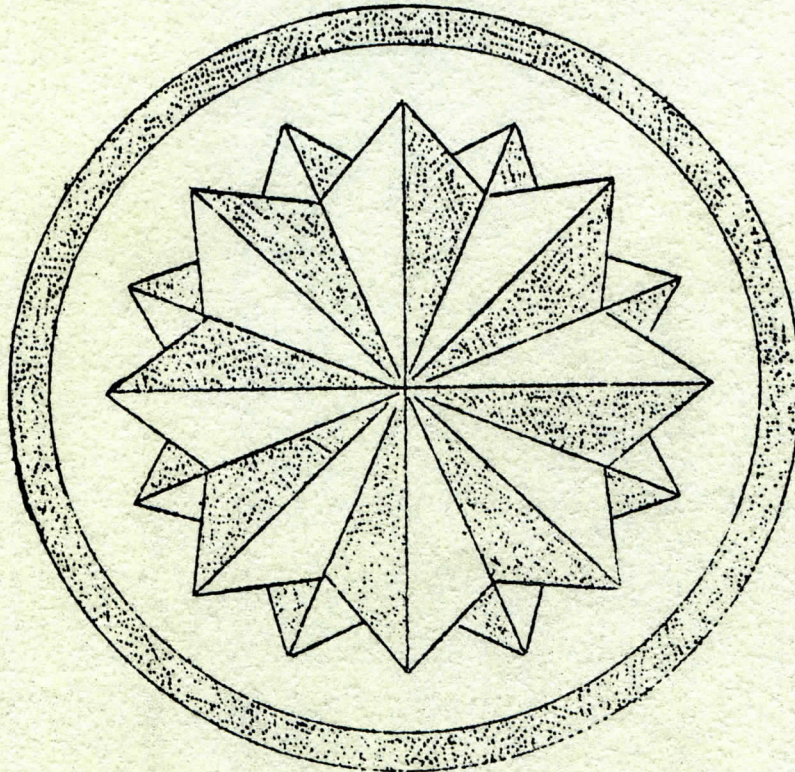


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SEANCE MEMORANDA from the

# Inner Circle

BSRA No. 8-D, Nos. 7 & 8 of the First  
Series of Seances, Starting March 14,  
1948 and continuing thru March 28, 1948.



through Mark Probert, medium

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SEANCE MEMORANDA from the

I N N E R C I R C L E

through Mark Probert, medium

No. 7 - March 14, 1948 through June 27, 1948 (BSRA No. 8-B)

Controls in the order of their appearance: Rajah Natcha, Persian Dancer, Charles Lingford, Lo Sun Yat, Antonio Alvino, Arakashi, Lao Tse, Professor Alfred Luntz, Ramon Natalli, Temple Dancer.

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TRANCE LECTURE OF MARCH 14, 1948

PRESENT: Mrs. Brinkley, Mr. and Mrs. Plumb, Mrs. Hewitt, Mrs. Townes, Mrs. Foster, Meade Layne and Mark Probert (medium).

CONTROL: RAJAH NATCHA:

"Good afternoon. I am the Rajah Natcha. I am very happy to see such a fine group here this afternoon. It seems there is a little controversy as to the erroneous remarks made concerning some of the controls or by some of the controls. It is to be expected; many of us carry over on this side the same characteristics that we had when we were on the earth plane. If some dramatic thing is suggested, we are capable of holding on to it and carrying it over and bringing it back to voice it again, even though untrue. Its dramatic qualities appeal. So much for that. There is a little trouble with the boy's body today. He took a little beer last night and alcohol stays in the system for some time."

"Is that so? The occult teaching is that it tries to escape as soon as possible. Is that incorrect?" inquired Meade.

"It most certainly is; the body cannot properly digest or dissipate the alcohol content of any drink."

"Will you tell us something about the effects of alcohol?" asked Meade.

"It excites the brain cells -- steps up the atomic speed of the brain cells; that in turn throws open the door to the etheric world."

"Intoxicated persons sometimes have experiences on the etheric level?"

"They certainly do. Any kind of drug, especially alcohol, opens the psychic door."

"Sometimes very undesirable beings come through; is this due to a peculiar vibratory rate?"

"It is more the deep-seated characteristic of the individual. Excuse me a moment. I cannot stay in this body for the present. Something should be done -- too much gas pressure on the diaphragm. Excuse me." (Control departs)

(Control present; goes through dance motions with hands and arms, chanting in foreign tongue; then speaks:)

"I come from long time -- come from Persia."

"You speak old Persian -- Pehlevi?"\* asked Meade.

"Is too bad is the barrier of the languages between people. If they break the languages between peoples and all peoples speak one language, man he get together good, much better as now. This business of coming in through the physical body to

\*Note: M.L. accented the word on the first syllable (as in Omar), and the control promptly corrected him, putting the accent on the second.

do the talking with the peoples that are living now, from four - five hundred years, is what these peoples here in this country do not have the least understanding. It is very fortunate indeed for you and peoples like you that you have enough foresight and imagination to be able to conceive of the possibilities, whereas others are today blind to it. And for the greater part it is because they have been taught fear. Fear is one of the most atrocious sort of weapons that the high priests of all churches teach to their flock. Until this sort of thing is broken down, your connections between the two worlds can only be spasmodic."

"You say you came from Persia?" inquired Meade.

"I not care to talk of politics, but it seems to be that in all countries where vast fields of oil or precious stones are found, it immediately causes great amount of strife with other countries."

"You are thinking of your native country now -- of Arabia and the oil fields there?"

"Yes -- vast fields of oil, untapped; and perhaps it would be better if they remained untapped. It is so very unfortunate that what God put on this earth for man's good has become his damnation, not for making life more bearable and enjoyable. It would be better, I think sometimes, if this great God Force would just wipe out all these things and let man start all over again."

"It looks as though that might happen," said Meade.

"It looks to me like same. And let me tell you that this breeding, this mental breeding of hate and the contemptible attitude that men have to one another is throwing off through the etheric world a force that is building up tremendous force, and when it bounces back it will wipe you out. And I am talking of earthquakes and cyclones that will sweep the world."

"Do you know anything of the volcanologists' predictions?"

"I do not know much about that; I do know that I would not at all be surprised. You look back through history and what do you find? I tell you what you find: before every tremendous disaster there was a building up of hatred of man for man."

"That also is an occult belief -- but tell us something of your own earth life -- or of your life now," requested Meade.

"Very little about my earth life I remember. I remember struggles on the desert; I remember being vicious and mean."

"Do you remember your occupation?"

"Not have occupation -- do all manner of things to live. If I knew a little then of what I know now, I would have seen that to struggle is a waste of effort and time; that this great God Force does not put anyone or anything upon the earth without adding the supply for it."

"The struggle for material possessions you mean of course?"

"Yes; it is an illusion of the worst kind, leading to all manner of illnesses and eventually your own death."

"What is then the best mode of life and ideals?" inquired Meade.

"To strive after that which you wish in a calm and peaceful attitude and manner, knowing within your heart that you will accomplish it and get whatever it is you are after if it is for your good, your advancement. If it is not, in time you will know -- but you will not know and you will continue to struggle for that if you think you have to do it in a harrassed and impatient manner."

"Of what does advancement consist?"

"Advancement -- to me -- means to attain calmness of mind -- quietude. This will not be gained by struggle; knowledge will only come when you have acquired the passive attitude toward life. Knowledge cannot come, nor can anything else, if you charge at life. Knowledge is truly the only worth-while thing in life to pursue."

"But what can we do when our generation demands certain standards of living -- we must struggle to make that living..."

"It is best that you do not. 'Society' is not looking to get along with you -- at no time and in no generation through man's life on this earth. The only reason that man has banded together is to protect himself from some outer danger. Away back in the prehistoric times, he found more satisfaction and safety and peace of mind by banding together. Cultivate your own mind, your own self, your own character, regardless of the thoughts or actions of those apart from yourself. When you advance yourself, when you have found peace within yourself, then you will find peace all around you." (Control departs)

(General conversation regarding help and guidance given the medium).

CONTROL: Lingford:

"In a manner of speaking, you are all right: each one of us, even those who are not given to this form of mediumship, is guided and helped. You all have your invisible helpers. I think possibly, Meade, you know something of such to be the case -- that no one is ever without an unseen presence at any hour or minute of the day or night -- because none of you who are still on the earth knows when you will come over, and even we who act as your guides and helpers do not always know it until the time is almost there."

"Just what do you mean by 'always attended by an unseen presence'?" asked Meade.

"Just exactly that. I mean that I, myself, have been with this boy for a long, long time -- almost from his childhood."

"Yet you have said yourself that you are not always aware of him."

"That is true -- but, you see, there are connecting bands. We will become a little scientific here maybe. Your friend, and my friend, whom I met sometime ago

here, and who subsequently has written a very valuable book on Huna lore (Max Freedom Long) tells of what the Hunas called the 'aka-cord' -- which, in a manner of speaking, is a sort of fluidic force; and when we (I mean this boy and myself) are separated, should something go wrong, I would know it instantly and be there."

"It amounts to what we call rapport?"

"That is right."

"You mean a personality is always present with us?"

"Yes, but I do not mean that this personality is walking around with you every time you get up and move, but he is constantly connected. That connection is never broken. Your Bible hints at just such a thing when it says that even the fall of a sparrow is noted."

"These friends -- how do they attempt to help us, to advise, to protect? Do they take an active interest?" inquired Meade.

