

THE SPIRIT WORLD



Pamphlet No. 5 in The Camelopard Series
A Course of Study for Aspiring Mentalists

REMEMBER!
ALL IS AETHER



MENTALISM =
WILL OVER AETHER

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Written by Clint Marsh, Illustrated by Jeff Hoke
"DE MORTUIS NIHIL NISI BONUM"

THE SPIRIT WORLD, No.5 in The Camelopard Series, A Course of Study for Aspiring Mentalists, published by Wonderella Printed, Post Office Box 10145, Berkeley, Calif. 94709, Clint Marsh, Series Editor. All contents copyright 2004 by Wonderella Printed. All rights reserved. Printed in the United States of America.

This Pamphlet: is the fifth in a series of instructional booklets teaching the tenets of mentalism, the practice of will over aether. Topics covered in the series include psychisms (the development of the mind's capacity for astonishing feats using aether), astral projection (travel in the astral, elemental, and elysian worlds), and spiritism (communication with aetheric intelligences). The material herein builds considerably upon four previous pamphlets:

The Camelopard No.1, "The Nature of Aether," which teaches aspiring mentalists the basics of aether and the aetheric plane.

The Camelopard No.2, "Aetheric Beings," which describes the various intelligences that dwell within the aether (this pamphlet includes a handsome fold-out chart illustrating twenty such beings).

The Camelopard No.3, "Aetheric Exercises," an instructional guide to the daily exercise regimens all aspiring mentalists should undertake (this pamphlet too includes a chart of illustrations, this time picturing postures associated with the exercises described).

The Camelopard No.4, "Ascension," in which aspiring mentalists use what they have learned to achieve astral flight.

A bundled set of these four pamphlets may be ordered by sending \$14, post paid, to the address below. Bargain-minded readers may want to consider subscribing to the entire series.

Subscriptions: to The Camelopard Series are \$20. Thirteen pamphlets are planned for the series; subscribers will receive an entire set of pamphlets, one of each, as they become available. Make checks payable to Clint Marsh. Subscriptions may also be ordered using a credit card at our online store. Visit www.wonderella.com for details.

Correspondence: The editor welcomes reports from aspiring mentalists who have attempted the exercises outlined in The Camelopard Series, as well as general commentary and questions on the material presented. Such letters will be printed in future issues.

*Please send all change of address notices to:
The Camelopard, Post Office Box 10145, Berkeley, Calif. 94709*

First Printing, October 2004

“There is no death, there are no dead.”

—Inscription on the memorial stone outside the
Fox family cottage, Hydesville, New York

INTRODUCTIONS

To The Camelopard

At the height of their glory, the ancient Romans controlled vast amounts of Europe, Asia, and Africa. Merchants brought wonders from the far reaches of the empire to Rome to be displayed for the enjoyment of the emperor and the public alike.

One of these wonders they called the camelopard — a creature with the head of a camel and the spots of a leopard. Now known as the giraffe, this graceful, elevated animal evoked a sense of mystery and wonder in its day. It is from this fine beast that *The Camelopard* borrows its name.

By bringing far-flung knowledge before the public, the editor of this series of pamphlets hopes to inform and enlighten in the manner of the merchants of ancient Rome. *The Camelopard* endeavors to explain to the common man the nature and practice of mentalism and of the aetheric plane that makes mentalism and other extraordinary feats possible. Exercises for aspiring mentalists adorn the pages of each and every issue of the series.

Each pamphlet in the Camelopard Series provides theory, history, and insight into the aetheric plane and its uses in mentalism. It is hoped that readers will use the examples to the best of their ability, and will contact the editor to tell of the results.

To This Pamphlet, “The Spirit World”

Do you know someone who has died? Would you like to see their face again or speak to them once more, even if it is just to tell them you love them? Do you ever wonder if plants can think, or if they have souls? What does it mean when some of your possessions mean more to you than some of your friends? The practice of spiritism — a specialization of mentalism — allows you to look for answers to these questions. By using your basic understanding of the aether, you now have a chance to explore the spirit world and meet its inhabitants, be they the aetheric doubles of humans, plants, animals or seemingly inanimate objects.

During life, the aetheric body can be used for many things. It is useful for performing

psychisms like the clairvoyance and telekinesis you learned previously. Astral projection is a practice you learned in the previous pamphlet, and by now you've no doubt found a number of advantages to knowing this skill. One use you may wish to develop further is the ability to hold congress with other aetheric doubles. This use — known as spiritism — is the topic of this pamphlet, "The Spirit World."

The spirit world is a bustling, exciting place. By practicing the exercises presented in this issue of *The Camelopard*, you'll gain access to this fascinating realm, a place few people see during earthly life.

THE LIVING AND THE DEAD

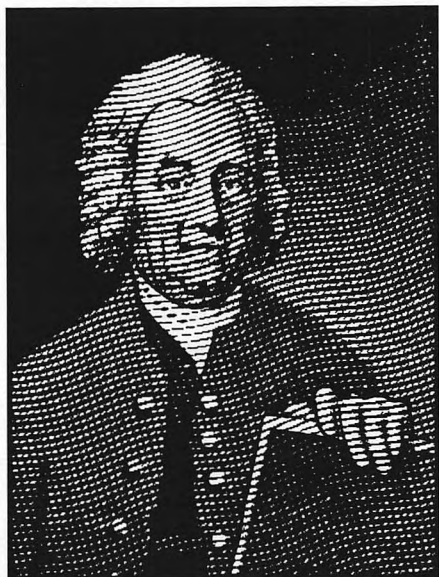
Centuries of Spiritism

Spirits have appeared in mankind's stories since the dawn of time. The earliest mention of a spirit in a written story occurs in the *Epic of Gilgamesh*, a Babylonian tale dated around 2000 BC. Belief in the souls of the dead returning to the world of the living goes back much farther, though. Excavated remains from prehistoric gravesites have shown that some of our ancestors were buried with hands and feet bound together, or weighted down with stones, leading archeologists to believe that early man meant to hinder the return of the spirit. Other cultures have similar traditions, carried out even today.

The modern spiritism movement traces its roots back to the Swedish philosopher Emanuel Swedenborg, a mentalist and author who visited the spirits of kings, popes, and saints,

writing of his experiences and founding a spiritualist church. Swedenborg's work greatly influenced later spiritist investigators, including William Blake.

Authorship makes us all immortal, in a sense, but Swedenborg was apparently not content with mere indirect influence on future generations of mentalists. Nearly eighty years after his death, Swedenborg's spirit, along with the spirit of second-century Greek thinker Claudius Galen, appeared to the American shoemaker Andrew Jackson Davis. The ensuing conversation between the three changed Davis's life, and within two years he had produced the spiritist manifesto *The Principles of Nature*,



Her Divine Revelations, and a Voice to Mankind, in which he predicted that proof of the spirit world would manifest in “a living demonstration.”

After publication of *The Principles*, Davis waited for such a phenomenon to occur, and on March 31, 1848, he entered the following passage in his notebook: “About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying: ‘Brother, the good work has begun — behold a living demonstration is born.’”

That very same day, two young girls in Hydesville, New York, began their soon-to-be famous communications with the spirit world. Seven-year-old Kate Fox and her ten-year-old sister Margaret came into contact with the ghost of a murdered peddler living in their family’s cottage. They found the spirit could answer questions posed to it by making sharp rapping sounds (one for “yes,” two for “no”) that could not otherwise be accounted for.

