

SEARCH

MAGAZINE

JANUARY 1965

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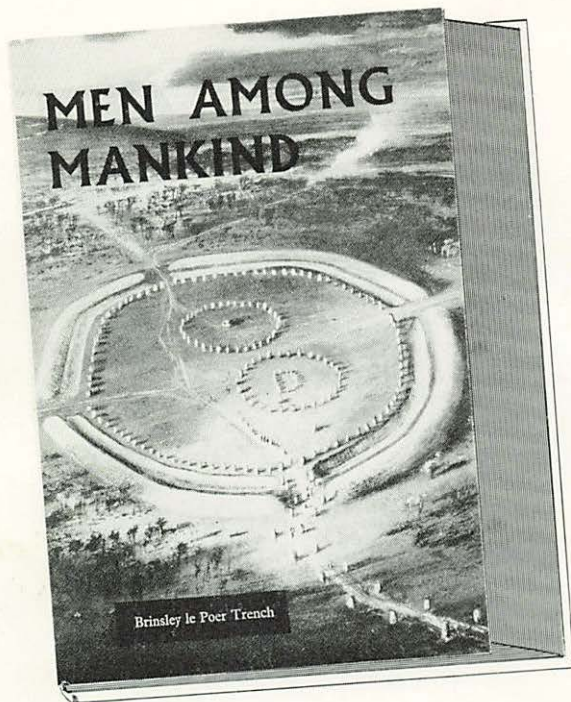
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SEARCH

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January, 1965
Issue No. 61

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Address all correspondence to SEARCH, Amherst, Wisconsin. SEARCH is published every other month by Palmer Publications Inc., C-137 Hickory, Mundelein, Illinois. Entered as Second Class matter at the Post Office, Amherst, Wisconsin. Subscriptions: 1 year (6 issues) \$2.00; 2 years (12 issues) \$4.00; 4 years (24 issues) \$6.75.

What SEARCH Means To You

The pages of SEARCH are open to all who have something important to say concerning the occult, the unknown, the metaphysical, the controversial, the suppressed and allied subjects.

It is the policy of this magazine to present both sides of any question, and to refrain from discrimination. However, the editor considers himself "one of the gang" and will slug it out with anyone who cares to enter a battle of words.

Manuscripts are NOT paid for, and nothing is solicited with any guarantee of publication if circumstances intervene. SEARCH assumes no responsibility for photos, drawings, manuscripts, and will not return unless sufficient return postage is furnished by contributor. Manuscripts should be typed, or written neatly, one side of paper.

EDITORIAL



THIS MONTH we celebrate an EVENT! At least to your editor it is one of the prime events of our publishing history. All our life has been devoted to bringing you worthwhile and valuable books and articles and writings and research on the lesser known and more mysterious aspects of our existence; and we have brought them to you in the firm conviction that it is these things which are the TRULY IMPORTANT things of existence, that they are the PURPOSE of our lives, and the pointers to our destiny.

We began forty years ago, by writing science fiction, and by placing in the stories, in sugar-coated form, bits of philosophy and esoteric information designed to initiate people to the "mysteries" of life, and to whet their appetite for more. Then we began to present it in a factual form, rather than disguised fiction. And this led to the foundation of our present writing-publishing-printing activity.

Out of all this effort has come such things as the Shaver Mystery, with its ultimate result, the sixteen issues of THE HIDDEN WORLD (twelve done and four to go, with the 13th now in the hands of subscribers, containing the beginning of our sensational PERSONAL story and convictions of the Shaver Mystery and what it REALLY IS), the publication of the original and previously lost OAHSPE, the publication of L. Taylor Hansen's wonderful HE WALKED THE AMERICAS, the magazine FLYING SAUCERS, SEARCH Magazine, (and to begin with, although now owned by an old friend, Curtis Fuller, FATE Magazine), the republications of the significant novels of Marie Corelli (in our INSPIRED NOVELS series - of which there are more to come), and many, many books, such as OTHER TONGUES-OTHER FLESH, THE COMING OF THE SAUCERS, FLYING SAUCER PILGRIMAGE, THE SECRET OF THE SAUCERS, and indirectly, many

more, by other publishers.

But one of the projects we've waited for all these years has finally been completed, and is now in our hands, and being prepared for publication. This is L. Taylor Hansen's wonderful, scholarly, tremendous work, THE ANCIENT ATLANTIC. Here it is! The greatest work of one of the greatest writers in the field to which we've devoted all efforts for forty years! Here is a book NONE OF YOU can afford to miss! This is THE book! There are no words, no barrage of adjectives, we can think of to describe it adequately. No way to tell you the real feelings inside us as we look at this manuscript and know that now at last it will be published and will form one of the most vital links in the chain we have been forging for a lifetime. Here is PROOF of the reality of many previously doubted facts of the past history of Earth and Mankind. Here is a book that is the result of an open mind using open eyes. It has always been there before us, but it has taken L. Taylor Hansen to put it into inescapable concrete form. The world will owe this wonderful researcher a great debt for this work.

So, as we publish this issue of SEARCH, we are celebrating. A great event has occurred. You won't know how great until we tell you THE ANCIENT ATLANTIC,

by L. Taylor Hansen, is ready for delivery! And when will that be? Within six months, at the latest! Six months to your date with history! And don't say we haven't warned you. It would be the smartest thing you ever did to put aside a nickel a day so that when you see our announcement in SEARCH, you'll be ready for a GREAT ADVENTURE, the thrill of a lifetime, and the opening of a vast new perspective on your own place in this wonderful, mysterious, magnificent world, and your common past and your mutual future!

We know that there will be letters coming in as soon as this issue is distributed, saying we are using the Editorial for a sales pitch, and accusing us of putting on another three-ring circus just to sell a book. Well, don't bother to say it - because it will be true! If we ever try to sell anything, it will be THE ANCIENT ATLANTIC.

Since this Editorial isn't about any particular bit of philosophy, as is usually our custom, we might just as well give you a little news coverage on Palmer Publications, and our activities. First, many of you remember when we bought our own press and began printing our own magazines. Well, in three short years we've outgrown that press. Now it has become imperative that we get a bigger one. And we have been working assiduously

for six months planning how to get it, and what to get. There is no question that we will get one, but it involves more than just a press. It means we must also build a new building to house it, install a new binding machine to bind the magazines and books the new press will print. It means that we will be taking in a couple of other publishers and becoming commercial printers as well as doing our own projects. And it means that we will be stepping up into a whole lot faster company that we are now in. But our faithful readers deserve it. They deserve to see the things they believe in pushed to the utmost. And it has now become possible.

Sometime during 1965 we will acquire that new press, that new building, that new binder, and those new customers. And our own publications will be vastly improved, greatly expanded, and NEW projects undertaken. The publication of THE ANCIENT ATLANTIC is only one of the MANY great books we are now ready to present. The new equipment will make us self-sufficient, and we can put out books of such quality that no other publisher can match them.

At the same time, we have already stepped up our production of significant books, and we are now printing one called GODS OR SPACEMEN? which will be ready within a month. It's a fine book,

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and one which took the author, Raymond Drake, thirteen years to write. We think this book will be of tremendous value to you, and we knew from the moment we read the first chapter that we would publish it. Watch for the announcement of its readiness.

During our lifetime we have gathered material of our own, for books of our own. Now we are ready to begin writing them. Books by Ray Palmer. Books that we haven't dared to mention before, because we wondered if we would ever be able to produce them. Books we never seemed to find time to do, because of the hectic struggle to solve the problems that have prevented our formation of what

you might call our little "publishing empire". That's a humorous word, the way we've used it, because it's hardly empiric! But what we mean is to solve all the problems of obstacles due to "other fingers" in the pie. Printers cost money, distributors cost money, capital is hard to come by, machinery is necessary. All these are obstacles to the researcher who starts out with 50¢ in his pocket and tries to buck the "machine". But somehow we've solved it. And the biggest problem of all, the making available of our personal time to do what we REALLY should be doing.

Perhaps you can sense the great new enthusiasm we have for the future, and what we know we can now achieve. Well, it's true. We are all "hopped" up, and we think it will rub off on you. One thing is sure, you'll be getting some interesting things presented to you, in many ways.

Colonel Ruppelt once said about us in his book: "A Palmer production is a three-ring circus." We're sorry he's dead, because we could then say: "You ain't seen nothing yet!" - Rap.



DID BLACKBEARD SAIL AGAIN?

By ANTHONY R. RADETSKY, First Mate S. S. Royal Eden

ON THE night of August 11, 1964, about 120 miles east of the southern tip of Florida, I saw something I cannot explain. Nor can it be an hallucination, because two other crewmen on duty at the same time witnessed the same thing I did.

To preface the actual scene, I must tell you that I had been reading a book concerning the adventures of Captain Blackbeard, the famous pirate, to pass away the hours until my watch ended. I had laid the book aside, and gone out to the rail, to catch a breath of cool air. The sea was calm, the moon was not visible, but it was very bright for that time of night. The horizon was clearly distinguishable, and I was enjoying the calm view when suddenly I heard the sound of thunder. At least it seemed to be thunder, but when it was repeated at an oddly regular sort of interval, I began to wonder about it. I circled the bow, to observe the entire horizon, and there was not a cloud in sight. Yet the regular booming continued. Then I saw, slightly to port, flashes of light. They were reddish in color.

I got my glasses from the navigation room, and trained them on the flashes. I saw two ships on the horizon, and I was never so startled in all my life. They were sailing ships! Full-rigged sailing ships, with all sails set! And they were engaged in battling each other. As I watched, one ship caught fire, and in a moment, it seemed, was ablaze from stem to stern. The sky was lit redly, and in the light I could see the victorious ship plainly. I could even see the flag it was flying - the Jolly Roger! The pirate flag of the skull and crossbones!

I raced aft, and alerted the two men on deck at the time, and we all three ran around to the port side. By the time we reached a vantage point where all was visible to us, the flaming ship was apparently near sinking, as only a small blazing portion was still above the water. As we watched, the fire went out, and the ship was gone. But the other two men saw the flag it flew, taking turns looking through my glasses.

Then, as though in a movie fadeout, the ship faded away, and

was gone. There was nothing but the lighted line of the horizon. The ship just vanished into thin air, like a dissolving ghost!

What had we seen? Of course I thought instantly of Blackbeard, but I hesitated to tell my companions of my thoughts. Instead I just wondered aloud with them what we had seen. I've got to tell someone, so I tell you. I read your magazine, and I know now that many of the things you print are

absolutely true.

Was this a ghost battle out of the past I witnessed, or was it something weird conjured up by some mental power, caused by my reading of the book? And if so, was it a sort of mental transference of my illusion that caused my companions to see the same thing I did?

It's got me licked. Are there really ghosts, or can the mind play such tricks on one?

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WHAT HAPPENS TO POLITICIANS WHEN THEY DIE?

By Ray Palmer

RELIGION today tells us there are (variously) four conditions existing after death (depending on which religion you profess). There is the most desirable, the place known as Heaven. Then there is the least desirable, the place called Hell. Some believe that when you are dead you are dead (either permanently, or for a period of time depending upon the

occurrence of a judgment day). Then there is an indefinite place called Purgatory, or even Limbo (the first being a place of expiation, and the latter a sort of minor heaven where innocents, such as babies, go when they die).

It is not too difficult to assign various individuals to their proper place, and we have a sort of schedule we can follow in making

these assignments. The just man goes to Heaven, the unrepentant murderer to Hell, and so on. But when we consider the case of the politician, we are stumped. When we listen to the mud-slinging politician, we can't say he is just; nor does he seem as bad as a murderer. We observe him lying brazenly, yet he will tell the truth if it seems capable of getting a vote. After all, a vote isn't such an important thing that the means of getting it can be a decisive factor in assigning the politician to his future niche in death. Where, then, can we put him when he departs this mortal sphere?

There is an answer, because there must be an answer. Either we postulate that Man lives forever in some future existence, or we admit that he ceases to exist once his body loses its vital forces. If he is not non-existent, we can answer the question. But we ought to have a reasonable sphere of existence in which to put him, and in fact, all of us. The first logical conclusion is that he is a Man, like us, and should go to the same place. For lack of a better definition, let's just call it the "after physical life continuance". And in that word continuance, we have named the vital element of our whole argument. We CONTINUE! And the politician, also, continues.

The very word continue suggests a similarity; that is, a place

and kind of existence not basically different from that we experience while we are "alive". Thus, if we live on a solid soil, breathe a perceptible atmosphere, eat adequate food for maintenance of our functions, have an appearance that is recognizable and familiar, have talents we can exercise, either in artistic or constructive ways, and have an inter-relationship with each other in a variety of ways which include the political, then it must be true that that area of "continuance" is much like the life we live now. It follows, then, that a politician now (like a publisher and editor and writer?) is a politician then. And it further follows that if he is a politician, there is something to be politic about. And what might that be?

Here we have to stop and think a bit. We have to create an entirety of existence which includes our "lifetime" and our "death-time". It has to be a closely knit entirety, in which everything is so interrelated that neither can function without the other. Thus it would seem that if we place the "lifetime" as the beginning of this relationship, then the "death-time" follows it but cannot be divorced from it. When we consider this deeply, we see that politics, as practiced in life, are part and parcel of politics as practiced in death. In short, a "dead" politician is

still vitally interested and takes part in the politics in which he was engaged while alive. Which would mean that a Republican is still a Republican, and a Democrat still a Democrat. The inferences from here on become vastly interesting, suggestive, and provocative.

Just as Harry Truman, Herbert Hoover, and David Eisenhower are "elder statesmen", then so is the dead Lincoln, Washington, Roosevelt, et al, an elder statesman. And just as Hoover, Truman, Eisenhower are influential on the politics of the nation, so must those statesmen (and politicians) who have passed on be influential in the politics of this nation.

What we have said here should have knocked you right down on the seat of your pants, because what we have said is that Abraham Lincoln is TODAY engaged in politics, and that he is playing a part in the politics of this nation, both in the "living" area and in the area of the "continuance". The acts of living politicians are in a large part determined by direction from the dead politicians from the area of their continuance. Here is where we begin to find the answer to some of the most puzzling mysteries of history, as debated by philosophers and political scientists through the ages. That area of mystery is something we like to call the "Plan", why people per-

form inexplicable acts.

America, many believe, is the nation of Destiny. It is sometimes called the Land of the Chosen by God. It is postulated as the Evolutionary Area of Mankind's Freedom. It is called the Cradle of Democracy, the Land of Opportunity for the Common Man, the Land of Equality for All, and the Land Dedicated to the Principle that Man's destiny is the Right to pursue life, liberty and happiness. It is quite obvious that such a Plan must have its generating point, and its control center, in an area much more comprehensive than the short span of Man's three-score-and-ten, and in the limited area of a globe less than 25,000 miles in circumference. It is obvious that no living man can learn enough in a lifetime to have either the experience or the astuteness nor the comprehension to envision and carry out so enormous a plan. Thus the Plan must have originated at least in that "continuance" we speak of, or in an even more complex and more "distant" continuance; the continuance we know vaguely as "forever" and "eternity". And the author of the plan must be the Ultimate Author of all things, with its lesser phases delegated to lesser "politicians".

It was not Lincoln who said the slaves must be free, it was the Ultimate Author. But it was Lin-

coln who was directed (from the area of the continuance, down through successive directive personnel to act upon the principle laid down, which dictates that no man shall be slave to another.

Is this true? Is there any evidence that such a thing actually occurs? Those of you who have read SEARCH and similar publications, who have followed philosophy and metaphysics, who have uncovered the facts of history (such as Lincoln's disposition to spiritualism and to contact with the inhabitants of the continuance through seances), know that there is such evidence. All through recorded history there is the element of "Divine Guidance" that has pointed Man along a particular road of development and progress. It was Emperor Constantine who set out to "christianize" the world on the impetus of a "sign in the sky" that indicated his course; the appearance of a giant flaming cross in the heavens, the symbol of christianity. It was Washington who beheld a vision of the future of America which has proven thus far to be accurate. These visions are proof of a plan. That a plan exists cannot indicate its outcome, unless there is an area where the future is (for lack of a better word) a "place" that can be seen. "As through a glass, dimly. . .", it would seem, but visible in every sense of the word

none the less.

Therefore, we have an answer to the question: "What Happens To Politicians When They Die?" They go on being politicians, and they go on politicking.

But, we all know, politicians are not always right, nor are they always honest, nor do they always mean the best for us. Any of them have a personal axe to grind, some are after wealth, some after power, some may even be insane, such as Hitler. And we picture these politicians in an area of continuance where their ability to act and to influence is even more powerful than the area of the living.

If the dead can whisper to the living, place thoughts in their minds that they do not suspect are their own, make them carry out acts which they themselves do not understand, then we face a myriad of possibilities, some of them frightening.

For instance, in that area of continuance there must exist spheres of influence. Just as the world today is divided into two camps, that of Capitalism or Democracy, and that of Socialism or Communism, so must that other area be divided. If a "factual" condition of unity existed in the continuance, it would have to exist here. All developments would have to originate in the starting place, to come into being in the areas

beyond that. Whatever happens in the continuance will have to be initiated in the beginning area. Except that there is one argument that might militate against that concept, and destroy it. Reasonably, it should be destroyed, because it is unreasonable. We'll try to explain that.

Let us say that the so-called "liberal" planners in our area of existence have planned (by inspiration, initially) the eventual governmental control over all people, under the premise that it must take care of them because they are unable to care for themselves. We won't argue the truth or fallacy of this concept, but just postulate that it has been advanced and is being carried out. Obviously the planner, if we say it is a particular politician or group of politicians, cannot live long enough to carry out his plan with himself still at the head of it. Lincoln, for instance, died long before the slaves actually became free and equal, because they are not free and equal today. But for a man to actuate a plan who does not have the very noble attribute that would be necessary to be so selfless as to work all his life for those yet unborn (Hitler certainly didn't do so in his plan to rule the world), we would be faced with a lack of incentive. Why work for something you can never attain - unless there is a chance to at-

tain it?