"According to the advancement of the individual -- how he thinks, what his natural characteristics are -- that individual is helped in various ways -- sometimes by a spoken voice from us that he can hear; sometimes merely by impression, by mental controlling. Sometimes the individual may be exceedingly stubborn and will have to be spoken to by sound effects. That will startle him enough to wake him up to what he is doing wrong."

"Do these guardians change?" asked Mrs. Brinkley.

"Yes; it depends a great deal on what the individual wants to do (the living one, I mean) -- what his desires are. For instance, if one starts out desiring to be some sort of musician or writer, immediately, if he makes any serious attempts along that line, his helpers start coming -- new ones -- and if he drops that and attempts something else and makes a serious effort toward it, he gets new helpers. The thing, the subject, attracts the personalities. In a manner of speaking, too, that is where the old idea of 'like attracts like' came from."

"What do the helpers gain? What is the law that governs?"

"There is a law that has been more or less out of work on your earth plane -- and that is, the demand of nature that man help his fellow-man. He may ignore it while in the physical body, but he will surely have to follow it when he comes over here. It is the law of service."

"To what degree can the person on this side be influenced?" inquired Mrs. Brinkley.

"In many ways. They can influence him for the good, or they can influence him for the bad, depending again on what the individual is seeking after. If he persists in evil ways, he will attract evil entities to himself until he goes down to death."

"Then one's protection lies in keeping one's thoughts elevated," said Mrs. Brinkley.

"That is right, and that is why we cannot force ourselves or our attention upon an individual for any great length of time. If we see we are failing, we merely withdraw."

"Is this, for you, considered an investment?"

"In a manner -- yes. We find it very helpful to us because, you see, all of you who are in the physical body were once where I am now, and you will all be over here at some time again, and all be back on earth again."

"Can you give us some of the laws of rebirth?"

"That will take us into two fields; first, into the very deep and lengthy subject of Theosophy, and also Karma, and also natural science. Man wills and his will is acted upon, either on my plane or on yours."

"Do you there remember only the life immediately preceding the one where you are now?" asked Mrs. Townes.

"That depends upon what you have learned here. If you have not gone into the inner workings of life, you won't know any more about your former lives than you do now. The Bible says, 'Knock and it shall be opened unto you; seek and you shall find.' It's strange how simple phrases like that have been passed up and ignored."

"Isn't it a lack of realization?" inquired Mrs. Brinkley.

"It is; that is true -- no definite awareness to the truth that lies behind them."

"Is there anything we can do to develop this realization in people?" asked Mrs. Hewitt.

"In other people, no -- in yourself, yes. You are not to help the people at large by your knowledge; you are only to help yourself. The law is there: once you have acquired what you can call a good and understandable way of life, then you may pass it on to your neighbors and leave them to consider what it is worth, but more than that you cannot do. You will find that any time you attempt to put your will against another's, he or she becomes affronted. They feel that you are imposing -- as though you are criticizing their ability to think for themselves."

"Is memory of earth life continued?" questioned Meade.

"No -- the question was whether we remember lives before the life we have lived here previous to this one?"

"That memory is contingent?"

"Not on the kind of life, but on what you know, what you have studied and what you have tried to find out about life; then, if you have advanced far enough, you will know about former lives -- many of them."

"Where is the record of these former lives?" asked Mrs. Hewitt.

"It is not in the body; it lies in the Cosmic Mind, and this Cosmic Mind is what you people seem to think is the subconscious mind that remembers."

"What about the soul -- how does it operate in regard to the records?"

"So long as the soul keeps contact with the Cosmic Mind, it knows many things. If the soul, as you call it, gets out of contact with this Cosmic Mind, then the body begins to record like a phonograph in which the needle is stuck -- repeat, repeat, repeat -- you see? And without sense or reason."

"Does the spirit have the complete record?"

"The spirit does, because it is in constant contact."

"How much intelligence have thought-forms?" asked Mrs. Brinkley.

"Only as much as was instilled in them from the individual thinking which produced them. Man produced himself on this earth and so he continues to produce everything else."

"You mean he crystallized himself here?" asked Mrs. Hewitt.

"Exactly. The true purpose is to get back to your -- what the Bible calls your Heavenly Father -- in other words, to find your Higher Self."

"On your side of life, are there people who are still seeking God?"

"Indeed; there are types of mind that insist on having a personal God whom they are sure they are going to see when they come over here. They are going to sit on his right hand or his left hand. Now, the mind is a very peculiar piece of machinery -- when I say the mind, I mean the brain in this instance. When they come over here with thoughts like that, they are very likely to have someone who will appear as God to them, in order to make them happy and content until they have learned otherwise. There is no thing in nature that leads man to fear except man himself."

"We have been told that there are monks still living in monasteries there," said Meade.

"That is right -- and it is the same with the Catholics and all the other teachings -- they have huge monasteries and churches of all kinds for people to go to. You see, nature demands, and the demand is always met."

"We don't ever come back as animals, do we?" asked Mrs. Plumb.

"No, man only progresses."

"Do animals and insects progress also?"

"There are some forms of life that are not even what you suppose them to be, but merely animated energy."

"The higher forms of animals -- do they reappear on this plane? For instance, the identity of a dog -- is it the same dog?" asked Meade.

"Yes, indeed. You see, a dog, a horse, and all the tame animals that have spent many years with man, often reappear after their separation from the body. Animals have an awareness of themselves, even though you people seem to think that animals have no ability to reason. They have -- they are very aware of themselves, and this awareness is one of the things that causes man to have a consciousness after death."

"Tell us about the nightmare world of the insects in the jungles and the sea monsters? Where do they come from and where do they go?" requested Meade.

"Nature is always experimenting, always designing. What seems to you to be a horror; to itself is anything but a horror. When this energy wishes to create something new, it designs it more or less for the place where it is going to be living, so that it will be capable of existing there. For instance, you do not find nature producing a polar bear in India."

"But these 'horrors' do develop into higher forms?" asked Mrs. Foster.

"Yes -- in time all things change. That is all there is to life; the only really permanent thing -- is constant and everlasting change." (Control departs)

CONTROL: Lo Sun Yat:

"It is a very interesting meeting you are having -- a very fascinating talk. You can only speak the way your mind dictates to you to speak. It may, in the ears of the advanced ones sound possibly childish, but we have all come up through the same stages of wondering; and even when we have reached the so-called stage of adept-hood, we are still wondering. Life is a riddle, and it is nice to at least try to unriddle it. It keeps you busy and your mind active, and that is healthy; it is a good exercise. The more you advance, the more you stand in awe; when you think of that and then you think that man is a creator, it is somewhat shocking."

"Isn't man a co-creator?"

"Man is his own substance. By thought comes life, and through life all things are manifested."

"But even life -- he has to have that before ... " started Mrs. Hewitt.

"You cannot get it, the ultimate. I can say this about life: it is of two quantities -- electrical and magnetic -- that is the energy called life; but what the ultimate of that is, no one knows.

"Awhile ago I was listening in and heard you speaking about how you can gain knowledge of a certain thing, gain an understanding. After you have learned all you can about it from study, then put aside your books and stop listening from the outside and sit down and listen from within. Man has been given the channel of meditation; he should use it. It is a really simple matter. It is made hard by our in-

ability to have patience. The nervous system of the people in the Western World is too high-strung. But you can easily acquire it if you wish. It will take fifteen minutes in the morning, before getting out of bed; just sit up and meditate upon that which you desire to do -- don't stir around. Then, before retiring at night, another period of fifteen minutes. That is a half-hour out of the whole long day."

"Is it possible to meditate with the spine lying straight as well as with the body in a sitting position?" inquired Mrs. Hewitt.

"No, it is not -- for the reason that lying down, to some extent shuts off the flow of the sex energy to the brain."

"But it is more relaxing to the average person to lie down, and one should have complete relaxation for meditation, shouldn't one?"

"Yes, but lying down you do not relax. Also, crossing your legs while sitting up is very bad, but you may sit up in bed with folded legs; it would be better if you could acquire the folded leg position, but that, I know, would be uncomfortable for most American people. So, merely sit in the most desired position, the one that gives you most comfort and freedom of thought from the body, so that the mind can detach itself and become unaware of the body."

"Is it not best to direct the thought to the 'third eye'?"

"Do not direct it anywhere. It is not good to meditate upon the body at all -- particularly the American people; they are already too conscious of their bodies. It would be best to merely put out a finger of mind stuff into the air concerning your question while in a comfortable position."

"In sending out your thought through the consciousness in meditation, how is it answered?"

"It is answered by what you folks call the sub-conscious mind, but what we call the Higher Self. The subconscious mind, in my school, knows nothing but the operations, the automatic operations of the body. We try to contact the Higher Self, or -- if you wish -- the Cosmic Mind. There is one very agreeable method of meditation which often finds success with you Americans, and that comes about while your mind is busily engaged in another field. Sometimes, merely to ask the question, and have a thorough knowledge of what you want, stating the question in your mind clearly, and then going about your daily work -- in due course, the answer will come to you. Many of your great inventions have come that way."

"But we often seem to receive an inspiration like that during sleep and when we act upon it, find it is wrong," said Mrs. Townes.

"One of the questions there would be, did you interpret the answer you got during the night clearly. Did you leave out a piece of the puzzle? You see, it is not always easy to bring out of the abstract world an idea and go into action with it. The action or the sudden desire for action blurs the answer that you originally acquired."

"Do you mean that dreams are always from the abstract world?" asked Mrs. Brinkley.

"Not necessarily so; it depends mostly on the dream. Sometimes, and for the most part, your dreams are caused through many desires, or through bad eating, or ill-ventilated rooms, and many other things."

