

surviving personality prove that it is in fact the loved one, and how can that be done except through trivia, i.e., precisely described persons, events, or objects which seem of little import themselves, but may be unique to the sitter and the deceased loved one?"¹⁴

- a. This is why it is urgently vital that a sitter keep *very accurate notes* of the sitting. Get it on tape. Play it again and again and note, especially, what you call trivia. Insignificant details may provide the best clues to the enigma of survival.
2. Keep in mind that communication is extraordinarily difficult. It is a miracle that we get as much information as we do from the other side. Also, spirit folk may not be able to adequately describe their environment in terms that we earthlings will understand.
- C. I close this section concerning trivia with a reassuring note from Charles L. Tweedale:
"The fact of importance, before which all others pale, is that modern psychic messages and manifestations have proved human survival and the objectivity of the spirit world to our own times as certainly as ever did the ancient ones to a past age."¹⁵

¹⁴Robert H. Ashby, *The Guide Book for the Study of Psychical Research*, (New York: Samuel Weiser, Inc., 1972), p. 112.
¹⁵Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards LTD., 1925), p. 191.

"If we are to achieve results never before accomplished, we must expect to employ methods never before attempted."

— Sir Francis Bacon

CHAPTER XIX

I. WHAT ARE BOOK AND NEWSPAPER TESTS?

- A. A spirit communicator makes reference to a certain book usually indicating the page number and a particular line which has some bearing on the message given to the sitter.
 1. ...On returning home, go to the room where bookshelves stand opposite the window; from the top shelf on the right take the fourth book from the left. Open this at page 33 and find, rather more than half-way down, a distinct reference to something which your father ardently supported in his later years.
...Such a message as the above, if received during a sitting, would be a book test. The message is presented in a form which we have to make intelligible by discovering the missing portion — namely, certain words in a book which some invisible intelligence has selected as being suitable for his purpose. Until finding these words the message remains a puzzle.¹
 2. The purpose of such a test is to eliminate the possibility of telepathy in the mediumistic communications.
 3. The Reverend Stainton Moses, the English medium, was the first person to experiment with book tests.
 4. Experiments of this nature, in many instances, have eliminated the element of chance from the selections made in the books. Charles Drayton Thomas, in *Life Beyond Death With Evidence*, remarked that following careful study of hundreds of such tests he was convinced that spirit communicators had correctly matched passages in books with remembered facts. He was positive that such evidence indicated that his father, also a clergyman, had survived physical death.²
 5. Books selected were usually those the communicator liked very much during his lifetime.
 6. With *newspaper tests*, spirit communicators would indicate names and dates that would appear in certain columns on a future date. The information was given immediately to the British Society for Psychical Research prior to publication of the paper, usually the *London Times*.
 - a. "...The information so obtained was immediately posted to the S.P.R. The results when verified were so much the more striking as neither the editor nor the compositor in the offices of *The Times* could tell at the hour when the communication was made what text would occupy the column mentioned in the next edition."³

¹Charles Drayton Thomas, *Life Beyond Death With Evidence*, (London: W. Collins Sons & Co., LTD., 1937), p. 113.

²*Ibid.*, p. 113.

³Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: Citadel Press, 1966), p. 263.

7. Again, newspaper tests were devised to exclude the possibility of telepathy.
8. Highly significant results were obtained with Gladys Osborne Leonard as the medium.

II. THE DIFFICULTIES IN COMMUNICATING

- A. Communication with those in the spirit world is very difficult and extremely complicated. The essential thing that we must remember is that it does happen.
 1. F. W. H. Myers spoke to this point from the other side: "The nearest simile I can find to express the difficulties of sending a message — is that I appear to be standing behind a sheet of frosted glass — which blurs sight and deadens sound — dictating feebly — to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me — I am so powerless to tell what means so much."⁴
 2. "...A deceased psychical researcher, Richard Hodgson, has said that trying to communicate through a medium is the most difficult thing imaginable. He likened it to the experience of two people on earth who might be attempting to send information back and forth to each other from opposite sides of the continent, each using as his emissary a dead drunk messenger."⁵
- B. Good communicators on this side as well as the other side are very rare. Not everyone can communicate. The ability is a gift.
- C. It is quite possible that those who communicate are mostly earthbound entities and not highly evolved spirits. This means that they may err in the communication process. "Infant" discarnates are far from omniscient and still retain many of their earthly imperfections. Their knowledge is limited as well as their outlook.
- D. There is an enormous gulf between this side and the other side. Communicators must lower their vibrational level to make contact, and some have indicated that they communicate while in a sleep or trance state.
 1. ...There is much evidence to show that the process of communication is a very difficult one, for, as soon as a spirit gets in contact with a medium and begins to transmit messages, he becomes more or less exhausted and suffocated, so to speak, by the dense aura or atmosphere with which he is called upon to come into contact...They experience great difficulty in holding their thoughts together, connectedly, during the process of communication...⁶
- E. F.W.H. Myers remarked: "Such infant-souls frequently communicate with earth when they are in a state almost analogous to the earth sleep..."⁷
- F. It is quite possible that those who have been in spirit for a long time gradually lose contact with the earth plane and have little or no contact with it.
 1. Sir Arthur Conan Doyle in his book, *The New Revelation*, states:

"...Communications usually come from those who have not long passed over, and tend to grow fainter, as one would expect..."⁸
- G. When three persons are involved in the communication process, the communicator, the control and the medium, is it any wonder that there are difficulties?
- H. The communicator uses the medium's mind and vocal apparatus, which presents a host of problems.