The congruence of Davis’s notebook entry and the beginning of the Fox sisters’s mediumship ushered in an era of intense interest in spiritism that consumed America and European society. Kate and Margaret Fox toured both continents, giving demonstrations of their remarkable abilities. London’s Ghost Club and the British Society for Psychical Research were founded to further investigate the spirit world. Séances became regular happenings at middle- and upper-class homes, and general interest in spirits reached a level not seen before or since.

Spiritism Today

The fervor associated with the spiritism craze of the late nineteenth century has died down, but people today retain some of the same interests as the mediums of yesteryear. Ouija boards and books on the subject of spirits continue to sell well. Mediums advertise in your local paper, and television shows feature evangelistic spiritists who promise to bring viewers in touch with the spirits of their loved ones.

Spirits do not start or stop appearing just because they are popular. They couldn’t care less about fads, ads, or television programs. No, spirits have their own reasons, their own agendas. In this pamphlet we will examine the various spirits that are waiting to communicate with us, and how we can seek them out ourselves.

Questions from Readers

Before we begin our examination of the different types of aetheric doubles that make up the spirit world, allow me to answer a few common questions about the subject.

“What do spirits look like?”

Popular culture such as that presented to us by books and films paints a somewhat limited picture of the average spirit. It is often pictured as a semi-transparent figure, perhaps dressed in flowing robes or a sheet, emitting a low moaning sound. This is not always how a spirit appears to us. As you’ll find, spirits are seldom as “ghostly” as we might imagine them to be.

Quite often, in fact, spirits look exceedingly solid and “real,” and you may not realize you have been visited by one until it does something out of the ordinary, such as walk through a wall or appear or disappear abruptly — “into thin air,” you might say, although the spirit is merely flitting its visible form in and out of the material world vibration.

“Why do spirits return to the material world?”

While some spirits’s motives will never be discerned, people fortunate enough to be visited by a spirit sometimes learn why it has returned. Some spirits wish to communicate with a loved one or a person they didn’t have a chance to bid farewell before leaving this world. Others come to issue a warning, or to give information that would never be discovered otherwise. Rare is the spirit that seeks revenge, but they do exist. More often a spirit comes to see that justice is done, that a culprit is found out, or that the innocent are protected. The universal plan of the Secret Masters favors justice and order, so this is reflected in the motives of spirits a greater number of times than not.

“How is it that spirits walk through walls?”

This is an interesting question, as it would appear that some spirits have a mastery over solid objects such as walls and doors, and may pass through them with ease. If you chance to see a spirit pass through a solid wall, for example, pay close attention to the spirit’s other movements and mannerisms — you may be surprised at what you notice. It is likely that the spirit can pass through the wall not because it has power over the corporeality of the wall, but because the spirit is very much removed from the reality in which the wall exists. Perhaps the spirit lived in human form on earth in a time before the wall was constructed, or perhaps the spirit has such a great need to get from one place to another that it will not let material-world obstructions get in its way.

One way we can compare this phenomenon with things that go on in our own lives is to think about what happens when we are “lost in thought.” Have you ever been so deep in your own head as you walk through your house or down the street that you run right into some obstruction, such as a wall or post? Some would say that we hit these barriers because we are not paying attention. The in truth we *are* paying very close attention, just not to the material world around us but to an interior world of our own construction.

The difference between a spirit’s passing through the wall and our colliding with it lies in the degree to which the spirit is immersed in the interior world of the aetheric plane. When humans are lost in their own thoughts, they are still a part of the physical world. Spirits do not have such a strong connection to earthly life, and as such are less affected by it.

“Why is it that when spirits are present they are sometimes seen and sometimes unseen?”

If only spirits would act in a consistent manner, then we could say so much more about their

true nature! Alas, it is not to be. Spirits may appear to be of solid form, or may seem ghostly, and in some cases may not be visible at all. This phenomenon is partly explained by the aforementioned flickering of the spirit between the astral and material world vibrations.

Remember too that in the aether, our perception of reality is continually influenced by the notions and needs of other aetheric beings in the vicinity. When our own mental picture of life is weaker than that of another aetheric's, our reality and perception can be overruled to accommodate their own. When spirits make themselves known to us, it is often because their presence in the aether is so strong that their form crosses the normal boundaries of perception.

AETHER AND THE AFTERLIFE

When we talk of spirits we generally think of them as other beings separate from ourselves, but the truth, as you will learn, is somewhat different. Your aetheric studies thus far have taught you the basics of aether and the aetheric plane, as well as some fundamental exercises with which to strengthen your control over this universal substance. In the most recent issue you learned about astral projection, the practice of moving the consciousness (identified as your “internal aether”) away from the physical body and traveling free of all ties to the material world. Many names were assigned to the vessel you traveled in — the astral body, the mind, and the self, among others. Now we will make two very important additions to that list, for your internal aether also goes by the names of *spirit* and *soul*.

Up to this point you have probably thought of ghosts and spirits as beings apart from yourself, but the truth is that you are also a spirit, different in no way from the ghosts of the realm of the dead except that you inhabit a fleshy form in the material world, one which you will shed upon physical death as you rejoin your brethren in the eternal aether. The experience we know as physical life is merely a transition between our soul’s eternal existence before and after this earthly interlude.

Spirits have always perplexed and frightened most people, and they probably always will. As representatives of the world of the dead, spirits are certainly strange to us, and can be frightening. But what do we have to be afraid of, really? If indeed the spirits of the dead are merely the disembodied doubles of those once living, then these spirits are probably not far removed in temperament from their former selves, and meeting one of them might be no more dangerous than meeting any other new person.

Among your meetings in the aether you might find a spirit still clinging to memories of earthly life (a being known as a revenant), or you may encounter a soul at eternal rest upon whom you can call for knowledge of another time or place. Meetings with these spirits seem less alien and bizarre once you realize how close you yourself are to them (especially when you are traveling in your aetheric form, removed from your physical body), although to call

the encounters more “human” would be missing the point.

All this is simple to state, but may be difficult to believe. I don’t ask you to take my word on it. Instead, do your own investigation using the aetheric skills you’ve already learned. With time and practice you will no doubt accept the notion of an eternal life existing before and after earthly life, if for no other reason than that this theory makes more sense than one stating that life begins and ends with the birth and death of our material bodies, given what we know about the power of the human consciousness and its potential for feats unexplained by everyday logic.

It is hoped that your discoveries will serve as a balm to you when thinking of loved ones who have passed out of this life. They are not as far away as you think, and your studies of mentalism and the aether are bringing you closer to them every day.

Where Do We Go When We Die?

If you were brought up with any sort of religious or spiritual background, you’ve no doubt spent a lot of time thinking about the human spirit, or soul, an entity which survives death. Belief in a human soul is nearly universal among adherents of the world’s major religions, but nothing could be more diverse than the theories describing what happens to that soul after death. Here are notes on the beliefs of four major religions regarding the soul and the afterlife.



Hinduism: Hindu belief dictates the existence of an individual soul known as the “Atman,” or “deep self.” The Atman is truly immortal, in that it is a fragment separated from the greater godhead of Brahma, the universal soul from which all life is formed. Through a succession of material incarnations on earth, the Atman strives to reunite with Brahma in the afterlife by doing good deeds

while in human form.

