

# No. 14

Inner Circle Seances of February 28, 1949  
through March 6, 1949

Controls: The Helper (Yada di Shi'ite),  
Theresa Vandenberg, Kay Ting, Sigmund Freud,  
Lao Tse, Professor Luntz

TRANCE LECTURE OF FEBRUARY 28, 1949

PRESENT: Miss May C. Walker, Harriet Foster, Meade Layne, Irene Probert, Mark Probert.

Control: "The Helper" appears much disgusted because medium has been smoking a cigarette. After making several gestures of disgust and then as if exorcising evil forces, control begins to speak:

"It is a disgrace, a degradation of the body -- this bringing into it of poison weeds! I have cleared up the condition for the time being, anyway. Man has such a short time to live in the physical body -- why does he make it shorter by deliberately destroying the body by abuse? Believe me, my friends -- I am not moralizing and I do not wish to force my personal opinions upon you as to how you should live. But time is short -- take care of the physical body, because it is given to us to learn with on the physical plane -- not to abuse.

"Was it also so abused when you were here in the flesh?" asked Meade.

"There was no smoking such as you do, but of a more degrading type -- with heroin, with kanna (hemp) weed -- In India, in Egypt, also in China -- worse than opium."

"What about marijuana? And is it the nicotine in cigarettes that is so harmful?" asked Miss Walker.

"Marijuana is mild compared to these I mentioned, that slowly destroys the brain. It is not so much the nicotine, but the benzadrine which coats the throat and lines the lungs. It is one of the causes of tuberculosis -- not in itself, but because it shuts off the blood, the good blood."

"Could you tell us how long ago you were here on the physical plane?" asked Meade.

"As long ago as can be; because I have been back here where I am, then back in your plane; then back here, and again there where you are; and so on, several times."

"Do you remember not only your earth incarnations, but those in between on your side?"

"If you train yourself and prepare yourself properly, you can continue right on through with memory of your lives and of your so-called suspension of physical life -- the same as you do every night in your sleep. There seems to those you leave behind a break, a separation, a going-away. That is only because those you leave are only capable of seeing one side, one point of action only. If you had clear vision, you could see that separation of what you call the astral body from the physical. Then you would not feel so sad, so alone from those you love."

(coughing) "I am sorry -- and I hope you will forgive me -- for making such a scene over the ill condition of the boy's throat. I do wish I could impress upon you the wisdom of care of the body. It has been said, and of course without understanding, that it is wonderful to escape the body. In some respects, of course, that is true; but if you escape without learning the things necessary for your future advancement, you must of course pay the penalty -- the penalty being lack of knowledge of what to expect in the new body."

"Can you tell us what the most useful knowledge would be?" asked Meade.

"I wonder if I can put it into words? The knowledge, for one, of how to be of greatest aid to your fellowmen; how to get to him; how to travel about, and how to return to the earth-plane and make yourself known and help those still behind you; and also help to recall the knowledge that will take you into higher and more satisfactory planes of life."

"Can much of that be learned here?"

"Yes; you who study meditation can learn it. But the important thing to remember is that you must go slow; approach this learning slowly -- because you can remove your consciousness too far from the physical body -- and then they will call you insane. But to attain proper meditation is to attain complete dissociation from your physical surroundings. When you have learned to do this, you will find it so fascinating that you will automatically slip into it."

"We have a phrase -- 'entering the body of light' -- do you recommend it?"

"I do." (to Miss Walker): "My dear lady, you are new in the boy's meetings here, but you have been known to us for a long time. You have spent a great, great many years in the pursuit of the continuity of life. For that, believe me, and for your whole attitude towards this field of work we are most appreciative; and not only is it appreciated by the boy's 'Inner Circle' group, but by all those who are guardians of the earth people. There are too few who take your attitude. While you have a great amount of -- what shall I say? -- it is not skepticism, but it is awareness and logical reasoning. You do not enter into the seance rooms for emotional thrills, or to be told nice stories, but to acquire knowledge, to learn facts -- as close as man can learn facts."

"I do not wish to be flattering; that is not my purpose at all; but I, and all of us on this side do pray for your continued good service -- for there are too few doorways for us who are aided and understood. That is what this work needs, understanding and kindness. But, oh, the unthinking cruelty of people towards this work! And why? We are only trying to help them, to open their eyes to the fact that life is wonderful and that the great God Force could not create all and then leave it to the operation of chance. Why should anyone suppose that even the so-called 'haphazard' acts of Nature are that? What a statement -- haphazard! But Nature, shall we say, is only automatically acting and producing all this phenomena of life? You will find, if you check, that the chances of all of this being haphazard are so small that they are not worth considering. No, it is all law. But to the untrained eye it looks like chaos. But I did not come to lecture."

"May I ask a question -- do you find that you were happier when here or between incarnations on the other side?"

"You pose a problem for me, lady -- because, first you or I will have to define what 'happiness' is. I do not wish to confuse the issue, but I want to point out the logical approach to what the word happiness means. It is like so many words in English, or in any other language; it really does not bring to life, to understanding, as one whole sum, the meaning of happiness. For me, I will say this: In every minute, wherever I am or have been, I have endeavored to get the most out of it -- to enjoy to the fullest my moment of awareness to my present surroundings. If we do not do that, then we push against Nature, against the Life Force, and find ourselves out of harmony with all around us, because we will to have our own way, regardless of whom we make suffer. So -- happiness, in my opinion, is contentment with

the present moment, regardless of the conditions; because, to begin with, you made the conditions. If you did not exist, that condition would not exist. But, because you are capable of thinking, you are responsible for what happens to you. Now, you say you did not want, think or ask for a sickness or an accident; but, let me tell you, you did. By your thinking you act, and by your acting you live. Whatever you think is responsible for what happens to you."

"Can we be of more service here, or there where you are?" asked Miss Walker.

"That, too, depends. Now, in my present state of consciousness, I am acting in that capacity, as I enter into this circle and in many others, and have also appeared in the assumed flesh to those who needed me in the flesh. Man is truly a master; he is a God within himself -- but he has been taught for so many years that he is anything but a God, by those so much 'smarter' than he. He has been taught to turn those forces into black forces and they work against rather than for him. But your concern, the concern of all here, is first for yourselves. When we seek wisdom, to open our eyes to life, to that extent do we help mankind. You or I or anyone cannot impose our ideas upon anyone. We can only suggest what seems to us best -- but what is wrong for us is not necessarily wrong for someone else."

"We of the 'Inner Circle' have often quoted from your Christian Bible. We have the greatest admiration and respect for your Avatar, the Christ; but could the truth be known -- I would that it could be known -- almost all that you have learned from the Bible and the Christian teachings is wrong about the Christ. Christ was a great, great man -- but he was an advanced soul. He had been back and forth, and back and forth, many, many times, and he had completed his rounds of physical living. He came back at last to say to man 'You are your brother's keeper'; 'Love one another.' But those sounded like platitudes; and they were so simple that people did not understand."

"There are many things I would like to tell of this man, Christ, and I would like also to tell of other avatars who, in their place, were just as good, just as advanced as your Christ. I do not know what you think of the Virgin Birth ... "

"Most of us do not believe it literally," replied Meade.

"That is fine, and I think that no one who comes to advanced knowledge would believe it in the physical sense. No, he was born of wisdom; he was a genius."

