magical Order, the Golden Dawn, have long since been published; and it is my belief that the relevant unpublished matter is discoverable by whoever will pay the price of labor and personal experiment. The situation is not different from that in any physical science or mathematics. The incompetent dabbler in magic may burn his own fingers, but hardly those of anyone else. The true black magician knows his business already, from sources of his own; moreover, he seeks no recruits save those united by karmic ties. The alleged secrets of the Adepti could for the most part be shouted from the house-tops, so far as harmful results are concerned. That is not tp deny their high significance -- but this significance is harmful to none and instructive to very few. The methods of Abra Melin,(for example) for the invocation of the Augoeides are in all ways holy, in all probability effective for the faithful practitioner; but never yet have I met the aspirant who fulfilled their hard conditions.

The existence of an astral 'level' wherein a measure of Karma may be expiated has been rarely known and closely guarded; but the Intelligences which (by their assertion) dwell beyond the Abyss have told it casually and of their own volition; it is cosmic chitchat and they care nought as to what we do with it. We have known that the hour and the manner and right pronunciation of the Tetragrammaton has been told also; not to Adepti holding high conclave at midnight in the heart of the pyramid, but to common and uninstructed folk. Therein is knowledge to suffice for the founding of a magical Order; we have yet to meet the occultist who even claims to possess it; but the Communicator placed no ban or limit on its dissemination. To those who know of this matter, and may perhaps read these lines, we add that its details have again been obtained. But why is this formidable Ritual thus 'cast like pearls'? Because all fools think it is folly, superstition and pretense. Because the wise man leaves it untouched, or devotes it only to the highest purposes. Because the true yet ignorant aspirant, venturing upon paths unknown to him, comes perhaps once but never twice into

OF USELESS SECRECY (contd.)

the Circle of the Whirlwind and the Flame. The sources of the Heleric, the Atlantean foundations of the Polynesian Magic, the inner significance of the Tantric doctrine of Immaculate Conception - and many anpther'secret'of like order - are now no more nor less secret than the disintegration of the cosmic ray and the concepts of the curvature of space. They are'forbidden' to him who cannot understand them, or cares not to do so, or thinks of them as waste and spiritual folly or believes them (quite rightly) as by no means necessary to his spiritual and worldly welfare. Our point is, not that all such alleged revelation is necessarily 'true' and right and verifiable. We yield no credulity, nor reject with foolish haste. We point out that the veil of the Temple is somewhat parted before us all, that the Great Ones have chosen in large measure to make an end of secret things - and that the persistence in occult Orders of this whispering and beckoning and midnight murmuring of unfathomable secrecies has had its hour and foolish day.

There are books that profess to reveal all, and are full of lies. Do not infer that we are necessarily deluded by them. There are wise and learned books, and men, which tell truth precious as Ophir Gold; but on every fourth page or fifth page, they whisper - 'the truth about this cannot be revealed here'. What use is knowledge not communicated? What good is wisdom unobtainable? What demigod is this and that Adept, to consider all his fellow men unworthy?"Do what thou wilt" is a right precept, and 'learn what you can' also, and pay the piper if you would dance - and tomorrow and tomorrow learn always some new thing. For the old order changeth . . .

------- M. L.

* * * * *

The Three Salvations of Huna:

This article by Max Freedom Long, F.H.F., was scheduled for this issue of the Flying Roll, but will appear in Round Robin.

Look for it in the November issue!

* * * * *

DREAM CONTROL AND TELEKINESIS

(Vincent Gaddis proposes a problem
for the Adepti: Let us hear their replies.)

It is the purpose of this article to explain how one can experimentally affect the molecules of physical objects by mental means without physical contact. By conscious dream control of dream consciousness, it is possible to exert an exteriorization of motivity upon a physical object. But only a return to awakened consciousness will complete the circuit, so to speak, that makes the phenomenon possible. Herein lies a mystery. In what unknown corridor of the labyrinth that is the human mind will we find the solution to this enigma?

The background for this experimental telekinesis lies in the studies undertaken by Oliver Fox (England), and in the later work of Sylvan Muldoon (Wisconsin). Mr Fox one night realized that he was dreaming at the time he was dreaming, and in doing so suddenly felt a strange sense of power. This dream started him on his experimental work, and he cultivated this ability to intrude his normal consciousness into his dream consciousness by observing some incongruity in his dream environment. He discovered two effects: (1) By prolonging his conscious dream a pain of increasing intensity was produced in the region of the pineal gland. (2) Toward the last, while the above pain continued, he felt a sense of dual consciousness -- that is, of lying in his bed, and at the same time of standing in the midst of his dream environment.

From this point Mr Fox found that if he disregarded the warning pain and forced his controlled dream on, ignoring the call of the body which would instantly produce awakened consciousness, a sharp click occurred in his head, and he found himself "locked out" in his dream. The sense of dual consciousness vanished, and he stood projected in his so-called astral body. Altho he had found the dream-control method of astral projection, Mr Fox, as far as I know, made no experiments in telekinesis while in this state, but went on to have a series of projection experiences that are now classical in psychic annals.

Some ten years later Mr Muldoon independently re-discovered dream control and its relation to telekinetic phenomena while making a series of astral excursions using different methods of projection entirely. One night, while in a state of dream control (that is, dreaming and consciously knowing that he was dreaming) he found himself standing by a metronome in the living room of his house. He dreamed that he started the pendulum. Instantly he awakened in his bed, and about two seconds later the device started clicking. Mr Muldoon well knew that it is absolutely impossible to touch a physical object while in the projected astral or psychic

body. At least it cannot be done while one is consciously projected. The device was some fifteen feet from his bed. But what puzzled Mr Muldoon, as he explained in letters to Dr. Hereward Carrington, was the time element. Why didn't the device start at the time of his dream instead of several seconds later after he had returned to awakened consciousness. Apparently the motivity traveled to the device as a result of the dream, remained there until consciousness came, then actually started it. It was as if the dream served to lay an electrical extension cord to the object, then the action of awakened consciousness plugged the cord into a power socket, so to speak.

Several days later Mr Muldoon repeated this experiment with the same results. On another occasion he dreamed that he was in the backyard of his home. "I realized in the dream that I was dreaming," he writes. Against the side of his home was a large oil drum. In his dream he picked up a monkey-wrench and struck the drum several severe blows. The dream noise startled him, he awakened, became conscious that he was projected and actually standing beside the drum in his astral body, then moved through the wall into his bedroom, where he instantly awakened physically. Then came the loud blows on the drum. Several other persons heard it, and there is no question that these effects are definitely objective. As a result of these observations, Mr Muldoon outlined the experiment that will follow.

The experiment consists of producing raps. First of all, dream control, that is a consciousness that one is in a dream state must be attained. This is difficult. Normal dreams are black-and-white patterns of environment, without a sense of space and time, constantly shifting and merging in a chaotic confusion. One must first become aware of dreams, write them out each morning on awaking no matter how foolish they are, cultivate a sort of dream awareness. Next, repeated suggestions should be made to your subconsciousness when a shifting dream pattern implies a dream state. At first these suggestions may simply serve to awaken you entirely, but if you are physically tired when you retire and continue with the suggestions over a period of weeks, you will finally attain your goal. Finally, the ability to watch yourself go to sleep, that is, maintaining a grip on your consciousness as you slowly pass into the hypnagogic state (half asleep-half awake), should be cultivated. The writer has had great success with this latter practice, but it required some time to fully develop it.

