

SPUTNIKS, SAUCERS, AND SPACECRAFT (1)

W. B. Smith (2)

On October 3rd, 1957 the Russians astonished the world by placing an artificial satellite called a Sputnik, in orbit around the earth. To most of the world artificial satellites and space travel were things which might happen sometime in the dim and distant future, but to have a satellite actually aloft brought home the fact that space travel was about to become a reality. There were official announcements that the sputnik was there and many people managed to get glimpses of it as it raced across the sky. Because it had been announced officially it was considered quite proper for people to admit having seen it.

With an artificial satellite aloft and people looking skyward, there were an increasing number of reports of objects being seen which were not sputniks. Many of these objects were confused with the sputnik and this confusion would have persisted except for the fact that the sputnik orbit was known and predictable. Many of these objects were recognized by their viewers as definitely not sputniks, and since it was now considered polite to admit to having seen things in the sky, many of these reports came forward and were added to the already thick files of flying saucer sightings.

The fact of the first sputnik, and the many more which followed, made it quite apparent that our race was upon the threshold of space travel, and had actually taken the first step into the great outside. With this realization came also the realization that space travel was not really quite so fantastic as it had seemed at first, and that it was quite within the realm of possibility that some other race elsewhere might be a bit ahead of us and actually be doing it, and that maybe there was something to all the stories about flying saucers after all. However, officialdom was not yet quite ready to admit the reality of the saucers, probably because they were not yet ready with all the answers to the questions which would be asked.

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(2) W.B.Smith, B.A.Sc., M.A.Sc., P.Eng., Superintendent, Radio Regulations Engineering, Department of Transport, Ottawa.

During the past ten years I have made a serious and extensive study of the phenomenon of flying saucers. I have covered every aspect that I could come to grips with, and have arrived at some conclusions, which, I might say, are entirely my own and do not represent any views which might be held officially or unofficially by the Canadian Government. I think that many of these objects are spacecraft, and that they come from "elsewhere" than on this planet; that they are built and operated by beings very much like us, but who are more advanced in the business of living than we are, and that the saucers represent a technology which is much ahead of ours. I do not propose to wade through the reams of material upon which these conclusions are based, since this is practically all available in the current literature. I propose only to summarize this material.

Many thousands of people have seen lights in the sky which behaved as no light normally seen in the sky ought to behave. Many thousands of people have seen what appear to be solid objects in the sky which behaved as no solid object normally seen in the sky ought to behave. Many people have seen objects at close enough range to be able to say definitely what these objects were not, even though they could not say what they were. Many scientific observations and pictures exist with respect to these objects which just can't be explained away without challenging the honesty of the observers.

I have interviewed many people who claimed to have seen a flying saucer, and I am convinced that they are normal honest folk who are reporting as best they can something which they actually did witness. We would be happy to accept the statements of these same people in a court of law as witnesses to something more mundane, such as an automobile accident, so why should we doubt them when they tell about having seen a flying saucer? I do not think that these people are liars, fools, neurotics and hoaxers. Even if the sighting evidence were all we had I would still be inclined to accept it as fairly well establishing the reality of spacecraft from elsewhere.