"Have you ever seen the Christ -- ever glimpsed him?" asked Miss Walker.

"No. Other Masters I have seen, but not the Christ. There are many other things I could say, but there are times when we should not talk too much. It is not that I wish to be mysterious, or that I think you are not intelligent enough -- but merely that, for the time at least, I do not wish to go further about the Christ. And now, I will ask you to excuse me."

Control: Theresa Vandenberg:

"Good evening. I am Theresa .. "

"Ch -- St. Theresa?" asked Miss Walker.

(Laughing) "Did you hear that -- 'Saint'. No, not Saint Theresa. But really, my dear, we are all saints. There is nothing wrong with the world. I used to think dreadful things were going on in the world. I thought it must be coming to an end,

there was such a lot of wickedness when I was there -- not so very long ago. I have learned a great deal since being over here, and I learned in the last few years of my earth life so much more than I did in the earlier stages of it. I gave myself to the Church in good faith when I was quite young, because of the believed 'wickedness' of the outside world. I fled from it as though it actually pursued me. I later learned -- before I came over here -- that I was running away from my own imagination."

"I have been truly blessed, on entering into the astral life, to learn that I was not to go to some heaven where it would be so uncomfortable for me. I do not yet understand quite how we can keep the kind of thoughts that we do. Of course, when you become better educated to life, then you begin to realize the falseness of the nice stories of our parents and teachers and our soul guardians. Of course I speak of the Church, who assumes the guardianship over the soul of man. To me now, of course, that is distasteful; I know better. I suppose, though, that in some respects the necessity for the church law and the court law is something that cannot be escaped in the physical world. Man, I have learned, has not outgrown completely his desire to be selfish with his fellowman. Therefore he has to have someone guiding him. Sometimes the one guiding him needs to carry a stick to guide him with. There is still so much for me to learn! You do not know much more when you first come over than you did before, unless you have educated yourself and tried to have some understanding of what to expect."

"I have been so highly honored to participate in these little gatherings -- to be able to come back and talk and tell of the things I know now that I did not know then. While I was making the effort to control this young man, I heard you speak of what may take place on sudden death or sudden separation -- in violent deaths, do you mean?"

"Yes -- I was thinking of a special case," said Miss Walker.

"Sometimes it is fortunate for the one who is driven out of a body through violence to remain in a state of unconsciousness or unawareness of what has happened to him. We have a kind of sleep state and state of unconsciousness here as well as you have there. Sometimes this condition also comes about with people who have passed out after long stages of illness, and it too is a blessing; because when they do slowly return to their state of awareness, it is gradual -- and they are helped by those who have come over earlier and who teach them about their new state. But this is not always so. Sometimes the individual seems to have such a strong hold on his physical consciousness that nothing seems able to jar him loose. Because he feels that he has been thrown out before the right time, and that may cause -- I do not like to use the term 'hauntings', but that is what it is -- around the scene of the accident, or perhaps the home. It is regret over losing the physical life; there are unfinished desires, uneaten bread. But you may believe me, my dear (and I say dear to all of you), when you do come, you have nothing, nothing to fear. There is no evil to attack you, no one to do you harm, to do you wrong -- unless you have built up that condition first; then, of course, it will attend you, for it is yours. And that which is yours, shall be yours."

"Do you see only the people you love when you go over?" asked Miss Walker.

"No, indeed. Often we see people whom we have what you call hated; but when we and they were together in the physical world we did not understand them. We hated because we misunderstood -- and hate can cause us to hold fast in memory just as much

as love. So do not hate anyone if you do not wish to have that one with you always; but love them, and they shall go free, and so shall you go free."

"Sometimes I feel the urge to actually weep when I think of what I believed and taught and left behind me in the small minds of children who must grow up so impressed by my words that they must go through years of suffering. So, even through good intentions we sometimes bring evil to another. Is there anything any of you may wish to ask?"

"Would you care to say anything about the trial of Cardinal Mindzenty?" asked Harriet.

"I greatly regret, so deeply regret -- Before I say that, I wish to say that we do not like to enter into the cold politics, the propaganda which one country throws up against another. If man is to live in peace and harmony in this world, he must come to the end of this foolishness, this playing with the lives of others -- This Cardinal, I regret to say, is entirely guilty."

"Was he aware of it?" asked Irene.

"It is not that he wished to do wrong, but he was acting in favor of and with the sanction of the Church, behind that shield, the cloak of the Cloth -- behind the face of God -- shall we put it that way? I do not like that way. If you want my opinion about the various 'isms' that beset your world today and make farce out of your lives, I will tell you that no 'ism' is better than the minds of those that will keep their love for their fellowman. All of your isms look beautiful worked out in writings. They all explain how man can reach a state of Utopia, or peace on Earth. Man has peace, and yet he is fighting for peace."

"Because each of us wishes our particular brand of peace?" inquired Irene.

"Yes, that is it."

"There certainly is no peace at present," remarked Miss Walker.

"Can you tell me when there was ever peace on Earth?"

"But there is something worse than war -- and that is tyranny. I believe Mindzenty was fighting against tyranny," said Miss Walker.

"Yes, but do you not know that the Communists believe they are fighting against tyranny too? They are not fighting against democracy (except their men in power), not against the Church as Christianity -- but against what is wrong.

"Do you believe they are right?" asked Miss Walker.

"I do not. It is only that in the struggle between two peoples who believe they are going to hold sway over the world, I can only say this: two wrongs do not make a right. And although I was raised in the Catholic Church and followed it almost to the end of my physical life, I believe there is coming a very quick end to Catholicism as a world power. My church has made the biggest mistake of bringing God into politics; of forcing their opinions upon the people. The history of Communism, my dear, is not one whit better than that of the Catholic Church. They both have their tyrannical hold upon the ignorant classes, the unthinking -- what they

call 'the sheep'. They call them the sheep because they are led to the slaughter.

"Does a baby coming into physical life need the rite of baptism so that he can have the sanction of God for his coming? Is there anything more tyrannical than that teaching? No, my dear, that is not Christianity -- that is two factions fighting for power."

"But no one is forced to become a Catholic in a Catholic country, but one is forced to become a communist in a communist country," said Miss Walker.

"Yes -- but may we go back in history -- and even at the present time -- in some countries, such as Italy and Spain, there is no freedom. So, if Catholicism got into power (and I do not doubt it would be the same for any other church) -- if they got into power and held sway over the people, wouldn't they be just as mean and brutal and tyrannical as the Communists?"

"You may think I have a slight difference of opinion and that I am in favor of Communism? No, my dear, I am not. I am in favor of the Christian teachings only -- I am in favor of a government of love, of freedom for all of its people; and you cannot find that in either Catholicism or Communism. Don't you suppose there is a degree of tyranny even here in this country where they build massive cathedrals and buildings to worship in while some of their children go hungry?"

"But they have a higher standard of living than in Russia," said Miss Walker.

"Friends, this, your country which was my country, holds the torch of liberty alight. If that torch goes out, you will have five or six thousand years before that light is again rekindled. They will use the most horrible weapons -- sound, they tell me in the 'Inner Circle' -- to drive the people mad. I weep, I weep -- to think that it must be so. How can man avoid the consequences of his own greed? He is rushing on to his own destruction by his greed! He is speaking of religions, of creeds -- and nothing about love.