To begin with, let's say that Constantine failed to rule the world, and upon his death, discovered he was in an area of continuance, and that it was STILL possible to rule the world. Would he not begin with renewed vigor to achieve his aim? And would not he look at it in its "entirety" and say that he would rule both the world of the living and the world of the dead, simple because they are actually one entity?

Now we have to "politician" of the living, taking orders from the politician of the continuance, and we have the politician of the living doing incomprehensible things which cannot possibly benefit him, by the simple reason that he won't live long enough to benefit, and he obviously isn't noble.

So, if you just don't understand politics and politicians, and their acts baffle you, this is reasonably why they would baffle you! You are looking at only the elephant's legs - and he is a much larger animal.

When we speak of this area of continuance, just where might it be geographically? Let's bear in mind one little concept of death that we all have, and that is that we go "up" to Heaven and "down" to Hell. Why would we have that concept if it wasn't based on something realistic? Up and down are directions, just as East and West.

Picture the Earth as you know it: a ball of matter some 25,000 miles in diameter, with possibly a molten interior surrounded by a crust of hard surface, or an interior of water, or an interior of caves, or even a hollow interior (all have been debated); its surface having continents and seas, upon which we live and sail; surrounded by a layer of atmosphere which we breathe to live; having a belt of radioactivity some 1,000 miles out, and other belts 10,000 miles out, and perhaps others at varying distance. What do these radioactive belts indicate? They indicate matter, because radioactivity is matter being broken down. Thus, we might envision these various upper layers of the planet as being matter, perceptible to we who are still living as radioactivity, but perhaps to the dead, as solid substance very real to them, and an area where they can "continue" in very much the same style as before. What else could it be, if there is "similarity" of the two existences, which logically there must be, or we would be "totally out of our element" if it were not so.

Thus, we can say that the most immediate "influence" we have from these areas is from the lowest in the scale, the politicians who aren't precisely noble in their motives. This may be where most of our trouble comes from. Then

there are the more advanced politicians who conduct the plan from their viewpoint, realizing that Progress is not instantaneous, but must go through phases, so they do not summarily eliminate the "bad" politicians on any or all lower planes.

Each lower area is subject to the higher. If this is not so, then we are indeed in trouble; for to have the brute subjugate the noble is to destroy the plan. Thus there is not only hope for the future, but certainty for it. We WILL progress, and the Plan will go forward, even though our concept of it, and the work we do so diligently as politicians to advance it, may be totally adverse.

He isn't a bad politician, only an uninformed one, lacking in anything approaching a "total" concept of his political stance. He may act like an inspired man, either toward madness, or toward genius, but he IS inspired - and by the politicians who have died before him. If it is not so, we are straws blown in the winds of chance, puppets activated by the strings of nonsense, fools without a goal, dupes of a cruel joke.

When you go to vote, bear all this in mind. If you can perceive but dimly into the Plan, perhaps you can determine who is the best candidate to carry it forward. At least it is better than voting blindly, emotionally, purposelessly.

"NEO-PSYCHOLOGY"

By Frank Wenzel

IT SEEMS possible the following single paragraph shall shape the physical future of Man more profoundly than all other words ever spoken or written. For it is the key to humanoid thinking machines far brighter than men, a key to unlock the door to a future unimaginably different than our present.

When a problem comes into existence the mind immediately re-activates whatever situation had newly come into being at the exact moment in past an identical problem had become solved.

When a problem becomes known, - that is, becomes active in the conscious, - immediately the mind activates into the conscious whatever situation newly came into existence at the exact time this problem, when had in the past, had ceased to be continued, even if parts of this "solution situation" are, or seem, inappropriate.

This second situation usually is solution, or part-solution or closely related to solution.

Except for variations of this there is no other way the mind solves problems.
Examples:

1. One finds himself uncomfortably close to a source of heat. In past a similar problem had become solved when he had moved away from the past source of heat. Therefore he reactivates this same solution.

2. One becomes hungry. Of course in past identical problems had become solved when he had eaten food. Therefore he eats food.

3. A person caught in a shower of rain immediately recalls solution of placing himself beneath a sheltering roof, and he applies this.

4. When one is thirsty he drinks water or other thirst-quenching liquid.

5. When one becomes physical-

ly weary he seats himself.

6. A man who has lost his way in a strange city asks information of another, which method had solved for him this same problem in past.

7. A student studying in a library discovers a word the meaning of which he does not know. He looks it up in a dictionary.

8. A carpenter fitting a board into place discovers it is too long. He saws off the excess length, an act he has done in past when having the same problem.

9. An inventor uses only the method of applying old solutions to identical problems.

10. Isaac Newton used only the above method, for none other is possible: To make a discovery (problem), he would observe (old solution to that same problem had in the past).

And the observation (such as his observance of action and reaction of a mass) he applied (old solution to same problem when previously had) to any mass and all masses.

11. Gallileo, having discovered through observation Jupiter's moons revolving about it, applied this solution to his newer (but same) problem, his puzzlement over the movement of the planets, old solution the same problem when it had been formerly experienced. In this way he deduced the planets rotate about the sun.

The mind of Man ranges over the universe to far beyond reach of his telescopes and radiosopes. It clearly imagines what is too tiny ever to be observed. It discovers laws of unseen forces, effects of extremest heat, fantastic cold, imagines the future, reconstructs the past, clothes ancient bones with flesh and hide and hair, populates ruins with his own distant ancestors.

To do such the mind must have - it has - ability to discover very much in very little, a few grains of wheat in great mounds of chaff, and instantly.

Thus "identical-unlike", as follows:

THE FABRIC OF THOUGHT

I observe a blue, 1962 Ford convertible. Having also observed it a few days ago I recognize it at once. For when a thought enters the conscious and is identical to a thought that had entered the conscious in past, it is "recognized", i.e. the identical past thought is reactivated.

But let us suppose the automobile I observe this time is identical to the one I had observed in past but actually is not the same car. I recognize it even so, perhaps believe it is the one I had seen in past.

Now let us suppose this automobile is green instead of blue, although otherwise similar. I rec-

ognize this one (as a '62 Ford convertible) despite the fact its color is dissimilar, for it is otherwise identical.

This seems a paradox: I seem to have recognized a thought I never before (in total) experienced. Is not such a thing impossible in Nature? For can one thing be another? Cannot each be only itself? Can a thought be an other, a dissimilar thought?

It follows, one thing cannot be similar to another and simultaneously unlike. Therefore each is more than one. Each thought of the two is of more than one element. And these elements are conscious simultaneously.

The two thoughts are identical and simultaneously are unlike (the color of each car). To coin a phrase the two are "identical-and-unlike".

If the convertible top of the second is folded back I still recognize the thought. If the second car has a sticker on its windshield, yet I recognize the whole. Are the seat-covers different in the second? Does it have white-wall rather than black-wall tires? Is it dusty? No matter. In each case it is recognized.

This leads to the conclusion that not only is each of the two thoughts composed of several elements, it apparently is composed of many, even very many. We should note here that even if an element

is itself a complexity of lesser units it still may be considered an element in that for practical purposes it functions as one.

Then:

a. Each apparently single conscious thought actually is a number of simultaneously active units.

b. The mind has the ability to recognize a present thought that merely resembles one activated in past, for each is identical-and-unlike the other. ("Resembling" meaning "inclusion in a thought of precisely identical elements, and simultaneous inclusion of alien elements".)

And now we are able to understand how the mind solves new and strange problems. By examination we discover such problems are not new and strange but rather are, in vital elements, precisely identical to past-experienced problems; and the mind reactivates for each, whatever situation newly came into being at moment of cessation of that problem in past, and this solution is identical in vital elements as well as unlike those experienced in past.

To repeat examples:

1. One finds himself uncomfortably close to a source of heat. In past an identical (and unlike) dilemma had become resolved when he had moved away from the past source of heat, so of course he re-creates this same solution.

His dilemma is identical-unlike

his past ones whether the source had been a steam radiator, an open fire in a fireplace, an outdoor bonfire, an open oven or an electric heater.

His present solution is identical-unlike his past one whether he had moved away by walking, by sliding his chair several feet farther back or, seated on a sofa, by drawing his body to the farther end.

2. One becomes hungry, eats food. Each past solution is identical-unlike the present one no matter what food he eats.

3. A person caught in a shower of rain immediately applies old solution of placing himself beneath a sheltering roof, whether this be a storefront awning, a tent, a porch or a tree. No doubt the inhabitants of ancient Pompeii, upon being subjected to the first falls of hot ashes from the erupting volcano, Vesuvius, immediately took shelter in houses, sheds and beneath awnings, although their problem was but identical-unlike that of falling rain.

Under extreme stress the mind applies the described problem-solving method despite full conscious realization the "solution" is a false one, and even with realization it surely shall be harmful, even fatal.

At times a hungry person is unable to obtain food. He is apt to re-create what identical (and

unlike) parts he can of the situation which became active in past at moments of cessation of the problem. A small child who is hungry pops his thumb into his mouth, or chews at a plastic toy. An office worker who overslept and therefore missed breakfast is apt to find he has put the end of his pencil into his mouth and is biting it. Some persons when hungry bite their fingernails. Famine-tortured Chinese, though knowing it would only cause them distress and harm have eaten tree bark and mud.

Shipwrecked persons in lifeboats, tortured by thirst, in desperation have drunk salt water from the sea (identical-unlike past solution) though knowing this would increase thirst beyond tolerance. Thirst-tortured miners in Death Valley have drunk alkali water though knowing this would soon result in madness and death.

A person who is caught in the open by a sudden cloudburst will find himself drawn to the "shelter" of even a small tree, though being fully aware its sparse leaves are soaked and rain is falling as hard beneath the tree as it is in the open, and being also aware of danger of lightning striking the tree.

A narcotics addict who has been cut off from all sources of heroin will go through the entire process of taking dope, - will heat a spoon containing nothing, draw the

imaginary heroin into an empty hypodermic needle, and inject the empty needle into a vein, for these steps are identical-unlike his original solution.

The poor neurotic, desperate from unhappiness, repeats whatever situation had happened to occur at such moments in childhood his extreme unhappiness had been for brief moments alleviated. He does so despite the fact this is no true solution. The one rule of problem-solving explains with striking exactness and repetition many actions of neurotics.

Truly astonishing is the ability of the mind to recognize a relatively few identical units in a large aggregate of otherwise alien elements.

One sees a snapshot, recognizes the person in it. Any photo is far, far different than the subject photographed. The pictured subject is two-dimensional, motionless, miniaturized and usually in black and white and greys. But in certain units it is precisely identical, of course, - especially in proportions of sizes, shadings, distances.

Upon one observing statues in a museum he at once knows these white, motionless objects represent humans. Paintings here depict scenes he clearly understands; harvesters in another century and clime, a gentleman of Renaissance times, a Madonna and Child.

Every little girl thinks of her doll as a child. Each little boy recognizes his toy plastic soldiers, tanks and rockets as being much like real ones.

And as extreme example we have each at one time or another met a stranger and recognized in him a certain resemblance to an acquaintance. In reply to inquiry the stranger has admitted he is a blood relative to the acquaintance. In such a case totally unrelated units are of tremendous number, units of sameness extremely sparse.

Vastly unlike are a map and the territory it represents. The former may be but a billionth the size of the latter, consist of nothing but a sheet of paper with lines and printing. The latter may include forests and mountains and seas, cities and myriads of living creatures each in itself tremendously more complex than the map. Yet one easily understands the map. Units of sameness of map and territory are relative sizes, positions, shapes.

Now we are beginning to have some idea of the tremendous number of units which make up each thought. And we begin to realize the vast amount of chaff (alien units) accompanying each few grains of wheat (identical units).

Consider these:

Scenes on the miniature screen of a television set are quite com-

prehensible by us, as are newspaper comic strips, political cartoons, pen-and-ink sketches, and even caricatures of famous persons drawn with a few strokes of a pencil.

SYMBOLS

In considering these we discover two types. Each actuality symbol has elements completely identical to their meanings, and simultaneously includes a very great number of alien, inappropriate elements. Each representative symbol is wholly representative, has no elements of sameness to what it symbolizes.

One example of this latter is speech. We know the spoken word "tree" symbolizes an actual tree. The spoken word "curtain" - or "green" or "rain" or "heat" - purely symbolizes the actual meaning of the word and contains not an iota of sameness. Printed words printed or written numerals or letters, punctuation marks, also purely are representative. As are family names and given names of individuals, national flags, heraldic coats-of-arms, company trademarks, regimental shields, school colors, military medals, the Republican elephant, the Democrat donkey, the crown and sceptre of a king, the badge of a police officer, gold braid of a naval officer, a non-com's chevrons. Each includes no elements of

sameness with what it represents.

On the other hand we realize a map, or blueprint, has actuality symbols for its relative distances, and shapes are identical even though size is far different and a tremendous amount is included in one and not the other. Parables also have actuality symbols. When the prophet Nathan asked King David to judge a man who, although possessing many vineyards and sheep, had stolen a poor man's only sheep, David angrily condemned the injustice of the first man. Nathan told David "You have condemned yourself. You are that man.", for David had taken for himself Bathsheba, wife of one of his soldiers.

And Jesus at the well told the woman of Samaria that who drank of the well's water would thirst again, but who drank of the living water would never again thirst. The symbolic meaning is the same (and unlike) its true meaning.

Every parable, every analogy, has actuality symbols.

Folk sayings also have such: "Don't put all your eggs in one basket", "Look before you leap", "Don't cross your bridges before you come to them", "Too many cooks spoil the broth", "A stitch in time saves nine", "Those who live in glass houses should not throw stones".

And slogans and mottoes: "After me, the deluge", "Don't

tread on me", "Speak softly and carry a big stick".

Considering such as these we begin to have some idea of the very fine subtlety, the precision of meaning, of single units of thought.

When we examine the symbols of dreams we find that seemingly always each is an actuality symbol, contains at least a few units identical to the thought from which it originates.

Do you recognize certain identical units in a woman's dream of climbing stairs? Of being carried up a stairway by a man? Of riding in the rear seat of an automobile and being driven to a destination? Of pursuit by an animal? Of being infected by a colony of germs? Or in a man's dream of being taken by the hand by a woman, and led through a front door into a house? Of a stone obelisk? Of two, rounded hills?

A friend of mine related a strange dream he had while a seaman in the U.S. Navy during World War II. In this dream he observed a technician closely examining a machine. The dreamer did not know the nature of this machine but saw it was extremely complex and delicate. It was mounted on a swivel and a large, white tube projected upward from it at a forty-five degree angle. The dreamer felt uneasy because he feared the machine was im-

paired, would not be able to function. He awaited the verdict of the technician.

Upon being questioned my friend disclosed he had earlier reported to sick bay because of a flow from his sex organ. Shortly before this he had associated with a woman of easy virtue.

A doctor who examined him had told him it was possible he had become infected with gonorrhea. Now one is able to sort out the precisely identical units.

The dream technician had worn a white coat. The doctor had worn one. In the naval hospital my friend had had to wait for information as to whether or not he had become infected. In the dream also he had to wait for information. The dream machine had been a delicate instrument. This person had believed (had been told by the Navy doctor, had earlier learned in a biology class at school) the reproductive part of the male organ is a delicate complexity, easily permanently impaired. At this time, about 1942 or 1943, sulfa drugs were yet rare and it was possible for gonorrhea germs to permanently impair reproductive organs.

In many ways the dream machine resembled the male sex organ. Also, it had resemblances to the Navy's Bofors anti-aircraft rapid fire cannon, that shoots, potentially effective shells, rhyth-

mically; which are also resemblances.

Not all dreams are of a sexual nature. A person may dream he is climbing out a window to a sloping roof above him and is in extreme danger of toppling to the ground far below. The units identical to those in the originating thought are his deep fear, his desire to reach greater security, his desperate attempts and the likelihood of failure. The unlike units include, of course, the window, the roof, the dreamer's position above the ground, his physical struggling, the danger of falling to physical injury, in fact the entire outward picture.

PROBLEMS

We know one thought may be compared with another only if they are, at least in parts, precisely identical. Basis of comparison cannot otherwise exist.

One refers to a certain thought as "painful", i.e. it pains, even though this pain is not a physical one. The certain thought, and actual physical pain, have an identical unit of thought in even, a very disagreeable mental feeling. Call this unit "stress". Stress is not pain, it is the essence of pain or of any disagreeable feeling. It is the individualizing element, the unit in common, of all types of problem.

Here are the three basic prob-

lem categories:

A. Physical stress; the problem-type in which stress is physically generated. This includes such as pain, feeling of great cold, great heat, extreme hunger, thirst, ache, cramp, itching, nausea, extreme weariness.

B. "Old-brain" stress; in which stress is generated by emotions in the old, or primitive, part of the human brain. These include fear, sorrow, terror, embarrassment, depression, boredom, loneliness, sadness, frustration, apprehension, melancholy.

C. Stress association. Each problem of this type is created when stress becomes strongly associated with a situation.

Association works thus: Whenever any thought-unit (such as stress, or any) is made active in the mind at any moment, it automatically becomes "associated" with any thought-unit that is active in the conscious at that moment. In future, when the second of these units again is made active in the conscious, the association process causes the first to be made active also.

Solutions are two kinds:

A. "Old-brain" solution (not necessarily workable); weeping, or fleeing, shivering, wincing, activating certain glands, blushing, perspiring, the mind becoming keenly alert, or certain other physical activations.

