

Soviet Union Magazine reported in 1962 on new method of photography invented by Semyon Kirlian which captures emanations like these from human chest.

"A reliable basis for the belief
in the survival of the soul and memory ..."

Dr. Gustaf Stromberg's

NONPHYSICAL WORLD

By James Crenshaw

GUSTAF STROMBERG, who before his death was one of the world's foremost astronomers, believed that all life, all matter, everything originates in a nonphysical world and remains rooted in that world. He visualized a kind of eternity dimension from which energy and form emerge according to a purposive plan of preexistent patterns or fields which govern the percepti-

ble world of the five senses.

Dr. Stromberg, for nearly three decades on the staff of the Mt. Wilson Observatory in Southern California, relied on scientific data and the ideas of his fellow-scientists to promote his view that an immaterial world supports and guides both the development of living forms and the nature of so-called inanimate matter. Moreover, he



ABOUT THE AUTHOR

A NATIVE of Oregon, James Crenshaw grew up in California, attended San Diego State College and UCLA and was graduated with a B.A. in English literature. His career is writing — as a staff member on daily newspapers and also free-lancing. He is the author of one book, "Telephone Between Worlds," now in its 18th printing.

Over the years he became expert in covering court cases and matters involving the law. As a consequence he has been honored seven times by the State Bar of California. He also is one of the few laymen to have an article published by the Journal of the American Bar Association.

He has been married for 15 years to Brenda Rowland Crenshaw, British medium and lecturer.

came to the conclusion that consciousness survives its association with physical matter and that memories are carried over into the nonphysical world.

His theories now are being brought up to date by other scientist-philosophers who are finding further evidence that the mechanistic nonteleological (purposeless) concept of life is out of date.

When Stromberg's book The Soul of the Universe first was published in 1940 (David McKay Co., Philadelphia, Pa.) his idea that organizing fields are the directing forces behind living forms had not been fully corroborated in the laboratory. Sub-

sequently at Yale University Dr. H. S. Burr and his associates performed a series of experiments to test their own "electrodynamic" theory of life. And their investigations showed that all living plants and animals are surrounded by electrical fields, complex in pattern and extending well beyond the visual limits of the living organism. Most significantly, they discovered that when the oxygen supply necessary to maintain the metabolism

Kirlian photos of finger in high-frequency field suggest luminescence is intimately linked with life. Series taken of leaf show flares, twinkles and glows as colors fade, then disappear when leaf dies.

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of an organism is reduced, the measurable (and observable) field enveloping and apparently maintaining it contracts without change in structure and disappears completely when death ensues.

Burr stated, "It is hard to escape the conclusion that the electrical pattern is primary and in some measure at least determines the morphological pattern."

This is a preliminary conclusion of the greatest importance to biologists and scientists because if it is correct it means that living matter is organized in all its stages of growth by an electrical force field which seems to have a kind of intelligence of its own and which disappears at death leaving the material body to disintegrate into the dust of its outer chemistry.

Stromberg postulated that such fields emerge from and return to what he called the non-physical world and he pictured the world of physical forms as patterns of energy that emerge from a nonphysical world which has its own immaterial structures. Living matter in particular, he said, arises out of and exists because of the nonphysical world which—like Plato's archetypes—governs the forms that energies take as they emerge from this intangible realm.

The structure and composition of living organisms, he found, were determined by "immaterial wave systems" or "living fields" having innate properties that enable them to arrange certain types of molecules into the complex, highly organized forms of living plants and animals. The directing power of this unseen organizing energy is to be noted especially in the process of mitosis (cell division). These observable processes have made it possible to develop a scientific theory of the relationship of mind to matter, incidentally providing a reliable basis for the old belief in the survival of the soul and its memories at death. In other words, the wave patterns associated with memory and personality necessarily would carry over into the nonphysical world, perhaps to reemerge (reincarnate) physically at a later time with modifications depending upon the developing consciousness behind the emerging patterns.

Although Dr. Burr and his associates at Yale were working on their experiments while Dr. Stromberg was formulating his theory of the nonphysical world Dr. Stromberg was not aware of this corroborative investigation until his book was completed. In his experiments Dr. Burr placed extremely sensitive microvolt

meters close to and in many cases within the living organisms. He and his colleagues confirmed the previously observed fact that the electric potential in a living fluid mass varied from one point to another, thus indicating a pattern. With their refined equipment they were able to map the organizing fields of force and the changes in these fields during the normal growth of the organism. They also measured and mapped changes during the more drastic process of metamorphosis — as when a larva changes into a butterfly.