"Please, my friends, I do not wish to be sad. I do not wish to bring sadness to you. I wish you happiness and much, much laughter; but when I think of my fellowman -- how lost he is, lost through his lust for physical possessions -- He does not seem to know that there is plenty -- the world is teeming with plenty for every one!

"Now, God bless and go with you always, my dear brothers! Goodnight."

TRANCE LECTURE OF MARCH 3, 1949

TIME: Evening, PLACE: 3541 Sixth Ave., San Diego, Calif. PRESENT: Miss May C. Walker, Irene Probert, Marriet Foster, Mark Probert.

"Good evening! This is Kay Ting (phonetic sp.) I am a Tibetan. It has been a long time since I have come through the boy. You are very fine people. I do think it is wonderful of you to encourage me when I am having difficulty in speaking your language. It is a privilege to be here, and I am grateful for your friendliness. Slowly the West is beginning to comprehend the East. There is an old saying, I know, in one of your books: 'East is East, and West is West, and never the twain shall meet...'"

"Yes, but the end of the verse goes something like this: 'But there is neither East nor West when two good men shall meet..'" remarked H.F.

"Yes -- exactly; that is what I want to point out. In the physical, there is East and West, but when you realize it is all a state of consciousness, there is truly neither East nor West. Oh, holy man! E-ka-lan-do! That means 'holy man'. Man, being lost in the physical part of himself is completely blinded. There will come a time when your civilization will be as greatly advanced as the East in the study of life -- what you call metaphysics. Man is striving ever to find his way back home, home to oneness with his Father. When that time comes for you Americans, you will then have the most advanced state of civilization on all the earth; in all the past history of man never has there been a time such as there will be when this comes to your country. Why? Because you are so far advanced in your material science, which was something that was very much neglected in my time on earth. That is why they went down, why they deteriorated. You take India and China -- almost all of the East -- they neglected the material, concerning themselves only with the spiritual and mental. That is so always: if man neglects the physical, he loses the mental. It is impossible to take care of either one alone. They stand together. Man is a holy trinity of physical, mental and spiritual. That is why, as I have said, your civilizations have deteriorated and fallen into dust. Guard against it, my friends; take care of the temple of your God -- but keep an ear open to your God."

"Are we not in danger of putting too much emphasis on the material?" asked H.F.

"No -- that is only a phase you are going through. It is better that you understand the world you are in, in all of its parts; then you can go ahead with the spiritual. The trouble with the East was that they neglected the physical while taking care only of the spiritual. And what have you in the East -- in India and China today? An over-supply of physical bodies."

"It is a holy mess, isn't it?" remarked Irene.

"Yes, a holy mess."

"You think, then, that we breed too much?" asked Miss Walker.

"Yes, breed too much. Your material scientist now sees the wastefulness of producing bodies which you cannot adequately care for. If you wish your civilization destroyed, continue production of the human form."

"Did you hear us speaking of man's mistake in coming into the physical?" said Miss Walker.

"If man had not been foolish enough to desire something more -- more concrete -- shall I say? No, that won't do -- Man used to go back and forth through the planes without any breaks of death -- no breaks in his consciousness, it was as in your dream world. You slip from your conscious world into what you call the sub-conscious with no break, entering into a very active subjective life. But because man has not trained himself, he slips into this state and he finds chaos. Why? Because he does not train himself. All his teachings inhibit him, build walls for him. He is a god, but fears to say so. He should say, 'I am the power; I am the glory!' Because he is. Are we to think that this great God Power is going to be insulted because man realizes that god power in himself? Can God create anything less than himself? Can man create anything less than himself in character?"

"Perhaps I am talking too much. You are all hard workers. I know of your records; I know of your works, though I have not been here for months -- but time is not as you think it. Time is like all else -- as you desire it -- depending largely upon what you are doing, what is back of the creative force within you -- the little spark of divinity and how active it is."

"Are you familiar with the book the boy is taking down?" asked Irene.

"I am very familiar with it, and I hope that in what you call time I, too, may attempt to do a little writing in the book. Your work, the work of the boy and your very honorable and earnest helper, Dr. Layne, is going on wonderfully well and has great possibilities. We, of course, will do all within our power to do what he states in his motto: To spread the light. None of us are world saviors; we do not know it all; factually, we know extremely little -- but what we do know we would like to share with those in the physical body. And I am sure that you wish to share what you learn with your earth people."

"Mark's group is growing; we may soon need a larger place of meeting," said Irene.

"You will continue to need a larger place."

"Should we try to get a larger place now?" asked Irene.

"It is too bad that the material substance of exchange should be such a block to knowledge in your world. However, it is quite clear to you, I am sure, that it is not only in this much needed work that you find the lack of bread, we might say, but in all your most necessary fields of endeavor. Your scientists are brought up against a wall."

"Of course we want to make your teachings available to as many as possible," remarked Irene.

"We do honor and respect all of you -- every one of you -- and we do so thoroughly appreciate what you are doing. Do not worry, do not fret, do not fight against time, because all will be taken care of in due course. One in this world can only do so much; so do only so much. Do not try to go beyond the blocks by force, that is a detriment to your mental state -- but wait, pause, and know that in the waiting the blocks shall melt away and on you will go, without any strain

or effort. Man fights against himself; man kills himself by worry. In reality, it is unnecessary. What you, or you, or the boy leaves in a state of being unfinished, if it is of worth, believe me, my friends, some other mind will take it up and carry it on. Good-night."

Control present, sits quietly stroking his chin for a moment, then:

"Good evening. It is something of a duty, you might say, for me to be here this evening. It is a pleasure also. I was asked by your friend, Professor Luntz, to take his place as he could not come -- to speak through 'the boy', as they call him, though he of course is a young man. I will speak of that later.

"I was known, when I lived in the physical world, as Sigmund Freud. I do not particularly care to have my name bandied around in what you people call seances -- nor what I taught about psychiatry. It is a thing so little understood. I thought I knew a great deal, so I wrote a great deal."

"I once met you, Professor Freud -- do you know that?" said Miss Walker.

"Yes; but it seems to me, madam, that we are now catering to an absolutely misunderstood phenomena. Now, how would you consider or think of me as talking through this young man, in comparison to my talking to you before?"

"I had only the one short interview, in Vienna. You had been ill."

"Yes -- and I remember that I had a small beard. A beard in itself is nothing, but to remember a beard is a great deal! It seems to prove something."

"You were skeptical of life after death, were you not?" asked Miss Walker.

"I was a little more than skeptical; I could not see what would survive. I thought that all of our thoughts, our general living, physical actions, were motivated by the force of sex; or, to put it less bluntly, the emotional forces. That, I now see, is partially wrong. The sex forces most assuredly encourage us into various states of action. We cannot escape that; but there is something yet beyond that --".

As Control continued to stroke chin, Miss Walker asked, "You miss your beard?"

"It is as if I had it, but I am touching now the smooth face of this young man."

"Are you interested in mental telepathy?" asked Miss Walker.

"Yes, I still am. I think that the mind is helped in its expansion of thought (that you call telepathy) by the creative forces. I think I had something of that opinion then. It has been quite a number of years since I talked with you, Lady."

"It was in 1924, I think," said Miss Walker.

"I was going to say 1922."

"Do you ever see your colleague, Dr. Ferenczi?" asked Miss Walker.