B. And the type described early in this article, - re-activation of whatever newly had occurred in past at moment of release from this problem when it had been experienced in past.

ASSOCIATION

We have seen how activation of thoughts becomes mutually associated.

However, when at future times the first thought is made active in the conscious without the second thought being also made active except by association, future association is proportionately weakened.

We should realize, the above being true indicates that activation of one thought with a second thought, usually is associated more strongly or less strongly than activation of the second with the first.

Thus, if one sees a Navy blimp for the first time, in a clear blue sky, for him to reactivate years later the memory of this blimp is for association to cause memory of the clear blue sky to become active also. However, if instead he makes conscious the thought of a clear blue sky some years later, the memory of the blimp automatically will become active only to unnoticeable degree. For the thought of a clear blue sky has been active in his mind hundreds of times in past without the thought of a blimp, but every

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time (even though but once) he observed a blimp the thought of a blue sky had been active.

Every one of our individual memories is the result of such once-experienced association. Recall to your conscious any brief memory of long ago, perhaps a memory of your best friend of high school days. You probably will discover this brief recollection has something of the very unusual in it, that may have caused you to feel mild astonishment at the time. This unusual element well may have been something not actually seen, but instead an unusual element of thought deduced at a certain time you were observing him, - that he was in an only-time silly mood, or a one-time-only angry mood. Or you recall a girl at a moment of time she had indicated, to your surprise, she rather liked you. Or you recall an acquaintance, of your adulthood, by remembering a moment when you had been amazed to see, for the first time, his scalp was developing a bald spot. Although such elements of thought are not sensory they are just as much parts of the original thoughts as those sights, sounds, etc., you also experienced at those moments.

Many of our thoughts are composites of elements often repeated simultaneously, - the sight of the face of a friend; the office where one works with its familiar sights

and familiar atmosphere of perhaps tension and dissension, or perhaps friendliness and alert relaxation; the sight of one's old car; the tune and words of a familiar song; the usual manner of one's wife in usual situations.

Repeated activation of any situation causes distillation of its parts (elements of thought), each to its proper size according to how often and strongly it was active simultaneously to the other parts being active.

PROBLEM-THOUGHTS

A problem is a thought that, through association, includes the element of stress.

Just as other thoughts, problems are single-memory, or composite-memory.

Examples of the former:

1. One touches the worn wire of an electric lamp and receives a terrific shock. This single memory - of him touching the worn wire - includes extreme stress, and he is loathe to touch it again.

2. One daily sees a certain person at his place of work, but has never exchanged words with him. One day he speaks pleasantly to that other and in turn receives a barbed remark. Thereafter he greatly dislikes the thought of speaking with the other.

However, if in future the other speaks to one with politeness the

stress of the thought becomes diluted.

3. One eats a meal in a strange restaurant and before the meal is over becomes very ill. Thereafter for him to consider eating at that restaurant - such as being invited by his employer to dine with him there - causes him great stress. He goes there with his employer but makes an excuse to have only coffee. The thought of dining includes too much stress, for him to actually eat, even though he knows thousands of others have eaten here without consequent illness.

4. An eight year old boy secretly smokes cigarettes for the first time, and becomes ill. Thereafter he greatly dislikes the thought of smoking. Until, of course, he dilutes the stress of the thought by gradually again smoking, a few puffs at a time.

5. A young girl is seized upon a dark street and criminally assaulted. For a long time after this the thought of sexual intercourse will include great stress until this thought-element is diluted.

Simple repeated reactivation of the thought (recollection to conscious of the thought) will cause some dilution of its stress and eventually normal sexual intercourse will cause even greater dilution after marriage.

If, however, as sometimes

rarely happens, the memory is repressed completely, never again permitted to become conscious, its stress will never be diluted, not even by normal sexual relations, and the girl will ever find the thought of sexual relations to be most distasteful.

Examples of composite-memory problems:

1. A person meets another daily who almost always speaks sarcastically. One's composite-memory of any social intercourse with the other includes the element of stress. Even if the other were to completely change in personality and become a person who is always pleasant the stress of this thought could be diluted but gradually.

2. A man has purchased a used automobile which has repeatedly and expensively broken down. He has come to greatly dislike the thought of its probability of breaking down. He also dislikes the thought of the automobile itself.

3. A person who has a job he is inadequate at handling, so that he repeatedly makes errors, produces inadequately and repeatedly is embarrassed, more and more dislikes (feels stress with) the composite-thought of his work, and also of his place of employment, and of his employers and associates.

4. A young boy repeatedly is given responsibility. It is, how-

ever, of a most unpleasant nature for he is many times given charge of his two brothers who are but little younger than he and therefore difficult for him to control. Whenever he fails his responsibility, which necessarily is often, he is severely criticized and punished but he never is praised at those times he does well. Extreme stress therefore becomes strongly associated in his mind with any assignment of responsibility.

As he rarely reactivates in his conscious these former happenings, and as he vigorously avoids experiencing any responsibilities in adulthood, the stress part of his thought of personal responsibility becomes but little diluted in his mind, ever.

Many of those who are family deserters, workers who refuse promotions to better jobs and (extreme cases) persons who have become Skid Row habitues, strongly have this specific problem.

5. The child who repeatedly and severely is criticized by his parents, more and more feels stress with activation of the composite thought of being criticized. In adulthood he is very sensitive to slightest criticism, and every act he does, especially for his immediate superior at his job, he performs in such a way as is least likely to cause criticism.

As this thought is a composite

created by repeated activations, in most cases its stress is diluted but little over the years.

6. In some families a child is punished by a dominant parent whenever he simply acts on his own, but is shown approbation for acts and decisions within the framework of orders given by this parent. In adulthood he dislikes being on his own. Such a person is likely to enlist in the Army and become a good career soldier.

Stress-including thought motivate every person throughout life, especially those thoughts which are composites experienced in childhood.

Stress experiences motivate the human mind much as a horse is motivated by its rider. A horse obeys the touch of a rider's heels or spurs, the slightest tap of riding crop, the gentle pull of either rein. It obeys without being caused to feel pain (stress) for in past, in being broken, it had been caused to feel pain from bit and spurs whenever it had turned in a wrong direction or not stopped when the reins were pulled. Now the horse is motivated by knowledge of imminence of stress rather than by actual pain.

Just so, our minds usually are motivated not by actual stress but by imminence of it. Therefore we avoid a certain act that will create a stress-including situation, or we avoid not acting in a

certain way that would create a stress-including situation. Each of these two types of act is in the framework of old-solution-to-formerly-had-problem, however.

And of course we each activate solution to release self from long held stress-including problem, even when not actually feeling this stress consciously.

The new brain part of the mind is a decision device. As such it necessarily must have a single basic point of reference for decisions; for decisions cannot be made unless there is but one point of reference.

However, a decision of the new brain part of the mind sometimes is summarily overruled by the old brain (instinctive) part. Instincts originally were caused by evolutionary attrition of persons of past ages who insufficiently had those instinctive traits which had happened to be necessary for survival; feelings such as apprehension, fear, caution, confidence, anger, shame and so on; reflexes such as flinching, sweating, adrenal gland activation, sneezing, and many others.

The new brain's single point of reference is stress. Every decision is made automatically: Of two or more possible courses the one that shall cause lessening of stress always is taken.

So, observe yourself. Do you yawn and stretch? Do you shift



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your position in your chair? Are not each of these actions performed to alleviate stress?

Do you shave every morning? This is an inconvenience, causes a certain amount of stress which however is smaller than the amount you would feel were you to decide against shaving for you would be caused to feel unpleasant apprehension of embarrassment.

You go to work, which is somewhat stressful, for association would cause you to feel larger stress if you decided against doing so.

You are pleasant toward someone you dislike, for if you were unpleasant toward this person you would feel more unpleasantness in anticipating the consequent dislike he would display toward you, once he realized your hostility.

We notice a great many of our actions are not really made conscious. Very little of one's walking, talking, his sighs, shifting of his position, adjustment of his glasses on his nose, writing, glancing about, biting on his pencil, changing his facial expression, and so on, is entered into his conscious. These complex actions seem to have little to do with the conscious itself. And indeed, this is true.

However, we notice each of these actions is flicked into the conscious for a brief instant at the moment it is commenced, or

even a moment before.

And we notice we do not always follow through on an action after it has been flicked briefly into the conscious.

For examples: One sitting home watching television yawns and stretches, but a person sitting in a pew in church during a sermon only barely commences to yawn and stretch, then ceases to do so. For in this latter case, when it is entered into his conscious for a brief moment, association activates stress. For him to yawn in church would cause stress, in anticipation of embarrassment.

One begins to button his top-coat as he leaves a friend's house. His buttoning momentarily enters his conscious and he notices he is putting each button into a lower buttonhole opposite, so corrects this. It seems association is much stronger in the conscious than it is in the foreconscious. Especially association with the "now" situation.

A person is lying in a hospital on his back and has been in this position for a long time. He begins to roll onto his side, but the moment he commences, his action flicks into his conscious and he recalls the doctor has strictly forbidden him to lie in any position except on his back or his condition would become worse. This admonition is dormant in his mind until activated by as-

sociation when his attempted action is made briefly conscious.

A person with chicken pox is warned to not scratch his itching postules, for each one scratched would result in a permanent pock mark. Repeatedly he forgets this admonition until each time he makes a decision to scratch an itch. Then the considered action is briefly made conscious, and association causes activation of the stressful danger.

Then, I believe we may say, the sole purpose of activation by association of any thoughts strongly associated with it, especially in oneself's situation of the present moment. And the purpose of this is (1) to discover if any of these associated thoughts is, or has as part of it, stress, and (2) to discover if any of these is old-solution to presently had problem.

To carry this farther, to its logical conclusion: Any thought active but not conscious actually is felt in but a limited part of the physical brain, but for a thought to be made conscious is for it to be broadcast throughout the physical brain, and any thought associated with it activates itself upon it feeling the unique signal the conscious thought is.

When we examine thoughts which are entered into the conscious we observe that almost every one fits into a following category:

1. Existing problem (stress including thought) or possibly-existing problem or possibly imminent one.

2. Solution (whatever situation newly had come into existence at those moments in past a problem identical to self's present problem had ceased to exist), or possible solution.

3. Any situation that is unusual, even slightly so.

4. Any situation it has proven important in past times to cause to be conscious.

As examples of number 3, examination of your thoughts will cause you to discover, many of the thoughts entered into your conscious simply are slightly, or more than slightly, unusual. You may hear a tiny sound behind you and notice it at once. But you do not notice everyday sounds until your attention is called to them. Pause and listen a moment to the many, many ordinary sounds you have been hearing for hours without making them be conscious. And until I mention it to you, you have not felt in your conscious the pressure of air in your nostrils as you breathe, the weight of your sleeve on your arm, the coolness of a slight breeze on your ankle, the slight taste in your mouth.

As you read this you have not, consciously, been observing what your eyes see near the edges of your vision. But were an insect

to crawl on the floor where your eyes could catch the movement this would at once come to conscious. Were an associate to speak to you with his voice slightly altered by emotion this would be entered at once into your conscious even though the common qualities of his voice would not be.

Some of the above self-observations give strong evidence that even physical sensations - sights, sounds, touch, taste, smell - do not directly enter the conscious, but rather they enter the foreconscious and are passed on into the conscious only if they qualify to one of the four rules listed.

Neuroses are para-problems, or originate in them. In childhood extreme stress becomes strongly associated perhaps with the child being given normal responsibility, and therefore in his adulthood when he is given any responsibility he feels extreme stress. Or it becomes strongly associated with one receiving an ordinary amount of criticism; or with him having but an average amount of wealth; with even normal failures of a type we all have; with thoughts of sex, perhaps; with belief of inadequacy; belief others are taking advantage of him; realization of inferiorities or weaknesses of himself; or phobias; - the list is endless.

Every one of us has seen the person who demonstrates fierce

reaction to mild criticism; or the person who seems almost terrified when normal responsibility for something is asked of him; we have all seen or read of the person who is wealthy but shops around for the very cheapest foods, wears rags, picks over trash; we have been surprised to learn of a man quitting his job for a trivial reason shortly after he had been given a promotion; a list of these would be without end.

Deepest neuroses are established in the same manner as these simple ones, but earlier in childhood, even infancy. Their "solutions" clearly are those of very young children, and themselves often become in the child's development, stress-associated. But I'll not go into this in this article.

It is interesting to think, if we really can discover in each person those things that made him as he is, know what has caused poor adjustments in the minds of persons who do harm to others or to themselves - criminals, drinkers to excess, those unable to stay married, narcotics addicts, perverts, assassins, Hitlers, Castros, and all - then we could no longer condemn others as being simply "bad". In a way we would know that for us, humans,

"Youth is fast invading
Stern manhood's time -"

We would be closer to the end of our childhood.

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"GOOD"

and

"EVIL"

*Faust: Well now, who are you then?
Mephistopheles: Part of that Power which
would The Evil ever do, and ever does
the Good.*

*Faust: You call yourself a part, yet whole
you're standing there.*

*Mephistopheles: A modest truth do I declare
A man, the microcosmic fool down in
his soul Is wont to think himself a shole,
But I'm part of the Part which at the first
was all, Part of the Darkness which gave
birth to Light. . ."*

-From FAUST by Johann Wolfgang von Goethe.

By Peter Kor

THE QUESTION of "good" and "evil" has occupied the minds of men for all of recorded history. It is one of those basic existential questions with which each individual and each culture must come to terms. These encounters between contemporary men and traditional thought patterns provide a continuous redefinition of Man's own nature and the nature of the World in which he lives. In this essay, we will examine the classical Judeo-Christian explanation of how "good" and "evil" were born. We will not make a judgment as to the truth of the explanation, but only as to its consistency. The story itself is not factual - no independent facts exist objectively to demonstrate its accuracy - it is metaphorical. The most we can hope for is the determination of whether it is fundamentally understandable, or only accessible through an unquestioning faith.

Many readers will think it presumptuous - even blasphemous - coldly to analyze "holy writ" in this manner. They will proclaim that whatever is written in the Bible must be true, and to question any part of it is to ally oneself with the forces of Satan. Whereas at one time such blind belief was seen as a "glorification" of God, the modern conscience has exposed it in its true

light: As an excuse for ignorance, a basic fear of the unknown, and an attempt to supply an easy formula for existential certainty.

In short, the mental technique of the apologist is obsolete: Man's incessant urge to understand will no longer be suppressed or regulated by fear. He will enquire, discover, and transform the world with those discoveries.

The truth of any text, statement, or claim cannot be known without a penetrating study of the sources involved - this is the fundamental principle of objective enquiry. Those who prohibit such an enquiry into the Bible do nothing but reveal their own doubts and unanswered questions, and their cries that fearless searchers are Devil-inspired are nothing more than attempts to ridicule what cannot logically be refuted. With these few words said in introduction, let us turn to the subject at hand.

"In the beginning God created Heaven and Earth" - so begins one of the most remarkable stories ever written. It is not remarkable because of the sheer force of its logic. Indeed, if it is taken literally, it is a combination of gross inaccuracies, inconsistencies, and absurdities. We are told, for example, that light was created before light sources; that day and night existed before the sun, moon, and stars were formed; that several supernatural entities took

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part in the creation ("Let US make man in OUR image and likeness. . ."); that God, being omniscient, omnipotent, and omnipresent nevertheless has a will, displays reason, and is not without emotion; that despite the fact that he is a pure spirit, he was heard walking in the Garden of Eden by Adam and Eve - that is, if we ignore the more serious difficulty presented by the actual statement (i.e., "And they heard the VOICE of the Lord WALKING in paradise"); etc., etc., etc.

The fundamentalist believer

applies a single formula to all of these logical objections: "Since all things are possible for God, nothing is impossible". At first glance, this apologetic appears satisfying. But upon closer examination, we see that it solves nothing. It is not designed to answer the results of enquiry, but to prevent further investigation. Two examples will suffice to establish the absurdity of its logic. First, if God can do anything, He must be able to create a circular-shaped square. Yet if He were to succeed in making the figure circular, it would no longer be a square. So we see that, logically, the creation of "circular squares" is something beyond even God's capability. But even more damaging to the apologist's case is the fact that God, if truly all things are possible for him, must be capable of evil. If he is not capable of evil, then, in all truth, we must no longer proclaim him omnipotent. Not only is the believer's "catch-all" device based upon an untrue premise, but it opens up an area of enquiry heretofore ignored. Namely: The logical origin of "evil" in the light of Biblical texts and the immediate facts of experience.

It is incredible, but nevertheless true, that nowhere in the Creation Story is the origination of evil described. Everything else under the sun is included,

but evil - the very cement which hold Christian theology together - is ignored. Obscure references are made to a serpent that tempted Eve, a tree of knowledge of good and evil which existed in the Garden of Eden, and the sin of disobedience. The story establishes that Evil existed before Man was created, but it says nothing about how Evil was born in the first place. The Christian apologist - having knitted together Old and New Testament passages, interpretations, and assumptions - claims to have provided such an explanation. To that explanation we must now turn.

The Christian explanation of Evil revolves around the archetypal personality of Satan. Satan, we might say, is Evil personified and it was he (in the form of a serpent) who tempted Eve to disobey and thereby give birth to sin in the world. But convenient though the figure of Satan may appear, this explanation does not relieve the paradox. Let us look at the problem through the words of Leo Tolstoy, as they have been abstracted from his treatise entitled, *A Criticism of Dogmatic Theology*:

"There is one God, all-knowing, all-good, and almighty. He is simply a spirit, but He has will and reason. The Father begot a Son, and the Son is in the flesh, but sits at the right hand

of His Father. The Holy Spirit proceeded from the Father. All three of them are God, and they are all different and are all one. This triune God had existed always, one in three, and suddenly thought of creating the world, and He made it out of nothing by His thought, wish, and word. He first created a spiritual world of angels. The angels were created good and God created them solely for their own happiness, but having been created good these beings suddenly, of themselves, became wicked. Some of them remained good, others turned wicked and became devils. . . and then God, for a whim, created the world as He wished it, and such a man as He pleased, and kept saying that it was good, that it was all good, and that man was good. But it all turned out very bad".