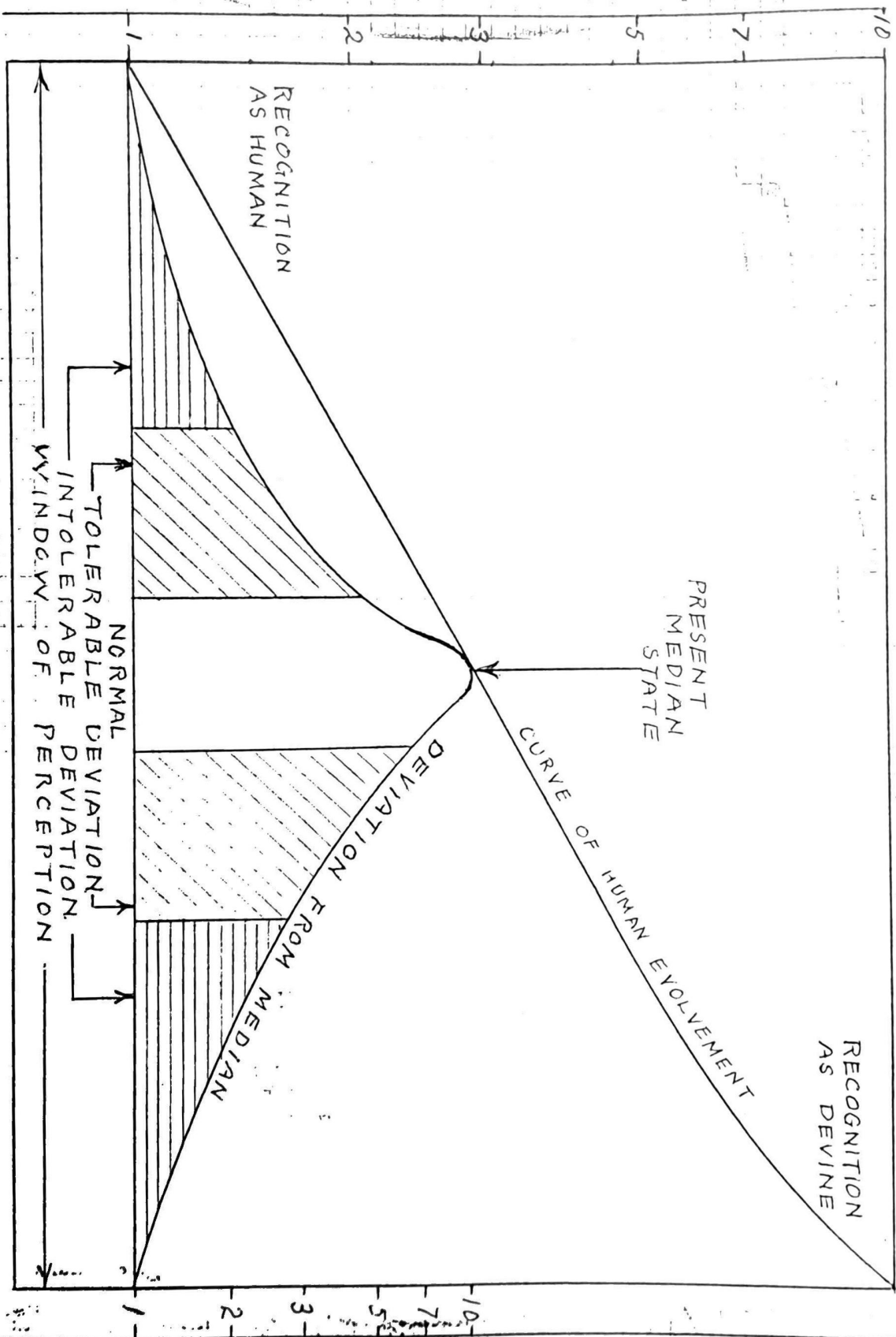
However, we have in addition to visual evidence a variety of confirmation in other forms. Many sightings have been confirmed by radar with identical positions being established. Physical evidence of witnessed landings, such as imprints in soft ground, broken bushes, withered vegetation etc., is plentiful and well confirmed. Various items of "hardware" are known to exist, but are usually promptly clapped into security and therefore are not available to the

general public. Substances such as "angel hair" and molten tin, etc. have been observed to drop from these craft, and have been gathered up and analysed. Strong magnetic disturbances have been observed in the vicinity of these craft. In fact, I would say that many more people have more evidence supporting the reality of flying saucers than evidence for the reality of atom bombs. But atom bombs bear the stamp of official disclosure.