"Ferenczi? I cannot seem to remember this man."

"I thought you knew him quite intimately. Your brother's wife lives in my home city of Toronto now, and I met your daughter, in Switzerland, last summer."

"My daughter? Anna? Miss Walker, you know, a peculiar thing takes place when you come over here, and it becomes more disconcerting when you try to talk through a medium -- especially when you took the attitude that I took toward this sort-of thing. There is a sort-of slipping into temporary amnesia -- remembering and then forgetting again."

"Perhaps you do not want to remember Mr. Ferenzi; you did not get along with him so well at the last, I was told," remarked Miss Walker.

"There is much to that. You who are in the physical body are subject to that too. Someone says, 'Do you know so-and-so?' You say, 'Not very well.' That is somewhat what takes place here. I am not interested even now in broadcasting to the world that I now believe in the continuity of life -- "

"What brought you to us tonight?"

"Someone -- this Professor Luntz, as I said -- he unfortunately could not come tonight. You know, there is a strong possibility that if anyone heard me speaking here tonight who had read my books -- "

"Yes -- I have many of your books."

"And so you think that you know me. But we keep so much back. The mind is far more peculiar than I thought it was. It hides; it tells the world something and means something else. Miss Walker, you never did get married?"

"No, do you think that was a mistake?"

"That depends upon your attitude towards life, towards the opposite sex."

"I don't believe in continuing the human race; it is just cannon fodder," replied Miss Walker.

"That is well said indeed. To go back to my old theory about sex and life -- this afternoon I spent an interesting half hour or so reading over the young man's shoulder an article on stigmata. What do you think of stigmata -- all expressions of mind upon matter?"

"I think that where stigmata of the Christ appear that it is identification with the Christ; do you not agree with me?"

"No, I do not."

"Not even in cases like Theresa de Nouilles?" asked Miss Walker.

"Do you think I believe that? Stigmatism, in my opinion now -- I forget what it was in my physical life -- is (I was going to say purely, but that is not the right word) is mind upon matter, regardless of whether it is an expression of the punctured hands of the Christ or the thorn-pierced forehead of the Christ. Believe me, all of you, it has nothing to do with conscious contact with the Christ.

Stigmatism can act in any way at all. A woman who develops what you call tumors of the uterus -- that is stigmata; do you know why? Because she still longs to produce children."

"She produces the tumor instead of the child?" questioned Miss Walker.

"Yes. That is why bits of hair and teeth are sometimes found in such tumors."

"But you had this trouble in the throat," stated Miss Walker.

"Yes, but that also was a desire, but not entirely the same."

"I believe it was your excessive cigar-smoking?"

"I was waiting for you to accuse me of that. But they are indeed very detrimental."

"Did you have the desire to smoke when you passed over?"

"Yes, at first; and, believe me, it is really hell to have a habit, a strong desire for smoking over here where there is no way of satisfying that desire; it is indeed hell. Do you know why I formed the habit, why I wanted to smoke? I did it because I wanted to express myself. Psychologists do not usually psychiatrize themselves -- but I realize it was that desire. Desire is a strange thing; if it is not allowed to take action in one way, it will in another."

"Toxins, we say, cause cancer. That is, to a large degree, true. But why can the body not take care of toxins? It is built to take care of toxins. Because the mind is the ruler of the body. It desires certain things, and if it cannot have those things, it takes it out on the body by accumulating poisons. In other words, the mind creates peculiar stresses in the glands of the system; causes the chemicals of those glands to go through a change, a mutation -- and that mutation is the poisons that collect in the body. That leaves the nourishment that goes through the blood stream weak. Accumulation of poisons breeds germs. Out of this matter are bred germs. Man came into the physical world through mutations of chemicals; and the mutation stage was a fermentation. So it is quite easy for man to turn back to that which he came from -- mutation and fermentation of the system. And when that which should furnish nourishment to the body becomes fermented instead, it causes poisoning."

"Is cancer a germ?"

"Not a germ, but a change in chemicals. If it stays a change, it becomes a cancer; but if the fermentation goes deeper, becomes more concentrated, it becomes a germ. Much research has been done on this over here, but it has not gotten through to your earth much yet."

"Do you know of the Koch treatment?"

"Yes; it has been known for some time. I think it is a cure. I have been hoping that more will be done with it, but I doubt it, I am sorry to say. I doubt that you will get very far with this so-called 'new' method."

"Because of the opposition of the Medical Associations?"

"I am afraid, yes. I do not want to frighten you, but I would like to give fair warning also to your Dr. Layne. He is a courageous man, but I am afraid he is breeding trouble for this work. To get mixed up in this business of exposing conditions, frightful as they are, -- to arouse fierce antagonisms -- he is stirring up trouble for himself and the work he is doing.

"Now, I will hope, if I may be so permitted, to speak a little occasionally through this young man."

"Can you give us any proof of your identity? Or is it too much of a strain?" asked Miss Walker.

"Not a strain on me, Miss Walker, but the medium through which I work. It is the same with a painting, or work in any field; the painter, the worker is only as good as the medium he is working with. It seems incredible that I cannot give even that small proof -- but, my friends, would you not begin to wonder -- if I were able to do so -- whether the young man had not heard or read of that somewhere?

"You know, I mentioned when I first came through that I had a beard. I mentioned that because it seemed to be one thing that I could hold on to of my past life. But there was no way in which I could adequately prove my identity. Because the theory of continuity of life could be destroyed on the score that I am speaking through a body which does not belong to me. I am talking through the young man; and it is easy to assume that the young man has read my books, heard of my personal life, seen pictures of me -- and so it is quite possible that he might wish to speak of the honorable Sigmund Freud - Hah!"

"You said you would speak more of that calling Mark 'the boy'," said Irene.

"Yes -- it is an offshoot of his own mind; it is his own desire, though he may not be conscious of it. And the other minds that speak through him have adopted that expression because it is pleasing to him. That is what you might call the 'taint' that comes when one personality uses the body of another. Now, at another time, they tell me that I shall, as time goes on, remember things of the past. They, the 'Inner Circle', say that after much practice, much concentrated effort in controlling the young man, I will be able to let go of consciously controlling him and be able to think of other things. This is the first time I have spoken through a medium in this country. I believe that I talked through a lady in London. You see, there are some more vague memories; but I hope to be able to do better later on."

"I hope you will be able to remember Ferenczi. I was psychoanalyzed by him," remarked Miss Walker.

"I am going to have to look up this Ferenczi. You say I did not get along so well with him at the last?"

"Yes. I believe you did not approve of his hypnotizing of Mrs. Severn."

"Now I begin to remember -- yes, hypnotism -- I wonder if I could have believed that there was something more than experimentation going on. No -- I do not think so now. I look back upon myself, one of the so-called 'educated' and I think how foolish it is of us to ever think we know anything. They pit me against Jung, and Jung against me -- such foolishness! I think, ladies, that were I to return to living in the physical body, I should not express myself in so many futile words."

"I am afraid, yes. I do not want to frighten you, but I would like to give fair warning also to your Dr. Layne. He is a courageous man, but I am afraid he is breeding trouble for this work. To get mixed up in this business of exposing conditions, frightful as they are, -- to arouse fierce antagonisms -- he is stirring up trouble for himself and the work he is doing.