After the publication of *The Soul of the Universe* Dr. Stromberg proposed, on the basis of the Yale researches, a theory of "autonomous" living fields. Stromberg believed the sources of these organizing electric fields could not be located in the electrically charged particles of which matter generally is supposed to be composed. Rather, he believed, they should be regarded as "singularities" (motivating units) in preexisting force fields beyond space and time and having no metrical properties, such as size. They would, however, have topological or morphological characteristics (form).

"Fields of this sort can be imagined as existing in an extremely contracted and dormant

form in an egg cell or seed," Stromberg said. "Going one step further, it may be postulated that the living field, when it is in its potential form, has no size at all, in which case it must be regarded as a nonphysical potentiality."

Stromberg further concluded that the idea of living sources in the nonphysical world becoming living elements in the physical world was in full harmony with his previous theory of emergent energy.

"Life seems to have emerged from another world' than that described in the science of physics," Stromberg commented.

He felt this idea paralleled the idea presented by the Burr group which postulates that organizing fields are "primary properties of the universe" and that they are, to a greater or less extent, modified by the presence of matter, the field and the particles being thus dependently related."

"In order to explain the relationship between mind and matter," Stromberg said, "one must assume the existence of a non-physical world." There are, he continued, many types of emergence from the nonphysical into the space-time world and, he concluded, the two worlds are "everywhere contiguous" — that

*This quotation is from a letter Burr wrote to Stromberg.

na," he once declared.

Likewise he was sure that man's spiritual and ethical development continues in the "cosmic abode" beyond space and time (until he has fulfilled the mission for which he was created.)

"We shall now make a fundamental assumption," he wrote shortly before his own journey into eternity. "In the nonphysical world beyond space and time, which has here been called the eternity domain, lies the ultimate origin of all things: energy, matter, life, consciousness and mind. In short, all the characteristics of the world, physical as well as mental, are supposed to have their origin and their sustaining "roots" in this recently discovered extraphysical domain. This assumption should be regarded as a 'working hypothesis' and its justification depends on whether or not it can explain, or rather help us to visualize, the relationship between physical and mental phenomena."

Physicists who generally have abandoned the old notion that ultimate particles are the substance of matter henceforth should find the fifth or eternity dimension compatible with the wave nature of matter.

Since they regard matter as a form of energy, Stromberg not-

ed, "The radiations from the sun can be described mathematically as a wave motion, although not as a vibration in a material substance (medium). The 'waves' represent the chance of energy emerging at a particular place in the physical world. What emerges, radiation, consists of small parcels of energy which physicists call photons and corpuscles. Energy can be regarded as emerging from a nonphysical world into a physical world."

Particles are the result rather than the cause of "small parcels of energy" emerging into the physical universe.

"It has been found," Stromberg said, "that the properties of a field of force cannot be the effect of electrically charged particles assumed to exist within the atom. For instance, electrons do not, as formerly was assumed, move in orbits around the atomic nuclei or like bullets from one place to another."

In a 1946 paper for the Franklin Institute on "emergent energy" he wrote, "In matter, it is the field structure that moves and not the corpuscles involved." * The error that has crept into our scientific thinking is that we have taken over the old idea of solid matter in continuous motion, forced on us by the crudeness of our organs of perception,

is, adjoining or in contact.

He pictured the emergence of both mental and physical qualities into the physical world of space and time as including the senses of color, momentum, pleasure and pain, as well as energy and its manifestations. Hence, because the origin of mental qualities is in the non-physical world it would follow that a personality that has lost its physical shell could continue to be either hellishly or paradisiacally aware of them there.

Stromberg's thinking in his later years (he died in January 1962) was considerably influenced by the discovery of what has been called the fifth or "eternity dimension" so named by a group of British mathematicians headed by J. G. Bennett. The introduction of this fifth dimension, designed to simplify and generalize the familiar physical laws, has been useful in theoretical physics, especially in formulating the elusive unified field theory—a mathematical expression in a single formula for all known facts about electric, magnetic and gravitational forces.

Stromberg noted that Einstein was unable to formulate such a theory, although he made several attempts to do so using only the four dimensions of space and time.

"The addition of a fifth dimension in the cosmic reference frame has made it possible to include in the description of the universe those characteristics which do not change with time," said Stromberg. "Bennett therefore gives the fifth dimension the expressive name 'eternity.' The main reason for the introduction of this new dimension in our world picture was the need of a domain in Cosmos in which no dissipation of energy takes place."

After Bennett's book on the fifth dimension appeared Stromberg realized that the "eternity" dimension was practically the same as his own concept of non-physical time in the world from which emergent energies and patterns arise. The introduction of the eternity dimension into the framework of theoretical physics made it possible to conceive of a real world beyond physical space and time.

Stromberg believed that the "eternity domain . . . is the abode of God," as well as the abode of "man's immortal soul after the garment of flesh has been cast off." He also believed man can maintain communication with this universal power.