⁴*Proceedings of the British Society for Psychical Research, Vol. 21, p. 208.*

⁵*Susy Smith, A Supernatural Primer, (Los Angeles: Sherbourne Press, Inc., 1966), p. 65.*

⁶*Hereward Carrington, Your Psychic powers and How to Develop Them, (New York: Causeway Books, 1973), pp. 251-252.*

⁷*Geraldine Cummins, The Road to Immortality, (London: Ivor Nicholson & Watson LTD., 1933), p. 37.*

⁸*Arthur Conan Doyle, The New Revelation, (London: Hodder and Stoughton, 1918), p. 95.*

1. A communicator, free of many earthly limitations, must cope with the medium's mind which can be sluggish and insensitive.
 - a. "However, wax-like and malleable the medium's mind, however sensitised in receptivity, however quick and resourceful, communicators frequently say that to them it has an almost intolerable insensibility to what they wish to impress upon it."⁹
 - b. Beard also remarks: "Every medium's mind, apart from the inevitable slowness and dullness of reception complained of by communicators, has as well its own particular personal incapacities, insensitivities, incomprehensions and emotional blockages, all of which may make it reject part of the communicator's meaning or be impervious to it."¹⁰
2. When a communicator makes use of the medium's mind, he or she can add or subtract to what is being said. The message is filtered through the medium's personality and thus is subject to distortion.
3. Consider this question: How do we differentiate between the thoughts coming from the other side and those which could be extracted from the sitters present?
 - a. Johnson reacts to this in *A Religious Outlook for Modern Man*:

...The mind of the entranced medium may frequently be in telepathic rapport with the mind of one or other of the sitters present, and by a process commonly called thought-reading such a medium may speak (or write) of things which are believed to be known only to such a sitter—or at least to the communicator and the sitter. The question now arises: What really is their origin? Is a deceased communicator conveying the data through the medium, or is the medium drawing the material from the subconscious mind of the sitter? This is the most fundamental problem involved in assessing the origin of supposed communications from a deceased person.¹¹
4. It should also be said that the communicator while controlling the medium does not reveal his total personality and is limited.
 - a. "...Only a part of the consciousness (of the one communicating) is getting through to earth conditions."¹²
 - b. ...We are told that the act of communication, at any rate, when it involves controlling a medium, itself imposes temporary limitations upon the communicator himself, often resulting in a dimming of his real consciousness during the time that he is in touch with the sitter, so that he can function with a part of himself, and must therefore present an incomplete picture of his whole being.¹³
5. It is necessary for a communicator to take again his earth personality while controlling the medium. This is, of course, in a limited sense.

III. SUGGESTIONS ON HOW TO SIT WITH A MEDIUM

A. Finding the Medium

1. Many mediums are Spiritualists, so check the yellow pages of your telephone

⁹Paul Beard, *Survival of Death*, (London: Psychic Press, LTD., 1966), p. 89.

¹⁰*Ibid.*, pp. 90-91.

¹¹Raynor C. Johnson, *A Religious Outlook for Modern Man*, (London: Hodder and Stoughton, 1963), p. 155.

¹²William Barrett, *Personality Survives Death*, (London: Longmans, Green & Co., LTD., 1937), p. 198.

¹³Beard, *op. cit.*, p. 96.

directory for the location of a Spiritualist church. I did this in Indianapolis several years ago and secured the name of a medium.

2. For the names of qualified mediums write: The National Spiritualist Association of Churches, 11811 Watertown Plank Road, Milwaukee, Wisconsin 53226.
3. If you can affiliate with a psychic development group, members will frequently have the names of qualified mediums. While attending Boston University School of Theology, I was briefly associated with a chapter of Spiritual Frontiers Fellowship. A participant alerted me to the names of several excellent mediums in the Boston area.

B. How to make your arrangements for a sitting.

1. Protect your anonymity. Do not supply the medium with any information about yourself. Rather than give your correct name, it is permissible to use a pseudonym.
2. Be prompt for your sitting.
3. Even though you may be a complete skeptic, be polite. Go with an open mind. Don't attempt to trick the medium by giving false information. Harmony and sincerity are necessary for a successful sitting.
4. Do not go expecting to have all your stored up questions answered. Your expectations may be shattered, but not through any fault of the medium. The quality of the sittings vary with the person; in fact, they frequently vary with the same person who has had more than one sitting.
5. Always take a tape recorder. I have had only one medium refuse my request to tape a sitting. It is imperative that you record your sitting. It is too easy to forget what has been said, and it is essential that you listen several or more times to what you have put on tape.
6. Make sure you know what the fee or "donation" is when you make arrangements for your sitting. Many mediums will not accept money personally, but it is given to a secretary or someone else. I have paid as little as \$5 for a sitting and as high as \$25. Fees may be higher than this due to inflation.
7. During the course of the sitting, say as little as possible; a "yes" or a "no" is usually sufficient. Some mediums "fish" for information and then build on the foundation that you have unwittingly supplied. So, the best thing is to keep quiet. *Eliminate every possibility that the medium might use to get information.* Many years ago, during a sitting, I foolishly informed the medium prior to the sitting that the watch I was wearing was given to me by my father. You can see the consequences of this.
8. Don't expect miracles in the course of a sitting or a mass of evidential material. Yes, it is possible to get some veridical information, but don't despair if you don't. Recognize the difficulties involved in communication and that personalities are fallible. Be understanding. Who knows, your next sitting may bring a wealth of evidence that will personally satisfy you and give you the proof you need that survival of bodily death is a fact.

C. It is *NOT RECOMMENDED THAT ALL PERSONS* visit a medium. There are valid reasons for doing so. In the interest of scientific investigation and in cases of prolonged grief over the loss of a loved one, a sitting can prove beneficial.

1. Harry Price, in *Confessions of a Ghost-Hunter*, spells it out:

...Unless one embarks on a scientific investigation of a certain medium or alleged phenomena, it is best to leave psychical matters severely alone. It is futile to 'dabble' in psychical research. I know many persons who have spent a small fortune in going the usual round of mediums, and, at the finish, wished they had

kept their money in their pocket. Lack of any evidence for a future life resulted in disappointment, and they became disgusted with the whole business...¹⁴

D. A good sitting depends on many factors. Paul Beard sums it up well:

...Many imponderables influence the success of a sitting; the general harmony of temperament between the medium and sitter, and the particular harmony of mood which may or may not prevail at the time of any particular sitting; the extent to which the sitter's mind is agitated by or engrossed with personal preoccupations; the surroundings in which the sitting is held; the health of the medium; even the weather and the time of day. Many sittings exact a heavy toll of nervous energy from the medium; if the medium has been oversitting, evidence tends to diminish, or fail altogether. One sitter will get excellent results with Mrs. A., and nothing at all with Mr. B.; another finds just the reverse; the sitter so pleased with his first sitting may repeat it and get a total failure.¹⁵

