ROUND ROBIN



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THE UNCERTAINTIES OF THE JIVA

Now the many doubts and questions which the Jiva (the personality, the brain-consciousness) gathers under the one great question are mainly these:

What am I? What is Spirit, the Self, the Ego, the Subject? what are these other selves, Jivas, like and unlike myself? What is matter, the World, the Not-Self, the non-Ego, the Object? What is life? What is death? What is motion? What are space and time? What are being and non-being? What is consciousness? What is unconsciousness? What is pleasure? What is pain? What is the mind?

What are knowledge, knower, known? What is sensation? What are the senses? What are the objects sensed, the various elements of matter? What is the meaning, use, and necessity of media of sensation? What is an idea? What are perception, conception, memory, imagination, expectation, design, judgment, reason, intuition? What are dreams, wakings, and sleepings? What are abstract and concrete? What are archetype, genus, and species? What are universals, particulars, and singulars? What is truth, what is illusion and error?

What is desire? What are the subjects and objects of desire? What are attraction and repulsion, harmony and discord? What is an emotion? What are love and hate, pity and scorn, humility and fear? What is will?

What are action, acted on, and actor? What are organs? What an organism? What is the meaning of stimulus and response, action and reaction? What is the real meaning and significance of power, might, and ability, force or energy? What is change, creation, transformation? What are cause and effect, accident and chance, necessity and destiny, law and breach of law, possible and impossible?

What is a thing? What are noumena and phenomena? What are essence, substance, attribute, quality, quantity, number? What are one and many, some and all, identity and difference?

What are speech and language, command and request and narration, social life and organization? What is art? What is the relation between things and Jivas?

What is good and what is evil? What are right and wrong? What is a law? What are compulsion and destiny? What is right, what is a duty? What is conscience? What is liberty? What are order and evolution and the world process? Are Jivas bound and helpless, or are they free, how may they become so?

Such are the harrassing questions concerning every moment and aspect of his life that follow on the heels of the searcher. Small blame to him if he despair of mastering them! Well may he give up the task again and a - gain as hopeless, and try to climb out of their way with the help of the weakling plants that rise up here and there before him, growths of temporary belief and uncertain knowledge, belonging only to the first stage of his journey. But these branches, after giving him rest and strength, fail

him at the last, and he is shaken down from them by his pursuers and compelled to press forward again.

Let him not despair. The intensity and strength of his revolt from limitations will soon break up the shell of personal self-consciousness, and transform it into the all-Self-consciousness, whom the inmost mystery of the universe that is now hidden shall stand revealed; the energy of that revolt will transform his hurrying feet into wings on which he shall rise high above the labyrinth of doubts and questions.

Bhagavan Das: The Science of Peace. (pp. 14-17)

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MEMO. from H.W.S.CHIBBETT. "I leave the interpretation of these alleged happenings to you", writes Assoc. Chibbett. "They may contain a meaning other than that underlined by the R.C. Authorities." The account quoted below is from the R.C. booklet entitled FATIMA, and is a description of THE GREAT SOLAR PRODIGY, by Dr. Almeida Garrete, University of Coimbra. "Some instants previously" (he writes)

> "the radiant sun had pierced the thick curtain of clouds which held it veiled... I tried to look at it, and saw it appearing like a well-defined disc, bright but not blinding. Its appearance was of a sharp and changing clarity, like the 'orient' of a pearl. It did not in any way resemble the moon on a fine night. It had neither its colour nor its shadows. You might compare it to a polished wheel cut in the silvery valves of a shell... This chequered shining disc seemed to possess a giddy motion ... It turned on itself with astonishing rapidity. Suddenly ... the sun, while keeping its swiftness of rotation, detached itself from the firmament and, blood-red in colour, rushed toward the earth, threatening to crush us under the immense weight of its mass of fire . . ."

The following, also from Fatima, is a statement by the Vicar General of Leira).

> "In the sky there is not a single cloud; to my great surprise, I see clearly and distinctly, a globe of light advancing from East to West, gliding slowly and majestically thru the air. Suddenly the globe disappears, but a little girl of ten continues to cry: 'I still see it...Now it is going down.' The children contemplated the Mother of God in person; to us was granted the grace of seeing the vehicle that carried her."

- -

We think it possible that Assoc. Chibbett forsees (as we certainly do) a salutary interpretation of these and innumerable other substantiated 'miracles', in the light of happenings now familiar to thousands - such as flaming shapes like 'Discs' or 'saucers', globes of fire and many fantastic forms and 'vehicles'. We await with interest the agility of theologians. 'But let God be careful' (says St. Augustine) 'or perhaps men will not permit him to be God much longer'.

ml

THE BOOK OF THE PROPHET EZEKIEL

(595 B.C. ?)

And I looked, and behold, a whirlwind came out of the north, a great cloud and a fire infolding itself. And a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came four Living Creatures having the likeness of a man.

Their feet were straight; and they sparked like the colour of burnished brass.

And they went everyone straightforward; whither the spirit was to go, they went; and they turned not when they went.

Their appearance was like burning coals of fire, and like the appear - ance of lamps; it went up and down among the living creatures; and the fire was bright and out of the fire went forth lightning*. And the liv- ing creatures went and returned as the appearance of a flash of light- ning.
And I beheld one wheel upon the earth by the living creatures. **

The appearance of the wheels and their work was like unto the colour of a beryl, and it was as it were a wheel in the middle of a wheel.

As for their rings, they were so high that they were dreadful: and their rings were full of eyes*** round about them four.

And when the living creatures went the wheels went by them, and when the living creatures were lifted up from the earth, the wheels were lifted up.
The spirit of the living creatures was in the wheels. When those went, these went, and when those stood, these stood; for the spirit of the living creatures was in the wheels. ****

And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above.

And when they went I heard the noise like that of great waters.

Above the firmament showed an appearance as of a great sapphire stone.

I saw the colour of amber, fire round about and within. As the appearance of the rainbow so was the colour and brightness surrounding it. I fell upon my face and heard the voice of one that spake.

(* perhaps an exhaust? ** A Disc or Saucer? *** Portholes? **** Note the constant identification of the Discs with the living creatures).

LES SOUCOUPES VOLANTES VIENNENT D'UN AUTRE MONDE

par Jimmy Guieu

(Tome IX dans la Collection "Anticipation" des Editions "Fleuve Noir". Paris. 252 pp. Reviewed for Round Robin by John Astley-Cock, M.A.).

Since this informative book is in course of being translated into English its content here need not be considered in detail, but rather its overall presentation of phenomena rejected by most Causalitarians though accepted by many metaphysicians. The author amplifies the truth of three aphorisms respectively uttered by a philosopher, a scientist, and a Saint: What man knows is not one iota of what he does not know; Mere negation never solved a problem; We see now through a glass darkly - all of which Guieu himself summarizes as "Let us embrace humility before rejecting what we do not comprehend."