"The introduction of the five-dimensional world-frame has made it possible for us to explain a number of psychic phenome-

and have applied it as a characteristic of the elements of matter. When this idea of moving corpuscles is abandoned, our difficulties in obtaining a unified picture of the corpuscular nature and the wave nature of matter and radiation disappear . . ."

Dr. Stromberg took the position that, in the case of atomic structure, the old question of which came first, the chicken or the egg, had been settled. The Greek notion of solid particles as the building blocks of matter was gone forever and in its place the idea of the "autonomous field" was substituted. Fields of force, he maintained, were the governors of all structures and in this concept he has had widespread support.

"The field that determines the characteristics of the atoms and the propagation of electrons," he said, "consists of oscillating elements and has properties similar to a system of waves, and these waves determine statistically where and when we can expect energy-carrying particles (such as electrons) to appear.

"It also follows that the fields which determine the structure and function of a living organism are autonomous; that is, they are not determined by the configuration and actions of the atoms in the matter of which the organism is built."

Therefore, particles are not the motivating causes of fields of energy but rather the result. "Particles at rest," he declared, "have energies, masses, angular momentum and in some cases at least, electric charges of certain definite amounts, a fact which indicates that they have properties which cannot be expressed in terms of our concept of continuous space and time."

Einstein, who wrote the foreword for Stromberg's book, asked in his own book of essays, *Out of My Later Years*, "Should it not be possible to explain the total inertia of the particles electromagnetically?" And he answered himself, "What appears certain to me . . . is that in the foundations of any consistent field theory there shall not be, in addition to the concept of field, any concept concerning particles. The whole theory must be based solely on partial differential equations and their singularity free solutions."

Another scientist went so far as to state that the solid atom had been reduced almost to a mental concept.

Stromberg's thesis in support of energies emerging from a nonphysical world into the world of matter (as we know it) leans heavily on the idea that particles are, in fact, bundles of patterned energy which impinge upon the

physical senses because of their vibrational structure.

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The existence of "organizing fields" is something more than a mere theory since the pioneering work done at Yale and other research centers. In recent years there has been a great deal of research in connection with what have become known as "standing waves" and electrical fields associated with living matter which greatly supplements the Yale experiments. Indeed, the bridge between physics and biology in this area of research is becoming broader and firmer as the years go by.

Dr. Stromberg wrote: "Erwin Schrödinger, the founder of modern wave mechanics, has applied wave mechanical considerations to explain the stability of the fields governing the structure of living organisms. He compares the genes, the hereditary elements existing in the nuclei of the germ cells and reproduced in the body cells, with liquid, aperiodic crystals which are relatively stable at ordinary temperatures.

"The structure of the genes in the germ cells is duplicated in the genes of the body cells, and the wave system in the genes serve as governing and stabilizing centers in the formation of a living organism.

"The fixed structure of an organ, for instance, must then be regarded as a result of stabilizing factors in the nuclei of the cells. Such stabilizing effects are evident in the healing of wounds and the restoration and regeneration of damaged organs."

German embryologist Hans Spemann (Stromberg calls him "one of the greatest") as long ago as 1921 introduced the idea of organizing fields after experiments which demonstrated that, in the blastopore (the tiny opening of an embryo in its gastrula stage), a progressive wave of organization can be observed in microscopic studies as changes in the appearance of the cells occur. Significantly, all the cells appear to have the same latent potentialities and it is the field that seems to determine which of these potentialities will be developed in each separate part of the embryo.

Most easily recognized is the stage when the outer cell layers of the blastopore are turned into the cavity of the embryo, a process that takes place in man and in practically all animals. The organization and development of the various bodily parts and functions are equally well directed.

"We can compare a living field with a melody," said Stromberg. "A musical melody is the effect

cause. These fields not only govern structure, they are structure. Because there is considerable evidence that these fields are "autonomous" — not dependent upon the structures we perceive with our five senses for their being — the mechanists would find it hard to account for their directive actions by chemistry alone.

As these directing fields disappear into some nonphysical realm at the death of the organism (or contract to the point of nondetectability) Stromberg and his supporters believe they originally must have emerged from the same nonphysical world according to an infinite plan worked out by what they call the

"Soul of the Universe."

What does all this mean to the field of psychical research and speculations on the ultimate destiny of man?

Certainly it gives new life to speculations on reincarnation as part of the scheme of life and on the nature of man's abode in the nonphysical world.

What is the relationship and importance of the nonphysical universe to our everyday world?

* * *

These questions and some of the scientific bases for positive replies in line with Stromberg's theories will be discussed in the second part of this two-part article, in the next issue of *Fate*.



WHAT WILL IT GROW UP TO BE?