Two of Tolstoy's phrases are exceptionally pertinent to our enquiry into the origin of Evil. They are: ". . . having been created good these beings (angels) suddenly, of themselves, became wicked. . ." and, . . . "God, for a whim, created the world as He wished it, and such a man as He pleased, and kept saying that it was good, that it was all good, and that Man was good. But it all turned out bad". These remarks focus upon the fact that, while Christian theology has developed the concept of Evil far beyond what

is included in the Creation Story, it has yet to explain just how it was that Satan "fell from heaven", thus becoming the arch-proponent of Wickedness.

It is not enough to say that Satan "challenged God's authority" and thereby chose Evil over Good. For the real question is: How was it that a good angel, created by an all-good God, found within himself the capacity for Evil? There are only two possibilities. Either (1) God, being the one-and-only Creator, is responsible for Evil as well as Good; or (2) Satan, in a purely original act, invented Evil all by himself, in which case he must be recognized as a bonafide Creator equal to, but opposite from, the Lord Himself.

Strangely enough, the Biblical story of Creation supports the former thesis. We are told, for example that "God created Man in His own image, in the image of God he created him". So that if Adam and Eve's disobedience reflected a flaw in human nature, that flaw must be nothing more than an extension of a potential already existent in the Godhead Himself.

But the text is even more explicit. When Man's disobedience was discovered, the Lord said: "Behold, Adam is become as one of us knowing good and evil..." So it appears that logic and the Bible support a conclusion that

Christian theology dares not consider: That God, having created all that exists, is responsible for evil as well as good.

And now let us leave the realm of poetry, where only faith can provide definite answers, and examine the dynamics of "good" and "evil" as they are revealed through immediate experience. Supernatural explanations not withstanding, "good" and "evil" are born into Man's experience as the result of his own power of conscious choice. Friedrich Nietzsche put it this way: "There is no such thing as moral phenomena," he said, "but only a moral interpretation of phenomena." That is to say, nothing is "good" or "evil" in itself. Things only become such in relation to particular personalities under particular circumstances. We cannot prove that the Universe operates according to Moral Law, but we can demonstrate that Man is a Moral Creature.

When men make choices, they effectively discriminate against some possibilities by endorsing others. To choose is to express a value judgment about a particular entity or situation, and that judgment becomes part of the foundation from which subsequent behavior originates. Events or actions which reinforce expressed value judgments have beneficial effects upon men and are called

"good". Events and actions which conflict with such judgments have adverse human effects and are judged to be "evil".

When an individual's value judgments are integrated into a comprehensive system of thought and behavior, we say that the person has a philosophy or religion - i.e., an explanation of the human condition in terms of Man's interaction with his environment. This process is not necessarily a conscious one, and can be entirely circumvented by a person accepting an already existing world-view. Because all men share the same basic human nature, all philosophies and religions deal with the same existential forces and problems. Those forces and problems are real, even though they are variously explained in terms of supernatural personalities or mechanistic processes.

This is, indeed, a crucial change in perspective. For it means that "good" and "evil" are not pre-existent alternatives for Man to choose between, but are the CREATED CONSEQUENCES OF CHOICE.

A philosophy or religion is not necessarily a theology. Theologies are complex combinations of value judgments, assumptions, existential explanations, and historical reminiscences. Study reveals that these systems reflect the past history, present state, and

future anticipation of the culture it emerges from. Likewise, the culture, itself, is a mirror of the existential condition of its people.

It is a common phenomenon that the adherents of most theological systems are forever trying to impose their value judgments and explanations upon others. This activity is furthered by fear (whether of actual physical violence or of heavenly retribution) and is characteristic of the religious personality. The believer convinces himself that he is in possession of the One, True, Holy Creed and that all others are Satanic perversions. He sees himself as the "good" guy in the midst of "evil". In the words of Philip Wylie:

"...they (believers) would rather Believe than Know, Guess than Learn. And it is a peculiarity of most religions - indeed, a general condition of faith itself - that those who believe in one eschew all others, regard their God or gods as the true divinity, and their system of conduct as alone irreproachable. Thus, the heart of religions - even of those dedicated to brotherlove - consists of a superior intellectual posture, an absolute intolerance. . . Man's passion for truth, his earnest wish to be right, and his desire to succeed among his fellow-men leave him open to perpetual exploitation; while his laziness, his

irresponsibleness, and his will to conform shape him for the most accessible religion or for that religion most convenient to the nature of his personality, whatever it may be. Fear is, moreover, the father and mother of every religion and all of the gods - and of their offspring, intellectual stupidity."

In view of the motivations described by Wylie, it is understandable why religious fervor always accompanies crisis situations. With fear as the principal inducement, the religious cry has always been: "Obey or be damned; believe or risk judgment; be 'saved' now, or handed over to Satan later. That these psychological mechanisms "solve" the problems of many cannot be doubted. But the REAL MORAL ISSUE of Man in the world is conveniently ignored by such preaching. For while believers have constantly talked about what Man will do with his God-given freedom, they have failed to perceive the true SCOPE and CONSEQUENCE of that freedom:

The real moral issue is this: If the HUMAN EXPERIMENT is to succeed, if the Creation is to be vindicated, if "God's Work" is to be meaningful - that success must be realized on the basis of Man's own choice and accomplishment. The intervention of a heavenly dictator, and the imposi-

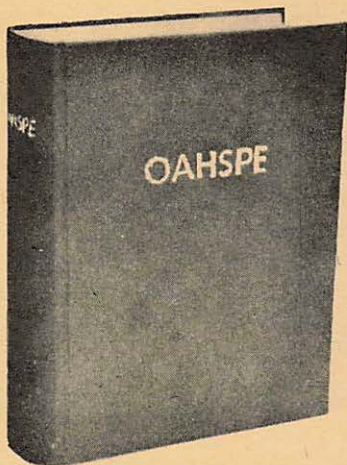
tion of his "kingdom", would be no less than an announcement of Man's existential failure. And Man's failure is God's failure. For the created can do no more than realize the potential with which he was created.

True freedom can be nothing less than the opportunity to "soar" or "gravel" - grow or decay - live or die. That some try to disassociate themselves from the general human condition, through belief, is pitiful. For belief does not eliminate their human imperfections, but only instills in them the psychological conviction that they will be rewarded in spite of their imperfections.

Freedom is uncertainty. Dogmatic belief is an attempt to escape freedom. The believer would call a halt to the magnificent struggle of life. He would indict his Maker as being incapable of originating a successful creation. While such a value judgment must be allowed for, let it be known that the believer's choice is not Man's choice - that his failure is not Man's failure.

Man can no longer use God as his moral alibi. He must face existence squarely and learn to be responsible for the consequences of his own actions and aspirations. Problems, whether they be trivial or crucial, are not occasions for despair, but opportunities for growth.

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SENSORY IMPRESSIONS

by Yada Di Shi'iti

Yada: "Tonight I will go on talking about the first session we had, so I go back to the remarks on the body of a receiving center getting what is called 'external impressions.' There is much phenomena about this because all the nervous system - what you call 'the senses' - receives are impressions by vibrations that create similar vibrations on the nervous system as, for instance, sound to carry on a conversation. The inner nerves of the ear translate sound vibrations into ideas, thoughts, and does this more through the feelings. The sounds set up a feeling within that body. Now, if that one is conditioned in a particular way according to the environment in which he has been raised, the sounds will create very different feelings of that one than the same sounds will create in another who has been conditioned in another environment. Yes?"

R.: "I take it, then, that any external influence that a person experiences is blended with what is within that human being already."

Yada: "Is so, - the external experience stirs up all that he is already."

LaB.: "Does this 'all that he is already' take in only the physical experience, that is, the chronological experience, the last incarnations shall we say, or does it also go deeper than that, to the previous memory pattern, etc.?"

Yada: "Yes, it goes deep."

LaB.: "The sum total of all past experiences."

Yada: "Yes, and it touches on it on various levels. Many of these feelings he gets have to do with the experience patterns he has had in all lifetimes and of which he is totally unaware. To make this clear - a present impression may reach deep into the unconscious self (if we may use the word 'sub-conscious' within its real meaning), and bring up, not memory patterns as such,

R.: "The summation of the memory patterns."

Yada: "Yes. He does not know he has had these experiences. He does not know what these memory patterns are. He has no conscious awareness of these per se and in this time, but these very sounds will touch upon various memory pattern

systems of his past lifetimes and up until this lifetime, into the present moment and then back down into childhood, hitting on memory patterns of prenatal life. When you talk with one another, it is like a great musician playing on many tones called 'harmonics.' "

LaB.: "Chords."

Yada: "Yes, this is why speaking, communication, is a very, very fine art and when you are trying to communicate, trying to intelligently communicate, you are worse than amateurs and offend one another. It is so easy to do, because of the lack of ability to communicate intelligently. Lack of ability to create intelligent sounds, harmonics that would be instructive to the person with whom you are trying to communicate. I do not think any of these things are taught in your schools - what is called 'the art of communication,' or 'communication,' Is this so?"

LaB.: "Well, we try, but possibly have, Yada. It goes deep. It is a rather superficial thing with us and we are using the word pictures, the images, the symbols of the language to attempt to reach another person, but not with all the understanding that that implies. We use the form of the language as correctly as we can. We try to

be exact, as scientific, as analytic, etc., as we can if we wish to give it that time. But most of the time, we do not give it that intensity, on the superficial level. We just use the form, and we try to get the picture as well as we can in spite of everything."

Irene: "We have what we call, Yada, 'finishing schools' for the moneyed people. They send their children to these finishing schools and they develop and use what is called a 'cultured' voice which is more melodious and more pleasing to the ear, but I don't think, they use along with it, consideration for the one who is hearing what they have to say."

Yada: "This is what I am pointing out. It is the failure of your civilization to--- to---"

LaB.: "To harmonize."

Yada: "To harmonize, thank you, your ideas with one another. This is the trouble, the great trouble between nations. The heads of nations, instead of trying to truly understand why they do not understand one another, each goes out with the thought in mind of brow-beating the other into thinking in his manner, in his way. Now this leads to more confusion, settling no problems whatever.

LaB.: "Collusion, intrigue, and misunderstanding."

SPONTANEOUS HUMAN COMBUSTION

by William Dudley

NOTHING known to human experience is more difficult to explain by usual means than is the phenomenon known as "Spontaneous Human Combustion". This tragic destruction of a living human being by fire of absolutely unknown origin has occurred on hundreds of recorded and documented occasions, and yet, no more is known of it now than was known in the first instance of its happening. It defies reason and common sense, but it does happen, and on earth no one knows how or why.

For a well known case in point, let us turn to St. Petersburg, Florida in July 1951. There Mrs. Mary Reeser, a woman of some one hundred eighty pounds was

reduced to less than ten pounds of charred matter by a fantastically hot fire that consumed her with unbelievable ferocity, but did little damage to the room in which she met her death. This, of course, does not make sense. A veritable inferno cannot and does not rage in a room without doing substantial damage to that room. But it did, in the case of Mary Reeser. We have only the sober details as recorded in the St. Petersburg newspapers of July 1951, and we have not even a sensible theory as to how such a thing could have happened.

A great deal has been established about the amount of heat necessary to burn a human body. Nothing

less than heat of 3000 Fahrenheit can do the job. But how can a fire reaching 3000 Fahrenheit rage in a room, only burn a body, do no damage of significance to the immediate surroundings of the room? In such cases, the usual rules of science go out the window. We are dealing with something that seems to be from another world.

Could this be the answer? The oddity that we call Spontaneous Human Combustion does not seem to respond to Earth science.

Is it possible the Space People test some terrible weapon by using it on human subjects chosen at random? This seems unlikely: they have been doing it for at least one hundred recorded years. Surely they would know by now that the weapon truly works, and with devastating efficiency.

Could the murders be a warning? An effort by Bug Eyed Monsters from Space to let us know that they are watching us? Should we still try to explain Spontaneous Human Combustion in conventional terms - even if those terms just will not fit the problem?

The only advantage to be gained from a theory that Spontaneous Human Combustion comes from "Out There" is that then we can understand that it need not conform to our science, and thus we can accept the idea of a raging inferno consuming a human being and hardly touching anything a-

round him.

Spontaneous Human Combustion got its start in America when Pat Rooney and his wife were consumed in 1885. The Rooneys were reduced to a few bits of rubble by a fire estimated to have possibly reached 5000 Fahrenheit. The mystified police dutifully reported minor damage to the room in which the Rooneys were incinerated, and offered no explanation, for obvious reasons, as to how this could have been. We still have no idea, and nothing to add to that somber police blotter of eighty years ago.

What causes a human being to suddenly burst into flame? We can understand if he were soaked in gasoline, or sprinkled with phosphorous, or in some way brought into contact with something highly volatile. This is in keeping with our science. But what could cause a person to begin burning when nothing of a flammable nature is present?

What causes the fire to reach such fantastic heats as to exceed 3000 Fahrenheit? What can be burning to cause that kind of heat?

Finally, accepting that human bodies catch fire, and burn at heats exceeding 3000 Fahrenheit, how do these fierce heats avoid burning the surroundings of the flaming human?

Are "other worlds" responsible?

SPIRIT

COMMUNICATION

IN THE following we present an excerpt from a little magazine called "Cosmon Newsletter", published by Cosmon Research Foundation, P.O. Box 483, Oro Grande, California, 92368. Although this work is copyrighted, we reproduce this little excerpt here in order to give our readers one of the best examples of spirit communication we've seen in recent years. We do not intend it to convince you of anything, but present it in the light of the general interest it has, and to allow you to include such things as these in your thinking. Originally, this Foundation was formed by Gloria Lee, the psychic who wrote "Why We Are Here" and who died as the unfortunate result of a fast designed to improve her communication with what

she called the Saucer People whom she felt should have some connection with our government in Washington. Gloria Lee was an impressively beautiful woman, and none could doubt the beauty of her spirit also. This present "communication" comes through Mrs. Joan Dixon, and was sent to Barbara Steele, who has elected to continue the work of Gloria Lee. Here is the story of a teenager who passed on, but did not at first realize she was dead. We think you will find it thought provoking. - Editors.

Hello, my name is Kathy. I was fifteen when I died. Although I've been over here several years I'm still a teen-ager at heart. You see, time goes faster over here. So we mature more slowly

than you do, although we learn at about the same rate. Now don't ask me to explain that further. It's way over my head.

My life in your world was a very good one, from the material point of view. I had about everything a teen-ager could ask for. My folks had money, which didn't hurt me a bit when it came to popularity. In fact I always had boy friends hanging around. I was a cheerleader and attended all the games. Oh, I had lots of "school spirit". (That's a joke, in case you didn't catch it.)

One night we were going to hold an all-night pep rally. It started raining and most of the kids went home. But I insisted on being one of the last to leave, even though I got soaked to the skin. The next day I had such a bad cold that mama didn't want me to go to the game. I told her everyone was counting on me being there. And besides I didn't want to stay home. That night it rained again and I got wet and cold. I was plenty tired when I got home. But I didn't sleep good. I kept having nightmares. I must have hollered for mama because she came into my room and turned on the light. I'll never forget the look on her face when she saw me. She said to Daddy, "I don't care if it is 2 A.M., I'm calling the doctor, she looks terrible." That's about

the last thing I remember clearly, except for a pain in my chest.

I'll never forget my awakening. It was weird. I was sitting on the grass and it was a sunny day. Real picnic weather. There were trees nearby and over to my left some buildings. The place looked ordinary enough, but there was something unusual about it. I couldn't put my finger on it. Naturally I wondered where I was and how I'd gotten there.

There was a girl sitting near me. I started to ask her a question, and then I saw her eyes. They were sort of glassy and she was staring into space like she wasn't really seeing anything. It really shook me. I noticed other people then, some sitting, some walking around like sleepwalkers.

I decided this was no place for me and got up and hurried toward the buildings. On my way I thought of the opening scene in "The Snake Pit" when the girl wakes up and wonders where she is and doesn't know she's in an insane asylum. That really scared me.

On the steps of the nearest building stood a kindly-looking woman, a small plump gray-haired lady with smiling eyes.

"Well, hello there," she greeted me happily. "I see you're wide awake."

"I seem to have lost my way."

I told her politely. "Could you tell me where I am?"

"You're still a little disoriented," she replied still smiling. "But don't worry. It will come to you."

That wasn't the kind of reply I wanted to hear. I began to wonder if she was a patient too.

"Where's my mother?" I demanded. "I want to see mama."

She turned away so I couldn't see her face. "You're a long ways from home."

"That isn't the kind of evasive answer I want," I snapped. "Why don't you tell me the truth?"

There were people going in and out all the time. She called to one of them. "Here's Dr. Long. Maybe he can help you." Aha, I told myself, so this is a hospital and he's one of the psychiatrists.

Dr. Long was a tall dignified gentleman with a serene face and the wisest, calmest eyes you can imagine. "What's the trouble, young lady?" he asked.

"Where am I anyway? Is this some sort of hospital or what?"

He didn't answer right away, just looked at me. I got the feeling he wasn't looking at me, but right through me or inside of me. At last he said slowly, "No, this isn't a mental hospital, or anything like it. There's nothing at all wrong with that mind of yours except, I believe, you've had a

good hard case of over-protection and find it difficult to face reality. Especially when things don't go the way you want."