IV. A SAMPLING OF THE GREAT MEDIUMS OF THE PAST AND PRESENT

- A. Emanuel Swedenborg (1688-1772). Brilliant scientist. Learned in the fields of mining, engineering, astronomy, physics, zoology, finance. Was considered the first "spiritualist" who claimed there was no death and that the next dimension was similar to this one. A mystic. A remarkable clairvoyant. He plunged into spiritual matters at age 55 when he had dreams and extraordinary visions. Following his death, the Swedenborgian Church, The Church of the New Jerusalem, was founded. It continues to this day.
- B. Emma Hardinge Britten (1823-1899). English medium and inspirational speaker. Championed Spiritualism, but first in America as a result of making the acquaintance of medium, Mrs. Coan (Ada Heyt). She had great psychic gifts, especially in the area of spirit return. When the mail steamer Pacific sank, a crew member possessed her while she was in trance and divulged facts of the disaster prior to full disclosure of the information. When the owners of the vessel threatened to prosecute her, knowledge of the tragedy was made public, and the facts revealed by Mrs. Britten were found to be true. Her mediumistic abilities included automatic writing, healing, precognition, and psychometry. She founded and edited *Two Worlds*, a Spiritualist publication, and was the author of many books. She is especially noted for her book, *The History of American Spiritualism*, published in 1870.
- C. Daniel Dunglas Home (1833-1886). The most outstanding physical medium in history. A Scotsman. His mediumistic phenomena included materialization, levitation, bodily elongation, psychokinesis, clairvoyance, raps, table-tilting, trance, immunity to fire. He was never detected in fraud. Had a magnetic personality and was considered quite a celebrity, especially among European royalty. In May, 1871, the noted physicist, Sir William Crookes, began an investigation of the mediumship of D. D. Home. He announced that the phenomena manifested by Home were genuine. Crookes said of Home: "...Of all the persons endowed with a powerful development of this psychic force, and who have been termed 'mediums...', Mr. Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this Force..."¹⁶ D.D. Home authored *Incidents in My Life*, first series, 1863; the second series, 1872; and *Lights and Shadows of Spiritualism* in 1877.
- D. Andrew Jackson Davis (1826-1910). Born in Poughkeepsie, New York, and called the "Poughkeepsie Seer." A clairvoyant, prophet, mystic and healer. Davis had some

¹⁴Harry Price, *Confessions of a Ghost-Hunter*, (New York: Causeway Books, 1974), p. 140.

¹⁵Paul Beard, *Survival of Death*, (London: Psychic Press, LTD., 1966), p. 77.

¹⁶Robert H. Ashby, *The Guide Book for the Study of Psychic Research*, (New York: Samuel Weiser, Inc., 1972), pp. 156-157.

association with mesmerism, but it was in 1844 that he recounted a life-changing experience. While in a light trance, he claimed he met Galen and Emanuel Swedenborg and experienced a mental illumination. From then on while in trance he dictated books including the remarkable *The Principles of Nature, Her Divine Revelations* and a *Voice to Mankind*. He also was skilled in answering questions while in a clairvoyant state. Following the birth of modern Spiritualism in 1848 in Hydesville, New York, Davis and his cohorts were identified with Spiritualism. Another outstanding work, *The Great Harmonia*, was published in 1852. In his later years he became a doctor.

- E. William Stainton Moses (1839-1892). A minister of the Church of England, and a dedicated Spiritualist. His psychic manifestations included automatic writing, levitation, telekinesis, psychic lights, musical sounds, scents, apports. Moses was at first distrustful of Spiritualism, but after he read Dale Owens' *Debatable Land* in 1872, his attitude changed. He had sittings with D. D. Home and other mediums and became convinced of spirit communication. His automatic writing has elicited wide acclaim and comment. These writings are said to have come from a band of spirits; Rector and Emperor were names of the most prominent communicators. Many of these writings were published in 1883 under the name of *Spirit Teachings*, said to be the "Spiritualists' Bible." Moses was founder of the publication *Light*, and from 1884 until his death he was president of the London Spiritualist Alliance.
- F. Eusapia Palladino (1854-1918). A noted Italian physical medium; a peasant woman who from childhood claimed psychic powers. Her phenomena included materializations, lights, raps, knocks, scents, table-tilting, levitation of furniture. Palladino was extremely controversial primarily because there were times throughout her celebrated mediumship when she cheated. While caught in outright fraud, she was investigated by noted American and European psychic researchers; they were convinced of the authenticity of her phenomena. "...The distinguished investigator, Hereward Carrington, possibly was closest to the truth when he held that Eusapia, a highly erotic, mischievous, impatient woman, enjoyed fooling investigators, was uninterested in proving her gift, and cheated when she could not or would not produce real phenomena..."¹⁶
- G. Leonora E. Piper (1857-1950). Considered the most outstanding trance medium in the history of psychical research. The Bostonian was credited by the conversion of such luminaries as Sir Oliver Lodge, Dr. Richard Hodgson and Professor James Hyslop to the view that survival is fact and communication with the dead is possible. Piper was never exposed as fraudulent even though she was under surveillance by detectives. She gave most convincing evidence that personality survives following physical death; Spiritualists, especially, have found this evidence convincing. Mrs. Piper was involved in cross-correspondences. Between the years 1887 and 1897, she was thoroughly investigated by the American Society for Psychical Research and by the British Society for Psychical Research from 1889 to 1890. Beginning in 1885 and continuing until his death in 1910, Dr. William James was intensely interested in the trance mediumship of Mrs. Piper. The noted psychologist, Dr. Gardner Murphy, states in the book, *William James on Psychical Research*, that: "The evidence furnished by Mrs. Piper did not establish for William James any prima facie case for survival as such, but it indicated, as he said over and over again, a 'lightning stroke' of conviction that there were received by the medium's mind many items which she had never normally acquired..."¹⁷ Piper's daughter, Alta, wrote a short biography of her mother entitled *The Life and Work of Mrs. Piper*. It was published in 1929.
- H. Gladys Osborne Leonard (1882-1968). A British trance medium and convinced Spiritualist. Considered an outstanding and excellent subject, Mrs. Leonard was

¹⁶Gardner Murphy and Robert O. Ballou, (Compilers and Editors), *William James on Psychical Research*, (New York: The Viking Press, 1960), p. 15.

thoroughly investigated by the British Society for Psychical Research. She is considered by many to have given irrefutable proof of life after death; she was firmly convinced of survival. She took part in many book and newspaper tests, especially those conducted by the Reverend Charles Drayton Thomas. When Whately Carington conducted his word association tests, Gladys Osborne Leonard was one of his subjects. The researcher attempted to find out whether Leonard's control, "Feda," was a secondary personality. When the son of Sir Oliver Lodge, Raymond, was killed in 1915 during the First World War, he communicated through the mediumship of Mrs. Leonard. The book *Raymond* is a record of this communication. Her integrity, reliability and trustworthiness was never questioned. Her writings include *My Life in Two Worlds* (1931); *The Last Crossing* (1938); *Brief Darkness* (1942).