It is to be regretted that this book has not appeared sooner in English. It might have halted the recent spate of those writings which we have been warned against accepting at face value because of their mis - information and deductions based merely on general illiteracy and an ignorance of Reality.

Also to be regretted is that these people who would enjoy most a book of this kind cannot read it as originally written. No translation, at least into English, can convey the vividness of the stories, which sur - pass anything in science-fiction, nor that caustic irony, typified by Anatole France, whereby Guieu refutes official "explanations". He can pulverize Officialdom in one word whose apt rendition requires a phrase in English.

As illustration: Airport authorities in a double-talk explanation, which fatuously endeavors to draw a distinction between the probable and the improbable, whenas no distinction actually exists, Guieu's comment is "Nuance". This could be paraphrased "A delicate distinction, indeed!" - by no means so forceful as the author's single word sentence.

Such subtle illuminations, occurring throughout in his evaluation of the veridicity of any incident, relieve what otherwise would be somewhat monotonous, or rather repetitive reading in its recording of sightings, localities, timings, elevations and distances, together with the highly documented corroborations of witnesses.

Naturally, much of the attractiveness of Guieu's literary style must be attributed to the mystique of language, the hurdle between any two languages no translation wholly can clear. But regardless of any translation which may be made no reader will fail to appreciate his intellectual integrity, his pertinacity in following through on reports, and his

plausible, albeit far from fantastic, deductions from extraterrene suppositions.

For examples: in the incident at Flatwood, Va., where a "horrible monster" terrorized a group both by its size and "abominable stink it emitted, Guieu suggests that the effluvium was methane or some other noxious gas known to exist in other planets. Again, in the story of the gadget found in Connecticut - a sphere with an interior gyroscopic disc. This on analysis was found to contain Cobalt in its native state, which so startled the scientists that even their respiration was inhibited. They were "breathless to the point of exhaustion", Guieu says, adding "this may not mean much to the layman, but free cobalt is found only in the Sun and in meteorites", thus implying cosmic origin. He suggests this object may have been dropped for the guidance of an interplanetary ship, where the radioactivity of the cobalt might register on the instrument panel.

On the other hand, in a story not unlike the Sudbury incident Guieu cautiously concludes with an aposiopesis only half-expressed - "Si non e vero ... "

He does not, however, adduce any theory on the origin of Ether Ships. But from his estimation of saucerian reports it is apparent that consistently he is trying to impress the fact that any solution of provenance must be approached from within an entirely new metaphysical frame. Such naive asides as "surely there must exist densities beyond our perception" or, more positively, "we are on the threshold of a new Cycle, may we be able to cross it uninjured" would indicate this.

This position is further indicated by his argument on appertaining Emergents from Vedic, Biblical and legendary sources. Though here, too, he displays the skilled researcher's cautious appraisal of evidential value. Referring, for instance, to Blavatsky's "Secret Doctrine", he says, "despite its esoteric value it must be stripped of its spiritualistic premise."

Nevertheless he is obviously on the side of the occultists, who maintain that universal stories have common origin in a lost civilization, and is no companion of the Mythologists, who claim parallel development or promulgation by diffusion as their source.

It is to be hoped that an English edition will omit the illustrations which detract from the book's dignity. With the exception of photographs endorsing the record, the wash drawings (called 'artist's conceptions' by newspapers) ill comport with the author's literary merit, best de - scribed (with its double connotation of 'lightning' and 'enlightening') as "eclairissant."

One wonders, too, if the English title will realize that "Viennent" is the graphic present and not direct statement. The tenor of Mons. Guieu's narrative shows that he regards "Flying Saucers" as a continuing manifestation. They "Are Coming from Another World" not "come from

another world", in the sense of completion as "Have Landed" does in the title of a cognate book, otherwise Mons. Guieu would have written "sont venues".

Wide readership may be bespoken for this book. It may not be epochal, but it is the first book hitherto which may help the popular mind to decide whether Hallucination or Actuality reigns today in a chaotically speculative field.

- e n d -

In writing to the R.R. Editor, the Reviewer adds a valuable comment: 'A fact which would be unimpaired by translation is that Mons. Guieu has so organized his material as to produce a cumulative conviction in the reader's mind. He could have made a very dull book out of the various reports, but he has not. Also, his selection of the most inexplicable stories is good - Jenssen, Bondeau, and above all his analysis of the assumed (hitherto) meteorite in Siberia - one is getting together stories appearing in various ephemeral publications. This is not a matter of literary style but merely of skill in assembly and transcribing. But it is a point which one would mention in recommending the book t o friends . . . .'

* * * * * *

In preparing this evaluation of Mons. Guieu's important book, Mr. Astley-Cock, in his own words, 'has written for BSR Associates and not for the duodecimal age level of many newspaper readers'. His twenty years of service as writer and critic have brought deserved distinction, and we include a biographical note concerning him on another page of this issue.

As to M. Jimmy Guieu himself, the book jacket describes him as a well-known writer, and Chef des Services d'enquete de la Commission Internationale OURANOS - Membre d'honneur du Flying Saucers International of Los Angeles - Enqueteur attache au Flying Saucer Club of Great Britain - Member of the Fortean Society - Secretary of the I'Institut de Researches des Frontieres de la Science - Adviser to Radio Montecarloetc. . . The book may be had (in French) by writing Mr. Eric Biddle, Director, Ouranos Service, 1513 High Road, London, N. 20, Eng. Price not stated, probably $2.50 - $3.00

STRANGE INTERLUDE

(An Experience Encountered by Harold S.W. Chibbett of London, Research Student of Hypnosis. Printed ni Round Robin by courtesy of Wing Anderson, Psychologist. The San Diego contact was thru the medium Mark Probert. Space compels us to omit several pages of introductory material by Mr. Chibbett).

. . . . . By now you may be wondering what all this has to do with Flying Saucers, and why I have gone to such analogical lengths. The reason is that I have tried to show that under certain abnormal conditions it may be possible for the human mind to transcend its vehicle, the 'body', and 'visit' quite distant places while the body remains 'ticking over' or alive. And if this can in fact be done, then there are interesting possibilities in connection with Flying Saucers.

As far back as 1948 I was conducting a series of hypnotic experiments in collaboration with a California group which has since become known as Borderland Sciences Research Associates. The object of these tests was to discover whether it was possible to 'send' the mind of a hypnotized subject to a seance room in San Diego, there to occupy for a space the body of an entranced medium. What we are concerned with now, however, is not the result of those particular tests, interesting though they were; but what happened, quite unforseeably, on one of the occasions when an attempt was neing made. In order to give you a factual picture of what transpired, I will quote verbatim notes taken from my Case Book.