"Now, I will hope, if I may be so permitted, to speak a little occasionally through this young man."

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"I remember that Lawrence of Arabia said the same thing when he came through once -- that he would have written 'The Seven Pillars of Wisdom' in only a few pages," remarked Irene.

"That is what any man of intelligence sees from here -- the futility of words! The mind expresses itself so much better in silence. When it tries to express itself in words, in pictures, it expresses only the personality itself, and falls very far short of expressing the truth of his mind."

"Are there any of your books that you feel come close to the truth? 'Beyond the Pleasure Principle' perhaps?" asked H.F.

"Beyond the Pleasure Principle -- hmm -- I think it was to be quite a brilliant book. It was the result of my desire to express something much more sensible than many other books of mine. I believe it was one of my last?"

"Well, you wrote one or two after that, I believe -- one trying to prove that Moses was not a Jew", remarked Miss Walker.

"The self-importance of man in trying to prove such a trivial thing! What difference did it make whether Moses was a Jew -- or whether he ever existed or not? Tradition! Do you think it makes sense to live by tradition? We can only express ourselves, of course, in comparison with what has happened in the past and what will happen in the future."

"Do you remember the rings you gave to some of your associates?" asked Miss Walker.

"I seem to remember something of that -- were they plain gold bands with engraving inside? I do not clearly remember -- and now you will excuse me, please."

TRANCE LECTURE OF MARCH 6, 1949

TIME: Afternoon. PLACE: 917 Tenth St., San Diego, Calif. PRESENT: Dr. G. Cruikshank, Frank Edwards, Meade Layne, Harriet Foster, Donald Walden, Irene Probert and others. Mark Probert.

"Good afternoon. I am Lao-Tse. I am extremely happy to meet all you people. I am having a little difficulty controlling the body. The force here is tremendous. I will have the boy in full control in a moment. He is, of course, not suffering at all -- the slight facial contortion is caused by the strong energy that comes from all you people and which is just a little difficult to manage at first. The boy is frail of body and when the force is strong it bears down tremendously on him.

"Now, I do wish, before the meeting gets on general topics to say this: There is nothing at all supernatural about what you see going on. It is entirely within the realm of good force, of good nature. 'Supernatural' and 'supernormal' are two words that should be stricken from your language. As long as man continues to make mystery out of what is natural, he is going to continue to be blinded to life; he will continue to look at the natural with horror and dismay. Don't do that. Observe and enter all phases of life with calmness, with purpose -- otherwise, it will remain a mystery and you will be led around by fear. Of course, I realize this sort of thing is unusual and odd to you who have not witnessed it before. But, then, all life is odd. All experiences are strange. The only reason why they do not all seem so is that you have been taught that such and such is the case. Your dismay comes about when you find that what you have been taught is not entirely true.

"Now, I do not want to take up all the time, because there are so many on my side who want to get in a word or two of their own, and no doubt you do also."

"Can you tell us about how many are on your side?" asked Meade.

"They number into the hundreds in this room. I suppose that makes you wonder how that could be -- but time-and-space is not at all what you think it may be. Those are things that you will have to reason with, so you may as well start thinking about them if you have not already done so. Your time-and-space (or, as your present-day scientists say, space-time) is the kind that, as far as you are concerned, the best for your way of living. But, remember, there are all sorts of time and time-space, because they are merely states of consciousness. And that is all that life is.

"Now, perhaps I shall be able to answer your questions, but we over here do not know everything. All life is a process of learning."

"Lao-Tse, the boy has been somewhat concerned because communication on the book manuscript seems to have ceased during the past week or two; can you tell us why?" asked Meade.

"He has not been in mental condition for it, not prepared; so, we just have to wait until his mental make-up arranges itself so that we can take over and go on with the direction."

"Is it a physical condition?"

"Yes -- not his health, as you may think, but his everyday living. There are many conditions which do not make for a happy and relaxed state of mind. Of course, most of it is his own fault. I would not suggest what he should do to remedy this; I believe he will find that out for himself. But we are not worried about the time element, so tell him not to worry -- the time will come when we shall carry on. Thank you all. Good evening."

Control: Professor Luntz:

"Good afternoon. I came in just for a little while. It seems that there are a great many serious topics to take up here this afternoon. Depending upon the nature of the subject, those who are talking about it, at least from my side, will stay only a few minutes, because we do not wish to take up any more of the boy's energy than we have to. I wonder whether good Dr. E. B. is here?"

"No -- but we wanted to talk with you about the Koch catalyst," stated Meade.

"This seems to be something that has come about recently in the treatment of cancer."

"Yes, and it has been successfully used for the past fifteen years or so."

"It seems to work on the principle of oxidation."

"Yes, the catalyst is a powerful oxidizer. I hardly know how to ask questions, but undoubtedly you can help us out," stated Meade.

"I rather suppose the strength of the dose would depend upon the patient, wouldn't it?"

"Usually only one dose is given," said Frank.

"Are not repetitions of the dose needed -- sometimes three or four?"

"If the action of the one dose ceases to be effective, then the dose is repeated in one of the multiples of 7 -- in fourteen days, or twenty-one, etc." answered Frank.

"I understand it works in other diseases besides cancer."

"Yes -- in many other diseases -- leukemia, diabetes, all blood diseases," replied Meade.

"Since my coming over on this side of life, I have been able to do a much clearer study of the interior structure of the body than I would otherwise be able to do. You people have to use your X-rays now, but you will find that your vision can become X-ray over here in regard to the physical body. That is what I have found. It has been my thought for some time that cancer, as well as many of your other serious ailments, is due mostly to poisons that pile up in the system and the food failing to oxidize properly, and when that happens, poisoning takes place."

"That theory is the basis of the Koch treatment," stated Meade.

"But there are other things to consider: why, for instance, does the oxidizing function begin to slow down and sometimes to stop? That is the question."

There, again, my belief is that the reason for it is mental, not physical. The mind takes on certain attitudes, and those attitudes create peculiar stresses in the glandular system of the body. This either excites or depresses the action of the glandular system, causing either an over-supply or an under-supply of the chemicals that go to keep the body in working condition. I do not think any of you doubt my opinion there, because it is obvious in just one thing alone: fear. Look at the tremendous effect on the adrenal glands. So, if fear does this, think of all the impressions the mind receives from outside of itself, and how these impressions act upon the body. A few nights ago the boy here was making an effort to get in contact with me in regard to having a little conversation with a lady from Canada. However, I am sorry to say, I could not be there at the time. But the one came in my place carried on, from my viewpoint, a very interesting conversation in connection with stigmata, which are supposed to have a great deal to do with the passion -- the thorn and nail wounds of the Christ appearing on the head, hands and feet of those who are supposed to be in close contact with the Christ."

"Sigmund Freud was the communicator?" suggested Meade.

"We do not like usually to give names -- especially when they are well-known names -- it usually distracts attention from what is being said, and that is the important thing -- not the name of the person who says it. That is why today -- to branch off for a moment -- you find your religions squabbling among themselves; because they are not worshipping the teachings of the Christ, they are worshipping the personality, the man. That is bad. So, let us think of the philosophy and see what lies behind it.