By following the above suggestions, one will eventually become conscious that he is dreaming. Then comes a startling sensation -- a sense of great power, similar to that produced by opium and other

drugs. It is very difficult to maintain this state for any length of time, for the very surge of emotion seems to pull one toward an awakened consciousness. Then comes what I shall call the pineal pain. Mr Fox implies that it was a steady pressure pain that increased in intensity; in my own case it was a throbbing effect that likewise increased in intensity.

Now comes the important action: While in this state, which will last only a short time, you consciously dream that you arise from your bed, walk over to your bedroom door, rap on the door several times, then return. But actually you will have no consciousness of returning. As you finish making your dream raps, the tension that has been holding your consciousness in this control state will give way, and you wil instantly awaken in your bed. Within two or three seconds the raps, exactly as you dreamed of making them, will resound from the door. I cannot convey to the reader on paper the sense of awe that will then grip him. He will be standing face to face with the Great Unknown; silent in the midst of black mystery.

Why does this time interval occur? I don't know. And I must confess that I have not succeeded in moving a physical object from one place to another while in this state, altho my efforts along this line were not extensive. Nevertheless, I believe it can be done. My method may have been at fault. I tied a small ball to a cord, like a pendulum, the ball lightly resting on a marked piece of paper. One questionable success resulted after three attempts. The idea was, of course, to strike the cord. The eternal problem of earning a living always works against one in making these experiments, but later I plan to resume these studies and will report any successes I have.

This is important: The production of these raps is not a projection of the astral or psychic body. While dream control will enable one to make a projection by Mr Fox's method, and while the projected body in this same mental state is doubtless able to produce the phenomenon, the phenomenon itself does not imply a projection, as such, but rather the exteriorization of a motivity along a line of force.

This line of force is similar to the astral cord. It is under the control of the "crypto-conscious" or superconscious mind. In a projection, the subtle vehicle is at the end of this cord or power line, and its power beggars description.

As Muldoon once wrote, the projector feels that if he could just connect this terrific power to a physical object, he could

move a building. But in this production of raps, a similar line of force is projected, apparently, without a vehicle at the ned of it. It exerts a push-and-pull action. Motivity leaves the physical body (which then rests powerless), travels along this force line and produces the phenomena. In fact it is easier to produce phenomena with a line that is free of a subtle vehicle.

To support his view Muldoon once awakened and found himself in a state of nocturnal paralysis, with his motivity, so to speak, outside of his body. He consciously willed that this absent projected motivity produce a rap on his bedroom dresser, and the rap followed. It is noteworthy that mediums are in a similar state of powerlessness, as a rule, while producing raps. And this force line was an outstanding characteristic in the phenomena produced by Eusapia Paladino.

Other observations are that of a "breeze" issuing from the medium's shoulder at the time of rap production, with a sense of weakness often following. Dr. Carrington, in his book "THE PHYSICAL PHENOMENA OF SPIRITUALISM", quotes from the work "Karin: A Study of Spontaneous Rappings," as follows:

> "The various attempts made by Karin to influence the phenomenon by her will seem to show that such influence, when it took place, never could be exercised directly, but only by way of a subconscious mental state that lay beyond the control of her will."

Dr. Carrington adds:

> "The conscious mind seems to have direct control over the phenomena only in the rarest cases."

This is because the line of force is only under the control of the active factor in the subconsciousness, and the avenue of reaching this deeper mentality is attained in Dream Control.

* * * *

MI-GO - Abominable Snowman

(Memoranda of Paul Doerr)

P.A.D.

In the perpetual snows of the Himalayas have been seen footprints that furnish one of the great mysteries of science.

The natives believe they are caused by a creature, half-man, half-beast, known as the Abominable Snowman. This creature has,so far, not been seen by any European, yet there is a strong belief in the Mi-go by the natives of Nepal and Tibet, and sufficient indirect evidence has been gathered by European travelers to warrant an investigation.

The legend of the Murka extends for hundreds of miles thru Nepal, Tibet, Sikkim and Ghutan, and the descriptions given by natives of these countries is strangely alike. The Snowman is a monstrous biped, white-skinned and covered with Black hair. According to the natives the larger specimens devour yaks which they disable by hamstringing. Some of the Sherpas of Nepal and the Bhutias of Tibet swear to having been chased by these creatures and lurid pictures of them are to be found in many monasteries in Tibet.

European mountaineers have seen strange tracks in the snow far above the permanent snowline. H.W. Tilman, leader of the 1938 Mount Everest expedition, has described some remarkable tracks in the Karakorams. They consisted of a line of round indentations the size of soup-plates and could not be attributed to otters or any other creatures that were suggested. Strange tracks have been found by members of other expeditions to Kinshinjunga and other peaks. Not long ago an English lady, Miss MacDonald, of Dalimpong was crossing a high pass into Tibet, when she was startled by a terrific roar that shook the ground and was totally unlike the roar of any creature she had heard before. A Polish expedition, investigating these strange tracks, reached a height of 20,500 on Nanda Devi in July 1939, when an avalanche crashed and killed two of the explorers.

* * *

E. E. Greenleaf, July 29, 1945

There is supposed to exist, high above the snowline of K-2, a race of pigmies who have the power of becoming invisible. They are small people about two feet in height, and rather kindly disposed to people, altho aloof. One instance: On an expedition, one member became separated from the rest of the party by a blizzard. He was wandering in circles hopelessly lost, when suddenly there materialized out of thin air, a little man dressed in fur. He said

a few words in a strange language, pointed in a certain direction, then vanished as mysteriously as he had appeared. The explorer walked in the direction indicated and in a few minutes he rejoined the party. Another instance: An expedition was passing along a ledge when they heard voices apparently from nowhere, with a sense of pleading and earnestness in them. The group stopped, puzzled. Suddenly an avalanche crashed down, covering the ledge in front of them. If they hadn't stopped, they would have been killed.

* * *

G. Miller Oct. 7, 45

Men forced down on the Assam - Kunming run, the famous 'hump', had a trek of possibly hundreds of miles over terrible country.

Several who made it back were half-crazed with fear. They claimed they caught glimpses of Huge Men silently following them in the distance. They described the apparitions (or otherwise) as being elusive shadows, appearing and disappearing in the distance, but never coming close to the trekking airmen. The figures were known thruout the service as the Abominable Snowmen.

* * *

S. M. Boland July 16, 45

Unofficial report of Clark Harper of Kent, England, who accompanied Smythe on his jaunt up Mount Everest. Smythe depreciated the Snowman idea . . ., but there is every reason to believe he purposely modified his report.

* * *

H.W.Tilman Nov. 24, 1945

I have seen odd-looking tracks in the snow in the Himalayas at various times but not on the 1938 expedition.

* * *

T. T. Quirke Oct. 9, 44

In my judgment the whole topic is of very dubious value. I wished to leave out all reference to these mysterious tracks, but the editors thought it ought to go in .