On Thursday, 5th February, 1948, then, an experiment was in progress. The subject (we will call her Mrs. X) was in a deep hypnotic sleep, and had already been instructed to go to San Diego and carry out certain actions. Everything was proceeding smoothly, when:

8:00 P.M. Mrs. X. (whispering): "Operator control....Operator 236..." Her breathing is heavy stertorous.

8.01 P.M. Mrs. X (as though relaying a message): "Air pressure below standard...." She pauses, then asks for "Oxygen". Then:

8.02 P.M. "Return to base...a psychic matter now! Keep in touch... ...still in touch.....Operator 50..."

8.03 P.M. Mrs. X speaks, incoherently, then says: "Listen....come nearer....pressure greater...contact 356...."

8.05 P.M. Mrs. X (still speaking): "Returning to base...."
Myself to Mrs. X: "Where is this base?"
Mrs. X: "Stratosphere....it chokes..."

8.06 P.M. Myself: (not liking the sound of all this) to Mrs X: "Listen! I am going to bring you back."
Mrs. X: "Not yet." (Pause) "It makes my hands cold."

8.07 P.M. (Myself to note-taker): "Her hands are very cold."
Mrs. X to myself: "It's like acid!"

8:08 P.M. Myself to Mrs. X: "Where are you?"
Mrs. X: "In a Flying Saucer."
Myself: "Do they know you are there?"
Mrs. X: "No."
Myself: "If you want to be brought back, squeeze my hand."
Mrs. X: "Its getting colder..."
Myself: "Can you describe the Saucer?"
8.11 P.M. Mrs. X: "I am inside....it is like a big round room.... a creature like I saw before...others like an egg shape.. flabby looking creatures...big eyes, with webbed hands..
Myself: "Did you contact the Saucer on the way to San Diego?"
Mrs X: "It is just outside the Earth's atmosphere...I tried to avoid it, but there was a suction...."

At this point, I thought it advisable to awaken Mrs. X, after instructing her to bring back a full memory of what had occurred, which normally would not happen. You will have observed that in the foregoing account I occupied the position of the temporary 'police' driver. By hypnotic suggestion Mrs. X was relieved of the control of her vehicle, but instead of her mind remaining dormant (in the 'back seat') it was enabled to venture forth and give vivid impressions of what it encountered. It is doubtful, however, whether there is any actual 'traveling in space'. I am inclined to think, rather, that it is a matter of 'tuning in' to an appropriate wave-length.

However all that may be, when Mrs. X recovered, she gave her own remembered account of what had transpired, and here it is:

"I seemed to be going higher than last time. I felt myself in a whirlwind. I seemed to be swimming in water, but there was no water. I tried to swim out of it, but I was sucked higher and higher. I appeared to see something (or be) in a cone (sic)...a huge round thing with a man at the controls; he was the same kind of man as before...(this refers to an experiment in 1947), but with a helmet. All round the sides of the cone (sic) were holes. The egg-shaped creatures were putting something into these holes.

"My hands were stone cold. A retort (sic) was heard (or felt)...there was something about returning to base, and something about Operator 50. Something also about pressure 0; something about bringing back a sample. (The note-taker gathered that the foregoing were impressions or thoughts picked up by Mrs. X from those inside the Flying Saucer)...The word 'contact' ---- someone calling Operator 50 to 356....

"There was one man in the Saucer. The other creatures were egg-like, with two legs. They appeared to be smaller than the man. They were filling the holes...at the side of the Saucer -- seemed to make it go faster. I had no impression of movement at first, then realized the impression was of movement so fast that it could not be conceived. They were talking about the base of the stratosphere."

Myself to Mrs. X: "Did you see any other Saucers?"
Mrs. X: "No...I was choking all the time."
Myself: "Can you give us any idea as to the size of the man?"
Mrs. X: "Yes. About twice the size of Mr. F. M. (F.M. is broad, thick-set, and about 5' 8" in height.) The egg-shaped creatures were smaller than D.M. (who is of slighter build than F.M., but about the same height.) These creatures have a face, but no neck -- they gave me the impression of Humpty-Dumpty. They had big eyes. They wore no clothes, but were greyish in color. Their feet were webbed."
Myself: "Was the floor flat?"
Mrs. X: "It looked round (curved?) but wasn't, as I stood easily upon it. I observed from a platform higher than the others -- a gallery. I held on to a bar. There were no windows, only these holes in the side."
Myself: "Did you sense whether they were friendly or other - wise?"
Mrs. X: "No, I got no impression either way."
Myself: "Would they have caught you if your presence had been known?"
Mrs. X: "I think so. The man looked the same as the others I saw last time, but with a helmet."
Myself: "Can you tell us about the interior of the Saucer?"
Mrs. X: "There were instruments all'round the walls -- dials, clock-faces....."
Myself: "How were you able to understand their language?"
Mrs. X: "I don't know."

Well, there you have a verbatim account of an interlude in an hypnotic experiment designed for other purposes. At first sight it reads like one of the more fantastic efforts of a science-fiction author. Was it factual, or was it a dream-creation of Mrs. X's mind? Either way, the problems presented are very intriguing. Mrs. X. reads very little, anyway, and her preference would not lean toward science-fiction.

Can we accept that in some way her mind 'tuned in' to an actual 'Flying Saucer', and that she merely described scenes really witnessed by her?

That is for you to judge. But it seems to me that if her account was based on fact, then in hypnosis we have a tool of research which should not be ignored in relation to the investigation of'Flying Saucers' --- especially if some of them prove to be hostile.

---------- end ----------

RECOMMENDED: Bulletin of the Huna Associates, No. 110-1; 8 pages. Issued by Max Freedom Long, P.O. Box 2867, Hollywood 28, Calif. No price stated. The work of the Huna Associates is maintained by voluntary contributions. Send $1.00 or the amount you prefer. ((This issue includes a serious discussion on magical powers and operations). (ml)

THE CONCEPT OF DENSITY

Excerpts from correspondence
of B.S.R. Associates

DAVID RUDMAN (of Bristol, Eng.), to M.L., BSR Director. October, 1954).

. . . Are you acquainted with the teaching of George Gurdjieff as expounded by P.D. Ouspensky? The teaching of "G" about matter and vibrations is most interesting as it seems to contradict the instruction given by the Mark Probert Control. E.g., (87) "The world consists of vibrations and matter, or of matter in a state of vibration, of vibrating matter. The rate of vibration is in inverse ratio to the density of matter. In the Absolute vibrations are the most rapid and matter the least dense. In the next world vibrations are slower and matter denser, and farther on matter is still more dense and vibrations correspondingly slower." Or again (p.170): " The expression 'density of vibration' corresponds to 'frequency of vibration' and is used as the opposite to 'density of matter'. That is to say, the higher the density of matter, the lower the 'density of vibration'; and vice versa, the higher the 'density of vibrations,' the lower the density of matter. The greatest 'density of vibrations' is to be found in the finest, the most rarefied matter. And in the densest matter possible vibrations slow down and come almost to a stop. Therefore the finest matter corresponds to the greatest 'density of vibrations'. Again, our world, according to "G", consists of comparatively coarse atoms, each of which consists of 48 primordial atoms. "The substance of World 48 (Earth) is saturated with substance of world 24; and the substance of World 24 is in its turn permeated with the substance of world 12, etc.'