It is a well known fact that our science consists of a few basic facts and a large amount of conjecture, cemented together with great numbers of "correction factors" and "perturbation factors". We have many anomalies in our science, but instead of heeding them as Nature's warning that there was something wrong with our concepts, we shoved them into the background and turned our thoughts to those things which appeared to be more self consistent. Consequently, I am convinced, we have missed the boat on many occasions, and now when we have before us the magnificent fact that space travel through other means than on the business end of a rocket is possible, we are unable to cope with the situation, and instead of learning from these beings who come to us from elsewhere in flying saucers, we deny them, ignore them, and hope that they will go away.

I think that there is too much evidence to ignore, that the saucers are real and are extra-terrestrial spacecraft, and since their behavior cannot adequately be explained by our science, we are forced to the conclusion that this alien science transcends ours, and may even be beyond our reach.

Fortunately, a few serious investigators had the moral courage to face up to this problem in spite of the cries of "heresy" from orthodox science, and reasoned that if some other race could do these things, so could we. I will not dwell on the many dead ends which were investigated or the theories which were developed and discarded, because this is typical of any and all scientific progress. Suffice it to say that many of our basic physical concepts were tested and found wanting. Many things which we have held sacred in science were found to be valid only under specific conditions, or are special cases of a more general concept. My own group has concentrated on problems associated with gravity, refusing to believe that Newton's Law that "every particle in the universe attracts every other particle with a force which is equal to the product of the two masses and a universal gravitational constant divided by the square of the distance between the two masses" was the alpha and



HYPNOTISM

By

Wilbert B. Smith

1932

HYPNOTISM.

The Human Mind.

Before a clear knowledge of hypnotism is possible it is necessary to know something of the workings of the human mind. There are two major divisions to the human mind, the conscious and the subconscious. The conscious is that part of the mind which we recognize as ourselves; the subconscious is the vast remainder. All motor functions, habits, abilities, and such like, as well as the greater part of the memories are in the subconscious. All preceptions must pass through the subconscious before reaching consciousness, if they reach it at all, and vice versa, all commands from the conscious must pass through the subconscious before expression as physical action. The subconscious is thus the connecting link between the conscious, or waking mind and the body, and as such can exercise a censorship on all thoughts passing through it in either direction.

The Hypnotic State.

Normally there is a very close bond between the conscious and the subconscious, but in the hypnotic state this bond is reduced to a mere thread or severed entirely. When this takes place the conscious is, in effect, a mere observer and as such can exercise no control over the subconscious. Accordingly the subconscious is left exposed to the suggestions of the operator, and so long as the suggestions do not offend the subconscious they will be implicitly carried out. It must be remembered that hypnosis is not sleep, although the word sleep is used for convenience, but is really a state in which the conscious mind is

dissociated from the subconscious and so loses control of the body.

Principles of Inducing Hypnosis.

The process of separating the conscious from the subconscious is known as hypnotism. The method used to induce hypnosis is relatively unimportant so long as a few important principles are adhered to. The first of the requirements for the production of the hypnotic state is concentration, that is, the subject must concentrate on the approaching sleep or trance to the exclusion of all outside interference, which brings up the second point, namely, the reduction of all interference to a minimum. There should be nothing happening within the subject's range of perception which would distract his attention. The third point is that the suggestion and idea of the oncoming sleep should be so predominant that it overshadows all other suggestions and ideas. Confidence in the ability of the operator may be listed as a fourth point, and a general willingness to be hypnotized on the part of the subject as a fifth.

Methods of Inducing Hypnosis.

As regards the actual procedure, each operator usually has his own which he regards as superior to others. Possibly the simplest is to have the subject gaze steadily at a small bright object held slightly above the eye level, the subject being seated comfortably on preferably a straight-backed plain chair. While thus gazing at the object the operator continuously tells him in a soft monotonous voice that he is growing sleepy, that his eyelids are heavy, that he finds it more and more difficult to stay awake. After a few minutes of this procedure

the subject's eyes take on a glassy staring look or may close. When this happens the operator tells the subject firmly that he is sound asleep, and that he will be unable to awaken until told to do so. Usually in this condition consciousness is not completely dissociated, but the sleep may be made more profound by applying suggestions to that effect or by successive hypnosis repeated at intervals of a few minutes.