* * * *

References: Nanda Devi and Camp Six reports -- Smythe;
Valley of Flowers - F.S.Smythe;
Land of the Lamas -David Macdonald;

(further references, if desired)

THE MARK P. COMMUNICATORS

* * * *

The Flying Roll editor hereby reports certain seance communications, as usual with a minimum of comment and without argument.

(1) Concerning the medium:Mark P.is a man of about 40 years, an artist, tho commercially employed. His psychism or mediumship is of long standing and many hundreds of communicators have spoken or written thru him. He does not lose consciousness entirely, can often hear the sound of his voice, but seldom understands what is said, and usually cannot interrupt. He has never accepted pay. The present writer is well acquainted with him and has full confidence in his character.

(2) The communicators: We have had no experience with depraved persons, wraiths, shells or animal astrals, with this medium. We have encountered confused people, many of them with very defective memory. Some communicators have been "dead" only a few days or months and others for periods ranging up to 300 years (according to their own statements). It is important to note that these communicators who at first are vague and confused rapidly show improvement, if they return for a second or third time, will listen to helpful suggestions, and make an effort toward self-help. The term "lower astral" should not be applied in these cases, for the reason that it is very indefinite, and conveys to many persons the implication of the hells. Most of the personalities are as well-integrated and normal as the average of a group chosen at random from our city streets. They make no pretense to special wisdom, and no alleged communicators from "higher planes" have as yet appeared. We appear in short, to be dealing with ordinary humans who now happen to be invisible to us, and there is no evidence to contravene this assumption.

All these statements are made with careful consideration,and it is hoped that they will be carefully examined by our readers, before writing to the Editor about them. We are aware of the wide variety of reactions to such accounts, and of the numerous interpretations always put forward. It is impossible to debate these in the Flying Roll, which can do little more than present the factual data.

Seance sitting of September 9, 1946, at San Diego, Calif. Present, Mark P., medium; Jack Tate; Meade Layne. No recording apparatus obtainable at this sitting. Lights were extinguished at first, but soon turned on full.

I

A personality calling himself Jeremiah Kendrick spoke thru the medium. He had also appeared, for the first time, at a sitting one week previous. He was then badly confused, and we interpolate here the notes taken at this first appearance, to show this condition, in marked contrast with his second communication:

(First communication by J.K., Sept. 2nd., 1946. Questions by J.T. and M.L. are in parentheses.)

High-pitched Chinese or Tibetan sing-song (not understood).

(We can't understand you. Can you speak English? Try to tell us who you are, in English).

Jeremiah! I am Jeremiah. That's my name.

(Then you are not Chinese).

I was a Tibetan, a Tibetan monk - Oh, a long time ago.

(That is strange. Where were you born?)

My parents took me to China when I was a little boy. Then they went away. Some one took me to Tibet. I was a monk in Tibet. I must think. That was a long time ago ... What year is it now? (Chinese talk)

(This is 1946).

It was in 1643 I was in China. I was a young man in 1643 (Chinese or Tibetan).

(We can't understand).

Oh! I keep forgetting.

(Do you know where you are now?)

No. Where am I?

(This is California. A place named San Diego)

I never heard of it.

(It is on the West coast of North America)

I never heard of that place.

(What do you do?)

I go to different places.

(You can move around very quickly?)

Oh, yes, very fast, very fast (Chinese talk) I keep forgetting.

(Can you see us?)

(Doubtfully) No-o. No. I don't quite see.

(What do you see on your side now?)

I see all the time the same wild country, all mountains , bare, cold. Is it cold here?

(No, this is not a cold country. No snow here.)

This is strange. AM I ME? There seems to be two of me.

(That is because you are talking thru a medium)

I am? I am talking thru some one?

(Yes?)

Am I inside him?

(In a way. Wou overshadow him. You are in his aura and you use his voice.

There must be two of me. I can't hold on.

(End of notes for Sept. 2)

Communication from"Jeremiah" Sept. 9,1946

I am Jeremiah Kendrick. I have come back again. I can remember a good many things now, and I will not speak anything but English

(We are glad to have you come. How have you been spending

your time?)

I go around from place to place. I know where I am now.

(You were a priest at one time)

Not a priest! A monk!

(That is what I meant to say. If you were , you probably believe in prayer).

In prayer? Prayer! Yes. All the time I was a monk I prayed every day.

(Well, if you would pray now, and ask the high and wise spirits to help you, you would make progress into a better condition.)

Well, when I was a monk I prayed every day to get to heaven; then I die - but no heaven! What's the use?

(But you can improve your condition. Don't you want to?)

Oh, yes! Want to very much!

(How about helping other people?)

Helping other people! Well, yes. Everyone should help others.

(If you do that, you will help yourself a great deal. You knew more than common folk while you were in Tibet. You should be able to help them now.)

Yes! That is good! Yes!

The conversation was much longer than this, but we present this fragment to show the improvement in mental condition of "Jeremiah Kendrick". No Chinese or Tibetan was spoken, the voice was firm and confident. Sympathy, suggestions, and encouragement from our plane seem to work wonders, in some cases at least - and a single instance is enough to justify the effort.

II

"Lingford", first name not yet given. A totally different

personality, to all appearances. To the usual question about identity, he replies that he was a native of New York State, and died there about 25-30 years ago. "I seem to remember some sickness. I think I was young then, maybe a boy."

(How did you happen to come here tonight?)

"Well, I was walking by and saw people coming in here, and so I came in." (A question). "This is what I do, as near as I can tell you. I walk right into the aura of the medium, and then somehow I take control of his voice. Will you give me a cigarette?" (A question). "Yes, we have cigarettes here but they are not very good - not very good" (doubtfully).

"I think things here are made by thought power." (A question). "I really don't know where my clothes come from. I believe I think them. If when you die you are thinking about clothes, or what your body will wear at your funeral, when you wake up here those are the clothes you will have on." (A question). "Oh, yes, we have schools here, and fine buildings, and many professors and smart men to teach us; and there are libraries, and many books. I think as long as the soul endures, men will go on writing books."

(A question about angels).

"Well, yes! But an angel to me is just a very pure good man who comes to teach. They are very humble and good and do not see evil in anything. They come sometimes, and there is a kind of a light around them. I never saw any with wings."

(A question about disposal of the body after death). "If the spirit is asleep it makes no difference what is done to the body. But embalmers must be very careful about people being in a cataleptic trance instead of dead." (A question). "Where do people get the idea, all you have to do is to call for somebody on this side and they will come right away? That sounds foolish to me. It's no more possible than it is in your world." (Question) "It's silly to think about this world as being vaporous and unreal. It's just as solid, just as natural and real as your earth plane is. One great advantage is, you can go almost anywhere in an instant."

"Is this medium a married man (examining ring on the medium's finger). Why doesn't his wife wear the ring?"

(Probably there was a two-ring ceremony. It's quite common).

"Is that so? That's new to me. Say - the end of this

cigaret feels wet (fingering it).

(Well you put it between the lips of this man you are talking through).

"Oh, so that's it. Hump! (Puts the cigaret back in lips of medium and inhales smoke. Crushes out the tip but has to have the hand guided to the ash tray.)