By Helen D. Kennedy

ARE WE ABOUT to create a monster? The National Aeronautics and Space Administration has proposed placing new life forms on other planets. One such life form would be capable of dissolving and changing rocks into organic compounds useful to man.

If atmospheric conditions on other planets were the same as the earth's this would provide the answer to many of our own ecology problems. Unfortunately, of course, this is not the case.

Dr. William Kauffman, an

astrophysicist at Griffith Park Observatory in California, characterizes the idea as a "mad scientist" adventure. He feels that the introduction of originally harmless, helpful life cells might create a situation in which the cells could undergo such rapid mutation that they might become dangerous. The results, he said, are unpredictable. No one knows what changes could take place—and they could be uncontrollable.

Are our science fiction dreams becoming real nightmares?

on our organs of hearing a time sequence of frequencies and the melody is not changed if it is played fast or slow, forte or pianissimo, provided the frequencies and their order are unchanged.

"A field of force is a pattern of frequencies existing in space as well as in time. A living field can therefore be described as an intricate frequency pattern, a 'symphony of life' that retains its properties when undergoing great changes in size. The intricate physical properties indicate the existence of qualities of a type quite different from those described in the science of physics."

What about the role of the so-called "genetic code" in this symphony of life?

The mechanists, who fast are becoming a minority among those who seek to present a comprehensive picture of life forces, would have us believe that the genes and chromosomes, along with those mysterious genetic substances known as DNA and RNA, produce their effects by mere chemical reactions — not too well understood at the present time, to be sure, but ultimately explainable in terms of chemical changes if we look close and far enough.

But this mechanistic structure rests heavily upon an implied

acceptance of the idea of "discrete" (individually distinct) particles. Thus the genes and their codes and the strange substances (DNA and RNA) which are associated with the transmission of specific and grouped hereditary traits would be pictured as computerized elements in a fabulously complex and minutely programed machine.

It is true that ribonucleic and deoxyribonucleic acids, although so far not artificially synthesized, can be shown to bring about specialized genetic results. This tends to support the purely chemical theory of heredity, especially as certain combinations of traits appear to be associated with one substance — as if there were a configuration of grouped characteristics — whereas single traits not so definitively related seem to go with another genetic substance.

Stromberg and those scientists who agree with him answer that since we no longer are concerned with particles as far as physical structures are concerned all such combinations must be considered a magnificent interplay between vastly complex fields of force. There are no such things as particles in the solid sense; there are only energy fields which necessarily govern the activity of the apparent particles and which are a result, not a

ALL OUR MEMORIES are indelibly engraved in a living electrical field that is rooted in a nonphysical but very real world. After our death, when our mind is no longer blocked by inert matter, we can probably recall all of these memories, even those of which we were never consciously aware during our organic life."

The man who said this was one of the leading scientific thinkers of our age. Many believe his conclusions will profoundly influence future interpretations of

"A reliable basis for the belief in the survival of the soul and memory . . ."

Dr. Gustaf Stromberg's NONPHYSICAL WORLD

By James Crenshaw

Part II

scientific discoveries, especially those relating biology and physics to the nature of life and the ultimate destiny of the individual.

The late Dr. Gustaf Stromberg, world-renowned astronomer, mathematician and physicist, on the staff of the Mt. Wilson Observatory in California for 28 years, also said:

"A new and effective element

has lately been introduced into our scientific world picture. In reality, the new element is very old, since for many centuries peoples of many cultures have intuitively felt that such a source of power must exist. From an analysis of scientific discoveries in various fields I think I have been able to show that by assuming the existence of a Universal Mind capable of purposive activity we can better understand the world in which we live and of which we all are parts. In simple language, this Universal Mind

can be described as a Being of unlimited power.

"It is this Being we call God."

Stromberg based this conclusion on his scientific studies. He said he had found that "a concept similar to the God of many religions is indispensable for a full understanding of modern science."

He went on to say, "The idea of a God is needed to secure a

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cal world, where space and time do not exist in the earthly sense.

While Dr. Stromberg did not endorse mediumship in some ways, he went further. He said that communication between the world of the here and the hereafter — between the physical and nonphysical or eternity realms — whether proved or not should at least be theoretically possible. Such an idea, he said, would not be contrary to the laws of nature. And it is interesting to note that spiritistic communicators often refer to themselves as living in a world where there is no time (although there is a sequence of events) in earthly terms.

In the foreword to my own book, *Telephone Between Worlds* (DeVors & Co., Los Angeles, Calif.) Dr. Stromberg wrote concerning extensive studies of psychic phenomena, by the British and American Societies for Psychical Research and by universities of high standing in the United States and Europe:

"A mass of evidence has been collected which, among other things, has proved that the phenomena of telepathy and clairvoyance are certainly real and involve a direct communication between the minds of different people.