Following is the procedure which has been used extensively by the writer and found to be highly successful both for entertainment and research. The subject is first given two tests to enable the operator to estimate the ease with which it will be possible to hypnotize him. In the first test the subject is told to close his eyes, roll his eye-balls upwards and backwards as far as possible and keeping them in this position try and open his eyes. As soon as the subject is convinced that it is impossible to open his eyes under such circumstances the second test may be applied. In this test the subject is told to stand stiffly erect, feet together, hands at sides. The operator tells him that he is going to pull him over and that he will be unable to resist. The operator then stands directly in front of the subject, holding one hand near the subject's face about eye-level, and makes a slow motion of pulling him over, the subject meanwhile gazing intently into the operator's eyes. With a good subject the pull may be quite sufficient to overbalance him. The subject is next told to sit on a chair, with feet resting flat on the floor and hands on the knees. The operator then stands in front of him and slowly describes small circles with his hand about eighteen inches from the subject's eyes

and slightly above them, meanwhile telling him firmly that he is sleepy and that he is going to sleep. The operator may count to some number such as twenty, telling the subject that he will be sound asleep when that number is reached. After the subject has gone into a slight hypnosis the sleep may be intensified by applying the appropriate suggestions.

Stages of Hypnosis.

Hypnosis is not divided into any definite stages or degrees, there being a uniform gradation from normal waking to the deepest trance. The operator ^{learns} ~~recognizes~~ by experience only how to recognize the depth of sleep. A safe procedure to follow is to start with a simple suggestion or command, and follow it with others more complex or absurd until the subject shows signs of resisting or rejecting them.

Suggestions.

When giving suggestions to hypnotized subjects it is well to remember the following rule. In the normal waking state the effectiveness of a suggestion varies inversely as it's directness. That is, if the hypnosis is slight make the suggestion reasonable and not too direct. In deep hypnosis the effectiveness varies directly as the directness. Accordingly, if the hypnosis is deep, make the suggestion as direct and emphatic as possible. It should be noted that failure of execution of a suggestion by a subject seriously undermines the confidence in the ability of the operator, therefore no suggestion should be given unless the operator is reasonably sure that it will be obeyed.

Illusions and hallucinations are not possible in slight hypnosis. Sometimes, however, if the suggestion is not too

unreasonable, the subject may go through the requisite motions but declares afterwards, when the memory is restored, that he merely did what the hypnotist wanted him to do, that there was no illusion or hallucination about it. It is seldom that a first sitting results in deep enough hypnosis for the production of such phenomena, but if successive sittings are carefully handled the hypnosis may become deep enough at the third or fourth sitting.

People Susceptable to Hypnosis.

As to who are hypnotizeable and who are not, the following may be said. Practically any normal, sane, sober person can be hypnotized. Those who cannot be readily hypnotized are; lunatics, feeble-minded, inebriates, small children, excessively old people, and people with an anti-hypnotic complex. Most of the refractory subjects fall under the last heading, and if time and patience are available to break down this complex, it is usually possible to hypnotize them also. Generally speaking about four out of every five prospective subjects are readily hypnotizeable. Susceptability to hypnosis is independent of sex, but as a rule women show better obedience to prerequisite conditions than men.

Hypnotism in Medicine.

Hypnotism is quite valuable in the treating of nervous or functional disorders, but such treatment should only be carried on by or under the supervision of a competent physician, as it is easy to aggravate the disorder instead of curing it. Toothache can be removed by hypnotism as can practically any other ache or pain, but such treatment should not be substituted

for the proper medical care. Indigestion and kindred complaints yield readily to the use of hypnotism along with appropriate medicine. Such small but annoying complaints as warts and cold sores can be cured by hypnotism, sometimes aided by drugs. The chief objection to the use of hypnotism in medicine are, the time required to produce a sufficiently deep hypnosis, and the uncertainty of the exact result which will be obtained.