I didn't know how to reply to this. For once I was speechless. Then he asked, "What's the last thing you remember before waking up over here?"

I thought a moment. "Well, I went to a ball game. Then when I got home I was tired and went to bed. Oh, I remember mama and how her face looked when she saw me. And there was an awful pain in my chest."

"Yes. I believe you had pneumonia. A fatal case."

Now I think I knew what he meant, but I just wasn't ready to listen. I looked at the people around us. Most of them were kids like myself, about high school age.

"What is this place, a boarding school?" I wondered.

"You can call it that if you like," he answered. I got the feeling he meant I could call it anything I wanted and it still wouldn't make any difference.

The kindly lady (later she told me her name was Ruth Anson or, as most of the kids called her, Aunt Ruth) spoke up. "I see you were a cheerleader. You must have been pretty popular over there. I'm sure you'll find the teen-agers over here just as easy to get along with."

- On The Next 8 Pages . . .

CHRISTMAS GIFT BARGAINS

Exclusively for you - the inquiring reader, interested in the unknown, 31 separate items (hard cover books, soft cover books, magazines), the most unusual publications in the world, Ray Palmer's own category of research, every item related, part of the GREAT MYSTERY that is your interest, obvious because you are a reader of THIS magazine. Here is your chance to complete your library of these strange and wonderful books and magazines.

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Among these books are several brand new ones, never offered before! One of them, a scientific work called BEYOND TOMORROW, containing over 60 full color illustrations, is now printing, and is being planned for Christmas publication (but because of its unprecedented color work, can run into unforeseen delays, so you'd better not actually count on it for a Christmas gift); another GODS OR SPACEMEN? (only 1,000 copies printed!) is sure to sell out overnight; and the last four of the HIDDEN WORLD series, the first of which is causing so much excitement among subscribers.

Read the following pages closely, and act immediately. Some of these books will be sold out with this offer, and will never be published again. It may be your last chance to own them!

NEW!

Beyond Tomorrow

By Dandridge M. Cole

THE MOST THOUGHT PROVOKING
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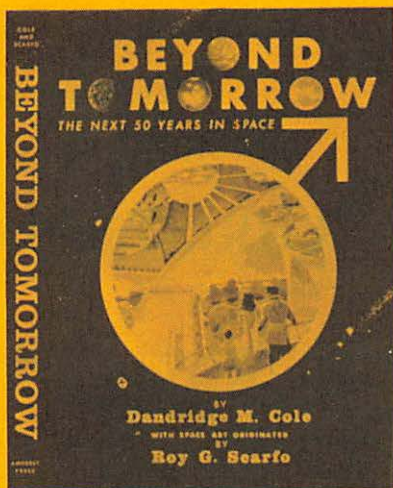
This book is the product of years of careful factual scientific study and evaluation concerning the future of mankind.

A leading space scientist and one of America's top space artists have combined their talents to produce a picture of the future that is inspiring, yet frightening, scientifically plausible yet emotionally staggering.

Some of the daring concepts presented here will shock you, some will depress you, others will excite your imagination and give you new hope for the future.

This book is for those who are interested in hopes and dreams and who care what happens to civilized society, to their children, and to the human race in the world of tomorrow and beyond. In particular, it should be of interest to students of science and philosophy, both young and old, and to the thousands of scientists, engineers, market analysts, etc. concerned with our space program.

BEYOND TOMORROW is not just a review of new space projects, important and exciting as they may be. It is a new synthesis of science, philosophy, and religion, a guide book to a challenging future of revolutionary changes, and a plan for a peaceful, productive world.



The operation of fundamental social laws will completely transform society in the next fifty years. Only by recognizing the inevitability of change and understanding its implications can we hope to conserve the human values and liberties of the past as we construct the free yet interdependent technological societies of the future.

The next fifty years should carry us beyond the nuclear age and the space age to the age of maturity. It will be a time of turmoil and conflict, of doubt and confusion, and sometimes even of despair. It will be a time of great danger; but the odds are in our favor and we should look at our problems as challenges with the confidence that we have the abilities to advance beyond them to a more rewarding future.

This will be an age of rapid change, explosive growth, agonizing decisions, but above all it should be an age of hope that we can at long last justify our existence.

NEW!

Gods or Spacemen?

By W. R. Drake

If the literature of antiquity could prove that Spacemen visited our Earth long ago would this wondrous revelation not transform the past, inspire the present, give hope to the future, bring new meaning to Man himself? Our religions, philosophies and culture were based on the belief that our world was the center of the universe and mankind the sole preoccupation of God. Would proof the Earth was once ruled by Beings from other planets not seem the fundamental discovery of our century?

The spaceships now haunting our skies suggest Extra-terrestrials mastering millenia of science, therefore surely it seems logical that they also visited Earth centuries ago, when primitive Man worshipped them as Gods from heaven.

The word 'God' has at least two distinct meanings. The Absolute, imagining the universe in Whom we live and move, and the local 'Gods' or Space Beings, who



originate from some advanced planet and from time to time manifest among men.

Today we realize our Earth is not the center of Creation but a grain of dust in a space-time universe including universes of various dimensions co-existing within our own, all paralleled by a possible universe of anti-matter.

Many of our fundamental conceptions are based on false promises. We should sweep away the dust and dogma of centuries and study phenomena as they really happened.

This book is the result of fourteen years of research into those realities as recorded in the history of the ancients.

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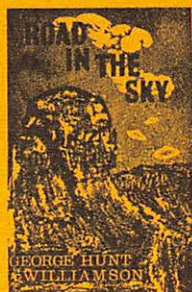
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mad medical associations, to say nothing of the all-too-many doctors to whom their Hippocratic Oath is meaningless.

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By George Hunt Williamson

The ancient road system of Imperial Rome and the Inca Sun Empire in Peru were the greatest the world has ever known. Yet, there is another "highway" that the people of Earth have been made aware of from time to time down through countless generations.

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Road in the Sky gives us a glimpse into a fantastic yet factual past, which explains the meanings of many ancient legends and myths discovered by Dr. Williamson after years of scientific research and archaeological expeditions into Central and South America.



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By George Hunt Williamson

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I looked down at myself and saw I was still wearing my cheerleader's uniform. "That's a silly thing to wear to boarding school," I commented.

"I think you know better than that," Dr. Long replied. "I believe you now realize where you really are and how you got here. But you're doing all you can to avoid the truth. This is entirely wrong. You're letting yourself in for a lot of unpleasantness. But until you find the strength within yourself to accept what's real, nothing we say or do can help you very much."

Then he spoke to Aunt Ruth. "Don't worry about her. Just treat her like anyone else. It's going to take time, but she's got a lot of common sense and a good sense of values, in spite of the fact they've been suppressed for many years. Right now she wants to be treated like a spoiled child. But she'll get over that. When she quits sulking she'll want someone around to talk to, to treat her like she's more than just another difficult case."

"Someone like her mother?"

"Definitely not. That's the root of her problem. No, someone her own age only more mature."

That was the gist of what he said. I don't really remember too clearly because at the time it

was all over my head. But I've learned a lot about myself since then. And I think that's about the way Dr. Long had me sized up.

Then he left, and was I relieved! He had such a bad habit of saying things I didn't want to hear.

"This really is a school," Aunt Ruth was explaining. (I mean when I got around to listening to her again.) "We have classes in almost everything you can imagine. When you graduate here you go on to the University. Just like where you came from. Shall we go in and get you enrolled?"

"No thanks," I replied stubbornly. "Not until I talk to mama."

The smile faded and she looked away. "You're a long way from home you know."

"You already told me that," I yelled, getting madder by the minute. "But haven't you people ever heard of a modern invention called the telephone? You can call anywhere with it. Even Russia. That is, if I'm not already in Russia. From what I've seen of this place I'm not so sure."

I saw right away I was wasting my time. She didn't even bat an eyelash. "Dr. Long is right, you know," she replied calmly. "You can't run away from reality."

Well maybe not, but I sure gave it a try. In the weeks that followed I became one of the most anti-social creatures you'd ever

want to meet. Although, come to think of it, I must have been pretty rational about it from the very beginning. I don't remember actually looking for a telephone. But I did lose my temper at a moment's notice. I yelled at people in public and did lots of other disagreeable things. Naturally people avoided me, but I didn't care. I missed my family and friends back home and spent many lonely hours brooding and worrying about myself and my future.

One day I overheard one of my classmates say to another, "Poor Kathy. She has so much potential. But at the rate she's going she'll be having a nervous breakdown before much longer."

Well, that pretty well floored me. I hadn't realized just how I'd looked to others. Me, the most popular girl in my class. But not over here. Here I was just another problem child. I did some serious thinking and decided that no matter what, I was going to be my old self again.

Of course things didn't change overnight. I'd still get so lonesome sometimes I could hardly stand it. But on the whole things improved. I even made a few casual friends. No one I really cared much about though.

One day I was sitting by a stream dreaming of home when a boy about my age came up and introduced himself. I don't re-

member his exact words, but he told me his name was Larry and he was studying to be a guide.

"A guide." I asked, "What's that?"

So he told me. And it sounded fascinating. And at the same time I realized how little thought I'd given to what I wanted to be. We talked all afternoon. And by that time we both felt like we'd known each other for years. From then on when I was lonesome I'd hunt up Larry. Sometimes I'd sit for hours just waiting for him. Sometimes he'd be waiting when I got out of class. School work was a breeze. My grades improved so, I could hardly believe it.

My first trip home was a shock. Larry warned me that it would be, but I had such dreams of homecoming I wouldn't listen. I guess I'd have been able to make the trip much sooner if I hadn't been so wrapped up in myself. At that I was lucky I guess. Larry says some people become "earth-bound" and they're worse off than the ones that stay over here and get homesick.

Anyway, it was easy enough to make the trip once he showed me how. I walked right into my home like I still belonged there. I saw right away mama had rearranged the living room furniture again. Some pieces were missing, but I didn't know what.

Larry told me to look in my room. I did and was I surprised! Everything was different. Nothing of mine remained. Not even a stick of furniture. I remarked about how different things were and Larry only nodded.

"I thought she'd be like that."

"Who?"

"Your mother."

I didn't know what he was talking about so I went into the kitchen. And there was mama cooking supper. I walked right up and kissed her on the cheek. Then I remembered what was missing from the living room.

"What did you do with my picture?" I asked. Not expecting an answer of course.

I went back into the living room and looked around. Nothing of mine was there.

"What did you expect?" Larry asked. "Did you think she would sit around and mourn for you the rest of her life?"

"Oh no. But did she have to get rid of everything?"

"Some people have a lot of forgetting to do."

"But even my picture."

"Don't worry. She keeps a picture of you in her heart."

Suddenly I got a vivid impression of what it had been like for mama these last few months, especially right after my death. I flopped into dad's old easy chair and began to cry.

"Are you doing this?" I asked, but Larry shook his head and looked worried.

"You must be getting something from your mother's mind. You have a lot of ESP and your presence here has stirred up old memories."

"Oh, quit talking like a doctor." I sobbed, and he took my hand and said, "Let's go." It was a long time before I had the courage to visit my mother again.

Well, that's about all. I'm still going to school and I've decided I want to learn to be a guide. Larry says I'll make a good one. I like to talk a lot. Or had you noticed?

I just want to add that I think people do their kids a great injustice when they give them all the material advantages but shelter them from the truth that life is hard and it takes a tough person to live and not be beaten down by it. If people really want their kids to have the very best they'll have to start early to teach children the character-strengthening virtues of faith, hope, love, fortitude, temperance, justice, and above all, self-discipline. Give them these and they'll get all the material things they need. Like I said, I've been here several years and I've learned a lot. I wish I had known these things when I first came here. It would have helped.



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LEARN WITH YOUR DREAMS

by Grace Jaco

WE HAVE inherited from the dim past a vast amount of dream lore, most of which is useless to us. Men have always been intrigued by the unknown, and in our search for truth and enlightenment, sooner or later we come to the subject of dreams. Most dreams are soon forgotten; but the recurring dream in which the same objects or symbols are repeated is one which we should seriously consider.

The often-quoted "dreams go in contraries", will not prove true if we make a systematic study of our dreams. There are, of course, many dream books available which list dreams and their meanings, which upon comparison will be seen to be at great variance as to interpretation. Some state that to dream of a snake denotes an enemy; a dream wedding foretells a death. Another will aver that the snake dream signifies a vile temper; that a wedding indicates a birth, and so on. We cannot really depend on any of them.

I have found that writing down an unusual dream soon after waking, before the details fade from

my mind, helps to establish a symbol pattern. Then I ask myself just what this or that symbol means to me. Not the generally accepted meaning, but MY INNER conception of it.

If you dream of a snake, or serpent, what are your first thoughts? ANGER? POOR DIGESTION? ENEMIES? DANGER?. If water is the outstanding symbol of a dream, what does it mean to you? FLOOD? OVERWHELMING FORCES? PEOPLE? Think about it, hard.

After keeping an account of unusual, strange, or frightening dreams over a long period of years, I have begun to find a few answers. To me, a snake is not an unlucky symbol, but indicates an opportunity to learn something which will be to my advantage, and will also enlighten, entertain or assist others. Several years ago, I dreamed of finding two snakes in my back yard, a small one and a very big one, both covered with mud. I took up the small one first and started to wash him, thinking, "Even snakes like to be clean". When I finished, I put him aside and

began on the big fellow. He was very docile and watched me with a friendly, almost amused expression, and seemed actually to enjoy the bath. As the mud came off, a basic color of deep blue was revealed, overlaid in a diamond design in green, gold and shimmering red. It was indeed a lovely sight.

I returned to the small one and found that he had turned on his back and died. Several months later I began, quite by accident(?) correspondence with a person I had never met, but who proved to be the source of inspiration and help in realizing a life-time desire to create something. He has criticized my efforts, advised me and prodded me to act. I may never reach the heights he thinks me capable of, but I shall keep working at it.

Study your dreams in relation to what you KNOW in your deepest heart. In your convictions, arrived at by your own reasoning.

Do not be afraid to hold an original opinion! Above all, do not laugh away your dreams and all they can mean to you.

Once, I was considering entering a partnership which seemed a fairly good thing. Several of my friends urged me to do it. I decided to "sleep" on it; asking for an answer from my all-knowing subconscious. In the ensuing dream, the other person most

nearly concerned and I were travelling by automobile over a rough, muddy road which disappeared into a high, bare mountain. We had all kinds of "small" troubles. Out of gas. . flat tires. . holes in the ruts. . had to push the car over an incline. When I awoke I was exhausted, but had my answer. However, I allowed myself to be persuaded to go ahead with the deal, and shall forever regret it.

In my accumulated store of symbology, water means people in general and life. After all, without people what would life be? Snakes mean wisdom and/or opportunity. If a person walks with me and doesn't return, or walks away from me, in a dream, I know that that person will soon go out of my life altogether. So, I am not often surprised at the ending of any personal or business relationship. When I dream of those who have "passed", there is a message for me, though it may take some thinking to discover it. When I dream of a corpse, it always has a blank face, and I know that soon a dear friend or loved one will pass through transition.

I once had a dream which seemed nothing but crazy! I was at a carnival and all the people had animal faces. They were flying, laughing, swinging, eating and generally having a ball! Gradually,

I recognized them as co-workers. Doctors, nurses, cooks and maids. In fact, one bear I knew to be a doctor, for he had been characterized many times as "just like a big, friendly bear".

During the next few days I observed my fellows with more than usual attention, and was surprised to see how well the animal masks fitted! I have never ceased to wonder what I looked like. This dream, as all mine have been for many years, was in bright, beautiful color.

It is difficult, sometimes, to separate the dream of the present from that of the future. In 1920, I was a new bride, and hoped someday to have children, when I had a dream of great confusion among the people in the street, as if something bad was about to occur. It was dark and stormy. I saw a bright being floating downward with something in his hand. I remembered the Bible story of the angels with vials and wondered which one HE had. Then my attention was drawn toward the northeast, where the full moon was moving in a straight horizontal path toward the true east. I watched in fascination, expecting it to start spilling blood. When it reached due east it stopped. A baby's face filled it, and after a moment, the infant laughed straight at me. I awoke. Three nights in succession the dream came, and three

mornings the family made jokes about me and my dream. The next three years were confusing to say the least. In 1924, after my in-laws had written me off as childless, I had a son. The first time he really laughed, I recalled the dream. He is now nearing forty, but each time he laughs, I remember.

Then, there was the dream which "bugged" me for over twenty years! It began in the winter of 1923. We lived in a small house on the last street in our neighborhood. Across the street was a wooded ridge of about forty acres, a wonderful place for long walks. As the wood extended to the highway, travelers frequently camped there and we had many happy visits with our transient neighbors.

In the first dream I walked through the woods with my husband, Ted. When we reached the place where the highway actually was, I was alone, looking across a field of dead grass toward an L-shaped, brown farmhouse which had a strange appearance as there were NO WINDOWS in the kitchen wing! The field was fenced with wire with a barbed strand on top. Along this fence, to the right, ran a well-worn path which I followed to the front of the house. The yard was well kept, but the latch on the gate was quite rusty and it required some effort for me

to raise it. A large-bodied dog, like a Saint Bernard, was sleeping on a braided rug between the two doors. As I stepped onto the porch, he raised his head, looking at me as if he knew me and resumed his nap.