"Quite often I dream that I am reading a book -- I wake and come back with only the title of the book -- it seems so silly," stated Mrs. Brinkley.

"The 'silliness' lies only in your inability to hang on to what you have acquired and bring it back."

"But I can only bring back the title of the book!"

"Go back again and you would probably read the book. The book is there to be read -- not in the concrete world, though it can very possibly exist also in that. What you find in the abstract world can very possibly be a replica of what is in the concrete world; but your inability to find it does not make it impossible."

"Everything in the seen world was first in the unseen world?" asked Mrs. Foster.

"Yes, these things that come out into your world were first in our world. Too, you want to reckon with this fact: there are many worlds within worlds. One form is your sleep world; another is what you call your conscious physical world; and also there is an etheric world that is abstract -- and yet it is all concrete in a manner of speaking. There is no escaping the physical -- no escape."

"We have little information about what you call the etheric world -- whence, we have been told, the strange sky-craft originate. Would the Hindu term 'lokas' be applicable?" inquired Meade.

"It is difficult to explain -- to put across in words what you know. This business you call the ether out here is alive; out of this comes your all -- what you call your physical. The only way to enter into and be part of it is through the mind. But the trouble lies in the difficulty of bringing back from that world into this one, or any of the planes of consciousness what you are desiring to know."

"Can you tell us anything about these inhabitants of the etheric, these Ether-eans? They apparently are not incarnate humans, nor will they become humans; where do they fit into the order of things? We don't seem to have a place for them."

"That is analogical to your speaking awhile ago of nightmarish animals and insects. Because you do not understand why nature gives life to such thing is no reason to assume that they have no category to fit into, no particular slot in life in which they belong; they do."

"These beings who live in the etheric state of consciousness - they are not subject to the lower states of consciousness; they have risen above them, have they not?" inquired Mrs. Hewitt.

"That is correct. You can come down, at certain times, if you wish, and you can go up, if you wish -- depending upon what you know and what your desire is. Many think that evilness is a barrier to this or that plane of consciousness. Those who think that do not stop to reason with themselves as to what evilness or goodness is."

"The etheric lies beyond good and evil?" asked Mrs. Hewitt.

"That is true. It is true also of your plane here; evilness is merely a concept of your own, and so is goodness. What is good at this moment for you may not be good for you the next moment; we are all too apt to moralize without stopping to reason about morality and what it is."

"Returning to the Ethereans -- have they incarnated from another world into the one in which they live?" asked Meade.

"All man at one time or another visits and lives in the various states of consciousness; no state is barred from him except that which he makes bars for. Often when someone on your plane here suddenly disappears, they have entered the etheric world."

"Entered the etheric?"

"Yes."

"In an astral existence?"

"No -- it is the world which many of the great mediums draw themselves into when they cause the body to disintegrate and re-integrate. It has nothing to do with the so-called world of the dead." (Control departs)

TRANCE LECTURE OF JUNE 13, 1948

PRESENT: Dr. Martha Welpton, Dr. George Cruikshank, Miss Elva Clemow, Miss Agnes Hess, Kathryn Townes, Irene Probert, Marriet Foster, Meade Layne and Mark Probert (medium).

(Radio playing, control present, listens, asks that the radio not be turned off:)

"Play tune - music! Play music! Want to sing." (Sings few bars, indicates by motions -- beating on chest, etc. -- that the medium has some difficulty which makes it hard to sing thru him). "I am Antonio Alvino. I love to sing. One of the best and most beloved singers was Caruso that you mentioned -- the man with the most powerful voice given by God; no other like it has been on this earth before."

"We would be glad if you will sing for us. We would like to record your voice," said Meade.

"I try -- do not care whether is recorded or not." (Sings in very powerful voice the song that had been heard on the radio just previously). "That is not as good as should be -- is a long time since I sing. I go." (Control withdraws).

(New control present; speaks in foreign language. Motions to medium's wife to come and sit beside her husband). "You are the woman of power." (Control withdraws).

CONTROL: Arakashi:

"Good afternoon. Today I want to talk to you about trance and materializations and all the various phenomena which take place within the so-called seance rooms and outside the seance rooms. It is so misunderstood a thing. Man has been taught that he is just one -- that he is a material being. And then the so-called spiritual teachings that you have on your side teach that his spirituality is better aided by death -- only after he dies does he get his so-called rewards. But man makes his rewards as he goes along from day to day; he builds up his spiritual being and brings himself into harmony with the Higher Life. Often in your seance rooms there is what is known as self-projection, (recorder microphone was being held near the communicator, to which he said 'Please -- that thing -- please!' waving it away.) wherein the medium has the ability to project his etheric body and cause it to act like a departed relative or friend, but that is only one form of action that the mind has upon the body, and only one way of bringing over and demonstrating to man that he is not one, not two, but many.

"Now then, it is said that when someone passes away the psychic body throws off the gross and more dense matter and then the true man goes on; there is a slight error here -- a mistake. The body, when it loses the psychic body, is at the same time sending off a gaseous substance belonging to the physical parts, but it has little or nothing to do with the psychic body. Man goes on to no place unless he has educated himself, unless he has advanced his mind. The materializations that are often noted in seance rooms and outside them, the entity who wishes to make himself known, takes from living matter a substance which you call ectoplasm and forms it as a body that he may fit into or make himself known to you by. In other words, he lays this substance over the etheric stresses of himself, which would not otherwise be seen. This substance can also be gathered from rotting materials, such as

plant life, as well as taken from the human body, because all that is has a certain amount of ectoplasm within it. In the voice, or what you call the independent voice, the mind of the entity thinks and at the same time thinks in sound, projecting the mind towards the vocal cords of the medium, and in many cases there is no necessity for a medium, as we understand it; if the invading intelligence is advanced mentally and knows how to do so, he can create a vocal box by etheric substance and setting up a duplicate stress in the ether, and surround that stress with ectoplasm and use it to speak from. Please to excuse me a moment.

"I come back."

"Will you tell us who you are?" requested Meade.

"I am Arakashi. I come from India, and I would like to go on talking about what I was talking of before. I had to leave the body of the boy because his lungs and throat congested, and it is extremely difficult to talk under those conditions. Doctor, (to Dr. Cruikshank) I listened to you a little while ago saying you would like to know what is the cause of mediums acting as they do when either touched by light or by someone's hand. In all of this work there is a slight amount of projection. It does not extend out beyond the body to a noticeable degree, but the nervous system causes a slight projection of the etheric body, causing it to come away from the skin about so much (indicating eight or ten inches). The Psychic Body is extremely sensitive, and it is connected up with the nervous system to a high degree, so that any sudden outward touch, be it from light or the hand, causes the body to pull back, and that automatically causes a nerve spasm. Does that make the question answered? Do you understand how that can be?"

"It introduces many factors with which we are not familiar," replied Dr. Cruikshank.

"You realize, do you, Arakashi, that we are recording your voice, and that this is a microphone that we are holding before you?" asked Irene.

"Yes, we have all been watching and were quite amused. Also, we all, over here, greatly appreciate your going to so much trouble. Most of the controls -- in fact, I think all of them that are in the inner circle -- are quite well advanced in years, and passed over long before any such thing as this came into being, so it is, in a respect, quite novel to us."

"Who was speaking to us before you took over?" asked Irene.

"This is a young man that came along with me. He comes from Tibet, but he has been in many parts of the world, and he has also come in contact with many of the ways of the Western World."

"Was he speaking in Tibetan?"

"It is a dialect. It is always best to speak in whatever tongue is most understandable to the group, but often when we come through, we use words that are foreign to you in meaning too, but when doing so we are not always suddenly clear and suddenly aware of what we are speaking. On entering the body, first, there is an amount of

confusion and a small space of not knowing anything. When the connection is completed, then things start to clear up."

"Has this control ever spoken through the boy before?" asked Irene.

"No -- as a rule, I speak first. Now, I would like to know if there are any questions, because I would like to attempt to answer them if I can."

"Did you hear me reading the material on the Morley-Martin experiments a while ago -- the comments made by Natalli concerning the subject?" asked Irene.

"Yes, and it is quite in keeping with my thoughts on the matter."

"In the so-called independent writing, sometimes it is done on a slate without any slate pencil and yet one can hear the pencil plainly; what is the substance used?" inquired Dr. Cruikshank.

"The substance used is drawn from the body -- it is a chemical. Now, as the person is wishing to receive an answer by writing, the entity desires to follow up what is asked of it. So it thinks, and as it thinks, it draws this substance from the body, and at the same time, a mental pencil is used, but is not actually going through a writing motion."

"What is the substance?" asked Irene.

"It is a form of ectoplasm but not the same substance. There is a substance that is found in the kidneys and it is very white and can be powdery. It is a form of calcium - yes - and this is taken from the kidneys -- that is the source of it."

"Is this what is used in writing on black paper?" asked Meade.

"Yes, it is, and there is also some albumen."

"The same phenomenon is sometimes produced on paper?" asked Dr. Cruikshank.

"Yes, I have seen it done. The mind of the entity thinks out what is to be said and projects the entire substance of the conversation. That, too, is why it is done in such a short period of time, and also why you will note, on observing the writing itself, that there is no breaking up of the matter at the edges of the writing, but it is particularly smooth -- which you will not find in contact material writing. Have you observed that, Doctor?"

"No, but I have such writing, both on slate and paper."

"You please to observe that under a magnifying glass."

"I have observed that particular feature," remarked Meade.

"That is one way of telling authentic automatic writing."

"Would it facilitate matters any to have paper and lead on hand?" inquired Dr. Cruikshank.