Entertainment.

Hypnotism, if discreetly used, will provide a great deal of highly interesting and instructive entertainment. To the uninitiated it represents a fearsome power akin to black magic, but a little investigation shows it to be merely the operation of a few well-founded psychological principles. The dangers of hypnotism have been greatly exaggerated, possibly for the sake of the effect produced. No person when hypnotized will do anything which he would not do under appropriate circumstances while awake. At times a hypnotized person is considerably safer performing some dangerous action than would be a normal person, for example, walking the cornice on a tall building.

Many interesting phenomena may be displayed in quite slight hypnosis. As an example, a small object is placed in the hand of the subject, the hand is closed and the subject told that he cannot open it. It is often highly amusing to see the lengths to which the victim will go to open that hand. A very effective demonstration involves the loss of memory. The subject is told that when awakened he will have forgotten his name. After awakening he is the cause of much mirth by his obviously desperate attempts to recall the lost name. He may even produce

such articles as his drivers licence in a vain attempt to remember. A word or touch from the hypnotist is sufficient to restore the lost memory. Rigidity of the muscles is also interesting. The subject will remain apparently indefinitely in some uncomfortable or absurd position, without the slightest motion or sign of tiring.

Deep hypnosis displays the hypnotic phenomena to best advantage. Subjects thus hypnotized will hop about the floor croaking merrily, actually believing that they are bull frogs. The subject may be assured that he is Abraham Lincoln, whereupon he will deliver a very creditable speech. In deep hypnosis any part or all of the body may be rendered insensitive to pain. Pins may be stuck into the flesh without the subject even being aware that such is being done. A coin touched to the skin, the subject being told that it is a red hot poker, will cause real pain, as is usually demonstrated by the yell that results, the subject afterwards rebuking the hypnotist for burning him while asleep.

Precautions.

The following precautions are worth noting. Don't hypnotize anyone who is physically not fit, except under medical supervision. Don't hypnotize children; a good age limit is sixteen years. Don't have the subjects do anything which is likely to cause harm to them or others. The operator should completely understand what he is doing before attempting it. Always take extreme care to remove all suggestions likely to be retained, as such can cause considerable annoyance if not actual damage. At any sitting there should always be present people

who are not taking part in it except as onlookers, and a good idea is to have one of them write up a complete record of the sitting and the rest sign it. Such records should be kept for future reference, as they are often very interesting and sometimes quite valuable from the research point of view.

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APPENDIX.

CASE 1.

Mr. V. was hypnotized by means of the fixation method on the second attempt and it was suggested to him that he was in the tropics and that he was very warm. Immediately he removed his coat, then his vest, then his shirt, and was on the verge of removing his trousers when he was told that he was at the North Pole and accordingly very cold. 'Goose-flesh' appeared and he hurriedly donned his clothes, complaining continuously of the cold. He was next told that he was back in ——— and that it was necessary to sing Mr. Noah, which he did, quite lustily. He was then awakened, after it was suggested that he forget all that had transpired during the trance. The sitting covered some twenty minutes, but Mr. V. declared after awakening that he had slept less than a minute and had absolutely no memory of the events of the trance.

Case 2.

Mr. S. was hypnotized and told that it was time to get up. He went through the requisite motions of getting dressed, interspersing them with sleepy comments about 'staying up too late last night'. He was then told that he was a radio operator (his normal profession), and that it was time to start up the station. This he did with remarkable naturalness, making his usual remarks about the motors being cold, etc. He even went through the motions of putting on a phonograph record, after making the opening announcement to an imaginary microphone. When awakened, he had no recollection of his actions, though no suggestion to that effect had been given.

Case 3.

Miss C. was hypnotized and a suggestion given that there should be no feeling in her right arm. Several pins were then stuck into the flesh without the slightest sign of pain. A suggestion was next given that after awakening, when she heard the operator cough she would do the Highland Fling. Amnesia was suggested and the subject awakened. At the prescribed signal Miss C. showed a deal of restlessness, but considerable insistance on the part of the operator was required before she obliged with the Highland Fling.