- I. Eileen Garrett (1893-1970). An Irish-born trance medium. Her psychic career began in Great Britain, but she ultimately became an American citizen. She was a gifted writer, editor, as well as businesswoman. She was skeptical about the results of her mediumship. Garrett was especially prudent and circumspect in discussing whether discarnates communicated through her while in trance. She was continually under investigation by European and American psychic researchers. In 1951 she founded the Parapsychology Foundation to facilitate research in the many facets of psi phenomena. Her writings include: *My Life in Search for the Meaning of Mediumship* (1938); *Adventures in the Supernormal* (1949); *Many Voices* (1938).
- J. Edgar Cayce (1877-1945). Born on a farm near Hopkinsville, Kentucky. While in trance he literally became a psychic physician by diagnosing the ailments of persons not present. He would prescribe the necessary treatment, which in many cases proved effective. "...Cayce only needed to be given the name and address of the patient, wherever he was, and was then able to 'tune in' telepathically on that individual's mind and body as easily as if they were both in the same room. He needed, and was given, no other information regarding any patient."¹⁸ In 1932, the Association for Research and Enlightenment was founded at Virginia Beach, Virginia. His son, Hugh Lynn Cayce, is the director. When the elder Cayce died in 1945, he left over 14,000 "readings" or documented stenographic records concerning his diagnostic activities involving more than 8000 persons. The major purpose of the A.R.E. is to index the information contained in these readings. His work also touched on reincarnation and dreams. Those interested in the A.R.E. should write to P. O. Box 595, Virginia Beach, Virginia 23451.
- K. Arthur Ford (1896-1971). A celebrated trance medium. Over a 40-year period the psychic, controlled by the famous "Fletcher," produced highly evidential information, much of it pointing to survival. Ford was a gifted psychic researcher and a minister of the Disciples of Christ Church. He was a co-founder in 1956 of Spiritual Frontiers Fellowship, an organization devoted to psychic phenomena and mystical experiences as they relate to the church. Arthur Ford is noted for breaking the "Houdini Code" in the late 1920's. Whether he really did or didn't is the subject of much controversy. In 1967, Ford and Bishop James A. Pike were on T.V. in Toronto, Canada, at which time during a seance Pike's deceased son communicated with him. Ford's primary work involved the verification of human personality beyond death.

¹⁸Hugh Lynn Cayce, (ed.), *The Edgar Cayce Reader*, (New York: The Paperback Library, 1969), p. 8.

“ ‘And crying out with a loud voice, he said, ‘What have you to do with me, Jesus, Son of the Most High? I adjure you by God, do not torment me.’ ” For he had said to him, ‘Come out of the man, you unclean spirit!’ And Jesus asked him, ‘What is your name?’ He replied, ‘My name is Legion; for we are many.’ ”

— Mark 5:7-9

CHAPTER XX

I. POSSESSION

A. Possession means that one’s body or personality has been invaded and subsequently controlled by a foreign entity. The possessing entity could be, according to some individuals, a god, spirit, demons or devils.

1. In a study of history, especially that of primitive societies, there is abundant evidence that man has irrefutably believed in possessing entities.

a. Lucian, the Greek satirist of the second century, said:

...I should like to ask you, then, what you think of those who deliver demoniacs from their terrors and who publicly conjure phantoms. I need not recall to you the master of this art, the famous Syrian of Palestine, everyone already knows this remarkable man who in the case of people falling down at the sight of the moon, rolling their eyes and foaming at the mouth, calls on them to stand up and sends them back home whole and free from their infirmity, for which he charges a large sum each time. When he is with sick persons he asks them how the devil entered into them; the patient remains silent, but the devil replies, in Greek or a barbarian tongue, and says what he is, whence he comes, and how he has entered into the man’s body: This is the moment chosen to conjure him to come forth; if he resists, the Syrian threatens him and finally drives him out.¹

B. Plato, Euripides, Sophocles, Herodotus, Plutarch, and Horace mention possession.

C. The Bible gives ample testimony to the reality of possession.

1. ...And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. And immediately there was in their synagogue a man with an unclean spirit; and he cried out, ‘What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.’ But Jesus rebuked him, saying, ‘Be silent, and come out of him!’ And the unclean spirit, convulsing him and crying with a loud voice, came out of him...²

2. ...And one of the crowd answered him, ‘Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him, it dashes him down; and he foams

¹Traugott K. Oesterreich, *Possession and Exorcism*. (New York: Causeway Books, 1974), p. 10.

²Mark 1:21-26.

and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able.' And he answered them, 'O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me.' And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, 'How long has he had this?' And he said, 'From childhood. And it has often cast him into the fire and into the water, to destroy him; and if you can do anything, have pity on us and help us.' And Jesus said to him, 'If you can! All things are possible to him who believes.' Immediately the father of the child cried out and said, 'I believe; help my unbelief!' And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, 'You dumb and deaf spirit, I command you, come out of him, and never enter him again.' And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, 'He is dead.' But Jesus took him by the hand and lifted him up and he arose. And when he had entered the house, his disciples asked him privately, 'Why could we not cast it out?' And he said to them, 'This kind cannot be driven out by anything but prayer.'