"Not all the time; it is very dependent upon the medium and the observer and the entity. You see, if mind did not so govern these things, maybe more could be found out that would be satisfactory to you who investigate."

"We sometimes get writings in four or five different colors," remarked Meade.

"The same method, I might add, is used in teleportation. This substance is taken from various places that it may resemble that which is supposed to be chalk or lead. Now, we sit here and wonder about the phenomena of what you call spiritism or life return to physical. And yet you have before you a machine that takes sound and forms it on a disc, and then throws back to you words; you look on the disc -- do you see the words? You use a machine you call telegraph (drums code on table); to someone who is unlearned in the field of telegraph that sound means nothing. So, could he not easily say, 'That is so much foolishment'? But when he learns the principle behind those silly tappings, he hears a wonderful truth that opens an entire new world to him. What I am getting at is -- man advances by knowledge, by opening his mind to the possibilities, if not the probabilities of all things. I do not particularly care for definitions, because while I may say so-and-so to be the case, someone else can put it in just as good or better words, portraying a better picture. I go now." (Control withdraws.)

TRANCE LECTURE OF JUNE 19, 1948

PRESENT: Mr. and Mrs. Harry Fox, Dr. Mary Miller, Dr. F. E. Campbell, Mr. and Mrs. Richard Townes, Irene Probert, Meade Layne, Harriet Foster and Mark Probert (medium).

CONTROL: Lao-Tse:

"How do you do? I am Lao-Tse. I am indeed happy to see the new faces here this evening. Always when a group of minds that are interested in the higher and finer things of life get together, it is a wonderful spiritual blessing and a great pleasure to me. I have been anticipating this meeting this evening and I hope some little good will come of it. Now, I am here principally not as the talker, but as the listener, but if you have any questions, I will endeavor to answer them to the best of my ability."

"We wanted to ask about what we call psychic fasting, where a person goes on for years without food or drink, or without food only; how is the physical organism maintained?" asked Meade.

"One thing must first be made clear: man must understand himself and his physical body. He assumes that when he is in the physical body he is a physical being. In the spiritual world you need no food; you are no less spiritual now than you will be then. Life can be maintained in any vehicle with the mind. If your mind has attained the proper state, the range of thought whereby it says 'I do not need this or that to maintain myself,' it can and has and will always be done."

"What about the metabolism of the body? What happens to cell structure?"

"It goes on just the same as before, because the mind has attained that stage. It is a most difficult thing to put into words so that the mind can comprehend it. Going back over your Huna -- this afternoon I spent quite an agreeable half hour listening to the readings between the boy and his wife."

"You are referring to the article, 'For What May We Pray?' in the recent issue of Flying Roll which they were reading?" asked Meade.

"Yes; I see in there too we labor under the misapprehension that we need not call upon the God Force to give us physical things -- that it is either a sin or impossible."

"That theory was advanced by a Theosophical scholar," remarked Meade.

"Again I say, we forget that we are now -- you, as well as myself -- spiritual beings; this body is composed of mind substance and if it needs -- if it presumes that the body needs certain things, it is right and proper. There are no different phases of life as we think -- all is one."

"Was it you who gave the boy the answer to the article from the Theosophy student?" asked Irene.

"Yes. That, incidentally, is a difficult thing to do -- to transfer my thoughts to one still in the body."

"I would be glad to take it down if you would speak slowly," offered Irene.

"Thank you; I appreciate that, but giving it clairaudiently is almost an insurmountable task, because the mind -- the brain of the individual -- be it this boy or any of your mediums -- has not been trained properly. The muscles become tense throughout the body while under those conditions. The physical brain tries to listen, and so creates a physical strain on the muscles, and the muscles become tense."

"He says he does not really 'hear' the words," said Irene.

"No, that is impression -- thought vibration. Now, I do not feel, sir, that you are satisfied with my answer as to going without sustenance."

"From the philosophical standpoint, yes, but not understandable to the biologist. We are interested in knowing what happens to the cell structure?" said Meade.

"I noticed," remarked Irene, "in reading the article that quite a number of these fasters were children."

"Yes; as I said before, whether you have just come over to my side one hour or for a thousand years, you do not know any more about any given subject unless you have occupied yourself with that subject for some time before."

"Do you know about what we call 'vitality globules'?" inquired Meade.

"No, except to repeat what you have said -- they are vital energies, centers of force."

"Do they emanate from the sun?" inquired Meade.

"Yes, they do -- from the sun. Now I could be very broad about that and say everything else emanates from the sun -- all of life. You see, starting off on a subject, one can say something and appear to be very deep, but be very general -- because it covers all fields. Everything so hinges on everything else that it is extremely difficult to make a dividing line. Now, for the moment -- I should like to go for a moment, but I shall be back very shortly." (Control withdraws.)

CONTROL: Professor Luntz:

"Good evening. I am Professor Luntz. I just came to greet you all and possibly to answer one or two questions. There are quite a number of people here (I am speaking about my side), too many -- because they cannot all, by any means, come through."

"Can you tell us about how many and who some of them are?" inquired Mrs. Townes.

"I would have to have a number machine to count them."

"What is their reason for coming here?" asked Meade.

"In all meetings concerning spiritual things -- even the ones that are somewhat frowned upon -- great groups of spirit beings gather around to listen or to enter into the conversation. There are too few open doors for us, so we take advantage of whatever ones we can come in contact with. From the lowest to the greatest -- whatever they may be."

"Do they all come for the same reason?" questioned Meade.

"Each one has, like you have, his own reasons."

"Where is Lingford? He has not come through much lately," said Irene.

"He is here and perhaps will come through after awhile. This work is sadly misunderstood, even by many of those who enter into it in good will and good faith and a great desire to learn what it is about. In this instance I am also referring to your so-called scientific investigators. The whole subject, from its very beginning, has been unhappily misunderstood. It is my belief, though perhaps I should not say it -- because I used to be a professor of religion, and I intended to be -- like this medium's father -- an ordained minister in the High Episcopal Church. But, as I was going to say -- spiritualism fell into the hands of religion, and all because our scientific minds boasted of material viewpoints and outlooks which were more prejudices than anything else. So they sidestepped the best chance to get into a work that is of the utmost importance. And because they failed there, they have continued to poke fun and make sneering remarks."

"Don't you think that condition is passing?" asked Meade.

"Yes, I do; there have been great strides made since those early beginnings, and we all know that anything of worth moves slowly towards the higher fields."

"Is there any one preferred line of approach toward the spiritistic?"

"They all dovetail quite closely with one another; there is a blending, and it is on account of that blending that it is practically impossible to say that one is better than the other. It is more proper to say that one type of phenomena is better suited for one person or group of persons to learn what they want to learn, and another type is better suited to others."

"There has been an enormous development in Radi-Esthesia," said Meade, "do you see any promise in it?"

"I have heard something of this, and I think, from what I know of it, that science will now discover a force that can be used for good. There are unseen forces around you all the time. A little while ago I heard you talking of the sun. Some of the ancient peoples discovered that there was a very dangerous ray or emanation from the sun that was causing their people to die earlier than was necessary. Those people went underground. In other words, I mean to say, many of your so-called mysteriously 'vanished races' vanished under-ground."

"Does this emanation still persist?"

"That I am not at all sure of. I feel, though, that it was a more outstanding condition at that time and that it has lessened to a great degree; but I think that if your scientific men can sometime make an experiment by keeping a certain number of people underground for a period of time, that it may show that direct sun rays are not as good as supposed, and one of the reasons for people dying younger than they should."

"There is much to do along that line -- some investigators are firmly convinced," said Meade.

"Some rays have a destroying effect upon the tissues of the body, drying up the necessary secretions as the glands put it out."

"Can you tell us anything of the origin of the cosmic ray?" inquired Meade.

"No, I cannot."

"Can you tell us whether it does or does not emanate from the sun?"

"Excuse me a moment -- there is someone here who says he would like to talk about it. I think he can do a better job. In case I cannot come back tonight, I want to say that I am happy to meet all of you, and may God bless you, and may you always search for the Self in wisdom and knowledge. Good-night." (Control withdraws).

CONTROL: Arakashi: (Foreign language and motions).

"Will you please tell us what you were saying with those motions?" asked Irene.

"I was giving a small ritual. In the English language, the words would be: 'In God's name we gather together in love, in harmony with all of nature and all of life'".

"In what language were you speaking?"

"I was using an ancient Hindu dialect that was used -- well, about 400 or 500 years before your Christ. Now, I did not come to answer your question that was asked a little while ago. There is yet another here to do that. I have just come to greet you and wish you all well, and now I will step out and leave my friend and your friend and the guide of the boy to speak." (Control withdraws).

CONTROL: Ramon Natalli:

"How do you do? I am Ramon Natalli. It is a pleasure to be here, and I do wish you all well. Now, to get to the sun and the energies that pour out of it, and what you were speaking of -- the cosmic ray. From my view and my studies, the cosmic ray originates from the sun. But there are many suns -- suns many times larger than this one in our galaxy."

"The present consensus among scientists is that it does not emanate from the sun," remarked Meade.

"What, then, is their opinion?"

"They have no theory of its true origin."

"But yet they say it does not come from the sun?"

"They have reasons for believing as they do, of course," answered Meade.

"Oh, yes -- no doubt. I say, however, that it does. It comes from all suns and spreads out through the entire universe or universes."

"Can anything be said of its nature, functions?" asked Meade.

"It has its good points and its very evil points. The gases that emanate from the sun turn into what you call the cosmic ray." (Here the recording machine was turned off with a click, which was noticed by the control). "What was that?"