"At any rate, it was said the other evening that stigmata also are the cause of tumors. In the opposite sex, it is mostly due to a desire to continue bearing children. Just consider: often there have been found in a uterus tumor the parts of a human structure -- hair, teeth, parts of bones; what else could cause that except a tremendous desire for the child? Do not misunderstand me; it is not necessary for this to be a conscious desire -- and when I use the term subconscious, I do it sparingly, because it is a bad term -- but I must use it until we find a better. But I must impress it upon you, my friends, that the mind does govern the body and produces in it all that you desire to have happen."

"But in the case of a newborn baby?" asked Frank.

"Of course, there you have the mental factor of the parent. A baby, you must remember, is a growth also, and the growth takes on the impressions of that which it grows upon. Does that make sense?"

"Partially; we know that suggestion will bring physical results, as in stigmata, etc. -- but in the case of the child, if it is given the proper elements in its infancy to throw off the poisons, why does it so early lose this ability?" asked Frank.

"We still want to understand this: that life is neither a year old nor a hundred years old. So, if what happens to a child seems to be out of place in conditions that could only be found in an adult, I am afraid I must disagree with that theory. Because a child is only new in body, not in mind; and if we are to consider or believe for a moment in reincarnation, we have that to consider. What has the mind brought back from former lives and thinking?"

"Is cancer hereditary?" asked Meade.

"In some degree, yes -- depending upon the blood of the parent."

"Could the efficacy of this catalyst be communicated from parent to child?"

"Yes; all manner of disease lies latent in the body and may at any moment blossom out; it depends upon the thoughts and desires of the individual which will bring into activity these germs, as you call them."

"You are speaking of the importance of mental conditions, of their great bearing on disease", said Dr. Cruikshank. "But from the purely medical viewpoint, we are confused. Even though we give credit to the mind-over-matter theory, we are confused as to where germ-theory and mental effect overlap or interlace."

"Germs, I believe, Doctor, as minute as they may be, are still -- in my opinion -- of chemical constituents. Then the mind works upon chemicals -- the body as an over-all mass and the individual chemicals in themselves. Now, if for one reason or another the mind fails to throw up a block against these unseen chemicals called germs; if instead it opens itself by thought or desire, it brings the germ into full activity by irritation; it awakens the germ to detrimental activity upon the body. Germs are a necessity to the physical world. They are the final destroyers of chemicals; they, more accurately put, are the changers of chemicals.

"In the book that we are endeavoring to put through the boy, The Rise and Fall of Man, it has been stated that the mind-force, or the life-force, carries its own particular rate of vibration. When the life-force comes in contact with any certain chemical, it either has an affinity with it, or it rejects it. If it accepts it, it weds it, becomes one with it. It stirs up the electronic field of the chemical, expands it and makes it sensitive to other chemicals of a like nature, thereby attracting to itself substance which will eventually become shape and form. I do not know that that makes it any clearer, Doctor?"

"We are still floundering deeply in that field", replied Dr. Cruikshank.

"Philosophy and science are the only two fields, in my opinion, that will and do, eventually, show man the right way -- the truth."

"Do you believe that cancers are inherited?" asked Meade.

"To a degree; not entirely inherited, though, but largely acquired through observation and practice (subconsciously so, of course) by the child from the parent."

"But you believe there is a measure of inheritance?"

"Oh, yes."

"But do somatic modifications affect the germ plasm?"

"You know, all life is composed of two things: what you call the material, and matter in motion -- so, ultimately, everything affects everything by modification. If it were not for this law of modification, things would be happening haphazardly and there would be chaos. Man likes to jump ahead, but Nature does not

jump ahead; she keeps an even course. When man thinks he can leap ahead of something, he finds himself out of harmony with life and therefore suffers.

"Now, I don't know that I have said anything of worth, but I hope I have given a little food for thought. I feel -- and most of us of the Inner Circle -- are distressed to some degree over the seeming inability of the people who have come over to our side, even the so-called advanced minds -- their failure to bring across an adequate aid to man's suffering. But, then, we must consider this, as we have said before: suppose, for instance, that the so-called advanced minds did solve your problems for you -- they could only solve so many, and equally evil ones would spring up. You must remember that life, as you see it in the physical body, was many eons ago in existence, but in a very beautiful subjective state. It is only because man has turned his mind outward that he finds suffering. When he returns to his subjective way of life, he will not find that kind of suffering. But all life is striving, strain, stress, struggle. Let us suppose that it were not so -- you would all get fat and lazy and die of it!"

"We do not expect all of our problems to be solved for us."

"Of course not, Doctor, of course not."

"In our research with X-ray, we get only relative density?" asked Dr. Cruikshank.

"At first, over here, all we get is a relative density; but if you continue you begin to get a clear and over-all picture, and you can take one thing at a time and study it. But you have to be careful, because the mind in that sort-of work becomes illusive; you cannot hold on to it for long. It is like a meditation state. It takes much practice to become one with the subjective world. And that is a bit of our trouble when we try to come back and consider the physical."

"Does the mind enter the body before birth?" asked a guest.

"The mind builds the first mental stresses for the body -- the chemicals for the food chemistry of the mother. These are fields of attraction, you might say, and the life force -- the consciousness -- is to some degree getting less all the time as the physical counterpart of itself is being built, enters into and becomes one with the physical body, before it manifests itself by what you call birth."

"Is the entity fully there in a small child?"

"Oh, yes indeed -- it is fully there, but in a sort-of dream state. The consciousness is always there, because it is the consciousness that forms these stresses, prepares the conditions. Man is a great being -- he is so great, indeed, that the glare of his greatness blinds him. He has lost his understanding through entering the chemical-physical world; but that is good for him too -- it enables him to find his way back through a process of learning. There is a saying: 'It's an ill wind that blows nobody any good.' So, remember, if you cannot find an immediate way of getting rid of your suffering, try to bear with it; do not fight it, but relax as much as you can. If you have a problem disturbing to your waking and sleeping hours, it may be that you can only do so much in a given time. If you cannot do it all, don't fight it."

"Once you have entered into my plane of consciousness, you will not wish to return to the physical body. Have none of you had a dream so beautiful that you

wanted to stay in it? So life is on our side. But, remember, you had that beautiful dream because you did a beautiful thing -- in your everyday life, you had a beautiful thought. So, if you would have a beautiful life after death, you must learn to live in quietness, in kindness, in peace.

"I seem to have lapsed into my old habit of preaching. Before I go I wish to say that I wish for you all a happy and successful life -- and, remember, that prayer does help --- prayer not to some faraway God, but to the God within. If you think it does nothing else, at least it stirs up the mind in a psychological manner. Be sure what you want, then think it, dream it, sleep it, eat it. But be sure of what you want, because you will get it. Good afternoon."

Temple dancer performs the usual dance with hands and arms - beating rhythm with feet to clear up condition of the medium's physical body. At conclusion says: "Now body good -- no backache. I go." (withdraws).

Control -- Theresa Vandenberg:

"Good afternoon to you all. I am Sister Theresa. I have returned to convey a little further my thoughts which I tried to express a few nights ago (Feb. 28) regarding Communism. There seems to be some misunderstanding. Myself, being a Sister of the Catholic Church for so many years, I should of course have great animosity towards communism -- but I can afford not to. I am neither in favor or disfavor of anything except that it may teach me something. I did not take that attitude when I lived upon earth -- at least, not until the latter part of my life when I took up the study of philosophy and tried to acquire some so-called wisdom -- understanding. This gave me a great deal more of tolerance than I had before. Now I do not at any time believe that man should fight for any 'ism' at all, except wisdom -- knowledge, truth, that will help to guide him as an individual, not as a mass. Man was not born in a mass; you do not come into this life in a crowd. Regardless of what your political views and beliefs are, I do not think it intelligent to use those beliefs to deny another his beliefs.