On page 68 we read: "The seven worlds of the Ray of Creation represent 7 orders of materiality. The materiality of the Moon is different from that of the earth; the materiality of the earth is different from that of the planetary world..." Thus instead of one concept of matter, we have seven kinds of matter; but our ordinary conception of materiality, only embraces with difficulty the materiality of worlds 96 (Moon) and 48Earth. The matter of world 24 is much too rarefied to be regarded as matter from the scientific point of view. The still finer matter of world 12 has for ordinary investigation no characteristic of materiality at all. All these matters belonging to the various orders of the universe are not separated into layers, but are intermixed, or rather interpenetrate each other. The finer matters permeate the coarser ones.

There is a great deal more in this book (In Search of the Miraculous) but enough has been quoted, I think, to show the major disparity between BSRA ideas and those of Gurdjieff, as well as many similarities. As far

as the aeroforms are concerned it would require a lowering of vibrations with a corresponding increase in the density to enable them to be seen at our own level. Their normal condition would represent an increase in vibratory rate, or a rarefaction of matter rendering them invisible to our own senses. This, I think, accords fairly well with the Theosophical ideas. If I understand them correctly, BSRA ideas on the other hand tell that earth objects are a rarefaction of matter, and that the aeroforms are originally more dense (v. Mystery of the Ether Ships, p.8 pas.). . .

I shall be interested in your comments on all this when you can find time.

D.R.

COMMENT:

In any given volume of 'ordinary' matter,there is, it is believed, an invisible, intangible but material component of what may be called etheric substance. This component 'occupies' (say) .9999 of the volume. If you prefer you can call this component space, such as is pictured between the nucleus and the electrons. Perhaps space can be equated with nothingness! Perhaps properties can be assigned to nothingness! But for the moment we leave that aside and consider only the idea of density.

All text books of physics define density as the quantity of matter per unit volume. Since the amount of etheric matter, or space or nothingness in any unit volume (e.g., a cubic inch) is many times greater than the amount of visible substance, it (the etheric stuff) is, by such definition, much more dense than the weighable and visible material.

In closely packed matter the nuclei of the atoms are a little nearer to each other, and the motion paths of the constituent particles are presumably shortened. If their speed is not reduced it seems logical to infer that their frequency is increased.

Gurdjieff, however, asserts that our visible-tangible matter is more dense than the ether or space-stuff - and also that its frequency is lower than that of etheric matter. High density equates with low frequency, and low density with high frequency, according to Gurdjieff.

I have never understood that this inverse relationship is held by Theosophists. Leadbeater describes our earth substance as 'holes in the Koilon' (energy bubbles); and Merrell-Wolff calls our matter a "rarefaction". But if these terms are so used as to imply that space is a sterile nothingness (instead of an etheric stuff) they are deceptive. But semantic difficulties cause confusion, and the higher refinements of etheric "matter" probably do not possess the properties of "matter" as known to science.

M.L.

* * * * * * *

There is considerable disagreement among our Associates, as to whether the Theosophical concept of Density and frequency is in accord with that expounded by Gurdjieff and Ouspensky. We will welcome any short and definitive statement by theosophical scholars. (ML)

CONCEPT OF DENSITY (cont'd)

(JOHN A. HILLIARD, BSRA, to M.L.:)

Dear M.L.:

Yours of October 18th at hand concerning density, vibration, matter and so on -- Let's see first what do we really mean by "matter" of any sort? Ans.: "What affects our conscious perception as objective sub - stance." Comment: If we refocus our attention to the level of consciousness pertinent to the astral plane (using theosophical terms for convenience) we become objectively aware of that plane. Whereon, the matter of that plane becomes dense, tangible, and of many varieties - some opaque, some translucent, some gas, some liquid; there is heat, cold, light and darkness, etc. And that world is as real as any other. Any world or plane in which we have a means of perception is for us a real world, and we may assume that all planes are real whether we can perceive them or not. In my philosophy there is only reality regardless of my ability to sense more than a small portion of it.

I think Associate David Rudman is mistaken on the Theosophical view. Leadbeater tells us that Koilon is the Ultimate Reality. That matter, per se, is composed of bubbles of Energy, Fohat. The more we have of the bubbles the less we have of Koilon - that is, less of reality. Koilon is absolute density, hence more bubbles, less density. Physical matter consisting of the greatest amount of Fohat contains the least of Absolute density: the least Reality. In other words, they measure density in terms of Koilon content rather than Fohat content.

But as we see it, Fohat is no less real than Koilon. If we get enough Fohatic bubbles together in an atom of physical matter a break-down occurs resulting in radioactivity - Uranium, radium, etc. These substances are the densest, or rather heaviest for density may be measured in a different way than "atoms per unit volume". Density may be considered from the standpoint of resistance to the passage of radiation, or high frequency electro-magnetic waves, such as X-rays, gamma rays and the like.

I do not believe our perception of density is due only to volumetric content of matter or atomic frequency of vibratory motion, but must include a property of space which is an intrinsic property of consciousness. When we use the word "space" we too quickly think of the emptiness occupied by matter. But we here restrict the term to mean a relation - ship between matter as such, consciousness and perceptual awareness, which exists throughout all states of matter. (Perceptual awareness implies a cognitive intelligence as distinct and more than just consciousness.)

Matter which we call physical, is only different from astral or etheric matter in the way we perceive it (sense it);

I.e., an Etherian ship - real to the Etherian - becomes real to us by a certain 'turning' of its atomic structure in space (as defined above). There is a link between "consciousness" and our "space".

Our "physical matter" is such in its structure, and with the 'link', as to give us perception of an objective, three-dimensional world. If we possess a body composed of atoms of such a structure that if that body be sensitized for perception we (again through the link), become objectively aware of the etheric planes, the etheric planes are then no less real than any other plane. And the same is true for as many 'subtle bodies' as we may possess, it is said. I think it is the subatomic structure which gives rise to our consciousness of objective dimension.

One more little thing about space and matter. The difference, as I see it, is that the planes (so called) differ only in properties rather than density or vibratory rate. While density is a 'property' of matter from the physicist's point of view,to us density is a property of consciousness which is 'linked' to matter. Hence, 'properties' are those qualities of matter that allow it to do things in one plane it can't do in others.

If we allow there are 'seven planes' and the physical plane the lowest (notice: not the densest or least in frequency) then as we ascend the scale 'matter' becomes less static and takes on more of the properties of energy (light). Now what do we mean by Matter? Matter is that effect a given region (in sense of Planes) of space has upon consciousness through the peculiar linkage between consciousness and space.