Serving the function of a cosmic scorecard, the natural law of karma keeps track of an individual’s deeds, rewarding good behavior and punishing evil acts. It is necessary for the soul to be reincarnated on earth in order to “reap the karma” on the way to eventual enlightenment and reintegration with godhead.

Ancient Hindus held that for individual spirits this reintegration would feel like being a drop of water falling into the sea, the individual’s personality obliterated as it merged with the oversoul and yielded to a state of eternal bliss. This belief was challenged by adherents of devotionalism, who claimed that in the afterlife the soul would retain individuality and would enjoy a never-ending blissful existence worshipping the godhead.

Hindus believe in a number of places of punishment, much like the Christian concept of hell, where the souls of evil people would meet tortures according to their misdeeds. Eventu-

ally, though, even these souls are reincarnated to live out another life on earth.



Judaism: The afterlife is less of a concern than the present life to followers of Judaism, but the history of this faith reveals an interesting variety of beliefs about the fate of the human soul. Early Jewish belief in the afterlife mirrored that of the Mesopotamians and Greeks, who foresaw a shadowy existence in a dull netherworld known as Sheol. They thus strove to live to the fullest in their earthly life. God

was believed to have a covenant with man, giving rewards and punishments during life, not after death.

As the centuries passed, it became clear that not all people were meeting with divine justice in this life, and a reincarnation theory arose, granting second chances on earth for individuals who had committed the most horrendous sins.

While some Jews share a belief in a heaven or hell similar to that of the Christians, there are a number of opinions among Orthodox, Secular, and Reform Jews as to the nature of the soul and its fate after bodily death.



Christianity: Christianity developed a keen interest in the afterlife almost immediately upon the faith's inception. The bodily resurrection of Christ was the model for the Christian belief in mass bodily resurrection for all of mankind on a Day of Judgment, the pious going to a blissful heaven and the wicked to a torturous hell.

Other cultures have had a marked influence on Christian beliefs relating to the afterlife and the soul. Early Christians borrowed their belief in an apocalyptic world from their Jewish contemporaries. The idea of the immortality of the soul came from the Hellenistic beliefs of the Romans and Gnostic Greeks.

After death, the human soul is assigned to one of three possible places — heaven, hell, or purgatory, an intermediary between the extremes of bliss and torture where the soul may be cleansed before gaining admission into heaven. The Protestant sect of the sixteenth century rejected the notion of purgatory, claiming that salvation and entrance to paradise is granted by the grace of God.



Islam: Islam is another faith with strong beliefs in the eternal soul and rewards and punishments in the afterlife. After bodily death, the soul (known as nafs) is separated from the physical body and travels to barzakh, a place where it gains knowledge of its true nature. The soul stays in this dreamlike place until the Day of Judgment, at which time it is assigned to hell or heaven based on

its deeds during earthly life.

The Muslim paradise promises all manner of pleasure to the believers. This heaven is arranged in a spherical, many-layered manner, surrounding God, and the Islamic hell borders this paradise's outermost layer. Assignment to hell can be temporary, the soul gaining admittance to heaven after its earthly sins have been burned away.

Islamic opinions vary on the exact relationship of the soul and the material body after death. Sunni Muslims hold that both the soul and the physical body die at the moment of earthly death. A second death comes after a trial overseen by a godlike judge and two angels. Upon this second death, the soul is obliterated until its reunion with the physical body on Judgment Day. Shiite Muslims believe in the commencement of rewards and punishments for the soul upon bodily death. The soul rejoins the physical body upon the Day of Judgment and its stay in heaven or hell continues for eternity.

A Word for Believers

Many aspiring mentalists are believers in one religious faith or another, and they often wonder if the aether runs counter to their faith. Some ask how it is possible to believe in God and aether at the same time. Here is what I tell them: You need not reject God just because your religion teaches nothing of the aether. For many people, God is the supreme embodiment of aether and the originator of the aetheric plane. It is not sacrilegious to think that there is a structure and system underlying all of creation.

Another for Non-Believers

It can be troubling to some people, looking at all the various theories of the afterlife and wondering which one of them, if any, reflects the actual journey of the soul upon bodily death. Even stranger than any of the above theories is the actual truth: that they are all true.

Just as an individual's faith and concentrated belief can change the aether in the material world, so centuries of strong belief by millions of religious adherents have sustained the various heavens, hells, and systems of rebirth. It is important, therefore, not to discount another person's spiritual beliefs, and it is equally important to know exactly where your own faith lies.

THE NATURE OF SPIRITS

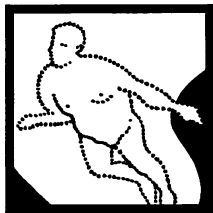
Because the aether composes absolutely everything, the aetheric plane contains an aetheric counterpart for every man, woman, and child, every animal and plant, and every object in existence. Knowledge of the attributes of these doubles is important, because as you proceed in your studies of mentalism you will encounter them all.

These doubles dwell in the aether both during life and after the death or destruction of their physical forms. During life, they exist in an aetheric location comparable to their place in the material world. After death the doubles are known as spirits, and they may no longer be under any obligation to stay near their former earthly body. Mentalists have never been able to pinpoint in the aether the locations of realms such as the Christian hell or heaven, and some believe that these places are not actual locations at all, but rather states of being incomprehensible to the living.

The spirits that remain in the astral vibration make up the segment of the spirit world most accessible to us as mentalists. Their reasons for pausing in the astral vibration are various, as will be explained in the remainder of this essay. With few exceptions, rapport with these aetheric beings is no more or less difficult than conversation with new people you might meet in the material world.

Human Spirits

There are four classes of human spirits you can expect to encounter in the astral world, three of them the spirits of the dead and one — the “lost soul” — the disembodied spirit of someone yet living.



Departed Spirits: As you learned in the previous essay, human souls undergo different afterlife experiences after death. Some are immediately transported to places of eternal torture or reward, others are put in a sort of cosmic waiting room where they remain until an apocalyptic day of reckoning occurs. Still

other souls are seemingly obliterated, reduced to a non-sensory existence while they, too, wait for judgment. Finally, some souls are part of a cycle of reincarnation, inhabiting the afterworld briefly or not at all between their rounds on earth.

It may surprise you to know that some of these souls wish to communicate with those still living an earthly life. Whether they manifest themselves to us in the material world or while we project ourselves in the aether, departed spirits often have a message they want us to hear. Sometimes spirits are known to appear at the moment of death, yet miles from their physical bodies. This type of spirit is called a “crisis apparition,” and it shows itself to loved ones in a loving attempt to make its goodbyes to the material world.

Other times the spirits of the departed return to deliver a message of love or comfort to friends and relatives distraught over their death. These visits are usually single, solitary events, but can occur again and again over time.

Spirits are sometimes sought out by surviving family members or others who wish to speak with the departed. This is the purpose of the *séance*, which will be outlined in a later pamphlet in this series.

Other departed spirits have no connection at all to the living people who see them. If the visit is merely to impart information useful to those of us still on earth, the ghost can rightly be classified as a mere departed spirit. If, however, the spirit needs something from us in response to its appearing, that spirit may be a revenant.