- D. It is important to note the difference between possession and obsession.
1. *POSSESSION* suggests that a foreign entity is in control of an individual from the inside; this entity could be a discarnate.
 2. *OBSESSION* suggests external control by an obsessing entity. The entity, perhaps a discarnate, exerts influence from without.
- E. Does mental illness, especially insanity, have any relationship to possession? Carl Wickland, a medical doctor, in his book *Thirty Years Among the Dead*, makes no bones about possessing spirits being the cause of psychological aberrations: "Mrs. Wickland was a medium to whom Dr. Wickland would transfer possessing spirits from the bodies of patients he believed to be victims of such intrusion. He would then question the entities while they were in possession of his wife's body instead of the supposed mental patient from whose body he had persuaded them."⁴
- a. ...I often see the spirits who cause insanity,' is the statement of Dr. E. N. Webster, of the mental section of the American Medical Association. 'At times I even hear their voices. Insane persons who are spoken of as hopelessly insane are frequently lost under the overwhelming control of a spirit or crowd of spirits. We frequently find by post-mortem examination that no physical disorder exists in the brain or nervous system of such persons.'
 2. I haven't been able to pinpoint the following statement made by Professor William James, but it appears in Wickland's book. James, writing in the Proceedings of the Society for Psychical Research said: "That the demon-theory will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed, to be blind and ignorant enough to suspect no such possibility."⁶
- F. Persons who have great difficulty in controlling their thoughts and actions; those who have inordinate compulsions toward violence and destruction; those who murder or take their own lives; those who are profoundly disturbed — are such things the result of either possession or obsession?

⁴Mark 9:17-29.

⁵Harriet A. Boswell, *Master Guide to Psychism*, (New York: Lancer Books, 1969), p. 184.

⁶Carl A. Wickland, *Thirty Years Among the Dead*, (Hollywood: Newcastle Publishing Company, Inc., 1974), p. 20.

⁷*Ibid.*, p. 10.

- G. All obsessing or possessing entities are not to be considered malevolent. Guides or guardian angels are committed to our welfare; to help and assist us as we grow toward spiritual maturity.
1. Mystics, such as St. Teresa of Avila and St. John of the Cross, speak of union with God when it seemed as if the soul actually seemed to be God Himself.
 2. It would be well to read in your Bibles, Acts, Chapter Two, the event called Pentecost. Here 120 persons experienced the indwelling of the Holy Spirit. "...And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit..."
- H. One of the most thoroughly researched cases of possession is known as the Watseka Wonder. Mary Roff, 19, died in Watseka, Illinois, in 1865. Thirteen years later, Lurancy Vennum, also of Watseka, was diagnosed by Dr. E.W. Stevens as possessed. Stevens, a Spiritualist and a medical doctor, hypnotized her and suggested that in order to dislodge the evil spirit, she should persuade a friendly and benevolent spirit to control her. Mary Roff became that controlling entity. Beginning on February 1, 1878, Mary possessed Lurancy's body continuously for sixteen weeks, and in thought, word and action, (personality-wise) Mary's behavior was predominant.
1. ...The girl seemed to know every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life.⁸
 - a. On May 21, 1878, the personality of Mary Roff withdrew and Lurancy returned to her normal self.

I. EXORCISM

- A. Exorcism is the expelling or casting out of evil spirits, demons and unfriendly discarnates through incantation or adjuration. The ritual is designed to *free* the one possessed.
1. Exorcism is:

...A casting out of evil spirits by means of ritual, incantation, charm, incense, magic, gift, bribe or counterspell, or by any combination of these. It is used to remove a demon or evil spirit from the physical host it may inhabit, or it may be used to remove one or more spirits from a dwelling or other gathering place. It always signifies some occupancy of some person or place by an undesirable spirit who is to be removed.⁹
 2. Wickland remarks that "So common was the belief in spirits and spirit obsession in the time of the Apostles that the ability to cast out evil spirits was considered one of the most important signs of genuine discipleship, and it must be admitted that a considerable portion of the work accredited to Jesus was the casting out of demons."¹⁰

⁸ Acts 2:3a

⁹ W. H. Myers, *Human Personality and Its Survival of Bodily Death*, (New Hyde Park, New York: University Books, 1961), p. 68.

¹⁰ Howard V. Chambers, *An Occult Dictionary*, (Los Angeles: Sherbourne Press, 1966), p. 59.

Carl A. Wickland, *Thirty Years Among the Dead*, (Hollywood: Newcastle Publishing Company, Inc., 1974), p. 18.

- a. An example of Biblical exorcism is found in Luke 8:26-33, the incident of the Gerasene Demoniac.
3. An example of Christian exorcism is found in the *Rituale Romanum*, a rite of the Roman Catholic Church dating back to 1614. Precise instructions concerning the ritual are given and the service is carried out in the name of God and Jesus. The ritual contains prayers and passages of Scripture and is in Latin. A portion of the rite goes like this:

... 'I exorcise thee, most unclean spirit, every incursion of the enemy, every spectre, every legion, in the name of our Lord Jesus Christ; be thou rooted out and put to flight from this creature of God. He commands thee, who has bid thee be cast down from the highest heavens into the depths of the earth. He commands thee, who rules the sea, the winds and the tempests. Hear, therefore, and fear, Satan, injurer of the faith, enemy of the human race, procurer of death, destroyer of life, perverter of justice, root of evils, fomentor of vices, seducer of men, betrayer of nations, inciter of envy, fount of greed, cause of discord, instigator of griefs...'
4. History records many instances of the ritual of exorcism.

Here is another opportunity to test your memory. Answer the questions below and see how well you have grasped the subject matter.

LESSONS SEVENTEEN THROUGH TWENTY

1. What is your opinion of the phenomenon of materialization?
2. Why would it be possible for some materializations to be fraudulent? How?
3. Might there be another explanation for the materialization and dematerialization of an object as in an apport? Don't worry about giving a scientific explanation — but just off the top of your head, what do you think?
4. In your opinion what is the source of automatic writing? Are the spirits communicating or is the information coming from the subconscious mind of the medium?
5. Can you see any dangers to the use of a ouija board? What, for instance?
6. Comment on the unusual story of Mrs. John H. Curran and her communications with the spirit Patience Worth? Are you impressed?
7. Do you think it is possible to remove the possibility of telepathy from communication through cross-correspondences?
8. Why isn't it possible for communications from the other side to contain things of a more important nature rather than so much trivial chatter?
9. Name several reasons why communication with the spirit world is difficult.
10. What is your honest opinion of mediumship?
11. Would you have any desire to sit with a medium? If so, why? If not, why?
12. The pages of history indicate that many persons believed in possessing entities. Are we just too sophisticated today to believe that such a thing is possible?
13. Is it possible that possession and obsession would explain some mental illness?