"The reason why the reality of such phenomena has not been generally accepted lies — and this is an interesting commentary on the way of thinking in the modern world — not in any inconsistency or any incompleteness in the evidence itself, but in the absence of any scientific theory which could account for the observed facts.

"In recent years some progress has been made in the development of scientific theories for the explanation of psychic phenomena in general. One of these theories was developed, not to explain psychic phenomena, but to give a satisfactory explanation of the high degree of organization in

the living world and of the relationship between our nervous system and our mental activities."

He, of course, was referring to his own theory of emergent energies and organizing fields arising from a non-physical world. He also was referring to the interdependence of memories and consciousness as nonphysical entities and their manifesting bodily organisms in the physical world.

Stromberg concluded there is a law of the conservation of memories just as there is a law of the conservation of energy, momentum and electric charge. Memories are preserved and can be reproduced at a later time and also can serve to identify a particular "soul."

"Our memories," he wrote, "cannot be imprinted in the atoms of our brains, since new atoms are continuously incorporated in the brain and the old atoms are removed as waste products, so that we have a 'new' brain in a relatively short time. Memories must therefore be imprinted in or associated with the brain field; that is, the nonmaterial field of force that organizes and stabilizes the matter of which the brain is built."

The field of the brain, as distinct from the atoms and molecules which make up the physical structure as a governing matrix, gives it the complex nature which it manifests. This field is extremely stable, he said, because the imprints upon it (that is, memories) can remain unchanged during a whole lifetime, nor are they destroyed by the penetrating cosmic radiation to which the brain is continuously exposed. He wrote:

"Our bodies are continually dying; every second some cells in our body die and others are born. This process is modified in our brain, where new cells cannot be formed by division and therefore must exist in potential form in the embryo and in the egg cell."

logical basis for the modern theories of the origin of matter and energy. It is needed to understand the origin of the organizing and purposive electrical fields found to exist in all living organisms and cells.

"The idea of a God in the form of a Universal Mind is necessary to explain the origin of our own mind and our consciousness."

His broad, universal viewpoint evolved over the years as he observed the heavens through the great 100-inch telescope (the world's largest until the construction of the Mt. Palomar Observatory) and as he studied the related findings of science in fields other than astronomy.

He had concluded by 1940, when his first book *The Soul of the Universe* was published, that behind the physical world lies an all-important nonphysical world in which everything we perceive with our five senses has its roots. Furthermore, he believed all life and growth are governed by emergent energies and living fields which become physically manifest from this nonphysical world.

The discovery and measurement of "organizing fields" in association with living matter, as principally reported at Yale University, corroborated his theoretical findings. Then when the British mathematician J. G. Ben-

nett and his associates came up with a tenable addition to Einstein's fourth dimension called the "eternity" or fifth dimension, Dr. Stromberg found further corroboration for his concept of a great universal realm of unseen forces that impinges upon and directly motivates, if it does not govern and control, all that exists in the solid world of our senses.

"The introduction of an eternity dimension in the framework of theoretical physics has made it possible for us to form a picture of a realm beyond physical space and physical time," he decided.

What relationship does human personality, thought and memory have to this newly conceived eternity?

Stromberg was gratified to find that his earlier conclusions concerning the indestructibility of memory and the thus implied surviving consciousness after physical death fitted easily into Bennett's eternity dimension — a kind of perpendicular plane where a nonphysical time exists that cannot be measured by clocks. (Bennett worked this out mathematically with consummate skill.)

Stromberg said he believed Bennett's eternity dimension was practically the same as his own previously described nonphysi-

"Memories probably cannot be associated with any particular nerve cells. Like thinking, they cannot be located in any isolated part of the brain. Instead, they seem to be associated with the brain field as a whole. When a man dies his brain field contracts and his brain disintegrates quickly, since its structure is no longer sustained by its organizing field. This field contains all the memories of the man, his soul, if you want to call it so."

"Where does it go to? Like the other fields (associated with living bodies) it goes to a world beyond space and time. It goes to the same world from where it originally came, the world where life itself has its origin. Since it has no longer any field structure, we should not call it a field at all and the only name we can give it is the soul."

In dealing with memory in relation to psychic phenomena — and thus touching on the whole problem of personal survival — Dr. Stromberg referred to spiritistic communications as contacts with "memory complexes." These, he said, well may belong to a person who recently has died or has been dead — in the biological sense — for a very long time.

"Facts can be presented which support this view," he wrote in a 1957 paper on "Psychic Phenomena and Modern Science."

"It has been established that the communications imparted through mediums in trance or in hypnotic sleep sometimes contain information unknown to any living person and which has been verified by subsequent investigation.