Revenants: These are the aetheric bodies of people who, although dead, have unfinished karmic business in the land of the living. They remain near the place they occupied during life, floating between the lower astral and the material-aetheric vibrational frequencies. They are often seen performing tasks indicative of their time on earth. Revenants are popular in literature, and if the folktales of countless cultures are to be any guide, these spirits need the intervention of a living being to settle their cosmic account here on earth.

Revenants are not always powered by greed or memories of material life. Other forces can keep them bound to earth. Some people die and cannot fully move on to the afterlife because of a strong belief that it does not exist or that it is remarkably different from what they are experiencing in the aether. Others spend their time as revenants because they don't realize they are dead — they go on with their day-to-day activities as if nothing has changed save a noticeable disregard from their colleagues. Of those who understand their earthly demise, a sense of purpose regarding their death takes hold of some spirits, and they feel they must learn more about its cause or warn others still living about whatever was their undoing. Finally, some spirits are kept earthbound by mourners whose constant thoughts about the deceased hold the aetheric body near, in much the same way thought-form elementals are created and sustained.

In order for a revenant to be released from its bondage to the material world, its questions

or conflicts regarding life and death must be laid to rest by someone still living. Because mentalists are especially skilled at communication with spirits, this task is often up to them. Interaction with revenants will be further explored in a later pamphlet.

Wraiths: When a soul has unfinished matters on earth and needs human intervention to come to rest, it is a revenant. When a soul seeks out this intervention through evil deeds, it is a wraith.

Wraiths are some of the most dangerous and treacherous aetheric beings you will encounter in your travels on the astral plane. They are usually invisible, even when vibrating on the same frequency as other aetherics around them, but they can be detected by the tight, suffocating air that surrounds them. Some theories hold that this phenomenon is a natural extension of the wraith's aetheric form, others state that the tightness is the result of a sense of repulsion that the surrounding aether feels toward this being, a sort of communal thought-form elemental of dread formed by the aether itself.

Whatever the case, wraiths hold unbelievable power over the aether. The hate and jealousy that seethes throughout their form gives them great levels of telekinesis, telepathy, and clairvoyance, but relatively little control over the power.

Wraiths are very scattered aetherically, their thoughts and personality so random in life that in death their aetheric body is thin, spread out, and amorphous, exercising a mild influence over a large area around their body's resting place, sometimes through *vapors* (see "Aetheric Beings," page 30). This wispy aether accounts in part for the "chills" you may get when visiting a graveyard or the site of a violent death.

Wraiths strengthen their insubstantial forms by draining the internal aether of any hapless humans they meet on the astral plane. The wraith will seek control over one or more of the projected body's aetheric links, usually the chest or forehead link, in an attempt to paralyze the being. Once this is done, the wraith begins sapping the body's aether, adding it to its own and bringing more corporeality to its form. The aether available in a projected body is not usually sufficient to complete this transformation, so all too soon the wraith sends mental "feelers" along the trail of psychic residue that leads back to the material body. Once these feelers find their way to the physical body, they open up a conduit through which the remaining internal aether of the victim can flow. A person thus attacked by a wraith is in grave danger, and will likely enter a coma or die if some intervening measure is not taken.

To protect against aether drain by a wraith, mentalists are advised to travel in pairs when visiting dangerous areas on the astral plane. Because the wraith must invest a large amount of concentration on the initial seizing of the aetheric link, a nearby partner can be a lifesaver, as they can snap back to the material vibration and rouse the victim's physical body before the attack is complete.

Recovery from a wraith attack is for the most part swift. What personal aether is lost in the

attack is replaced by aether from food, water, stimulating conversation or activity, or simply through rest and meditation in the material world. It's natural to be frightened of astral projection after going through such an experience, but you must remember that just by surviving such an attack you will eventually gain back everything that was lost.

Lost Souls: Occasionally a person's aetheric body will separate from the material body involuntarily, in part or in whole, leaving the person incapacitated. The escaped aetheric body is known as a lost soul.

There are several circumstances under which a split like this may occur. Most revolve around what has become known as the "near-death experience." People who undergo a sudden physical shock sometimes report that they experience a separation of the consciousness or "self" (what you and I refer to as the aetheric body) from their gross material form. The aetheric body floats upward and looks down upon its material world counterpart. It is rare for these accounts to include any anxiety or negative emotion from the victim, as panic-inducing as such a situation would seem. Invariably the disembodied spirit feels an overwhelming sense of peace, and may regard those below itself on earth quizzically, wondering what the great rush is to shorten the serenity the escaped spirit has found in the aether.

From here the experience either ends abruptly with the rousing of the incapacitated fleshy body or continues with a brief astral voyage on the part of the lost soul. The spirit travels through the aether to a portal between this world and the afterlife, and must make a choice.

Understandably, most of the accounts we have are from those who chose to come back to this world despite the peacefulness they found in the aether. But what of those who fall into long periods of unconsciousness, those who remain living but spend day after day in a coma or otherwise vegetative state? Their personality has departed and yet they live. What becomes of their aetheric bodies?

While there are exceptions, it is safe to assume through our investigations that their sublime selves travel in the astral world as lost souls. They have chosen the serenity of the aether and — while they are not physically dead — their earthly bodies are inert and useless.

Some souls wander the aether aimlessly, appearing as faint, ghostlike apparitions to those who encounter them in the astral world. They are lost in their own thoughts, mildly confused but peaceful enough in their wanderings that without intervention by another being (such as a mentalist projecting into the aether), nothing will alarm them or suggest to them that they should return to their material bodies and lives.

* * * * *

Here let us pause for a moment to address an important point that many aspiring mediums raise regarding the ways in which the various classes of human spirits differ in appearance.

Students ask me questions such as, "How can I tell a revenant from a wraith?" and "What do lost souls look like?" This is what I tell them:

"These are good questions, and ones that are not easily answered. The distinction between a revenant and a wraith is one of the most important ones you can make, as the price of failure can be terrible. For the most part, wraiths emit a chilling force through the aether that should alert even the most casual astral traveler to their presence. If seen, a wraith will often appear less substantial than other spirits you've encountered, usually to the point of taking on a vaporous quality.

"Be aware, though, that wraiths are not the only members of the spirit world that could do you harm. Revenants are rightfully listless after long periods of solitude, and while they are not evil by intention, some of their actions and involvements with the living may seem extremely selfish. Be wary of this and avoid being taken advantage of by spirits, no matter what situation you find them in.

"Lost souls are actually quite easy to spot. Wandering without any sense of where they are or where they are going, these spirits stumble through the aether like blind men on a busy sidewalk. Because of their connection to a living body in the material world, their astral bodies glow a bit brighter than the surrounding aether. Although some unscrupulous aetherics have taken to impersonating lost souls for the purpose of tricking the mentalists who would help them, this sort of treachery is rare."

Animal Spirits

The spirits of animals are peculiar things indeed. They embody the traits of their material world counterparts, but have some mysterious qualities as well. The majority of animal spirits you encounter will be not so dissimilar from everyday animals you are used to seeing. These are not the only animal spirits wandering the aether, however.



Departed Animal Spirits: The etheric doubles of animals live on after bodily death in the same manner as those of humans. Instead of heavens or hells or reincarnations, however, animal souls are assigned to a location in the aether of one of the other worlds, be it the elemental, astral, or elysian. Here the animals spend eternity, assisting other etheric beings or just prowling and lurking in the wilds of etheric space. Animal spirits in the elemental world take on the qualities of lesser gnomes, salamanders, undines, or sylphs, depending on their assignment (see "Etheric Beings" for more information on each of these elementals). Elysium provides safe haven for the spirits of animals, and they may find themselves the companions of one of the native creatures there.