Subatomic structures differ 'gradually' from the lowest to the highest (if there are such). There really is no distinct difference, or a sharp division between the "planes". They shade off into each other, as it were. And as Associate Rudman says, they are not piled up in layers like an onion, but in a sense interpenetrate. Here again we remember that actually interpenetration means two distinct things occupying the same dimensional space, and we don't mean that. What we do mean might be implied, if we say "one can go anywhere in the Cosmos and one is always in all seven planes."

How do the aeroforms "emerge"? Maybe they have discovered how to modify within limits the subatomic structure of their ship and its contents so as to become perceptible to us. Perception, here, would also involve our inability to walk through a brick wall if we can touch it. That is the nature of this lowest plane, also the etheric - but the astral has properties which allow us to either touch or walk through as we please - on the mental neither is necessary to perception or passing beyond.

To summarize what I'm trying to say.

The Etherian ships in their emergence do not change from etheric matter to physical matter - they are always the same substance on either plane; as they exist in both planes. To become tangible to us they make a temporary change in the atomic structure. The sense of "change" is like pushing a square into a parallelogram or in the sense of changing the polar

tilt of the spin axis. The change is one that has to be held in place. When the hold is released the ship returns to normal state of being intangible to us."

J.A.H.

(In a later communication Associate Hilliard continues as follows:)

"Assume the Bohr theory of the atom (I should say Rutherford-Bohr theory) is correct. The nucleus of the atom contains most of the mass (90% I think - not sure). Increased mass means increase in the number of the neutrons and protons in the nucleus. The heavier the nucleus the more electrons can be held in the atomic orbits. By the units per volume definition, the greater the mass of an atom the greater is its density, But we are here talking about the inside of the atom. So let us look at quantities of matter like a liter, or cubic decimeter of gas or lead. Compare equal volumes of lead (atomic wt. 207.21) and Radon gas (atomic wt. 222). In the atomic comparison the gas is denser than lead - but in the volumetric comparison the lead is denser. The electronic orbits are the same except Radon has more electron orbits - more electrons. Their electron velocities can vary depending upon what electrostatic fields or magnetic field act upon them. Their orbits do not increase, however, with increased angular velocity. The electron gains speed - hence energy until it exceeds the grip of the nucleus, then it suddenly pops over into the next outer orbit, or if there is none it goes elsewhere. This "energy" requirement to change an electron to another orbit is called a "quanta".

Now we have a picture of the Bohr atom. The nucleus determines the mass or weight of the atom, hence its density. And for our discussion the angular velocity of its orbital electrons is its "vibration frequency". Now to quote Associate R.H., "Higher plane material will have the same atomic structure, only greatly compressed." That is to say, an atom consisting of the same number of parts - neutrons, protons, and electrons- as a given physical atom, will on a higher plane occupy a smaller space. Therefore the linear velocity of the electron being the same in both, the electrons in the higher plane atom, moving in smaller orbits have greater angular velocities, that is, higher vibration frequency. Which all comes out denser (more matter in less space) atoms have higher frequencies (R.P.S., revs/sec.)

Anyone who is 'aware' of all the seven planes of being might logically ask us what we mean by density. Tangibility? Weight? Solidity? Or some peculiar properties of matter not yet discovered by those of limited sense who are aware only of "physical" matter, as a bracket of matter as a whole?

Concerning your remark - 'What we seem to need is a definition of 'density' that will exclude .... the factor of frequency.' I would add the mass / volume definition of density."

We assumed the Bohr atom to be a correct picture of the atom. But, while it proves adequate for explaining some physical phenomena - and therefore may be accepted as true for physical matter, it does not follow necessarily, that it is true for higher planes (for the materials of higher planes). Nor is the Bohr theory able to account for "tangibility" even of physical matter. Personally, I'm in doubt as to whether density or frequency of vibrations has much to do with the tactile nature of our world (plane). We may say that density, solidity, fluidity, heat, cold, etc., are only properties of tangibility and are not the things which make matter tangible. (That also includes electron orbital frequencies). As stated in my preceding letter, I think there is some property of 'space' that has to do with consciousness wherein some brackets of matter are made tangible to a given entity; thus producing in the entity the quality of awareness. Now, in the development of these "properties of space" - space is the result of subatomic structure, not density or frequency wholly, but arrangement of the fohatic bubbles within the components of the atom.

To explain further: The fohat bubble by pushing aside the Koilon generates a compression stress in the Koilon. One bubble and we have a simple stress (ask Lindy Millard about the nine Vectors defining the bubbles in a lump of jelly). Put two bubbles together and we have a complex stress pattern. Aggregate a "goggal" (see Math. and Imagination) of such double bubbles and their combined stress generates a kind of space, nearly a dimensionless infinitude allowing the greatest freedom of movement. The more bubbles bound in bundles the more complex the stress in the Koilon and the more limited the freedom to move. One bubble is infinitely free. Two bubbles go side by side, linear space; three bubbles form a triangle, plane space; four bubbles form a solid and give rise to stresses which allow three-dimensional motion.

'Space' is the stress existing in the Koilon due to the presence of fohatic bubbles in it. And it is the arrangement of the bubbles which produce the stress patterns or kinds of space, in which various kinds of motion are possible. If I'm not mistaken, consciousness is a property of the fohatic bubble. The more bubbles grouped in arrangements the more restricted is the space in a dimensional sense. Conversely the less fohat per 'bundle' the higher the dimensionality of space (4th, 5th, 6th, 7th, etc., dimensions) - that is, the greater the freedom of motion.

The physical plane has three dimensions: two are tangible, or sensible; the third is inferred. So actually our "awareness" is two-dimensional. The Etheric plane has less bubbles per bundle, hence one more dimension. The Etherian has three-dimensional awareness and the fourth is inferred. Their fourth dimension is a greater freedom of motion. It gives an added property to etheric matter that physical matter doesn't have.

Now I think we can reason from this how the Etherships can become tangible to us while still remaining ether-stuff. It could be done by a temporary change in the subatomic, or fohatic, arrangement of t h e

material of the ship and its contents - or it could be done by electromagnetic stress.

The following may clarify the ideas given here. We are actually talking about the 'space' inside of matter rather than that 'space' where the stars are seen. So by changing subatomic arrangements, they change the nature of the 'space' inside the matter of their ships to correspond to the kind of space we are aware of. When the space inside a lump of matter has a certain structure the lump of matter is tangible to us - but change the fohatic arrangement to produce a less restricted inner space and the lump of matter becomes intangible -- Poof - it's gone!

J.A.H.