"That was this recording machine that we are using so the boy can hear your voice. Is this the first time you have seen it?" said Irene.

"Yes. It is a sure thing that both sides of life can learn something from each other! To return to our subject: now, all bodies cast off various emanations, various energies. It is correct to suppose that the chemicals of these various worlds, planets, stars, and whatever, carry some malignant energies -- at least they are malignant to certain kinds of life. The cosmic ray, harnessed and worked with, can be of good, and also of bad -- and possibly you people here on earth will use it for the bad first."

"Did you hear us speaking about rays of the sun that produce harmful effects? Is the cosmic ray reckoned in that?" inquired Meade.

"Yes -- some energies that make up the cosmic ray -- yes. They dry up the tissues of the body, faster than the glands can secrete."

"Do you have in mind, when speaking of the cosmic ray, a flow of electronic particles or etheric wave motion, or both?" questioned Meade.

"I speak of electronic particles, because that is what the cosmic ray consists of; they are definitely electronic in nature."

"They would be present throughout the universe, then?"

"Yes."

"Can you tell us what effect it has on certain skin conditions?" asked Mrs. Townes.

"It depends upon two things: the individuals themselves, the types of food they eat; and general glandular action -- that is, the independent things. You can resist anything in life if you are so constituted."

"Would you care to speak to us of your own studies?" requested Meade.

"As I said some time ago, it will be found thru this big telescope that you now have (Palomar) that there are no canals constructed by what you call intelligent beings on Mars -- that these are giant cracks in the earth, cracks the size and many, many times larger than your Grand Canyon."

"That theory has already been advanced here," said Meade.

"But there is a form of life there -- a low grade of vegetation, lower than your moss."

"Is there no life there corresponding to our vertebrates or mammals?"

"No."

"What about the other planets -- have they any other forms of life?"

"I do not care to make statements of that kind. It is something of a waste of breath. It is like telling a child who has been taught that there is a Santa Claus that there is not; he must wait to develop further before he can accept the change. Not that you are lacking in intelligence -- but it is best to avoid controversy; it is best to stick to subjects that will be helpful."

"But we have no knowledge, therefore no argument," retorted Meade.

"I could say -- and you know well that I could -- that there is life on what you call the dark stars or planets; but that life, while corresponding in a manner with yours here, is so vastly different..."

"Is it intelligent life?"

"Yes, it is."

"Are they beings who think and plan and have an organized life?"

"Yes, and in size and physical structure many times larger than you here."

"Has a mental contact ever been made with these people from other planets?" questioned Mrs. Fox.

"Yes, there has been -- by some of the ancient orders, the secret orders. These contacts have been of a telepathic nature, also of a projected nature. By that, I mean that some of your advanced occult teachers or adepts have projected their psychic selves there. Much of your ancient lore has been learned that way."

"Has psychic projection ever been accomplished in what we call the Lokas?" asked Meade.

"I know what you mean. Yes, there has. In all your great teachings there have been men and women who have made contacts with many of the planes."

"There is a curious lack of knowledge about the Lokas; can you say anything about them?" requested Meade.

"I do not think that there is a lack of knowledge, but rather a confused knowledge. By that I mean each teacher who has made his investigation has come back with his own learning."

"We are told of eight Lokas by name ... have you any comment?"

"No, I have not; myself, I have never made such investigations in what they call the Lokas."

"Do you think the concept stands for something in the nature of a reality -- something that exists in nature?"

"Yes, I do. In this world that you call the physical world, there are many planes. You speak of seven or eight having been named -- it is nice to label things with a name; then you know where they are. It is like your many 'isms' -- all very confusing. Your friend and one of the guides and controls of the boy -- the Rajah Natcha -- has pointed out how futile and senseless it is to try to hand out one kind of teaching and say, 'These are the facts; there are no other.' There are endless facts; there are endless truths."

"We can only ask questions and try to learn," remarked Meade.

"Indeed, truth is like space -- without end. There is no point in that space or truth where you can stop and say, 'I have learned it -- that is all.'"

"Would you tell us, as you promised, more concerning the Morley-Martin experiments?"

"I have more to say of that and I will go into further detail, but I would rather do so clairaudiently, if you do not mind. It is an extremely interesting subject to me." (Control Withdraws).

CONTROL: Lao-Tse:

"How do you do? I am sorry to interrupt my friend, but it seems that you do have a few questions that you wanted to ask me, so I said I would return, and I have. Now I am listening. The lady (Dr. Campbell) wanted to know whether Taoism should be taught in this present era -- is that correct? Life is like a big -- what you have today in pieces -- yes, jig-saw puzzle. Each one of us has a piece of that puzzle. If we could all get together on a friendly basis, we could take our little pieces of truth and put them together and we would have the whole. But Nature, or God, has not so designed it. My little knowledge of life could be carried on today to a very helpful degree, but, as you said, it fits right in, in many parts, with the great and ancient teachings of the Kahunas. So, the question then would be -- shall you teach in the Kahuna way, or shall you teach in the Taoism way? Today you have so many teachings, and each one claims all the truth. Now, I would be foolish to say 'Yes, Taoism is the thing.' Taoism is a very fine thing, at least in my opinion, from my viewpoint. At my time in earth life it was, to me, the only truth. Today it could be different. But only so for each individual. To me, all of life sums up to one thing

-- your own state of conscious awareness in regard to yourself and what appears to be around you or outside of yourself. Now, do you think Taoism should be taught today?"

"No, I do not think so," replied Dr. Campbell.

"You are right -- because it is and was suited for the minds of my physical time. No matter how good a thing may be, or how much it may prove to be true, today, tomorrow, or a hundred tomorrows or a thousand years from now, must you go back and dig it up?"

"But it contains some fundamental things that everyone should know."

"Oh, yes -- but, you see, how are you going to take the wheat from the chaff, the chaff from the wheat, just because it would be best suited to you?"

"Are there many learned people on your side who believe that we have the right idea of planetary astrological influence?" inquired Dr. Campbell.

"I believe there are a great number of people on my side who are very, very well educated in astrology; there are also minds that are very far advanced on useful scientific subjects concerning physical living. Astrology is almost as old as man, but your astrology today is far short of the teachings of the ancient peoples. It has become degraded and much of the truth has been lost. Some could possibly be found, and probably was found, in the Egyptian tombs."

"It works in so many cases."

"Yes, indeed it does -- and not only that; as I have said, there are many very necessary parts to it that have become lost."

"Do you think they will be recovered?"

Yes, I do. I can only say that they will be recovered by archaeologists at some time -- because they are still buried and still waiting to be brought to the people again. All things, all life, runs in cycles."

"Do you think that radi-esthesia would help, in holding the pendule over the astrological chart which has been correctly calculated?"

"Now, that depends -- if the one who is playing the part of the operator is sensitive enough and is so gifted -- yes, it would."

"Mrs. Fox, I remember you from some months ago when we held a meeting at another house. I am pleased to see you again, and if you or the others have something to say, I am listening."

"I was wondering if you know anything about the 'ether bridge' which was predicted some years ago -- if it is anywhere near completion. It is a device which is supposed to be capable of doing what you are now doing," said Dr. Miller.

"Now that I do not know of -- but if this is true, I most certainly offer that man the greatest blessings. He is entitled to be highly honored and he will go down in history as a great being, because he would have done something that will surely

awaken the world. Now, I do not like to be sarcastic -- and I am not attempting to be -- but there is something so often misunderstood by people -- we are not God, we do not know everything; we have merely stepped up to another vibration. Now, if I had heard of this thing, I would gladly tell you so. Now that I know of it, as soon as I leave here, I can go and see -- space and time not being for me as for you."

"Can you tell me, Lao-Tse, is it only earthbound spirits that operate in table phenomena? Do higher spirits ever come through?" inquired Mrs. Fox.

"Not always; often a man or woman have within themselves that peculiar ability to transfer their magnetic forces to the table or any touched object. With this magnetic force, if there is an interested entity, he takes that force and converts it into an electrical discharge that strikes the table. Now, that entity may be a very intelligent being who has just discovered a new way to communicate."

"A table-communicating entity foretold an accident which happened to my nephew on his motor scooter -- are they clairvoyant?"

"Yes, indeed. You see, man is neither high or low; it depends on the intelligence of the being before he left this planet. That is one of the fallacies of all religions and cult teachings -- that there are great intelligent beings and you have got to be careful of them, because you are on a low grade, you are just a small fellow, you have to stand in awe. Where do you think your ego goes when you have to face up with a situation like that? Where do you think your desire to advance goes when you are told that you must back down? Can a man on his knees look into the face of God? No, man must stand up on his feet. Man is a great, great being. But he must find that greatness within himself. I will ask you to excuse me now." (Control Withdraws).

TRANCE LECTURE OF JUNE 20, 1948

PRESENT: Dr. J. H. Lehn, Mrs. P. L. Small, Dr. Geo. Cruikshank, Kathryn Townes, Harriet Foster, Meade Layne, Irene Probert and Mark Probert (medium).

CONTROL: Lao-Tse:

"How do you do? It seems to me there is an increasing demand for meetings. Last night this boy had an excellent sleep. It is very helpful to us when he does that. Sir (to Dr. Lehn), I am very pleased to meet you and your sister. I have been anticipating meeting you. Don't work yourself to death on the pencil, huh? Now, I heard you say, Doctor, that this is one of your first experiences in this sort of thing. Your first? That is fine, and I am sure it will not be your last. If not here, then you will pursue the subject further through other 'open doors' or mediums. It is a very necessary field of endeavor. In fact, to me -- and to all of us who pass over and come to know how to return -- it is the most important thing of life. Now you have a question to ask?"