Animal spirits in the astral world retain most of the functions and personality traits they

held in the material world, and they may be called upon for aid or guidance when necessary. More often, though, the spirit of the animal will come at an unexpected, though fortuitous, time, intervening in a dangerous situation to prevent harm to its former mater.

Sometimes, an animal spirit will appear to signal a death in the family. The spirit of a dog or cat will occasionally “adopt” a family for generations, making itself visible a day or so before the loss of one of the family members.

Archetypes: Greater animal spirits are called “archetypes.” These beings are composite spirits made up of a number of similar animal (and sometimes human) souls to create a powerful aetheric being. Archetypes are worshiped by aboriginal, animistic cultures around the world. Whole tribes and cults can spring up around the veneration of wolf or bear spirits, for example. Less common are archetypes made of two or more species of animal, and the cults based on them are quite rare. Examples of these monstrosities include the gryphon and chimera.

Eternal Animals: While similar to archetypes, “eternal animals” are even more rare than their composite cousins. The phoenix and dragon come to mind, along with all other creatures of myth with characteristics utterly unique from any living animal. These beings are not usually found in the astral vibration, instead making their home in the lofty elysian world.

Phantoms



Two types of phantoms exist in the aether, the doubles of non-sentient objects and the doubles of plants.

Doubles of Non-Sentient Objects: Everyday objects have their own aetheric doubles on the aetheric plane. In most cases calling these entities “spirits” would be a stretch, however, some objects are imbued with enough meaning and significance on earth that their double develops a personality of its own. Think of your favorite possessions from childhood or family heirlooms passed from previous generations to your own. Practically speaking, these objects are no more than simple toys or trinkets, but years and years of attention have increased their significance to the point where you see them as something more special. This is especially apparent when you look at these objects’ aetheric doubles during your meditations. Ancient cultures believed in a material object’s usefulness crossing the boundary between this world and the next, and so buried useful with their dead. While this practice has died out somewhat, phantoms are still very much useful to us in our aetheric studies. An exercise on page 24 of this pamphlet will teach you more about the power of phantoms.

Material objects can also carry qualities of the substances from which they were made, such as wood or petroleum, into the aetheric plane. Everything was made from something that was once living, even if this “family tree” must be traced back a few generations to find the appropriate ancestor. Thus the spirits of ancient trees can sometimes be found in the houses constructed from them, and metallic jewelry can retain a trace of the elemental forces of the mine from which it was wrought.

Plant Doubles: Science has recently shown us that plants have a certain intelligence of their own. “Rudimentary” is the closest word we have in English to describe the nature of plantlife intelligence, but closer to the truth, it’s better to say that plants have an extremely slow (by human standards) mental process. What’s even more amazing is that this thinking process is one that is *shared* among all plants as a whole. Plants “talk” to each other through various chemical and aetheric exchanges, a redwood tree lending its ancient wisdom to new saplings of other species budding elsewhere on the forest floor, for example.

Plantlife has a unique signature in the astral world. The space around the base of a tree will glow with a green energy that offsets the usual blue tinge of the astral world. Just as in the material world, each part of the plant has a different function in the aether. Roots draw elemental energy from the soil and water below, trunks act as beacons and antennae for communication within the matrix of plant intelligence, branches and leaves reach out for interactions with the rest of the aether and also transmit psychic messages that can be understood by other plants and, in some cases, by carefully attuned animals and humans.

Fruit is a powerful tool among plants and, as with most things, its aetheric function is tied closely to the role it plays on earth. Through fruit (or spores, when dealing with fungi), plants maintain a nearly immortal status. Each fruit contains a concentrated mass of aether that holds the plant’s entire history and the collective knowledge of the plant’s ancestors. When the fruit is dropped to earth it does one of three things: it grows into another plant of the same species, it is eaten by a human or animal which then drops the fruit’s seeds elsewhere, or it is absorbed into the soil around it. All of these functions occur in the aether as well. Think of the fruit as a letter, a message, or an autobiography of the tree from which it dropped. In the aether, dropped fruit may be used as such and read like a book by those tuned in to its low frequency (which is strongest around the border of the material and elemental worlds).

The Biblical tale of Adam, Eve, and the Tree of Knowledge provides a terrific example of how fruit can be used not only for physical sustenance but for mental development as well. Eat your fruit.

MEDIUMS AMONG US

You have learned much about spirits in your readings so far, but just as this pamphlet has a finite number of pages in which to describe something so mysterious, so must your studies extend beyond the written word and into the spirit world itself, where there is so much to learn.

Mentalists who focus their aetheric studies on the spirit world are known as spiritists, or more commonly, mediums. The medium is a sort of specially tuned astral traveler, one who pays closer attention to the relationships among aetheric beings, particularly the spirits of the dead, although the medium regularly examines phantoms and the aetheric doubles of the living. The priests and spiritual advisors among so-called "primitive" peoples are good examples of mediums who deal with all manner of spirits.

What makes a medium? There are a few things that distinguish mediums from other mentalists. Mediums maintain a profound belief in the immortality of the aetheric body, faith that the aetheric counterpart survives the death of the physical body and lives on, either on the aetheric plane at one vibration or another, or that the double comes back to earth for reincarnation in a new form (be it human or otherwise). Some spiritists hold that human souls come back to inhabit human bodies exclusively, others believe that the aetheric double of a man can return as that of an animal or plant. Theories are as multifarious as those of the religions that inevitably spring up around such beliefs.

Secondly, the medium makes regular attempts at contact and communication with the spirits of the dead. Reasons for this discourse are varied — curiosity of the unknown is a common factor among most spiritists, but other reasons exist. Some wish to communicate with the recently deceased, perhaps to put loved ones still living in contact with these souls. Some mediums volunteer with law enforcement agencies to help with homicide cases or otherwise lend their services to those without access to the aether. They sometimes investigate hauntings, which are quite frequent but under-reported by the press. Another sort of medium acts as a type of Good Samaritan for souls in need, helping revenants settle their karmic debt

and guiding lost souls back to their material bodies.

People who have seen spirits without any preparation or training are more apt to be successful as mediums. They are very likely already vibrating a bit high in the material-aetheric world to begin with, and may find all mentalism practices — not just spiritism — to come a bit easier than their more “grounded” colleagues.

A medium is constantly aware of the dual nature of all things. For him or her, nothing on earth can be taken at face value, everything has an aetheric counterpart that must be considered.

The New New World

With the spirit world incorporating the phantoms of plants and inanimate objects among the already burgeoning population of human and animal spirits of the dead and doubles of the living, you’ll find this realm an incredibly rich place for exploration. The closest parallel one could draw to explorations of the material world would be the voyages of Captain Cook, Christopher Columbus, and Magellan — or, to use a contemporary example, the investigations of the earth’s oceans currently underway. In the case of the early explorers, the discoveries made aboard their ships and in the various lands they found altered the basic worldviews of the countrymen of these brave pioneers, as no doubt will our findings under the surface of the sea. But what can these forays into the unknown be called if not incomplete — naïve even — compared to the explorations you can now undertake in the aether, a place where one can communicate with every imaginable thing: the spirits of the dead, the plants and animals, even the air and the ocean itself?