(A question is put about ability of 'spirits' to see persons and objects on the earth plane)

"I'll try to tell you about that. If you walk down the street and suddenly see what you call a ghost - that's the way with us. I walk down your street, maybe I see you people, but maybe not. When I get into a - a field of action -" (Question: Would you say a field of force?) - "Yes, that's better, a field of force, then I see persons and things on your plane." (A question). "Yes! by an effort of will we can see you. That seems to change something. It seems to make a hole in the curtain."

(This conversation continued for some 15 minutes or more. The eyes of the medium are tight closed, the face a little contracted. We do not need to remind most of our readers, that all the facts given are colored by the personal situation and understanding of the communicator, just as if one questioned (say) a truck driver or lawyer or artist about conditions of earth life. The communicator took his leave abruptly, the medium returned to normal consciousness, and some five minutes of conversation ensued. Then the same control returned suddenly, with a long chuckle of amusement).

"I heard what you said about sex. I didn't go away but stayed here to listen. I'll tell you the true facts about that, here on this plane where I am. Certainly, sex exists here. Certainly, sex relations exist, just as they do in your world except for two differences. For one thing, the experience is much more keen, more intense. The other is, sperma non est; actus sine emissio est (*), just because it's not needed - because there's no making of bodies (procreation)." (* In English by communicator).

(Here we come upon something which we print with undisguised satisfaction, having long been weary of the pussyfooting of Spiritualists, Theosophists, and practically all other Occult Orders who make great to-do over their Missions and Aspirations. But our idea is, that the old order changes, that we enter upon an era where man is going to be told everything he wants to know, even if he does not believe a tenth of it, or even if he cracks our round world asun-

der along with his new-cracked atoms - and the godling secrecies of the Few Who Know shall be no exception. If our fine codes and odorous conduct cannot stand the impact of the real, of natural laws and facts, perhaps a kind of terrestial house-cleaning is the only solution . . . As for this matter of sex, it is generally understood that on the higher levels of other world existence such instincts are left behind, as also, of course, by those who wing their way at once to the superior realms. There is, however, an omitted chapter, censored by a conspiracy of silence which our communicator fails to respect, and for which we too have something less than abiding sympathy).

With the departure of "Lingford", a Hindu personality appeared calling himself 'Ramakalo'; he claimed that he had learned English since his death, by listening to it.

He was followed briefly by 'Beckford', who asserted that he had been recently killed in an auto accident in Los Angeles. Both seemed to be fully integrated personalities.

We conclude with a brief alleged communication from a well-known person, but after some hesitation, and in the hope that some of our readers will know whether the wife or other relatives are still living. The medium passes under control very suddenly, sits up straight and strikes the table with his hands, speaks in a strong voice. (We omit most of the questions, which can easily be inferred).

KNUT ROCKNE!

Well, I tell you, this is the life! Yes, we have sports here. We have houses to live in and food to eat... Well, I was going by and saw some fellow talking, so I stopped to talk too. But it's too hard. I can't hold on.

Oh, I go about to different places.

Yes, it is like your world, but it is different too. I can't explain just how it's different, but it is.

It's hard to hold on here. I never did this, it's strange to me. I feel as if I was hanging in the air, hanging on to a cord or a thread in the air. I can't hold on ...

Tell me, IS MY WIFE STILL LIVING?

(We don't know, but we can find out?)

"Tell her - TELL HER I STILL LOVE HER. TELL HER - TELL HER -

(Abrupt end of communication)

The philosophical-minded, the Occultist, and the religionist may consider communications of this type here given, a waste of time at their very best. We remind them all, that a fifteen-minute personal chat with (say) some "Langford" friend may easily do more to clear away the fear of death from the mind of John Doe, than a thousand pages of philosophy and metaphysics, or religious and moral exhortation. If you know that you must go to live in a strange country, you desire chiefly a sensible account of it from people who live there - tho allowing all the time for their limitations and deficiencies. And you can, if you will, gain in this way an intimate understanding and sympathy for the unseen ones, which the reading of books and the wise words of teachers may often fail to give.

----- M. L.

I was present throughout both seances referred to, and concur in this statement of facts.

(Signed) Jack Tate
9/10/46

* * * * *

Lecky on Witchcraft "It is difficult to examine the subject with impartiality without coming to the conclusion that the historical evidence is so vast and varied that nothing but our overwhelming sense of antecedent improbability and the manner in which it has faded away under modern civilization can justify us in despising it. The defenders of the belief were men of great and distinguished talent.. the subject was examined in tens of thousands of cases in almost every country of Europe by tribunals which included the acutest lawyers and ecclesiastics of the age, on the scene and at the time when the alleged acts had taken place, and with the assistance of innumerable sworn witnesses ... If we considered witchcraft probable a hundredth part of the evidence we possess would have placed it beyond doubt ... our reluctance to believe it would have been completely stifled by the miltiplicity of the proofs."(History of the Rise and Progress of Rationalism in Europe, W.E.H.Lecky.)

* * * * * * * * *

It is true that the belief has "faded away", with change of outlook and the alleged "objectivity" of science.But the facts involved continue to exist, and we can now restate,in terms of psycho-science, of Illuminism,practically the whole mass of witchcraft phenomena.

--- M. L.

THE ROLE OF SEX

by

F.G.H.

The role of sex in occultism, as in general life, is very little understood. It is much more than a physical functioning, and is part of the cleavage of polarity which runs throughout the universe. It provides a gradient for the path of forces of all kinds, and for the operation of sex forces in mankind by which the main work of evolution is accomplished. The procreative powers are tied to it, but are not its main function. And real knowledge, occult or otherwise, of the nature and functions of sex, is very desirable for progress in our personal evolution.

The two main ways of occult development are the Hatha Yoga and the Raja Yoga. The former is concerned with immediate results, and the acquisition of powers; this leads into magic, clairvoyance, mediumship, and contact with the lower orders of the non-human spirit world. In this, the sexual forces play a great role. Complete continence throws the general make-up sufficiently off balance so that "powers" begin to appear. But often chastity is demanded for another reason. Many of the non-human lower orders are very avid for the forces and emanations released by the non-love orgasm. It means more to them than a barrel of whiskey to a stranded toper. Hence, in voodoo (the extreme of Hatha Yoga) there is absolute continence, outside the orgies, by all devotees.

Raja Yoga aims at a natural development and growth, and sees sex as the highest medium of the love-expression. It helps on the natural development of psychic and magical powers. As an expression of love, sex relation is the only truly magical act possible to the average human being; during it the person enters regions far beyond normal reach, and some of this experience remains. But common sex relations on a passional level only, and all abnormal sex practises, attract a very undesirable crowd from the lower astral and etheric, to their smoky and dirty fireworks. These facts are known by direct clairvoyant investigation. The D.T. apparitions are an amusing zoo in comparison. At prgies, voodoo or otherwise, the crowd of malignant obscene devils is a sight indeed.

But the true love act is a show of infinite beauty in form, in color and lights. The nature spirits attracted are of a high and clean order and have a friendly interest in the lovers. Their friendship is very desirable, and they protect their friends and help them whenever they can. Natural "powers" are enhanced and deepened by a true and normal marriage. And I have seen many on the path of Hatha Yoga whom complete continence did not save from mental and physical

disaster. Sex rightly used is a tremendous force for advancement; wrongly used it is an even more terrific poison.