Case 4.

Miss C. and Miss M. were hypnotized together and were told that upon awakening they would have forgotten their names. Amnesia was suggested and they were awakened. Neither young lady could remember her own name but could readily recall the other's; nor would they respond to their names if addressed by a bystander. Miss C. produced her drivers licence and a club card but at a suggestion from the operator, was unable to read the writing. Miss M. was told that she could write her name, which she did, but backwards! The lost memory was restored by a 'pass' made by the operator, and again removed in the same manner. This was repeated several times, after which the subjects were assured that they were again perfectly normal.

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A Christmas Story: LAMPS TO LIGHT THE WORLD

By

Wilbert B. Smith

The day was dark and dismal,
The sky was overcast,
A cold north wind was blowing,
Heralding Winter's blast;
Store-windows brightly glistened
With merchandise displayed,
Interspersed with sparkling lights,
Christmas was on Parade !

Here and there a Christmas Tree
With strings of lights aglow
And the Star of Bethlehem
The Christian Way to show,
And throngs of happy people
Hurried along the street,
Busy with their own affairs,
Their daily chores to meet.

A newsboy cried a headline
About Atomic War,
Military readiness
And horrors held in store;
While some may voice their reverence
Unto the Prince of Peace,
Their brothers plan destruction,
With violence increased,
Degrading Cosmic Energy
For evils yet untold,
Instead of atom power plants
For Lamps to Light the World !

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ENGINEERS ARE PEOPLE

W.B.Smith

When a politician makes a mistake he justifies it by a bill in Parliament. When a lawyer makes a mistake he initiates a law suit, and sends the bill to his client. When a doctor makes a mistake he buries it, and sends the bill to the heirs. But when an engineer makes a mistake, there is Hell to pay! Q.E.D. engineers must be different!

One of our illustrious ancestors once said that the "Whole world is queer but you and I, and sometimes I have my doubts about you!" which illustrates our propensity to regard everyone else according to our own private standards. Birds of a feather flock together, and engineers are no exception. We have our formal and informal flocks, our learned societies and our bull sessions, and we regard this as the norm, which it is. But is it really adequate?

Every profession has its own special language, and engineering is particularly highly developed in this direction. Even within the profession there are many and varied dialects according to the various branches. Communication is always marginal among people and misunderstandings are common, but between different language groups it is even more difficult. Engineers, however, do have some advantage in this direction in that basic science and mathematics do provide to some extent a common language, but between engineers and the unfortunate rest of humanity there is still a very wide language gap.

Everyone is prone to regard himself and his kind as rather superior and to look a little down on others not so favoured. The engineer is apt to

regard a scientist as a "long-hair", and the scientist in turn is apt to regard a mathematician as an "idealist", and the mathematician in turn is apt to regard the philosopher as a "metaphysician", and so on, each respecting the abilities of the other but catagorizing them as rather impractical. In general we become knowledgeable in these adjacent areas only insofar as they overlap our own.

This brings up the next point, namely that of Authority, spelled with a capital A. Our modern science is a tremendously complex system of knowledge, most of which was contributed by highly specialized people in very narrow areas. If the area is small enough and few enough people are active in it, these people become "authorities" and what they say goes, with one proviso which is the catch in the whole system, that what they say must be stated in terms of one of the many languages or dialects which are understood by people in other areas. Otherwise, they are not understood, and for the reasons already stated, are looked down upon as psycho-ceramics. Our modern science contains a vast number of people who qualify as authorities because they are at once experts in their own areas and speak a language or dialect which some other group or groups understand and who are prepared to vouch for them. Scince it is obvious that everyone can't cover all areas it is equally obvious that Authority must be accepted, and in general we are prepared to do so, if the Authority speaks intelligibly.