Richard Cavendish, (ed.), Encyclopedia of the Unexplained, (New York: McGraw Hill Book Company, 1974), p. 204.

“I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me...A creative determinant must decide what souls will plunge again into birth...It is possible that any further spell of three-dimensional life would have no more meaning once the soul had reached a certain stage of understanding; it would then no longer have to return, fuller understanding having put to rout the desire for re-embodiment.”

— Carl G. Jung

CHAPTER XXI

I. REINCARNATION

A. Reincarnation affirms that the soul must experience a succession of rebirths — a cycle of birth-death-rebirth — until it achieves a state of divine perfection. The principal purpose of reincarnation is said to be the perfectibility of man. Rebirth provides the opportunity to learn certain lessons that are necessary for our development and progress.

1. “The personality which animates each one of us is immeasurably ancient having been forged in many fires; exponents of reincarnation believe that the soul must pass through a recurring cycle of birth-death-rebirth until ultimately achieving salvation.”¹
2. Benjamin Franklin had the following inscribed on his tombstone:

“The body of B. Franklin
Printer,
Like the cover of an old book,
Its contents torn out
and
Stripped of its lettering & Gilding
Lies here
But the book shall not be lost,
For it will as he believed
appear once more
In a new and more elegant edition
Revised and corrected
By the author”

3. It is estimated that two-thirds of the world’s population believes in reincarnation.
4. Other terms used for reincarnation are:
 - a. Metempsychosis
 - b. Palingenesis

¹Benjamin Walker, “Reincarnation,” *Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural*, (1970), Vol. 17, p. 2346.

- c. Re-embodiment
5. We need to distinguish between *Reincarnation* and *Transmigration*.
- a. *Reincarnation*: The soul's rebirth, incarnation, in the form of a human.
 - b. *Transmigration*: The soul's rebirth, incarnation, in any form. The individual could return as an insect, a donkey or even an elephant depending on the quality of his or her previous life.
 - c. ...Both schools of thought teach rebirth, a succession of lifetimes on earth granted us to attempt to attain spiritual perfection. Transmigration is the earlier and is considered by many to be the more primitive, since it is the version which allows the soul to be embodied in any form of life, including insects and the lower animals, according to one's previous life-experience accomplishments or lack of them...²
 - d. Boswell remarks:
 ...There is infinite variety in the earth incarnations. Every soul will be in turn, male, female, black, white, red, yellow. And the soul will go through different religions, will be rich and poor, sick and healthy, legitimate and illegitimate. He must experience every earth condition in order to prepare himself to fulfill his ultimate destiny — Nirvana.³

It should be quickly pointed out that the above statement refers to **REINCARNATION!**

6. Belief in reincarnation, more widely accepted by the Eastern religions than the West, is as old as religion itself. The belief is especially central to Hinduism. The Hindu Scriptures, such as the *Upanishads* and *Bhagavad Gita*, refer pointedly to reincarnation. The Gita notes:

“As leaving aside worn-out garments
 A man takes other, new ones,
 So leaving aside worn-out bodies
 To other, new ones goes the embodied (soul).”⁴

7. Dr. Ian Stevenson, noted authority on the subject of reincarnation, states:

...The idea of reincarnation appears early in the history of philosophy. References to it occur in the Vedas of ancient India, and it forms a central part of the doctrines of Brahmanism and Buddhism to this day. In ancient Greece a number of philosophers such as Empedocles and Pythagoras taught reincarnation, while Plato made it an important assumption in his philosophy. Numerous modern philosophers such as Hume, Goethe, Lessing and Schopenhauer have either endorsed the idea of reincarnation or expressed sympathetic interest in it...⁵

- a. From Plato:

...Every soul is immortal — for whatever is in perpetual motion is immortal...All that is soul presides over all that is without soul and patrols all heaven, now appearing in one form and now in another...Every man's soul has by the law of his birth been a

²Harriet Boswell, *Master Guide to Psychism*, (New York: Lancer Books, 1969), p. 124.

³Margaret Waite, *The Mystic Sciences*, (Woodbridge, Connecticut: Apollo Books, 1971), p. 170.

⁴Franklin Edgerton, *Translated and Interpreted, The Bhagavad Gita*, (New York: Harper Torchbooks, 1944), p. 11.

⁵Ian Stevenson, *The Evidence for Survival from Claimed Memories of Former Incarnations*, (Tadworth, Surrey, England: M. C. Peto, 1961), p. 3.

spectator of eternal truth, or it would never have passed into this our mortal frame, yet still it is no easy matter for all to be reminded of their past by their present existence.

b. From Plutarch:

...Every soul...is ordained to wander between incarnations in the region lying between the moon and the earth for a term...The genii do not always pass their time upon her (the moon), but they come down hither or take charge of Oracles; they are present at, and assist in, the most advanced of the initiatory rites...; they act, and shine as saviours in a battle and at sea; and whatsoever thing in these capacities they do amiss...they are punished for it, for they are driven down again to earth and coupled with human bodies. (*Morals*)

c. From Goethe:

...The soul of man is like to water;
From heaven it cometh
To heaven it riseth
And then returneth to earth,
For ever alternating...

(*Song of the Spirits over the Waters*)

8. Advocates of reincarnation indicate that the Bible supports this belief:

- a. ...As he passed by, he saw a man blind from his birth. And his disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'It was not that this man sinned, or his parents, but that the works of God might be made manifest in him...'⁶
- b. ...He replied, 'Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands.' Then the disciples understood that he was speaking of John the Baptist.⁷

9. Several of the early Church Fathers accepted reincarnation:

- a. Origen (185-254). One of the most influential of the Church Fathers. Espoused a form of reincarnation, but many of his theories concerning this and other theological ideas were anathematized by the Second Council of Constantinople in A.D. 553.
- b. Gregory of Nyssa (257-332). He remarked that it was necessary for the soul to experience future lives so that it might be healed and purified.

10. Adherents claim that the principal reason for belief in reincarnation is that it squares with God's justice.

- a. Allan Kardec, author of *The Spirits' Book*, asks the question: "What foundation is there for the doctrine of reincarnation?"⁸ His answer:

...The justice of God, and revelation; for, as we have already remarked, an affectionate father always leaves the door of repentance open for his erring children. Does not reason itself tell

⁶John 9:1-3

⁷Matthew 17:11-13.