Indeed, the initial question most new travelers in the spirit world face is not “Where should I go?” but “Where should I begin?” There can be so much activity packed into a small area in the aether that to go in unprepared is ill advised. Attention-strengthening exercises are a good way to prepare yourself for your interactions in the spirit world.

The next time you’re in a crowded or cacophonous place in the material world — a mall or busy restaurant, for example — take some time to concentrate on individual sights and sounds around you. You may think this would come easily, especially the idea of training your eye on one particular thing at the expense of all others. Try it, and you may find it a greater challenge than you expected.

Focus your gaze on something simple — a potted plant in the mall, for example. Interesting looking people may walk by, loud sounds or strong smells may vie for your attention. You must not let them have it. Can you stare at the plant for ten whole minutes without breaking your gaze except to blink?

Listening to one conversation in the din and then refocusing your attention to a fainter conversation somewhere else can be a much more difficult task, but interesting and rewarding enough to merit much practice. Perhaps it’s possible to try it in the same busy place where

you just looked at the plant. Anywhere there are lots of conversations going on is a good place to practice this exercise.

You may find that a certain person's voice will naturally make itself clear among all the others. Attach your attention to this voice and listen closely. Close your eyes if it helps.

More important than the physical act of looking or listening is your concentration on the subject itself. It's one thing to stare at a plant for ten minutes or to keep track of the sound of two voices having a conversation. But how long can you look at the plant and think "plant" above all other thoughts, or put yourself in its place? How long can you follow the conversation the strangers are having and actively think about it, drawing conclusions about the people talking or the subject they are discussing?

Developing this type of attention will bring you closer to the spirits or doubles you will soon observe in the aether. A strong attention serves us well in the material world as well as in the aether. Increased powers of attention help with reading, meditation, conversation, study, and many other tasks you perform on a regular basis.

The Power of Phantoms

Phantoms — the aetheric doubles of inanimate objects — are the least understood of all the inhabitants of the spirit world. Here is an exercise that will help you better understand phantoms and the power they possess in the aether.

For the most part, phantoms are useful to mediums and astral travelers as sources of energy, serving as sources for aether of a quality related to the material object. Personal effects are often the most powerful transmitters of this type of energy, and it's easy to explain totems, fetishes, and charms using this model of aetheric thought. The objects from childhood that we keep into adulthood are imbued with so much meaning to us that this naturally translates to a strong material and aetheric connection between the object and its owner.

In this way, a teddy bear helps us feel comforted and protected on earth, but in the aether can be much more powerful. From its protective energy — which has been concentrated for decades, perhaps — you could use your visualization skills to construct an aetheric shield, a cocoon, or even a vessel to carry you safely from place to place. As usual, your only limits are the boundaries of your own imagination.

Choose an object you've owned since childhood and focus on it during your next meditation session. Concentrate on the associations it brings up in your mind, the emotions it makes you feel. Try to remember specific events in your life when the object was near, and think about how your associations with this thing are formed from those experiences. Spend at least half an hour thinking about this while you're in a material-world (non-astral) meditation, and write down your impressions afterward. List the emotions you felt during your meditation, and write down a few experiences you had with the object during your life.

Do this again a day or two later, with another childhood object of yours, writing down your

impressions later. If your first object was something that brought to mind pleasant or happy feelings, try the meditation with an object with which you share a more difficult history. Again, follow the meditation with the writing exercise.

Take one of the objects you focused on (preferably one with good-natured associations) with you on your next astral trip. Hold the object near your chest link as you emit the internal aether necessary to create your projected astral body, and form a comparable astral counterpart from the aether of the object you've selected. Bring this phantom along with you on your journey and notice if it changes as you move through the aether. Do its emotional properties lend it any new attributes — a different appearance, texture, or demeanor? Does it seem larger than usual? Is this size difference due to the great importance you've placed on the object? Consider it all with an open mind.

Try this type of experiment with other objects and see what you discover. As you gain experience traveling with phantoms you'll learn more about aetheric doubles in general. This knowledge will serve you well in the aether, where we are just as surrounded with objects as we are here on earth.

REACHING OUT

You've probably practiced your meditations indoors since beginning your study of mentalism. If so, this exercise, which takes place outdoors, will be a welcome change. If you are already experienced in outdoor meditation, I hope you'll appreciate the subtle differences between this exercise and your regular sessions.

The techniques outlined in the previous pamphlet, "Ascension," have no doubt led to encounters with one or more of the aetheric beings that make their home in the astral world. In this exercise you will learn specific ways to seek out these spiritual inhabitants.

As mentioned previously, the notions we carry with us about familiar places in the material world color our perception of those places when we visit them in the aether. While more advanced mentalists can compensate for this phenomenon and even use it to their advantage, beginning students are better off steering clear of sites too familiar lest their memories interfere with their perception of the aether there. The exercise outlined below will introduce you to a new site and allow you to make some preliminary observations about the place without getting as wrapped up in it as we do with the places we visit every day, such as our homes or workplaces.

Take an afternoon and evening for this exercise, and try to get out of town if you can. Pack some food, because you'll be gone for the rest of the day, most likely. And take a notebook or tape recorder, as well as a flashlight. Go for a drive to a place you've never been before, somewhere with lots of open space that's been that way for a long time. State and national parks are usually a good choice for the type of meditation you'll be trying. If you don't live near any such parks, choose a place in a field or in the wilderness where you are unlikely to be disturbed. Arrive a few hours before sundown.

Once you've found a suitable area, hike out away from the car and any other people that might be around. You'll need your full attention focused away from the material world and its peoples and doings, so get out there and find a nice quiet spot.

Spend the rest of the day there. Eat your food, wander around, look at things, listen for the

natural sounds of the place. What do you notice? What does the air smell like here? How is this place unique? Also consider how this place makes you feel. More energetic? Free? Apprehensive? Take some notes on all these things by writing in your notebook or speaking softly into your tape recorder. As the sun goes down, how does the environment change? What sounds come with dusk? Do new animals emerge? Keep observing and writing down notes about what you discover.

Keep your senses alert as the sun sets and the first stars begin to blink above. Make note of changes in the environment, but also be aware of how your mood changes with the coming of night. Places usually have different effects on our psyches at night than they do during the day. Make a careful record of as many details as you can about how you feel, and any conclusions you can draw from what you see, hear, and smell. Remember that this is not a psychic exercise. Use your material world senses today — there will be time for aetheric exploration later.

After you've recorded everything you've noticed about this place, walk back to the car and head for home. Think about the place you visited, let its presence sink into your thoughts.

In order to get a good sampling of everyday reality in the spot you've chosen, you'll need to return at least a few more times for more observation. Go back at the same time of day as soon as you can — no more than a week later — and conduct more observation. Make a note of anything different you notice, or of any changes in the environment. If it is autumn, you may notice leaves changing, or new habits among the local animals. You might even try sketching some of the details you see.

After you've visited your new place three or four times, you will have a good idea of what to expect when you go back. Review your notes and try to make any extrapolations you can about what to expect when you return. When you are finished, do something else for the rest of the day to ground your thoughts in everyday life.