-end-

As I have remarked elsewhere, in order to make any real progress in understanding the nature of the aeroforms - that is to say, of etheric objects and substance, there must be at least a tentative agreement on on terms. If this cannot be arrived at, let us at least realize that the subject is very difficult and complex, and leads into nothing less than the constitution of matter and energy. To effect this broadening of viewpoint, I hope to include in the next few issues of Round Robin, articles by Associates Lindy Millard, Edward S. Schultz, and Rolf TelanO (R M.H.), and possibly some others. In this connection I insert here two paragraphs from the forthcoming article by Assoc. Millard:

KINDS OF DENSITY: "In scientific literature - i.e., in technical journals - more than one kind of density is mentioned. The terms most often used in physics magazines are electron density (number of electrons per unit volume), and energy density besides the mass density. The meaning of grain density seems self-evident. However, vibration density, altho seldom mentioned as such, can nevertheless be expressed by associating together (in a common region) two other kinds of density: a high grain density with a low mass density."

"All BSR discussions in which the word density is used should specify what kind of density is meant. Is it mass density? Is it grain density? Or is it some other density, such as energy density (work density), or power density? Power being the same as work divided by the time during which the work is done, it would seem that power density may in some may in some instances mean work multiplied by frequency density; and in other cases, energy-density per vibrational cycle period. It pays to be very sure of the smallest details, and to agree upon them by convention, in order to avoid repeated confusion."

Assoc. L.M.

I am indeed mindful of the fact, that the majority of our Associates and readers are not much interested in technical discussions, and some four-fifths of each issue will be on its usual easy-to-read level; yet it is impossible to ignore the questions raised by Assoc. Rudman (re Ouspensky and Gurdjieff). We welcome short comments and articles bearing on this.

M.L.

DION FORTUNE

A Biographical Note

(Numerous requests for information about this remarkable woman lead us to quote the following article):

'Dion Fortune', who founded the Society of the Inner Light, died in January 1946. Her life was dedicated to the revival of the Mystery Tradition of the West, and when she died she left behind her a solidly established system of teaching and school of initiation based on her wide knowledge of many systems ancient and modern.

Among sundry papers left by her occurs the following statement, which is given here since it defined the outlook she had on 'occultism': 'Occultism is not a safe water for the inexperienced to swim in and the occult movement has more than its fair share of knaves and fools, and even with the best intentions in the world self-delusion is painfully easy. Centuries of persecution in the West have broken up its organization and destroyed its literature. The wonder is that the Tradition exists at all--not that it is no better than it is. I hold no brief for the gimcrack pretensions of organizations with portentous titles--especially when they offer to raise your consciousness to the astral plane for one guinea and to the spiritual plane for ten guineas, irrespective of any personal qualifications you may or may not possess for the experience. I regard the commercialization of the "occult arts", such as fortune-telling in every shape and form, and the retailing of talismans, lucky pigs and other occult haberdashery, with contempt and disgust. These things have nothing to do with occultism as it is known to the initiate who binds himself in his initiation-oath not to employ the occult arts for gain.

'An initiate, as I understand the word, is someone who has been through ritual initiation into an occult Order, is in possession of certain key knowledge which alone makes the occult system comprehensible, and is in psychic or intuitive touch with the aspect of occultism which is not on the physical plane at all and is variously called "The Temple not made with hands", "The College of the Illuminati", and "the Great White Lodge".' All her life she had an outspoken contempt for charlatanism and pompous claims, and a sincere desire to help all who were in earnest in the search for the truth. The Society she founded continues along those lines.

In the papers to which I have referred, 'Dion Fortune' describes her first meeting with occultism. She was working at the Medico-Psychological Clinic in Brunswick Square, an institution (now defunct) for the treatment of functional nervous disorders by psychoanalysis. She was an early student of Freud, but later discarded his system in

favour of that of Jung, for whom she had a great esteem. She maintained that Freud -- or rather his system as practised -- had in it much of great value, but was by no means as comprehensive as then thought, and she found in the Jungian school much of the mystery teachings and a more sane and balanced outlook.

In the course of her visits to Brunswick Square she found herself one day lunching in the company of some students of the Theosophical Society, then in its heyday. She was much attracted by some of its teaching and its officers, though equally repelled by others. The works of Madame Blavatshy were held in high esteem by her, but she did not find what she was looking for in the eastern bias of the Theosophical Society and was much opposed to the use of eastern methods of training applied to the conditions of the west.

Later she was an initiate of the Order of the Golden Dawn and left the Main Temple for a branch formed under another name. Eventually she resigned from this and founded the Society of the Inner Light, holding her authority and her contacts direct from the Inner Planes and the Hierarchy. These contacts and authority, developed and expanded, passed from her to her successors, as is the way of succession in properly founded fraternities.

I have given a very brief outline of the more overt life of a great initiate who from the date of her first independent contacts with the Inner Hierarchy - made at Glastonbury in 1926 - to the day of her death, was unceasing in her pursuit of the reality behind appearances. In her various books, articles and writings generally she has given many details of her own life, and those who are interested will have no trouble in filling in the chapters whose headings I have briefly sketched.

It was inevitable that a courageous and outspoken woman should have trodden on sundry corns in the course of a lifetime spent in working for a sane understanding of the great way of life and vital truths behind what was, when she started her career, largely a tawdry and bombastic screen of pretence. Her preface to the Mystical Qabaleh and references therein and in others of her works leave no doubt of her point of view, or of the hostility of some interests she had damaged by giving out publicly what it was right and just should be known generally.

Esoteric practice and training is rightly kept secret and imparted only to those considered worthy to receive it for it can do damage otherwise; but the lofty philosophy and metaphysics of the Ancient Wisdom (which is also the Modern Wisdom) should be available for all; and indeed to help in making them available is a privilege and consecrated task -- and not a task for simpletons, however well-meaning.

THE WARDEN, Society of the Inner Light

(The Occult Observer, Vol. 1, page 58ff)

PHENOMENA OF THE SKY - by -
The Maharajah Natcha, Trimalaki

(The Rajah is one of the wisest and best-loved of thetrance Controls of the medium Mark Probert. He was educated in part at Oxford, held a degree in medicine, was a poet and philosopher; died in Bombay in 1915.

"Good afternoon. I am the Rajah Natcha. There are many things you wish to talk about this afternoon. Perhaps I shall be able to answer a few of your questions. Regarding sky phenomena-- I will try to speak a little while about that. It is known, down through the ages, that such phenomena have taken place, not only in your sky, but also upon the ground, on the seas -- many mysterious sea boats, as well as flying objects; many peculiar phenomena upon the land, such as strange and odd looking animals. They come and they go. Sometime your men of science will discover that in this seeming nothingness that you call the ether, the air, there is an abundance of somethingness; it is only a matter of being able to part the curtains. While I say 'only', I do not wish you to believe it is a simple thing. In most of these cases, it is a spontaneous parting of the curtain, thrusting the forces from one world into another. If we are to understand that all our physical world as you see it is made up of atoms, is it not logical to suppose that there are constructs in an unseen world? It is merely, too, a matter of vibratory rate in regard to the eyes, the speed of vibration, and the capability of the eye to pick up that vibration.