"Although so-called spirit messages capable of verification are rare, there should be no difficulty in investigating them. If the occurrence of veridical messages of this sort can be definitely established, it points directly to the existence of a pool of

discarnate cosmic memories."

Interestingly enough, within months after the astronomer died in 1962, Mrs. Gustaf Stromberg was unexpectedly invited to a Spiritualist meeting. Some friends took her at the last minute. Her husband purported to manifest and spoke to her three times — once in English, once in Swedish (his native language) and once in Danish. Few knew that his mother had been Danish and that he had learned the language from her at an early age in Sweden. The conversations, Mrs. Stromberg said, were in the vein and style of their spoken interchanges during his life.

"Since thoughts belong to the eternity domain of the universe," Dr. Stromberg had written, "we conclude that the ideas and associations of men who have long been dead, in the biological sense, may still exist in effective form and can influence the thinking and ideals of modern men. If this is so man is not only omnipresent, he is also everlasting."

However, he did not rule out reincarnation. Since the organizing fields of living matter seem to be connected with some directing force — ultimately with a cosmic purpose — he could understand that the subsisting memories of a "soul" could, by some conceivable circumstance, be submerged and reprojected into a physical life form. This would then be merely one step in the "wheel of necessity" or cycle of reincarnations in which the submerged memories would have a profound motivating influence upon the outwardly manifested life of the individual.

He specifically subscribed to the ancient belief in indestructible "akashic records" or cosmic memory imprints of individuals, groups and worlds — an infinitely complex recorder system in the universal ether, whereby memories and emotional impressions are permanently maintained.

"If we accept the theory of the indestructibility of memories we should expect that every event that has been registered in the consciousness of any man has been recorded in the eternity domain of the universe," he declared. "In this way, we arrive at the old idea of an indestructible 'akashic record,' well known from Indian philosophy but now expressed in modern scientific form.

"It seems that we are able to pick out, from the enormous pool of cosmic memories, those which represent our own experiences, with the exclusion of all other memories. But sometimes we seem to pick out memories which belong to an entirely different personality. In itself this is not more difficult to understand than are the known facts of telepathy."

He also said, "Although seldom considered among psychic phenomena, conscious memories should definitely be included among them. They constitute important manifestations of the human psyche, but we are so familiar with them that we are apt to forget that the existence of memory requires an explanation. I believe that if we could solve the mystery of memory it would give us an explanation of many other psychic phenomena."

Dr. Stromberg criticized the old idea that memories are represented by grooves or impressions on the physical brain. He pointed out that the brain is a "fluid structure," that we can no more make complex and lasting impressions on a brain than we can write our life story on water or shifting sands.

In arriving, at his general conclusions regarding the survival of the human personality he largely ignored the great body of psychological research literature and the dogmas of organized religion, although he noted that some surviving memories probably will torment us and others bless us in

the nonphysical world. Our conscience, he said, gives an inkling of what we can expect in a more intense degree in the nonphysical realms.

He added, "This, it seems to me, is the heaven and hell indicated by the many new discoveries in modern science."

Stromberg agreed with philosopher Henri Bergson that the atoms in our brains are obstacles that prevent an avalanche of feeling, thoughts and memories from descending upon the earth-conscious mind all at the same time.

"The atoms form a screen or veil," Stromberg said, "that makes it possible for us to concentrate on the immediate requirements of our earthly life. When this veil disappears at death, our memories from this and perhaps from earlier lives crowd in upon us without hindrance, tormenting us or blessing us, and above all, teaching us about the real meaning of life."

"If Bergson is correct and if by life we mean mental rather than physical development then when death comes our real life begins anew."

"The good and highly developed men can be assumed to be quite happy in the nonphysical world and feel no urge again to visit a place like the sorrowful earth."

"But this suffering cannot be an end in itself; it would serve no useful purpose if it did not teach the suffering individual a lesson useful to him in the future."

Stromberg believed conscience and a storehouse of memories, carried over into the nonphysical world, thus earn for the individual not only the deserved rewards or whatever may exist in the eternity realm but the opportunity for development, improvement and progression, just as many religions have taught throughout history.

REPORT FROM THE READERS

but much mystery still surrounds his background in Europe as well as his activities here in America and Hawaii. He was a nephew of Count Leo Tolstoy and his followers always called him Baron Fersen.

Any information FATE readers can give me will be appreciated. — Stephen R. Lyter, 3129 W. Logan Blvd., Chicago, Ill. 60647.

Can any FATE reader help me find Madam Pearl? I would like to know where she lives for what newspaper she now writes. In her column she gives advice on horse-racing, including names and numbers of the horses. — Louder Accedo, 92 - 7th Ave., Apt. 12B, Newark, N. J. 07104.