"And, too, it is the belief of all of us in the Inner Circle that man is not going to destroy himself from the face of the earth. He is seeking knowledge and advancement, but of course he uses the knowledge he acquires in a somewhat ill manner. The states of mental advancement -- both in science and philosophy -- in these good United States are far too much along the way to dream of accepting such a government as Communism. It could not possibly hold in this country. Your fears are needless, for this country is far superior in mentality to Soviet Russia. You have long grown out of even the small amount of slavery you found yourselves in when the country was young. When a group of people first came over to this country, it was with the intention and desire of establishing freedom of religion, because they were being held down and not allowed to worship as they pleased; but does not your history show that they put some in lock, stock and barrels just because they did not go to church every Sunday. You carried on your tyrannical beliefs for some time, right here.

"None of us on this side uphold Communism, or any other 'ism', except love, wisdom, knowledge. It is funny that I should say that now, when I spent so many of my earth years in believing that my religion was the Christian religion, and the only one. There are as many ways to God as there are people."

"I don't know if this is a proper question, but we have been told that our President is quite largely guided by communications from your side of life; would you care to comment on that?" asked Meade.

"Wait a moment and I will see if I may ... They tell me it is not the policy of the Inner Circle to make an out-and-out statement about any great person if it can possibly be avoided -- but I may say that it is undoubtedly true. To make statements about another who is in high office or high public life is not too good an idea. I can say -- and I do not wish to be vague or sidestepping the question -- but I can say that all of you are more or less under the guiding influence of the unseen world."

"Many are increasingly conscious of it," said Meade.

"Yes, and that condition will grow. Now, is there anyone here who would like to ask any questions? I will try to answer them."

"What is the relation of food to the good life?" asked Mr. Grieco.

"Food and fasting -- the more nourishing the food is and the less the bulk, why, the less the pressure upon the diaphragm and the less disturbing to the elements of the body, the more peace of mind. So, if you find relief and freedom of mind in any direction, continue with that. Food should be chosen for quality and not quantity; and if your mind is not conditioned, or has become unconditioned to heavy, starchy foods, I would advise you not to use them. If you are doing no heavy physical work, I would advise fruit and vegetables. But I would not advise becoming fanatical about it. If you enter someone's home who offers you starches and meats, sit and eat, but eat sparingly. Never refuse that which is offered you in friendliness, but do not gorge yourself. It has been said that to live life in a moderate manner is wisdom. When you step out and do not go along with other people, they begin to think you are strange, a little queer, and they wonder what you will do next. So, when you are in a certain society, go along with that society. You do not need to do all they do, but to use reason. You do not need to rush away into the hills and seek silence. That is not being spiritual. To be spiritual is to relax, to take whatever happens to you with a certain degree of equanimity, with cheerfulness. And consider your fellowman's opinions as being as important as your own -- because they are important to him. Once your good friend, Lingford, said that smoke doesn't only get into your eyes when in love, but from your overheated opinions."

"Would it be correct to think that physical phenomena is the result of mental activity?"

"That, in my opinion, seems correct. Man's activity, regardless of whether it is a psychic or physical one, is the result of the action of mind on all planes. The only difference seems to be that on any plane -- here or there -- or on any plane, we see only one end of the endless stock. Therefore, how to consider the cause of a particular motion -- if you consider it only as you see it -- well, it doesn't make good sense. Somewhere else, under some other condition, there was action, and endlessly so. I believe that it was in such a manner that the light from your sun and other planets came to earth -- in pulsations; not just one little wave, but a series of waves. But I am liable to become scientific, and that is out of my field, so I had better hurry away.

"It is very pleasing to us in the 'Inner Circle' to see how these meetings are expanding; and we are pleased because we, in our humble way, consider this a great work, and hope that it continues in the same way with the same purpose of trying to learn more; because we, on our side, learn a great deal from you."

"I hardly see how that can be so," said Meade.

"Because all of us do not pursue the same course in life, whether in the physical or mental realm. So each one of us who enters into these meetings finds things brought up that we knew nothing of in physical life. Take myself, for instance -- I knew so little of the deep philosophy of life until I came in contact with the 'Inner Circle' and you people and learned of it. I had never even heard of the great Chinese philosopher Lao-Tse until I came into this group. His teachings are wonderful, and glorious, and they have helped me to understand the part I am to play.

"Now, there are others waiting to come, so I will go now."

Control: Professor Luntz:

"I have slipped in for a few moments again, because the good Dr. E.B. is here. I do not know if I can be of any use to him. Earlier in the afternoon, Doctor, I came in and had a little talk, and I don't think now that what I said was very enlightening, but I will try again, if you wish."

"Who did you say you are?" asked Dr. E.B.

"Professor Luntz. Now, I am not a medical man. I was a theologian in my earth life. It is only since coming over into this state of consciousness that I began to study the body. You will undoubtedly amaze and confuse me -- so I am here to be confused."

"Did you wish to confuse me, or shall I confuse you with questions as to the workings of the body?" asked Dr. E.B.

"I gathered that you wanted specifically to know about cancer -- what this new treatment will and will not do."

"Let's start out by making the assertion that we all possess a natural God-given immunity -- for lack of a better word -- toward disease in general," said Dr. E.B., "Are you acquainted with the nature of disease, and why some are protected, and some not?"

"To a degree I am -- at least to say that the mind is also one of the controlling factors of your physical disease. I do not know if you will uphold me on that, but you undoubtedly know that the mind has a profound effect on the action of the body?"

"Undoubtedly so -- and the more profound the workings of the mind, the more profound the effect."

"Yes -- with that I agree. If the mind is what you would call sensitive, that mind can be either a good force for keeping the body well, or it can become a detriment. It can cause effects in the glands of the body; it can stop or slow down the action of the glands."

"We might say that the mind has the potential ability to control the body entirely. However, in a lesser sense, the mental condition has more or less influence on the body," said Dr. E.B. "One specific question I wanted to ask is this: An epidemic may become endemic and affect one-half of a nation. In that nation there will be a certain percentage who are not affected, some that will recover, some that do not survive. Why do these three groups exist -- some immune, some who recover, some who succumb -- other than the mental cause? Is there any physical reason?"

"Because, as I said awhile ago, I believe that germs are chemical changes that take place in the body, and because, I said, the mind governs the body, by causing these chemical changes to take place. It is also my thought that fear works in two ways: it either builds up a terrific mental force to survive, to cause the body to survive; or it becomes hysterical to the point that it has no control, and it assumes that what is taking place all around will happen to it, and that there is no escape.

"Now, it has often happened, as you doctors know, for you have undoubtedly had the experience of walking into places that were infected with fevers and diseases of all kinds supposedly highly contagious; yet you went in, worked with the patients, and -- although your body resistance was probably low through fatigue -- you escaped."

"Are you referring to group fear, or of the individual?" asked Dr. Cruikshank.

"I refer to both, because mass fear spreads to the individual."

"But in the case of children?"