* * *

Further Note on Sex Energies, by Vincent Gaddis.

Memo from unpublished cases collected by correspondents of Sylvan Muldoon. J.H.W. a young man, resident of San Francisco, Calif., made experiments in 1938, following Muldoon's directions. He accomplished 13 projections, mostly by Yram's whirlwind method.

The outstanding factor was an immense influx of sexual energy, and he believed the projections had awakened the Svadisthana Chakra. He considered the warnings of Theosophical writers, as to effect of occult development on one who is not continent, to be well-founded.

* * *

Further Note on A-P Experiments by M.L.

There is a great amount of data to indicate that no single method is applicable in all cases, and that each experimenter will proceed more or less after his own fashion.

The present writer has been moderately successful in a-p, simply by

(1) giving himself definite instructions;

(2) relaxing the body and holding attention on some place or object fairly remote.

The projection itself was for a long time accompanied by a roaring and rushing sound, but this has steadily diminished in intensity.

Experimenters should endeavour to discover the best method adapted to the individual case. Success is usually attended by an influx of energy; but if not, or if one feels exhausted, great caution should be used or the attempts discontinued.

"STRANGE NEWS OUT OF HARTFORD-SHIRE and KENT"

Pamphlet printed in London in 1679

* * * (Contributed by Dr.Nandor Fodor)

"What scope and Power the Almighty is pleased to allot the Prince of Darkness, and his Evil Spirits, would be more becoming the business of a large volume, than a little sheet: some Divines have indeed endeavoured to guess at it, but none of them ever perfectly decided it. I shall not therefore trouble my Reader with any tedious harangue of several Men's opinions in this particular, but presently fall on the strange circumstances of this wonderful Narrative, the particulars whereof, are of sufficient validity to confirm the most staggering and unresolved Christian, and to convert the most impudent and incredulous Atheist in the Whole World."

After this introduction the pamphlet describes how the witness, a lady came to hear a maid possessed by Devils and Evil Spirits who was being treated by a Doctor Boreman "by the double assistance of his Devotion and Physick" in a town named Arpington in Kent and how she went to see her on May 5th, 1679 and "saw her in the very height of one of her dreadful fits; dreadful I may well call them, since those envious Spirits within her, still retain their Devilish natures, had contracted her Nerves, Joints and Sinews, after so wonderful a manner, that they had almost drawn her out of human shape; she appeared almost of a heap with a face though comely and well favour'd before, yet in this Fit so squeezed and drawn out of shape that her nearest Relations , had not they been acquainted with what happened before, could not have known her, her Teeth were set, as at the approach of Death, and her strained Eye-string had pulled her Eye-Balls an incredible way into her Head; in this dreadful posture she appear'd when the Attester came into the Room, and found her acquaintance Doctor Boreman earnestly at his prayers beside her, so that all the Spectators remained in a great Silence and expectation of what would be the event of so unusual an accident."

What they heard was a voice uttering distinctly "weaker and weaker, weaker and weaker" and this voice attributed to the Devil struck so much horror in the auditors' heart that they fled the room. But a much stranger thing happened on another day when Doctor Boreman was earnestly on his knees at prayer by her bedside, to wit:

"As this aforesaid Doctor was praying again for this distressed Creature, a live and seeming substance forc'd its way out of her mouth in likeness of a large Serpent, and flew to the Doctor, winding itself in the presence of the whole auditory about his neck, where it for some time remain'd ,till some of the standers-by were going to pluck it off, at which it immediately vanished,and was never seen since. This I say was done before a multitude of people,all of which are ready to confirm it under their hands,to be a visible truth."

THE TREND TOWARD 'STIM' MACHINES

The use of electrical radiation as a aphrodisiac and in the treatment of impotence, as announced in works on sexology, indicates the trend toward so-called "stim" machines in modern physical research.

The following passage appears in the Encyclopedia of Sexual Knowledge, edited by Dr. Norman Haire (Eugenics Publishing Co., N.Y. 1940) chapter: "The Alchemy of Love": "Of all the physiological means at the disposal of modern science, electric radiation is the most worthy of mention. It includes galvanic currents below 5 amp., high-frequency treatment, and Faradisation. They all give very satisfactory results, but present serious dangers to the patient if applied by incompetent laymen ... These electro-therapeutic methods differ entirely from X-rays which are never used to augment the sexual instinct, but only to cure pathological impotence. Their application requires a skilled specialist, because X-rays administered in large doses have a destructive action on the germ cells."

A.F. Niemoeller, in his book Aphrodisiacs and Anti-aphrodisiacs, adds the following: "Possibly the newest of the physical aphrodisiac agents is electricity. This force, in any practical, utilizable sense, is a strictly modern discovery and hence does not have the historical background of the others, nor is its efficacy any too thoroughly understood ... it is in fairly good repute amongst physicians in the treatment of impotence ... However much is yet to be learned about the use of electricity for this (an aphrodisiac) purpose, both as to kind and method of application. Doubtless much of its general popularity stems from the romance surrounding this force, the modern miracle-worker, as well as the fact that it involves no surgery or disagreeable drugs."

Niemoeller then quotes K.M.Walker (an authority on sexology) as follows: "Electricity is prescribed by the majority of authors who deal with impotence, although they do not agree as to the best form in which to apply it. Courtrade recommends the use of a rectal electrode in connection with a positive pole, but if this be inconvenient the elctrode should be placed on the perineum. The current may be either galvanic or faradic. This form of treatment he regards as specially suitable for the so-called irritable type of impotence.

Walker continues: "In other cases he (Dr. Courtrade) acts directly upon the lumbar centers by applying a descending galvanic current to the spine, the positive pole on the cervical and the negative on the sacral extremity. Personally I have found most use for electricity in the treatment of impotence associated with prostatis, employing it as a diathermy current applied to the prostate by means of a rectal electrode.

I have also found electrical baths helpful on account of the general feeling of well being that follows their use. A course of baths may be given just prior to the resumption of intercourse.

Electricity in any form appeals to the patient's imagination. It is a magic force, and since functional troubles are particularly amenable to magic, electricity may be very useful."

It is obvious from these quoted accounts that the next step is the use of electrical radiation in the form of a "bath" or magnetic field as a pure aphrodisiac at the time of intercourse in order to increase or heighten and lengthen the nerve-release pleasure of the orgasm.

---Vincent Gaddis

* * * * *

The Gathering of the Cats (incident of Work with the Watchers).

"Very soon some curious things began to happen. We became most desperately afflicted with black cats. They were not hallucinatory cats, for our neighbours shared in the affliction. The caretaker next door declared he had never seen so many, or such dreadful specimens. The whole house was filled with the horrible stench of the brutes . . . And coming up stairs one morning I suddenly saw, coming down toward me, a gigantic tabby cat twice the size of a tiger. It appeared absolutely solid and tangible ... but when it suddenly vanished I realized it was a simulacrum projected by some one with occult powers. Feeling decidedly uncomfortable, I asked one of my household to join me, as we sat in my room meditating we heard the cry of a cat from without. We looked out of the window, and the street as far as we could see was dotted with black cats, wailing and howling in broad daylight, as they do on the roofs at night. I rose up, gathered together my paraphernalia, and did an exorcism then and there. At the end we looked out of the window again. There was not a cat in sight, and we never saw them again. The visitation was at an end."