However, there is an increasing area of "no-man's-land" which is apparent to those who look at the overall picture, where there is neither Authority nor common understanding. As our frontiers are pressed outward they take the form of spearheads, and leave unexplored areas between them, and if the advance guard gets far enough ahead these areas are closed off and become pockets of the Unknown, or Anomalies. These anomalies are generally not well known, and only those in nearby areas are aware of them, and our

standard procedure for dealing with them is to dismiss them with the glib statement that "if someone took the trouble to study them they could all be explained". I am not so sure. In any advance the tendency is to proceed over the easy terrain and avoid the mountains,- but the rich minerals are usually found in the mountains.

What is really needed in our society is more common understanding, more common language between specialized areas, more interest in the other fellows specialty, and most of all a recognition that in spite of all ideas to the contrary, we are all people.

Engineers, by virtue of their special training, to think precisely, to use information and data gathered by others, to design and build what others want, are in an admirable position to take the initiative in the direction of a common understanding, and there are a great many things we can do to foster the fusion of the myriad of isolated specialists into an integrated whole, to become the science of the future.

For example, when we prepare technical articles let's prepare them with more words and less mathematics. Let us explain in plain english what happens in the black box instead of trying to impress someone (probably ourselves) that we are brilliant mathematicians. Let us prepare more papers directed at acquainting people in other areas with what we are doing and why. Let us not be afraid to include areas a bit beyond our immediate specialty, thus building a link between two otherwise isolated diciplines. Within the experience of every engineer there is the romance of challenge and accomplishment, so let us share this with others and in so doing contribute to a common understanding of at least a little of our way of life. I am sure that if there is to be anything like world wide understanding it will have to come about in just this way. Maybe, as engineers, we should be people too and show the way.

The basic difference between engineers and the rest of humanity is the engineer's training to use data constructively and take as much as possible into account. In other disciplines there are other characteristics which are sometimes not entirely compatible with the engineer's way of thinking and therefore barriers in communication and philosophy exist. We, as engineers are inclined to regard such other disciplines as "ivory tower" and aid and abet the occupants in maintaining their isolation. Maybe we should tear down such walls rather than help build them, and because of the engineer's broader background maybe we should make the first moves.

The best way to dissolve a barrier is to penetrate beyond it and work from both sides. An ancient king once asked his councillor how best to get rid of an enemy and received the reply "Make him your friend!". In the world of science this is particularly true because differences cannot long exist in an atmosphere of friendly understanding. It is through the resolution of differences that progress is made. Nature is ONE, and there is one truth no matter how many aspects it presents to the various disciplines or how many interpretations there are of it. Remember the poem about the Six Blind Men of Indostan who went to see the elephant. If the barriers among them had not existed, even with a little understanding, each would have had a very much better idea of the elephant than he could possibly have gleaned through his own capacity for observation. I maintain that right now we are all looking at the same elephant from widely different points of view, but because of our own specialization we see only very limited aspects of it and none of us really understands what the critter actually looks like. Maybe we should tear down the barriers, pool our understanding, and take a new look. If we are People first, and engineers, scientists, mathematicians etc., second, we should be able to do this, and as Engineers I think we should make the first move.

THE PSYCHOLOGICAL ANOMALY

W.B.Smith

The Oxford Dictionary defines Psychology as "Science of nature, functions, and phenomena of the human soul or mind." and Science as "Systematic and formulated knowledge; pursuit of this or principles regulating such pursuit." There are deep implications in these definitions which, if we accept, lead us into very interesting areas and right up against an anomaly. There is little doubt that when we study or pursue any subject we do so to acquire knowledge about it; to ascertain the truth concerning it; and to become acquainted with it. Therefore, it is the Reality for which we search, not its interpretation.