Inside, I seemed to know that I was home. Everything looked familiar. I went first into the dining room, where the punch bowl was on the buffet, and despite cobwebs and dust over all, the sun, shining in at the west window made lovely colors on it. I stopped to enjoy that display of beauty, as I knew I had done many times before. Then I looked into the parlor. There were no cobwebs there. The familiar chairs and tables were all in their accustomed places. The organ was open, with some of the stops pulled out, the music in place and the stool pushed slightly back, as if someone had just left it. After looking the room over, I returned to the dining room, with the intention of setting the place to rights. I remembered that the cleaning things were kept in a closet in the kitchen, and started for them. To my great surprise, the swinging door from the dining room to the pantry had been painted light gray! It looked so out of place. I pushed very hard on it, but it would not move! While trying to force it open, I awakened.

This dream came at infrequent intervals through the years, with

absolutely no change in the details. It was in color. Each time it came, a different person walked through the woods with me. Never the same person twice. My one objective seemed to be to get past that pantry door and into the kitchen!

In 1950 I realized the dream had stopped. I thought of little else for several days, then it all became quite clear. Each person who had walked with me had gone out of my life in the same sequence! Most of them by transition, other by circumstances. Another discovery was that each had "exited" in the same season of the year in which he had appeared in the dream. Just now, I can recall eleven who went with me through those woods, and only two are still living. One is my son.

I cannot agree with the opinion that all dreams have a sexual significance. No doubt some do, since sex is a part of our lives.

As we control our thoughts, we influence our subconscious and therefore our dreams, to some extent, for we really are what we think. Find your own values, establish in your mind what certain symbols mean to the REAL you, and you can make your dreams become much more than passing things. Heed their message, and be guided accordingly. They will never mislead you.

THE NATURE AND PURPOSE OF MYSTICAL ENQUIRY

By Peter Kor

SEARCH is a unique magazine. On its pages one finds areas of enquiry which have been ignored or rejected by the masses of people and therein lies its intrinsic value. But, to this writer's mind, investigations of the strange phenomenons of our world have become stagnant in that they have failed to produce the new thought forms which are required to make the unknown accessible to our understanding. The reason for this is basic in that today's searcher has conformed to so many habits of thought that he has (in general) failed to view the many problems in their correct perspective, much less formulate original concepts of same.

Brief reviews of three subjects which are extensively covered in Search will illustrate my point. The concept of reincarnation has been hotly debated over the years and one finds articles for and against this idea at frequent intervals, not to mention the dis-

cussions in the "Letters Column." These dialogues are invaluable in a sense, but it does not take long for one to realize that they take place upon a level of enquiry which cannot possibly accommodate understanding or develop valid hypothesis. For it is the validity of a-priori principles which is being debated, not the nature of the underlying facts which gave birth to those principles and which sustain belief in them. At most, such discussions only reveal the prejudices inherent in the minds of the participants for whether one believes in reincarnation as a concept or not depends upon his own character and psychology. What can be objectively determined, however, is precisely what the fundamental facts of experience are which have inspired people to create and believe in the idea of continuous rebirth, and whether or not the reincarnation concept goes too far beyond those facts to be useful

or valuable from an objective standpoint.

The same considerations apply to the Shaver Mystery. People have been so busy debating whether or not evil Dero exist in subterranean caves that they have almost completely ignored the foundation upon which the mystery rests. That foundation has nothing directly to do with degenerate bipeds, the Elder Race, or "stim rays," but involves the hard fact that Shaver and others have heard and continue to hear strange "voices" which cannot be easily explained; and further, that they have experienced weird "visions" and "dreams" which intervene upon their lives unlike natural occurrences. That Shaver has come to believe in underground caverns as a result of these extraordinary experiences probably tells us more about Shaver than about the reality behind the "voices." But one thing is certain, we cannot equate his experiences with the deductions he made from them and it is very probable that those deductions have become inseparable from the experiences (to an extent) in Shaver's own mind. The mystery has to do with the origin of the incredible "voices" and we cannot be certain that the person who encounters them can best answer that question. Once these points are understood, once it is realized

that the failure of any particular theory does not dissolve the facts which underlie it, then the searcher is freed from the confines of any one framework because he has learned to differentiate between fact and theory. Those who insist upon the truth of the Shaver Mystery, but who do not make the above distinction, are bound to answer all of the logical criticisms which Shaver's deductions invoke.

The flying saucer phenomena has been the center of another extensive enquiry. But again, there is no end to the pro and con arguments relative to the truth of the interplanetary answer (for example) on philosophical grounds. For the core of the mystery is not in the relative logic of such theories, but is in the study and evaluation of reports of strange things in the sky and the extraordinary encounters some have had in connection with those things. The hypothesis arose to explain the strange occurrences, not visa versa. When the theory is found to be an inadequate expression of those factual occurrences, when belief takes the place of enquiry, it is then that the old ideas must be given up and new, more valid concepts created. The true framework is the one which makes all of the facts understandable and predictable. This is not to say that philosophically-based debates

are not interesting and valuable, but it is to say that their value is not in deriving valid concepts based upon the facts of experience.

The strange facts of experience which constitute every existential mystery comprise the evidence that "something" exists in our world which is not visible on the surface of things. What and where that "something" is, remains the central problem. Any proposed answer to it is useful insofar as it accurately describes and predicts the evidential facts. That the "something" involved is not ordinary is testified to by the thousands of years which have been permeated by the same kinds of mystical experiences and the multitudes of beliefs which have been conceived to explain them. What is certain is that under particular conditions, the boundary between the known and the unknown is breeched, and people here and there become involved with a reality which somehow lies outside the course of ordinary human events. That boundary is the rim of Man's Reality, and is defined by the character and scope of his thought at any given time; for what he thinks determines his view of the world and his behavior in it, and it is precisely his world-view in conjunction with his actions which precipitates future discovery. For most people, the rim of reality is pre-determined as they suc-

cumb to the thoughts and opinions of others, never exercising the verdict of their own minds. Bound by the chains of traditional thought patterns and attitudes, the masses live so completely within the existential frameworks of their day, that they never suspect the existence of incredible realities which reside beyond the rim of their awareness. The flying saucers come from beyond that rim, and Shaver's "voices" originate there too. That very few dare to journey beyond it is proof that the consequences are great. For not only is there the fear and anxiety of what will be encountered, but the vengeance of a society which condemns such exploration must also be dealt with. Those a-priori "scientific" denials concerning all strange phenomena and those beliefs and rituals which permeate the more mysterious areas of human existence are the various protections society demands and creates to allay the uncertainty inherent in the unknown. But our survival does not depend upon isolating ourselves from that mysterious "something" we detect, but rather in uncovering it, by understanding its nature, and by integrating it into our lives. To do this we must formulate the facts, not believe in spite of those facts. For to blindly believe is to begin a self-brainwash which will "color" the world in its own image. That such

acceptance is ingeniously rationalized by appealing to the "truth of the majority" or to the "grace of faith," does not obscure the fact that truth is a process, not a dogmatic statement or doctrine. And with blind belief, that process comes to a grinding halt.

The true seeker is a wayfarer on a hostile sea. He is not merely interested, but is dedicated. He is the only truly free man, for he strives to become aware of the principles which govern his own thought and the very uncertainty of his quest, the very fact that he has not completely closed his mind around any one concept, demands that he constantly think, evaluate and choose. There are no precedents for him to follow, no guidelines to mark his course except for the integrity of his own thinking mind. He must respect the value of speculation and realize the necessity of determining the facts; but most of all, he must be able to differentiate between the two processes. No, there aren't many true searchers, for few have the courage to leave behind their present elements of belief and embark upon that perilous journey to the rim of their reality. You see, there is too much comfort in conformity.

Many will complain about the contents of this work because of their inherent distrust of criti-

cism. For it is the contention of many (I find) that the critic is an egotistical meddler who sows confusion among the truth seekers. I suspect that such cries are from those who cannot adequately deal with criticism and would therefore do away with it. But I think that the observations of the critic cannot be so easily rationalized. For the truth is never "found," nor does it just "happen;" rather is it hammered out of raw experience by discriminating minds and discrimination is, itself, the function of criticism. Furthermore, the state of the critic's ego or the nature of his purpose is actually irrelevant to what he actually says, for if his observations are unreasonable or trivial as many would have us believe, then a short, concise counter argument will reveal same. Yet, many resort to name-calling and sly phrases and I suspect that such ridiculousness is an excuse for not competing in the arena of ideas in which the best will eventually win.

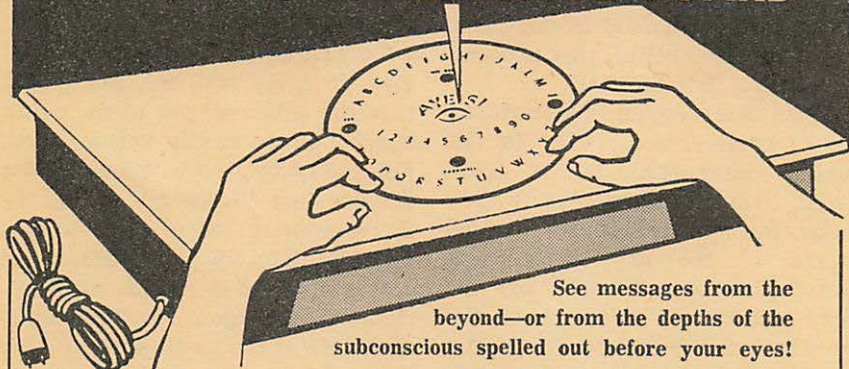
In any event, I do not address this paper to those who have already decided about the areas of enquiry considered here. But I offer it to those very few who would take up its challenge even though they may disagree with its contents. The important thing is not to agree or disagree, but to have intelligent reasons for doing either.

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PRYING INTO THE UNKNOWN

By

Will Carson

and

Jeannie Joy



PISMO BEACH, CALIFORNIA, April 5, 1964 - We're going to open this session in a rather unusual manner: by offering Ray Palmer a job. . .

If Mr. Palmer - with or without Richard Shaver or anyone else - IS the inventor, promulgator, investigator, author (what have you?),

of the Flying Saucer Mystery, as certain persons have contended, then, by Jupiter!, he certainly is missing his calling. He could be making a fortune, in Hollywood, on Broadway. . .anywhere besides his publishing office, and, of course, the laboratory where he produces the saucers. . .as

Publicity Director, Promotion Manager, Press Agent. What producer, what manufacturer, wouldn't give what price to have his product or his production promoted to such heights of world-wide fame as FLYING SAUCERS?!

We happen to be in the process of composing songs for a musical production, with an eye, naturally, to Broadway, and of course there's no doubt that it will be accepted and produced. We will need a Publicity Agent and we hereby offer the job to Ray Palmer. He can name his own price - that is, if he really is the man who put Flying Saucers on the map and if he can do the same, or even half as well, by our own project.

If Mr. Palmer is interested he may please contact us at his earliest convenience. He must, however, produce credentials attesting to his authenticity as the true originator of the Flying Saucer Saga (copyrights, patents, etc.).

We hope no one has failed to discern that we're only spoofing. And no less ridiculous than the above allegation is the charge that Ray Palmer was publishing smut. Here we have newsstands across the nation plastered full of out-and-out erotica, et hoc genus omne, against which no one takes any concrete action - the Supreme Court even supporting it on the basis of Freedom of Speech and

WHO gets accused of peddling smut?

The thing is tatamount to getting arrested for indecent exposure because you're shirtless... in a nudist colony.

Battle Mountain, Nevada, May 1, 1964 - We seldom draw upon the newspapers as a source of material for these pages, but today we have some choice items before us which we'll pass on to you, just in case your newspaper takes the typical dim view of "saucer" reports and passes them up in favor of more important matters. . . like the doin's of "celebrities", etc.

A Socorro, New Mexico policeman, Lonnie Zamora, while driving across the desert near the White Sands missile range, spotted an egg-shaped object which rose from the ground as he approached and flew slowly away until it disappeared from sight. He described it as about the height of an automobile but larger and appeared to be made of a bright aluminum-like metal. He had approached to within about a hundred yards of the "machine" before it flew off and he had noticed what looked like a pair of white coveralls lying near it, but couldn't tell if anyone - or anything - was in them, he said.

Mr. Zamora apparently is a man of reliability. Deputy Sheriff James Luckie had no reason to

doubt his word. "It's something out of the ordinary, something very few have ever seen," stated the deputy. Army Capt. Richard T. Yolder, who was called in by the police to help investigate the matter, claimed that Zamora was a "very reliable witness."

Major William Connor and Sgt. David Moody, two of the investigating party, checked the area with a Geiger counter. They found a burned bush and four small depressions in the ground, but apparently no sign of radioactivity.

Lonnie Zamora himself admitted that he was scared when he saw the object - so scared that he "ran away", and that if he ever saw another such object he would do the same thing - but he would never tell another soul about what he saw.

And in Wyoming, namely Cheyenne: Three women, Mrs. Frank Martin, Mrs. Robert C. Rose and Mrs. Max De Weese, at about ten thirty P.M. Tuesday (April 28, 1964), and again at 10:45, sighted three teardrop-shaped UFOs glowing "as bright as any light you can think of" which flashed through the skies at tremendous speed. Mrs. Martin and Mrs. Rose, who saw the first of the three objects, admit that they both screamed they were so frightened. Several children in the car "were scared to death."

May 2 - Again, today, we

have the newspaper open before us and, lo! there is the inevitable "official" explanation for what is called a flying saucer epidemic across New Mexico, Wyoming and Montana, and it's by none other than our old friend Dr. Lincoln LaPaz, director of the Institute of Meteoritics at the University of New Mexico. But Dr. LaPaz only says "maybe" the saucer scare is being caused by the new military "super-pogo" VSTOL, a vertical takeoff and landing craft. While we are in complete accord with the good doctor's observation that "anyone living outside this troubled globe would be displaying absolute nonsense to come here," we have seen these VSTOLs with our own eyes and they certainly don't look anything like egg-shaped or saucer-shaped and do not, CAN not, flash through the sky at speeds such as have been described by various witnesses.

We must number ourselves among the "many persons" who do not believe the military and scientific explanations of the "epidemic." The Air Force said the blinding flashes reported "may" be caused by low-flying jets using "bright electronic flash gear" to take photographs.

According to the papers, new reports keep coming in. New Mexicans claim they have not only seen them but "shot at them,

been burned by them and run from them." We are former residents of New Mexico and we can attest that New Mexicans are no dingy-er than people anywhere else, and we can't imagine so many people being so mistaken. Have YOU ever been burned by a conventional aircraft flying overhead, shot at one, run from one?

Neither have we.

And why, unless they doubted their own convictions, would the Air Force send investigators to assist local authorities at Canyon Ferry Montana, on April 30, determine whether that town was visited by a flying saucer or a hoaxter? A group of children saw a glowing oval object land near that town Wednesday night. Sheriff's officers roped off the area, took samples of the earth where the object had landed. As with the incident near Socorro, N.M., they found four small indentations (about 13 feet apart) and in the center of the imperfect rectangle they formed was a round spot where the grass and prickly pear was slightly burned.

From this wouldn't it be the simplest thing in the world to determine whether the pattern had been formed by a VSTOL?

At Green River, Wyoming, on Thursday, April 30, two families observed a "silvery, shining, round" object hover in the sky

for about 30 minutes till it was obscured by clouds. One of the observers used binoculars and described it as a disc standing on edge; he did not identify it as a weather balloon. His wife said that earlier the children had claimed to have seen what they called a "flying saucer" but she had not taken it very seriously until reading in the paper that many reports of UFOs were coming in from around the area.

Weather balloons?

Well, a report from Salt Lake Valley described a silvery disc that hovered overhead for a few minutes and then darted behind Mt. Olympus. Can balloons do that?

One New Mexico sighting apparently did turn out to be a conventional object. At Portales a man reported an unidentified object about twelve feet long, glowing white and hovering just above the ground. Police rushed to the scene and found a freshly painted butane tank.

Incidentally, the Air Force's annual report on flying saucers lists 382 sightings for 1963 (apparently only for the U.S.; the big flap last year was in other countries), compared with 469 in '62 and 1,004 in 1957.

We have a sneakin' hunch that... if all the reports are made public. . . 1964 is going to be one of the big years for UFOs.

KEEP WATCHING THE SKIES.

There is more than one peril in relying upon the newspapers for the latest "news". We had just mailed the last edition of *Prying to Search* magazine in which we said that the ancient species of ichthyosaur which once swam in the fresh water seas of what is now Nevada had been found nowhere else in the world when we opened the latest paper and read an IPA dispatch which said that an ichthyosaur skeleton had been dug up on a beach in the British Isles. We rushed a note to RAP telling him this latest news - that Nevada no longer could claim exclusive rights to "Icky". Then, the following day, a subsequent dispatch said the British "ichthyosaur" was only a whale that a Britisher claims to have buried there several years ago. We've read nothing since to verify what the true facts really are concerning the matter.

Of course, the very nature of the subjects we deal with in "*Prying*" leaves us subject to change from day to day, so that by time you read what we have rendered it may have become old hat, disproven, solved, etc. As with ancient man in America: it seems that with each issue we move him back further into the past, and today is no exception. We last reported that radio-carbon tests at Tule Springs, Nevada indicated

man being there 40,000 years ago; but now some scientists have found reason to suspect that perhaps he has been on the North American continent for as much as 100,000 years.

However, it still doesn't look like the Ancient American is likely to "catch up" with his Old World brother. Recently, in a remote gorge in Tanganyika, East Africa, a human skull was unearthed which, by the potassium-argon dating method, proved to be almost TWO MILLION years old, making it the oldest human remains yet found on earth.

While we're in Africa let's take a wondering look at another intriguing item. No one knows when the Rhodesian "city" of Zimbabwe was built, or by whom. Like most all the now-ruins of the very-ancient world, it was constructed of massive stone quarried at considerable distance and transported somehow to the site of building. Although Zimbabwe is probably one of the least popularly known of the great archeological finds, it poses one of the greatest mysteries, since there is practically no clue to its origin. And to date (as of this writing) no excavation has been completed there.