(In continuation of this incident, too long to repeat here, the occultist, D.F. encountered her enemy in the astral, and was temporarily worsted and violently ejected. The physical marks of the encounter (repercussion) consisted in huge scratch-marks from neck to waist, "as if I had been clawed by a gigantic cat".)

(From Psychic Self-Defense, Dion Fortune, p.155 ff).

WAX MAN - GLASS MAN

(Editor's note: Some time ago we made inquiry, of several persons deeply learned in occult matters, concerning the mysterious wax-like or glass-like, or crystal-like "Double" Our first knowledge of this entity came to us thru Professor C.J.Ryan, and we are now able to present a few further notes by him. We also summarize comments on this subject by F.G.H.).

Professor Ryan first points out that literature dealing with the astral body makes no mention of this Double. Theosophical and Hindu teachings describe the Linga Sarira, and the more ethereal Mayavi Rupa (mind-body, "Body of Light"), and some Theosophists divide the astral body described by Blavatsky into an ethereal and an astral form, the former having a greater degree of consciousness. The astral body as a whole is the "model body" for the dense physical form, and resembles it, as may be noted at materialization seances, but this is still something different from the phenomenon in question. Professor Ryan then continues:-

". . . This peculiar type (of apparition) is perfectly transparent like glass, and reflects light in the same way as a figure carved in pure transparent crystal would. I have observed two instances, both of which were partial projections, one of the hand, and the other of two arms, and the appearance was exquisitely beautiful and delicate., almost as if they consisted of an extremely thin and infinitely flexible transparent skin. Yet they seemed solid enough and full of vitality and energy. Presumably this kind of "astral" would be an aspect of the model body, but it showed no internal structure, and its superficies as defined by the glittering reflections was as well-modeled as a normal hand or arm. I should be greatly interested to know if anyone has information on this matter, This kind of astral seemed to me to slip out as it were, from the physical, just where it was needed, and not to be a part of a complete figure with an 'umbilical cord' attached. It strongly resembled the parafine wax moulds of hands phenomenonly produced, by I think, Paladino." §

(Note: We learn that the subject in this case was not experimenting in any way, and that the extrusion of the 'glass Double' took place spontaneously and in full consciousness or at least persisted during full consciousness. In one of the two instances, the subject had been asleep, but was roughly awakened, and saw the extruded arm and hand pointing at the clock, which showed that he had

§ The reference is to moulds or casts produced by materialized hands, which dipped into melted parafine (containing chemicals for test identification), and then dematerialized, leaving an empty mould (as of a partly closed hand) impossible to reproduce by any known means, in spite of prolonged experiment to this end. A large number of these have been produced, by various mediums with 'materialization power'.

overslept. He describes the hand and arm as feeling stronger and more powerful than did his natural limb. It was retracted into the dense form in about two minutes. In a similar reported case, not directly observed by our informant, the extruded arm moved easily at command, while the 'real' or dense-body arm hung helpless - to the horror and amazement of the distinguished army officer who was the subject. Much might be said of this last incident, but since the extruded limb was not of the 'glass' or 'wax-like' variety, the incident is not fully pertinent to our main subject).

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(It is generally known that there are various forms of exteriorized energy, and also that the body (or mind-body complex) puts forth at times ectoplasmic pseudopods or other constructions, by which material effects may be produced (raps, levitations, materialized forms and the like). The Double, or doppleganger, is a reproduction or imago, which may be encountered at great distance from its 'parent'; the lore of this latter subject is extensive, but small compared to our ignorance of it. These two matters (the extrusion phenomena and the true Double) are deeply interrelated, and it is difficult to separate them in discussion. So far the "glass-man" seems to belong to the first classification, but it is possible, and to this writer probable, that there may be a fully formed double of this type also. For this reason we continue here with the discussion of doubles.

-- M. L.)

FURTHER NOTES ON THE
"GLASS MAN" and on DOUBLES.

by F.G.H.

Manifestations in seances and spooks are mostly caused by discarnate entities. Man, when he dies, prematurely as usual, loses the physical body but retains the etheric up to the time of his natural death. We can contact the physical three states by touch, ear and sight. The etheric only thru smell, etheric clairvoyance and, in the future, thru electrical instruments. For manifestations a person who has shed its etheric body, has to form an etheric body upon which to condense the physical matter to become tangible. As their knowledge is usually very limited, they form the etheric in the form of the physical. One with more knowledge can form an etheric structure and upon this, a physical structure, of any form

or matter he wishes, which for the sake of economy of effort has its great advantages. The transparent double is evidence that its creator knows quite a bit about the laws governing these things. A hollow structure of a tough material has considerable strength with little mass and material. Visible formation of such things was against the laws but it seems that all the laws are considerably relaxed now in view of the coming destruction. Such things are not astrals but materializations of physical matter upon an etheric structure.

Perhaps a few explanations of the technical processes is here in order. From the Astral an effort of the will creates the forcelines of the structure wanted. This is clad with suitable physical matter, enough to fulfil its purpose. The physical molecules are either drawn from the surrounding air or nearby matter. As soon as the effort of will is withdrawn, the molecules, mostly in etheric form, snap back to their old places. As to the direct forces used, as in lifting or transporting things, it is quite easy to manipulate any physical force direct by effort of will. These powers are not the sole possession of discarnate entities. Objects can be and are moved by invisible etheric structures which materialize ends inside the object. But this is not the only possible modus operandi.

These realms are almost infinitely complex. It seems the Egyptian principle of 7 souls is not quite understood. Each division of a human being, whether physical, astral, mental, or of the others, higher ones, has seven levels which on the other side are quite distinct like the earth beneath and the air above the water. Then the real human being has seven major bodies or principles, then there are seven fundamental types of human beings.

F. G. H.

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Further Notes on DOUBLES, by Vincent Gaddis.

It is difficult to say anything concerning the transparent double reported by Professor Ryan, without knowing exactly under what conditions he observed it. To a physical observer the usual projected body in a dark room appears transparent, but Professor Ryan says it is not an optical duplicate. Could it not be a projection of motivity which may assume a temporary vehicle? My comments on doubles, vehicles and bodies may be summed up somewhat as follows:

1. A thought may be projected from an agent to a percipient (simple telepathy).

2. A passive thought-form may be projected by an agent to a

percipient, this form being subjective, that is thrown out into a visual field by the percipient's mind where it assumes a stationary appearance.

(3) An active thought-form may be projected to a percipient, and such form may be either subjective or objective. It is not atationary, but appears enacting a role, i.e. working out a mental stress. But such a form does not carry with it the consciousness of the agent.

(4) A vehicle may be projected by the agent to a percipient, carrying with it the consciousness of the agent. The agent in this case, is quite aware of actually being in the percipient's presence.

(5) The above vehicle (astral, mental or spiritual body) may likewise be projected from the sleeping physical body while the agent's mind is in an unconscious or dream conscious condition.