In psychology we deal with the Normal and the Abnormal, and we would like to have a clear cut line between them, but unfortunately this is not the case and the one blends into the other. It has been said of one old gentleman that he once remarked, "The whole world is queer but Thee and Me, and sometimes I have my doubts about Thee!" We are all most prone to evaluate everyone else according to our own yardstick, but who is there to say that each of our yardsticks contain precisely thirty six inches? In general, we agree that when deviations occur wherein a pattern of behaviour varies considerably from a familiar median, that pattern is "abnormal", but can we honestly say that it is not right, true or real? Patterns of behaviour which are quite normal at certain times and in certain places may be quite out of place or abnormal under different circumstances, but does that necessarily invalidate those patterns?

Most textbooks on psychology are replete with lengthy discussions on normal and abnormal patterns of behaviour, always referred to the author's particular yardstick, and still more lengthy expressions of opinion and

interpretation of the patterns, and many exotic words are coined describing these abnormal patterns.

By mutual consent most psychologists have agreed that the norm ought to be that pattern to which the majority adhere, and while minor deviations are tolerated major ones are regarded as illnesses which ought to be treated to restore the norm. But there seems to be marvelously little concern that this rather artificial norm might be very much lopsided according to some more nearly absolute standard, and precious little is being done to establish any such standard.

In the definition of psychology reference was made to the soul and it was implied that this was something rather apart from the body. If this is truly the case, then it is the viewpoint of the soul which should be important rather than a mere physical pattern of behavior. Maybe the soul itself should prescribe the norm against which its pattern of behavior should be gauged.

We have at the present time, and have had all through history people who were "ahead of their times" and who demonstrated patterns quite at variance with the currently accepted norm. If these people were productive and kept out of trouble they were accepted, otherwise they were burnt as witches or incarcerated as insane, and these reactions exist today, except that we have names for the "ailments".

In the full knowledge that the human soul (ego, entity, I AM, or whatever it is called) is something quite apart from yet intimately associated with the physical body, and persists and develops through incarnation after incarnation, and is in essence the governing principle of the physical body, can we in all honesty judge the viewpoint of the soul? Can we truly establish an artificial norm against which it should be gauged?

Do we really understand a condition just because we have given it a name?

Many of us give lip service to the Christian faith, saying that our ideal pattern of behavior emulates that of Christ, yet if Jesus were to be inspected psychologically there is little doubt that he would be labeled a paranoid or some other exotic name to establish His particular pattern of deviation from the norm. Today there are quite a number of people who claim to have had conversations with Jesus, and if we are true Christians we must believe that this is possible. But we cannot prove this point since we have access only to the person making the claim, and if we claim to have checked the matter with Jesus we automatically place ourselves in exactly the same category as the paranoid who makes the claim in the first place!

We have a rather narrow window of perception through which we can observe the human soul, with a lower level just recognizable as human and an upper level just recognizable as divine, with ourselves being somewhere near the middle of this window. If we are quite normal, then most of the other people whom we observe seem to be located near the middle of the window with a few deviates at one side or the other. The people near us we can understand, but those near the edges of the window are understood with the utmost difficulty, if at all. However, if we ourselves are near an edge of the window (the window of the majority) then our own window appears to be slid along so that we are still at the middle, and the majority are offset well to one side, with some even being located outside the window, and therefore beyond our understanding. In this, as in all else in this universe which we inhabit, everything is relative and must be gauged by us relative to our own position.

Probably the greatest problem which psychologists have in dealing with those who deviate appreciably from the norm, is that they don't want

to be "cured". But did it ever occur to anyone that a "cure" may not be what is called for? Maybe, from the viewpoint of the soul involved, its pattern is quite normal and it is the rest of the world that is displaced. If the soul has not yet evolved up to the median standard no amount of "treatment" will ever correct this situation; only time and experience through further incarnations. If, however, the soul is further evolved than the median, no amount of treatment will return it to the median. All this is of course, quite apart from actual mental sickness, which is in its own way similar to any other sickness to which the physical vehicle may be subject. The real job of the psychologist should be to distinguish between mental sickness and deviations due to the relative evolvment of the soul, treating the former and trying to understand the latter.