How many theories have been put forth as to how the ancient people accomplished the monumental task of erecting the colossal stone structures that are

found throughout the world? As to how they transported the massive stone blocks over many miles of rough terrain? Most fascinating is the "fantastic" idea that the Ancients knew how to nullify gravity. And we can't forget the possibility of Time - like Space - being "curved". . . that if you "travel" far enough forward in Time, you eventually will come back to the point in Time where you started. . .

Incredible, yes, but isn't life itself incredible? And how inexorably those things we've firmly held to be impossible become proven reality. As was pointed out in an article in the last Flying Saucers magazine, the speed of light, which has previously been held impossible to reach by any object with mass, HAS been reached - surpassed. Also the theory of a "death ray", so popular awhile back with sci-fic writers had been more recently deemed an impossibility by more staid scientists. Now, however, we have not only the laser beam but the "Invisible Light Beam", or "cycloradiator" proposed by the Physicist Carsten M. Haaland which would be the classical "death-ray" in all reality.

The theory is based on the fact that high energy electrons spiraling in a strong magnetic field emit rays known as cyclotron radiation. A magnetic field

thousands of times stronger than the best permanent magnets, it has been demonstrated, can be generated by implosion (the reverse of explosion) of a hollow cylinder of high explosives. An intense beam of high energy electrons can be fired down the axis of the cylinder, gyrating rapidly in the magnetic field and emitting radiation in the form of an infrared light pulse with an intensity equal to trillions of watts per square inch.

The pulse, lasting only from one to three-millionth of a second, could be focused on a target hundreds of miles away, by a reflector. Even at such long range, the tiny pulse would cause severe damage to any object, including missiles or satellites.

No such "death-ray" as yet has been actually developed, and it undoubtedly would (will?) take a lot of further research to build one - but the theory is there, while only yesterday (it seems) the theory was that such a thing was impossible.

Let us be the first to reaffirm the old adage "Nothing is impossible." We find it difficult to reconcile to the fact that these seeming miracles of modern scientific and technological accomplishment are being made by that same dull-minded race of Homo Sapiens who inhabit the planet Earth, who have just bare-

ly crawled up from the Stone Age - unless they are being guided by a more enlightened race of beings. . .

Which sets us pondering again about the many flying saucer reports, and wondering about things we otherwise might not give much thought. For instance: that alleged subterranean city called Matatu-Araracuanga somewhere beneath the Brazilian Mata Grosso where the "spiritual rulers" of the world are said to dwell and whence come the flying saucers. And, though without back issues on hand for reference, we often remember things we have reported in these pages in the past which might be connected or related. There were the Ellman's who went into a cave that seemed to have been carved by human hands and where they both heard "music like from some other world" - and we recall it was near Casa Diablo in Inyo County, Calif., "Inyo" meaning in Indian "dwelling place of a great spirit." Now we've heard about Matatu-Ararcuanga - and we wonder.

There was Johnny Sue who claims he came upon a flying saucer which had landed on the Black Rock Desert, and now we have Lonnie Zamora who makes a similar claim on the desert near Socorro. (Johnny Sue, however, claimed contact with beings.)

Someday we'll have an oppor-

tunity to go through all the back issues of SEARCH and see what might be collated of all we've reported.

Such a review would reveal that we've been much engrossed with the subject of American Indians both ancient and modern. You may wonder why. Among many other reasons is the fact that the Indian has a mystic quality that the "white man" has long lost. People who live in a natural way, as the "red man" has done until comparatively recent times, are more aware of that so-called "mystic" element in life, which, however, is just as real and essential as the more material aspects which we "civilized" moderns pursue.

If we could only realize how important it is to remain close to the natural elements of life - to nature. Often, as we've scoured the remote regions of the desert in search of Indian artifacts, we've wondered "How could people have lived under such wild conditions?" Since then we've had the opportunity to find out what the old wild, hand-to-mouth existence held for the American Indian - especially the desert-dwelling "gatherers" - that made him - and keeps him - so reluctant to "buy" the white man's seemingly (to us) comparatively superior way of life. Well, we'd plenty of the former, and one day we had this

opportunity to compare, and now we know.

It would be impossible to explain, at least in the amount of words we must be limited to here. It must suffice now that we are convinced that civilization will only be successful when man learns how to use it rather than it use him. The "wild" Indians knew that - they are forgetting it, the younger ones. No, their's was not the Ideal Way of Life - far from it. . .but not as far as our modern way. The future - if it succeeds - will see a compromise between Nature and Technology. If the old Indians had known what we are learning to know along with what they knew, their way of life then could have been the ultimate.

We like to picture a "Garden of Eden" peopled by fully enlightened persons who have learned BEYOND the necessity of cumbersome gadgetry to accomplish the necessities of bodily - and spiritual - comfort, and control of the elements.

But what if such a fortunate race might make another mistake which eventually leads to loss of the ancient knowledge, so that pure nature takes over again?

Null-gravity, by which the ancients could move huge stones weighing hundreds of tons? The Garden of Eden? Adam and Eve "DRIVEN" from it? The "FOR-BIDDEN" knowledge? The legends

of omniscient gods? The theory of curved time? The symbol given Johnny Sue; a circle with two sides of a rectangle bi-secting at the angle on that circle - meaning a serpent with its tail in its mouth - the symbol of Time?

Let's turn to matters less alien - like the supernatural. In line with what we have been considering, our subject is a man who has always lived close to the earth, having been born and raised on a wild ranch where neither modern comforts nor prosperity had ever had much influence on him, which, we think, is why he has the mystic quality. "I can contact spirits almost anytime - anywhere," C.K. told us in a matter-of-fact, casual way. (He doesn't know that we Pry Into the Unknown, but he broached the subject himself - simply because it plays a major part in his life and is something he takes quite for granted and can discuss without any slightest self-consciousness.) We asked him to give us an exhibition of the spirit rappings he had described and could evoke almost at will. He was quite willing; however circumstance intervened to break the appointment we made to meet him at a place of our own selecting. We did speak with the persons whom he said had been witness to several occasions of knock-

ings in their own trailer houses. None of these persons are interested in un-worldly things but all agreed that C.K. had spoken as if to spirits and been answered by knocks and that he definitely was not faking anything, nor had any confederate. Before we tell you C.K.'s own story we'll repeat an interesting instance he told us occurred to a person who spent a night at his trailer house.

About three in the morning C. was awakened by a thump in the room where his guest was sleeping. Going out to investigate, he found the man picking himself off the floor where he'd fallen from his bed.

"I had a nightmare," the friend explained. "I saw this light coming at me; just a small light at first, but it kept getting bigger and bigger, like the headlight on an approaching train, and I couldn't avoid it - it came faster and faster, bigger and bigger - and then it struck me right between the eyes! It actually knocked me out of bed!"

It had disturbed him so that he couldn't go back to sleep and he insisted on getting dressed and leaving immediately for home, some hundred miles distance. Shortly after he arrived there later that day, there was a knock on his door. It was the sheriff.

"I've got bad news for you," was the gist of what the lawman said. "Your wife was struck and killed by a train last night."

It had happened at just about three o'clock in the morning.

And now C.K.'s story: Before he was born his father had a dream that an old man had come to him and told him there was a treasure buried nearby, giving the exact location, and saying that in a few days some strange men would come with a new-fangled gadget and try to find that treasure, that C.K.'s father should never reveal the location or try himself to find it and that the strangers would not succeed in locating it.

When he arose next morning he had forgotten the dream, until he was attracted to a strip of torn wallpaper which he idly tore away. As he did so, he saw a picture on the wall - it was the face of the old man he'd seen in his dream. But as he stared, the picture faded and vanished . . .

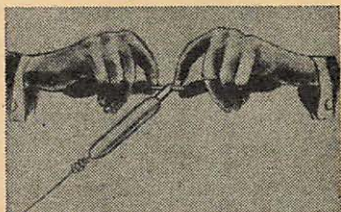
He may or may not have given further thought to the matter the next few days, until his wife came to him and said she had seen a couple of strange men down by the creek with a "doodle-bug" who seemed to be looking for minerals or something. Here husband merely told her to let them poke around if

they wished; they'd find nothing.

He was right; they soon gave up the search. It was later ascertained that they had indeed been looking for a fortune that they knew had been buried near the creek by an old man who had recently died in the nearby town of C _____. At that time C.K.'s father had never been to C _____, and he certainly had not known the old man who's treasure allegedly had been buried on what was now his property.

Some years later, when C.K. was a young boy, he remembers his father first telling about the strange dream he'd had and the strangers with the "doodle-bug" and now he said that he, often since had been visited by the old man who always came to him in his dreams and told him whenever there was going to be a death or illness in the family or any other important event was going to occur. There seemed to have developed a league between the two men - real and phantasmal - whereby the one from his "place of vantage" kept the other posted on coming crises, in exchange for the other performing custodianship of the dead man's hidden treasure! And although the K.'s could have made good use of whatever money might have been buried on their desolate ranch, the father of the family never betrayed the trust of the

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spirit with which he seemed in league.

However, much of a believer the elder K. might have been before his Dream, since then he had become a firm spiritist with an unshakeable belief in a Hereafter. And later in life when he developed cancer and was given only four months to live, he exercised that faith, working through a prayer fellowship he had joined,

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the members praying daily for the life of their most devoted member. SEVEN YEARS LATER he died - of pneumonia.

There was never any reason for any of the K. family to disbelieve what might have been taken as an idiocyncrocy or queerness on the part of the father. His predictions - allegedly given to him through dreams by the old man - always came true. Yet, C.K. admits that if his father had ever given him or any of the other children any hint as to where that treasure was supposed to be buried, they probably would have defied the ghost of the old man who was said to have buried

it and tried to find it. But that was before one member of the family did make an attempt to find the buried treasure.

This was a cousin who lived apart from the K.'s and was of a more wordly bent, and probably considered his country cousins somewhat a bunch of clods. He gleaned what he could of where the loot was buried and secretly spent considerable time hunting for it. One day he may have come close to finding where it was buried:

It was almost dusk, the cousin had been conducting his search most of that day and had a feeling he was "hot". Then suddenly he heard someone call his name, sharply, admonishingly. There was no place near where anyone could have hidden and he had been very wary lest anyone should approach. Anyway he didn't expect any of his cousins had sneaked up on him - and he didn't waste any time getting away from there. The voice that had called his name had been unmistakeable - as that of his great uncle who had died with the secret of the treasure's location, C.K.'s father.

And today, C.K. told us, this cousin still has a phobia about being alone in the dark. And the treasure? If it was ever there, then, as far as anyone knows, it's still there.

Wanna look for it?

YOUR FUTURE

BY

DOROTHY

SPENCE

LAUER

Predictions of the future by the ability known as psychometry. She can find lost objects, determine the state of your health, predict your future. Try her, and see.



THE FUTURE may be predictable to Dorothy Spence Lauer, but it sometimes seems most unpredictable to your editor. For instance, we predict that we'll have Dorothy's column in each issue, and now this is the second time we have missed it. It is totally unexplainable to us what happens to her predictions when they arrive on our desk. Search as we may, we cannot find them. So, rather than go without the column two issues in a row,

we're going to go back to our own past, when we wrote a column called "The Man From Tomorrow" in which we tried to foretell the future, and strangely enough, did rather well. So, let's make ten predictions, and then see how good our average is. It ought to be interesting. Meantime you can, as usual, consult with Mrs. Lauer on your own problems, as outline at the end of this column.

1) Barry Goldwater will be elected.

2) President Johnson will become ill before the end of the year.

3) Krushchev will make a very unusual offer to President Johnson before the election, in an effort to improve Johnson's chances for election. Krushchev is very much afraid of Barry Goldwater!

4) The Polls will be found to be nothing more than "controlled news" and their results rigged to convince voters it's no use voting against the polls. Nobody will be

fooled this time - pollsters are being given evasive and misleading answers deliberately by citizens who believe their voting intentions are their own private business.

5) There will be a tragic turn for the worse in Viet Nam. There may even be very strong trends toward a negotiated peace that would be taken as a defeat for the United States, and a loss of face around the world.



Thirty Years Among The Dead



This is a condensed version of Dr. Carl A. Wickland's Classic (and now out of print) book on abnormal psychology. It is a record of his work with obsession carried on with Mrs. Wickland, who was an accomplished medium. Together they cured many obsessed persons, persuading discarnate spirits to give up their hold on their victims, and thus restored their patients to normal, happy lives. This book is still years ahead of present day research in this field.

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6) The weather this winter will amount to a disaster, being of unusual nature, and extreme violence.

7) A ship sinking with major loss of life.

8) News about Space that will prove to be very unusual, and caus-

ing great excitement.

9) Unexpected turn in Cuba. Death of a man very influential to the course of Communism in Cuba.

10) Poorest showing of all for the United States in the Japan Olympics.

HOW TO GET A PSYCHOMETRIC ANALYSIS

Select a short verse from the Bible, perhaps your favorite, and write it on a separate sheet of paper, meanwhile concentrating on your problems. Then mail the sheet to Mrs. Dorothy Spence Lauer, Amherst, Wisconsin, and enclose \$5.00. Bear in mind the reply may take several weeks.

HOW TO GET A PHOTO AURA ANALYSIS

Send a snapshot of yourself to Dorothy Spence Lauer, Amherst, Wisconsin, and enclose \$5.00 to cover the cost. Be sure to include your return address! Surprisingly many applicants forget this! And please, if possible, report the results to SEARCH magazine after their accuracy or inaccuracy is determined. Remember, reports of inaccuracy are as important as those of accuracy.

HOW TO GET VOICE ANALYSIS

600 ft. tape (both sides) voice analysis on either photo aura or psychometry or both. Enclose \$15.00 to cover cost.

Editor's Note: Dorothy Spence Lauer is a Psychometrist, specializing in precognition. Ordinarily she needs but an object belonging to, or handled by, the subject, or the presence of the subject, to become aware of the psychic influences from which she draws her information. However, by writing out a verse, while concentrating, as described in the instructions given on this page, a sufficiently powerful psychic impression will be made to enable the medium to receive the information she seeks. We have made this service available to our readers purely in an experimentative atmosphere, in an attempt, first to determine whether or not this ability is of a nature both real and valuable; and second, to provide you with an interesting bit of entertainment. Please report results to us.

PERSONALS

● Wanted: Information on the "Mystery of the Linked Rings" as reported in the Sept. issue of Fate Magazine '64. Any information concerning this or any other happenings by the medium "Margery". A correction for the last issue of Search Magazine: In the ad for INS Reports put out by Mr. Beckley my address was left out in connection with the Pole Mystery and a possible solution using Mobius Strips. There are more clues to support this theory and they will be presented to the INS Report as soon as I can prepare them. Write to Victor Pence, 1315 Kenton St., Springfield, Ohio 45505.

● Does anyone know where: Mr. Frederick Clouser - whose article appeared in FATE magazine, 1948, Vol. 1 - No. 3, Page 38 - might be contacted? I am interested in some of his ideas, especially regards prenatal Influence. P.E. Manning, 111 E. 15th Street, Rear Apartment, Tempe, Arizona 85281.

● Wanted: Any copies of old astrology magazines, particularly "Wynn's ASTROLOGY", any issue. Also; "The ASTROLOGER", "CURRENT ASTROL-

OGY", "Dell's HOROSCOPE", and "American Astrology". Will buy or trade copies of other astrology magazines, or books on Astrology, the Occult, Fantastic, Poetry, Fiction. Many of my books are hard cover. I am interested in Numerology, Palmistry, and Healing, Ancient prophecies, the Pyramid Prophecies and religion in its universal aspects. I have a large collection of horoscopes - three thousand perhaps - and would like to exchange data with other astrologers engaged in research in Astrology, particularly those who realize how expensive this project can be, and that it's more expensive for the non-professional research astrologer interested to learn just what can be expected from Astrology - and never mind the "claims" made by some of the astrology writers who are more writer than astrologer. I am very interested in collecting the birth data of psychic individuals, persons who have been treated for emotional disturbances, and of those who have been convicted of crimes, or of suicides. Does anyone know of a group or an individual who practices healing? I

Almost two thousand years ago a mysterious white man walked from tribe to tribe among the American Nations. He came to Peru from the Pacific, He traveled through South and Central America, among the Mayans, into Mexico and all of North America, then back to ancient Tula, from whence he departed across the Atlantic to the land of his origin. Who was this white Prophet who spoke a thousand languages, healed the sick, raised the dead, and taught in the same words as Jesus Himself?

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Indian artists of all time; plus many original engravings drawn by the famous explorer and artist, Catherwood, to whom we owe much of our scientific knowledge of the ancient races of Central America. These illustrations are in themselves priceless, because the original structures depicted have since weathered until many inscriptions are lost except in these drawings. Further, the book is the final answer to the question of 1900

years: Did Jesus come to save only the inhabitants of the Old World, or did he come also to the New? Here is proof that He did! The identity of the Prophet cannot be positively made, but those who read these legends have their own firm opinion. Lastly, the archaeology and anthropology and geography of this book is a scientific marvel of accuracy. It is one of the most valuable tools on the bookshelf of the true thinker!

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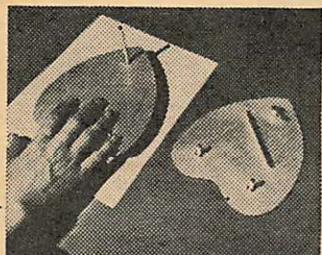
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believe I might have some latent ability along this line but am not sure how to go about developing it - if indeed it does exist. I am interested in ceremonial magic - demoniac possession, all psychic or ESP expression. Please write telling me what you have and what you want for it. Wanda Donlin, 204 S. 11th St., Phila., Pa. 19107.