"They are quite conscious of what is going around them; and also there is a way of the adult mind projecting fear and sickness to a child. If this were not so, how could the ancient Kahunas pass on the ability to unbelievers to walk on hot coals?"

"You mean that the mind starts the thing into action that will happen; if you have a constructive attitude, okay; if not, you will succumb. But if the objective is absolutely kept in mind, you will attain it. Mind, undoubtedly, has the ruling power over matter. In the case of the child, it is not so consciously realized; therefore the child probably has a greater resistance; the younger you are, the stronger you are," projected Dr. E.B.

"Children would suffer many fewer ailments if their parents did not instil fear into their minds. You know of cases where a man sees an accident; he doesn't know just what happened, but on making inquiry he learns that it was a heart attack. At first he does not realize it, but he begins to put his hand to his own heart, and sooner or later, he develops heart trouble."

"But what about the fact that the older people seem to become tougher -- to be less susceptible to contagious diseases?" asked Dr. Cruikshank.

"I think that in that case it more or less is a knowledge in the older persons that they have attained experience in life -- life holds little more experience for them; they have no fear of dying. For men, as they advance in years, realize there is nothing to fear, and the mind almost forgets what is going on around it and goes on its way unharried."

"But why is it that contagious diseases do not as often attack middle-aged people as well as the older?"

"Do you suppose it is because the germ knows they are older?"

"I think the germ is secondary in effect only," said Dr. E.B.

"Yes, exactly. Mr. E.B., the germ, I believe, is the secondary effect. The fear acts upon the mind -- let's say it is afraid of getting a certain disease. When the mind acts upon the body, then, it may either shut off the blood supply to certain parts of the body -- it may do this by the closing off or shrinking of the veins."

"You are referring there to some condition that causes lessened distribution of blood to the body?" asked Dr. E.B. "The blood must be the means of distributing and eliminating everything -- good or bad. There must be in each one of us degrees of efficiency -- which efficiency may show in our ability to recover, say, from a cough and cold."

"Doctor, I believe that if your body is in the proper condition of relaxation, you can become chilled to the bone, soaking wet, and so on, and no harm will come from it."

"I believe, though, that there are physical means of causing immunity to diseases. There are several factors, I believe, that belong to the chemical field of matter. And one of these is a chemical that is the basic substance which at all times lies within our body cells through our entirety, the presence of which in the proper concentration, let us say (which means, of course, high solution), renders us immune to disease. If we undergo physical injury or irritation, or anything that tends to make the body less resistant at that point, then we have the secondary effects of germs, etc., which used to be considered the causes of disease. I believe they are not the cause at all, because we have proofs that there are these factors which will remove disease. And we have gone around the circle and proved that they produce the same result," stated Dr. E.B.

"Some proof of that lies in hypnosis. Under hypnosis the mind can be made to change the heartbeats, respiration, and -- for that matter -- the chemical conditions of the body. And how? Does the mind contact what we see as a physical thing? In my opinion, no -- but it attacks the atomic whirls of the chemicals in the body.

"Now, I do not wish to overstay my time and take up too much of the boy's energy than I should."

"I understand you accept the existence in the body of what we might call immunity chemicals?" asked Meade.

"Yes, I do."

"For many years it has been taken for granted that the vital factors maintaining health, these chemicals that can be produced artificially or naturally, are in our bodies in a high dilution factor. In checking up with hormones, insulin, and other chemicals that have been brought back to man's consciousness exist in very high dilution -- the homeopathic idea. Have you taken the extreme dilution factor into consideration?" asked Dr. E.B.

"Yes, I have. I find that through watching some of your present-day experiments with suggestions, with drugs and chemicals in a small experiment even where caffeine is the point of interest, demonstrating where caffeine does not actually keep you awake, but you have had a belief built up that it does. There is absolute proof to the contrary. Where one man was given strong coffee and one given milk; the first says he cannot sleep, the latter that he can."

"That is the power of suggestion. I know you are quite right in that," said Dr. E.B.

"Do you think aspirin and such drugs have the same effect?"

"Yes, I think that if a thing has been reported to us as giving relief, it will. But you think we have to consider the physical as well as the mental?"

"Yes, I do."

"We are so prone to be prejudiced by things through the power of suggestion that it is very hard to get at a fact," stated Dr. E.B.

"Do you not consider caffeine a stimulant?" asked M.C.W.

"Yes, it heightens your susceptibility, but you do not get a stimulation without getting the let-down afterwards."

"Why does one who is accustomed to taking coffee get a headache on leaving it off? Is it not the power of suggestion?" asked Mr. Grieco.

"You have accustomed your nerves to it by the thought that it is necessary, and they take over and take action on it. It has become to some extent what you would call a secondary cause."

"Doesn't tea or coffee drive the toxins out of the blood into the tissues, so that one feels better temporarily, although they are not eliminated?" asked M.C.W.

"Not to my knowledge," replied Dr. E.B.

"Ladies and gentlemen; I do hope we have all learned a little here this afternoon, and that you will come again if you think it is of value to you. If not, don't come -- because there is no use in coming if you do not get mental relaxation and enjoyment and information from it. Good afternoon."

Control: Arakashi:

"Hello, all of you people. I heard the remark from the good doctor that Prof. Luntz slips out of things on what is known as a 'mental deal.' Well, let's see. Doctor, and all of you people, I wish to say this -- not in defence of Professor Luntz, or in attacking what the good Doctor has said. But out of mind came matter, so you cannot escape mind nor matter through singling them out and taking them separately -- because you cannot take them separately.

"Consciousness, as we have often said before, is not something that is locked up here (touching forehead); otherwise your mind contacts which you call telepathy could not be made. This (extending hand) is mind, this is a great state of awareness, this scintillates with life. Let us not assume it is nothing. If it were, how could something come from nothing? Or is that the age-old problem? Mind has always existed; therefore matter and motion have always existed. We cannot talk, for that matter, of anything as a single unit, for everything in life hinges so closely upon the other that you cannot possibly take any one thing and talk about that alone. Because there is no such thing.

"Do any of you disagree with that? We like to have you debate with us if you think otherwise; because there is no truth as an absolute. All life is a continuous scintillating change, and you cannot put your finger down and say 'That is it,' because before you can put your finger down it has changed. An intelligent man said it was nonsense to say that matter came from mind, because where did mind come from?"

"He was like a professor who said man could not possibly fly and drop bombs," replied Mr. E.B.

"He is doing a pretty good job of it! But do not be afraid to pursue anything -- because you are the master. You are the governor. And as one of the speakers on my side said this afternoon, fear will lick you, will lick you all out. You should not care what your next door neighbor's opinion is of you; and you should not have one for him. If you govern your life in a kindly, generous manner, in time he will come to join you in that; or he will become so bored with it that he will leave. You can kill people by kindness, you know. There is vast room in the world. There is vast room in the world.

"Every atom that comes into the so-called three-dimensional world or in any state of consciousness -- everything is taken care of. Only man fears, because he has a mind to think fear with. The tree, the plant -- they do not worry about whether they are going to have enough to eat or if they must move to another field to get enough to eat. The physical world will not adjust itself to you; you must adjust yourself to it.

"Now, I must go, but I hope to come back and meet you all again; and if you have ideas to thrash out, we over here will be extremely glad to be of service."

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

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

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