"Yes, it is about a missionary, a woman, who passed over, and when a communication came from her, she was in a very distraught condition. She had found nothing 'on the other side' as she expected. It was not the 'heaven' she had been taught to expect, but she found many conflicting conditions. Is it not true, then, that one finds what one expects?" asked Dr. Lehn. (Meade Layne quoted facts regarding a similar case).

"Yes, on the face of it, this is very conflicting -- but let us go underneath it. This particular lady, this missionary, was expecting to see angels, no doubt, and expecting to see God and your great Master, Christ. Now, there are times when for those who go over under those conditions and with such expectations, there are souls who are advanced far enough to play the part of those they expect to see; but sometimes this is not considered a good idea. It is felt to be better that the individual should learn his lesson immediately, learn the truth immediately -- thereby saving a considerable lot of time. They see that the individual is really ready to know the truth, so they do not pretend -- they allow the person to come through and see things as they are. This is a much better method and way of waking the person up. The short period of grief that he may feel is as nothing if he is helped to go on the encouraged. Purgatory is due to what you term evilness. We must stop to think -- man makes his evilness and makes his goodness by his thoughts. To Nature, or to the Great Absolute, there is neither evilness or good. Man can only learn through experience. He has untold time to learn. Some must be taught hurriedly, because that is the nature of them -- to wake them up right away. Others have to be awakened slowly. What is good to the physical eye of man, or evil, is decidedly not so to the Godhead or to Nature. You take some ferocious animal; in the light of things you will think or feel that the animal is evil; his actions are entirely evil to you. To Nature it is not so. When a man commits a crime such as murder -- which, in your eyes, is an atrocity against nature -- now, you must stop and reason with yourself in this manner: Why did he commit the murder? Did he do so to make himself unhappy, or was he seeking happiness? He did not stop to reason with himself -- the trouble it would cause him, or that it was an evil thing to do; the uppermost thing in his mind was, 'If I can, in some manner, put this block out of my way, I will get through to happiness.' Who knows what happiness meant to him? It is, as you know, a mental con-

dition and nothing more. So, you see, even in such a thing as murder -- in your eyes it is bad; in the eyes of society, in the general community, of course, it cannot be tolerated -- it must be stopped. But in the deeper essence of the thing, the man was seeking happiness -- and that is the driving force of humanity. Each one of us individually seeks what he feels is happiness to himself. What may be happiness to you may not be that to the good Doctor over there, or to anyone else. So, if a man commits a crime and comes over here on my side with a guilt complex from this murder or that robbery, or this anything, he is much more likely to go to your purgatory than otherwise, because the purgatory lies within himself before he ever left the earth plane."

"In the case of the missionary -- was her concept of the hereafter formed in her own mind?" inquired Meade.

"Not necessarily so. She might very readily have been given the opportunity to actually meet these advanced souls -- in other words, she could have been taken to the higher planes for the time being."

"I don't quite understand -- are there illusions on the higher planes?"

"When an individual has advanced in the knowledge of life -- not in goodness as you think, not in material goodness - but in mental understanding and the grasping of life -- these individuals can go on to higher states of consciousness, wherein dwell these mentally advanced beings. They are no more an illusion than your physical plane."

"Suppose this woman had a vision of God as she expected, sitting on a throne, angels with harps, and so on -- would these be her own thought forms, or the co-operation of other entities?"

"It would have been by the co-operation of other entities, because the mind does not and cannot hold a picture such as God. They can hold a picture of an earthly being with long beard, flowing robes, and so on."

"Could other entities read her mind and project such thought forms?"

"Yes, that also could be done. It is like almost anything else that takes place in the etheric world, or even in your world, to a different degree, of course. When a child first comes into the physical world, the parent makes the conditions for that child. The child grows up under the spell of that condition and to his senses it is just as it has been taught to him. So, you see, a similar thing takes place when an entity goes over to the other side. He does not necessarily see what he wants to see, but he sees what is projected for him to see. First, because those who have gone before him build for him. Christ said, 'In my father's house are many mansions; I go to prepare a place for you.' Indeed it is so. Each one of us who goes on prepares a place for those coming after. 'In my father's house are many mansions; and I go to prepare a place for you.'"

"If life on both planes is mentally created, in what respect does the mode of creation differ?" inquired Dr. Lehn.

"Now, on your physical plane, in order to present to the physical eye a certain thing, the thing first is constructed mentally, and then the so-called physical sub-

stance of that thing is arranged in a pattern or a form and therefore brought into the physical world; but in my world the mind creates whatever it wills, instantly, with no use of hands. You will find this true in another plane -- one which you are quite familiar with -- your dream world. Instantly there is before you a beautiful condition, or a very unhappy and unpleasant one -- according to what you think. So be careful and guard against thinking in a destructive manner! If it was only taught to children as they grow up that thoughts are actual things -- that they make, they create! The human being is a creator; he is a grand and glorious being! From him all things spring; without him there is nothing. God as your Christian teachings conceive him cannot possibly exist, because God is a Force -- not a being. He is a Force. He is in everything that ever was and ever will be. Good, as you think it; bad, as you think it -- he is in both."

"We have a Qabalistic definition of God which says, 'God is Pressure' -- do you concur?" asked Meade.

"I most assuredly do. Nonetheless, my friends, nonetheless, this Force is great, and is to be worshipped, and is to be prayed to and called upon; because it can build up and open the world of beauty and expand your mind to greatness. It is an unhappy situation when one realizes that the teachings of the Christian Bible have been so distorted."

"You said once that at some time you would give us specific instances of that, Lao-Tse. Would you care to do that now?" requested Kathryn Townes.

"No, I think not. I prefer to talk generally; I prefer not to tear down the Christian teachings -- that is not the proper thing to do. If they had been taught as Christ taught them in the beginning, they would be vastly different. But nonetheless, it is good as it is and as taught, for the time being; as time goes on, if they are to be changed, they will be changed. There is no standing still; there is no waiting -- life is a constant change."

"What terms, in your own thinking, do you apply to Jesus?" asked Meade.

"Now here again we have labels, titles ... but you can use -- I would if I had to -- the same terms: an Adept, a Master. But were I to tell your many, many churches and church-goers that Christ was an Adept, no doubt they would look at me in some amazement."

"We know their concepts and limitations -- it is the concept of your plane that we are interested in."

"In my eyes He is and was a great Master, a Master of Life -- the inner Life. He understood, possibly better than any known teacher that has ever come to the earth, the truths of the laws that govern Life."

"Do you consider that He has passed through other incarnations?"

"Yes, I do. Much has been made over the fact that your teacher came through a virgin woman; but other teachers have come the same way, according to the teachings. So it should be obvious that he was not born of physical virginity, but of mental purity, mental advancement. It is too often that the physical is looked down upon

as something to be ashamed of, to hang one's head; how is one to learn unless one has come in and experienced the physical life? There is no form of life that is to be ashamed of or to try to come up out of before your time."

"From what source do these Great Souls issue, those who are far superior to ordinary humanity? Are they great spirits who have advanced through experience and reached a state to which we all will come at some time?" inquired Meade.

"You have said that very well, sir; that is the best statement that I have heard for some time, and exactly as I conceive it."

"But that introduces the time concept, Lao-Tse."

"Always that is to be reckoned with. But how are you going to reckon with it when we do not know what time is? There are endless kinds of time, as you know: the time during sleep; the time of what you call the death side of things; there is the time of your so-called wakefulness to physical life -- and in that time there are many times. Until man understands better what time is, until he realizes that it is nothing more than a conscious awareness of himself, he will stay in much confusion."

"Would you speak of an old or young soul in terms of experience or capacity? We do not understand yet from what source these differences arise."

"Now, that is going to take a lot of talking, and it seemed to me, sir -- before leaving you last night I got the impression -- that I was overstaying my welcome."

"We had no intention of conveying such an impression. Is my question capable of a rational answer; does it lead us too far afield?"

"I think, for the present time, it would be better not to go further on this subject, because it will take you very deep into the mind, and there are a few others here this afternoon who would like to speak -- but if you should so desire, I would like to come back some other time and go into this particular subject deeper."

"It would be a great privilege. These questions are very basic, very fundamental."

"And with me, I will bring another -- one who has not come before. Now you will please to pardon me, and if there is time, I will come back again later this afternoon." (Control Withdraws).

(Medium having trouble with throat. Control present, obviously having throat difficulty also; finally speaks:) "I am Alvino, and I want to sing and I cannot sing; the throat is no good."

"Would it help to take a little water?" questioned Meade.

"No; I go. I let someone who is here come in and fix."

(Alvino departs; temple dancer takes control, begins with usual chant or prayer and goes through usual temple dance to invoke the Divine Force, after dispelling the evil forces).

Dancer: "I think I have it okay. Your friend, American man, he come for to call me -- says nerves of the body tighten in the throat and work upon the glands of the throat, cause secretion, thicken saliva. I go."

CONTROL: Lingford (Recognized by his usual smile).

"Good afternoon, everybody! I am glad to be back. It has been some time since I was here and I have missed the meetings very much. There is a lot for me to do on my side and I go gadding about and I like to see what is going on on your earth plane."

"Have you been observing our affairs, Lingford?" asked Meade.

"Yes, and they are not too good. I feel, Meade, that things are going to work out, though, for the better; I think things will be thrashed out and I don't feel that it will come through war, or anything like that. There is a great tension among the nations as well as among us over here, who are hoping and praying that you will not rush any more souls over on this side unprepared. Lord knows that your automobiles kill enough -- there is no sense in going out and making more unfortunate and helpless beings come over here before their time."