I would like to hear from anyone who has had any type of out-of-the-body experience. Please write me giving as much detail as possible. — Weeks Parker, P.O. Box 572, Fayetteville, N.C. 28302.

GUSTAF STROMBERG'S WRITINGS

Since the publication of my two-part article, "Dr. Gustaf Stromberg's Nonphysical World" (May and June 1971 FATE), I have received so many requests for information about where his writings may be obtained that I have compiled the following:

Dr. Stromberg's *Soul of the Universe*, *The Searchers* and *Man, Mind and the Universe* are now published in paperback by the Educational Research Institute, P.O. Box 4203, North Hollywood, Calif. 91607. The Institute also publishes Paul E. Sabine's *Atoms, Men and God*.

Dr. Stromberg's treatises on "Psychic Phenomena and Modern Science," "God's Place in Modern Science" and "Space, Time and Eternity" may be obtained from the Astara Foundation, 261 South Mariposa Ave., Los Angeles, Calif. 90004. — James Crenshaw, Los Angeles, Calif.

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elements and functions. Each element of life exists in a potential form, as in the idea in the nonphysical realm, or as Stromberg stated, "the ruled of the physical."

He continued, "The physical world of space, time and energy and the nonphysical world of ideas are in potential contact with one another and when certain contact points are stimulated or activated a mental element emerges as a physically effective organizing element (a living force field) into the physical world. "If molecules of the proper kinds are present the organizing field, expands and the subsequent incorporation of matter makes it physically observable. In this way we can understand how a pure idea in the eternity domain can become 'flesh'."

"Readers have been given for the belief that an active God exists in the nonphysical world beyond space and time and that with our mind we can maintain communication with this Universal Power. I believe that the 'eternity domain' is the 'abode' of God and that it is also the abode of man's immortal soul which represents his real self after he has discarded his garment of flesh. "I believe also that in this cosmic abode beyond space and time man's spiritual and ethical development will continue until he can attain the mission for which he was created."

Gustaf Stromberg was saying that, contrary to some modern thinking, God is very much alive and only the old-fashioned understanding of him is dead.

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Of course, there is a certain amount of conjecture in all this but the least we can say is that there is no conflict between modern science and the age-old ideas of a life after death, with rewards and punishments.

"Wise men through the ages have intuitively grasped these fundamental ideas concerning the meaning of our lives. This is not surprising, since thinking is a fundamental characteristic of the nonphysical world, and our ideas are rooted in this world, from which we all have come and to which we return at death," he wrote.

Stromberg's beliefs are supported by similar statements made by the late Sir James Jeans, eminent British astronomer and physicist, who based his conclusions on his studies of the nature of matter and its atomic structure. He once said, "We are led conjecturally to think of space and time as a sort of outer surface of nature, like the surface of a deep flowing stream. The events which affect our senses are like ripples on the surface of the stream but their origins — the material objects — throw roots deep down in the stream."

"... We have no right to assume that this external world is ... itself confined within the limits of space and time ... we must move to some new plane of thought before we can realize that the particles and the waves are shadow pictures of one and the same universe."

It is interesting that Jeans used the phrase "new plane of thought," implying a transcendent level of sense perception or thought beyond the strictly physical plane of perception. Perhaps it is no coincidence that both his and Stromberg's choice of words seem to coincide with the Spiritualist contention that man and his memories — in other words his mind and personality — gravitate to

other planes of existence after death, there to face the consequences of good, bad and indifferent thinking and behavior on the earth level.

These planes of the Spiritualists are pictured as ever ascending shells of consciousness, surrounding the earth world like layers and finally merging into a higher universal realm beyond the pull of planetary influences.

Dr. Stromberg himself, without acknowledging the spiritist thesis, depicted a similar layered structure. "I like to picture a gravitational field around the earth as a series of concentric spherical shells representing surfaces of constant gravitational energy," said one of the characters in Stromberg's book *The Searchers*.

And like the religionists, including the Spiritualists, Stromberg throughout all of his writings made it clear that he subscribed to a teleological view of the universe — behind it all there is meaning and purpose.

"If our will is not in harmony with the Cosmic Will" he said, "we may for a time retard our own development, and we recognize the conflict in our own suffering."

He had no doubt that humanity eventually will rise to high ethical levels — in the total view there is always advancement.

"But we must all learn the required lessons ... most of our lessons consist of painful experiences but when we look toward the goal happiness returns to our soul."

The purposiveness of life seemed quite apparent to Stromberg. He believed that in the eternity domain there must exist innumerable elements of life in their purely mental form, each with its own "purposive" structure, capable of performing a definite function as it emerges into the physical world. Some he called "instruments" of mental activities; others represent the motivating forces in the development of bodily

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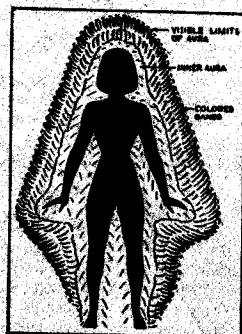


Diagram of normal aura based on
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FATE

that we all wear the same garment and have the same material wealth when we stand before God in judgment? — Robert Harvey, Chicago, Ill.