"Now, Dr. Layne, I do not think that any of us propose to change our statements about the phenomena of the sky a bit. These are not, however, from what we shall call the world of the departed ego -- no. There are many planes of consciousness, there are many and varied rates of vibration, of substance -- and, as Ramon Natalli once said -- it is all substance, it is all a part of physical life; there is no true end to substance -- gradations, that is all. Can I say more?"

(We understand the theory you have been explaining; we understood you to say, too, formerly, that these craft are constructed by what we call etherian peoples, on etheric levels of substance -- experimental craft, throughout history sent into our atmosphere prior to the collapse of a civilization; is that approximately correct?)

"That is, and we still hold it to be true. Many of your mystic organizations have contact with such beings. Much of the material of ancient peoples is given back to future peoples, through these organizations, who receive the information from the etheric people, thereby keeping a continued record of all the world affairs throughout the history of the physical world."

(We have much alleged data concerning the astral regions, but v e r y little about the regions we are now discussing; do they correspond in a way to the "Lokas" in Oriental philosophy?)

"Yes, they do. There is only one way that I know of to describe the difference between my world and the etheric worlds, and that is -- rates of vibration; that is all."

(The etheric world is not entered from this plane by a person at the time of his death?)

"No."

(Are these etherians born into their own world?)

"Born and live and die in their own world."

(Do they habitually have contact with our plane?)

"The advanced ones, yes -- But like on your own plane, only those who seek knowledge of it."

(We are told that the earth itself is considered as a Loka -- that this Loka extends to the outer limits of the atmosphere; that the second Loka extends as far as Arcturus, and as many as five or six are named as lying beyond. Have you any comment on this teaching?)

RAJAH NATCHA: "This, as you have stated it, is true, as I said; how else could you on this earth know these things unless these things existed? And how could they be taught unless these things existed? And how else could they be taught except through the channels of mystic organizations? Every plane of consciousness holds its mystic orders, and each plane passes down knowledge of itself to others."

(Question as to whether there can be put into language an explanation of all this that could be publiziced in any way here. The public is sceptical, and yet is seeking an explanation for the recent phenomena. Is there any form in which that explanation can be given which would be intelligible?)

"I fully understand that the problem is a difficult one. However, I do not think that it is important that the public at large grasps the situation at all, but rather that your educated men do. There is a possible way of approach to the public by resorting to such explanations as fourth, fifth, and sixth dimensional worlds. They will not understand it, or any other terms that you may use; but there will be a few, and maybe quite a number, who will at least strive to get a mental picture of what is actually going on. But as to the people at large, ladies and gentlemen -- no; you will not put this thing over."

(We have been considering using the term 'fourth dimension'. People have heard it and will think they understand it. But the idea that these things materialize is unfamiliar to most people, and is hard to explain.)

(A question: If these are etheric beings, why do they not use etheric craft?)

"What do you think they are doing? That is precisely what they are doing, but they have lowered the vibration of the construct to the extent that it is visible to the physical eye. But how to explain this to, as you say, even your men of science? I do believe that a true scientist does already have some knowledge of such things."

(I think many of them do.)

"All right, then -- don't you think it is rather futile and something of a waste of valuable time to put it across to the others; because, truly they are not yet awake -- their minds have not yet been able to come to that pattern of thought."

(The problem is that if these appearance continue, we are likely to have something approaching panic. It might even precipitate war through fear of attack by some foreign power, or public hysteria. It seems that some kind of a story should be told the public -- even a plausible lie.)

"A lie would, no doubt, be better!"

(I am glad to have that moral support, sir.)

- e n d -

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(Mr. John Astley-Cock (M.A., Cantab.) whose comment on Les Soucoupes Volantes appears in this issue, came to this country from England in 1902, and was for some twelve years organist and choirmaster at St. Chrysostom's Episcopal Church. He enlisted in the British Army, and after demobilization in 1919 returned to St. Chrysostom's as Secretary. In 1933 he joined the staff of the Chicago Tribune, where he later became Associate Editor of Religion and Education - and known as a trenchant and erudite critic. Other interests he describes as psychic research, and lecturing on the Earl of Oxford as "Shakespeare". He comes of a gifted and intellectual family, - whence a foundation in classical scholarship now lamentably rare - and also has made a number of interesting mathematical discoveries - (such as the relation between an arithmetic and geometric progression, which is that of an isoceles triangle with both apex and base in infinity.) The finely trained classical scholar, a product of "old school" intellectual disciplines, who is at the same time keenly en rapport with our contemporary world, is indeed a 'rare swimmer' in chaotic deeps. Would that we had many more of them. Perhaps our age of technology would not spin itself into bits and fragments quite so soon and profitlessly.

Mr. Astley-Cock is presently occupied in getting out the 1955 Chicagoland Directory of Religion, to be published by the Index Publishing Co., of Chicago.)

RECOMMENDED: The Field of Occult Chemistry: by E. Lester Smith, D.Sc.,& V. Wallace Slater, B.Sc.,etc. This is a 60-pg booklet, 2nd Ed.,1954; Transaction of Science Group of the Theosophical Research Center. Contains chapters on relation of occult chemistry and orthodox science; etheric and dense aspects of the atom; atomic structures, combination of atoms, etc. "Refreshingly self-critical". Based on the Besant & Leadbeater "Occult Chemistry" 1951 edition. Essential BSR reading. Sold by Theosophical Press, Wheaton, Ill. (probably $1.00).

NATALLI ON THE TIME-VACUUM

NATALLI: I am going to say something which may not be quite understood. While we have various densities it is still a difficult thing to reckon with, because it will be supposed by your scientists that in the last analysis the density would be so great that the medium could only be described as homogeneous. I have recently worked out a theory (part of which at least may be known to you.)

If we look at densities as blending slowly we arrive at a density which will be to all intents homogeneous. But this is not really the case. By basing on the quantum theory each state is periodical - a period-behaviour of the atoms. This period state can only come about (be conceived of) by thinking in this manner. The action of the atom in each grade of density is not a stable condition, but one which appears and disappears - a kind of blinking, so to speak, in lawful sequence. In each passing second or other fraction (of time) there is a different form of motion. A phenomenon of action taking place in one density, will cause another form of action to take place in another density. It is this action taking place in different dimensions which create what you call form. Now, we wonder where the atom is, in the fraction of time that it is not in action. There is a time vacuum existing between the period-states of motion. When an action takes place in the atomic world here in this density, it creates another form of action in another density. Here we have a cause-and-effect in play and spanning the gulf of the time interval. This can only be a time vacuum. There is a stream of force passing between the two densities. Due to the fact that we cannot ever get to a state of nothingness, this field between that we call the time intervals we may call a play going on between the two ------A-------- A play or interchange between the proton and the neutron. They exchange energies until there is a kind of absorption of one of them. We wonder what has happened to the one - and how the absorption takes place again. Both are sending off energies, and those of one are picked up by other bodies. You have in this exchange a complete breakdown of the atomic body, and it pours itself across this time vacuum into another dimension, where in forming an atomic structure in that dimension it is moving at a different rate of speed. Possibly it has lost some of its electronic bodies in this new dimension and possibly it has added new electronic bodies, thereby creating a substance that will make form of a different kind. In other words, the atom in this new dimension will create a web-like structure with other atoms that will make a solid for that dimension.