(6) It appears evident from data that the consciousness of an agent can be projected from both the so-called astral body and the physical body into an even more subtle body for the purpose of entering higher planes.
Examples: Yram tells of being able to achieve a series of projections from a series of bodies, these vehicles being left behind him as he passed from plane to plane. Mrs Marjorie Linvingston, writing in "LIGHT" some years ago, tells of a projection to higher spheres with a guide in which she was active in three "layers" of consciousness, each with their corresponding forms, and each form a representation of herself easily recognizable as a personality.

(7) We may assume that there exists an etheric body, a duplicate of the physical body, which is discarded by the entity shortly after death, and that this abandoned body may be used by other entities or elementals at times. We must, likewise, consider the possibility that elementals can create thought-forms that resemble living or deceased individuals for special purposes.

Comments: I. Our first three forms of projection are usually grouped under the head of "mental projection". If the projected thought-form be objective, yet portraying the subconsciousness it can be projected in a vehicle of its own. In my files I have several cases in which a double was unconsciously projected (i.e. the double

was not bearing the waking consciousness of the agent), yet it was able to affect physical matter and perform a duty.

As an example, consider the case of William Seabrook (in Witchcraft; Its Power in the World Today) Seabrook was on board the Cossack, riding out a severe storm. He needed sleep badly, and sent his physical body to take the wheel, but 'let his consciousness remain in the bunk, sleeping.' When he awoke in the monring, he was in his body at the wheel, the ship steady on course; but he had no recollection of taking over and steering.

I have, also, an unpublished story of a woman who watched herself get up, dress, and go to the store - her consciousness following her body in some more subtle vehicle several feet behind. Dr.Marcinowski watched his physical body fall from a bicycle, while he stood several feet away. The double of Mme. Sagee, a teacher, followed her about for some 18 months, and was visible to her pupils but not to herself. Myers (in Human Personality) relates similar cases where the subject did not see double, but saw the actual physical body, from a point several feet away, the body being engaged in some active occupation.

-- V.G.

(Obviously, the consciousness of the dense body may not be impaired; it continues to act intelligently, and yet the normal brain consciousness or self is located temporarily in the double .On other occasions the self-awareness remains in the dense body, yet the double also functions intelligently and on its own initiative. But bilocation also occurs and corresponds to neither of these. -----M. L.)

2. Our second three forms of projection are usually termed astral or etheric in nature. As to the various bodies of man, there is much theory, but little practical information. However, I know of one experiment. It has been reported by Dr.Hector Durville,once president of the Magnetic Society of France. If the occurrence actually took place as pictured and the doctor was not unconsciously deceived, it was one of the amazing facts in psychic history.

According to the account, Dr. Durville placed his best hypnotic subject into the deepest stage of trance possible, then commanded her various bodies to separate, one from the other, where they were observed and described by a clairvoyant. The first body was, of course, the physical. The second was a more refined duplicate of the physical. The third resembled the physical, but was smaller and surrounded by an oval radiation with two bars of similar radiation over the head. The fourth appeares as a torch of leaping flame. The fifth vehicle looked like a vivid ball of white light radiating forth powerful

Doubles (contd.)

streams or rays. The sixth had a base, curved and pointed at the ends like a canoe, surmounted by a mass in the shape of a triangle. The seventh was a web of light, roughly circular in shape with irregular outlines, with bars of light radiating from a common center and being interspersed by mist-like waves.- - The entire appearance being crowned by what seemed to be leaping flames.

That this experiment could have been made without death resulting to the subject, or that the best of clairvoyants could register the intense vibrations of the higher bodies, seems incredible. Nevertheless, the report is worthy of record, and it remains for future research to confirm or disprove Dr. Durville's story.¶

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¶ An article by Mr E. C. Krieger, on the use of hypnosis in Psychic studies, is to appear in Round Robin within a few months.

* * *

Concerning the "True and Faithful Relation", the full title page of which was recently printed in Round Robin.

The ms. of this is in the British Museum, entitled "Dr. John Dee's Conference with Angels from Dec. 22, 1581 to May 30, 1583, being what precedes ye other Conferences."

It contains a conversation concerning the book Logaeth and the key thereto ("Write it Logaeth. It is to be sounded Logah and meaneth Speech from God").

The Logaeth is (or was before the war) extant in two copies; one in the Bodlein Library (Ashm.422) and the other in the British Museum (Sl 3189). The Bodlein copy is called Liber Mysteriorum Sextus et Sanctus, and begins with an account by Kelly of his interview with the Angel. The British Museum copy is called the Book of Enoch, revealed to Dr. John Dee by the Angels. It contains a note stating "This is the original ms. in Edward Kelly's handwriting."

The Theosophical University at Covina, Calif., has a copy of The True Relation. Flying Roll is anxious to ascertain the location of other copies of any of the above titles.

Concerning the Risk of Premature Burial

"In trance the bodily conditions counterfeit death so effectually that the most experienced doctors are liable to be misled, as, on the face of it there is no ascertainable difference between the symptoms of death and suspended animation."

Nine instances of error of this kind are noted by Shirley, as illustrative of others "alarmingly numerous". It is certain we shall not be thanked for introducing this macabre subject; but it is the kind of thing which popular publications will NOT print, but which is far too serious to be left to the complacent ignorance of the average physician, or unconsidered by thoughtful readers. Perhaps if a few more supposedly dead folk were to awaken at the first touch of the dissecting knife, and seize the doctor by the throat, as once occurred in a New York Hospital (the doctor died on the spot from apoplexy), our contemporary Galens would grow more cautious.

It is somewhat comforting, that a number of persons who escaped premature burial at the last moment, testify they were wholly conscious of all that went on, they did not suffer fear or horror, but felt supremely indifferent . . . We have to reflect, however, that even if premature burial were excessively frequent, perhaps not one case in a thousand would be discovered, or one in ten thousand be rescued by some fortunate accident.

Concerning tests of death and means of breaking trance or catalepsy: (1) The stethoscope is "quite unreliable". (2) If a match blisters a finger, it is probable that the subject is not dead. (3) The opening of veins and the absence of blood flow is not proof of death. (4) Mustard poultices applied to the soles of the feet, or rubbing the body all over with mustard, has restored the patient in several known instances. (5) In two cases of apparent death from smallpox, the patients were restored by keeping the body warmly covered with many blankets. (6) Touching the sole of the foot with a hot iron has effected restoration. (7) A temperature of 84° F., and the introduction of warm milk and water into the stomach has restored consciousness. Many pages might be filled with similar cases.

Embalming is, of course, mandatory in many states, but all information accessible to this writer indicates that no post mortem operation of any kind should be permitted for at least 72 hours; the body should be kept in the cold, but special tests should be applied, especially if there is personal record of liability to trance or catalepsy. The only certain test in such cases is the beginning of decomposition; nevertheless, we repeat the summary of actual death indications given by Sir Benjamin Richardson:

(1) Respiratory failure; no chest movement; no water vapor from lungs (using mirror).

(2) Cardiac failure, no arterial pulsation, no cardiac sounds.

(3) No turgescence (filling of the veins on making pressure between them and the heart.)

(4) Body temperature below normal standard.

(5) Rigor mortis and muscular collapse.

(6) Coagulation of the blood.

(7) Putrefactive decomposition.

(8) Absence of red color in semi-transparent parts against strong light.

(9) No muscular contraction under galvanism, heat or puncture.