The next day, at the usual time, take your notes and drive back to your place once more. As you walk from the car to your observation point, think of this: billions of people have lived and died on this planet, and you are merely a member of one of its most recent generations. What became of the earlier inhabitants? Well, for one thing, nearly all of them are dead, passed on from this world to another, different life in the aether. Perhaps some have been reincarnated to live again in a new form, but what about those who remain in the spirit world? These are the spirits you will try to contact today.

When you can no longer notice the drone of traffic, the chatter of people, or any other indicators of humanity, stop and stand still. Even though you're alone, you're hardly the first person to ever come to this spot. Thousands of people before you have stood right here. Now it is your turn, but unlike them, you won't be hindered by time or regular perception. You won't be alone for long. You will reach out and meet travelers who have come before you.

Have a seat on the ground or anywhere else that feels comfortable and begin the astral

vibration meditation that begins all your formal aetheric sessions (as learned in the pamphlet, "Aetheric Exercises.") Keep your eyes open if you can, and pay close attention to the scene around you as you cross the threshold between the material and astral worlds. As you know, the lower astral vibration is the home of revenants and other aetheric beings with a close affinity to the material world. Pause in your meditation once you've entered the lower astral, as it is here that you're most likely to find the spirits you came to visit.

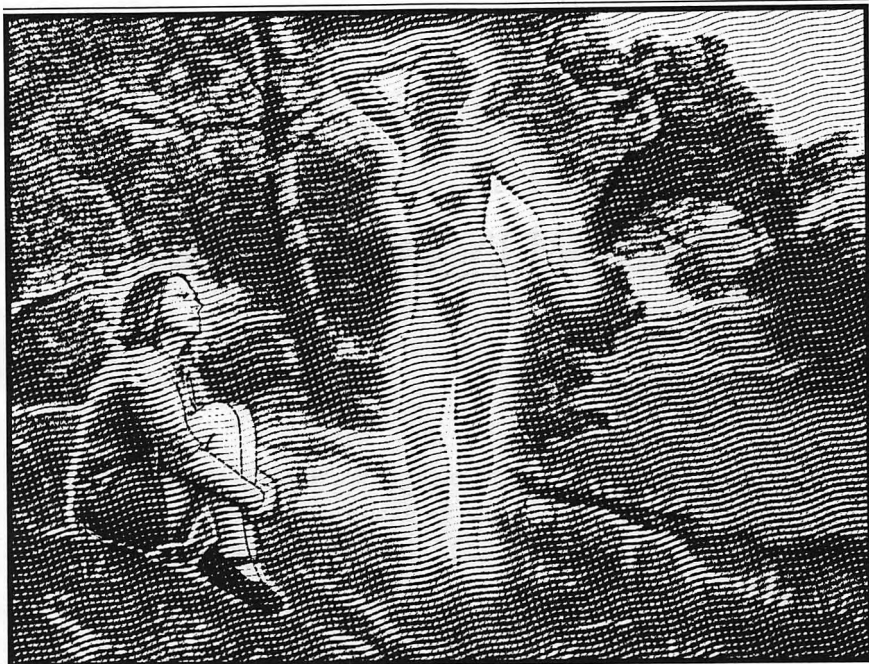
Look around — what do you see? Do all the trees and other natural features nearby seem to be where they were before, and in the same shapes and arrangements? Make a mental note of anything that seems different or unexpected given what you already know about this place.

Don't be alarmed to discover spirits right away upon your arrival in the lower astral, but also don't be surprised if they take their time in showing themselves, either. You're a relatively new face around here, and depending on the curiosity level of the local spirits they will either make themselves known to you quickly or gradually. If necessary, be patient. There is no rush. There is never any rush when it comes to the dead, the inhabitants of the eternal realm.

While it might take a while for the first spirit to appear, and while there is no guarantee that it will be hospitable to you upon your first meeting, always remember to be on your best behavior, treating the spirit with as much courtesy as you would a new acquaintance in the material world. It's worth stating here that hostility is an especially dangerous thing in the aether, as it can be turned against its wielder quite effectively by more powerful aetherics. As far as this exercise is concerned, it is less important to make a new friend than it is to determine what type of spirits (for it is truly hoped you find more than one, given all your effort) you encounter in this new place.

You should be able to classify spirits easily after you ask yourself certain questions about it. Does the spirit appear confused, or at least dazed? If so, it's likely that it is of the lost soul variety. Is the spirit preoccupied, doing something seemingly incongruous with life in the afterworld? Then you're probably in the company of a revenant. Does the spirit seem to be at ease, ecstatic, or alternately, in agony? Perhaps you are witness to a departed spirit going through the extremes of a heaven or hell experience. Is the spirit vaporous, and somewhat sinister? On the off chance that you've just met a wraith, you are advised to end your meditation session at once.

As for interaction with non-wraiths, it is truly up to you whether you interfere with their aetheric existences. Some spirits might welcome the company, others may very well wish to be left alone. When it comes to temperament, spirits are really much closer to we humans than we realize, and just like humans some enjoy company while others prefer solitude. Lost souls and revenants need intervention by mentalists such as yourself if they are to move on from their trapped states. Be wary, but also approach these poor souls with an open heart and open mind, as you would hope someone would do for you if you were in such a situation.



Spend as much time as you like among the spirits in this place. Keep an eye out for the spirits of animals, as well as any interesting phantoms of plants or other inanimate objects. If no spirits make themselves known to you on your first visit, don't give up. It may take another session or two before they come to you. And as always, should anything extraordinary happen while you're exploring the spirit world, please drop a line to *The Camelopard* and tell us about it.

SPIRITISM IN EVERYDAY LIFE

Now that you've completed the exercise described in "Reaching Out," you have a good idea of how to find spirits during your journeys to the astral world. The techniques you tried can work anywhere, really, but for the initial attempt it was good to get away from the hustle and bustle of everyday life. Try it again in more familiar areas such as parks and commercial areas in your hometown, or even your own neighborhood. Just remember: if you'd rather not know the souls who still inhabit your house or those nearby, it's up to you to keep from investigating these areas.

Spirits Surround Us

Just as your first steps into the astral world changed your mind about so many things you'd taken for granted in your life, so your new knowledge of the spirit world should give you an equally new perspective on reality. We are surrounded not only by people and animals in everyday life, but also by so many *things*. More than ever, the world is filled to bursting with manufactured objects of countless origins.

Take some time to consider the objects you surround yourself with in everyday life. Where do they come from? What is their material lineage? By what means are they transformed from their original ingredients to the form they now take in your possession?

Likewise, what sort of interactions do you undertake with the natural world, the plants and animals that live in your neighborhood? It is good to get to know them better, on a spiritual level, for just as we share the sustaining air and water with these beings, an even finer substance connects us all.

Remember too that you can improve your understanding of the spirit world merely through more conscious interaction with the people around you. By now you realize that a person doesn't have to die before you can get to know their spirit. Cherish your friendships here on earth. Learn from them, and let your experiences in the material and aetheric worlds inform one another so that you are constantly developing mentally and spiritually.

Even You

Benjamin Franklin is noted for his remark that nothing in life is certain save death and taxes. While *The Camelopard* is unqualified to counsel its readers on the latter, we do hope that you have found enough in this pamphlet to stimulate thoughts on your own mortality. We all live, and if that is so, then it is equally certain that one day we shall all die. Someday, even you will become a full member of the spirit world.