Your time vacuum lies in the exchange of a neutron and proton in which one of these has absorbed the energy of the other. In that moment you have a time vacuum. But it is so fragmentary in its time period that there is as yet no way I know of to measure it.

In the division of matter into the fractions that one must keep on dividing it seems that you must come to the end of matter in your time dimension only, for there are still endless fractions to be divided in other dimensions. Scientific minds for ages have tried to figure out by mathematics (which seems the only way) how to destroy matter (or energy or substance) completely. It can be done but only in your dimension of matter or time.

In the atom of your physical world, the nucleus is itself made up of other atoms with electronic bodies.

In the series of emanations, alpha, beta, gamma, etc., the gamma ray is the most potent; it is the essence of pure kinetic energy. This moves or the particles of this wave move in a jagged vibratory motion - in a saw-tooth motion, - this gives the wave its high penetrative power. Matter in forming structure creates a web or net. There is a web of energy between atoms. The radiation of the gamma ray on your plane de - stroys this energy web. It does not strike the nodes or atoms themselves, This causes confusion in the atom world. The nodes undergo a form of fusion. This takes place in physical organisms also, as in some forms of cancer.

The psyche works through the body as electricity works through a machine. Its action IS electricity. There are many kinds of electricity. There is that which is magnetic and that which is non-magnetic. As yet you know very little about these kinds.

Individuals undergoing electrical treatment should be typed as to electrical frequencies. This can be done quite easily by means of isotypes.

- e n d -

NOTE: We have inadvertently repeated here an article also published by us in BSR Clips & Quotes 10-3; but its importance is such that we let it stand, for the wider audience of Round Robin. We hope that Associates who receive both CQC and RR will overlook this double serving of the same dish. (ML).

(Paragraph from Letter: Dr. J.J. Williamson, Pres. Soc.of Metaphysicians, Hastings, Eng. -- to Meade Layne -- Nov. 7, '54.

"We have just completed important data on CATACLYSM - which provides scientific proof that the (unusual) weather is due to the atomic explosions, and that according to the volume of radioactive dust in the upper atmosphere, another great flood could occur. . . The US Govt. has sent for a Swiss scientist to report on this. Dr. Sutton of the Met.office here agrees, as do our own physicists. . ."

BSR Associate E.S.S. has long maintained a similar thesis, for which much credit is due him - as for other 'predictions' also.

ML

MARK PROBERT AS TRANCE MEDIUM

by
Gilbert N. Holloway, Ph. D.

During the past four years I have experienced sittings from time to time with an unusual sensitive of San Diego, California, named Mark Probert. Mark is a slender man of 47 years who was born in New Jersey, and had only a sixth grade education. He has worked at various occupations without considerable success, and prefers art work and painting to all other objective activities.

In 1946 Mrs. Probert began to be awakened at night by the sound of her husband babbling in strange tongues. This unusual faculty is termed "Xenoglossy" in psychic science. For weeks this continued frequently at night, until at last definite personalities seemed to emerge and make themselves known to her. Gradually this "Band" or Inner Circle of discarnate teachers gained effective control of their instrument and were able to give information through him when desired mutually.

The uniqueness of this mediumship, as I have studied it, is the exceptional wisdom and breadth of information of the Controlling Intelligences. The principle communicator, among 12 or more highly informative etheric people, is one known as Yada di Shi'Ite, who lived prominently some 500,000 years ago in a Himalayan civilization known as "Yu" or "Yuga". Yada is a wise and witty soul indeed, and I have conversed with him for several hours over a period of four years. Yada and his colleagues exhibit knowledge far beyond the limited education of their medium, who is normally intelligent yet without academic training or wide reading experience.

Of course, the sceptical mind will always insist that the Yada personality is simply a segment of the subconcious mind of Mr. Probert. Elaborate attempts are usually made to "explain away" mediumistic phenomena without resort to the hypothesis of definite etheric personalities who are communicating. But when twelve or more of those Controls are very well defined personalities, and when they exhibit their identities over a period of years, it seems more intelligent to accept them as what they declare themselves to be, namely, distinct people from a Higher Octave of existence who are merely communicating through a selective channel whom they have carefully prepared for such a purpose over a considerable period of time.

It should be remarked in passing that the Mark Probert Controls have given for seven years a coherent and inclusive explanation of the flying saucer phenomena, to the effect that these aeroforms are mainly etheric craft which originate in and return to higher dimensions of existence, but which materialize when seen in our skies. This etheric hypothesis of the saucers and other aeroforms is the only one that explains all phenomena to date!

from Mediumship, a brochure by Gilbert N. Holloway, D.D., Ph.D.

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LETTER TO THE DIRECTOR

(In our Clips & Quotes of October 15 last I made mention - not for the first time - of the difficulties we have in meeting the expenses of the BSR publications. Since then we have received the following suggestion from an Associate. He certainly does not mean to exclude cash donations, or gift subscriptions, which make fine Christmas presents- but only to suggest an alternative way of helping out, at small cost to the donor).

DEAR DIRECTOR M.L.

I noticed your recent remarks about difficulties in financing the BSR, and would be very glad to help out if I could. But unless or until I get a bit more prosperous, I wonder if you could use or sell (for yourself, not for me) a few books I would like to donate. Blavatsky's Secret Doctrine for one. I could send that along any time, free-gratis for nuthin'. You keep what you can get, and get what you can for it.

On second thought, why don't you put this idea up to the Associates generally - at least to those who would like to help, and lack funds but have books. If you would explain that you want salable books in the BSR field of interest, you might get very helpful cooperation. . .

Dec. 1954.

Sincerely (BSR Associate)
Buffalo, N.Y.

If any of our Associates want to help in this way, the selection of books must of course be left to them. I only suggest that the many hundreds of titles in popular works on spiritualism and elementary metaphysics, as well as most cultist, religious, and mystical books have almost no sales possibility. As you all know, the BSRA are not book dealers, nor any kind of commercial firm, but we often do sell worthwhile books that have been donated to us for that purpose. We could keep you constantly informed of books received, and this might be useful to you from time to time, and enable you to get titles you want for yourself.

Last but far from least I want to thank everybody who responded to to the paragraph in CQC-C-8 -- and ALL other Associates too, for continuing interest and help. May this be a Season of blessings and peace, and the New Year prosperous in every way.

Meade Layne -
Director