"You feel that the prospects for success of the United Nations are good?" inquired Harriet.

"Yes, and I think they will hold sway for a good many years and keep the evil forces back through intelligent co-operation among themselves."

"Are you referring to evil forces on both planes -- yours and ours?" asked Meade.

"Yes, I am."

"We were told you would come back and tell us something new," said Irene.

"I had better not right now -- things have been rather tied up here this afternoon -- there was a certain amount of strain and it has caused you to lose valuable time -- at least valuable for us, because it gives us a chance to get through. The value in our coming through is only the one: it helps us to be of service, and that service helps us mentally on this side to advance and to grow. Disturbances on your side hold us back -- the disturbed mind closes the door on us."

"We realize that -- we are sorry when it happens," said Meade.

"Now it seems that you have two or three new faces here that I have not seen before. (Introductions). I am very glad to meet you folks."

"It is a pleasure to read of you in the Trance Lecture Reports," said Dr. Lehn.

"I heard the boy say awhile ago that possibly the reason for my staying away was that I was asked not to smoke cigarettes any more."

"He was only joking," said Meade.

"Yes, I suppose he was. Maybe he would stay away for that reason, because he is accustomed to it and it has become habitual with him, but I do not miss it. Well, I don't know that I have anything particular to say unless you have something to ask me."

"Won't you tell us something about your own activities and what parts of the world you have been visiting?" asked Meade.

"If I tell you where I have been you are liable to ask me questions about what was going on; some things I can tell you, and some I cannot. I spent a short time over in Egypt, and in Moscow and listened in on the man with the pipe; I spent a little time in New York, my old home; and I have been to Rome and listened in on some of the conversations of the Pope -- a good man, but like so many other leaders in various nations, a slave to traditions."

"Can you tell us what your impressions were of Stalin?" questioned Harriet.

"One thing -- he does not, he most assuredly does not want war. It is a shame that the people in this country and in other countries have been told that this man is just crouching and waiting to create a war with us."

"We have been told also that he has recently become merely a tool in the hands of the Politburo," remarked Harriet.

"He is, as I said is true of most leaders of countries, organizations and institutions of various kinds -- he is caught in the wheel of tradition and principles -- wrong principles for the most part. Of course, I do not hold with his teachings -- not for America. Communism is not to be desired in this country by any means; it is not suited to the people. Strictly speaking, from my own viewpoint, there is no government -- no matter how great it may sound on paper -- that won't create some kind of unhappiness with someone."

"Apart from Stalin, can you tell us anything of the keynote of Russian policy?"

"Every government wishes to possess and own as much of the world as possible. Naturally, it would be good for them to do so if they could; it would mean greater riches for the people and assuredly greater riches for the heads of the nations. Some day there will be world government."

"That's good news; we hope it will be in our day."

"I personally do not think so. If you hope that, then you hope, I am sure, that it will be a democratic government, like the American government. But do you not see that that in itself will create conflict -- because no nation and no individual cares to give up their own personality, their own power, no matter how good the other person's personality or control may be."

"But would not a world government based on a constitution such as ours allow each nation still to keep its own personality?"

"That would be good if you could get each nation to follow the Golden Rule: Love thy fellow-man; do unto others as you would have them do unto you. But this is

not at present the case. Christianity has been taught for nearly two thousand years, but still we do not love our fellow-man. I am afraid it will not come to pass in your time; man has to grow a lot first."

"But the alternatives seem to be world government or world war," remarked Meade.

"I do not think there is another world war in the immediate future -- not for a decade or two -- perhaps even longer. I hope I am right, but for a man to prophesy such things he is banking on human desires, which is a long gamble indeed! What was the doctor asking?"

"I was just wondering why a man like Einstein would support Henry Wallace?" asked Dr. Cruikshank.

"It is like wondering why this man over here sees something to be red and this one over here sees something to be blue, the same thing; every individual carries within himself a picture of what he wants; someone comes up with a close approximation of that man, so he picks that man."

"Do you know anything about Nicholas Roerich and the Tibetan affair involving Wallace?"

"No; I will have to put my nose into that all right." (Control Withdraws).

TRANCE LECTURE OF JUNE 27, 1948

PRESENT: Mrs. Gertrude Thornhill, Mrs. C. A. Smith, Dr. Welpton, Mrs. Doris Euletté, Kathryn Townes, Harriet Foster, Meade Layne, Irene Probert and Mark Probert (medium).

(Mark Probert says he receives impression from Professor Luntz regarding Dr. Welpton's eyes -- something about calcium deposits along the main optic nerve -- growths that form little knots along the optic nerve).

(Control present -- speaks in foreign language. When asked to speak in English, says,) "No speak good English."

"Have you been here before?" inquired Meade.

"No, but now come to join band of boy; he have great number of Asiatic peoples. Many, many years ago, he once born into Asiatic country. Every soul have chance to be born into different races, nationalities of peoples throughout the earth, to be given opportunity to experience various kinds of existence. I go."

CONTROL: Lao-Tse:

"How do you do? I am Lao-Tse. Doctor, I am very happy to see you back, and the lady, Mrs. Smith, too, and I am very pleased to know you, Mrs. Thornhill. And now I see a young lady over here -- Doris? I think I have met her before. I have come here this afternoon to talk on some interesting subjects you have been discussing. I heard you mention some very peculiar happenings in the Islands."

"Yes -- we were discussing the sudden strange deaths of the Filipino boys described in the newspaper. It is a great mystery," said Irene.

"Yes -- I can offer a form of explanation; whether or not it is the proper one in this particular case, I cannot say. In the field of 'black magic' there is a force that can be projected out from the sorcerer, or what you call witch. That is a very poor term to use; it does not mean anything at all. It is really a sorcerer. This force is mind substance, but it is very substantial; it can be projected through prayer and chant -- You, please, -- if you will, to turn off that machine." (Meaning recorder).

"Do you identify this with the old Kahuna magic?" inquired Meade.

"I do. Now this force is, as I say, very substantial, inasmuch as it can act upon the body like a blow. You have heard the percussion sounds upon your table at sittings -- it is the same substance, the same force. That force, worked up with malice and anger and hatefulness can be extremely dangerous."

"The Kahunas employ a servient spirit to do the work for them, I believe," said Meade.

"It is not always done by another spirit, for the simple reason that even what you call a black magician is careful how he involves another entity in his evil doings; so, in order not to have an extra crime upon himself, he uses this force; and it acts exactly like a blow upon the body, but leaving no outward marks."

"Why are only Filipino boys so attacked?" asked Irene.

"That I do not know; but such has happened in many Asiatic countries. Now, as I said before, this is only one idea along that line; I do not know that it is the one."

"The newspaper article mentioned that they had considered witchcraft as the cause, but had rejected the idea."

"Naturally. In these times of great scientific minds, they always reject and reject and then stand in darkness. Not, mind you, that what I have said is necessarily so in this case, but it is, in my opinion, very likely."

"It fits very well with what we have been able to find out about Kahuna magic," said Meade.

"You mentioned something about the entity not wanting to be involved in another crime -- is there crime on your side?" inquired Dr. Welpton.

"Yes, but it comes in by involving and harming another. To risk yourself, to involve your own consciousness and life into an unhappy condition is one thing, but to involve another is extremely evil. But I also said only if you believe so is there good-and-evil."

"We understand that they are relative terms -- man-made terms."

"Now I do not think I will take up any more time with philosophical subjects. If you have further questions to ask, I am listening."

"Who was the control who spoke before you, Lao-Tse? Was he the one you promised to bring?" asked Kathryn Townes.

"No -- I plan to bring someone when Dr. Layne and I have a private get-together, to which I am looking forward, sir."

"The night we made a recording of your voice -- you promised to listen for the echo of your thoughts before the boy spoke; did you?" questioned Irene.

"Yes, I did. It is not always possible to form our voices on the record. Sometimes we succeed and sometimes fail -- as it is with you."

"Will you give us again some explanation of that? I did not hear it and do not understand. It is a new phenomenon to me," said Meade.

"I do not think the phenomenon is new -- I just think it has not been observed before. Now, when I talk as I am doing, you will notice that the voice coming thru the mouth of the medium is slow and jerky, because I am putting these words through practically one at a time -- like feeding links into a machine, one at a time -- the pause being not that I do not know what to say, but I have to choose words more suited for the medium's mind, and still be able to put over my subject. As I put words through, the mind automatically sorts and chooses. If the word does not suit the mind of the medium, it is rejected, and I have to choose another one. In that moment of rejection, there is a pause."

"Then the mind of the medium continues to be active even though under your control?" questioned Meade.

"Indeed, yes. Do you now see why a great deal of what is said in seance work of this kind is colored by the acceptance or rejection of the mind?"

"Is it correct to assume then that when the diction is even and smooth, the communicator is using a vocabulary entirely acceptable to the mind of the medium?"

"Yes, that is correct."

"About the double voice on the record -- the voice which seems to precede the voice of the medium?"

"Now I speak, but I do not necessarily speak with my mouth, but by thought; and thought carries sound, although you may not know that."

"Thought carries sound on your plane?"

"Yes."

"But not on ours also?"

Yes; it can sometimes be picked up in sound -- like now, before I speak, the thought is there. You say 'also'; before you say 'also', the mind has said 'also'; that goes out into the ether and carries a sound wave -- of course of much finer grade."

"In your terminology, a sound wave can be either ether or atmospheric vibration?"