(10) No red blush of skin after subcutaneous injection of ammonia.

(11) No rust or oxidation of bright steel blade (or needle) after plunging it deep into the tissue.

It is the personal duty of each of us, should the occasion arise, to personally observe (as well as request) the application of these tests, to insist that the body be kept in the cold for at least 72 hours, to refuse to permit embalming operations (not required if the body has been kept for 3 or 3½ days in the cold), and then (preferably) insist on cremation.

Direct quotation and data in this article are from The Mystery of the Human Double, by the Hon. Ralph Shirley (Rider & Co., London) p. 157 ff.

----- M. L.

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Sir Wallis on Magic (Memo from Dr.Chas. Ryan)

In response to inquiry regarding Sir.E.A.Wallis-Budge's experience in "Secret Egypt" here are a few quotations from an interview the great Egyptologist gave to the London Daily Express, January 17, 1934, on the subject of projection. He had studied Egyptian and Chaldean Magic for many years, had his life saved by magic, and his high standing makes his testimony of great value. After speaking of the information concerning practical magic he had gained in Egypt and from Chaldean tablets, and of the care he had taken to preserve it from 'the profane', he says he doubts "whether any Englishman could dissolve from view even if he were told how to. These arts need practice. I knew an African and an Indian who could vanish into air as you spoke to them, touched them ... It was no question of hypnotism, for I walked through the spot where they had been standing. In the same way they would reappear, and, as they solidified, push me away. One of them could even materialize my subordinates when they were twenty miles away, within twenty yards of my eyes. These materializations spoke to me and took my orders. I was warned not to touch them, because they were only shadows. But when I arrived at the place where they were actually working I found my orders had always been carried out. The men had heard them in a trance.

Mme. Alexandra David-Neel gives her testimony of seeing a Tibetan lama disappear before her eyes, but "materializing" Dr. Budge's subordinates before his eyes, even at the distance of twenty yards, is surely no ordinary case of projection.

* * *

Concerning Professor Harry Price

Concerning Professor Harry H. Price (B.Sc., M.A. Oxford Fellow, Past President of the S.P.R.) and his lecture of May 25 last; We note that he puts communications from the dead 'rather low in the scale of credibility.' because 'the antecedent improbability for it was great'. Now we have always maintained that the antecedent probability should be reckoned as large, if we consider the historical record and the enormous mass of human testimony and belief. What Professor Price means is simply, that the data of the biological sciences, as accepted and interpreted by scientists, has no positive evidence or confirmation. We recall Gerald Massey's remark, that lack of proof is not disproof; and when data (as of paranormal psychology) lie outside the accepted scope of science, then its negative verdict is worthless. In degree as biology extends its scope to include (say) the etheric body, this fiction of an 'antecedent improbability' will itself become only a ghost-like survival.

What survives?

On other points we are deeply in accord with Professor Price. The naive concept of man as consisting of "body and soul" or even "body, soul and spirit" (without any clear grasp of the two last terms) by spiritualists and other re-

ligionists, has played straight into the hands of their opponents. Doubles, apparitions, thought-forms, multiple personalities, telepathy and clairvoyance and the like, produce a multitude of phenomena, which do not establish the survival of a human personality. The objector is able to point out this fact, and also to 'explain' every other evidential fact by reference to them. Something survives, something is going on (he argues) - but what? There's no proof at all that John Doe, propia persona, is still a going concern.

We repeat our familair theme - that until we have an adequate concept of what a human personality is, and of what its powers are as here incarnate, it is foolish to talk about proof of survival in anything like a scientific sense.

Dissociation: Also, we have long noted with approving mind, the emphasis which Price and other critics place upon the possibility of "complete and permanent dissociation as a result of death". Our notion is, that (as the Huna teaches us and other sources also) there are cases where such dissociation occurs, so that mindless ghosts and dim-witted phantoms abound throughtout the lower astral. The existence of such entities is widely accepted, and it has always complicated immensely (and still does) the 'proof' of a survival of personality. No one would affirm that all such entities have a human origin, but it seems likely that many of them have. The causes for this may be manifold, and it is taught, and seems plausible, that the High Self may at times withdraw, and sever its connection with the lower mind and its vehicles - which then becomes a kind of wandering fragment of the once-incarnate man . . . Again, there are many cases, some of them exhaustively studies, of 'dissociation' and of multiple personalities among the here-living. Unless we are content with the hypothesis of obsession or possession, two questions lie at the surface: What becomes of the second (or third or fourth) personality in the interim of its manifestation; and (2) is it not possible that the same thing can happen to a surviving personality, if (as spiritualists believe) it is in all essentials the same as before death? In such case, the 'spirit' of "A" might revisit these glimpses of the moon in plural forms, as B C, and D. A real nut for super-psychiatrists to crack!

Now, Professor H.P. is no Cartesian (body and mind duality), but seems well satisfied with a body-mind-soul trilogy; and its the mind which, he thinks, is capable of being 'split up', and which alone is the proper subject of psychical research. But our notion is, he's still too simple in his ideas. Man, from our point of view, is either a Peer Gynt onion, all layers and no core, or else a Chinese egg, with 9 or 10 other eggs inside. (And still, we can sit down and write about the need for an adequate concept of the personality - or grinding an encyclopedia up into one capsule, to be swallowed at a gulp. -- But perhaps to recognize one's own folly is the beginning of wisdom!)

NAMES AND ADDRESSES

One of the chief objectives of Flying Roll is to serve as a means of contact and communication among informed students in the general field of Illuminism (psychic research, parapsychology, spiritism, occultism and related subjects). It is with this purpose in mind that we print the names and addresses when given permission, or when we feel sure there will be no objection to doing so.

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SOCIETAS VOLUMEN VOLANS

A Flying Roll Fellowship, or Society has been formed, in accord with suggestions made by Mr Harry G. Yetter of Alameda, Calif. The occasion for this was simply that the F.R., which carries no advertising and represents no cult, was running further into the 'red' than the editor-publisher could afford. The 'members' of this SVV are contributing annual sums, usually $5.00 to $10.00, instead of paying only the regular subscription rate of $2.00, in order to keep the F.R. alive.

A $5.00 payment pays for 4 issues, plus a $3.00 donation; $10.00 also covers 4 issues, plus an $8.00 donation - and so with larger amounts, unless otherwise specified by the donor. The editor hopes to send out special information from time to time, to these contributors.

It is not likely that anyone familiar with the present costs of publishing even so small a periodical as the F.R., and with the time and clerical work involved, will imagine that the S.V.V. is a money-making scheme. We repeat that the F.R. is a cooperative enterprise in the interest of psychic and occult studies, and represents no special organization or belief.

* * * *

A word to our Contributors.

Flying Roll (its readers and editor) is grateful for the articles and items sent in. Much of this material is valuable, and it takes time, labor, and special ability to prepare it for us.

Our special request is, that you pay no attention to literary form or to "popular" modes of expression. Let us have notes, memoranda, data, opinion, or theories in condensed form. Our space will thus carry twice as much material - and your work of putting it together should also be reduced. Also, it is painful to the editor to have to ruin the English of skilful professional writers by briefing the subject matter - but it seems to us that clearness and exactitude are what F.R. needs most of all.

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