Keep this in mind as you explore this fascinating place and meet the souls that live there. Think of your voyages as an early glimpse of the afterlife, and of yourself as a fortunate guest in this mysterious, powerful realm.

LETTERS TO THE CAMELOPARD

To the Public and the Press: The editor seeks questions and commentary regarding this pamphlet, as well as results from the experiments described herein. Address all correspondence to *The Camelopard*, Post Office Box 10145, Berkeley, Calif. 94709. You may also email your letters to marsh@wonderella.com. Letters should include your full name and address, which will not be printed but are necessary should we need to contact you.

Dear Editor,

I've never seen anything quite like the Wonderella pamphlets before. Very trance-inducing. I think your secret lies in presenting arcane subject matter as if it's commonplace. I like the question in *Guide to Lost Wonder* No.2 that asks "Do you believe scientists have souls?" (I possess a biology degree and actually felt quite soulless in the process — but that's in my past now.)

Hey, I followed the steps in "The Nature of Aether," but instead of tapping into other dimensions, I fell asleep. What gives? I'll have to reread it in case I missed something. All jokes aside, I think Jeff Hoke is a phenomenal illustrator. Send him my regards please.

Reading "The Nature of Aether" I'm reminded of a time when I was twelve

years old and my friend and I scrutinized his Time-Life book series on "Strange Phenomena." There was a chapter in one of the books on "out-of-body experiences" (OBE for short). The book outlined detailed instructions on how to achieve an OBE. In general: get naked, lie in a dark room, breathe methodically, visualize your soul leaving your body, *et cetera, et cetera*. Over the course of the week I tried all the steps — except the getting naked part — and nothing happened. On a few occasions I felt extremely close to having an OBE, but something was keeping me from crossing over. So one night I decided that it was my pajamas keeping my spirit in my body (It's an extra layer and all). So I got naked. After a good ten minutes of heavy, rhythmic

breathing my mother burst in and thought I was masturbating. If anything is going to ground you in the corporeal world, it's a situation like that.

C.C., Milwaukee, Wisc.

The remainder of our letters column this time is devoted to a peculiar oracular device sent to us by Camelopard.subscriber S.C., of Portland, Oreg. He writes:

Do not turn the page until you first circle twelve numbers. Circle one number at a time. After circling each number write it down in the blank below in the order in which you circled it. Example: if the first number you circle is "19" then put "19" into the first blank.

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	21	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
101	102	103	104	105	106	107	108	109	110
111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130
131	132	133	134	135	136	137	138	139	140
141	142	143	144	145	146	147			

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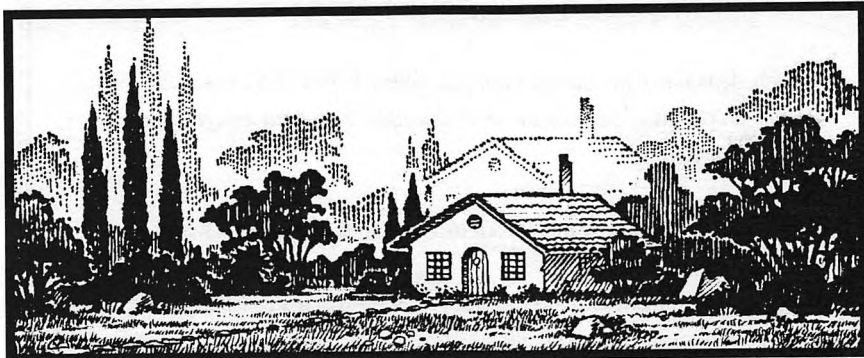
Refer to the passage below and, using the numbers you circled on the previous page as a guide, write the corresponding words into the blanks provided here. Each bracketed number refers to the word above it.

1	2	3	4
5	6	7	8
9	10	11	12

(Text from *Awakening Osiris: The Egyptian Book of the Dead*, translated by Normandi Ellis, Phanes Press, Ann Arbor, Mich.)

There is joy on earth and in heaven — joy unimaginable. In every blade of grass rises [1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] the strength of the sun. In every mortal shines the star of immortality. All things [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] demand adoration and respect. In each child an old man lies coughing and dying, and in [32] [33] [34] [35] [36] [37] [38] [39] [40] [41] [42] [43] [44] [45] [46] [47] old men fresh children are singing. Though dead perhaps a million years, each day I sail [48] [49] [50] [51] [52] [53] [54] [55] [56] [57] [58] [59] [60] [61] [62] [63] with the sun. On my lips the taste of frankincense hangs. The soles of my feet are [64] [65] [66] [67] [68] [69] [70] [71] [72] [73] [74] [75] [76] [77] [78] [79] [80] perfumed with myrrh. Above the fields of malachite golden hawks fly and, in gold upon [81] [82] [83] [84] [85] [86] [87] [88] [89] [90] [91] [92] [93] [94] [95] golden tablets the gods write. Let men sing loudly and cast incense in the fire. Let [96] [97] [98] [99] [100] [101] [102] [103] [104] [105] [106] [107] [108] [109] [110] [111] ducks be roasted. In this world the sun rises. The sky is unbound. Rains fall to the earth [112] [113] [114] [115] [116] [117] [118] [119] [120] [121] [122] [123] [124] [125] [126] [127] [128] [129] to take our thirst. We breathe beneath heaven upon the earth in the presence of gods [130] [131] [132] [133] [134] [135] [136] [137] [138] [139] [140] [141] [142] [143] [144] [145] and goddesses. [146] [147]

What good is the AETHERIC PLANE?



This is a valid question, especially today, when time is a valuable commodity and so much of it is required for the study of mentalism.

Here is your answer. Think back to every extraordinary story you have ever heard, every anecdote or legend that involved supernatural beings or abilities. Recall every example of haunting, supernatural strength, *déjà vu*, or extra-sensory perception. Do you know what common element is shared by all these stories, what factor lies behind the fantastic feats or occurrences described? If you haven't guessed it yet, know this: It is the aetheric plane.

All things tangible and intangible in our world are manifest on the aetheric plane in very real, palpable ways. There, a thought can be as mighty as a hurricane wind, destroying cities and ruining

ecosystems. One person's emotion can profoundly affect another person's movement. A sound can build a civilization. An image can start a

fire. All things are part of a common system, a common language understood by those tapped in to the aetheric plane.

That said, the aetheric plane is not a place that can be known easily. Years of practice and study are required to understand mentalism, the manipulation of aether through will. The payoffs of this study are extraordinary. For if aether and the aetheric plane are part of a language, then those who speak that language fluently are no less than masters of reality.

Now can you see the good in learning of such a place? All is revealed in the introductory pamphlet from Wonderella Printed:



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Pamphlet No. 1 of The Camelopard Series ❖❖ A Course of Study for Aspiring Mentalists

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2. Do you prefer to practice mentalism by yourself or with others? Why?
3. Which aspect of mentalism do you enjoy most — psychisms (such as telepathy), spiritism (communication with aetheric beings), or astral projection? Why?
4. Which particular elements of mentalism you would like to see explored in more depth in The Camelopard Series?
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You may also email your responses to *marsh@wonderella.com*
(include "Camelopard Questions" in the subject line of your email).

Please include your name and mailing address.

All responses will be kept confidential unless permission to publish is explicitly granted by the respondent.



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