⁸Allan Kardec, *The Spirits' Book*, (Sao Paulo, Brazil: Lake-Livraria Allan Kardec Editora LTDA., 1972), p. 121.

you that it would be unjust to inflict an eternal privation of happiness on those who have not had the opportunity of improving themselves? Are not all men God's children...?"

(1) Kardec further states:

...The doctrine of reincarnation—that is to say, the doctrine which proclaims that men have many successive existences—is the only one which answers to the idea we form to ourselves of the justice of God in regard to those who are placed, by circumstances over which they have no control, in conditions unfavourable to their moral advancement; the only one which can explain the future, and furnish us with a sound basis for our hopes, because it offers us the means of redeeming our errors through new trials. This doctrine is indicated by the teachings of reason, as well as by those of our spirit instructors.¹⁰

11. Another argument used in favor of reincarnation is that life is on-going, that it continues beyond physical death. Reincarnation, although still very much a theory for some, would serve as the vehicle for this on-goingness of life.

12. Proponents for reincarnation cite other evidence for the belief:

a. It accounts for child prodigies such as Mozart, Beethoven and Chopin.

(1) ...Many child prodigies have shown great aptitudes in music. These include Mozart, who composed minuets before he was four; Beethoven, who played in public at eight, and composed works which were published at ten; Hummel, who gave concerts at nine; Schubert, who composed at eleven; Chopin, who played a concerto in public before he was nine; Mendelssohn, Brahms and Dvorak, who showed exceptional talents early; Richard Strauss, who wrote a polka and a song at six; and Samuel Wesley, who played the organ at three and composed an oratorio at eight.¹¹

b. There are persons who remember things about their former incarnations. There are psychics who claim to be able to "tune-in" to give "life readings" to help you discover something about your previous incarnations—Edgar Cayce would be a good example.

c. On occasion communicators on the other side have indicated that reincarnation is for some one form of survival.

d. Hypnotic regression, taking someone back in time, has provided, at least for some, clear evidence for reincarnation. A fascinating account of one such regression is Morey Bernstein's *The Search for Bridey Murphy*.

13. Reincarnation is frequently spoken of as a theory, but for many persons reincarnation is fact. I like Dr. Ian Stevenson's statement that: "...If survival occurs, then reincarnation may be one form it could take, for all, for many, or only for some human beings. Survival could occur without reincarnation..."¹²

¹⁰*Ibid.*, p. 121.

¹¹*Ibid.*, p. 121.

¹²Geoffrey Hodson, *Reincarnation, Fact or Fallacy?* (Wheaton: The Theosophical Publishing House, 1967), p. 46.

¹³Ian Stevenson, *The Evidence for Survival from Claimed Memories of Former Incarnations*, (Tadworth, Surrey, England: M. C. Peto, 1961), p. 4.

- a. However, you may feel about reincarnation, the salient consideration is the on-goingness of life, *survival*. I am personally convinced that *all* human beings survive the demise of the physical body. It is, then survival that is important, not whether we reincarnate.

14. THE "CONS" OF REINCARNATION

- a. Critics say that to grow, to progress in character and behavior, one must know precisely those areas where improvement is necessary. It would thus appear mandatory that the individual remember his past incarnations, but the contrary is true. This lack of "memory" is a powerful objection to the theory of reincarnation.
- b. Life is *not* retrogressive, but progressive — developmental. While we hit plateaus in our spiritual and character development, we usually continue to climb the rungs of the developmental ladder. I like what C. L. Tweedale says in *Man's Survival After Death*: "...God's purposes to man are educational and progressive, and have been from the first..."¹³ *LIFE IS EVOLUTIONARY!*
- c. Another spokesman, Arthur Findlay in *Rock of Truth*, says plainly that:

...After we have reached this stage of pure thought, will each individualised mind not reincarnate? So some think, but to me it is inconceivable that Mind when it reaches that stage will ever think of returning to earth. It has reached a stage of strength and virility, its earth memories are forgotten, it becomes separated from this whirling mass of physical and etheric matter, and it is in a state of reality, all other stages having been passed and forgotten. To return would be retrogression, and we have no evidence that this is Nature's plan...These views, I may say, receive the support of my informants in the etheric world, who say that they know of no one who has incarnated again on earth. They have with them those who lived on earth thousands of years ago, and those not with them have gone on to higher planes.¹⁴

- d. In all of my research and continued reading of the classics in the field that is our mutual concern, I find little or nothing indicating that reincarnation is a facet of survival. It appears to me that it is the recent literature that presents reincarnation as evidential.
 - (1) If reincarnation is fact, it would seem that communicators would so indicate. The majority of the classics in psychical research, the volumes with substance, that have to do with personality survival and spirit communication, either fail to mention reincarnation or speak of it critically. It is again the recent sensational literature, with exceptions, that considers re-birth viable.
- e. Another thing which seems to cause some doubt on reincarnation is so-called "pseudo-death." A person who seemingly died is brought back to life. In almost all instances persons having encountered the other side are unanimous, "We didn't want to come back."
 - (1) Robert Crookall in reviewing the general sequence of experiences in cases involving pseudo-death remarks that "...Many expressed

¹³Charles L. Tweedale, *Man's Survival After Death*, (London: Grant Richards LTD, 1925), p. 39.

¹⁴Arthur Findlay, *The Rock of Truth*, (London: Rider & Co., 1933), p. 274.

reluctance to re-enter the physical body and so return to earth-life...''¹⁵

- f. Here is another interesting angle. Let me put it in the form of a question. "Could reincarnation be spirit possession?"
- g. It is an interesting fact that the Spiritualist camp, especially, is divided on the subject of reincarnation. Those who are followers of Allan Kardec on the Continent and in South America (notably Brazil) are reincarnationists. These believers use as their authority Kardec's Spiritualist philosophy found in his book *The Spirits' Book*. For the most part Spiritualists in England and America do not believe in reincarnation.

II. THE DOCTRINE OF KARMA

A. Karma, an integral part of the theory of reincarnation, means that as you sow you will reap. It is cause and effect! In essence, if you beat your husband or wife in this life, you can expect similar treatment in a future life.