"That is right. In the deeper layers of the atmosphere all manner of life exists, including the purest of sound."

"Is there any relation between etheric vibrations and atmospheric vibrations? Can they be expressed in the same terms in any way at all?"

"You no doubt have heard voices from the unseen world at one time or another -- is that not so?"

"An atmospheric voice?" asked Meade.

"If you call it that -- or etheric; but what I am trying to drive at is that the voices that you personally hear, perhaps just as you are dozing off to sleep -- in that slight interval -- that is what I am calling the purest of sound; if the sound were not there to be heard, you could not hear it."

"Is that a condition of hearing an atmospheric sound?"

"That is etheric sound, not atmospheric as you know it, but it occurs in the deeper layers of the atmosphere."

"One always accompanies the other?" asked Meade.

"No, it depends upon conditions; it depends upon the subject -- depends upon the individual. You see how everything so closely hinges and overlaps on other things that there is no true demarcation, no line."

"I understand that we can have the etheric voice without having an atmospheric vibration; can we have an atmospheric vibration that we call sound without its etheric accompaniment also existing?"

"Now, I do not quite get that. Do you mean can we have the vibration of sound and still not have what is known as sound?"

"No. In the case of the 'inner voice' we were speaking of -- we understand that there is no atmospheric vibration to accompany it; is that correct?" asked Meade.

"No, it is not."

"Is there an air wave in connection with the internal voice?"

"Yes, otherwise you could not hear it. It starts its vibration on the atmosphere, from there carrying it to the physical ear."

"It is only audible to the single person, so far as we know."

"You notice that the voice when I speak, the second voice on the record, is not heard by all the people in the room. Yet if it did not travel on a physical vibratory wave, it could not be picked up by the recording machine -- and that is the same thing that you and many, many people have at one time heard under varying conditions and circumstances."

"This is new, at least to me. In the matter of sound in the sense of atmospheric vibrations, is every sound of that sort accompanied by an etheric vibration? Can the atmosphere vibrate as sound without an etheric vibration to accompany it?"

"Now, let me go back the other way: if you strike a gong, you start the lower physical vibration and that works into the deeper layers of air until it reaches what is known as the etheric depths. Now, if those in this etheric world wish to contact someone by voice, then this process is reversed, whereby it comes out of the pure etheric into the grosser atmospheric field."

"That begins to clear up now. Like a continuous sound beginning in the etheric and reaching into the atmospheric vibration at the other end -- it still continues a band like the light spectrum -- is that approximately correct?" asked Meade.

"That is right. I think the good lady does not quite understand the difference between the etheric and what we call the ordinary atmosphere, do you, Doctor?"

"No, I do not," replied Dr. Welpton.

"Now, you see -- now I must again form words; you see how easy it is to paint wrong pictures for people by improper words."

"Is it not a question of uniting the concept of the ether and wave vibrations in the atmosphere?" questioned Meade.

"Yes -- but how to use other terminology so that I can express it more clearly to the doctor and she can grasp what I am getting at?"

"She is a scientist and understands scientific terms."

"I am not questioning her knowledge or ability to understand -- I am questioning my ability to express myself in proper terms. Let us go back to the gong again: On striking the gong, the vibration starts from that point; now, if you listen closely, you will hear these vibrations loud, softer, softer, fading, fading, fading -- until your ear cannot pick it up further. All right; if you have an amplifying machine whereby you can continue to pick up those waves until the machine itself has reached the absorption point and cannot pick up further, there is yet, possibly, a better and more complicated machine that is able to pick up the finer vibrations that go on and on. Now, when you have that great machine, it is taking you into the sound field of pure ether. Now you understand? You see?"

"Ether in that sense is a grade of matter?" asked Meade.

"That is correct. There comes a point at which that sound wave becomes nothing but pure mind substance, out of which all things come. If man would only -- or I should say, could only grasp the full significance of sound!"

"Are not great strides being made in that direction?" inquired Harriet.

"Yes. I have been following very closely some extremely intricate experiments made in the field of sound. You will please to pardon me for awhile." (Control withdraws).

(Discussion followed among the guests regarding euthanasia or "mercy killings").

CONTROL: Arakashi:

"Good afternoon. I am Arakashi. I was very happy to be able to come and speak through a lady medium to this boy (referring to a seance with the medium Mrs. S.W.). It was a great pleasure to be able to address him in person. I have listened to your conversation concerning life in a crippled body. Now it is not within the understanding of the ordinary human being to comprehend why a life should be allowed to stay in the physical vehicle it has chosen for itself. You are looking upon only one plane of activity; you do not see what is going on behind that plane; so you feel, through your sense of emotion, that the individual who is in a crippled vehicle is suffering, and no doubt is also causing others around him who are healthy also to suffer or be in a difficult situation on account of his condition. Every entity that takes up a physical vehicle has a karmic law to fulfill; there is only one opportunity for this entity to repay or make up for whatever wrong he has done in former lives. It seems in your eyes, no doubt, a cruel thing -- but in due course of time that entity will depart out of the body of itself, and will have paid its karmic debt to itself. In other words, it pays back itself for going through what you call suffering. Now, I can very readily see that it seems to be the proper thing to put a person out of his

physical misery and you could do so with no particular retribution on yourself -- but you are stopping that one from repaying, from making up. I think, however, that in the course of time the human race will begin to try at least, to breed the proper physical structure and develop a more healthy race of people. This, in turn, will negate a great deal of the karmic law. Do you think, sir, that that sounds contradictory."

"No, not to me. Can you tell us how far reincarnation is a voluntary act?" asked Meade.

"It depends on one thing only -- desire."

"Desire to make amends, to progress?"

"No -- desire to live again in the dense body, and to experience the emotions and the play of the physical body -- that is the main idea -- and the attracting force that brings an entity back into the physical world."

"How soon is it possible to come back into the physical?" inquired Irene.

"It depends largely on their desire and the suitability of conditions. It can be -- with a child of, say, two, or three, or four, or five years, that it could come back within anything from five to thirty years. If they stay on the other side for more than that time, if they pass a probable thirty-year period, they will undoubtedly go on for many, many more years before they wish to come back."

"I have spoken with communicators who claim to have been in the astral for ten thousand years -- is that impossible, or improbable?" asked Meade.

"No, it is neither -- because if the entity claims that he has no physical desire to come back, he can stay in the astral world for endless time; but, of course, time on the astral plane is vastly different from your time here."

"Can a reincarnating entity foresee what will happen to it in its coming life?"

"No, it cannot; because the thing that is bringing it back is pure desire alone."

"Does not an entity sometimes come back selflessly in order to do a particular service to some race or people?" asked Harriet.

"Yes, but that still would be desiring; that is the thing that brings him back-- a certain duty to perform. All right -- that duty is an emotion -- it registers with the entity as an emotion, not as a clear thought."

"If one's earth life is full of suffering, does the entity still desire to reincarnate?" questioned Meade.

"Yes, because the desire is so powerful that it over-rides the thought of further physical suffering."

"This sounds strange to us, Arakashi; what is the root of this desire?"

"It is the great creative urge; the creative urge is so powerful that no words can possibly describe it."

"What do you mean by 'the creative urge'?" asked Meade.

"To take form, to take shape, to manifest in one form or another -- to express."

"But why not expression on higher planes?"

"Now, that is so dependent upon the entity itself, that there is no way of answering that. If you could understand the extreme power behind the desire of an individual, you would have the answer to life itself. Have any of you people here some questions to ask?"

"Are entities ever sent back on to this plane for another existence?" inquired Dr. Welpton.

"In order to be sent, there has to be a sender; so there is a sender, but it is not one outside of the mind of the entity itself. The sender is the great Ego."

"The High Self?" asked Meade.

"Yes - the High Self - that is excellent - insists upon expressing itself in form. All is energy -- energy with intelligence, but the highest and greatest point of intelligence is manifested by desire."

"When we worship the High Self, by ritual, are we worshipping anything more than a personalization of some stratum of the mind? How do you conceive the High Self?"

"The Higher Self, to me is the Desire Body. Now that sounds strange to you."

"That conflicts with the usual expressions," retorted Meade.

"Yes, it does; but how are you going to put across anything to any being without desire? No life on any plane can either move or express itself without desire. Of course we will now get to what is known as the lower desire. Now, it is only low because it holds an entity in the physical body or on any plane from climbing up and inheriting its rightful place in the great Universal Mind. Unfortunately, the word 'desire' has been frowned upon and sneered at and made to look like something quite evil, but it is predominantly necessary. Your every move and thought is motivated by desire. Is that clear, sir?"

"Indeed, yes. Desire must exist in the Monad, even in the Godhead, if manifestation is to take place."

"Yes; therefore it is quite wrong to teach that one must relinquish all desire. That cannot be done, because immediately you are desiring to relinquish all desire. It is like magic, black and white, good and bad -- all within the thoughts of the individual and the way he uses the desire."

"The idea of reincarnation is not pleasant to us on this plane; most of us hope that we will not have to reincarnate, or that we can greatly delay it if we wish," said Meade.

"You delay it by knowledge, by knowing what is best for your advancement -- what is good in your mind to take you up on to the higher paths of thought."

"Then much can be done here in this life to delay reincarnation?" questioned Meade.

"Yes, indeed!"

"That is a comforting thought; I have never known anyone who wanted to reincarnate."

"Simply because they do not properly understand their own position in life in regard to the world. There are some who have been able to rise above all physical suffering -- to so deaden the body to pain that it does not exist for them. You will please to excuse me now." (Control Withdraws).