● I would like to obtain numbers 2 through 17, 27, 36, 51, 53, 59, 85, 90, 114, 115, 117 of Fate. I would like to correspond with anyone on psychic matters. Would like to hear of readers experiences with poltergeist, bi-location, survival, etc. Am doing research on shipwrecks and air crashes. Any help appreciated. Charles Fetherston, 397 Dolphin Avenue S.E., St. Petersburg 5, Florida.

● Would anyone be interested in issue #40 or issue #37 of Search magazine? I have these two copies and would like to trade off these for copies that you have in duplicate or you do not want. I am only interested in copies printed this year or less than one year old. Albert Forest, 446 S. Rampart Blvd., Los Angeles, California 90057.

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Where The Reader Has His Say

Dear Ray:

The only situation in which I believe the terrible curse of Tippecanoe, pronounced by the Indian Tenaskwa-tah-wah in 1840, could be quickly and definitely broken would be election of a man of this noble and martyred race as our president in 1980. William H. Leith, 211 N. East Street, Hillsboro, Illinois.

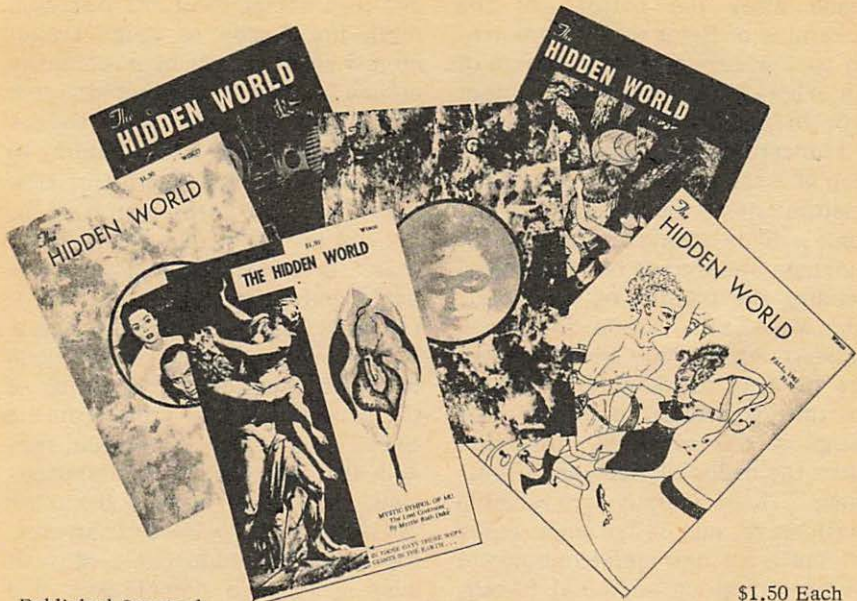
Dear Ray Palmer:

In your issue of July 1964, your article entitled, "Did Jesus Come To America?" interested me very much, as I have always felt the story in the Book of Mormon was true regarding the appearance of the Savior among the Nephites and His initiating Temples "after the order of King Solomon's temples", as recorded in that mysterious book, confirms the legends contained in "He Walked The Americas". Almost every ac-

count of a visit to a tribe concluded with the establishment of a temple for that particular tribe.

Then the interest of the author, Mr. Taylor, in the great similarity of Indian symbols with those of Egypt, to me is another proof of the truth of the Book of Mormon story, as one of the tribes emigrating from Jerusalem to this Continent from Jerusalem just prior to the destruction of that ancient city would explain the resemblance of the Egyptian and Indian symbols and Totems and Temples is due to the fact that the tribe of the Nephites had records of their forefathers' captivity among the Egyptians and carried their symbols from Egypt and then into secret records such as the symbols of their temples in America.

Another interesting comparison is that some of the ruined pyramids in South America were



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There is a hidden world, unseen, mostly unsuspected, and largely denied - yet it exists as surely as the sun shines in the sky! It is known by many names, and it has many ramifications. Some people call it the Secret Government. Some call it the Shaver Caverns, inhabited by "dero" and "tero", those evil and good ones who inhabit caves deep in the earth. Others believe it is an Astral world, inhabited by the dead. Some even say it is another dimension. One thing only can be said to be literally true - there is an invisible force in our lives that governs us for good and evil, and against which we fight incessantly, some knowingly, some blindly. Now there is a magazine devoted to seeking out this Hidden World, presenting all sides of the story, giving all the evidence that is available to prove its existence.

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made after the pattern of the pyramids of Egypt with their pointed top, whereas in other parts of America, ruins of a more ancient type of pyramids built them with a truncated top, permitting erection of a temple on top, as was the custom among the people of Babylonia. This confirms the Book of Mormon statements of a tribe preceeding the coming of the Savior who were called the Jaredites and existed some 2000 years before the birth of the Savior, and came to this continent, building their temples on truncated pyramids after the order of Babylonian temples. These peoples had terrible civil wars and killed each other off until but one man remained to write his story on metal plates, leaving them to be found by the tribes who came so many years later and whose story is that they were able to translate the plates and this is found in the latter part of the Book of Mormon in the section known as the Book of Ether. In this story is an account of what the Savior himself later regards as the "greatest manifestation of faith ever to be shown by man".

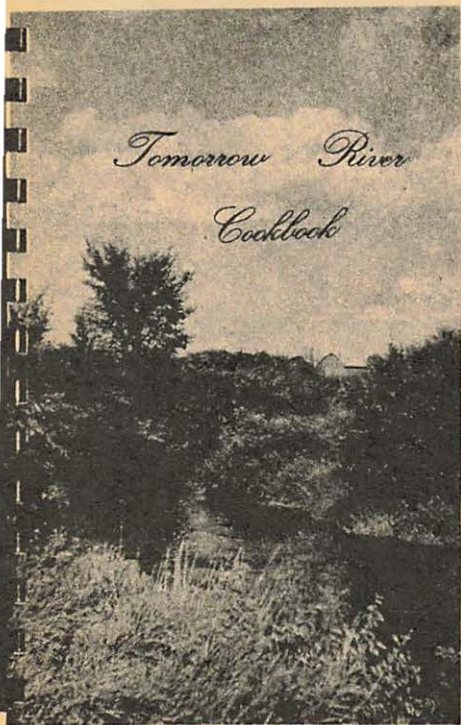
Strange to relate, on page 56 of L. Taylor Hansen's book, *He Walked The Americas*", is a picture describing the wonderful manifestation of faith, showing the "brother of Jared" sorting out 16 stones, building an altar to the Lord

and then asking the Lord to stretch forth his finger to touch these stones knowing that by so doing the stones would be illuminated to give forth light on the ships or barges that the Jaredites were building to take them to this continent. How these pictures ever came to be printed in "*He Walked The Americas*" is a miracle and Mr. Hansen's only explanation is that it is more like a revelation than a coincidence, as he had no previous understanding of the meaning of the picture until the story from the Book of Mormon on pages 482-483-484, was called to his attention. Another proof of the truth of the mysterious Book of Mormon. I can find no other explanation of such a strange coincidence of a modern book producing an illustration of an event that occurred 2000 years before the birth of Christ, and which was painted on a ruined Temple of which the compilers of "*He Walked The Americas*" were impressed to print it. Robert W. X. Smith, 302 Vidas Ave., Salt Lake City 84115.

Dear Editor:

If Ray Palmer should state that he thinks this planet is a giant turtle, I'd tell him he's nuts. If he should state that this planet is a giant turtle, I'd believe him! There aren't many people worth fighting with. In most instances one finds that admitted disagree-

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ment with another's tenet is taken as a personal affront.

Right now, it's the May, 1964, issue on which I'm concentrating, particularly the letters section. On page 82 Mr. Palmer answers a letter from Orrissa Rines as follows:

"You make us a challenge. And we answer with a prediction: If you did find Mrs. Lauer to be accurate, and to measure up to your challenge, you would 'chicken out' on it, and rationalize the whole thing away. Naturally we accept your challenge. Even knowing that it will make an enemy of you, and you'll quit reading our magazine. . ."

I think the editor is not only doing the lady an injustice but under-estimating the quality of his readers in general; at least I hope he is. When I received my own analysis from Mrs. Lauer I immediately discounted as evidence of pre-cognition everything that could possibly be accounted for in any other way, particularly that which could be the result of mental telepathy. This does not mean that I think she is using mental telepathy. It means only that I refuse to accept as valid evidence of pre-cognition any data which could be accounted for by more ordinary means. This leaves a great deal which remains to be seen, most of which is highly improbable. However, if she's right about those

things which are most improbable, then she's really proven herself. And this is a good point at which to mention that I was wrong on one point (and possibly others, of course) about her analysis. I discounted her report about a pain in the neck as being accountable for by telepathy as I already had the pain and thought it the result of being in too much draft. She said to be a little careful of it and she was right as it spread and turned out to be the result of an oral infection.

So I think Orrissa Rines would be entirely right to accept as evidence only that which cannot be accounted for otherwise. Also, Orrissa Rines doesn't sound like the kind of person to drop SEARCH merely because of a little disagreement.

On page 72 of the July issue, Mr. Palmer includes in the answer to another letter the following:

"We have had faithful readers, who followed our writings for as long as twenty years, and all at once we said something that hit at some little dogma of theirs, and instantly they were 'off me for life'. Not that this bothers us too much, but it's rather heart-breaking to have someone listen to you for so long, and after all that 'progress', you find that you were totally impotent all along, because that mind was closed from the beginning, and you only hadn't

knocked on the door up to now."

Of course it would be heart-breaking! But the fact that some readers have taken umbrage at having their pet theories attacked is no reason to assume that others, even one other, of us would. On the contrary, I, at least, will be 'off SEARCH for life' when I come to issues that:

Entirely agree with all my pet theories; include nothing which is new to me; in short, when SEARCH stops scratching my mind there won't be much point in continuing to read it. And, from the letters etc., I'm inclined to think that this attitude is effectively true of most readers.

Back to May page 82. Ray Palmer concludes his answer to Orrissa Rines:

"Maybe astrologists can't name the next president, but maybe we can. How about Johnson? (without OUR vote)."

We've always elected the candidate with the longer name and I see no reason to expect any different this time. How about Goldwater? (WITH my vote). Yes, I intend to vote for Goldwater, and I expect him to win, even though the prospect of his election scares me silly. I can't help thinking that the extent of his reaction against the socialistic system we've been building is likely to result in a great deal of violence as well as other tribulations. At present,

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Goldwater appears to be our only hope of getting off the road toward Communism which we seem to be traveling. But I do wish there was another way available. Which reminds me: members of the Church of Jesus Christ of the Latter Day Saints are instructed to keep on hand a two-year supply of emergency rations because it has been predicted that a time will come when internal strife will interfere with the commerce we're so dependent on. Will that time come during Goldwater's administration? If anyone knows more about this and can fill us in with the details of the prophecy, please do so.

On to page 89 where the editor answers a letter from Helen Turner with no reference to her last paragraph. I'd like to answer that one.

"This country founded with the belief in God, can only be destroyed if we turn away from God, remove His name from our Constitution, money, hearts, and lips of our children. We need prayer. . ."

The "belief in God" on which this country was founded may be valid but certainly isn't very edifying. The pilgrims were run out of England not so much because of their unorthodox beliefs as because of their attempts to force those beliefs on others. Apparently they had sense enough to mind their manners while in Holland. When they settled here they permitted no deviation from the religion they established. Roger Williams, in order to practice his faith, found it necessary to take his followers away to what is now Rhode Island. There he did the unprecedented; he established a colony where freedom of religion existed. Without religious freedom all other freedoms would soon be lost. And freedom of belief cannot exist except along with the freedom to not believe.

There are still laws in this country which discriminate against some because of their faith. I hope the day will come when we'll

be sufficiently enlightened to correct such legislation not only on a national basis but in every state and hamlet. In the meantime, I can see no reason why any particular god or gods should be given national precedence. If one is a polytheist, it's only natural that he should resent the dedication of this country, as such, to monotheism. Religion belongs in the home and the church, not in our politics. Politicians, of course, as well as everyone else should pray for guidance to any god or gods they accept. Neither is it in any way wrong that they should pray and/or affirm their faith publicly, as on television. But it's not only wrong, it's un-American for anyone or any group to attempt to impose any faith or religion on the rest of us.

If Ray Palmer is right about the sensitiveness of some of his readers, this last should bring him a flood of cancellations. Yet he's just the kind who might print it even if he doesn't agree with it. For that reason I've seriously considered deleting this portion as he has enough problems already without my adding to them.

Speaking of problems, it's good to know that despite all difficulties HIDDEN WORLD will be completed. I'm wondering if those who have urged the editor on through those difficulties have considered the consequences he may have to

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suffer. I still don't understand who or what the dero are. However, Ray Palmer says they exist so I know that they do. Apparently they've made every effort to prevent the publication of HIDDEN WORLD. How will they react to the fact that they've lost? Will they simply accept defeat and leave Mr. Palmer alone, reasoning that vengeance can't undo that which has been accomplished? Or will they seek to retaliate by hurting him in every way they can? If the latter, everyone who has in any way helped or encouraged the editor to complete the task will have had a hand in any retribution he suffers. I hope all such will be standing by, ready to help if needed. As Ray Palmer was unable to accomplish the task alone, so he should not be left to face any adverse consequences alone.

In a letter to HIDDEN WORLD subscribers which requested renewals, Mr. Palmer writes:

"Already they have destroyed Richard Shaver. They almost destroyed us."

The "they" refers to the dero. I think and hope that he's mistaken about the destruction of Richard Shaver. The very fact that Mr. Shaver was able to flee, and did so, indicates to me that he's not broken yet. How about it, Mr. Palmer, can we hope that Richard Shaver might yet win through? (name withheld by request)

- If a dero posed as a policeman, would I be "breaking the law" to conceal his whereabouts? How easily a "policeman" could kill a man, then claim he was only "defending himself"!-Rap.



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It seems, too, that there will be a testing by foreign powers to see if the election has made a change in foreign policy - only to find that they will have their fingers slapped very sharply. Definitely a proposal involving nuclear energy will be rebuffed.

I feel, too, a new outbreak in the East - in the Indo-China region, that will make it necessary for troops to be readied - and yet, I feel that this shall

not prove as serious as it first seems.

Adlai Stevenson will be in the news - and his work will be applauded.

News from California shocking in nature - confusion and bitterness involving racial prejudices.

I sometimes feel that as I forecast things to come, they are mostly on the apprehensive or dark side of the ledger - yet, one rarely reads of anyone having happiness as news. And I, for one, would much rather read of good things occurring than to be a harbinger of bad news. So therefore, to all those who may glance at my words, I say - take heart, give understanding and praise - look to the good that is around you - and as you do, this in itself shall return you many blessings - and bring a sense of well being into your lives, which in reality, is the true happiness of the spirit.



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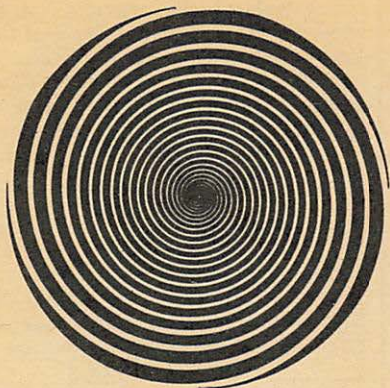
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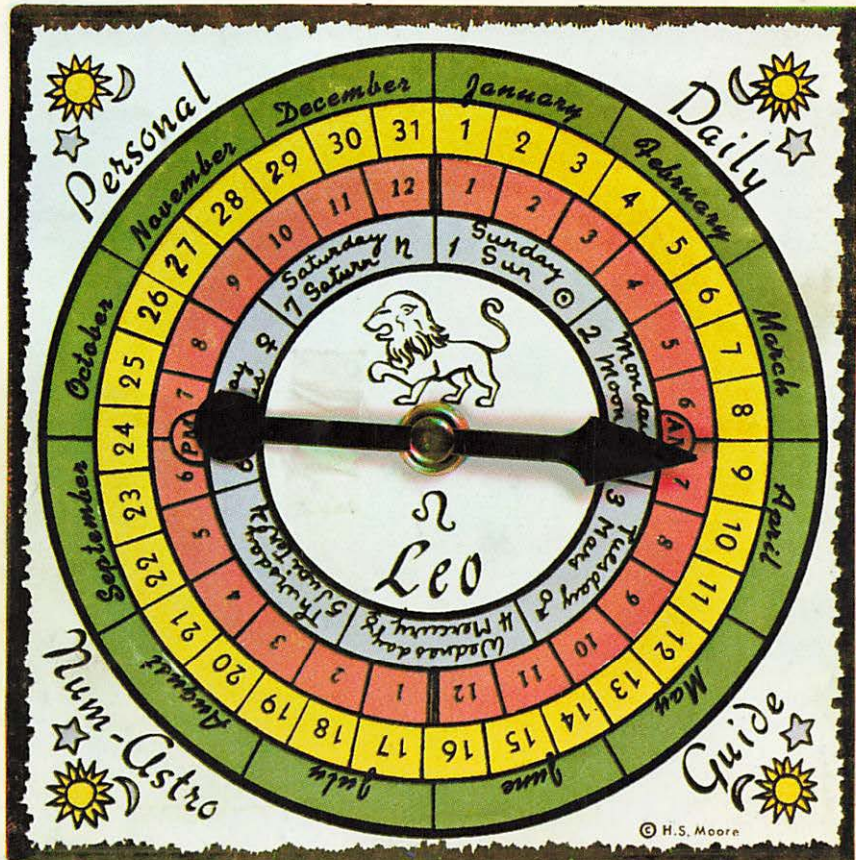
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