- 1. ...The doctrine of natural causation or karma is intimately associated with that of the spiritual evolution of man to perfection through successive lives on earth. Under karmic law every human action, mental, emotional or physical, produces an exactly appropriate reaction. These reactions are, however, not always received in the same life in which the acts were committed. In such cases they remain in abeyance until, in a later incarnation, conditions arise in which they can be justly and appropriately experienced; for the exactness of the operation of the law of cause and effect demands that causes must produce their effects at the level, on the plane and in the world in which the cause was generated...¹⁶
- 2. Certain passages in the Old and New Testaments are said to convey karmic overtones:
 - a. "According to what I have seen, those who plow iniquity and those who sow trouble harvest it." Job 4:8.
 - b. "For they sow the wind, and they reap the whirlwind." Hosea 8:7.
 - c. "You have plowed wickedness, you have reaped injustice." Hosea 10:13.
 - d. "Even so, every good tree bears good fruit; but the rotten tree bears bad fruit." Matthew 7:17.
 - e. "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap." Galatians 6:7.
- 3. The believer in reincarnation is in good company. His fellow believers would include:
 - a. Napoleon
 - b. Jack London
 - c. Charlemagne
 - d. General George S. Patton
 - e. Rudyard Kipling
 - f. Plato
 - g. Edgar Cayce
 - h. Emily Dickinson
 - i. Walt Whitman
 - j. Victor Hugo
 - k. Ralph Waldo Emerson
 - l. Thomas Edison
 - m. Luther Burbank
 - n. Henry Ford
 - o. Balzac
 - p. Edwin Markham
 - q. Abraham Lincoln
 - r. Helen Keller

¹⁵Robert Crookall, *Intimations of Immortality*, (London: James Clarke & Co., LTD., 1965), p. 17.

¹⁶Geoffrey Hodson, *Reincarnation, Fact or Fallacy?* (Wheaton: The Theosophical Publishing House, 1967), p. 56.

4. Remember, that the topic of reincarnation is highly controversial, as any listing of folk who are said to champion the doctrine would obviously be. My personal opinion is apparent, so the only route to travel is the one that allows you to do your own thinking and research. Study the pros and cons and then make your own decision.

III. WHAT IS DEJA VU?

- A. This is a French term that means "already seen." Did you ever have a feeling that when you visited a place you have been there before? Have you met someone for the first time and had the feeling that you had already met? Perhaps you were in a particular situation and could swear the details were already familiar. The above "memory of the present" is common to us all.
 1. Knight defines deja vu as: "...That sense of familiarity associated with a current scene and the feeling of having 'lived through' the same sequence of events in an identical manner at some previous time."¹⁷
- B. Occasionally reincarnationists will refer to deja vu as proof of their belief, but scientists, especially psychologists, have other explanations. The psychologists consider deja vu under the heading paramnesia, which is a distortion of memory in which fantasy and experience are confused. The data isn't complete by any means, and we are still caught up in the mystery of the subject.
- C. Deja vu may be related to precognition. D. Scott Rogo remarks that: "...Deja vu may range from a vague familiarity that a present predicament has been experienced before, to cases in which the experiencer can actually predict a future event from an unfocused memory..."¹⁸
- D. Hans Holzer in commenting on deja vu as precognition observes that:

...A person has an impression about a situation, a place or a person precognitively. When the actual event becomes an objective reality, it all comes back in a sudden flash. You realize that you have seen the situation before but at the time when you first saw it you didn't realize you did. The original impression was on the unconscious level. It is as if you had made a prediction, had forgotten all about making it, and when the event occurred realized you had made that prediction and then recalled it.¹⁹

¹⁷David C. Knight, (ed.), *The ESP Reader*, (New York: Grosset & Dunlap, 1969), p. 425.

¹⁸D. Scott Rogo, *Parapsychology: A Century of Inquiry*, (New York: Taplinger Publishing Company, 1975), p. 41.

¹⁹Hans Holzer, *The Handbook of Parapsychology*, (New York: A Manor Book, 1975), p. 95.

“Then the Lord came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, He said, ‘Hear now My words: If there is a prophet among you, I the Lord shall make Myself known to him in a vision. I shall speak with him in a dream.’ ”

— Numbers 12:5-7

CHAPTER XXII

I. DREAMS

A. A dream is a series of pictures, visual images, events or mental activity that occurs during sleep.

1. W. E. Sargent, the author of *Teach Yourself Psychology*, defines a dream as a “...mental ‘play’ illustrating part of the sleeper’s unconscious life...”¹

2. Dreams are commonplace. We all dream. Scientists state emphatically that each night as we sleep we dream. The scientific community is still uncertain as to why we dream, and the study and investigation of dreams is still in its infancy.

a. ...Having thus ascertained that dreaming is both a universal and an essential function among humans, researchers sought to discover why we dream. So far a number of interesting and highly complex hypotheses have been advanced. But no scientist can yet say for sure that he knows why we dream. All that science knows for certain is that everyone does dream and that everyone must dream if he is to remain psychologically healthy. Some people may think that they do not dream; but, in these cases, what really happens is that the individual forgets his dreams — perhaps because it is emotionally too painful for him to remember them.²

3. The first scientific study of the dream state was begun in 1953 at the University of Chicago by Eugene Aserinsky. He noted that while babies slept their eyes moved rapidly under their closed lids. Thus, adults were also tested while asleep and the same thing happened. The term *Rapid Eye Movement* came into our vocabulary. So scientists determined that if there are REMs a person is usually dreaming.

a. While dreams have always been of interest and widely discussed dreams now became the subject of scientific inquiry.

b. Psychologists and psychiatrists, however, have for years investigated the meaning of dreams. Dr. Sigmund Freud (1856-1939) was the pioneer in dream research and his *Interpretation of Dreams*, published in 1900, became a classic.

(1) Freud said that dreams are the language of the unconscious and symbolically depict or represent our tensions, hostilities, hopes and fears. He indicated that dreams were significantly

¹W. E. Sargent, *Teach Yourself Psychology*, (Greenwich, Connecticut: A Fawcett Premier Book, No Publication Date), p. 137.

²Alan Davis, *What Your Dreams Mean*, (New York: A Bantam Book, 1969), p. 11.