"IN ANOTHER WORLD"

Regarding the article "Toward a Unified Parascience" (February 1972 FATE) and the editorial footnote in which you disclaim the existence of the electromagnetic fields which must be assumed to support Arlan K. Andrews' hypothesis, may I direct your attention to Appendix VI of Dr. Gustaf Stromberg's book, "The Soul of the Universe"? It reads in part as follows:

"All living organisms are imbedded in complex electric fields and these fields disappear at death. Dr. H. S. Burr, the leader of the research group at Yale, states that it is hard to escape the conclusion that these fields are independent of the matter involved and by their innate properties determine the structure and function of the living organism. . . . At death our brain field, which during our life determined the structure and function of our brain and nervous system, is not destroyed. Like other living fields it contracts and disappears at death, apparently falling back to the level of its origin. All our memories are indelibly engraved in this field, and after our death, when our mind is no longer blocked by inert matter, we can probably recall them all. . . . Some of these memories will torment us and others will bless us. Our conscience gives us an inkling of what we can expect in another world."

—J. L. Wilkins, Los Angeles, Calif.

"SAVED" BY THE SAINTS

I enjoyed Nat Meserve's essay in the February 1972 issue of FATE ("I Was 'Saved' by the Saints") for I had the same experience. I received

(Continued on page 158)

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REPORT FROM THE READERS

as the lecture progresses and at the end I believe the persons in the audience too have grown more powerful.

It is hard for people to believe I am 92 years old. I have no wrinkles and a leading doctor told me some years ago that my arterial system would be the envy of a man 40 years of age. Most surprising of all is not my energy but the exuberance I feel, which is noticeable to all who are near me.

I hope my example is attainable to others who learn to draw on this cosmic energy. — Stanwood Cobb, Washington, D.C.

Curtis Fuller's article on "life fields" impresses me as an able and important synthesis. Certainly it is a highly worthwhile and timely survey of various experimental studies which indicate we are subject to "life fields" that guide our functioning and go beyond materialistic science.

Perhaps because the subject is so vast Mr. Fuller's article is restricted to experimental studies. But also worth mentioning is the early theoretical study by Gustaf Stromberg which was presented in 1940 in his book, The Soul of the Universe, reissued and updated in 1948.

Dr. Stromberg was an astronomer at Mt. Wilson Observatory. The gist of the thesis which he undertook to demonstrate is briefly stated in the 1940 edition of his book as follows: "If it is necessary to postulate guiding fields and guiding waves to explain the structure and motions in the inorganic world, it is obvious that it is even more necessary to do this for the much more complicated structures and changes in the living world. . . ." These fields were conceived as giving unity to the whole man on both physical and mental levels and were thought of as the soul, hence his title, "the soul of the

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

The reason why the reality of such phenomena as telepathy and clairvoyance has not been generally accepted lies — and this is an interesting commentary on the way of thinking in the modern world — not in any inconsistency or any incompleteness in the evidence itself, but in the absence of any scientific theory which could account for the observed facts.

— Dr. Gustaf Stromberg

quoted in *Telephone Between Worlds*
by James Crénshaw

WHEN WE started FATE in the spring of 1948, the parapsychological community was engaged primarily in testing presumably gifted psychics for special abilities. Parapsychologists were recording such phenomena as the progressive decline of the test scores of promising subjects, the separation of sheep from goats, and comparable details. Much of this still goes on but the major thrust seems to have graduated into the use of high-tech research machines and the seeking of an acceptable theory in such esoteric realms as quantum mechanics.

The individuals doing this research can't be termed parapsychologists in

the conventional sense. Our observation is that they are credentialed physical scientists who are intrigued by the phenomena and more concerned with establishing a theoretical basis for psi than merely proving it exists.

For example, Robert Jahn, dean of the School of Engineering/Applied Science at Princeton University, discussed the role of quantum mechanics in parapsychological phenomena at the third annual meeting of the Society for Scientific Exploration. He stated his belief that before any adequate theory of psychic phenomena can be developed it will be necessary to understand the role of consciousness in defining physical reality.

Dean Jahn takes the position that only the interaction of consciousness with its environment constitutes reality and that "any scheme of conceptual organization developed to represent that reality must reflect the processes of consciousness as well as those of its environment."

This is truly a different way of thinking about reality. It begins with the premise that our reality exists only as a result of the interaction of consciousness with its environment. If this is so, then any attempt to model reality must

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